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The German Anti-Christ.

FEW things are at first sight more serious to the good name of Protestantism than this present war. We are assured that it is a proof that Protestant Christianity has failed. Was not Germany (it is asked) the land of Luther, and is not the present State Church of Germany Lutheran still? Yet contrast the manners of the German soldiers (urged on by Imperial orders) with the kindly humanity, and even chivalry, of the French and Belgian priests in the field. It is not only the question of barbarities and brutalities inflicted upon the dying and the dead, but the desecration of churches, culminating in the bombardment of Rheims Cathedral, that show up in lurid light the appalling results (it is said) of Lutheran teaching. Luther, in fact, says a correspondent in the *Church Times*, is the real originator of this anti-Christian war. And Luther, adds another equally profound contributor to the *Nineteenth Century* for December, stole his religion from his barbarian ancestors who worshipped Thor and Odin.

Now, this charge, apparently in all seriousness made, deeply implicates the English Church and nation. Think what it means! With the genius of Germany we are more intimately allied than that of any other country whatever. Our reformed religion—it is our glory, and Archbishop Lawrence in his celebrated “Bampton Lectures” allows that it is the glory of High Churchmen too!—we owe to the manly Christian protest of Martin Luther. Even our religious revival in the eighteenth century, which produced the Oxford Movement and that of Charles Simeon at Cambridge, we date from Wesley, who ultimately owed his complete conversion to Moravian missionaries. Our Prayer-Book was compiled by Cranmer, who owed all improvements (except his own exquisite English) to the German breviary of Hermann of Cologne and to the personal instructions or private correspondence of German professors like Martin Bucer and Philip Melancthon. Nay, our

present King derives his right to the kingdom of England precisely because he traces his descent from the German House of Hanover; while, on the other hand, the present German Emperor is grandson to our late Queen Victoria. Even the foundation of our Colonial Empire we trace to the magnificent co-operation of their Emperor Frederick II. with our Lord Chatham. And at a later date it was the assistance of their Blücher that served to complete the rout of Napoleon at the hands of our Wellington at Waterloo.

And if we trace still deeper the hidden springs of this world-catastrophe we shall find it in the very pre-eminence of these two nations whom the study of the Bible has made great. It was only between them that such a fratricidal strife could have arisen at all, because it is only between them that any manner of competition could have existed. Germany, great and glorious in arms, in arts, in science, has manufactured nearly all the needles, razors, cutlery, toys and leather goods that supply the demand of Europe. It is her very pre-eminence in these industries that has led her to challenge our superiority in the same fields. It is this very sense of rivalry with the leading nation of Europe that has provoked this more than mortal combat.

And to what is this superiority of these two nations due but to Protestantism—in a word, to the rediscovery of the Bible? For, in the phrase of the immortal Chillingworth, “the Bible, and the Bible only, is the religion of Protestants,” as it was the religion of Augustine, Chrysostom and Jerome. If, therefore, it is to *Protestantism* we must trace this terrible outbreak of devilry, then it is to the open publication and circulation of *the Bible, and the Bible only*, that we owe it. For it is a fundamental article of our Protestant religion that “Holy Scripture containeth *all* things necessary to salvation, so that whatsoever is not read therein, *nor may be proved thereby*, is not to be required of any man that it should be received as an article of the faith, or be thought requisite or necessary to salvation” (Article VI.).

“Nor may be proved thereby.” If these devilries can be

put down to the natural effects of an open Bible, then we willingly assent to their being put down to the necessary results of Protestantism. If, however, these effects are the inevitable issues of Protestantism, they are singularly out of keeping with several others. The whole of Africa, large parts of India, some parts of China and Japan, are becoming Christian. The light of science, which ever follows in the track of Christianity, is slowly withering up the darkness of their long-established superstitions. Gentle manners, the invariable concomitant of the pure and peaceable doctrines of the Gospel, are slowly taking the place of the most inveterate barbarities of ancient custom and superseding the proud and trivial distinctions created by religious and social caste. And all this we can distinctly trace to one source, and one source only—the circulation of the Bible in no less than five hundred of the prevailing languages of the world.

And for this Britain, the head and front of the Protestant interest, is chiefly responsible. This can be easily tested as a mere question of statistics. Last year's record will alone be sufficient to prove our case. In May of 1914, only three months before this diabolical tragedy began, the actual sums received by the Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, the Colonial and Continental Society, and the British and Foreign Bible Society, not to mention the Religious Tract Society and the Society for Promoting Christian Knowledge, were the largest ever received in the history of two hundred years. Such is the work of *Protestantism* in the world! It compasses sea and land, not to make proselytes, but to make converts for the future Kingdom of God by circulating among all the nations of the world, in their own respective language, without note or comment and in the best text obtainable according to the latest lights of the most approved critical science, the *Word of God*. If the Catholic party must (as indeed, on their principle of slavery to tradition, they must) object to this, it is our glory and the glory of our common Lord!

And what about Germany? Situated in the centre of a

continent which, along with the rubbish of Catholicism, has long cast off its faith in the fundamental doctrines of Christianity itself, Germany has stood in the forefront of learned apology for the truth of God's Word. We shall mention only a few names which are typical of the rest. When the Higher Criticism first arose under the evil patronage of Father Simon, and was continued under the auspices of the *Dublin Review* (both Catholic authorities), that part of the controversy which called in question the authenticity of the Pentateuch was settled by the monumental erudition of Hengstenberg in his "Moses and the Egyptians," just as the Book of Daniel in like manner received a not less triumphant vindication at the hands of Hävernäck. When, again, the Catholic Möhler published his famous but utterly unhistorical "Symbolik" in the hope of furthering the Catholic cause, it was in 1833 shattered by the genius of Baur, whose own animadversions on the chronology of some of St. Paul's Epistles and one of the Gospels have since been satisfactorily set at rest by the labours of Ewald and the more recent orthodox pronouncements of Harnack. Nor can we leave the subject of the New Testament without referring to the commentaries of Meyer and Delitzsch, the latter of whom translated the New Testament into Hebrew in order to further the conversion of the Jews. And how shall we sufficiently thank the Providence that gave us David Mendel, whom Lord Acton allowed to be the most learned mind in Europe, and who, on his conversion from the Jewish to the Christian faith, not only routed the infidel positions of Strauss in his invaluable "Life of Christ," but gave us (under the name of Neander) those histories of the Christian Church of the first twelve centuries in a work that will outlast in value the work of all his predecessors since Eusebius?

Let Popery rival this bead-roll of spiritual or material blessings! Turn to any country in which that pernicious curse has been allowed free access! Take Italy, France, Spain, Portugal, South America, Ireland, up to the year 1870, and atheism itself would have proved almost a more beneficent ally

than this degrading superstition. But since 1870, when the Papacy lost its temporal power, what a change has come over those countries! ITALY before 1870 possessed hardly patriotism. Since 1870 she has shown herself a united people with a flourishing trade, clean and well-laid and well-lighted streets, and all the natural results of an independent national life. FRANCE before 1870 was almost in worse case. A sweating system was maintained in French convents; the spirit of espionage and intrigue pervaded her politics; above all, her army and her Generals were educated under Jesuit auspices, whose treason lost her Alsace and Lorraine in 1870, and exposed her to the grinning contempt of Europe in the Dreyfus affair of our own day. But now we see a new France! Her victorious General, Joffre, is reviving the old glories of the Field-M Marshals of the past. Convents have been pulled down. The last Jesuit left French soil in 1902. The Huguenots are once more free. And a spiritual as well as moral revival is already perceived by thoughtful men, who are themselves Catholics of a better kind, such as Mr. W. S. Lilly and the Abbé Dimnet. SPAIN, since her King's marriage with a Protestant Princess, has opened her doors to a more tolerant régime that invites the co-operation of the Protestant Bishop Cabrera. PORTUGAL, after chasing every monk and Jesuit from her shores, has now joined forces with England in the present crisis. Even SOUTH AMERICA has welcomed the methods and manners of Protestant schools; and Ireland till now has grown more contented with her lot.

It is curious to trace the diabolical hypocrisy of the Court of Rome in fomenting for no less than forty years this very war. It was the loss of the temporal power in 1870 that first drove her to such an appalling act of revenge. Cardinal Manning, himself a claimant for the Triple Crown, only four years later hinted the plan of crushing the two great Protestant countries of Europe by a war of mutual exhaustion, from which the Popedom would take occasion to benefit by rising upon the ruins. These are his very words :

“ There is only one solution of the difficulty [viz., the loss of temporal power]—*a solution, I fear, impending—*

and that is the terrible scourge of a Continental war, a war which will exceed the horrors of any of the wars of the First Empire. And it is my firm conviction that the Vicar of Jesus Christ will be put again in his rightful place. But that day will not be until *his adversaries will have crushed each other with mutual destruction*" (*Tablet*, January 24, 1874).

He repeated this afterwards to the late Mr. Hugh Price Hughes. He was ready, he told him, to *deluge Europe in blood to recover the temporal power and to destroy the unity of Italy*, who had lost for the Pope his temporal crown (*Methodist Times*, August 6, 1896). It was first proposed, by way of revenge, to destroy England. The reason was not far to seek :

"England [Manning explained] is the head of Protestantism, the centre of its movements and the stronghold of its power. . . . Conquered in England, it is conquered throughout the world" (Sermon before Dr. Wiseman, August 6, 1859).

How could Protestantism in England be overcome? Only by stirring up *race-hatred* and fanning the flames of war. It is curious with what subtlety the Roman Curia went to work :

1. Having lost Italy as ally and been repelled by France, they sought for an antagonist of France that would ultimately become the antagonist of England. This Power was obviously Germany. *Revanche* had burned in the breast of every Frenchman since the days of Sedan. The Papacy proceeded at once to work upon the unsuspecting patriotism of the Germans. Germany wanted a fleet, but could not get the Reichstag to pass the burdensome super-taxes for maintaining the fleet. This was accomplished by the Jesuit vote, which commanded the Conservative interest in the Centre. In return for this the German Emperor, after paying a complimentary visit to the Pope, relaxed the stringent laws of his country against the Jesuits, and in his honour a German (Francis Xavier Wernz) was chosen for the new Jesuit General. If, then, Germany has fallen from the Faith, she has for this the Pope's full sanction!

2. The Boer War first showed up the designs of the Vatican.

It is now well known that the plans of campaign, both for the fortification of Pretoria and for the occupation of the Transvaal, were all drawn up in Berlin, who furnished them with £200,000 of guns from Krupp and promised troops that should land in Delagoa Bay. *These assistances had from the first the hearty approval of the Vatican.* "Since the outbreak of the war," wrote *The Times* correspondent, "the Vatican Press . . . has given numerous proofs of bitter animosity towards England. . . .

"The underlying idea seems to be the expectation that a Franco-Russian-German alliance, by intervening in favour of the Boers, will shatter the prestige of England, now and ever held to be the chief prop and mainstay of Protestantism, and, by depriving Italy of British support, facilitate the restoration of the temporal power" (*The Times*, November 9, 1899).

The correspondent then goes on to remind his readers that the official organ of the Vatican, the *Osservatore Romano*, regarded the destruction of the temporal power as "ordained in the interests of England and Anglicanism." It actually "put the question whether this Anglo-Boer war was not Providential, and whether Protestantism might not be ruined by it?" He then warns *The Times* that in view of this the other Jesuit organ, *Voce della Veritas*, darkly hinted at "impending events of grave import," which would involve "the forthcoming humiliation of England." This may throw some light on some words let fall by the late Pope shortly after :

"Wait! [he said to his interviewer]. I myself choose to wait. When we are able to ascertain the exact plans of our adversaries we will in turn disclose ours. *We are ready.* They would have the humble Vicar of the Lord Jesus Christ abstain from waiting before uttering the irrevocable words which he will have to utter. It will all be done little by little. But I promise you it shall be done" (*Daily Express*: "Interview with the Pope," February 21, 1906).

This is the one Saint whom the Roman Church has put on her throne of late years, and boasts she will not trust herself with another!

3. Let us now turn to Ireland. In 1847 the present scheme of Home Rule was planned by a Jesuit, and afterwards approved by his Father Provincial as a useful lever for increasing the power of the priesthood over that of the people (*Tablet*, June 11, 1873). The *Tablet* itself admitted the fact that it was the Irish politicians who represented the Church rather than the laity. Is it wonderful, therefore, now to read that the outbreak of the war has led to an outbreak of sedition; that Mr. Redmond cannot prevail on his countrymen to enlist because they *will not* fight for England, but only for the Catholics of Ireland; and that they *cannot* fight against the Germans, for they would thus be fighting against the Pope?

When St. John foretold the coming of Anti-Christ as "the False Prophet" that would give religious sanction to the Abomination of Desolation wrought by the "Beast," what were these but symbols of a *world-power*, like that of ancient Rome, that should be abetted by a corrupt *Church*? Were Irenæus and Hippolytus wrong in conjecturing that Power to be "Latin"? Were Jerome and Cyprian wrong in hinting that that Church would be a corruption of *Christianity*? Was Newman wrong in fixing the birth of this twin-portent at the opening of the fifth century? If not, we shall not be wrong in dating this ominous conjunction of the *medieval* Houses of Hohenzollern and Hapsburg with the *Papal* monarchy as the last expiring effort of Feudalism and Catholicism before the coming of the end. Infidelity and Popery were always allies, and are seen to be allies still.

If we wish to trace the fearful effects which have attended the growth of the modern German Empire, we can hardly do better than take Treitschke's "Life of Frederick the Great" as our guide. That brilliant author, whose book has become a textbook in Germany, points out with wonted candour that in those early days the Germans were not looked on as part of the "Teutonic" order of nations, and that, consequently, Lessing sometimes spoke of the Prussians as "foreigners"—which, indeed, they were, belonging in part (by descent) to the

great *Russian* family of Slavs, from which they took their name. Frederick came to the throne an infidel at heart, and by tradition an ardent Protestant in politics; but he saw in the Catholic Powers of Austria and France two such terrible and ruthless enemies that in order to free Germany he descended to fight them with their own weapons. "If we act as Christians," he exclaimed, "we are undone." "The Vatican saw with anxiety," proceeds Treitschke, "how the hated home of heresy received its liberty again. Only through the intervention of Rome was it achieved that those old enemies, the two great Catholic Powers, Austria and France, united in contest against Prussia. Its aim was to perpetuate the impotence of Germany."

Frederick replied by putting into effect two methods which politically saved Germany, but only to ruin her *morale*. He "Prussianized" Germany by uniting her loose confederation of provinces under a military dictatorship. This, says Treitschke, was no easy matter to have accomplished: the Germans were till then an "inoffensive, kindly, modest" people, and "it needed a long time to overcome their aversion to the Frederician régime." Secondly, Frederick *abandoned for himself* "the religion of Luther and Calvin," and admitted, as a counterpoise to the Catholic influence abroad, the Jesuits, who stamped their methods upon the infidel temper of Prussian diplomacy. Thus the old feudal system of medieval Europe was revived again, and Frederick, by appealing to a superstitious presentiment of the Hohenzollerns that their House was destined one day to bear the sword of the Holy Roman Empire, created the necessary *élan* in the spirit of his people. Modern Germany is but Bismarck's resurrection of Frederick's feudal monarchy with its worship of intellectual cunning and material might.

It is well known that, in pursuance of the old policy of Leo XIII. and his Secretary, Cardinal Rampolla, the present Pope is in full political sympathy with Germany and Austria; hence his easy acquiescence in the horrors of the Belgian invasion; hence his perplexity in dealing with the German arrest of the Belgian Cardinal, Mercier. *Αιλιον, *Αιλιον, τὸ δ' εὖ νικάτω!