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*At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And he saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. And Jesus called a little child unto him, and set him in the midst of them, and said: Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven.*

*See Matt. 18:1-4 and Mark 9:35.*

*Be not ye called Rabbi, for One is your Master, and all ye are brethren. And call no man your father upon earth, for One is your Father, which is in heaven. Neither be ye called masters, for One is your Master. He that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted.*

*See Matt. 23:8-12.*

*Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you. Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

*See Matt. 20:25-28.*



### THE LOVE OF POWER AND THE POWER OF LOVE

The picture to the left above, which was made for this paper more than four years ago, does not necessarily represent a medieval scene. If we may believe the reports, this picture but feebly represents scenes that have been witnessed by immense assemblages at the papal headquarters in Rome WITHIN THE LAST THREE WEEKS. On one of these occasions "a great roar of 'Long live Leo!' and 'Long live the Pope-King!' announced the arrival of the Pontiff," who, "surrounded by a brilliant escort of prelates, aristocracy and guards," was borne aloft on the sedia gestatoria, wearing a triple crown and a magnificent embroidered robe, with the sword of state beside him." What a contrast is this pomp and ostentation with the lowliness and humility that marked the life of the real Head of the Church—he who shunned all outward display, and who had "not where to lay his head"? On the same occasion the Pope was presented with a "gold tiara" "surmounted by a cross," the topmost crown of which bore this inscription: "THE

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### *The Love of Power and the Power of Love*

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THE source and basis of all good is the spirit of self-sacrifice. The source and basis of all evil is the spirit of self-exaltation. The one is the spirit of unselfishness, of service, of ministry to others; the other is the spirit of selfishness, of domination, of rule over and exaction of service from others.

The moral discord of the universe is but the conflict between these two spirits. Here is the great dividing line between righteousness and iniquity.

The spirit of self-sacrifice—of love—is powerful, for it is the spirit that has produced all things that are good. It is the spirit which made and upholds the created universe.

The spirit of self-exaltation craves and demands above all things else, power, or rather that which appears to it to be power—authority, rule, supremacy for itself over others. It knows nothing higher than this. To be supreme, to exercise dominion is its all-absorbing passion.

The sway over others of the spirit of self-sacrifice is the noblest of which the mind can conceive. It is a communion of soul with soul. Its power is a spiritual force; a quickening, invigorating, creative influence that elevates the mind and nourishes and expands the soul. It produces kindred power in others, vivifies and enlarges their faculties, and breathes into them the love of truth and righteousness. It rouses and fortifies the will, inspires with the purpose of right-doing, and not only stirs the soul to high convictions of truth and duty, but bestows upon it the power to follow such convictions. "It makes those upon whom it is exercised more and more free. It is mightiest when most gentle. It is the upholder and guardian of all right." It has been the source of every good and every joy that has blessed the existence of intelligent beings. It is the power of truth, of virtue, of love, of God.

The sway exerted over others by the spirit of self-exaltation is the most ignoble, the most terrible thing, of which the mind can conceive. It is the subjection by outward force of being to being; the domination of might regardless of right. It is a compulsive, coercive force; a cruel, terrifying, despotic power, which enfeebles and wastes away the spirit and force of all to whom its blight extends. It is twice cursed; it curses him who oppresses as well as him who is oppressed. It enslaves, crushes, and destroys. It robs men of the free use of their faculties, narrows their natures, takes them out of their own hands, makes them the mere instruments of others' elevation, and subjects their wills to the arbitrary will of another, who in such a case is always a despot and tyrant. The passion for this sort of power has been the great scourge of the earth. "This is the sway which men grasp at most eagerly. To govern others has always been thought the highest function on earth. To reign, to give laws, to clothe their wills with omnipotence, to annihilate all other wills, to spoil the individual of that self-direction which is his most precious right—this has ever been deemed by multitudes the highest prize for competition and conflict. The most envied men have been those who have succeeded in prostrating multitudes, in subjecting whole communities to their single will. If any crime should be held up to unmeasured reprobation and placed by society beyond pardon, it is this of the lust of domination. It has made the names of king and priest the most appalling in history; for this power has been exerted most conspicuously and perniciously by these two classes of men—the priest, or minister of religion, and the civil ruler. Both have relied upon the same instrument, that is, pain or terror; the first calling to his aid the torments and penalties of the future world and practising on the natural dread of invisible powers; and the latter availing himself of chains, dungeons, and gibbets in the present life. Through these terrible applications man has, in all ages and in almost every country, been made, in a greater or less degree, a slave and a machine; been shackled in his faculties, and degraded into a tool of others' wills and passions. There is no crime that has not been perpetrated for the strange pleasure of treading men under foot, of fastening chains on the body and mind. The strongest ties of nature have been rent asunder, her holiest feelings smothered, parents, children, brothers murdered, to secure dominion over man. The people have now been robbed of the necessaries of life, and now driven to the field of slaughter like flocks of sheep, to make one man the master of millions. Through this passion, government, ordained by God to defend the weak against the strong, to exalt right above might, has throughout all history been the great wrong-doer. Its crimes have thrown those of private men into the shade. The passion for dominion has inflicted more terrible evils upon the human family than all others." The power of this passion is the power of self-aggrandizement, of force, of despotism, of the Devil.

The supreme manifestations in the world of these two opposite spirits are indicated by our illustration. The supreme manifestation of the spirit of self-sacrifice, of service, of love, of moral power, is seen in Him who "came not to be ministered unto, but to minister, and to give His life a ransom for many." It is seen in Him "who, being in the form of God, thought it not robbery ["did not think it a matter to be earnestly desired"] to be equal with God; but made Himself of no reputation ["emptied Himself"], and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." It is seen in Him who, "though He was rich," for the sake of others "became poor," that they "through His poverty might be rich." It is seen in Him who, being divine, for the sake of others became human as they were; who, being the Son of God and of the nature of God, for the sake of others became forever the Son of Man and of the nature of man; who, being the Prince of heaven, for the sake of others voluntarily laid aside His glory and majesty and became the lowliest of the sons of earth, in whom was no comeliness nor beauty that men should desire Him when they looked upon Him; who, being sinless and guiltless, willingly bore the sin of many and was numbered with the transgressors; who, being in possession of immortal life, for the sake of others voluntarily poured out His soul unto death. It is seen in Him who gave up all—even Himself—for the sake of others.

The supreme manifestation of the spirit of self-exaltation, of the power of despotism and force, the world has seen in the Papacy—the system which claims to be the representative, and the *only* representative, of Jesus Christ on earth, and which at the same time is the legitimate and boasted successor of what was the most furious and crushing political despotism that the world has known—"the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." The Papacy has been diverse from all other despotisms in the exercise of coercive dominion in that it has exercised that dominion as the rule of the Prince of Peace Himself. Volumes could be, and have been, written upon this point; lack of space forbids more here. It is sufficient to say that in the Papacy that which was the supreme manifestation of the spirit of self-sacrifice has by some infernal process been made to serve the ends of the spirit of self-exaltation. In conclusion we quote the words written by another as he looked back at the history of the despotism of the Papacy: "We know not a stronger proof of the intenseness and nefariousness of the love of power than the fact of its having virtually abrogated Christianity, and even turned into an engine of dominion a revelation which breathes throughout the spirit of freedom, proclaims the essential equality of the human race, and directs its most solemn denunciations against the passion for rule and empire."

# *The Principle of Christ's Kingdom*

*By Mrs. E. G. White \**

**I**N Christ's kingdom there is no lordly oppression, no compulsion of manner. Position in it is not gained through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The one who stands nearest to Christ in heaven will be he who on earth has drunk most deeply of the spirit of his self-sacrificing love.

No one was so exalted as Christ, and yet he stooped to the humblest duty. That his people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ himself set the example of humility. While his disciples were contending for the highest place, he to whom every knee shall bow, he whom the angels of glory count it honor to serve, bowed down to wash the feet of those who called him Lord. He washed the feet of his betrayer.

In his life and lessons, Christ has given a perfect exemplification of the unselfish ministry which has its origin in God. God does not live for Himself. By creating the world, and by upholding all things, He is constantly ministering to others. "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." This ideal of ministry God has committed to His Son. Jesus was given to stand at the head of humanity, that by his example he might teach what it means to minister. His whole life was under a law of service. He served all, ministered to all.

Again and again Jesus tried to establish this principle among his disciples. When James and John made their request for preëminence, he had said, "Whoso-

ever will be great among you, let him be your minister." In my kingdom the principle of preference and supremacy has no place; the only greatness is the greatness of humility; the only distinction is found in devotion to the service of others.

In the kingdoms of the world, position meant self-aggrandizement. The people were supposed to exist for the benefit of the ruling classes. Influence, wealth, education, were so many means of gaining control of the masses for the use of the leaders. The higher classes were to think, decide, enjoy, and rule; the lower were to obey and serve. Religion, like all things else, was a matter of authority. The people were expected to believe and practise as their superiors directed. The right of man, to think and act for himself, was wholly unrecognized. Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under greater obligation to serve his fellows.

The principle on which Christ acted is to actuate the members of the church which is his body. The plan and ground of salvation is love. In the kingdom of Christ those are greatest who follow the example he has given, and act as shepherds of his flock. By all that has given us advantage over another—be it education and refinement, nobility of character, Christian training, religious experience—we are in debt to those less favored; and, so far as lies in our power, we are to minister unto them.

Not to any class was Christ's love restricted. He identified himself with every child of humanity. That we might become members of the heavenly family, he became a member of the earthly fam-

\*Arranged from Mrs. White's work, "The Desire of Ages."

ily. "God so loved the world, that He gave His only begotten Son," not only to bear our sins, and to die as our sacrifice; He gave him to the fallen race. God gave His only begotten Son to become one of the human family, forever to retain his human nature. "Unto us a child is born; unto us a son is given; and the government shall be on his shoulder." God has adopted human nature in the person of His Son, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

So Christ is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity; and Heaven looks upon them as brothers to sinners as well as to saints. The fallen, the er-

ring, and the sinful, Christ's love embraces; and every deed of kindness done to uplift a fallen soul, every act of mercy, is accepted as done to him. God is no respecter of persons, and He has an equal care for all the souls He has created.

We need not go to Nazareth, to Capernaum, or to Bethany, in order to walk in the steps of Jesus. We shall find His footprints beside the sick bed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in his steps.

Love to man is the earthward manifestation of love to God. It was to implant this love, to make us children of one family, that the King of Glory became one with us. And when his parting words are fulfilled, "Love one another, as I have loved you"; when we love the world as he has loved it, then for us his mission is accomplished. We are fitted for heaven; for we have heaven in our hearts.

Genuine greatness is marked by simplicity, unostentatiousness, self-forgetfulness, a hearty interest in others, a feeling of brotherhood with the human family, and a respect for every human being. A superior mind, enlightened and kindled by just views of God and of the creation, regards its gifts and powers as so many bonds of union with other beings, as given it, not to nourish self-elation, but to be employed for others, and still more to be communicated to others. Such greatness has no reserve, and especially no affected dignity of deportment. It is too conscious of its own power to need, and too benevolent to desire, to entrench itself behind forms and ceremonies; and when circumstances permit such a character to manifest itself to inferior beings,

it is beyond all others the most winning, and most fitted to impart itself, or call forth a kindred elevation of feeling. I know not in history an individual so easily comprehended as Jesus Christ, for nothing is so intelligible as sincere, disinterested love.—*William E. Channing.*



Christ's life was one of constant self-sacrifice. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory.—*Mrs. E. G. White.*



The great in the kingdom of God are the ones who greatly serve.—*Dr. Minot J. Savage.*

## “The Most Satanic of All Passions”\*

IT is the part of Christians to look on the passion for power and dominion with strong abhorrence; for it is singularly hostile to the genius of their religion. Jesus Christ always condemned it. One of the striking marks of his moral greatness was that he held no fellowship and made no compromise with this universal spirit of his age, but withstood it in every form. He found the Jews intoxicating themselves with dreams of empire. Of the prophecies relating to the Messiah, the most familiar and dear to them were those which announced him as a conqueror, and which were construed by their worldliness into a promise of triumphs to the people from whom he was to spring. Even the chosen disciples of Jesus looked to him for this good. “To sit on his right hand and on his left,” or, in other words, to hold the commanding station in his kingdom, was not only their lurking wish, but their open and importunate request. But there was no passion on which Jesus frowned more severely than on this. He taught that, to be great in his kingdom, men must serve, instead of ruling, their brethren. He placed among them a child as an emblem of the humility of his religion. His most terrible rebukes fell on the lordly, aspiring Pharisee. In his own person he was mild and condescending, exacting no personal service, living with his disciples as a friend, sharing their wants, sleeping in their fishing-boat, and even washing their feet; and in all this he expressly proposed himself to them as a pattern, knowing well that the last triumph of disinterestedness is to forget our own superiority in our sympathy, solicitude, tenderness, re-

spect, and self-denying zeal for those who are below us.

We cannot indeed wonder that the lust of power should be encountered by the sternest rebukes and menace of Christianity, because it wages open war with the great end of this religion, which is the elevation of the human mind. *No corruption of this religion is more palpable and more enormous than that which turns it into an instrument of dominion, and which makes it teach that man's primary duty is to give himself a passive material into the hands of minister, priest, or king.*

Christianity has joined with all history in inspiring me with a peculiar dread and abhorrence of the passion for power, for dominion over men. There is nothing in the view of our divine Teacher so hostile to his divine spirit as the lust of domination. It is the most Satanic of all human passions.

Of all injuries and crimes, the most flagrant is chargeable on him who aims to establish dominion over his brethren. He wars with what is more precious than life. He would rob men of their chief prerogative and glory; we mean, of self-dominion, of that empire which is given to a rational and moral being over his own soul and his own life. Such a being is framed to find honor and happiness in forming and swaying himself, in adopting as his supreme standard his convictions of truth and duty, in unfolding his powers by free exertion, in acting from a principle within, from his growing conscience. His proper and noblest attributes are self-government, self-reverence, energy of thought, energy in choosing the right and the good, energy in casting off all other dominion. He was created for empire in his own breast, and

\*Arranged from Vol. I, “Works of William E. Channing, D.D.” (Walker, Wise and Company, Boston, 1862).

woe, woe to them who would pluck from him this sceptre!

A mind, inspired by God with reason and conscience, and capable, through these endowments, of progress in truth and duty, is a sacred thing; more sacred than temples made with hands, or even than this outward universe. It is of nobler lineage than that of which human aristocracy makes its boast. It bears the lineaments of a Divine Parent. It has not only a physical, but moral connection with the Supreme Being. Through its self-determining power it is accountable for its deeds, and for whatever it becomes. Responsibility, that which above all things makes existence solemn, is laid upon it.

From these views we learn that no outrage, no injury, can equal that which is perpetrated by him who would break down and subjugate the human mind; who would rob men of self-reverence; who would bring them to stand more in awe of outward authority than of reason and conscience in their own souls; who would make himself a standard and law for his race, and shape, by force or terror, the free spirits of others after his own judgment and will.

My love of liberty in all its forms and my abhorrence of all the forms of oppression, I have not borrowed from Greece or Rome. Greece and Rome are names of little weight to a Christian. They are warnings, rather than inspirers and guides. My reverence for human liberty and rights has grown up in a different school, under milder and holier discipline. Christianity has taught me

God never forces the will or conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience, and to secure homage to himself. To accomplish this, he

to respect my race and to reprobate its oppressors. It is because I have learned to regard man under the light of this religion that I cannot bear to see him treated as a brute, insulted, wronged, enslaved, made to wear a yoke, to tremble before his brother, to serve him as a tool, to hold property and life at his will, to surrender intellect and conscience to the priest, or to seal his lips or belie his thoughts through dread of the civil power. It is because I have learned the essential equality of men before the common Father that I cannot endure to see one man establishing his arbitrary will over another by fraud or force, or wealth, or rank, or superstitious claims. It is because the human being has moral powers, because he carries a law in his own breast, and was made to govern himself, that I cannot endure to see him taken out of his own hands and fashioned into a tool by another's avarice or pride.

Jesus Christ came, indeed, to rule mankind; but to rule them, not by arbitrary statutes, not by force and menace, not by mere will, but by setting before them, in precept and life, those everlasting rules of rectitude which Heaven obeys. He came to exert a moral power; to reign by the manifestation of celestial virtues; to awaken the energy of holy purpose in the free mind. He came to publish liberty to the captives; to open the prison door; to break the power of the passions; to break the yoke of ceremonial religion which had been imposed upon the race; to exalt us to a manly homage and obedience to our Creator.

works through both religious and secular authorities.—*Mrs. E. G. White.*



The Papacy, next to Christianity, is the great Fact of the modern world.—*J. A. Wylie, LL.D.*

## *The Great Apostasy*

### *The Love of Power Supplants the Power of Love in the Christian Church and Thereby Produces the World's Most Enormous Despotism*

IT was the farthest possible, not only from fact, but from the spirit and letter and temper of all his teaching, that Jesus should have appointed an authoritative successor to lord it over his disciples. Does he not say, and insist upon it with all the power of his burning words: "It is the way of the peoples, the nations, the Gentiles, that their great ones exercise lordship, have authority over the people; but it shall not be so among you"? And yet it has been more so among those who have claimed definitely and emphatically to be his followers than it has been concerning any other despotism that has been established since the earth was made. . . . If Jesus were present to-day he would wither, with the burning words he would utter, with the lightning flash of his speech, all the pretentious "princes of the church." I marvel, as I look at his words, how ever a petty priest on earth dares to arrogate to himself the title of "Father," "Father So-and-So," and the Pope, the great "Father" of them all, since Jesus says: "Let no one among you be called Rabbi, let no man be called father: one is your Master, one is your Father, even in heaven; and all ye are brethren." That is the teaching, and the most emphatic teaching, of Jesus concerning the matter of power and authority among his disciples.

How did all this come about? In the most natural way, when we consider what kind of people men and women are, the historic background of things, the experiences of the past—particularly when we remember how easily they forgot and disregarded the first commands of the

Master in so many different directions. Rome was the seat of the Empire. When there came to be a church in Rome, a church in Antioch, churches in Galatia, all over the world, the church in Rome would naturally be looked upon as the great central church, because it was the church of the metropolis; and the man at the head of that church would naturally exert more power and influence than the one who was at the head of some small provincial church. We do the same. The minister of a great popular church in New York, if you come to a convention of ministers to discuss any matter or doctrine, is sure to have more influence, other things being equal, than the minister of a small church in the country, who is more likely to keep in the background. So the bishop of Rome came to claim and exercise an immense power, simply because of his position.

By and by the seat of the Empire moved to Constantinople, and the bishop of Constantinople began to think that he should have the greatest power in the Empire. So East and West were pitted against each other; and out of that rivalry and struggle, as real as any political fight that has been known since the world began, coupled with certain differences of doctrine which are so slight that it is almost impossible for a Western mind to comprehend what they were about, came the split, and we have the Greek Church and the Roman Church, chiefly on account of the rivalries and struggles and strife of the bishops. Rome controlled and prevailed at last, so far as the principal part of the West was con-

cerned, and became *one of the most tremendous and most pitiless despotisms that the world has ever seen.*\*



CONSTANTINE became emperor, and the bishop of Rome emerged from the Catacombs to become one of the ruling powers of the world. This sudden change [from persecution by, to alliance with, the state] was followed by an almost total loss of the simplicity and purity of the days of persecution. Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites borrowed from the splendid ceremonial of the pagan temple. The bishop of Rome became a prince of the Empire, and lived in a style of luxury and pomp that awakened the envy or the just indignation of the heathen writer Marcellinus. . . . His haughty bearing and profuse luxury were remarked upon by both pagans and Christians as strangely inconsistent with the humility and simplicity enjoined by the faith which he professed.

It is a singular trait of the corrupt Christianity of this period that the chief characteristic of the eminent prelates was a fierce and ungovernable pride. Humility had long ceased to be numbered among the Christian virtues. The four great rulers of the church (the bishop of Rome and the patriarchs of Constantinople, Antioch, and Alexandria) were engaged in a constant struggle for supremacy. Even the inferior bishops assumed a princely state, and surrounded themselves with their sacred courts. The vices of pride and arrogance descended to the lower orders of the clergy; the emperor himself was declared to be in-

ferior in dignity to the simple presbyter, and in all public entertainments and ceremonious assemblies the proudest layman was expected to take his place below the haughty churchman. As learning declined and the world sunk into a new barbarism, the clergy elevated themselves into a ruling caste, and were looked upon as half-divine by the rude Goths and degraded Romans. . . . The bishop lived in imperial pomp; the lower orders of the clergy imitated his license and his example; the people were sunk in superstition and vice. The first era of successful Christianity, indeed, was more luxurious and corrupt than had been that of Augustus or Tiberius.

The bishopric of Rome now became a splendid prize, for which the ambitious and unprincipled contended by force or fraud. The bishop was elected by the clergy and the populace of the city. . . . On an election day the streets of Rome were often filled with bloodshed and riot. Churches were garrisoned, stormed, sacked, and burned; and the opposing candidates, at the head of their respective parties, more than once, asserted their spiritual claims by force of arms.

Gregory the Great died in 604, having established the power of the Roman bishopric, and his successors assumed the title of Pope. Under Gregory the Roman See became the acknowledged head of the Western Church. The next important period in its history is the acquisition of its temporal dominions by an unscrupulous intrigue with the usurping kings of France. . . . To gratify their own craving for temporal power, the popes founded the new dynasty of the Carlovingians. . . . The powerful Franks now became the protectors of the Papacy. Pepin gave to the popes the Exarchate and protected them from the Lombards; and thus France founded the temporal power of Rome.

From this time the Roman bishops

\*Dr. Minot J. Savage. "The Passing and the Permanent in Religion" (G. P. Putnam's Sons, New York, 1901).

began to take part in the politics of Europe. They made war or peace, formed leagues and unholy alliances, intrigued, plotted, plundered their neighbors, oppressed their subjects, and filled Italy and Europe with bloodshed and crime. The possession of temporal power corrupted the sources of Western Christianity until it became the chief aim of the later popes to enlarge their possessions by force or fraud, and to add to those rich territories which they had won from the superstition of Pepin and the policy of Charlemagne. The great emperor died; Europe fell into the anarchy of feudalism, and the bishops of Rome rose into new grandeur and importance. As the successors of St. Peter, they asserted their supremacy over kings and emperors, and claimed the right of disposing of crowns and kingdoms at will. St. Peter no longer wrote humble letters asking aid from the barbarous Frank; he thundered from dismantled Rome in the menacing tone of command.

The representative pope of this new era was the illustrious, or the infamous, Hildebrand, the Cæsar of the Papacy. Hildebrand [Gregory VII.] was the son of a carpenter, but he was destined to rule over kings and nobles. As pope he aspired to rule mankind. He claimed an absolute power over the conduct of kings, priests, and nations, and he enforced his decrees by the terrible weapons of anathema and excommunication.... He was always the vicegerent of heaven.... He bequeathed to his successors the principle that the Bishop of Rome was *the supreme power of the earth. The idea was never lost to his successors*;... but its full development is chiefly to be traced in the character of Innocent III. Of all the bishops of Rome, Innocent approached nearest to the completion of Gregory's grand idea. He was the true Universal Bishop, deposing kings, trampling upon nations, crushing out heresy

with fire and the sword, relentless to his enemies, terrible to his friends—the INCARNATION OF SPIRITUAL DESPOTISM AND PRIDE.... At his death in 1216, he had crushed and mortified the pride of every European monarch, had exalted the Church upon the wreck of nations, had seemingly extirpated heresy, and was become that Universal Bishop which, to the modest Gregory the Great, had seemed the symbol of Antichrist and the invention of Satanic pride.

The next phase in which the Papacy exhibited itself was the natural result of the possession of absolute temporal and spiritual power; the next representative pope was a Borgia. In no other place than Rome could a Borgia have arisen; in no other position than that of pope could so frightful a monster have maintained his power. On no other throne than the temporal empire of Rome has sat such a criminal as Alexander VI. The pope was the absolute master of the lives and fortunes of his subjects; he was also the absolute master of their souls; and the union of these two despotisms produced at Rome a form of human wickedness which romance has never imagined, and which history shudders to describe.\*



POPERY confounded and incorporated the civil and the spiritual jurisdictions, and in this laid a foundation for the most monstrous usurpations and the most intolerable oppressions. The pontiff claimed to wield on earth the whole of that jurisdiction which Christ possesses in heaven—to stand at the head of the civil as well as of the spiritual estate—and to be as really a king of kings as he was a bishop of bishops. From the moment this claim was advanced, all distinction between the two jurisdictions vanished, and a kind of government was set

\*Eugene Lawrence. "Historical Studies" (Harper and Brothers, New York, 1876).

up in Europe which was neither secular nor spiritual, and which can be described only as a mongrel creation, in which the qualities of both were so mixed and jumbled that while all the evil incident to both was carefully preserved, scarce an iota of the good was retained. This hybrid rule was of course styled government, but it had ceased to fulfil any one function of government, and it set itself systematically to oppose and defeat every end which a wise government strives to attain.

This form of government was essentially, and to an enormous extent, irresponsible and arbitrary. It was a theocracy. God's vicegerent stood at the head of it. He was bound to render no reasons for what he did. He claimed to be an infallible ruler. He could plead divine authority for the most enormous of his usurpations and the most despotic of his acts. He had an infallible right to violate oaths, dethrone princes, and lay provinces waste. What would have been atrocious wickedness in another man, was in him the emanation of infallible wisdom and immaculate holiness. Against a power so irresponsible and tremendous it was in vain that conscience or reason opposed their force, or law its sanctions. These were met by an authority immeasurably superior to them all, at whose slightest touch their obligations and claims were annihilated. Reason and law it utterly ignored. The necessary correlative of infallible authority is unquestioning obedience. He who presumed to scrutinize, or find fault, or resist, was taught that he was committing rebellion against God, and incurring certain and eternal damnation. A theocracy truly! It was the reign of the devil, baptized with the name of God.

This scheme of government centralized all power in one man. This centralization is of the very nature of the Papacy. The vicegerent of God can have no equal;

none can share his power; he must reign alone. It would be equally absurd to suppose that an infallible ruler could admit constitutional advisers, or make himself bound to follow their counsel. . . . In the hands of one man, then, all power under heaven came to be centered—the legislative and the judicial, the temporal and the spiritual jurisdictions. The papal theory placed the fountain of law and authority on the Seven Hills, and there was not an edict passed nor an act done in wide Europe, but virtually the Pope was the doer of it. For ages as was the theory, so substantially was the fact.

It would have been one of the greatest miracles the world ever saw if liberty had co-existed with this vast accumulation of power. Even in the hands of the wisest of men, fettered by constitutional checks and bound to assign the reasons of his procedure, such overgrown power could scarce have failed to be abused; and if abused, the abuse could not be other than enormous. But in the hands of men who claimed to reign by divine delegation, and who on that ground sustained themselves as above the necessity of vindicating, or so much as explaining, their proceedings, and who claimed from men an implicit belief that even the most outrageous of their acts were founded on divine authority and embodied infallible wisdom, the abuse of this power far surpassed the measure of all former tyrannies. The despotism of an Alexander, a Nero, or a Napoleon, was liberty itself compared with the centralized despotism of the Papacy. A blind, irresponsible, and infallible despotism, issuing its decrees from behind a veil which mortal dared not lift, sat enthroned upon the rights and liberties, the conscience and the intellect, the souls and bodies of men. Such was the Papacy—a monstrous compound of spiritual and temporal power.\*

\*J. A. Wylie, LL.D. "The Papacy" (Hamilton, Adams and Co., London, 1889).

Display and gorgeous magnificence is the fruit of pride and the love of power, and this is the fruit that has been exhibited to the world very conspicuously in the celebrations by which the Papacy has marked the twenty-fifth year of the pontificate of her present head. There have been so many celebrations that it is bewildering to keep track of them all. At the beginning of the year there were celebrations of great magnificence and grandeur in Rome that were participated in or attended by not only "Church" dignitaries and representatives from all parts of the world, but also by civil dignitaries and representatives from most of the rulers and governments of the world, and the year has just been closed with demonstrations even exceeding in display and magnificence those with which it was begun. It would be very appropriate to present in this issue descriptions of these celebrations, but lack of space forbids. We will only say here that we are told in the press that at the celebration on February 20th of the "twenty-fifth anniversary of the election of Leo XIII. to be the head of the Roman Catholic Church," the Pope "wore gorgeous robes and had a triple crown on his head," and was presented with "the golden keys, which are symbolic of the pontifical authority"; and that at the celebration on the 3d instant of the "twenty-fifth anniversary of the coronation of Pope Leo," which "was celebrated with all the grandeur and impressiveness associated with the high ceremonies of the Catholic Church," and at which "there were about 75,000 people present," the Pope sat upon "the gilded throne near the high altar," and as he was borne away on the *sedia gestatoria* by "twelve men in costumes of red," "many princes, cardinals, diplomatists, and bishops bowed low, and the crowd saluted him frantically in ten different languages." So we do not have to go back to the Middle Ages in order to be-

hold papal splendor and magnificence, nor to see priests and potentates bowing low before a Roman pontiff.



"Sin originated in self-seeking"; and so did the Papacy.



"Christ founded not only a pontifical but a *royal sovereignty*, and committed to Peter the rule both of an *earthly* and a heavenly kingdom," wrote Innocent IV. "It [the Church] has been *set over the nations and over the kingdoms* to root up and pull down... We therefore assert, define, and pronounce that *it is necessary to salvation to believe that every human being is subject to the pontiff of Rome.*" So declared Boniface VIII., *ex cathedra*. "As Jesus Christ is recognized as the Pontiff, King, and Lord of the universe, *so his vicar upon earth can have no equal.* And since the whole world belongs to God, *it should equally appertain to the pope.* Emperors, kings, and princes cannot then be recognized as lawful *unless they have received their states as fiefs from the chief of the Church, who possesses this immense power, not by the right of the sword, but by divine right.* ... *He [the pope] alone promulgates law; he alone is absolved from all law. He alone sits in the chair of St. Peter, not as mere man, but as man and God... His will is law; what he pleases has the force of law.*" So wrote John XXII. "He who reigneth on high, to whom is given all power in heaven and in earth, hath committed the one holy Catholic Church, out of which there is no salvation, to one alone upon earth, that is, to Peter, the prince of apostles, and to the Roman pontiff, the successor of Peter, to be governed with a plenitude of power. *This one he hath constituted prince over all nations, that he may pluck up, overthrow, disperse, destroy, plant, and rear.*" Thus Pius V. began his bull against Queen Elizabeth. "To thee is given *all power*

in heaven and in earth," declared the Council of Lateran to Leo X. "The authority given to St. Peter and his successors by the immense power of the Eternal King, *excels all the power of earthly princes; it passes uncontrollable sentence upon them all.*" So declared Sixtus V. In 1870 the Vatican Council decreed, and imposed the penalty of "anathema" upon any one who should "presume to contradict" it, that "the Roman Pontiff" "is possessed of that infallibility with which the divine Redeemer willed that his Church should be endowed, for defining doctrines regarding faith or morals." All these "infallible" pronouncements are as orthodox with the Papacy to-day as ever they were. In 1894 the present Pope published a communication addressed "to the princes and peoples of the universe," in which he declared, "*We hold the regency of God on earth.*" It has been well observed with regard to this last declaration that it assumes "the minority, absence, or disability of God as to the affairs of the earth, which assumption cannot possibly be anything short of supremely blasphemous."

Christianity is "God with us" as man; the Papacy is man over us as God.

"All these things will I give thee," said the tempter to Christ in the wilderness, "if thou wilt fall down and worship me." "Get thee hence, Satan," was the reply. The fiend returned after three hundred years, and, leading the pontiff to the summit of the Roman hill, showed him "all the kingdoms of the world and the glory of them." "All these," said he, "will I give thee, if thou wilt fall down and worship me." No second denial awaited the tempter: instantly the knee was bent, and the pontiff raised his head crowned with the tiara. Twice has Christianity been crowned in bitter deri-

sion and mockery of her character: once with a crown of thorns by the blasphemers of Caiaphas' hall; and again with the tiara, in the person of the pontiff. Never did she demean herself with such divine dignity as when the thorns girt her brow; but, ah! the burning shame of the tiara.—J. A. Wylie, LL.D.

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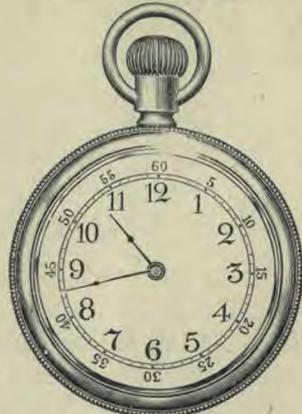
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