CHICAGO LETTER.

Junius Treats Intelligently Upon Political and Religious Subjects.

CHICAGO, July 9, 1888.

Chicago has once more resumed its normal condition. The torridity in weather and in politics has subsided. The bosses and heelers have all departed to their respective provinces. The auditorium is once again in the hands of the man with the mailet. The

hands of the man with the mallet. The stone-mason and the carpenter are putting on the linishing courses. Chairman Estee's gavels are gone with Creed Haymond and Mr. Thurston to the Pacific railroads.

Chicago has settled down to divorces and litigations, to preachers meetings, and to conventions of saloon keepers. John L. Sullivan's latest debauch, Mrs. Rawsen's next escapade, and Mayor Roche's attitude on the whiskey question are the themes which now engross public attention here.

That plethora of icandidates in the republican party gave us a kind of POLITICAL NIGHTMARE.

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We could not jell who the successful nominee would be, so we had to study the hiographies et all, in order to keep abreast of the times. Two thousand columns of matter about Judge Gresham, did I myself read. I even found out the cobbler who made his first jacket. Now, this was all waste of energy and time. Judge Gresham was knocked out in the first round. Then there were 2,000 columns about Alger, the same about Sherman, ditto for Depew, and so on to Fred. Grant and Mr. McKinley. This is all woeful waste of time and strength.

About Gan. Harrison we only got las farss the Chinese question when we dropped him, trinking we would never hear of him again. Now we must turn in and read 2,000 columns more. It is almost enough to make one swear off against politics altogether, or quit reading intil after the nominations are made.

The Methodist Church in this city takes a rather strange view of the religious aspect of the last convention. At the Monday meeting of the ministers the question of PRAYER IN SCHOOL and meetings came up. Here is an extract:

and meetings came up. Here is an ex-

Speaking of the public high schools Mr. Dandy said: "The schools are irreligious, and some of them are positively initide in their teachings. They are so Godless they will not even allow the Bible to be used in their schools, and whole classes are graduated without even a prayer."

Dr. Jackson said: "The West Division High School graduating exercises were held in a church, and although many of the pupils neked for the exercises to be begun with prayer, they were retused. Even political conventions opened with prayer."

"They do that, perhaps, to throw dust in the eyes of the people," said Elder Trusget, and a laugh followed.

Is this a matter of langhter? Here

Jell, and a laugh followed.

Is this a matter of langhter? Here is the most essential part of our social and political existence made subject for laughter at a ministers' meeting. If the preachers were called to pray at the convention to throw dust in the people's eyes, is not this fact more disgraceful to the Church than to the politicians? Can a Church or a religion which thus plays a kind of party fiddle command the respect of the people, or can it secure the provision and guidance of God? There is more in this little ntterance of Eider Trusdell's than he thinks.

The last convention demonstrated also the fact that

THERE ARE NO STATESMEN

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in the proper sense of the word in the present so called republican party. There are plenty of mediocre men, selfish, ambitious and unscrupulous. The platform they promulgated is like the old gentleman and his ass who tried to please everybody and got laughed at for his pains. The ostentatious parade of the old fossils Donglas and Fremout gave the convention a kind of museum aspect. The premainence given to the mushroom Pattegan belows at the Egan shows a pandering to race prejudices unworthy of an American party. The reference to Mormonism and to polygamy is but an abertive endeavor to to pose as champlons of merality. Every schoolboy in the Country knows that polygamy is now settled in the United States, and as a political issue is as dead as cellbacy in the Catholic Church. The alcohol plank is as absurd as it is impracticable. To effect it as proposed would either lead to the employment of 100,000 officials to discriminate between alcohol for art purposes and alcohol for saloon consumption, or it would lead to absolute free whisky. Though the Chicago Tribune professes to endorse Harrison and Morton yet it says of the platform: "As it stands now McKinley and Co. have apparently committed the republican party to a proposition of the property is one of the modern Jericho's to Baptist and Presbyters, of Romans and Kanters will fall. With this spirit serialities. With this spirit Mormon.

been made even this year. He has proved himself a cautious, conservative man. Ills decisions where capital and labor were at war were considered impartial, or perhaps with a leaning to labor. But with Harrison at the bead, who is now looked upon as the instrument of railroad lawyers, and who is one him-self, it will be difficult to make the masses believe that his party is a really patriotic one. A coalition of

GREENBACKERS AND DEMOCRATS

is reported to have taken place in Michigan. It so, Michigan goes for Grover Cleveland. This shows distrover Cleveland. This shows distruct of the Harrison party, and of the McKlnley platform. It shows the republican party no longer exists. The republican party originated the greenback, a republican supreme court affirmed the doctrine that it can be issued in page as well as in war. (but the irmed the doctrine that it can be issued in peace as well as in war. On the other hand the democratic party has impugated this affirmatiyn, it has urged suspension of sliver coinage, disuse of gold and sliver certificates, and cancellation of greenbacks.

In 1834 the republican party platform pledged itself to turiff revision not on the horizontal plan but by such methods as would reduce the sharpers, relieve the taxpayers, and help the laborer. What it performed in this

methods as would reduce the sharpers, relieve the taxpayers, and help the laborer. What it performed in this line is imperceptible.

In its platform of 1888 tariff revision in any shape is ignored. All plans, horizontal, perpendicular, and hypothenuse are alike scouted. The repeal of the entire internal taxes is favored rather than any other part of the protective system be surrendered.

THE CHIEF MERIT

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of the 1888 platform is in its positive stand on protection, and on internal taxation. This absolute protection is a good bid for monopolists and trust enterprises, and it will take well with certain classes engaged in manufacture and mechanics. The internal taxation plan would help to break the Solid South, if anything can do it. It would benefit the tobacco planter, and probably the whiskey drinker, and these two amticles are staple products of the South.

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of the South.

But who can place any faith in a party without coherence or stability? Its 1884 platform virtually admits an unjust and unequal tariff, when if proposes to rectify it. The unjust and unequal tariff still exists, yet the party flops the other way, and pledges itself not alone to maintalu the existing inequality but to pile on more. Even then it can't be relied upon to adhere to its pledges. to its pledges.

to its pledges.

However there is plenty of time for the discussion of these topics from now until next November. Unfortunately we are likely not to have much opportunity to study such vital questions. The C. B. Q. trouble is by nomeans ended. It has but just begun. The labor question is not settled, nor is socialism stamped out. The whisky interests are by no means insignificant. But a truce to all these for the present, Let us turn to the foundation of all-RELIGION. RELIGION.

THE BAPTIST DENOMINATION.

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of this city is strong euough numerically, but latellectually and executively woefully weak. It had a University bere a few years ago, but there was not ability, capacity nor honesty enough in the sect to keep the institution alive. The University was sold at public auction, and even the souvenirs given by distinguished men were canted for salarles by the very preachers themselves.

selves. Dr. Henson now wants to raise 5500,000 for a new university. In his last Sunday's sermon he mixed up his university with an attack on Mormonism. He commended the action of the government in

sconol for art purposes and alcohol for saloon consumption, or it would lead to absolute free whisky. Though the Chicago Tribune professes to endorse Harrison and Morton yet it says of the platform: "As it stands now McKinley and Co. have apparently committed the republican party to a proposition impossible of enforcement—in other words to a manifest fraud." Whatever will be the result next November, one thing is certain, that a new era has commenced in the political history of the United States. And if the protective tariff party can only convince the country that it means to make decided issues on its present platform, whether defeat awaits it or not next November, it will drive ont many old adherents, but it will certainly bring in many new ones. If Blaine can be got to stump the country in its favor, a great impetns will be kiven it.

With Gresham at the head of the ticket a great fight could have

AN UNLAWFUL WORK

is going on, and wants to keep itself on

The Secularists who are now clamoring for the secularization of all church property, view with pleasure the confiscation process in Utah. When they come to demand the conversion of I)r. Henson's \$500,000 university luto packing houses, they will look to government procedure in Utan for precedent and law. In Chicago

Is making wonderful progress. Within the past six months they have purchased or rented two disused church buildings and turned them into halfs of free thought and atheism. These churches were re-named. One is now the Ferum, situated in a fashlonable locality, the corner of Washington Boulevard and Sangamon Street. Meetings are held on Sundays, in the forenoon and at hight During the week several meetings and classes are held for the purpose of dislodging the bogus Christianity of Dr. Henson & Co. The meetings are well attended. And the society is a fluancial success. It is only a few weeks ago that it was enonly a few weeks ago that it was enabled to bring Charles Watts to this city from Canada, to lecture on the beauties of secularism and on the enormities of Christianity.

ANOTHER SOCIETY

the Polytechnic, has been set under way last Sungay a week ago. It is located in the South Side of Chicago, also in a fashiouable district, near indiana Avenue. This society proposes constructive work and undertakes the education of youth from the purely atheistic side. The books to be used must contain no reference whatever to Deity, nor must any allusion be made

mist contain no reference whatever to Deity, nor must any allusion be made to the administration of a God in earthly matters.

Occasionally I drop into these places to hear the discussion. I notice that the action of the Government in Utah is not nuknown in these places. The speakers chuckled with glee at the precedent thus established for themselves. They are now demanding that

ALL CHURCH PROPERTY BE TAXED,

but tomorrow they will demand the confiscation of this property for the public good. The establishment of several branches is in contemplation by the members of the existing secular societies.

Dr. Haines, the pastor of Gen. Harrison's church in Indianapolis, orenched last Sunday on

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"PROWDENTIAL HAPPENINGS."

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"PROWIDENTIAL HAPPENINGS."

He said that it was the hand of God which led Naomi into the barley stubble of Boaz so that she would become the progeptor of David and Christ. It's said that God destroyed the Spanish Armada to punish Rome; and that Columbus was guided by God to the West Indies, while Cabot was also divinely directed to Massachusetts, so that Protestantism and Romanism would flourish in different spheres. He said: "Every incident in our lives is under the control of God, and in His wisdom Hebrings good out of all things. I do not believe the Divine authority is ever removed, or that fixed laws are ever essentially intermediary. We do have direct manifestations of God's authority."

The preacher who uttered these words is a Presbyterian by profession, but in his theology and doctrine is he not an orthodox Mormon of the most pronounced type? He is actually preaching the religion of the Latterday Saints without knowing the fact. And it seems as if Naomi's God directed him in this work. He says, "We do have direct manifestations of God's authority." In this assertion thousands of persons in Utah can join. And even in the confiscation now going on in Utah the hand of God will so regulate it that in the end it will all redound to the benefit of his own chosen people, and to the universal acceptance of his own specially inspired and instructed religion.

JUNIUS.

Word of God teach, and what do we their

Word of God teach, and what do we find by perusing the pages of the history of the first six centuries?

All the Prophets who speak of the last times predict with remarkable clearness that the appearance of Messiah would be followed by a terrible apostacy from the truth, caused by persecution and seduction.

Daniel in his visions sees a power arise, "diverse" from the political powers he had just seen (chapt. 7), and this power "shall speak words against the Most High and shall wear out the Saints of the Most High." And they were given into his hands for a certain the Most High and shall wear out the Saints of the Most High." And they were given into his hands for a certain time. In another vision (chapt. 8) the Prophet sees "a king of fierce countenance, and understanding dark sentences, and his power shall oe mighty, but not by his own power (for this was an ecclesiastical power, deriving her strength from the political governments): "and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people."

Here it is expressly stated that the Saints should be "worn out" and "destroyed." And in chap. If we find that this destruction was to be brought about partly by "corruption" and partly by "sword and by flame, by captivity and by spoil, many days."

Our Savior, in speaking of the persecutions which his people should go through, says (Matthew 24). "And than shall wany he of

Our Savior, in speaking of the persecutions which his people should go through, says (Matthew 24): "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold."

The Apostle Paul writes with remarkable clearness about the then approaching general apostacy of the church. The day of the Lord, he says (2 Thess. 2), shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (speken of by Daniel.) Jona, the Revelator, saw in his marvelous visions the church of God driven into the wilderness for a period of 1,260 days (or years), during which time the anticorist rules supreme on of 1,260 days (or years), during which time the antichrist rules, supreme on

of 1,260 days (or years), during which time the anticarist rules supreme on earth.

It is, therefore, very clear that the word of God teaches the disappearance of the primitive church from the earth. The Saints should be "worn out," "destroyed," "falling away," "hidden in a wilderness," and "iniquity should abound."

This disappearance of the Church was not to take place thousands of years after the death of the Apostics, but shortly after.

The forces of anti-Christ were working with fearful success in the days of the Aposties. John says, "the spirit of anti-Christ is now already in the world." And Paul declares, that "the mystery of iniquity doth already work: Only he who now letteth will let, until he be taken out of the way, And then shall that wicked be revealed." 2 Thes. 2: 7,8. The members of the Church knew what it was that stood in the way of "that Wicked one," and prevented him from being revealed, for the Apostle had told them, when he was among them. He did not deem it wise, however to write it down. We have therefore only tradition to rely on. And tradition has it that it was the Roman Government that stood in the way of Anti-christ. The first Christians feared the overthrow of this government, and prayed for its preservation, although it was a heathen government, because they knew that the downfall of Rome was the signal of the open commencement of the reign of Antichrist. And they feared this more than the persecuting Roman government, simply for the reason that during the reign of Antichrist. And they feared this more than the persecuting Roman government, simply for the reason that during the reign of Antichrist. And they feared this more than the persecuting Roman government, simply for the reason that during the reign of Antichrist, the Church was to be taken away altogether.

The bistory of the various churches shows plainly, how they gradually declined and fell.

The corruption of their doctrines and morals go hand in hand. As worldiness, licentiousness and lawlessness

their false teachings as Paul admonished them to do, but they had gradually lost their spiritual life and become lukeworm, objects of God's displeasure, "wretched, and miserable, and poor, and blind, and naked." The apostic, "whom Jesus loved," was in his lifetime rejected by some of the churches, as we can gather from the following passage, (3 John 9), "I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receive the us not, wherefore, if I come, I will remember his deeds which he does, prating against us withmalicious words; and not content therewith, neither does he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." The Apostle James gives a sad picture of the corruption of the churches: "Ye lust and have not: ye kill;" "ye fight and war; ""ye ask and receive not, because ye ask amiss, that ye may cousume it upon your lusts." "Ye adulterers and adulteresses!" And so on.

And all this flood of corruption in-And all this flood of corruption in

And all this flood of corruption in-undated the churches, while the Apos-ties of our Lord were still living, breaking through all their efforts to save their new and tender plantations from destruction.

The Apostles and their immediate followers die, martyred for the Gos-nel.

The Apostics sand their immediate followers die, martyred for the Gospel.

Their places remain vacant.
The glits cease.

No Apostles; no prophecies; no more healing; no more tongues; no famediate divine interposition:

Night and darkness are fast approaching. The "wicked one" having succeeded in extinguishing the light that for a short time with its brilliance dazzled the nations, the world is again wrapped in darkness of falsehood and error, at the mercy apparently of the devil. The Gospel of Jesus Christ has to give way for the speculations of heathen philosophers, as introduced by Tertuilian, Origen, Cyprian, Augustine and others.

The knowledge of God is lost and abeing introduced into the christian-heathen theology, the most conspicuous quality of whom is his incomprehensibility. Compare the Athanasian symbol, which embodies this god, and is as ridiculous a piece of document as was ever penned by man.

The very idea of the church of Christ as set forth in the Gospel is discarded, and another idea vindicated. Compare Cyprian's views of "The Unity of the Church," where the way is cleared for the priestly despotism, afterward exercised by the popes.

Baptism for the remission of sins has to give way for a carlcature of the holy ordinance—sprinkling of infants.

The Lord's Supper is converted into a superstitious rite, void of all its original significance, a commemoration of the death of our Lord.

The offices of the churches are perverted into secular offices, the occupants of which are called, not by God but by men.

In short, jeverything was gradually changed, until finally Christ himself was no longer acknowledged the only ruler of the Church, but his place was occupled by worldly priests called popes. The Church, the bride o Christ, became a bride of the world a "harlot." For this is what that word in the Revelation of John signifies.

Let us glance at "the church" as sha appeared during the third century, that is at the time when infant sprinkling infant communion and other errors were introduced. Merie

The Postolic Churches, and the internal points and points are right, in the controversy between the Latter than the could be shown beyond a doubt has been on earth only for a comparison with the first post the truth of imman and arth only for a comparison with the first post that the could be shown beyond a doubt that the could be shown beyond a cloubt that the could be shown beyond as that the truth of imman and the could be shown beyond a cloubt that the cloud and the could be shown beyond a cloubt that the cloud and the could be shown beyond a cloubt that the cloud and