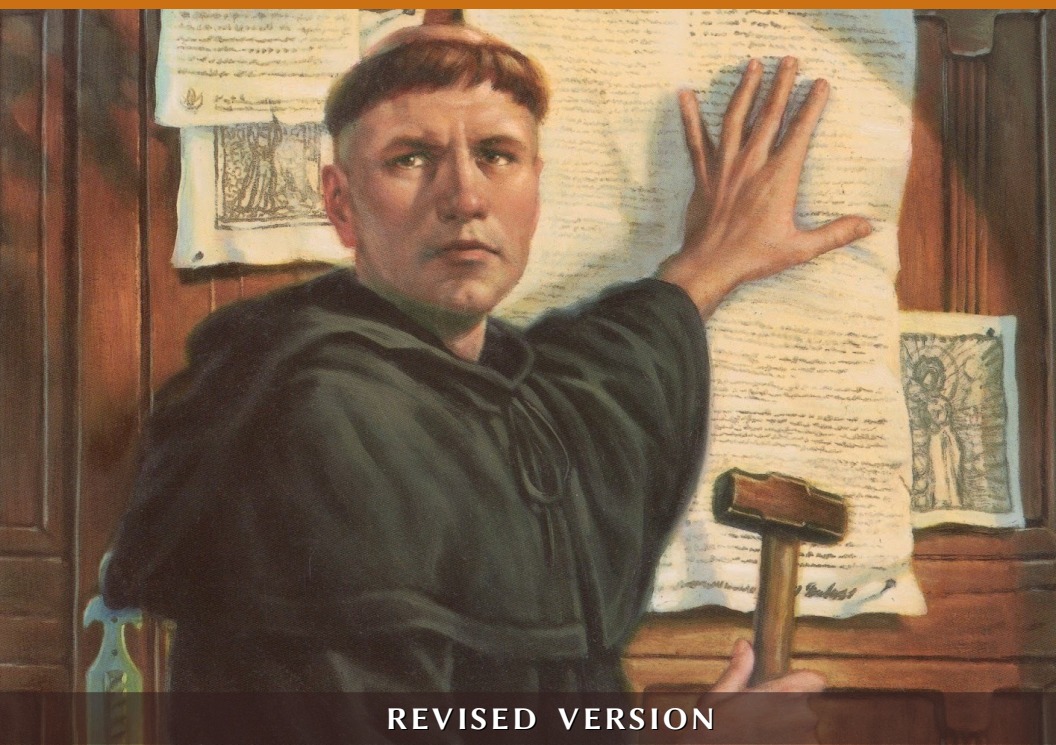


THE REFORMATION: 14TH TO 16TH CENTURY

A. T. JONES



REVISED VERSION

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14th-16th Century

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Foreword

The book, *The Reformation: 14th–16th Century* was one of the last published by A.T. Jones, so far as I am aware. The original publishing date is 1913. Jones passed to his rest 10 years later. It was republished some years ago, under the title *Lessons from the Reformation*.

This is a “Revised Version”, but not in the sense of a re-write, only in the sense that some material has been left out. There are two reasons for this:

First, a number of chapters referred to a movement of “Federation” among churches in Jones’ day (the *Federal Council of Churches*, which later became the *National Council of Churches* that exists today), which were striving to unite in order to have political power for social reforms. The threat posed by that movement no longer applies in the same form today (at least not yet). This made it seem like the book was “only for the past”, whereas the principles are eternal and ever-present. Leaving this material out makes the book more current.

Secondly (and this is the stronger reason), Jones had become separated from the Seventh-day Adventist church by this time, and picked up a few strongly individualistic ideas with regard to church organization. For example, he appeals to statements from men like William Miller, who were opposed to forming another “denomination” (which simply means a church with a name, although it implies an administrative hierarchy).

However, in the development of reform movements under God, organization, and even the taking of a name, becomes an important step as the movement grows. It is true, that each movement starts with no intention of forming a new church, or a separate denomination. And often, because of their expe-

rience of the misuse of power in the churches they came from, there is great fear of any kind of formal church organization.

But nevertheless, organization becomes essential to handle the growing branches of the public work: to hold land, buy or construct buildings, set up schools or clinics, and administer finances, among other things.¹

Ellen White wrote about how God led in the organization of the early Seventh-day Adventist church, even in the choosing of a church name. Regarding the church, she also wrote the following:

“The field,” Christ said, “is the world.” But we must understand this as signifying *the church of Christ in the world*. The parable is a description of that which pertains to the kingdom of God, His work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but *it is in the church that we are to grow and ripen for the garner of God*.²

After his separation from the Seventh-day Adventist church, Jones formed a view of church organization that emphasized the “invisible” church at the expense of a “visible” body, and the “individual and independent” experience with God alone at the expense of “washing one another’s feet” (spiritually speaking) in church fellowship. Consequently, in this book on the Reformation, he derides the statement quoted above:

To sanction this confusion the Scripture is perverted. Then to escape the worse confusion the same Scripture is mangled. Against the plain word of Jesus who said, “The field is the world” the field is made to be “the church of Christ in the world.” This of course sanctions that “the children of the

¹ For a much deeper presentation of the principles of church organization, see the book, *Is God’s Church Organized?* (by Andreas Dura), and available on practicaprophetica.com.

² *Christ’s Object Lessons*, p. 70 (emphasis added).

wicked one” shall be in the church!

Then, instead of being consistent under their own perversion and letting “both grow together” in the church “until the harvest” as the Lord commands, the word of Christ is again defied and by the exercise of human “church-discipline” they go about to “root up the tares” and “cast them out of the church” which by their own perversion has been made “the field.” Matt. 13:28-30, 37-39.

The whole perverse tangle is only a continuation of the papal confusion...³

If Jones’ view of *Matthew* 13 were correct, there would be no such thing as a visible church. But other parables, such as *Matthew* 25 (the ten virgins), clearly show a group separated from the world (the ten virgins), which were made up of wise and foolish (or we could say, “wheat and tares”).⁴

Undoubtedly, Jones must have experienced some deep frustrations at how the message he carried to the Seventh-day Adventist church, from 1888 to the early 1900’s was received. He was a strong idealist, whose glorious vision for the church was often frustrated by the weaknesses of the flesh (both his own and that of those around him) and also by the slowness of the church of his day to come out of their Laodicean condition.

But in his later years, he was struggling under some bitterness about the whole affair, and while I will not sit in judgment upon him (which some others, who never shared his burdens, have done), there are some things he wrote which were affected by his reaction to the situation.

I had no desire to reprint those particular statements. The whole book, in it’s original form, is available from archive.org

³ *The Reformation: 14th–16th Century*, Chapter XVI, “The Reformation and Federation”, p. 345.

⁴ For a much deeper presentation of the principles of church organization, see the book, *Is God’s Church Organized?* (by Andreas Dura), and available on practicaprophetica.com.

if any have an interest to research these things.

But at the same time, the core of this book's message rings true, and it contains the full and final expression of a man whose talents and mind were consecrated to the truth for a large part of his life, and whom God used in a large way. Some of the writing is almost poetic, and represents the fruit of his old age. It is, in many ways, a masterpiece of Adventist religious thought. Because of these things, the book should be handled with respect.

As well, the initial foundation of our church's view on order was supported by a few chapters from this book on the Reformation. This can be seen by studying the book *Divine Order and Organization* by F.T. Wright.⁵ Those principles haven't changed, and the statements used to support those truths are still true and valid.

When Jones first wrote them out though, they were well ahead of his time. One example is the system of voting, which was in wide use in the Seventh-day Adventist church of Jones' day, and still is in use in that body today. In this case, Jones' condemnation of that system of human election proved to be correct, and our church has discarded it.

In his later years, Jones made some mistakes that affected his relationship to the Seventh-day Adventist church. But God takes people as far as they will go. It is people that set the limits, not God. When a man digs in to a position that is not quite the right one, then God is limited. He can still use them in some areas and still does wherever possible. God does not just discard people when they make mistakes.

His long-suffering is seen in many cases in the Bible, such as Balaam (who in spite of his apostasy, still spoke a wonderful prophecy about the birth of Christ), King Saul (whom God still worked with through the lives of David and Jonathan),

⁵ Available from www.practicaprophetica.com.

the leaders in Jerusalem (whom Paul strove to labor in harmony with, even though they led him astray at one point), the Reformers (who held many errors still), and people closer to our time, such as William Miller, who did not understand or advance with the Third Angel's message. God understands the weakness of humanity, and how easily we are fooled into taking a stand upon something which is not balanced.

So, because of the clear truth that Jones still presented in many lines, his deep understanding of history and the principles of the Reformation, and because of the references to this book in our church's past teachings, I am re-issuing it, but with the following changes:

Chapter 1 – The Reformation Renounced: all about the Church Federation and their repudiation of the name “Protestant”. This entire chapter was removed because of local interest only.

Chapter 7 – The Reformation Head of the Church: the last three and a half pages denied the existence of a “visible” church, whereas there has always been through history different visible bodies, under different names, whom God has used. So I removed this material.

Chapter 16 – The Reformation and Federation: the last half of this chapter was mostly about the Federation of Churches. I have retained the first half, up to and including its description of the Advent Movement, until Jones repudiated the idea of a denomination. He also quoted from William Miller to support this idea, but these kinds of views are normal in the beginning phase of a reformation, but not applicable to the later phases of development.⁶ I cut this chapter just after the point of the introduction of the Advent movement and finishing of the mystery of God. It is renamed to “The Refor-

⁶ See the book, *Is God's Church Organized?* by Andreas Dura, available on: practicaprophetica.com

mation Fully Accomplished”.

Chapter 17 – The Federal Council and the Reformation: the beginning and ending parts were all about the Federation of Churches, and contemporary US Sunday Laws. I took this out, but retained the history of the Sunday/Lord’s Day that was in the middle. The chapter is renamed to “The Reformation and Sunday”.

Chapter 21 – The Christian and Reformation Religious Liberty of the Fourteenth Amendment: this was all about the Federation of Churches and the American Constitution, and has been removed because of local interest only.

Other than these omissions, everything is as Jones wrote it, except for some formatting, updating the old English words in the Bible quotes (“thee, thy, thou,” etc.), and the occasional grammar change for clearer expression.

Frank Zimmerman

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Contents

Foreword.....	i
1. What is Protestant?.....	1
2. What Protestant Means in America.....	29
3. What Caused the Reformation?.....	47
4. The Reformation and the Roman Church.....	73
5. The Reformation Church.....	95
6. The Reformation Head of the Church.....	111
7. The Reformation Building of the Church.....	121
8. The Reformation Guidance of the Church.....	133
9. The Reformation Christian Unity.....	143
10. The Reformation and the Bible.....	153
11. The Reformation and the Gospel.....	165
12. The Reformation Christian Brotherliness.....	177
13. The Reformation Religious Liberty.....	199
14. The Reformation and the Papacy.....	213
15. The Reformation Fully Accomplished.....	245
16. The Reformation and Sunday.....	259
17. The Reformation and the Sabbath.....	283
18. That Woman Jezebel.....	307
19. The Two Women of Revelation.....	315

Preface

This book is not a history of the Reformation. It is a study of the Reformation, of:

Why it came,
How it came,
What it was when it came.

Was it and is it a proper thing that the Reformation should be in the world? or did Rome do right in refusing it? and should it now be repudiated by the people of the United States?

That there may be no room for question as to what the Reformation was when it came, each principle of it is clearly and fully stated in the very words of the men by whom it came.

Then, in order that the real character of it may be certainly known, each principle is tested by the Scriptures.

One special wish throughout has been to make everything plain even to the commonest understanding.

CHAPTER ONE

What is Protestant?

What is the meaning of the word “Protestant?” How came it into the world?

The word “Protestant,” as expressing a religious distinction, came into the world with the word “Protest” that was used in the Protest that was made at the Diet of Spires in Germany, April 19, 1529.⁷

That Protest was made against the arbitrary, unjust, and persecuting procedure of the papacy in that Diet.

This procedure in the Diet of Spires of 1529 swept away the religious liberty that had been agreed upon and regularly established in the Diet of Spires of 1526.

The religious liberty established by the Diet of Spires of 1526 was the result of a deadlock in the proceedings of that Diet over the enforcement, by all the power of the then papacy, of the Edict of Worms that had been issued in 1521 commanding the destruction of Martin Luther, his adherents, his writings, and all who printed or circulated his writings, or who on their own part should print or circulate the like.

Thus the Protest in which originated the word “Protestant” was against the effort of the papacy to destroy the Reformation, and was in behalf of the Reformation and its principles.

And now for anybody to renounce, repudiate, or disown, the word or title “Protestant,” is to repudiate the Protest. To repudiate the Protest, is to repudiate as unworthy the cause

⁷ The sources of the quotations, facts, and dates are:

D’Aubigne’s *History of the Reformation*, Book VII, chap. viii; Book X, chap. iii, v, xii; Book XIII, chap. i, v, vi.

Ranke’s *History of the Popes*, Book I, chap. iii.

Wylie’s *History of Protestantism*, Book VI, chap. vi; Book IX, chap. iii, iv, vi, ix – xi, xv.

and the principles in behalf of which the Protest was made. And that cause was the Reformation. Those principles were the principles of the Reformation.

Therefore, to renounce, repudiate, or disown, the word and title “Protestant” is nothing less and nothing else than to repudiate the Reformation.

The Edict of Worms

In 1521 the Diet of Worms condemned Luther and the Reformation. There immediately followed the “Edict of Worms” that is the key to the proceedings that called forth the Protest in which originated the word “Protestant.”

The Edict of Worms was issued by the Emperor Charles V, “the ablest and most powerful monarch of the sixteenth century.” After denouncing Luther personally in sweeping terms, the imperial edict thus commands:

We have therefore sent this Luther from before our face, that all pious and sensible men may regard him as a fool, or a man possessed of the devil; and we expect that after the expiry of his safe-conduct, effectual means will be taken to arrest his furious rage.

Wherefore, under pain of incurring the punishment due to the crime of treason, we forbid you to lodge the said Luther as soon as the fatal term shall be expired, to conceal him, give him meat or drink, and lend him, by word or deed, publicly or secretly, any kind of assistance. We enjoin you, moreover, to seize him, or cause him to be seized, wherever you find him, and bring him to us without any delay, or to keep him in all safety until you hear from us how you are to act with regard to him, and till you receive the recompense due to your exertions in so holy a work.

As to his adherents, you will seize them, suppress them, and confiscate their goods.

As to his writings, if the best food becomes the terror of all mankind as soon as a drop of poison is mixed with it, how much more ought these books, which contain a deadly poi-

son to the soul, to be not only rejected, but also annihilated! You will therefore burn them, or in some other way destroy them entirely.

As to authors, poets, printers, painters, sellers or buyers of placards, writings or paintings, against the Pope or the church, you will lay hold of their persons and their goods, and treat them according to your good pleasure.

And if anyone, whatever be his dignity, shall dare to act in contradiction to the decree of our imperial majesty, we ordain that he shall be placed under the ban of the empire.

Let everyone conform hereto.

And that the emperor meant every word of that edict, and that it should be enforced in full of all that it said, is made plain in the following sentences which he wrote with his own hand:

Sprung from the Christian emperors of Germany, from the Catholic kings of Spain, the archduke of Austria, and the dukes of Burgundy, who are all illustrious as defenders of the Roman faith, it is my firm purpose to follow the example of my ancestors. A single monk, led astray by his own folly, sets himself up in opposition to the faith of Christendom! I will sacrifice my dominions, my power, my friends, my treasure, my blood, my mind, and my life, to stay this impiety.

Before the Diet had assembled, the Pope had included Luther in the list of heretics denounced in the annual proclamation of the “Greater Excommunication.” The Edict of Worms was the movement of the “secular arm” that should give effect to that excommunication.

Luther's Answer

In the Diet, April 18, 1522, to the Emperor, to the papacy, to the Diet itself, to all Germany, to Europe, and to the world, Luther had given his “answer.” That answer, as summed up by Luther himself, after having spoken two hours, stands as follows:

Since your most serene majesty, and your high mightinesses, call upon me for a simple, clear, and definite answer, I will give it. And it is this:

I cannot subject my faith either to the Pope or to Councils; because it is clear as day, that they have often fallen into error, and even into great self-contradiction.

If, then, I am not disproved by passages of Scripture, or by clear arguments,—if I am not convinced by the very passages which I have quoted, and so bound in conscience to submit to the Word of God, I neither can nor will retract anything. For it is not safe for a Christian to speak against his conscience.

Here I stand. I cannot do otherwise. God help me. Amen.⁸

The personal presence of the Emperor and of the Pope's nuncio in their known antagonism to it all, could not wholly restrain applause in response to that quietly brave and noble answer in the very moment of its giving. And that applause, with the noble "answer" itself, presently resounded through the whole of Germany, inspiring multitudes to speak out the faith and truth of the Gospel.

Grievances from the Roman Catholic Princes

In the Diet the papacy had been arraigned by loyal Roman Catholic princes no less vigorously than by Luther. As a result, a formulated list of one hundred and one grievances had been lodged with the Diet for redress.

This had given great force in the minds of all to the merit of Luther's attacks, and above all to his plea for something better than a system that could produce only such grievous fruits. And his free answer to the Emperor and the Diet; and his plain refusal, alone, in the face of all the power of the empire and the papacy, to recede an inch or to retract anything, was the trumpet-sound of freedom that all were glad to hear.

⁸ "Hier stehe ich. Ich kann nicht anders. Gott helfe mir. Amen."

Luther to the Emperor

April 26 Luther left Worms to return to his home at Wittenberg. April 28, at one of the stations on the way, he wrote to the Emperor a personal letter in which he said:

God who is the searcher of hearts is my witness that I am ready with all diligence to obey your majesty, whether in honor or disgrace, whether by life or by death, and with absolutely no exception but the Word of God, from which man derives life.

In all the affairs of the present life, my fidelity will be immutable; for, as to these, loss or gain cannot at all affect salvation. But in regard to eternal blessings, it is not the will of God that man should submit to man. Subjection in the spiritual world constitutes worship, and should be paid only to the Creator.

Luther in the Wartburg

While he was on his homeward journey, May 4, 1521, Luther was “captured” by friendly hands and was carried to the Wartburg, where he remained out of the knowledge of the world till March 3, 1522. But in all this time the Reformation went triumphantly onward throughout Germany, and even to Denmark and other neighboring countries.

In spite of the Edict of Worms and all the power behind it, in the very year of its proclamation there issued from the press at Wittenberg more than two hundred evangelical publications that were scattered and read everywhere. They were even translated into French, Spanish, English, and Italian.

The progress of the Turkish armies in 1522 so occupied the attention of the empire that there was no room for any general enforcement of the Edict of Worms. Yet the Emperor was determined that the Reformation should not be lost sight of. October 31 he wrote to the Pope:

It is necessary to arrest the Turks, and punish the partisans of the poisonous doctrines of Luther with the sword.

Diet of Nuremberg

In December, 1522, the imperial Diet assembled at Nuremberg, with its chief purpose, under instructions from the Emperor and the Pope, to deal with the Reformation.

The first thing that was put before the Diet was the demand from the Pope by his legate that Luther should be destroyed. With the papal brief in his hand the legate declared:

It is necessary to amputate this gangrened limb from the body. The omnipotent God has caused the earth to open and swallow up alive the two schismatics, Dathan and Abiram. Peter, the prince of the apostles, struck Ananias and Sapphira with sudden death for lying against God. Your own ancestors at Constance put to death John Hus and Jerome of Prague, who now seem risen from the dead in Martin Luther. Follow the glorious example of your ancestors; and, with the assistance of God and St. Peter, carry off a magnificent victory over the infernal dragon.

The Pope's Confession

Yet the Pope thought to make sure of the favor of the Diet by confessing the corruptions of the papacy, and actually declaring the universal desire for the reformation of the papacy “both in the head and the members.” He said:

We know well that for a considerable time many abominable things have found a place near the holy chair: abuses in spiritual things, exorbitant straining of prerogatives—everything turned to evil. The disease has spread from the head to the limbs—from the Pope to the prelates. We are all gone astray; there is none that has done rightly, no, not one. We desire the reformation of this Roman court, whence proceed so many evils. The whole world desires it. And it was with a view to its accomplishment that we were resigned to mount the pontifical throne.

It is true that this so much “desired reformation” was not to be wrought “too precipitately”; no one must be “too extreme”; it must “proceed gently and by degrees, step by step.”

But for the Pope to pronounce such a thing at all, as he did, and in writing, officially to the whole imperial Diet, and under precisely that sort of attack! The papal party in the Diet could scarcely believe their ears. The evangelicals rejoiced.

Instead of this stroke's winning the Diet to the papal side, it put a decided check upon the Edict of Worms, fully justified Luther and the Reformation, and encouraged the Diet to bolder measures.

Germany's Grievances

The Diet therefore:

“resolved to collect into one body all the grievances which Germany complained of against Rome, and despatch them to the Pope.”

To this even the ecclesiastics in the Diet offered no opposition.

When those grievances were formally listed, there were found to be eighty-four of them: a “terrible catalog of the exactions, frauds, oppressions, and wrongs, that Germany had endured at the hands of the Popes.” And the presentation concluded with the significant sentence:

If these grievances are not redressed within a limited time, we will consider other means of escaping from this oppression and suffering.

As to Luther the Diet informed the Pope that to enforce the Edict of Worms against him and put him to death for saying the very things that the Pope himself had just now said, would be both so unjust and so dangerous that it would be but madness.

If theologically Luther were wrong, the proper thing to do was for the church to refute from the Scriptures his errors; and they knew of but one way effectually to do that, which was by a General Council.

And they demanded that such a Council should be called to meet within a year in some free city of Germany; and decreed that “in the meantime the pure Gospel shall be freely preached piously and soberly, according to the exposition of Scripture received and approved by the Church.”

The Pope Threatens Frederick

By this unexpected turn of affairs the legate was so displeased that he utterly abandoned the Diet, and left Nuremberg. And when the official account of the proceedings reached Rome, the Pope was filled with wrath; and gave vent to it in a scathing letter to the Elector Frederick, Luther’s sovereign, in which he blamed Frederick for all the wars, calamities, and evils, that afflicted the empire, because he had not destroyed Luther. He threatened the Elector with the vengeance of God here and hereafter, and of the “two swords of the empire and the popedom,” if in this thing he were not “speedily converted.”

This cry of the Pope awakened the enforcement of the Edict of Worms in the Catholic States of Germany. Duke George took the lead in this. He too wrote to Frederick, who was his own brother, urging him to enforce the Edict of Worms. The noble Elector replied:

Whosoever shall do a criminal act within my States shall not escape condign punishment. But matters of conscience must be left to God.

Second Diet of Nuremberg

In 1524 the Imperial Diet met again in Nuremberg. The imperial commissioner came with the word of the Emperor, complaining that the Edict of Worms was not observed, and demanding that it be put into execution. The Pope’s legate, in his opening address, cited the Edict of Worms, called for its enforcement, and demanded that “the Reformation should be suppressed by force.”

Members of the Diet immediately inquired,

“What has become of the grievances presented to the Pope by the Germanic nation?”

The legate answered that although three copies of the resolutions had reached Rome,

“...the Pope and college of cardinals could not believe that they had been framed by the princes! They thought that some private persons had published them in hatred to the court of Rome! Therefore I have no instructions as to that!”

That the solemn representations of the Diet should be ignored, and a slur cast upon the Diet itself, through such a subterfuge as that, caused a wave of just indignation to sweep the whole assembly. When their turn should come, they would know how to answer. And presently it came.

Both the legate and the imperial commissioner, each for his master, insisted on the full enforcement of the Edict of Worms. The Diet had no power to repeal it. They would not enforce it. Nor would they allow themselves to be put in the attitude of rebellion, by a flat refusal. Therefore they framed and adopted a decree that:

“It is necessary to conform to the Edict of Worms and vigorously to enforce it as far as possible.”

And all knew, indeed a majority of the States had already declared, that it was not possible at all. But both Emperor and Pope had to be content with the “decree.”

Again the Diet demanded a General Council to be held on German soil. They also agreed that a Diet should assemble at Spires in November of that same year, 1524. These acts offended both the Emperor and the Pope, each that he was not first consulted and deferred to. The Pope wrote to the Emperor:

“If I am the first to face the storm, it is not because I am

the first to be threatened by it; but because I sit at the helm. The rights of the empire are attacked even more than the dignity of the court of Rome.”

“The New Mohammed”

The Emperor issued an edict declaring:

“It belongs to the Pope alone to assemble a Council,—to the Emperor alone to ask it. The meeting fixed to take place at Spires can not, and will not, be tolerated. It is strange in the German nation to undertake a work which all the other nations of the world, even with the Pope, would not be entitled to do. The proper course is to hasten the execution of the decree of Worms against the new Mohammed.”

Confederations

Following the adjournment of the second Diet of Nuremberg, the Pope’s legate, in a conference at Ratisbon, formed a league, composed of the archduke of Austria, the dukes of Bavaria, the archbishop of Salzburg, and nine bishops, against the Reformation. This league engaged:

1. To execute the Edicts of Worms and Nuremberg.
2. To allow no change in public worship.
3. To give no toleration within their States to any married ecclesiastic.
4. To recall all the students belonging in their States who might be at Wittenberg.
5. To employ all the means in their power for the extirpation of heresy.
6. To enjoin upon all preachers that, in expounding difficult passages of the Scripture, they confine themselves to the interpretation given by the Latin Fathers Ambrose, Jerome, Augustine, and Gregory the Great.

The League also offered as a reform that priests should be forbidden:

1. To engage in trade.

2. To haunt taverns.
3. To frequent dances.
4. To engage over the bottle in discussing articles of faith.

May 5, 1525, died the Elector Frederick. Immediately Duke George set about to form in north Germany a league similar to that of Ratisbon in the south, against the Reformation. In July this was consummated at Dessau. It was composed of the Electors of Mentz and Brandenburg, two dukes of Brunswick, and Duke George.

Just at this time there arrived in Germany from Spain, a decree of the Emperor appointing that a Diet be held at Augsburg in November of that year, to take measures:

...to defend the Christian religion, and the holy rites and customs received from their ancestors; and to prohibit all pernicious doctrines and innovations.

Under this appointment the attendance at Augsburg was so small that the Diet adjourned to meet at Spire in midsummer of 1526.

“Save the Church”

In this intervening time a church convention at Mentz sent a deputation to the Emperor and one also to the Pope, asking them to “save the Church.”

About the same time Duke George and two other members of his league conferred together and decided to send one of their number personally to the Emperor to beg his assistance, because “the detestable doctrine of Luther makes rapid progress.”

The Emperor gave to their deputy a special commission to assure them that:

...with deep grief he had learned of the continual progress of Luther’s heresy; and that, neglecting every other affair, he was going to quit Spain and repair to Rome to make arrange-

ments with the Pope, and then return to Germany to combat the detestable pest of Wittenberg.

The Leagues of Ratisbon and Dessau, with the reawakening of the Emperor and the Pope, all unitedly to enforce the Edict of Worms everywhere, amounted to a general alliance against the Reformation.

This of necessity caused that the Princes who had received the Gospel, and such others as would not afflict their own people nor war upon their own States should stand in mutual sympathy and support against that thing being forced upon their States or their people.

The Word of God

The Princes who had decidedly accepted the Gospel, made public their agreement in a signed document running as follows:

“God Almighty having, in His ineffable mercy, caused His holy and eternal Word, the food of our souls and our greatest treasure here below, to appear again amongst men: and powerful maneuvers having been employed on the part of the clergy and their adherents to annihilate and extirpate it; we being firmly assured that He who has sent it to glorify His name upon the earth is able to maintain it, engage to preserve this holy Word to our people: and for this end to employ our goods, our lives, our States, our subjects, all that we possess—confiding not in our armies, but solely in the omnipotence of the Lord, whose instruments we desire to be.”

The Elector of Saxony and ten other powerful Princes signed this document. Upon their banners and escutcheons, and upon the liveries of their retainers and servants, they emblazoned and embroidered the full five initials “V. D. M. I. AE.” of their motto—*Verbum Domini Manet in AETernum*—The Word of the Lord abides eternally.

The Diet of Spires

This Christian courage of the evangelical Princes, and the expressive inaction of those Princes who were willing to be neutral, put a check upon the papal leagues and general alliance; and still suspended the force of the Edict of Worms. Thus matters stood at the time of the assembling of the Diet of Spires, June 25, 1526.

On arrival at Spires the evangelical Princes immediately asked the Bishop of Spires for the use of a church in which to worship and to listen to the preaching of the Gospel. The bishop, resenting such temerity, indignantly refused:

“What would be thought of me at Rome?”!

The Princes complained of the injustice, for the churches belonged as much to them as to the bishops and were properly for the religious benefit of all the people.

Not being allowed any church, the evangelical Princes had the Gospel preached daily in the halls of their palaces. Immense crowds, of people from both city and country, attended the preaching of the Gospel, while the mass was said in empty churches. Evangelical writings were abundantly distributed, and eagerly read by both princes and people. The whole city and region round was moved more by the Reformation than by the Diet.

An immediate effect of all this was that the Princes who had been only neutral as to the enforcement of the Edict of Worms, now in the Diet stood decidedly against any enforcement of it. The Diet did not say that the Edict of Worms should be enforced “as far as possible.” It said plainly, not only that the enforcement of the Edict was impossible, but *also* that if the Emperor were present he himself would be of the same mind.

Next, against the opposition of the ecclesiastical section of the Diet, a resolution was adopted that the Diet should con-

sider the church-abuses. The deputy from the City of Frankfurt said:

“The clergy make a jest of the public good, and look after their own interests only.”

The deputy from Duke George the rabid enemy of Luther, said:

“The laymen have the salvation of Christendom much more at heart than the clergy.”

Never had the towns spoken out more freely; never had the Princes pressed more urgently for a removal of their burthens. (Ranke)

Several cities, by their representatives, presented to the Diet a paper containing a list of abuses from which they asked relief. They asked that the law of forbidden meats should be abolished: that as to ceremonies all men should be left at liberty, till a General Council should meet: that till then also there should be the free preaching of the Gospel.

Church Holidays Evil

They complained of the church holidays, which, of course, were all compulsory. They said:

The severe penalties which forbid useful labor on these days, do not shut out temptations to vice and crime; and these periods of compulsory idleness are as unfavorable to the practice of virtue, as to the habit of industry.

These complaints too were entertained, and “the Diet was divided into committees for the abolition of abuses.” August 1 a general committee reported “the necessity of a reform of abuses.” Finally

...the proposal was made that the books containing the new statutes should be forthwith burned without reserve, and that the holy Scriptures should be taken as the sole rule of faith. Although some opposition arose, yet never was a

resolution adopted with more firmness. (Ranke)

The tide was flowing strongly in the unexpected direction. The Diet that was confidently convoked to speak the last word to the heretics, and if not heard was to deal the finishing blow to the Reformation, was speaking weighty words and dealing body blows to the papacy.

The situation was desperate. Something telling must be done.

Fanatical priests, monks, ecclesiastical princes, all gathered round Ferdinand. Cunning, bribery, nothing was spared.

The reason that Ferdinand was the center of effort was this: Ferdinand was the Emperor's brother. He was the voice of the Emperor in the Diet. He had in his possession a document of "instructions" from the Emperor to the Diet, dated March 23, 1526, four months before the Diet had assembled. In this document the Emperor:

...willed and commanded that they should decree nothing contrary to the ancient customs, canons, and ceremonies, of the Church; and that all things should be ordered within his dominions according to the form and tenor of the Edict of Worms.

The papal party in the Diet knew that Ferdinand had this document. The evangelical Princes and the deputies from the cities did not know that he had it. In the hope that the course of things in the Diet should be such that he might not have to use it, Ferdinand had not given it to the Diet at the beginning; and now that the Diet had gone so far in the opposite direction, he hesitated to publish it, knowing that in the present circumstances it amounted almost to a declaration of war.

"Save the Empire"

Those who surrounded Ferdinand urged that he now bring forth the Emperor's "instructions."

“To refuse their publication was to effect the ruin of the Church and the Empire! Let the voice of Charles oppose its powerful veto to the dizziness that is hurrying Germany along, and the Empire will be saved!”

Ferdinand yielded, and August 3 put the document before the Diet. The immediate effect of its promulgation was just what Ferdinand had feared. But presently the date of the document was asked for. When it was given, “March 23,” all breathed freely again; for the whole effect of it was gone.

The Diet calmly replied that since that time the Emperor and the Pope had fallen out and were now at war, and this fact itself vitiated the force of the instructions; for they were founded on concert with the Pope. Indeed the document itself said that the Emperor was “about to proceed to Rome to be crowned,” and that he would then “consult with the Pope touching the calling of a General Council.” And since these parts of the document were now inoperative, so were all.

Further investigation developed the even more decisive fact that the Emperor had actually written to Ferdinand lately, saying in so many words,

“Let us suspend the Edict of Worms. Let us bring back Luther’s partisans by mildness, and by a good council cause the triumph of evangelical truth.”

This proposal was only a political turn taken by the Emperor to play against the Pope. But it perfectly fitted the necessity of the Diet; for it both suspended the Edict of Worms, and sanctioned all that the Diet had done to “cause the triumph of evangelical truth.”

The Deadlock

The result was a deadlock in the proceedings in the Diet. Yet the way out was another advance of the Reformation, and further “triumph of evangelical truth.” That way was the way of religious liberty and the supremacy of the Word of God.

There was unanimous agreement to:

“Let every man do as he thinks fit: until a council shall re-establish the desired unity by the Word of God.”

Religious Liberty

This conclusion was framed into a formal decree of the Diet. This decree was called “the Recess of the Diet of Spires.” It was dated Aug. 17, 1526, and was officially signed by Ferdinand on the part of the Emperor. It provided that:

1. A universal, or at least a national free, Council should be convoked within a year.
2. The Emperor should be invited to return speedily to Germany.
3. “As to religion and the Edict of Worms, in the meanwhile till a General or National Council can be had, all shall so behave themselves in their several provinces as that they may be able to render an account of their doings both to God and the Emperor.”

The expected Council was not called within the year suggested, nor at all. This allowed the religious liberty established by the Diet to continue, with no check nor limitation: except in the rigidly Romish States.

Papal Peace

The Emperor’s war with the Pope occupied all the attention of both. After that war had brought upon the City of Rome such a sacking by the imperial troops as it had never known since that by the Goths and the Vandals, if even then, the Emperor and the Pope concluded a “peace,” June 29, 1528.

Of course this “peace” meant only destruction to the Christians of the Reformation. An article of the treaty stipulated that the Emperor should re-establish the authority of the Pope in Germany. The Emperor promised that “with all his might” he would put down the heretics.

Second Diet of Spires

However, this should be done by means of the action of a Diet and the power of the States, if possible. But if that should fail, then it must be done by the power of the imperial armies. Accordingly, Aug. 1, 1528, the imperial letters were sent out appointing the meeting of the Diet Feb. 21, 1529, at Spires.

To attack the Reformation through the action of a Diet was now more difficult than ever, because the present order of religious liberty was of the direct and unanimous action of the Diet signed with the names and sealed with the oaths of all. By every formal and constitutional sanction that act was the law of the empire.

Yet in the “peace” between the Emperor and the Pope, these considerations should count for nothing. All must be swept away, to give place to the Edict of Worms. The Reformation must be put down.

When the time came for the assembling of the Diet, everything was made to bear the impress of the purpose of the new compact. The papal party attended in greater numbers than ever before, and distinctly manifested a superior and confident air.

The evangelical Princes were now forbidden to have the preaching of the Gospel even in their own halls. However, they did not respect this command. The Elector of Saxony wrote that about eight thousand people attended morning and evening worship in his chapel on Palm-Sunday.

Upon the formal opening of the Diet, the imperial commissioners conveyed the information that:

“It is the Emperor’s will and command that the Diet repeal the Edict of Spires.”

The papal party of course insisted that this should be done immediately, because, as they said, that Edict of religious liberty:

1. Protected all kinds of abominable opinions.
2. Fostered the growth of heretical and disloyal communities. (Meaning evangelical congregations.)
3. It was the will of the Emperor.
4. Whoever opposed the repeal was not the friend of the Emperor.

The evangelical Princes maintained that:

1. The Edict of religious liberty had been unanimously adopted, signed and sworn to, by the members of the Diet, and by Ferdinand on behalf of the Emperor.
2. It was thus a part of the constitution of the empire.
3. For only a majority now to presume to repeal it, would be an open breach of national and constitutional faith.
4. If such procedure were to be adopted, there could never be any security in anything.
5. Also a centralized authority would thus be established that would sweep away the local.
6. The independence of the individual States would be destroyed.
7. Yet after all, there would yet remain the right of each State to resist such an order of things in its own territory.
8. Therefore the demand of the Emperor meant nothing less than revolution and war.

Imperial Revolution

These arguments were so forceful, and the dangerous consequences of repeal were so manifestly logical, that even Catholic princes were won. The Emperor's proposal did not carry. The Diet refused to repeal the Recess of Spires.

Then the papal party played a bold stroke. The imperial commissioners announced that:

“By virtue of his supreme power, the Emperor **has an-**

nulled the Edict of Spires.”

This was worse yet. The Emperor’s action in this was wholly unconstitutional and arbitrary. For a majority of the Diet to do such a thing would be arbitrary and revolutionary. But for the Emperor alone to do it of his own arbitrary will and power, was more so. The Diet—not the evangelical Princes only, but the main body of the Diet—met this new assertion with calmness and courage. They refused to recognize it.

But this being a part of the settled program, the papal party proceeded as if the Emperor’s arbitrary act were fully and formally legal. And with the Edict of Spires presumed thus to be out of the way, they demanded that the Diet now order the full enforcement of the Edict of Worms.

The Diet Stands Firm

The Diet would not itself repeal the Recess, nor would it recognize the Emperor’s annulment of it. With it standing, the Edict of Worms could not be revived.

Then the papal party took a course seemingly to propose the continuance of the Edict of Spires and the avoidance of the Edict of Worms; but really to undermine the Edict of Spires, and to *smother* the Reformation, instead of to *crush* it.

Proposal of Compromise

April 7 they secured a majority vote in the Diet in favor of a resolution that:

1. In all places where the Edict of Worms had been enforced, every religious innovation should continue to be interdicted.
2. In all places where the Edict of Worms had not been, or could not be, enforced, there should be no new reform.
3. The reformers should not touch any controverted point.
4. They should not oppose any celebration of the mass.
5. They should not permit any Catholic to embrace the

doctrines of Luther.

6. They *should acknowledge* the episcopal jurisdiction of the Catholic Church.
7. They should not tolerate any Anabaptists nor any Sacramentarians.

This on its face was a proposal for the positive smothering of the Reformation; for it stopped every activity of the reformers, and gave full scope to every activity of the Catholics.

Against the new proposal the evangelical Princes contended that:

This Diet is incompetent to do more than to preserve the religious liberty established by the former Diet, until the Council shall meet according to the original agreement embodied in the provision of the Recess. Therefore we reject this decree. We reject it also because, in matters of faith the majority have no power.

The Crisis

The passage of the new proposal, April 7th, was but the first step: others had to follow before it could be a law. But bearing down all pleas or considerations of right or justice, it was jammed through the remaining stages; for

Ferdinand and the priests were determined on vanquishing what they called a “daring obstinacy.”

They commenced with the weaker States. They began to frighten and divide the cities, which had hitherto pursued a common course. On the 12th April they were summoned before the Diet. In vain did they allege the absence of some of their number, and ask for delay. It was refused, and the call was hurried on. Twenty-one free cities accepted the proposition of the Diet, and fourteen rejected it.

On the 18th April it was decreed that the evangelical States should not be heard again; and Ferdinand prepared to inflict the decisive blow, on the morrow.

When the day came, the king appeared in the Diet sur-

rounded by the other commissaries of the empire and several bishops. He thanked the Roman Catholics for their fidelity, and declared that the resolution, having been definitely agreed to, was about to be drawn up in the form of an imperial decree.

He then announced to the Elector and his friends, that their only remaining course was to submit to the majority. The evangelical Princes, who had not expected so positive a declaration, were excited at this summons; and passed, according to custom, into an adjoining chamber to deliberate.

But Ferdinand was not in a humour to wait for their answer. He rose and the imperial commissioners with him. Vain were all endeavors to stop him. "I have received an order from his imperial majesty," replied he; "I have executed it. All is over." (D'Aubigne)

"A Settled Affair"

When the Princes returned from their deliberation and found Ferdinand and his party gone, they sent to him a deputation entreating him to return. He replied only, "It is a settled affair. Submission is all that remains."

Then the evangelical Princes, seeing that the whole matter had been decided against them, and the meeting adjourned to prevent their answering, and all this in their absence, decided

"to appeal from the report of the Diet to the Word of God, and from the Emperor Charles to Jesus Christ the King of kings and Lord of lords."

The Protest

Accordingly the next day, April 19, 1529, the evangelical Princes appeared before the Diet, and, for himself, for the princes, and for the whole evangelical body, the Elector John of Saxony read the declaration of Protest that put the word "Protestant" in the world, and gave to the Reformation the name and title of Protestant.

That noble, just, and Christian Declaration runs as follows:

“Dear Lords, Cousins, Uncles, and Friends!

“Having repaired to this Diet at the summons of his majesty, and for the common good of Christendom, we have heard and learned that the decisions of the last Diet concerning our holy Christian faith are to be repealed, and that it is proposed to substitute for them certain restrictive and onerous resolutions.

“King Ferdinand and the other imperial commissioners, by affixing their seals to the last Recess of Spires, had promised, however, in the name of the emperor, to carry out sincerely and inviolably all that it contained, and to permit nothing that was contrary to it. In like manner, also, you and we, electors, princes, prelates, lords, and deputies of the empire, bound ourselves to maintain always and with our whole might every article of that decree.

“We cannot, therefore, consent to its repeal:

“Firstly, because we believe that his imperial majesty (as well as you and we) is called to maintain firmly what has been unanimously and solemnly resolved.

“Secondly, because it concerns the glory of God and the salvation of our souls, and that in such matters we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords; each of us rendering Him account for himself, without caring the least in the world about majority or minority.

“We form no judgment on that which concerns you, most dear Lords; and we are content to pray God daily that He will bring us all to unity of faith, in truth, charity, and holiness, through Jesus Christ, our throne of grace, and our only Mediator.

“But in what concerns ourselves, adhesion to your resolution (and let every honest man be judge) would be acting against our conscience, condemning a doctrine that we maintain to be Christian, and pronouncing that it ought to be abolished in our States, if we could do so without trouble.

“This would be to deny our Lord Jesus Christ, to reject His holy Word, and thus give Him good reason to deny us in turn before His Father, as He has threatened.

“What! we ratify this edict! We assert that when Almighty

God calls a man to His knowledge, this man cannot, however, receive the knowledge of God! Oh! of what deadly backslidings should we not thus become the accomplices, not only among our own subjects, but also among yours!

“For this reason we reject the yoke that is imposed on us. And although it is universally known that in our States the holy sacrament of the body and blood of our Lord is becomingly administered, we cannot adhere to what the edict proposes against the Sacramentarians, seeing that the imperial edict did not speak of them, that they have not been heard, and that we cannot resolve upon such important points before the next Council.

What Is Meant by True and Holy Church

“Moreover, the new edict declaring the ministers shall preach the Gospel, explaining it according to the writings accepted by the holy Christian Church, we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy Church.

“Now, seeing that there is great diversity of opinion in this respect; 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 for the Christian, easy of understanding, and calculated to scatter the darkness, we are resolved, with the Grace of God, to maintain the pure and exclusive preaching of His holy Word, such as is contained in the biblical books of the Old and 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 or deceive us. He who builds on this foundation, shall stand against all the powers of hell: whilst all the human vanities that are set up against it, shall fall before the face of God.

“For these reasons, most dear lords, uncles, cousins, and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we **Protest** by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one

day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever, to the proposed decree, in anything that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.

“At the same time we are in expectation that his imperial majesty will behave towards us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty.”

The Protestants

Thus, in the presence of the Diet, spoke out those courageous men whom Christendom will henceforward denominate The Protestants.

And that is the origin of the word “Protestant.” That is the true story of the word “Protestant.”

And now, having looked the story through, what is there in it anywhere from beginning to end, that should cause anybody but a papist to want to repudiate the word “Protestant,” or the principle, or the idea, of it?

What is there anywhere in the story that “serves to recall” such a “most unhappy and trying experience” that anybody but a papist should now want to repudiate the word “Protestant?”

What is there anywhere in the story that can be so compromising or discreditable to anybody but a papist, that he must needs repudiate it in order that his “Christian brethren may work with him?”

Please look that story over again, yes even over and over and again and again; analyze it: examine each particular phase of it: distinguish each particular principle in it. Then upon the straight and simple story ask yourself, in fact and in truth, what does the word “Protestant” indicate? What does it tell?

What does it mean?

What It Means

And by the open evidence of the plain, straight, and simple, story, the answer comes:

1. It means protest against the burning or otherwise destroying of either the men or the writings of the men who are found to disagree in religion or faith with other men either in a church or a State.
2. It means protest against arbitrary and unjust procedure of ecclesiastical combines.
3. It means protest against any denunciation or condemnation of men in their absence, or without their being heard.
4. It means protest against any alliance or connection whatever between the ecclesiastical and the civil power.
5. It means protest against any assertion or claim of any power or right of any majority in matters of religion or faith.
6. It means protest against any intrusion whatever of the civil power, under whatever plea, in any matter that in any way partakes of religion or faith.
7. It means protest against all arbitrary authority of the church under whatever form, name or claim.
8. In this it means protest against any exercise of ecclesiastical authority or power in any other wise than only by the ministry of the word of God.
9. It means protest against any restriction whatever, of any kind, on the full preaching of the word of God, even on "controverted points," to every creature everywhere and always.
10. It means protest against any restriction whatever, of any kind, on the full and free exercise and enjoyment of the right of any individual at any time to embrace any doctrine that he may choose to believe.

11. It proclaims and defends the full and complete liberty of every individual, himself alone.
12. In this it proclaims and defends the perfect individuality of every soul.
13. And in this it proclaims and defends the sole and complete responsibility of the individual soul to God only, in all things pertaining to religion or faith.
14. It rests in and proclaims the word of God alone, as in the Bible of the Old and New Testaments, as all-sufficient in all things pertaining to religion and faith.

That, all of that, and nothing less than that, in truth and in fact, is what the word “Protestant” means. That is what it means to be a Protestant.

Are you a Protestant?

CHAPTER TWO

What Protestant Means in America

The development of the splendid word “Protestant” was not for that day only. The principle of it was then, and always has been, a very practical thing.

It was this noble resolution that gained for modern times liberty of thought and independence of faith. (D’Aubigne)

And in and for all modern times the liberty of thought and independence of faith—the religious liberty—established as a natural and unalienable right of mankind by the Constitution of the United States, is the truest expression of the principle of the Protest that there is in any organic connection in the world.

Yet it was at a great price, and only through a long and strenuous contest that in this New Nation there was gained at last for mankind this freedom.

The Falling Away Begins

It was not many years after the Protest was presented at Spires, before, in principle, it had to be repeated and maintained even against those who professed to be Protestants. For when the original and true Protestants had passed away, many ceased to be Protestants and became only Lutherans, Zwinglians, etc. They ceased to think only on the truth of God, and cared only for the truth of Luther, or some other.

The Reformation and the Protest appealed only to the plain Word of God as it stands in the Scriptures. This Word was steadily and faithfully preached; and each one was free to believe and to preach the Word as he found it.

False Protestants

But ere long it came to be required that all must believe and preach the word as someone else had found it: and that none should preach except he preach this.

This renewal by professed Protestants of the same old attitude, inevitably brought renewal of the Protest by everyone who would be a true Protestant.

The continuance of the Protest, against the continuance of the papacy among professed Protestants, brought again intolerance, excommunication, and persecution even by means of the civil power, on the part of those who would not advance with the ever-advancing truth of God.

⁹The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others and warned them from the attempt to connect agreement in doctrine or manner of worship with the indispensable forms of secular government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save as it was freely given.

A church which does not claim to be infallible, is bound to allow that some part of the truth may possibly be with its adversaries. A church which permits or encourages human reason to apply itself to revelation, has no right first to argue with people and then to punish them if they are not convinced.

But whether it was that men only half saw what they had done, or that finding it hard enough to un rivet priestly fetters, they welcomed all the aid a temporal prince could give; the actual consequence was that religion, or rather theological creeds, began to be involved with politics more closely than had ever been the case before....

⁹ The sources of the quotations, facts, and dates are:

Bancroft's *History of the United States*, Vol. V, epoch iv, chap. ix, xvii, xxi; Vol. VI, Book II, chap. v; Book IV, chap iii; Book V, chap. i.

Baird's *History of Religion in America*, Book III, chap. iii.

Bryce's *Holy Roman Empire*, chap. xix.

In almost every country the form of doctrine which triumphed associated itself with the State, and maintained the despotic system of the Middle Ages while it forsook the grounds on which that system had been based.

It was thus that there arose National Churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large; churches, that is to say, each of which was to be co-extensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants.

It was not altogether easy to find a set of theoretical principles on which such churches might be made to rest. For they could not, like the old church, point to the historical transmission of their doctrines; they could not claim to have in any one man or body of men an infallible organ of divine truth; they could not even fall back upon general councils, or the argument, whatever it may be worth, *Securus judicat orbis terrarum*.¹⁰

But in practice these difficulties were soon got over. For the dominant party in each State, if it did not claim to be infallible, was at any rate quite sure that it was right; and could attribute the resistance of other sects to nothing but moral obliquity. The will of the sovereign, as in England; or the will of the majority, as in Holland, the Scandinavian countries, and Scotland; imposed upon each country a peculiar form of worship, and kept up the practices of medieval intolerance without their justification.

Persecution, which might be at least palliated in an infallible Catholic and Apostolic Church, was peculiarly odious when practiced by those who were not Catholic, who were no more apostolic than their neighbors, and who had just revolted from the most ancient and venerable authority in the name of rights which they now denied to others.

If union with the visible church by participation in a material sacrament be necessary to eternal life, persecution may be held a duty, a kindness to perishing souls. But if the kingdom of heaven be in every sense a kingdom of the spirit; if

¹⁰ "The secure judgment of the whole world."

saving faith be possible out of one visible body and under a diversity of external forms; if the sense of the written revelation of God be ascertainable by the exercise of human reason guided by the Divine breath which bloweth where it listeth; persecution becomes at once a crime and a folly. (Bryce)

Yet, against all the principles of the Protest, in spite of consistency and justice, and in defiance of plain Christianity and common sense, that execrable crime and egregious folly persisted among professed Protestants in all their States and countries except in the one little blessed spot of Rhode Island, until the rise of the New Nation in 1776.

State Churches

When, July 4, 1776, the notable Declaration proclaimed that “these colonies are and of right ought to be free and independent States,” every one of these new-born States, except Rhode Island only, had an establishment of religion. In New England it was Congregationalism. In others it was the Church of England. In yet others it was “the Christian religion”—a sort of “general Christianity” that any religious fanatic or heathen magistrate might enforce by “the Common Law.”

Virginia Struggles for Freedom

In Virginia was begun the Protest and the contest for religious liberty in this land. There the Church of England was the form of the religious establishment. All the people were taxed to support the preachers and to build the meeting-houses of that denomination. The will of that church was a part of the law of the State, to which all must conform or pay harassing and heavy fines.

No sooner had the Declaration of Independence been made than the Baptists, the Quakers, and the Presbyterians of the Presbytery of Hanover, in Virginia, presented to the General Assembly a Memorial pleading for religious liberty. They said

in substance:

“We have declared ourselves free and independent of the government of England. Now let us also be free and independent of the church of England.”

Their plea was heard. And after two months of what Jefferson said was the severest contest in which he was ever engaged, the cause of freedom prevailed. Dec. 6, 1776, by a legislature “of which the majority were Protestant Episcopalians,” a law was enacted repealing all the laws and penalties prejudicial to dissenters, releasing them from any further compulsory contributions to the Episcopal Church, and discontinuing all State support to the clergy after Jan. 1, 1777.

The church was disestablished. Virginia was free.

Demand for Established Religion

Yet the contest for religious liberty was not ended. Immediately there was a combine of all the denominations in Virginia, except the Presbyterians, the Baptists, and the Quakers, to secure the establishment of “the Christian religion” by law.

In the very Assembly that had disestablished the Episcopal Church, there was made a motion to levy a general tax for the support of “teachers of the Christian religion.” The matter was postponed to the consideration of “a future Assembly.” To the next Assembly petitions were sent by the Episcopalians and the Methodists, pleading for a law levying a general tax for the support of “teachers of the Christian religion.”

These petitions and associated efforts were vigorously opposed by the Presbyterians in their original memorial renewed with additions; by “the strenuous efforts of the Baptists”; and by the loyal strength of the Quakers. In 1779 the bill for the general assessment for the support of teachers of “the Christian religion” was defeated, though it had been carried to the third reading.

Then Jefferson prepared with his own hand a document entitled “An Act for Establishing Religious Freedom,” and proposed that it be adopted by the General Assembly “as a part of the Revised Code” of Virginia. This proposed law was submitted to “the whole people of Virginia” for their “deliberate reflection,” before the vote should be taken upon it in the Assembly.

This was in 1779; and the war for independence had now become so all-absorbing that the movement for the establishment of “the Christian Religion” had to be suspended. And Jefferson’s bill for “Establishing Religious Freedom” was before the whole people for such consideration as the times might allow.

However, no sooner had peace come to the land than under the lead of “The Protestant Episcopal Church” the demand for established religion was again forced to the front. Petitions were presented to the General Assembly and a bill was framed, proposing a legal “provision for teachers of the Christian Religion.” Patrick Henry was its patron; and “many others of the foremost men” supported it.

Madison Leads for Religious Liberty

Personally Jefferson was out of the country as minister to France. But his place on the ground, in the General Assembly and everywhere, was most worthily filled by Madison as the leader in the cause of religious liberty.

Madison declared:

“The assessment bill exceeds the functions of civil authority. The question has been stated as if it were, Is religion necessary? The true question is, Are establishments necessary to religion? And the answer is, They corrupt religion.”

In spite of all opposition the bill was successfully carried to the third reading. It was certain to pass if it should come to the vote. Therefore the opposition fought for time.

Using as a base the fact that the bill “Establishing Religious Freedom” had been submitted to “the whole people,” and was at that moment still before them, Madison and his associates moved that the bill “Establishing a Provision for Teachers of the Christian Religion” be likewise submitted to the whole people for their deliberate reflection.

This motion was so evidently just that it gained the majority and was carried.

Thus the people of Virginia had before them for their choice the bill of the revised code for “Establishing Religious Freedom,” and the plan of despoiling churchmen for supporting religion by a general assessment.

All the State, from the sea to the mountains and beyond them, was alive with the discussion. Madison, in a Remonstrance addressed to the Legislature, embodied all that could be said against the compulsory maintenance of Christianity, and in behalf of religious freedom as a natural right, the glory of Christianity itself, the surest method of supporting religion, and the only way to produce harmony among its several sects.

Religious Freedom in Virginia

Washington cast his mighty influence in behalf of religious liberty. The outcome of the contest was that

...when the Legislature of Virginia assembled, no person was willing to bring forward the Assessment Bill; and it was never heard of more. Out of a hundred and seventeen articles of the revised code which were then reported, Madison selected for immediate action the one which related to Religious Freedom.

The People of Virginia had held it under deliberation for six years. In December, 1785, it passed the House by a vote of nearly four to one. Attempts in the Senate for amendment produced only insignificant changes in the preamble, and on the 16th of January, 1786, Virginia placed among its statutes the very words of the original draft by Jefferson, with the hope that they would endure forever:

“No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but all men shall be free to profess, and by argument to maintain, their opinion in matters of religion, and the same shall in no wise diminish, enlarge, or affect their civil capacities....The rights hereby asserted are of the natural rights of mankind, and if any act shall be hereafter passed to repeal the present or narrow its operation, such act will be an infringement of natural right.”

Of this blessed result of that splendid campaign in Virginia, Madison happily exclaimed, as he had well earned the right to exclaim,

“Thus in Virginia was extinguished forever the ambitious hope of making laws for the human mind.”

National Religious Freedom

Yet this grand result in Virginia did not end either the story or the campaign of religious liberty in this land. Before the campaign in Virginia had closed in that triumph of religious liberty, the first steps had been taken for the calling of a convention to consider the forming of a national government by and for the people of all the States.

And out of that campaign of religious liberty which they had made triumphant in Virginia, Madison and Washington went directly into the campaign for the forming of a national government.

And into the new campaign they carried with them and finally fixed in the National Constitution the very principles of religious liberty which they had carried to such a triumphant issue in Virginia.

All that was said on this subject in the Constitution as originally framed was the closing clause of Article VI:

No religious test shall ever be required as a qualification to

any office of public trust under the United States.

The National Government being one only of delegated powers, if nothing had been said on the subject, this itself would have excluded the government from any and all connection with or cognizance of religion.

But then such power might have been usurped on the plea that the subject was forgotten. The insertion of that clause proved both that the subject had been considered and that it had been decided: and that it had been decided in the way of excluding religion entirely.

First Amendment Emphasizes Religious Liberty

Yet this did not satisfy the people. The discussion of the subject in Virginia had spread through all the other States, and had awakened there an interest that now found expression. When the Constitution was submitted to the people for ratification, objection was made everywhere that it did not fully secure religious liberty. Only negative expression was not enough. What was intended should be positively asserted.

Accordingly the ratification of the Constitution was with the distinct understanding that there should immediately be appended articles of the nature of a Bill of Rights. By the first Congress that ever met under the Constitution, this was done in the form of the first ten Amendments. And the very first clause of all is the one that positively assures the complete religious liberty that had all the time been intended:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

Yet even that did not quite finish the story. In 1797 there was made and signed by President Washington regularly “by and with the advice and consent of the Senate” according to the Constitution, a treaty in which it was declared:

The government of the United States is not in any sense

founded upon the Christian religion.

And by the Fourteenth Amendment, this religious liberty is extended and guaranteed to all the people in all the States: for:

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.

Such is the straight and plain story of The Fact of the establishment of full and complete religious liberty as a natural and constitutional right in this New Nation of the United States.

Reformation Principles

It is now necessary to cite from the same sources The Principles upon which all of that was done. The men who erected this noble temple of religious liberty, first made clear what they meant, and what is to be understood, by the word "Religion." They said:

Religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and is nowhere cognizable but at the tribunal of the universal Judge.

Then they distinguished and declared the Principles upon which they claimed for themselves and advocated for all, perfect religious liberty. They said:

To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon **The Principles** on which **The Gospel** was first propagated and **the Reformation from Popery** carried on, can never be transferred to another.

Further they said:

In the event of a statute for the support of the Christian religion, are the courts of law to decide what is Christianity? and as a consequence to decide what is orthodoxy and what is heresy?

Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease any particular sect of Christians, in exclusion of all other sects?

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility which would lead us back to the Church of Rome.

Upon the principles on which the Gospel was first propagated and the Reformation carried on, they declared against any governmental recognition of any religion. And they declared specifically against any governmental recognition of "the Christian religion," expressly in order that this Nation and people should forever be kept from being led back to the Church of Rome.

Other splendid sentences from the documents of that campaign, equally show that the men who wrought for religious liberty had ever in mind the distinction between the principles of the papacy and those of the Reformation.

Fruits of Established Religion

Of that "Bill Establishing a Provision for Teachers of the Christian Religion," they said:

What a melancholy mark is this bill, of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution....Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.

During almost fifteen centuries has the legal establishment of Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution....

What influence, in fact, have ecclesiastical establishments had on civil society! In some instances they have been seen

to erect a spiritual tyranny on the ruins of civil authority. In many instances they have been seen upholding the thrones of political tyranny. In no instance have they been seen the guardians of the liberties of the people.

Torrents of blood have been spilt in the Old World in consequence of vain attempts of the secular arm to extinguish religious discord by proscribing all differences in religious opinion. Time has at length revealed the true remedy. Every relaxation of narrow and rigorous policy...has been found to assuage the disease.

The American theater has exhibited proofs that equal and complete liberty, if it does not wholly eradicate it, sufficiently destroys its malignant influence on the health and prosperity of the State. If, with the salutary effects of this system under our own eyes, we begin to contract the bounds of religious freedom, we know no name which will too severely reproach our folly.

These quotations are sufficient to show that in their contention for religious liberty, those noble men held steadily before them the principles of the Protest and the Reformation; and that they held consistently to those principles.

Gospel Liberty

And they blended in one with these, “the principles on which the Gospel was first propagated.” In this too they held consistently, and were eminently correct and true to the truth.

The Lord Jesus, the Author of the Gospel as it was first propagated, proclaimed from God this perfect religious liberty, in the sweeping words:

John 12

⁴⁷ If any man hear my words and believe not, I judge him not.

When the Creator and Lord of all declares every man’s freedom not to believe even His words, then that utterly excludes all other persons, potentates, and powers, from ever judging or condemning anybody for any dissent or variance in any matter of religion or faith.

And that is the American and Constitutional principle, from the Christian and Reformation principle.

And so says the Scripture again:

Romans 14

⁴ Who are you that judges another man's servant? To his own Master he stands or falls. Yea, he shall be held up; for God is able to make him stand.

¹² So then every one of us shall give account of himself to God.

Washington for Religious Liberty

And from the Christian and Reformation principle that is the American and Constitutional principle; for Washington said:

Every man who conducts himself as a good citizen is accountable alone to God for his religious faith; and should be protected in worshiping God according to the dictates of his conscience.

Again Jesus said:

Matthew 22

²¹ Render to Caesar the things which are Caesar's; and unto God the things that are God's.

When that word was spoken, in all the "civilized" world Caesar and God, religion and the State, were held to be one and inseparable. But by that word Jesus split in two that heathen and Satanic thing, and set them as far apart as are the world and Christ, and Satan and God.

And from the Christian and Reformation principle, that is the American and Constitutional principle.

In the same sense of "revolt" being "to turn away in horror or disgust, to be repelled or shocked," the Reformation was a revolt from the papacy. And it was much more than that. It was a revival of original Christianity. And in that it was the revival of the divine principle of Individuality.

Individuality

In this respect also the American and Constitutional principle of Liberty is the truest expression that there is in any organic connection in all the world, of

...the principles upon which the Gospel was first propagated and the Reformation from popery carried on.

No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing a pure, spiritual, and universal, religion for all mankind, enjoined to render to Caesar only that which is Caesar's. The rule was upheld during the infancy of the Gospel for all men.

No sooner was this religion adopted by the chief of the Roman Empire than it was shorn of its character of universality and enthralled by an unholy connection with the unholy State. And so it continued, till the New Nation—the least defiled with the barren scoffings of the eighteenth century, *the most general believer in Christianity* of any people of that age, *the chief heir of the Reformation in its purest form*—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State.

The Constitution establishes nothing that interferes with equality and individuality. It knows nothing of differences by descent, or opinions, or favored classes, or legalized religion, or the political power of property. It leaves the individual alongside of the individual.

No nationality of character could take form, except on the principle of individuality: so that the mind might be free, and every faculty have the unlimited opportunity for its development and culture....The rule of individuality was extended as never before...Religion was become avowedly the attribute of man, and not of a corporation.

Vindicating the right of individuality even in religion, and in religion above all, the New Nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea.

Separation of Christianity and the State

It is important especially to emphasize the fact and the truth that the American and Constitutional principle of religious liberty is the separation of the Christian religion and the State, the separation of Christianity and the State, and not merely the separation of Church and State.

The separation of Church and State was a question already settled, and was in the past, before there was even begun the contest that ended only in the establishment of the religious liberty of the Constitution.

And when that contest was begun it was not over any revival of the union of Church and State; but distinctly over an attempt to form a union of “Christianity” and the State, in the proposal to establish the legal recognition and support of “the Christian religion.”

The sole question from beginning to end of the whole campaign, was as to whether “the Christian religion” should have governmental recognition and support, or whether it should be excluded from all governmental support, connection, or recognition.

In all the documents that are the essential features of the issue, there is not once found the phrase “Church and State” nor any phrase of kindred import.

Throughout, the phrases are “religion”—in the abstract, “the Christian religion,” “Christianity,” “the legal establishment of Christianity.” This is what was opposed, in the interests of religious liberty.

They said that the proposal for the legal recognition and support of “the Christian religion” was:

- “entirely subversive of religious liberty.”
- “a contradiction to the Christian religion.”
- “a departure from the plan of the Holy Author of our re-

ligion”; because “Almighty God has created the mind free,” and He “being Lord both of body and mind yet chose not to propagate His religion by coercions on either, as was in His Almighty power to do.”

And the campaign ended with the whole question summed up in the plain word of Washington in the supreme law of the Nation,

The government of the United States is not in any sense founded on the Christian religion.

That and that alone is the American and Constitutional principle of religious liberty.

The Christian Principle

And it is the Protestant and Christian principle. That is, the Christian principle absolutely excludes Christianity from all governmental support, connection, or recognition.

Thus by the facts and essential documents of the whole record, nothing can be plainer than that the American Constitutional principle of religious liberty is not merely the separation of Church and State, but it is specifically the separation of Christianity and the State.

Yet plain as that is in the essential history of the Nation and the Constitution, plain as it is by Protestant and Christian principle, it is safe to say that hardly one in a thousand of the professed Protestant preachers in the United States recognizes it or will allow it.

A Hundred Preachers Deny It

For illustration, in the month of March 1912, more than a hundred professed Protestant preachers of Washington City met together to adopt a resolution to be presented to President Taft against the wearing of the garb of the Roman Church by teachers in government schools. Yet in that meeting, for that purpose, and on that question, it was distinctly

declared, and endorsed by the whole body with applause, that:

“We mean the separation of Church and State: not the separation of Christianity and the State.”

Changed the Face of the World

Benjamin Franklin said that:

“He who shall introduce into public affairs the principles of primitive Christianity, will change the face of the world.”

Jefferson, Madison, Washington, and the people of the United States did introduce into public affairs in this Nation the principles of primitive Christianity that are specially for the guidance of States and nations as such—the principle of the exclusive jurisdiction of God alone in all affairs of religion, the principle of the exclusion of the government from all things pertaining to religion, the principle of freedom of conscience, the principle of Individuality, the principle of perfect religious liberty.

And this has changed the face of the world.

Not till the planting of this newest nation did these principles ever find any place of recognition in government—except always upon the little theater of Rhode Island. The principles had always been in the Bible for recognition by every government. The principles were ordained of God for the recognition of governments and of men everywhere.

The Glory of America

But to this New Nation alone of all the world befell the splendid distinction of taking the divinely ordained way of genuine religious liberty as a fundamental governmental principle.

When this great thing had been done by this New Nation, there was not another nation in the world that would consent that it was in any wise a sound or safe thing to do. But now

every nation in the world has accepted and officially proclaimed religious liberty as a governmental principle. It is not in all of them practically applied in its true measure; but it has in all of them been adopted and proclaimed as a governmental principle.

And thus by making these principles of primitive Christianity, and of primitive Christianity revived in the Reformation, a fundamental fixture in public affairs—by this one thing alone this New Nation has wrought a revolution of this whole world. She has changed the face of the world.

CHAPTER THREE

What Caused the Reformation?

The Roman Church filled Europe. The Papacy ruled all. The Roman Church was an ecclesiastical structure that embraced all the people of Europe: claiming dominion over every activity of human life—mental, moral, and spiritual; over every interest of mankind—temporal and eternal; and over all regions—heaven, earth, and hell.

The Papacy was the Roman Church permeating and possessing all the power of State and Empire: bending all to her own use; and controlling all in her own interests; to the making of her claimed dominion over mankind and the world absolutely effective, and effectively absolute.

¹¹The whole fabric of medieval Christianity rested upon the idea of the Visible Church.

The Holy Empire is but another name for the Visible Church.

Thus the Holy Roman Church and the Holy Roman Empire are one and the same thing, seen from different sides. (Bryce)

The ecclesiastical structure consisted of:

15. The gradation of priests, bishops, archbishops, cardinals, and the Pope.
16. The monks of every order, subject only to their respective superiors and to the Pope.

By ages of possession this church had succeeded in filling all the people with the superstition that the church had full control of eternal Salvation: that this Salvation rested peculiarly in the “sacraments,” and that of her own will the church

11

could bestow or withhold the “sacraments.”

Whether, therefore, any person could be partaker of Salvation depended upon his attitude and degree of submission to the church. This submission was held under threat not only of the loss of eternal Salvation, but also the incurring of Perdition hereafter, and this accompanied by as large a measure as possible of perdition present, in inescapable and unappeasable persecution.

¹²Step by step the supremacy of the Roman see had been asserted and enforced, until it enjoyed the universal jurisdiction which enabled it to bend to its wishes every prelate, under the naked alternative of submission or expulsion. The Papal mandate, just or unjust, reasonable or unreasonable, was to be received and implicitly obeyed; for there was no appeal from the representative of St. Peter.

In a narrower sphere, and subject to the Pope, the bishop held an authority which, at least in theory, was equally absolute; while the humbler minister of the altar was the instrument by which the decrees of Pope and bishop were enforced among the people: for the destiny of all men lay in the hands which could administer or withhold the sacraments essential to salvation.

It would be difficult to set bounds to the intrusion upon the concerns of every man, which was thus rendered possible, or to the influence thence derivable. Not only did the humblest priest wield a supernatural power which marked him as one elevated above the common level of humanity, but his person and possessions were alike inviolable. No matter what crimes he might commit, secular justice could not take cognizance of them and secular officials could not arrest him.¹³

¹² The sources of the quotations, facts, and dates, are:
Lea's *History of the Inquisition*, Vol. I, chap. i;
De Cormenin's *History of the Popes*;
Bower's *History of the Popes*;
Milman's *History of Latin Christianity*, Book XIII;
Hume's *The History of England*, Vol. I.

¹³ Lea.

Holy orders were become a full protection for all enormities.¹⁴

The church militant was thus an army encamped on the soil of Christendom, with its outposts everywhere, subject to the most efficient discipline, animated with a common purpose, every soldier panoplied with inviolability and armed with the tremendous weapons which slew the soul. There was little that could not be dared or done by the commander of such a force, whose orders were listened to as oracles of God from Portugal to Palestine and from Sicily to Iceland.¹⁵

The church held in full possession an absolute monopoly. And as with every other monopoly, this one was held primarily and principally for power and profit.

As to Profit

Carrying such dignities and such immunities—such powers—all ecclesiastical offices were the objects of wholly selfish ambition: of every cardinal to be Pope, of every archbishop to be cardinal, of every bishop to be an archbishop, of every priest or monk to be a bishop.

And to attain the object of ambition each one was ready to employ the means most likely to win. And this was money.

Under these circumstances simony, with all its attendant evils, was almost universal.¹⁶

For not only were the principal dignities thus obtained, but likewise all the minor offices or positions of trust within the jurisdiction of these.

Naturally the thing was worked from both sides: by the one who would obtain the office, and by the one who had the office to bestow. The one would had get the office, must pay high for it. But if what this one would pay seemed, to the one

¹⁴ Hume.

¹⁵ Lea.

¹⁶ Lea.

who had the office to bestow, not to promise enough, then the office was given to the one who would most largely share with the superior the plunder of the office—often even to boys of fourteen, ten, or even seven years, and to the most worthless characters.

Of course, at the final turn all of this money must come from the people. Thus money, money, money, money, was the one chief subject of thought and of administration.

Money and how to get it, was the one chief activity of the clergy from highest to lowest. Money was the one chief thing kept before the people and ever pressed upon them. Whoever could invent some new form of exaction, some new trick to turn money, some new device to wring out yet more money, was immediately distinguished.

To the local priest and his assistants fell the regular and perpetual presentation of the demand for money. Whenever the bishop made his visitation, it was a new occasion for money. When the archbishop made a progress, it meant more money. When a cardinal came, it meant still more money. When a Pope's nuncio came, it meant yet more money. And when the Pope himself came, it meant most money of all.

In addition to all these, there were many agents traversing the countries bearing papal letters empowering them to exercise judicial functions and enforce them with the last dread sentence of excommunication. Europe was thus traversed by multitudes of men armed with these weapons, which they used without remorse for extortion and oppression. These letters thus afforded a *carte blanche* through which injustice could be perpetrated and malignity gratified to the fullest extent.

An additional complication which not unnaturally followed was the fabrication and falsification of these letters. It was not easy to refer to distant Rome to ascertain the genuineness of a papal brief confidently produced by its bearer;

and the impunity with which powers so tremendous could be assumed, was irresistibly attractive....To the people, however, it mattered little whether they were genuine or fictitious: the suffering was the same whether the papal chancery had received its fee or not.¹⁷

Another addition was in the crowds of monks,

...bearded and tonsured, and wearing the religious habit, who traversed every corner of Christendom, living by begging and imposture, peddling false relics and false miracles.¹⁸

Yet another was an equally widely distributed and industrious horde of pardoners, bearing papal or episcopal letters by which they were authorized to issue pardons for sins in return for contributions. Though these letters were cautiously framed, yet they were ambiguous enough to enable the pardoners to promise, not only the salvation of the living, but the liberation of the damned from hell—for a few small coins.

Needy bishops and popes were constantly issuing such letters; and the business of the pardoner became a regular profession, in which the most impudent and shameless were the most successful.¹⁹

This invention and enlistment of traveling pardoners to carry to the most remote and the poorest, indulgences for cash, was for the purpose of getting the money of those who could not make the pilgrimages nor attend the jubilees that had been invented for the same purpose.

Births were taxed, marriages were taxed, deaths were taxed, burials were taxed, purgatory was taxed, and hell was taxed.

By a trick even excommunication was made a source of revenue. For if a demand or a command, however unjust, were resisted, excommunication was inflicted. Then to obtain “rec-

¹⁷ Henry Charles Lea, *A History of the Inquisition of the Middle Ages*, Vol. I.

¹⁸ *Ibid.*

¹⁹ *Ibid.*

onciliation” with “the church” the victim must render the original demand, and pay an additional levy besides.

From this it is easy to see how readily every failing as well as every offense of every person was made a means of revenue. Pope John XXII actually reduced to specific formulae the rates to be levied on the sins of all. The list is sufficient to cover almost every sin that mankind might commit.

Yet all these are levied upon at set rates of so many “livres,” “francs,” and “sous.” Thus it is literally and undeniably true that no small portion of the vast revenues of the papacy was derived from a direct and specific tax upon sinning.

Nor was it a tax for prohibition, or to induce cessation, of the sinning. It was expressly for “absolution,” “free dispensation,” “assurance against all pursuit,” “guaranteed from all pursuit and all infamy.” Such are the words that are used throughout: with no word or implication of prohibition or cessation.

The condition of society revealed in this awful list, is fearful in its blackness. But when it is seen that the whole purpose of the scheme was to secure revenue, and this for “absolution,” “free dispensation,” “assurance,” and “guarantee” of immunity from all pursuit or penalty, the evil was palliated and encouraged rather than checked or forbidden, and the blackness is intensified rather than relieved, by any agency or ministration of Pope or church.

In strict consonance is the fact that litigation of differences and quarrels of the people was cultivated: this also for the revenue that it would bring through the church-courts by the costs of the case, and the fines exacted.

When a priest was inducted into a benefice, it was customary to exact of him an oath that he would not overlook any offenses committed by his parishioners, but would report them to the Ordinary, that the offenders might be prosecuted and fined; and that he would not allow any quarrels to be

settled amicably.²⁰

Of course it was necessary for the church to have something with which to satisfy impertinent inquiry from the victims, as to what caused the need of all this money, and what was done with it.

One of the principal things so employed, was the building of grand cathedrals and great churches and abbeys that were kept always under construction—any one of them continuing unfinished from a hundred to five hundred years. It is well known that “the building of St. Peter’s” was the ostensible basis of the indulgence market that aroused Luther.

Peter Cantor affirms that these magnificent structures with their wonderful works of art in stained glass, paintings, and sculpture, “were built out of exactions on the poor, out of the unhallowed gains of usury, and out of the lies and deceits of the pardoners.”

Another successful blind was the crusades for the confirmation of “the faith” against the invasions of “the devil” by means of heresy. Then a source of immense revenue was found in the confiscation of all the possessions of heretics.

The inquisitors were gliding everywhere. The universal oppressions and exactions of the church caused universal discontent among the people. There were many genuine heretics. The teachings of these with the widespread discontent excited double diligence and activity to detect and prosecute heretics.

Then appeared another unquestionable proof of the church’s essential hatred of righteousness and love of iniquity. The genuine heretics preached and practiced the righteousness of the faith of Jesus and the keeping of the commandments of God: producing a truly pure and correct manner of life. These were bitterly and uncompromisingly persecuted. Any one therefore who held really a correct life was subject to

²⁰ *Ibid.*

suspicion of heresy, and was in danger of prosecution by the inquisition.

For instance: A certain Catholic cleric of Spire by his sincere preaching “led certain women to lay aside their vanities of apparel, and behave with humility.” He escaped being burnt as a heretic only by the special intercession of a churchman who could be trusted.

A genuine Catholic was by mistake brought before the tribunal of the Inquisition. The proof, in his own words, that effectually purged him of even suspicion of heresy, was, “I eat flesh, and lie, and swear, and am a faithful Christian.”

Another fruitful source of revenue was divorce. For kings, princes, and nobles, who could pay enormous sums and swing political influence, the divorce market was always open. And through god-fathers, god-mothers, etc., the degrees of “spiritual relationship” were almost boundlessly extended; and all of these degrees were of equal force with those of the flesh and blood.

For a sufficient price, therefore, it was easy to find that a marriage was within the forbidden degrees of relationship; and, therefore, void. Peter Cantor was a Catholic churchman of such standing as to have influence even with Innocent III. And he asserts that:

The most holy sacrament of matrimony, owing to the remote consanguinity coming within the prohibited degrees, was made a subject of derision to the laity by the venality with which marriages were made and unmade to fill the pouches of the episcopal officials.²¹

Of course all this was held not to be divorce; but only the finding of the fact that the marriage was within the forbidden degrees: and, so, that it never was a valid marriage. And if never a marriage, then the severance of it couldn't be divorce!

²¹ Lea.

But this was only another phase of the infinite casuistry by which any truth or principle of righteousness could be avoided. For the forbidden degree was never discovered till after the marriage: and the marriage according to all the many rules, formulae, and forms, of the church. And even then it was never discovered except for a price.

The church rigidly forbade marriage of the clergy, and forbade divorce to all who were married. Under these prohibitions, those who were married could do everything but be divorced—except for a sufficient price; and the clergy could do everything but be married.

To the clergy marriage was the one unpardonable offense. For this there was no “absolution,” nor “free dispensation,” nor “assurance against pursuit,” nor “guarantee from all pursuit and from all infamy.”

The records of the Middle Ages are accordingly full of the evidences that indiscriminate license of the worst kind prevailed throughout every rank of the hierarchy.

No small portion of the tax-list of John XXII was devoted to the many phases of activity in this field of iniquity.

The personal evil wrought by a dissolute priesthood was a wide-spreading contagion.

The abuse of the lawful authority given by the altar and the confessional was a subject of sorrowful and indignant denunciation in too many synods for a reasonable doubt to be entertained of its frequency, or of the corruption which is spread through innumerable parishes and nunneries.

The almost entire practical immunity with which these and similar scandals were perpetrated, led to an undisguised and cynical profligacy; which the severer churchmen acknowledged to exercise a most deleterious influence on the morals of the laity, who thus saw the exemplars of evil in those who should have been their patterns of virtue.

There is no injustice in holding the church responsible for the lax morality of the laity. It had assumed the right to regu-

late the consciences of men, and to make them account for every action and even for every thought.

When it promptly caused the burning of those who ventured on any dissidence in doctrinal opinion or in matters of pure speculation, it could not plead lack of authority to control them in practical virtue. Its machinery was all-pervading, and its power was autocratic.

It had taught that the priest was to be venerated as the representative of God, and that his commands were to be implicitly obeyed. It had armed him with the tearful weapon of the confessional; and by authorizing him to grant absolution and to pronounce excommunication, it had delegated to him the keys of heaven and hell. By removing him from the jurisdiction of the secular courts, it had proclaimed him as superior to all temporal authority.

Through ages of faith the populations had humbly received these teachings, and bowed to these assumptions, until they entered into the texture of the daily life of every man.

While thus grasping supremacy, and using it to the utmost possibility of worldly advantage, the church could not absolve itself from the responsibilities inseparably connected with power. And chief among these responsibilities is to be numbered the moral training of the nations thus subjected to its will.²²

As to Power

The office, the dignity, the authority, and the wealth, of the Pope, had been raised higher than all else in the world. This pinnacle of papal absolutism was attained in Pope Boniface VIII, and was proclaimed by him in the two notable sentences:

1. "There is no other Caesar, nor king, nor emperor, than I, the sovereign pontiff and successor of the apostles."
2. "We assert, define, and pronounce, that it is necessary to salvation to believe that every human being is subject to the pontiff of Rome."

²² Henry Charles Lea, *An Historical Sketch of Sacerdotal Celibacy in the Christian Church*.

The Pope asserted claim to equality with God. He exercised powers far beyond God. To be Pope, then, became the supreme object of iniquitous ambition.

This development had been greatly aided by the almost constant wars between the popes and the emperors. The emperor, the more to further his cause against the Pope, would resort to the expedient of bringing about the election of a rival Pope: and sometimes the rival Pope became fully the Pope.

Plurality of Popes

Many times had this occurred. But when a plurality of Popes became a fixture for fifty years, no emperor nor king had any part in it. It was wholly of the church, and was strictly ecclesiastical procedure.

April 8, 1378, the cardinals elected Pope Urban VI. Becoming displeased with him, September 20 the same year the same cardinals elected Pope Clement VII.

This threw all Europe into confusion that not only continued but increased for fifty years. Not only were the nations divided, but even private families: some adhering to one of the competitors, and some to the other.

Urban was received as lawful Pope in Italy and almost all over Germany, in England, Portugal, Hungary, Poland, Denmark, Sweden, Prussia, Norway, Bohemia, Tuscany, Lombardy, and the duchy of Milan.

Clement was acknowledged in France, Spain, Lorraine, Savoy, Scotland, Sicily, and in the islands of Rhodes and Cyprus.

As nothing could be certainly determined in favor of either of the pretenders, some sided at one time with one, and at another time with another: as their interests directed them. Indeed both had amongst their partisans some of the most eminent men of the age for their integrity as well as their knowledge in the civil and canon law; and by those of one

party, new pieces were daily published, and answered by those of the other.²³

The division and confusion was not confined to the field of opinion and literary discussion. Anathemas, interdicts, depositions, and maledictions, were the prelude to the bloody strife which was soon to overwhelm the Western nations.

Urban launched a bull against his competitor, and cited him to appear before the court of Rome to be judged and condemned as antipope.

Clement, on his side, fulminated a terrible decree against his enemy, and cited him to appear before the consistory of Avignon to be judged for the usurpation of the apostolic chair.

Finally, both having refused to appear, they anathematized each other by the ringing of bells and the light of torches, declaring each other apostates, schismatics, and heretics.

They preached crusades against each other, and called to their aid all the banditti and malefactors of Italy and France; and let them loose like wild beasts on the unfortunate inhabitants who recognized Clement or preferred Urban.

In the States of the church the Clementists made horrible havoc: ruined castles, burned villages, and even several cities. They penetrated as far as Rome, under the lead of Budes, a Breton captain, seized on the fortress of St. Angelo and committed atrocities in all parts of the city.

In Naples and Romagna the Urbanists, commanded by an Englishman named Hawkwood, took their revenge and committed reprisal.

Everywhere pillage, rape, incendiarism, and murder, were committed in the name of Clement, or in the honor of Urban. The unhappy cultivators fled with their wives and children, to escape the satellites of the Roman pontiff, and were massacred by the soldiery of the Pope of Avignon.²⁴

Everywhere might be found divisions, spoliations, even bloodshed; ejected and usurping clergy, dispossessed and in-

²³ Archibald Bower, *The History of the Popes*, Vol. III.

²⁴ Louis Marie de Cormenin, *History of the Popes*.

trusive abbots and bishops; feuds, battles for churches and monasteries.

Among all other causes of discord, arose this the most discordant: to the demoralizing and unchristianizing tendencies of the times was added a question on which the best might differ, which to the bad would be an excuse for every act of violence, fraud, or rapacity.²⁵

The anarchy continued under the successors of the original two Popes. In 1398 the king of France took the lead and was joined by the kings of Hungary, Bohemia, England, Aragon, Castile, Navarre, and some of Germany, in an effort to relieve their dominions of the anarchy. They demanded that both Popes resign.

The Pope in Rome replied:

“Pope I am, and Pope will I remain: despite all entreaty of the kings of France and Germany.”

The Pope in Avignon made answer:

“I have been invested by God in the papacy. I will not renounce it for count, nor duke, nor king. Let the king of France issue what ordinances he will, I will hold my office and popedom till I die.”

Next, both colleges of cardinals united against both Popes. This, with the influence of the kings, secured the assembling of a General Council at Pisa in 1409. This Council declared both Popes deposed, all their acts null and void, and the cardinals at full liberty to proceed to an entirely new election. The cardinals elected Pope Alexander V, June 26, 1409.

All this procedure of Council and cardinals was intended to restore the papacy to only one Pope. But it did not work that way. Instead of the afflicted world having now only one Pope, the discovery was soon made that it had three. And Europe, instead of being divided between only two Popes, was divided

²⁵ Milman.

among the same two and another one.

The triple-headed monstrosity of the papacy now stood:

Pope Gregory XII in Gaeta: acknowledged by the king of Sicily, the Emperor Rupert, and some of the cities of Italy.

Pope Benedict XIII in Avignon: acknowledged by the kings of Aragon, Castile, and Scotland, and the earl of Armagnac.

Pope Alexander V first at Pisa and then at Bologna: acknowledged by the remaining kings and princes of Europe.

Alexander V died in less than eleven months after his election. He was succeeded by John XXIII—the last and worst of the Johns, and one of the worst even of the Popes.

In former times this John, as Balthasar Cossa, had been a pirate on the Mediterranean Sea. Now he was chief pirate of the Papal See, and of the deepened sea of papal anarchy that flooded Europe.

The Council of Constance

Pope John and the king of Sicily were at deadly enmity, and their warring desolated vast regions of Italy. To strengthen himself against the king of Sicily, John sought an alliance with the Emperor Sigismund. To secure this he had to agree to the assembling of a General Council, and this in the imperial city of Constance: to quench the schisms of the Popes and heal the miseries of Christendom.

Accordingly, an imperial letter and a papal bull were sent throughout Christendom summoning “the General Council of Christendom to meet at Constance” Nov. 1, 1414. The Council met on that date, and continued till April 22, 1418.

At the opening of the Council, John XXIII was present in person, and presided. Both the other Popes sent deputies: not to be of the Council, nor to recognize the Council; but to be watchful of the interests of those Popes respectively. Pope

Gregory's deputies lodged with the emperor a petition that John should not be permitted to preside in the Council.

Gregory's deputies announced to the Council on his behalf, that he was ready to resign the popedom provided both the other Popes would resign at the same time.

To consider this subject, there was appointed, apart from the Council as such, an assembly of the heads of the nations who were present. This assembly unanimously agreed and recommended that all three of the Popes resign.

John made a show of accepting the recommendation. He himself wrote a form of his own, promising to resign, provided the other two would resign at the same time.

This was not satisfactory to the assembly, and they wrote one for him to accept. Yet this was so written that it was not of itself actually a resignation; and John made a most impressive show of accepting it. In the presence of the whole Council, on his knees at the "altar" with his hand on his breast, he declared, vowed, promised, and swore to God that he would accept it.

All this he did with such an air of sincerity, that the emperor was so carried away with it as to take off his imperial crown, prostrate himself before John, kiss his feet, and in the name of the whole Council thank him for his "good resolution."

But lo! as soon as John saw that the Council was really going to put the recommendation into immediate effect, he with his cardinals ran away in the night. This he did for the purpose of breaking up the Council. For the Popes held, and he supposed that the Council would consent, that without the Pope the Council would be powerless and would of necessity dissolve.

But his calculation missed entirely. The Emperor Sigismund, attended by the marshal of the empire, and with trum-

pets sounding before him, personally rode through the city proclaiming that the Council was not dissolved by the flight of the Pope; and that he would defend the Council with the last drop of his blood.

Before the emperor and the assembly of the heads of the nations, the chancellor of the University of Paris presented an argument proving to their satisfaction that a General Council is superior to the Pope; and that its deliverances hold good, with or without the Pope or his approval. Accordingly the Council met in regular session and adopted these articles:

I. That the Council had been lawfully assembled in the city of Constance.

II. That it was not dissolved by the withdrawal of the Pope and the cardinals.

III. That it should not be dissolved till the schism was removed and the church reformed in its head and members.

IV. That the bishops should not depart, without a just cause approved by the deputies of the nations, till the Council was ended; and if they obtained leave of the Council to depart, they should appoint others to vote for them as their deputies or proxies.²⁶

From his retreat, John sent to the Council a notification that his pledges, oaths, and agreements, in the presence of the Council, had been made under duress and because of fear; therefore he was not obliged to be bound by them.

Then the Council in regular session made the following declaration:

The present Council, lawfully assembled in the city of Constance, and representing the whole church militant, holds its power immediately of Jesus Christ, and all persons of whatever state or dignity (the papal not excepted) are bound to obey it in what concerns the faith, the extirpation of the schism, and the reformation of the church in its head and

²⁶ Archibald Bower, *History of the Popes*, Vol. VII.

members.²⁷

Then the Council unanimously deposed John XXIII because of his “scandalous conduct,” his “highest degree of maladministration in both temporals and spirituals,” his “detestable behavior,” his having “shown himself incorrigible,” and “other crimes.”

Gregory XII did really resign: but only by being allowed to convene the Council anew, as a Council of his jurisdiction.

Benedict XIII was deposed: but he persisted till his last breath—about seven years—that he was the only true and lawful Pope, and that “the only holy catholic and apostolic church was to be found at Peniscola” where he was. Dying, he charged his cardinals to elect another Pope to succeed him. This they did; but he immediately abdicated in favor of the Pope, Martin V, who had been elected by the Council of Constance, Nov. 8, 1417.

the Church Saved by the World

Thus by the efforts, the authority, and the power, of the emperor and the heads of the nations, the open anarchy of the Roman Church was ended and she was saved from herself.

It is particularly to be remarked and remembered that it was not by the papacy, nor by the church as such, that this was accomplished. From beginning to end the initiative was in the heads of the nations.

It was the emperor, through Pope John’s necessity who secured the calling of the Council of Constance. It was the emperor’s determination and public proclamation, that held the Council together after the flight of the Pope with the direct purpose of dissolving it.

It was the “assembly of the heads of the nations,” apart from the Council as such, that took the initiative and held the

²⁷ *Ibid.*

helm throughout the term of what was the Council of Constance in fact.

Thus it was by the heads of the nations—the “secular estate”—and by these alone, that the Council of Constance was made a fact, when by all that was the church—the “spiritual estate”—it would have been made only a fizzle.

And under the determination of and guidance of these the Council was made a fact without the presence of any Pope, or Pope’s legate, or Pope’s representative in any way whatever.

And under the determination and guidance of the emperor and the heads of the nations—“the secular state” the Council was made a fact expressly for the one chief purpose of “the reformation of the church in its head and members.”

Now all those who did this were only of the “laity.” In the theory and practice of the Roman Church, these were the worldly or “secular estate,” while the “clergy” and the monastic orders were the church proper or “spiritual estate.”

The sum of the situation, therefore, is that the laity must reform the clergy; the secular must save the spiritual—the world must save the church!

“But the Church is in the world to save the world!” The Roman Church professed that she was in the world to save the world, and that Salvation was only of her. But lo! this church had sunk herself so low, and was so certainly dragging the world with her to perdition, that by an effort of very desperation the world must first save itself from the church, and then save the church from herself.

the Church of right being in the world to save the world; the Roman Church professing to be the only and true Church and the only way of Salvation for the world; and that church so reversing the order that she herself must be saved by the world and from herself—in this she demonstrated in perfection that she is not in any sense the true Church, and that she

is not only the worst thing in the world but that she is worse than the very world itself.

This is evident from the plain facts. And it is abundantly confirmed by unquestionable authority.

The Testimony of Contemporaries

Cardinal Baronius is the standard annalist of the Roman Church. He lived 1538-1607. Of the papacy in the ninth century, he says:

Never had divisions, civil wars, the persecutions of pagans, heretics and schismatics caused it to suffer so much as the monsters who installed themselves on the throne of Christ by simony and murders. The Roman Church was transformed into a shameless courtesan, covered with silks and precious stones, which publicly prostituted itself for gold.

The palace of the Lateran was become a disgraceful tavern, in which ecclesiastics of all nations disputed with harlots the price of infamy. Never did priests, and especially Popes, commit so many adulteries, rapes, incests, robberies, and murders; and never was the ignorance of the clergy so great, as during this deplorable period....

Thus the tempest of abomination fastened itself on the church, and offered to the inspection of men the most horrid spectacle. The canons of councils, the creed of the apostles, the faith of Nice, the old traditions, the sacred rites, were buried in the abyss of oblivion; and the most unbridled dissoluteness, ferocious despotism, and insatiable ambition, usurped their place.

Who could call legitimate pontiffs the intruders who seated themselves on the chair of the apostles? and what must have been the cardinals selected by such monsters?

Of the papacy in the tenth century the same writer says:

In this century the abomination of desolation was seen in the temple of the Lord; and in the See of St. Peter, revered by angels, were placed the most wicked of men: not pontiffs, but monsters.

And how hideous was the face of the Roman church, when filthy harlots governed all at Rome, changed Sees at their pleasure, disposed of bishoprics, and intruded their gallants and their bullies into the See of St. Peter!

Of the twelfth century Baronius avows that “it appeared as if Antichrist then governed Christendom.” He wrote as a historian; but Bernard, of Morlaix, a monk of Cluny, lived at the time, and he wrote of it thus:

The golden ages are past. Pure souls exist no longer. We live in the last times. Fraud, impurity, rapine, schisms, quarrels, wars, treasons, incests, and murders, desolate the church. Rome is the impure city of the hunter Nimrod. Piety and religion have deserted its walls.

Alas! the pontiff, or rather king, of this odious Babylon, tramples under foot the Gospels and Christ, and causes himself to be adored as a god.

Honorius of Antron, a priest, also lived at the time; and he declared:

Behold these bishops and cardinals of Rome! These worthy ministers who surround the throne of the Beast! They are constantly occupied with new iniquities, and never cease committing crimes....

Thus, in all the churches, the priests neglect divine service; soil the priesthood by their impurities; deceive the people by their hypocrisy; deny God by their works; render themselves the scandal of nations; and forge a chain of iniquities to bind men....

The reign of God has finished, and that of Antichrist has commenced. A new law has displaced the old. Scholastic theology has sallied from the depths of hell to strangle religion. Finally there are no longer morality, tenets, nor worships—and lo! the last times announced in the Apocalypse have come.

Hadrian IV was Pope from Dec. 4, 1154, till Sept. 1, 1159. He was an Englishman. His countryman John of Salisbury visited him, and was received on terms of intimacy. One day, in

an exchange of confidences, the Pope asked John to tell him freely and honestly what opinion the world entertained of him and the Roman Church.

John did so, telling him with all the freedom of a friend what he had heard expressed in the countries through which he had traveled. And this is what he said:

They say, holy father, that the Roman church, the mother of all churches, behaves toward other churches more like a step-mother than a true mother:

- that scribes and Pharisees sit in her, laying heavy weights upon men's shoulders, which they themselves touch not with a finger:
- that they domineer over the clergy, but are not an example to the flock nor do they lead the right way to life:
- that they covet rich furniture, load their tables with silver and gold, and yet, out of avarice, live sparingly:
- that they seldom admit or relieve the poor, and when they relieve them it is only out of vanity that they do it:
- that they plunder the churches, sow dissensions, set the clergy and people at variance, are not affected with the miseries and sufferings of the afflicted, and look upon gain as godliness and piety:
- that they do justice, not for justice' sake, but for lucre:
- that all things are venal—that for money you may obtain to-day what you please, but the next day you will get nothing without it.

I have heard them compared to the devil, who is thought to do good—when he ceases from doing mischief: I except some few, who answer the name of pastors and fulfill the duty.

The Roman pontiff himself is, say they, a burden to all almost insupportable.

All complain that, while the churches that the piety of our ancestors erected are ready to fall, or already lie in ruins while the altars are neglected, he builds palaces and appears gorgeously attired in purple and gold. The palaces of the

priests are kept clean, but the Church of Christ is covered with filth.

They plunder whole provinces, as if they aimed at nothing less than the wealth of Croesus.

But the Almighty treats them according to their deserts, often leaving them a prey to the very refuse of mankind; and while they thus wander out of the way, the punishment they deserve must and will overtake them; the Lord saying, "With what judgment you judge, you shall be judged," and "With what measure you mete, it shall be measured to you again."

This, holy father, is what people say: since you want to know it.

When honest John had finished, the Pope asked him to give his own opinion. John did, thus:

We must obey your commands, but must not imitate you in all your actions. Why do you inquire into the lives of others, and not into your own?

All applaud you and flatter you, all call you lord and father: if father, why do you expect presents from your children? If lord, why not keep your Romans in awe and subjection? You are not a father in the right way.

Give freely what you have received freely. If you oppose others, you will be more grievously opposed yourself.

In the thirteenth century Robert Greathead, bishop of Lincoln in England made earnest Christian effort to reform the clergy of his diocese. He found himself baffled at every turn by appeals to Rome. Robert himself went to Rome to make a personal appeal to Pope Innocent IV for a check on this practice. But he found every attempt utterly to fail, because every channel was blocked before him with bribes. And in the very presence of Pope Innocent, Robert indignantly exclaimed,

"Oh, money, money, how much thou canst effect! especially in the court of Rome."

In an address before Pope Innocent and his cardinals Robert told them plainly that:

The clergy were a source of pollution to the whole earth: they were antichrists and devils masquerading as angels of light, who made the house of prayer a den of robbers: and the Roman curia was the source of all the vileness which rendered the priesthood a hissing and a reproach to Christianity.²⁸

Gregory X was Pope 1268-1276. In his speech of dismissal of the Council of Lyons in 1274, he told the assembled clergy that they were “the ruin of the world.”

In the fourteenth century we come to the times of John XXII with his systematic tax on sins, for “absolution,” “free dispensation,” “assurance,” and “guarantee against all pursuit and all infamy”; and the times of the double-headed and triple-headed papacy.

Of that John’s scheme of making capital of sinning, the abbot of Upsberg exclaimed:

Rejoice now, O Vatican! all treasures are open to thee. Thou canst draw in with full hands. Rejoice in the crimes of the children of men, since thy wealth depends on their abandonment and iniquity!...Now the human race are subject to thy laws! Now thou reignest—through depravity of morals and the inundation of ignoble thoughts. The children of men can now commit with impunity every crime, since they know that thou wilt absolve them for a little gold. Provided he brings thee gold, let him be soiled with blood and lust. Thou wilt open the kingdom of heaven to debauchees, Sodomites, assassins, parricides—what do I say? Thou wilt sell God himself for gold!²⁹

In the time of the double popedom of Boniface IX and Clement VII the doctors of the University of Paris addressed a letter to the king of France, in which they said:

Two Popes elevate to prelacies only unworthy and corrupt ministers, who have no sentiments of equity or shame, and

²⁸ Henry Charles Lea, *History of the Inquisition of the Middle Ages*, Vol. I.

²⁹ Louis Marie de Cormenin, *History of the Popes*, Vol. I.

who think only of satiating their passion.

They rob the property of the widow and the orphan, at the same time that they are despoiling churches and monasteries.

Sacred or profane, nothing comes amiss to them, provided they can extract money from it.

Religion is for them a mine of gold, which they work to the last vein.

They sell everything from baptism to burial.

They traffic in pyxes, crosses, chalices, sacred vases, and the shrines of saints.

One can obtain no grace, no favor, without paying for it.

It is not the worthiest, but the richest, who obtain ecclesiastical dignities.

He who gives money to the Pope can sleep in safety though he may have murdered his own father; for he is assured of the protection of the church.

Simony is publicly exercised, and they sell with effrontery to the highest and last bidder, dioceses, prebends, or benefices.

Thus do the princes of the church. What shall we say of the lower clergy, who no longer administer the sacraments but for gold?

What shall we say of the monks, whose morals are more corrupt than those of the inhabitants of ancient Sodom?

It is time, illustrious prince, that you should put an end to this deplorable schism, proclaim the freedom of the Gallican church, and limit the power of the pontiffs.³⁰

And when the popedom became triple-headed, all forms and phases of the incubus were proportionately intensified. Then came the Council of Constance, with the effort of the heads of the nations for deliverance.

Anarchy in the Name of God

In complete and horrible measure it had been demon-

³⁰ *Ibid.*

strated to all the world that the essence of the papacy and the ultimate of the power and rule of the Roman church is only anarchy—the complete undoing of men and nations.

At the height of her power the Roman church had everything her own way. All the nations were absolutely subject to her will. Nobles, princes, kings, and emperor, all moved at her bidding. Her dominion over mankind was complete and absolute. The power and legitimacy of her empire there was none to dispute.

In that position of absolute supremacy, with simply nothing to restrain her from doing exactly as she pleased and what she would, then whatsoever she did, that is only what was in her to do.

And what did she do? There is the record: the blackest in all the history of the world. She compelled mankind to sin; she filled her world to the sinking point with iniquity and woe; she so afflicted the nations with her anarchy that they must rise up against her to save themselves from her, and to save her from herself.

And the climax of all that is of her, of herself, is that when all had been subdued unto her then she could only tear her own vitals by first a double and then a triple rending of herself.

She must rule all the world, only to prove that she could not rule herself. And when there remained nothing but to rule herself, she could only destroy herself.

And then that there could be no more certain evidence that the power and rule of the Roman church is essentially anarchistic—the very mystery of iniquity.

The World Called for the Reformation

And that—that church itself, what that church showed itself essentially to be, that is what caused the Reformation. All

the world was calling for a reformation, and God sent the Reformation.

When the Council of Constance declared the necessity of a “reformation of the church in its head and members,” the Reformation had already begun. Indeed that Council itself met the Reformation—and unmercifully, that is papistically, condemned it. The Council of Constance burnt at the stake both John Hus and Jerome of Prague—the then two chief sounding voices of the Reformation.

And the absolute necessity that a complete revolution should be wrought in the minds of men, no less than in their manners, is sufficiently indicated in the awful fact that the same Council—the same identical men—that in order to accomplish “a reformation,” deposed the three Popes because of palpable, notorious, and specified, enormities, also consumed out of the world the two saints of God whom He sent to it with His message of the Reformation which essentially consists only in Regeneration.

CHAPTER FOUR

The Reformation and the Roman Church

How came the Reformation? The Reformation did not and does not consist in exposure and denunciation of the iniquities of the Roman church. That is included in the Reformation, as an incident; because it is of the essence of Christianity to hate iniquity, as it is to love righteousness.

Not Exposure or Denunciation

It was the iniquities, enormities, and desolations, wrought by the Roman church, that caused the universal desire and the pressing demand that there should be a reformation. Yet the Reformation was not wrought by magnifying or dwelling upon those things. The Reformation springs from another principle, lives in another atmosphere, and works in another field, than that.

If exposure and denunciation of the iniquities of that church could have wrought reformation, then the Reformation would have been in the world more than five hundred years before it was. The quotations in the preceding chapter of the many scathing words of denunciation and exposure of the Roman church on her own part, and of the papacy as a whole, and all by men of standing in that church itself, are sufficient to show that if *that* could work reformation there was enough of it to have accomplished the most complete and perfect reformation.

Yet all that is only a little of what could just as easily be quoted. And all of it said by men who lived all their days and died in full and honored membership in that church: some of them now saints of that church.

The men whose preaching made the Reformation could have said all that they ever said, and more, in denunciation of the iniquity in the church, and the enormities of the Popes; and yet could have remained in good standing in that church, all their days: *if* they had still held that church to be the only and true church, and have held themselves in conformity with her accordingly.

All Saw the Need of Reform

All men saw the iniquities practiced. They actually *felt* them on every side. Nobles, kings, emperors, priests, bishops, cardinals, and councils, called for reformation. Even Popes confessed the sore need of it.

Princes and peoples wanted it for relief. The more observant of the clergy wanted it because of the fear that without it there would be such a universal uprising of the people in wrathful retaliation as would literally wipe out the whole order of the clergy.

But from whatever cause a reformation was desired, it was always attempted without righteousness. It was from men only, and not from God. And it was in this way from the very men who were essentially the cause of the demand for reform, and were essentially of the thing that must be reformed: that is, the church.

The Church Placed Above Truth

Inevitably all such attempts must be flat failures. How dismal was the effort—the failure—of the Council of Constance at reformation, when what was considered the best that it could do to save the church,—the burning of Hus and Jerome—was the worst thing that it could possibly do, for any cause or for any reason!

The explanation of this blank incongruity, and the key of the whole vicious circle of self-involved contradictions, is in

the fact that all those men who denounced the Popes and their evil practices, and the extortions and oppressions of the clergy, held that the church of which all these evils were but the expression, was the true and only church!

Even when they were compelled to admit that the church was inextricably involved in it all, and when they were thus required to reflect even upon the church, this was always done with the reservation and apology that in spite of all this she was the true and only church.

They denounced the *men* and the activities of the *men*, even of the Popes and the papal court, but still apologized and pleaded for *the machine*.

They condemned the evil *practices*, but justified *the system* by which alone it was possible that those practices could not only be perpetuated, but could even exist.

- The *times* were evil, but “the church,” which made the times what they were, was “righteous!”
- Church-*men* were bad; but “the church,” whose members and the expression of whose like those churchmen essentially were, was “good!”
- Customs were pernicious; but “the church,” whose the customs essentially were, was “the abode of sanctity!”
- Practices were abominable; but “the church,” which invented *many* and profited by *all* of these practices, was “holy!”
- Popes were demoniac; but “the church,” of which the Popes were “the head”—the acting will, the guiding mind—was “divine!”

See the grand churches and magnificent cathedrals! Hear the “heavenly” music of the “divine” chants! Catch the impressive odor of the “holy” incense! Feel the awe of the “solemn” services, as the richly-robed ecclesiastics minister at the “altar,” kneel before the “host,” and move in “holy” proces-

sion! Think of the wide extent of her “missions!” Behold her “perfect organization,” by which she executes as by one man the wonders of her will, holds empires in awe, and rules the world! Isn’t *that* the true and only holy church?

The church was “the ark of God,” the “ship of Salvation.” The pilot, the captain, and the crew, might all be pirates, and use every motion of the ship only for piratical purposes, and load her to the sinking point with piratical plunder, and keep her ever headed straight toward perdition, yet “the grand old ship” herself was all right and would come safely to the heavenly port. Therefore, “cling to the ark,” “stand by the old ship,” and you will be safe and will land at last on the heavenly shore.

Such in essence is the conception held, and that for ages had been inculcated. For instance, in the very passage quoted in the previous chapter from [Cardinal Baronius](#), in which he describes the fearful conditions of that church in the ninth century, there stand the cardinal’s words as follows:

Christ was then assuredly sleeping a profound sleep in the bottom of His vessel whilst the winds buffeted it on all sides, and covered it with the waves of the sea. And what was more unfortunate still, the disciples of the Lord slept more profoundly than He, and could not awaken Him either by their cries or clamors.

And in the General Council of Basel, 1432, the Pope’s legate exhorted the Bohemians that:

In the time of Noah’s flood, as many as were without the ark perished.

So long as this delusion was systematically inculcated, blindly received, and fondly hugged, of course reformation was impossible.

The Roman System Repudiated

But as soon as there arose men with the courage of convic-

tion and the confidence of truth, and spoke out plainly and flatly that the Roman system is not the Church at all in any feature or in any sense, then the Reformation had begun. *That* is how the Reformation came. And without that the Reformation never could have come.

The Reformation as in the sixteenth century—the times of Luther—is not in fact the beginning of the Reformation. That was more the revival of it than the beginning. The Reformation in truth began near the middle of the fourteenth century. And it takes that of both the fourteenth and the sixteenth centuries to make the Reformation indeed.

The Reformation arose practically at the same time in England and in Bohemia: in England by Wycliffe, 1360–1384; in Austria and Bohemia by Conrad of Waldhausen, 1350–1369; in Bohemia by Miltitz, 1360–1374; by Matthias of Janow, 1370–1394; and all of these were summed up in John Hus in Bohemia, 1398–July 6, 1415, and Jerome of Prague through the greater part of Europe, 1374–May 30, 1416.

These men saw the Roman church as it is. They were compelled to contemplate the deplorable scene of exactions, oppressions, and devastations, wrought by the church, and the anarchy of the popedom. It was ever before their eyes.

They considered this universal and deepening sea of iniquity, of all of which the Roman church more than anything else was the chief cause. They considered that church herself, in what she claimed to be, and in what she had proved herself to be. And upon thoughtful consideration, and in sober view, of it all, they were compelled to ask:

- Is that, can that be, the true Church?
- Is that the Church that Jesus sent into the world, to bless and save the world?
- Is it the best that Christ the Lord could do to save the world, to put in the world a system and a power that

proved itself only an unmitigated and deepening curse to the world?

The Spirit of the Reformation

Then they studied anew the Scriptures to know what is the Church according to the word, the thought, and the purpose, of God. They asked of the living personal Christ that He make plain to them His own truth as to just what is His Church. They asked that the Holy Spirit of promise should guide them into *this truth*: that *in this*, He should take the things of Christ and of God and show unto them.

Here is a prayer of Miltitz, that is good for every person in the world for all time:

I prayed often that Almighty God would give me the Holy Spirit, and anoint me with His unction, that I might not fall into any error, and might enjoy the taste and perfume of true wisdom, so that I might deceive none and be deceived by none, and wish no longer to know anything but what is necessary for me and the Holy Church.

And here is a touch of the experience of Matthias which is met with an answering glow in the heart of every Christian:

Once my mind was encompassed with a thick wall. I thought of nothing but what delighted the eye and the ear, till it pleased the Lord Jesus to draw me as a brand from the burning. And while I, worst slave of my passions, was resisting him in every way, he delivered me from the flames of Sodom, and brought me into the place of sorrow, of great adversities, and of much contempt.

Then first I became poor and contrite; and searched with trembling the Word of God. I began to admire the truth in the holy Scriptures, to see how, in all things, it must be fulfilled. Then first I began to wonder at the deep wiles of Satan: to see how he darkened the minds of all, even those who seemed to think themselves wisest.

And there entered into me, that is into my heart, a certain unusual, new, and powerful fire; but a very blessed fire, and

which still continues to burn within me and is kindled the more in proportion as I lift up my soul in prayer to God and to our Lord Jesus the crucified.

And it never abates or leaves me: except when I forget the Lord Jesus Christ, and fail to observe the right discipline in eating and drinking! *Then* I am enveloped in clouds, and unfitted for all good works, till, with my whole heart and with deep sorrow I return to Christ, the true physician, the severe judge, He who punishes all sin, even to idle words and foolish thoughts.

Those earnest Christian words fairly indicate the Spirit and source of the Reformation. It is only from the Spirit and Word of God, manifested in the regeneration of *men*: not in any revamping of *a system*, nor even in a renovation of manners.

How the Truth Reached Bohemia

Wycliffe taught in the University of Oxford. The king of England married Anne, a sister of the king of Bohemia. Queen Anne received the Gospel. She read the Wycliffe Bible, and recommended it to the high ones of the kingdom about her.

The University of Oxford, the University of Paris, and the University of Prague, were at that time the three great universities of Europe. Anne of Bohemia being England's queen formed a connecting link between Prague and Oxford.

Bohemian youth went to Oxford to study "and were there seized with enthusiasm for the doctrines of Wycliffe"; and young English theologians went from Oxford to Prague where they spread the truths which they had learned from Wycliffe. The writings of Wycliffe were owned and studied by professors of the University of Prague.

Also the English students who went to Prague, met there the preaching and writings of the Bohemian Reformers; and the students who went to Oxford from Bohemia carried there these writings and teachings. Thus the Reformation in England and Bohemia became one. Jerome studied in Oxford. Hus

studied the writings of Wycliffe in the University of Prague.

Wycliffe's teachings centered in the keeping of the Commandments of God and the Faith of Jesus. The teaching of the Bohemian Reformers included that, but centered more in the prophecies of *Daniel* and the *Revelation*, *Matthew 24*, and *2 Thessalonians 2*, and other scriptures concerning the second coming of the Lord, and the Church: the Church, true and false.

By the work of Miltitz, Conrad, Matthias, and their disciples, evangelical truth was spread throughout Bohemia; and the field was thus prepared for the writings of Wycliffe. The mingling of the students of the two countries was the means of the blending of the great features of the respective teachings: each becoming the complement of the other.

Thus the teachings in the two countries of England and Bohemia became a symmetrical whole in the evangelical message that sounded throughout Europe, that was the rise of the Reformation.

The Papacy Reacts

Then the papacy arose in her wrath to put it down. The burning of Hus and Jerome kindled a flame that speedily spread over all Bohemia.

Within four years from the death of Hus, the bulk of the nation had embraced the faith for which he died.

The papacy attempted by the force of mighty imperial armies to quench it; but at every turn she was miraculously defeated. "Miraculous" is the word to use. No other would tell the whole truth.

Miraculous Deliverances

³¹Crusade after crusade was pushed upon devoted Bohemia.

³¹ The sources of the quotations, facts, and dates, in this chapter are, Wylie's *History of Protestantism*, Book iii, chap. xiii-xix; D'Aubigne's

The armies of 70,000; 80,000; 100,000; 130,000; 180,000; were of the veterans of Europe. They were led by the emperor and the Pope's legate-a-latere. They were officered by electors, dukes, landgraves. and princes. They were directed by the best and most practiced generals that Europe knew.

The Bohemians were mostly innocent peasants armed with flails and such other implements as they might gather—till they were supplied with arms from the defeated crusaders. Their general was a man totally blind—John Ziska. And yet, besides many skirmishes and sieges, in sixteen pitched battles that blind man and his peasants defeated the imperial armies. They never lost a single battle, siege, or skirmish.

Ziska died of the plague in 1424. He had named Procopius as his successor. The victories continued: and, in some sense, in even a more miraculous way.

In 1427 the crusading army of 180,000 was at the river that flows by Meiss prepared to attack the town. The Hussites marched up to the river on the opposite bank, and stood still.

It was only for a moment that the invaders contemplated the Hussite ranks. A sudden panic fell upon them. They turned and fled in the utmost confusion.

In 1431 the crusading army of 130,000, marching from Nuremberg, invaded Bohemia. They were encamped at a point near Reisenberg. The Hussites were not yet in sight; but the sound of their wagons and the chanting of their host were heard. The Pope's legate stood on an eminence to see the great battle that was impending. But instead of his expected battle he saw a stampede of his whole army.

[He was] startled by a strange and sudden movement in the host. As if smitten by some invisible power, it appeared all at once to break up and scatter. The soldiers threw away their armor and fled, one this way, another that; and the wagoners, emptying their vehicles of their load, set off across the

History of the Reformation, Book iii, chap. iv; Book vii, chap. i, viii.

plain at full gallop.

The panic extended to the officers equally with the soldiers. The Duke of Bavaria was one of the first to flee. He left behind him his carriage: in the hope that its spoil might tempt the enemy to delay their pursuit. Behind him, also in inglorious flight, came the Elector of Brandenburg; and following close on the elector were others of less note, chased from the field by this unseen terror.

The army followed: if that could be styled an army which had so lately been a marshaled and bannered host; but was now only a rabble rout, fleeing when no man pursued.

The cardinal legate tried to stem the tide. He threw himself in the path of flight, exhorting that they stand and fight “for Christ and the salvation of souls,” and urging that they had “a better chance of saving their lives” by fighting than by flying.

He succeeded in rallying a few. “But it was only for a few minutes. They stood their ground only till the Bohemians were within a short distance of them. Then that strange terror again fell upon them, and the stampede became so perfectly uncontrollable that the legate himself was borne away in the current of bewildered and hurrying men....

He left behind him his hat, his cross, his bell, and the Pope’s bull proclaiming the crusade—that same crusade that had come to so ridiculous a termination.

This is now the second time the strange phenomenon of panic had been repeated in the Hussite wars.... There is here the touch of a Divine finger—the infusion of a preternatural terror.

So great was the stupefaction with which the crusaders were smitten that many of them, instead of continuing their flight into their own country, wandered back into Bohemia. While others of them, who reached their homes in Nuremberg, did not know their native city when they entered it; and began to beg for lodgings as if they were among strangers.

Negotiations Lead to Compromise

Then the papacy turned to new tactics. She proposed negotiations. And the Bohemians allowed themselves to be lured with her wiles and to be taken in her net! The council of Basel was in session, 1432. The Bohemians were invited to come to the Council for a conference. Three hundred of them went; and in a discussion continued through three months, held their ground. Then they went home.

Next the Council sent “a proposal to renew at Prague the negotiations that had been broken off at Basel.”

The Bohemian chiefs returned answer to the Council, bidding them to send forward their delegates to Prague.

The Diet of Bohemia was convoked, in 1434, with special reference to this matter. The outcome of the meeting was that the Bohemians agreed to a compromise. And of all things, a compromise of such character as revealed that they had already forgotten the Reformation; and that they now cared far more for peace with Rome than they cared for divine truth and the peace of God for which the Bohemian Reformers had so nobly contended, and for which Hus and Jerome had gone to death at the stake.

The compromise was that the four articles on which the Bohemians insisted, were accepted by the Council: the *right of explaining the articles*, to belong to *the Council*.³² This was only to give everything away to Rome. Rome knew this, and so intended it. The secretary of the Council, who himself drafted the document, said of it:

³² The four articles were:

1. The free preaching of the Word.
2. The right of the laity to the Cup, and the use of the vernacular tongue in all parts of Divine worship.
3. The ineligibility of the clergy to secular office and rule.
4. The execution of the laws in the case of all crimes, without respect of persons.

This formula of the Council is short, but there is more in its *meaning* than in its *words*. It banishes all such opinions and ceremonies as are alien to the faith, and it takes the Bohemians bound to believe and to maintain all that the Church Catholic believes and maintains.

And when this same man became Pope—Pius II—he...

...repudiated his own handiwork, and launched excommunication against Podiebrad [king of Bohemia] for attempting to govern on its principles.

Why could not the Bohemians see that this compromise was nothing but a complete surrender to Rome?—They had turned from the light to the darkness, from God to Rome.

God could fight for them and wondrously deliver them from all the power and expectation of Rome. He had abundantly shown to all the world that He would do this—while they stood with Him against Rome.

But when they allowed themselves to be lured from Him by the wiles of Rome and drawn into negotiations for “peace” with Rome, He could not fight for them in that. He could only not let them have their own chosen way—and *that* the way of Rome!

The Reformation which had been so nobly begun and so wondrously maintained in Bohemia, was given away. It was not sold for a price. It was not even bartered, for a consideration. It was thoughtlessly given away.

This surrender was made by those who professed to be of the Reformation, but did not know the Reformation in spirit and in truth: those who had espoused “the cause” of the Reformation, but not the Reformation itself: those who had never received the divine principle and truth of the Church of the living God, but in whose minds and hearts there still lurked the superstitious fallacy that the Roman church is the true and only church: those who were glad to be freed from the ex-

actions and oppressions of Rome, but cared not *most of all* to be freed from Rome herself.

When *these* met what seemed to them to promise the privilege of enjoying the benefits brought by the Reformation, and *also* the fellowship of Rome, of course they accepted it; for *that* is just what they had always wanted.

The Few Faithful Are Scattered

Yet there were those who were faithful. These utterly rejected the compact in which all was surrendered to Rome. Of those who accepted that compact, these said:

In this manner they receded from the footsteps of Hus, and returned to the camp of Antichrist.

These who were true to the Reformation became the object of bitter attack from all parties, and of persecution from all sides. Those who had professed to be of them, but had given themselves away to Rome, were the first to make war upon them. By the cruel persecutions poured upon them,...

...they were dispersed in the woods and mountains. They inhabited dens and caves. And in these abodes they were ever careful to prepare their meals by night, lest the ascending smoke should betray their lurking places.

Gathering round the fires which they kindled in these subterranean retreats in the cold of winter, they read the Word of God, and united in social worship." As they read and worshiped, and year after year went by; their numbers few, and the persecution ever persistent; and the reign of Rome universal; they were led to wonder how fared it with Christians elsewhere, or whether there were any others.

Were they alone all the witnesses of truth left on the earth? or were there others: companions with them in the faith and patience of the kingdom of Jesus Christ? They sent messengers into the various countries of Christendom, to inquire secretly and bring them word again.

These messengers returned to say that everywhere darkness covered the face of the earth; but that nevertheless, here

and there, they had found isolated confessors of the truth—a few in this city and a few in that—the object like themselves of persecution.

Prophecies of a Deliverer

Yet they remembered the words of promise of coming day, that had been left them. Wycliffe had written that from amongst the monks...

...some brothers whom God may vouchsafe to teach, will be devoutly converted to the primitive religion of Christ, and, abandoning their false interpretations of genuine Christianity, after having demanded, or acquired of themselves, permission from Antichrist, will freely return to the original religion of Christ; and they will build up the Church like Paul.

Matthias of Janow, as he was dying, said to his sorrowing friends:

The rage of the enemies of the truth now prevails against us; but it will not be forever. There shall arise one from among the common people, without sword or authority, and against him they shall not be able to prevail.

Hus, in the dungeon in chains, just before his death, dreamed that certain persons had resolved to destroy in the night all the pictures of Christ that were on the walls of Bethlehem chapel in Prague where he used to preach: and that, indeed, they did destroy them.

But the next day many painters were engaged in drawing more pictures, and more beautiful ones, than were there before: upon which Hus gazed in rapture. When the painters had finished, they turned to the company of people who were looking on, and said:

Now let the bishops and priests come and destroy *these* pictures.

And a great multitude of people joyed over it; and Hus rejoiced with them. And in the midst of the laughter and rejoic-

ing, he awoke. There were no real pictures of Christ on the walls of Bethlehem chapel. There were inscribed only the Ten Commandments, the Lord's Prayer, and single verses of precious Scripture.

Of the dream, Hus said:

I hope that the life of Christ which, by my preaching in Bethlehem, has been transcribed upon the hearts of men, and which they meant to destroy there,—first by forbidding preaching in the chapels and in Bethlehem, next by tearing down Bethlehem itself—that this life of Christ shall be better transcribed by a greater number of better preachers than I am: to the joy of the people who love the life of Christ. Over which I shall rejoice when I awake: that is, rise from the dead.

And as he stood at the stake, made fast to it by a chain, he said:

It is thus that you silence the goose; but a hundred years hence there will arise a swan whose singing you shall not be able to silence.³³

The hundred years passed. And then came from among the monks the “brother” of Wycliffe, the one from “the common people” of Matthias, and the “swan” of Hus—Martin Luther.

The Elector's Dream

On the morning of Oct. 31, 1517, the Elector Frederick of Saxony, in his castle of Schweinitz, about eighteen miles from Wittenberg, related to his brother, Duke John, and his chancellor, the following experience:

The Elector.—Brother, I must tell you a dream which I had last night: the meaning of which I should like much to know. It is so deeply impressed on my mind, that I will never forget it were I to live a thousand years. For I dreamed it thrice, and each time with new circumstances.

³³ The word “Hus” in the Bohemian language is equivalent to goose.

Duke John.—Is it a good or a bad dream?

The Elector.—I know not: God knows.

Duke John.—Don't be uneasy at it; but be so good as to tell it to me.

The Elector.—Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer, and slept quietly for about two hours and a half. I then awoke, and continued awake till midnight—all sorts of thoughts passing through my mind. Among other things, I thought how I was to observe the feast of All Saints. I prayed for the poor souls in purgatory; and supplicated God to guide me, my counsels, and my people, according to truth.

I again fell asleep, and then dreamed that Almighty God sent me a monk, who was a true son of the Apostle Paul. All the saints accompanied him by order of God, in order to bear testimony before me and to declare that he did not come to contrive any plot; but that all that he did was according to the will of God. They asked me to have the goodness graciously to permit him to write something on the door of the church of the castle of Wittemberg. This I granted, through my chancellor.

Thereupon the monk went to the church, and began to write in such large characters that I could read the writing at Schweinitz. The pen which he used was so large that its end reached as far as Rome, where it pierced the ears of a lion³⁴ that was crouching there; and caused the triple crown upon the head of the Pope to shake. All the cardinals and princes, running hastily up, tried to prevent it from falling. You and I, brother, wished also to assist; and I stretched out my arm—but at this moment I awoke, *with my arm in the air*, quite amazed, and very much enraged at the monk for not managing his pen better. I recollected myself a little; it was only a dream.

I was still half asleep, and once more closed my eyes. The dream returned. The lion, still annoyed by the pen, began to roar with all his might so much so that the whole city of Rome and all the States of the holy empire ran to see what the matter was. The Pope requested them to oppose the

³⁴ Leo X was then Pope.

monk, and applied particularly to me on account of his being in my country. I again awoke, repeated the Lord's Prayer, entreated God to preserve his holiness, and once more fell asleep.

Then I dreamed that all the princes of the empire, and we among them, hastened to Rome, and strove, one after another, to break the pen. But the more we tried, the stiffer it became—sounding as if it had been made of iron. We at length desisted. I then asked the monk (for I was sometimes at Rome, and sometimes at Wittenberg) where he got his pen, and why it was so strong. "The pen," replied he, "belonged to an old goose of Bohemia—a hundred years old. I got it from one of my old schoolmasters. As to its strength, it is owing to the impossibility of depriving it of its pith or marrow; and I am quite astonished at it myself."

Suddenly I heard a loud noise—a large number of other pens had sprung out of the long pen of the monk. I awoke a third time: it was daylight.

Duke John.—Chancellor, what is your opinion? Would we had a Joseph or a Daniel enlightened by God.

The Chancellor.—Your highnesses know the common proverb, that the dreams of young girls, learned men, and great lords, have usually some hidden meaning. The meaning of this dream, however, we will not be able to know for some time,—not till the things to which it relates have taken place. Wherefore, leave the accomplishment to God, and place it wholly in His hand.

Duke John.—I am of your opinion, Chancellor: 'tis not fit for us to annoy ourselves in attempting to discover the meaning. The God will overrule all for His glory.

The Elector.—May our faithful God do so. Yet I will never forget this dream. I have indeed thought of an interpretation; but I keep it to myself. Time, perhaps, will show if I have been a good diviner.

At noon of that very day the interpretation of the dream began, and the meaning to be made plain. For at that hour, without having made known to anybody his intentions, the monk, Martin Luther, nailed to the door of Wittenberg

church his ninety-five theses against Rome.

The Reformation Arises Again

The Reformation had arisen again. And it had risen, nevermore to be put down. Luther in Germany, Zwingli in Switzerland, and soon others with these and everywhere, to the joy of a great multitude were engaged in restoring the image of Christ in the lives of men.

And among the laughing and rejoicing peoples there were *two hundred congregations of Reformation Christians in Bohemia*, who were descended through the long night and had watched eagerly for the promised day.

What it meant to all, was summed up in the words and sounded forth in the voice of one in curious garb, holding aloft a large cross, and chanting in a tone that seemed fitted to cause the dead to hear, as Luther entered the City of Worms:

Thou art come, O desired one!

*Thou for whom we have longed and waited in the darkness!*³⁵

Through a hundred years the Roman church had demonstrated that for the Reformation, for the Church and the Christianity which the Reformation revealed, she holds only perpetual enmity. In this additional field—the field of the strictly spiritual—the Roman church had further proved to all the world the truth that the Reformers preached, that she is not the true church in any feature nor in any sense.

The conditions in Europe were now barely less deplorable than when the Reformation first arose. The hundred years between, had been but a hundred years *more* of all that the Roman church could show herself to be.

The promise and effort of the Council of Constance to “reform the church in its head and members,” had amounted to nothing more than the ending of the open anarchy of the

³⁵ “Advenisti, O desideribilis! Quem expectabamus in tenebris!”

church, and the bringing back of the popedom to only one Pope at a time. All of the other evils of the church held steadily onward.

The Roman Church Was Irreformable

The speech that was made by Duke George in the Diet of Worms, and that was put in writing for the action of the Diet, will be sufficient evidence here that the church was still the same—simply incorrigible: and this simply because that church being “infallible” is “irreformable of itself.” Duke George said:

The Diet must not forget the grievances of which it complains against the court of Rome. What abuses have crept into our States!

The annats which the emperor granted freely for the good of Christendom, now demanded as a debt;

The Roman courtiers every day inventing new ordinances in order to absorb, sell, and farm out, ecclesiastical benefices;

A multitude of transgressions winked at;

Rich offenders unworthily tolerated, while those who have no means of ransom are punished without pity;

The Popes incessantly bestowing expectancies and reversions on the inmates of their palace, to the detriment of those to whom the benefices belong;

The commendams of abbeys and convents of Rome conferred on cardinals, bishops, and prelates, who appropriate their revenues, so that there is not one monk in convents which ought to have twenty or thirty;

Stations multiplied without end, and indulgence shops established in all the streets and squares of our cities—shops of St. Anthony, shops of the Holy Spirit, of St. Hubert, of St. Cornelius, of St. Vincent, and many others besides;

Societies purchasing from Rome the right of holding such markets, then purchasing from their bishop the right of exhibiting their wares, and, in order to procure all this money, draining and emptying the pockets of the poor;

The indulgence, which ought to be granted solely for the

salvation of souls, and which ought to be merited only by prayers and fastings, sold at a regular price;

The officials of the bishops oppressing those in humble life with penances for blasphemy, adultery, debauchery, the violation of this or that feast-day, while, at the same time, not even censuring ecclesiastics who are guilty of the same crimes;

Penances imposed on the penitent, and artfully arranged so that he soon falls anew into the same fault, and pays so much the more money.

Such are some of the crying abuses of Rome. All sense of shame has been cast off, and one thing only is pursued—money! money!

Hence, preachers who ought to teach the truth, now do nothing more than retail lies—lies, which are not only tolerated, but recompensed, because the more they lie, the more they gain.

From this polluted well comes forth all this polluted water. Debauchery goes hand in hand with avarice. The officials cause women to come to their houses under divers pretexts, and strive to seduce them, sometimes by menaces, sometimes by presents, or, if they do not succeed, injure them in their reputation. Ah! the scandals caused by the clergy precipitate multitudes of poor souls into eternal condemnation!

There must be a universal reform, and this reform must be accomplished by summoning a General Council. Wherefore, most excellent princes and lords, with submission I implore you to lose no time in the consideration of this matter.

Luther Refuses to Retract

That he should retract what he had written in denunciation of the Roman church in all these things, was part of the demand that was made upon Luther at the Diet of Worms. He replied:

I have composed books against the papacy—books in which I have attacked those who, by their false doctrine, their bad life, and scandalous example desolate the Christian world, and destroy both body and soul. Is not the fact proved

by the complaints of all who fear God? Is it not evident that the human laws and doctrines of the Popes entangle, torture, martyr, the conscience of the faithful; while the claimant and never-ending extortions of Rome engulf the wealth and riches of Christendom, and particularly of this illustrious kingdom?

Were I to retract what I have written on this subject, what should I do?—What but fortify that tyranny, and open a still wider door for these many and great iniquities? Then, breaking forth with more fury than ever, these arrogant men would be seen increasing, usurping, raging, more and more.

And the yoke which weighs upon the Christian people would, by my retraction, not only be rendered more severe, but would become, so to speak, more legitimate; for by this very retraction, it would have received the confirmation of your most serene majesty, and of all the States of the holy empire.

Good God! I should thus be, as it were, an infamous cloak, destined to hide and cover all sorts of malice and tyranny.

And because he would not retract, and so confirm the papacy in all that she is, there was published against him the Edict of Worms, which brought, in opposition to it, the Protest that put into the world the word *Protestant*.

CHAPTER FIVE

The Reformation Church

The men who made the Reformation were not men who started out with an ambition to be Reformers, nor even heretics. Their sole ambition and one supreme aim was simply to be Christians: Christians according to the truth of God as in His Word and Spirit.

This became the life of each one of them. And this made them to be both heretics and Reformers: *heretics* first of all, and throughout all their days and afterward, in that age; but later and now *Reformers*.

What is the Church?

The Roman church claims that “the church” is rightly defined to be:

The society of the validly baptized faithful united together in one body by the profession of the same faith, by the participation of the same sacraments, and by obedience to the same authority, Christ, its invisible head in heaven, and the Roman Pontiff, the successor of St. Peter, Christ’s visible representative and viceregent upon earth.³⁶

The condition of tyranny and misery that had been forced upon the world by the Roman church, of which these men were members, caused these men who, above all things else, would be Christians according to the Word and Spirit of God, to inquire of God in His Word and by His Spirit:

What, in God’s truth, is God’s Church?

And in God’s Word, and by His Spirit, they found the answer. They found this answer so full and complete, and of such transcendent glory, that it carried them with calm and

³⁶ *Christian Apologetics*, Section 300.

confident rejoicing through all the cruelty of persecution and flame that Rome and her spirit could kindle.

The True Church

And what is this answer? What did they find the Church of God's truth to be? Wycliffe said³⁷:

Holy Church is the congregation of just men for whom Christ shed His blood.

All who shall be saved in the bliss of heaven are members of Holy Church, *and no more*.

There is one only universal Church: consisting of the whole body of the predestinate.

Matthias of Janow said:

All Christians who possess the Spirit of Jesus the Crucified, and who are impelled by the same Spirit, and who alone have not departed from their God, *are the one Church of Christ: His beautiful bride, His body*.

The Church is the body of Christ, the community of the elect.

All who have been sanctified, have been sanctified by the anointing grace and sprinkling of the blood of Jesus. Hence it follows that every Christian is a saint, and every saint a Christian. So one cannot be a Christian and at the same time not a saint.

Do not object to me the bad Christians, who have lost the first grace by reason of their misuse of it; for these are not Christians.

Hus said:

The Church is the community of the elect. "Where two or three are gathered together in My name, I am in the midst of them." *There*, then, would be a *true particular* church: and, ac-

³⁷ From here to the end of the book, all the quotations of the words of Wycliffe and of the Bohemian Reformers are from Neander's *History of the Christian Religion and Church*, Vol. V; and of Luther and Zwingli, from D'Aubigne's *History of the Reformation*.

cordingly, where three or four are assembled, and up to the whole number of the elect. In this sense, the term “Church” is often used in the New Testament.

And thus all the righteous who now, in the archbishopric of Prague, live under the reign of Christ, are the true Church of Prague. But *the Catholic Church* is the predestinate of *all times*.

The true Church lies in nothing else than the totality of the elect.

Luther did not begin with this truth. But the fundamental truth of Justification by Faith only—the Righteousness of God which is by Faith—with which he did begin, inevitably led him presently to this. And in his discussion with Eck, before he had been excommunicated by Rome, Luther said:

Certain of the tenets of John Hus and the Bohemians are perfectly orthodox. This much is certain. For instance, “that there is only one universal Church”; and again, “that it is not necessary to salvation to believe the Roman church superior to all others.” Whether Wycliffe or Hus has said so, I care not. *It is the truth*.

Later he said:

The Pope, the bishops, the monks, and the priests need not make a noise. *We are the Church. There is no other Church than the assembly of those who have the Word of God and are purified by it.*

And Zwingli said:

The Church universal is diffused over the whole world, wherever there is faith in Jesus Christ—in the Indies as well as in Zurich.

And as to *particular* churches, we have them—at Berne, at Schaffhausen, here also.

But the Popes, their cardinals, and their councils *are neither the Church universal, nor the church particular*.

In every nation whosoever believeth with the heart in the Lord Jesus Christ, is saved. *This is the Church out of which*

no man can be saved.

Those men made not these statements in collusion. The last two of them were hundreds of miles apart, and had no communication with each other; and were both more than a hundred years after the first three. Of the first three, while Matthias and Wycliffe lived at the same time, they were apart the wide distance between Oxford and Prague, and they worked entirely independently. Hus was a student during the latter years of the life of Matthias, and arrived at the same truth by his own personal study.

Yet all of these found in the Bible the same identical view of the truth of the Church. That itself is strong evidence that such is the Scripture view of the Church. But we have the Scriptures, and can test this for ourselves. Is that, then, the truth of the Word of God as to the Church? Let us see.

The Fulness of God

The plain statement of Inspiration as to what the Church is, is this:

Ephesians 1

²² ...the church,

²³ Which is His body, the fulness of Him that fills all in all.

That is the Lord's own definition of His own expression "the Church." It is a double definition. First, it defines the Church to be "His body." Secondly, it defines the expression "His body," to be "the fulness of Him that fills all in all."

Who is He who fills all in all?—Plainly, God. What, then, is the extent of "the fulness of Him?"—Plainly, nothing less than infinity. And the Church is *that*—"the fulness of Him who fills all in all." Plainly then, the Church is nothing less than an infinite thing.

Accordingly, anything ever in the world that claims to be the Church, but is anything less than infinite, is a fraud and an imposture. It is a fraud in the claim, and an imposture

upon those who accept the claim. Of this “fulness of Him,” it is written:

Jeremiah 23

²⁴ Do not I fill heaven and earth, saith the Lord?

He fills heaven and earth. The Church is “the fulness of Him.” Plainly then the Church fills heaven and earth. Anything then claiming to be the Church that comes in any wise short of filling heaven and earth, comes just so far short of being the Church in truth.

Now the Roman church never filled even the earth, much less heaven and earth. When the Reformation arose, that church did fill Europe. But Europe is a very small part of the earth. And when that church was the fulness of even Europe, it was such fulness only in over-topping wickedness. But the fulness which the Church is, is a fulness in *righteousness*, not in *wickedness*. It is the fulness *of God*, not of *the Devil*.

But there are others in the world claiming to be the Church. Is there any one of *these* that is the fulness of heaven and earth? It is the same again: none of them fills even the earth, much less heaven and earth. Not all of them together fill even the earth.

Therefore, not one of them is the Church. Not all of them together compose the Church. And each of them alone, and all of them together as one, comes as far short of being the Church as each and all come short of filling heaven and earth: that is infinitely far.

Even though all the denominations in the world were completely one, and that one completely Christian, yet even this would come far short of filling the earth, and infinitely far short of filling heaven and earth. And it would all come just that far short of being the Church, which is “the fulness of Him who fills all in all.” That would be *of* the Church; but it would not *be* the Church. The Church is a larger thing than

that would be.

Yet more: Even though all the people in the world were such Christians as John and Paul, and were all united in truest fellowship, *that* would not fill the earth: and still less would it fill heaven and earth. Thus even *that* would not be the Church. It would be *of* the Church; but it would not *be* the Church. The Church is infinitely a larger and grander thing than even *that* would be.

The Church is the fulness of God. He fills heaven and earth. What is *this* fulness of Him? Read it:

Isaiah 40

¹⁵ Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance...

¹⁷ All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.

“Before Him”—as *to* Him, as to the fulness of Him—all the nations are as a drop of a bucket. Think of the largest bucket. Let it be filled to overflowing. Then take from it a drop. What proportion will be that drop to the fulness of the bucket? Yet *that* illustrates what are all the nations in proportion to “the fulness of Him that fills all in all.”

Therefore, if all of all the nations were as perfectly Christian as John and Paul, and not a soul in the world otherwise, yet all of that would be as far short of being the Church, as a drop of a bucket is short of being the fulness of the bucket; or as the “small dust of the balance” is short of being the fulness of the dust of the earth.

The Word says that “*to* Him,” not *by* Him, all the nations are counted as nothing, and even “less than nothing.” As counted *by* Him, a man is more precious than gold and is more than a world. But as “counted *to* Him,” in proportion to the fulness of Him, all the nations are “less than nothing.”

And the Church is “the fulness of Him.” Only *that* is the

Church. Anything that is less than that cannot possibly be the Church.

What an infinite deception, then, is that with which Rome has filled the professed Christian world—that a little 7×9 or 2×4 *structure*, or a thing of the *conception of the pinhead capacity*, of finite-minded, sinful man, could be the Church of the infinite God!

No, no. The Church is the glorious conception of the infinite, the living God. Its structure is the expression of “the eternal purpose which He purposed in Christ Jesus our Lord.” *Ephesians* 3:11.

Spiritual Eyesight

It is perceived only by means of “the Spirit of wisdom and *revelation in the knowledge of Him.*” *Ephesians* 1:17. No eye ever saw, no ear ever heard, it never entered into the heart of man to conceive, what the Church is, nor what *in the Church* God has prepared for them that love Him. *1 Corinthians* 2:9-12.

1 Corinthians 2

¹⁰ But God has revealed them unto us by His Spirit.

Knowledge of the Church itself, knowledge of the structure of the Church, and knowledge of the things of the Church, is found only by finding the thought of God in His Word. And *this* is found only through the Spirit of revelation in the knowledge of Him. *Ephesians* 1:16-23.

To receive this Spirit, to be taught by this Spirit, to be led by this Spirit, was the prayer that led to the Reformation, and that led *in* the Reformation. And that is the prayer that must lead *now* in this time when there is forced upon all the people the choice of the Reformation or Rome.

In this prayer let us proceed in the study of the Word, to know in Spirit and in Truth what is the Church.

The first Scripture that occurs is the beginning of a prayer. And the prayer is in view of this very feature, this transcendent feature, of the mystery of God. The prayer begins with the words, “And for this cause.”

And the “cause” of the prayer is this:

Ephesians 3

⁸ Unto me who am less than the least of all saints, is this grace given that I might preach among the Gentiles the unsearchable riches of Christ,

⁹ And make all see what is the fellowship of the Mystery which from the beginning of the world has been hid in God who created all things by Jesus Christ.

And this preaching is “to *the intent* that *now* unto the principalities and powers in heavenly places might be known *by the Church*”—that is, *by means* of the Church, *through* the Church, unto these might be known—“the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.” *Ephesians* 3:10-11.

The Family of God

Ephesians 3

¹⁴ For *this cause* I bow my knees unto the God and Father of our Lord Jesus Christ,

¹⁵ Of whom the whole family in heaven and earth is named.

Note that it is not the *families* in heaven and earth, as if there were two or more. It is specifically singular—“*the whole family*”—as of *one* in heaven and earth. That is, all the children of God, all creatures who are His, in heaven and earth, compose just one family—God’s family. And that *family* is the Church—God’s Church.

An earthly family might be not all at home, at the birth-place—one there, another in Ohio, another in California, another in Florida. Yet they would be the one family of the father, and of the birth-place. And the father could speak truly of them as his whole family, at home, in Ohio, California, and

Florida.

So the children of our heavenly Father are all the one family. Some of us are not at home: we are in a foreign land, amongst strangers, and even enemies. But bless the Lord, we are all members of the *one family* of the heavenly Father.

And, oh! joy, we are all going home one of these days. There is going to be a grand home-coming, an eternal reunion, when He comes to receive to Himself His own. And when He thus comes to take His children all home, it is then that He presents to Himself the “glorious *Church*,...holy and without blemish.” *Ephesians* 5:27.

The Household of God

Again, it is written:

Ephesians 2

¹⁹ You are no more strangers and foreigners; but fellow-citizens with the saints, and of the household of God.

A household is an organized family, those who are at home in the same house. And though some of God’s children are in a foreign country, and strangers *here*, we are not foreigners to the country of *promise*, we are not aliens from the commonwealth of the princes of God, we are not strangers in “the house of God which is the Church of the living God.” *1 Timothy* 3:15. And,

Psalms 92

¹³ Those that be planted in the house of the Lord, shall flourish in the courts of our God.

Embraces Heaven and Earth

The arms of the cross of Jesus the Crucified embrace heaven and earth.

Colossians 1

¹⁹ For it pleased the Father that in Him should all fulness dwell.

²⁰ And having made peace through the blood of His cross, by Him to reconcile all things unto Himself. By Him, I say, whether they be things in earth, or things in heaven.

All in earth who are reconciled to God by the blood of the Cross, are of the Church. And all in heaven who are reconciled to God by the blood of the same Cross, are equally and as truly of *the same Church*. And all these in both heaven and earth compose the Church: one, only, true, and ever the same Church,

Ephesians 2

²¹ ...growing unto a holy temple in the Lord,

²² ...for a *habitation of God* through the Spirit.

Not only does the Church itself as a whole embrace heaven and earth. The Church, even only as it relates to the earth, is found only in heaven and earth. For there are some who used to be of the Church as in the earth, who are now alive on the other side and are of the Church as in heaven.

Some of these, as Enoch and Elijah, went alive from here to there without any touch of death at all. Moses, the four and twenty elders, and the multitude of those who came out of the graves after Christ's resurrection, and formed the train in His triumphal ascension, went to the other side through a resurrection from the dead. *Jude 9; Revelation 5:9; Matthew 27:52-53; Ephesians 4:8* with margin; *Colossians 2:15*.

All of these were members of the Church when they were on this side. And when they went through to the other side, it was not necessary in any sense for any one of them to change his church-membership, nor in any way to change his relation to the Church.

Each one of all that glorified number was just as much a member of the Church while he was here as he has been since he went over there. Elijah was a member of the Church while he was on this side, he was a member of the Church in the moment of his translation, he has been a member of the

Church every moment since, and will be the same forevermore: and always the same member of the same Church. And so with all the others of that glorified company: for the Church is one and the same everywhere in the universe.

And now suppose that Elijah were to return to this side to live through the last days with those who shall be translated as was he from the wrath of “that woman Jezebel.” *Revelation* 2:21. What “church” would he need to “join,” of what denomination must he be a member, in order to be a member of the “true church?”

Plainly, just none of them at all: and for the simple and sufficient reason that he is already and forever a member of the One True and Only Church. Wherever he may go in the wide universe, he is still and ever a member of that One Church. And yet that is but the Church of which he was a member when he was here.

Thus by every evidence and every consideration of *Scripture*, it is certain that the Church is a higher, nobler, grander, thing—indeed that it is by far *another* thing—than is anything that has ever been thought of as the Church by churchmen of all this world.

A Unified Universe

And so it is written that Christ is “the Head of the Church, *that*”—so that, in order that—“in all things He might have the preeminence.” *Colossians* 1:18. That is to say that if Christ were Head of everything in the universe *except* the Church, He would not in all things have the pre-eminence.

But just by the *one thing* of being the Head of the Church, this one thing alone gives Him “in *all things* the preeminence.” That one single expression of the Scripture reveals the truth that the Church is the biggest thing in the universe. It *is* the universe *of intelligences*, who live with God and in God.

That one thought alone reveals the Church as the fulness of

the universe—“the fulness of Him who fills all in all.” Indeed, the very next word of the Scripture stands thus:

Colossians 1

¹⁸ ...that in all things He might have the preeminence.

¹⁹ For it pleased the Father that in Him should *all fulness* dwell.

Also, in another place, it is written that God has...

Ephesians 1

⁹ ...made known unto us the mystery of His will, according to His good pleasure, which He has purposed in Himself.

And this purpose is,

¹⁰ That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him.

That is to say: In and through Christ by the Holy Spirit God is unifying the universe. And that unified universe is “the Church,” “the Household,” “the whole family” of the living God. And that is the accomplishing of the eternal purpose which He purposed in Christ Jesus our Lord before there was ever a creature or any creation.

And when this unification of the universe shall have been accomplished in Christ,

1 Corinthians 15

²⁸ ...*then* shall the Son also Himself be subject unto Him that put all things under Him.” And all this in order “that *God may be all in all*.”

And this is the Church into which—to the fellowship and infinite and eternal benefits of which—all people are kindly called and graciously invited in tenderest tones of the compassionate pleadings of divine love.

The Associations of the Church

And see the wonderful associations and *Associates* that are found in this Church by all who come.

Hebrews 12

²² You are come—unto:

Mount Zion; and unto
the City of the living God, the Heavenly Jerusalem; and to
an innumerable company of angels;

²³ To the general assembly and Church of the Firstborn which
are written in heaven; and to
God the Judge of all; and to
the spirits of just men made perfect; and to
Jesus the Mediator of the new covenant; and to
the blood of sprinkling that speaks better things than that of
Abel.

All these associations and Associates are heavenly, and nothing but heavenly. Whosoever is of the Church *of the Bible* is of this heavenly company; and all these heavenly associations are his, to help and cheer him on the way, and for him to enjoy as he goes.

Revelation 22

¹⁷ And the Spirit and the Bride say, Come, And let him that is athirst, come. And let him that hears, say Come. And whosoever will, let him [come].

This is the Church which Christ loved, and for which He gave Himself,

Ephesians 5

²⁶ That he might sanctify and cleanse it with the washing of water by the Word,

²⁷ That He might present it to Himself a glorious Church.

This is the Church of which Christ speaks to God, when He says to Him,

Hebrews 2

¹² In the midst of the Church will I sing praise unto You.

The Lord Jesus, the Son of God, the Head of the Church, has never yet had a chance to be in the midst of the Church.

The Antagonist of the Church

In the Church as it was in heaven, the pride and self-exaltation of Lucifer wrought division and confusion. As soon as He had started the Church in the earth, the same proud and self-exalted one insinuated the same confusion here.

In the Church as carried over the Flood, the mischievous one wrought to confusion again. In “the Church in the wilderness” and in the land of Canaan, the same one still wrought division and confusion.

In the Church as brought back from Babylon, the same vicious schemer and ever antagonist of the Church wrought to the same end (*Zechariah* 3), and so continued that when the Lord Jesus “came unto His own” He was rejected by His own *professed* Church, and was crucified out of the world.

In the Church as Christ renewed it in the earth, the same arch-enemy of the Church wrought more insidiously than ever: *this time* unto the great “falling away” and the revelation of “that man of sin, the son of perdition,” “the mystery of iniquity,” opposing and exalting himself above all that is called God or that is worshiped, even sitting in the temple of God and passing off himself for God. *Galatians* 2:12-13; *Acts* 21:18-24; *Acts* 20:17, 29-30; *Revelation* 2:1, 4-5; 3 *John* 9-10; 2 *Thessalonians* 2:3-4.

And in the Church as renewed in the Reformation, the same original antagonist of the Church again so wrought that he at last persuaded even those who professed the name and principles of *Protestant* to renounce that very word: and this in order that they might not even seem to antagonize the Roman church—that most inveterate antagonist of the Protestant Reformation!

The Mystery of God Finished

But thank the Lord, He again renews His Church in the earth: and *this time*, against all the wiles and all the power of

the Devil, to stand true and pure unto the end. For it stands written:

Revelation 10

⁷ In the days of the voice of the seventh angel when he is about to sound, the mystery of God shall be finished.

And now in this final effort of the arch-enemy against the Church, in this time of the finishing of the mystery of God, she is to arise and shine with the glory of the Lord risen upon her unto the finishing of the mystery in the blending of her glory with that of the King of glory at His glorious appearing in the glory of His father and His own glory and that of all the angels and glorified ones with Him. *Isaiah 59:19; 2 Thessalonians 2:9-10; Isaiah 60:1-2; Matthew 16:27.*

For then it is that He presents to Himself His glorious Church. And *then*, with all the heavenly ones *with Him*, with all of His that are in their graves hearing His voice and coming forth, and all of His who are alive “caught up *together with them* to meet Him”—*then it is* that He is “in the midst of the Church.” *1 Thessalonians 4:16-17.*

The Rejoicing Universe

And *then* in the infinite joy of “the travail of His soul” satisfied in God’s eternal purpose in Him actually accomplished, His divine soul bursts forth in that long-awaited song of praise to God.

None but He can sing that song, and so the words of it are nowhere given. None but He has the experience; none but He knows the awful cost; and none but He can know the joy. *Hebrews 12:2.*

None but He can sing the song; but all the others can respond. And *then* there peals forth:

Revelation 19

⁵ ...Praise our God, all you his servants, and you that fear him, both small and great.

⁶ And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders,

Loud as from numbers without number,
Sweet as from blest voices utt'ring joy,
The heavens of heavens ring with jubilee,
And loud Hosannas fill th'eternal regions.

¹ ...Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God:

³ ...Alleluia...

⁴ ...Alleluia.

⁶ ...Alleluia: for the Lord God omnipotent reigns.

⁷ Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and His wife has made herself ready.

And over all and to all, the eternal God responds—with joy and singing. For He says:

Zephaniah 3

¹⁷ The Lord your God...will rejoice over you with joy; He will rest in His love; He will joy over you with singing.

“The Household of God” (*Ephesians* 2:19) is all assembled. “The whole Family in heaven and earth” (*Ephesians* 3:15) is all at home. The Church is herself. The universe is singing.

Colossians 3

¹¹ ...Christ is all, and in all,

and

1 Corinthians 15

²⁸ ...God is *all* in all.

CHAPTER SIX

The Reformation Head of the Church

When the Reformers once saw the Church, it was easy for them to see The Head of the Church. When Wycliffe, Militz, Matthias, Hus, and Jerome, saw the Church of the Scriptures, it was not difficult for them to see that the Roman Church is the infinite imposture that she is.

Christ the Visible Head

Then also it was just as little difficult for them to see how infinitely impossible it is for anybody but the Divine Christ Himself in person to be the Head of the Church. Therefore,

Wycliffe said:

The Church stands in no need of a visible head.

So long as Christ is in heaven, the Church has in Him the best pope. And that *distance hindereth Him not* in doing His deeds: as He promiseth that He is with *His* always to the end of the world.

We dare not put two heads, lest the Church be monstrous. Therefore the Head above is alone worthy of confidence.

Hus said:

Christ is the all-sufficient Head of the Church: as He proved during three hundred years of the existence of the Church, and still longer, in which time the Church was most prosperous and happy.

Why should not Christ be *more* present to the Church, than the Pope, who, living at a distance of more than eight hundred miles from Bohemia, could not himself act directly on the feelings and movements of the faithful in Bohemia, as it is incumbent on the Head to do?

Christ, who is seated at the right hand of the Father, must

necessarily govern the militant Church as its Head. Christ can better govern His Church...without such monsters of supreme heads.

He alone is the secure, unfailing, and all-sufficient refuge for His Church, to guide and enlighten it.

It injures not the Church, but benefits it, that Christ is no longer present to it after a visible manner: since He Himself says to His disciples, and therefore to all their successors (John 16:7), "It is good for you that I go away; for if I went not away the Comforter would not come to you; but if I go I will send Him unto you."

It is evident from this, as the truth itself testifies, that it was a salutary thing for the Church militant that Christ should ascend from it to heaven: that so His longer protracted bodily and visible presence on earth might not be prejudicial to her.

In the Leipsic disputation occurred the following:

Dr. Eck.—The Church *militant* is an image of the Church *triumphant*. But the latter is a monarchical hierarchy rising step by step up to the sole Head who is God.

Accordingly Christ has established the same gradation on earth. What kind of a monster would the Church be if she were without a head?

Luther.—The doctor is correct in saying that the universal Church must have a Head. If there is any one here who maintains the contrary, let him stand up! The remark does not at all apply to me.

Dr. Eck.—If the church militant has never been without a monarch, I should like to know who that monarch is if he is not the pontiff of Rome?

Luther.—The Head of the Church militant is not a man, but Jesus Christ Himself. This I believe on the testimony of God. Christ must reign till He has put all enemies under His feet.

We cannot, therefore, listen to those who would confine Christ to the Church triumphant in heaven. His reign is a reign of faith. We cannot see our Head, and yet we have Him.

The Visible Becomes Invisible

After His rising from the dead, the Lord Jesus was here on the earth forty days personally and bodily with His disciples, “seen of them.” In these forty days He walked with His disciples, He ate with them, He talked with them. He talked with them of the “things concerning the kingdom of God”: that is the things concerning the Church. *Acts* 1:3; 8:12.

Beyond all question then, during that period of forty days the Church as on earth had a “visible Head.” And that visible Head was her own, true, only, Head: visibly with her and in her, teaching and counseling.

Why did He not stay thus with His Church until now? Why did He not continue always as the visible Head of the Church?

If in any degree or under whatever plea a visible head could ever by any possibility be needed, then He should have continued as that visible Head while He *was* so: and not to do so would plainly be to deprive the Church of that which she needed.

As visible Head, could not *He* have guided the Church as in the world, in all her affairs? Could not *He* have done this from Jerusalem while Jerusalem was the religious center of the world, and then from Rome when Rome became the religious center?

And could not *He* have done this infinitely better than ever could any pope or king or president or committee or board that ever sat in Jerusalem, or Rome, or London, or Washington, or Salt Lake City, or Chicago?

Yet He did not stay in the world as visible Head of the Church here. But did He leave, did He cease to be visible Head of the Church here, *in order* to give that place and opportunity to *men*, as popes or kings or presidents or superintendents or committees or boards, to do their worldly, political, fantastic,

fiddling, sinful tricks?

Did He care so little as *that* for the Church which He had loved to the point of giving Himself for it? Did He care so little as that for any solitary individual of the Church, when each of these individuals He had loved to the point of giving Himself for Him in the agonies of the Cross?

No, no, no.

John 13

¹ ...having loved His own...He loved them to the end.

Jeremiah 31

³ ...I have loved you with an everlasting love...

Hebrews 13

⁸ ...the same yesterday, today, and forever.

In this love He had left heaven and all its glory and joy, to be with men on the earth because they needed Him. In this love He had stayed with men on the earth, as long as they would allow Him to stay.

And when men would not let Him stay any longer, but crucified Him out of the world—after all that, in only three days He came back again: back to His own because they needed Him. And He stayed there with them *forty days*, when any minute He might have gone straight to heaven and stayed there in all its beauty and glory and joy.

All this proves over and over that of His own free choice the Lord Jesus would rather be on earth with needy men than to be in heaven with the perfect God.

Yet against all this He went away from being visible Head of His Church here. And this proves beyond all possibility of question that however great may be the need of men—even His own men in His own Church—there never can be any need of Him as visible Head of His Church here.

And when there can be no need of *Him* as visible Head,

then beyond all conception there can never be any need of any other. And He did not go away *to be away*: for He said,

John 14

¹⁸ I will not leave you comfortless. *I will come to you.*

Therefore His going away from being visible Head of His Church here, was just *because of the need of His people* and Church here. This again certifies that instead of His people and Church ever needing Him to be visible Head, their *constant need* is precisely that He shall *not be that*.

And this need of the Church that He should *not be* visible Head was so great that it could overcome all His overwhelmingly demonstrated desire to be here with His people and Church.

He did not say,

“It is expedient *for Me* that I go away.”

He did not say,

“It is *expedient* that I go away.”

But He did say,

“It is expedient *for you* that I go away.”

Therefore, His going away from being visible Head of His Church, or of any individual, was altogether on our behalf. And so He said:

John 16

⁷ It is expedient for you that I go away. For if I go not away, the Comforter will not come unto you. But if I depart, I will send Him unto you.

Another Comforter

And here is why that is:

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter, that he may abide with you forever.

¹⁷ Even the Spirit of Truth, whom the world cannot receive because it sees Him not, neither knows Him. But you know Him; for He dwells with you and shall be in you.

¹⁸ I will not leave you comfortless, *I will come to you.*

That is to say: When the Comforter, the Spirit of Truth, comes to you, *by Him I myself* will come to you. The Holy Spirit does not come, to be here apart from Christ; but *to bring to us* the personal presence of the living Christ Himself. As it is written:

Ephesians 3

¹⁶ Strengthened with might *by His Spirit* in the *inner man.*

And *this* is in order

¹⁷ *That Christ* may dwell in your hearts by faith...

And *this* in order

¹⁹ ...*that* you might be filled with all the fulness *of God.*

Thus the Holy Spirit comes, He is sent, *not* that He may be here of Himself; but that *by Him* both the Father and the Son may be with each believer and with the Church.

So completely is this so that the Spirit never speaks as *of Himself*, or *from Himself*, but only what He hears through Christ from God, As it is written:

John 16

¹³ ...He shall not speak of Himself; but what He shall hear, that shall He speak.

¹⁴ He shall glorify Me; for He shall receive of mine and shall show it unto you.

¹⁵ All things that the Father has are mine. Therefore said I that He shall take of Mine and shall show it unto you.

When Jesus was in the world, He was not here to be in the place of God; but that God might be here Himself, in His own place. Jesus emptied Himself, that God might appear to men. *Philippians 2:5-7.* And so,

2 Corinthians 5

¹⁹ God was in Christ reconciling the world unto Himself.

Jesus emptied Himself and became in all things one of us, so that God with Him should be “God with us.” *Hebrews 2:11, 14, 17; Matthew 1:23*. Accordingly, He said:

John 6

³⁸ I came not to do mine own will; but the will of Him that sent me.

John 14

¹⁰ The words that I speak unto you, I speak not of myself.

John 12

⁴⁹ The Father which sent me, He gave me a commandment, what I should say, and what I should speak.

⁵⁰ Whatsoever I speak, therefore, even as the Father said unto me so I speak.

Just so it is with the Spirit of Truth now. He is here not to do His own will; but the will of Him who sent Him. The words that He speaks are not His; but the words of Him who sent Him. In His teaching us all things, He does it only by bringing to our remembrance all things that Christ *has said* unto us. *John 14:26*.

As God was in Christ in the world, so Christ is in the Spirit in the world. As Christ came to us so that God with Him might be God with us, so the Spirit comes to us and is in us, in order that Christ may come to us and be in us, and in the Church.

The Invisible Becomes Visible

And when, on Pentecost, Christ thus came to His disciples, and took up His abode with them, and in the Church, He was then the Head of the Church *no less* and *no less personally* than He was in the forty days when He was visibly with them. Yea, not merely *no less*, but *much more*. And He was just *so much* the more the *visible* Head now than He was in those forty days.

In that period of forty days He was visible Head of the Church, in the sense of His being visible to their natural eyes and discernible with their natural sensibilities. And He was *that* only because that *as yet* they were unable to see with spiritual eyes and discern with the spiritual sensibilities.

But the Pentecostal baptism translated them out of the natural into the spiritual. And what *before* was *invisible* was *now visible*. Now they could *see* the *invisible*. Thus to them Christ was now *more visible*, and more truly *visible*, than ever He was before.

The World Cannot See

Jesus said that “the world cannot receive” the Spirit of Truth “because it sees Him not, neither knows Him.” *John* 14:17. And the world *knows* Him not, because it *sees* Him not. “The world” must *see*—must *see* with the *world’s eyes*, and in the world’s way—or else it will not know.

Therefore, to all people the gracious word is spoken:

John 20

²² ...Receive you the Holy Ghost.

John 3

³ Except a man be born again he *cannot see* the kingdom of God.

But whosoever receives the Holy Spirit in the heavenly baptism in the power that brings forth a new creature—he knows and *sees*. He can see spiritual things. He can see the Church. He can see the Head of the Church. For the Head of the Church says plainly:

John 14

¹⁹ Yet a little while and *the world* sees Me no more. But *you see Me*.

To the Christian—the spiritual man—there is neither invisible Church, nor invisible Head of the Church: for he can see the invisible. To him the invisible is visible.

But under cover of that deluding sleight of cunningly crafty ecclesiastics, the Roman church has rung in on men and the world that visible head that is the papacy in all that it ever was.

Yet the true and only possible Head of the Church has freely poured out upon all flesh His Holy Spirit, and is ever graciously inviting all people to receive this Divine Spirit that they may know the things of the Spirit, the things of God.

The glorious Head of the Church is He whose goings forth have been from the days of eternity and who bestows the inestimable gift of eternal life, and rewards with eternal glory the acceptance of the gift.

CHAPTER SEVEN

The Reformation Building of the Church

The Reformers knew the Church. They knew the Head of the Church.

The Foundation Stone

They knew also the Foundation of the Church. Matthias said of Christ:

Other Foundation can no man lay than that is laid.

Hus said:

I place myself on the immovable Foundation, the Chief Corner-Stone, which is the Truth, the Way, and the Life,—our Lord Jesus Christ.

Christ Himself is the Rock which Peter professed, and on which Christ founded the Church, who will therefore come forth triumphant out of all her conflicts.

Luther said:

It is undeniable that St. Augustine has, again and again, said that the rock is Christ: and he may, perhaps, have once said that it was Peter himself.

But even should St. Augustine and all the fathers say that the apostle is the rock of which Christ speaks. I would combat their view on the authority of an apostle—in other words, Divine authority; for it is written: No other foundation can any man lay than that is laid, namely, Jesus Christ.

Peter himself calls Christ the chief and cornerstone, on which we are built up a spiritual house.

Zwingli said:

The Foundation of the Church is that Rock, that Christ who gave Peter his name because he confessed Him faith-

fully.

Long before either Paul or Peter wrote, the great evangelical prophet had written:

Isaiah 28

¹⁶ Thus says the Lord God, Behold I lay in Zion *for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation*: he that believes shall not make haste.

Peter himself cites this prophecy as referring to Christ and not in any sense to Peter himself. He says:

1 Peter 2

⁶ Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believes *on Him* shall not be confounded.

There is the Foundation of the Church. And every member of the Church is built on that Foundation. For so says the Word of God by Peter:

1 Peter 2

⁴ To Whom coming as unto a Living Stone, disallowed indeed of men, but *chosen of God*, and precious,

⁵ You also, as lively stones, are *built up a spiritual house*.

Whoever disallows Christ as the Foundation is of those “who stumble at the Word, being disobedient.” *1 Peter* 2:8. But those who *believe* the Word, *these* believe *on Him* as the Foundation whom God has chosen and laid “for a foundation.” *Isaiah* 28:16.

These coming to Him the Living Stone, and living from Him, and living *by* Him, and living *in* Him, are built up a spiritual house which is “the Church of the Living God.” *1 Timothy* 3:15.

And all these, built upon Christ who is the Foundation of apostles, prophets and all, grow unto a holy temple in the Lord, *in whom* all are built together for a habitation of God through the Spirit. *Ephesians* 2:20-22. And other foundation

can no man lay. Whoever thinks of any other foundation, or accepts of any other foundation, is only of the blind stumblers at the Word being disobedient. *1 Peter 2:8.*

The whole building of the Church is from Christ only. “I will build My Church.” *Matthew 16:18.* Each stone in the building is one who *first* has *come to Him* the Living Stone, and *from Him* and by Him has become a living stone. The same thought is expressed in connection with Him as the Head:

Ephesians 4

¹⁶ From whom the whole body fitly joined together, by joints and bands having nourishment ministered and knit together, increases with the increase of God.

And the consequence of having any other foundation or any other head, is only “voluntary humility,” “worshiping of angels,” “will-worship,” “ordinances, commandments, and doctrines, *of men*” “and neglecting or punishing of the body.” *Colossians 2:20-23.*

Receive Him

The Lord Jesus:

John 1

¹¹ ...came to His own, and His own received Him not.

¹² But as many as received Him, to them gave He power to become the sons of God: even to them that believe in His name.

¹³ Which were born, not of blood, nor of the will of the flesh, but of God.

Note that it is those who receive *Him*—not those who receive creeds and doctrines of men *about* Him—to whom He gives the power to become the sons of God. It is not even those who receive *the Scriptures* that tell *about* Him, but those who receive *Him*—the Personal Christ.

Those to whom He came had the Scriptures that tell *about* Him. They greatly prided themselves on being the possessors

of the Scriptures, and being “the people of the Book.” But they rejected and crucified *Him*. He said to them:

John 5

³⁹ You search the Scriptures; for *in them* you think you have eternal life: and they are they which testify of Me.

⁴⁰ And you will *not come to Me* that you might have life.

They received the Scriptures, instead of *by the Scriptures* receiving *Him*. They put the Scriptures in the place of *Him*, and then against the Scriptures rejected *Him*. There is no sonship of God, there is no Christianity, in any such way as that even with the Scriptures. How much less with the ordinances, doctrines, and commandments of men!

No. It is those who receive *Him*, the personal living Christ: it is those who receive *Him* in His own personal presence by the Holy Spirit: it is only *these* to whom He gives power, it is only *these* to whom He can give power, right, and privilege, to become the sons of God. And to these He does give that power.

John 20

²² ...Receive you the Holy Ghost.

Added to the Lord

He, as the Foundation and the Head, coming to us; the believer coming to *Him*; and thus each coming to the other in the fulness of the Spirit, *the union is accomplished* in which alone is the building of the Church.

And so it is written that in the preaching and ministry of the Gospel by the apostles,

Acts 5

¹⁴ ...believers were added to the Lord.

Note that they were added to *the Lord*: *not* to the Church. Not by any man, not by any ministry of men, is anybody ever added to the Church.

By the preaching of the Word men are brought to believe on Christ, and to receive Him. Then by baptism in water the believer is joined to Christ in the spiritual union symbolized in the thought of marriage.

Romans 7

⁴ You are become dead to the Law by the body of Christ, that you should be married to another: even to Him that is raised from the dead.

The Marriage Ceremony

Baptism is the marriage ceremony by which the believer and Christ are united, that they may live together and bring forth fruit unto God.

Galatians 3

²⁷ For as many of you as have been baptized into Christ have put on Christ.

Romans 6

⁴ Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

⁵ For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

⁸ Now if we be dead with Christ, we believe that we shall also live with him.

The believer being thus “added to the Lord,” then “*the Lord* added to *the Church* daily such as should be saved”—“such as were being saved.” For “*God* has set the members *every one of them* in the Body”—the Church—“as it has pleased Him.” *Acts* 2:47; *1 Corinthians* 12:18.

And as by faith in Christ and baptism in water, believers are “added to the Lord,” so by faith in Christ and baptism of *the Holy Ghost*, *the Lord* adds them to the Church.

1 Corinthians 12

¹³ For by one Spirit we are all baptized into one Body [the Church].

And

John 3

⁵ Verily, verily, I say unto you, Except a man be born *of water* and of *the Spirit*, he cannot enter into the kingdom of God.

Added to the Church

No man nor any combination or association of men can ever by any possibility add anybody to the Church which is Christ's Body the fulness of Him who fills all in all. *That is accomplished* only by the baptism of the Holy Spirit; and none but *the Lord* can baptize with the Holy Spirit.

No man can add anybody to the Church, and thank the Lord no man nor any combination or association of men can ever cut off, "excommunicate," or cast out, anybody from the Church.

It is the Church of God, it is the Body of Christ, it is the home of the Holy Spirit; and only God, and Christ, and the Spirit rule there. And these rule only in righteousness and holiness and in the tenderness of infinite love and compassion.

Men do add people to what they *call* "the church," as pleases them. And men do cast out of such "churches" those who do not please them. And so such *things* are only *men's* "churches," and it is far better to be out of all such things than in them.

The Lord Does Not Cast Out

Not so in the Church of the living God. For He himself says,

John 6

³⁷ He that comes to Me I will in *no wise* cast out.

And of *His* Body "the Head cannot say to the feet" nor to any other member, "I have no need of you." *1 Corinthians* 12:21. *He* has so much need of every soul that He gave *Himself* on the Cross for each one. And He never *can* say to any-

one, “I have no need of you.”

But men—cruel, hard-hearted, church-officials—can say it glibly and readily. *These* never died for anybody: and they never will. *These* feed themselves, but feed not the flocks. *These* eat the fat and clothe themselves with the wool, and kill them that are fed: but *they* feed not the lock.

These strengthen not the diseased, nor heal that which is sick, neither bind up the broken, nor bring again that which is driven away, nor seek that which is lost; but with force and cruelty do they rule them. *These* thrust with the side and with shoulder, and push all the diseased with their horns, till they have scattered them abroad. *Ezekiel* 34.

But with the gracious Lord it is not so. When one is thus cast off and driven out by *men*, *He* immediately goes seeking for him. And when He has found him, He reveals Himself to him, and teaches him how to believe on Him and how to worship Him *as never before*. *John* 9:34-38. And to such His gracious message is:

Isaiah 66

⁵ Hear the word of the Lord, you that tremble at His word: Your brethren that hated you, that *cast you out* for My name’s sake, said, Let the Lord be glorified; but He shall appear to your joy and *they* shall be ashamed.

Luke 6

²² Blessed are you, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.

²³ Rejoice you in that day, and leap for joy; for, behold your reward is great in heaven: for in like manner did their fathers unto the prophets.

In the Lord’s Church, it is only after everything possible has been done *to keep him* in the Church, and when against all this *he will go*—it is only *then* that the fixed separation which he himself has thus made is sorrowfully recognized by the

congregation and in the Church. *Matthew* 18:10-20; *Galatians* 6:1; *Titus* 3:10, 11; *2 Corinthians* 13:1.

The Church in Your House

Here, then, is the *individual believer*: by the ministry of the Gospel “added to the Lord” and by “the Lord added to the Church.” Wherever any such individual may be, he is a member of the Church. Wherever two or three *of these* may be together, *He*, their Head, is in the midst of them; and *there* is a church, and there is *the church in that place*.

Four times in the New Testament these are spoken of as “the church that is in their house,” “the church which is in his house,” “the church in your house.” *Romans* 16:3, 5; *1 Corinthians* 16:19; *Colossians* 4:15; *Philemon* 2.

Not the church which *meets* in their house, his house, or your house—not once. Every time it is “the church that *is* in their house,” his house, your house. *That is*, Christians dwelling together in a house compose a *church in that house*.

This is seen certainly to be the truth by the facts connected with the several statements.

1. The first letter to the Corinthians was written from Ephesus. *1 Corinthians* 16:8-9. There was a church in Ephesus. Aquila and Priscilla were in Ephesus, and were members of that church. Yet in addition to this there was a church “in their house” in Ephesus.
2. When the letter to the Romans was written, Aquila and Priscilla were in Rome. There was a church in Rome. Aquila and Priscilla were members of the church in Rome. Yet in addition to this there was a church “in their house” in Rome.
3. At Laodicea there was the church of the Laodiceans. In Laodicea, Nymphas was a member of that church. Yet in addition to this there was a church “in his house.”

These facts put beyond all question *the truth that by the*

Scriptures Christians dwelling together in the same house compose a church, and are the church, in *that* house.

Next is the larger assembly of Christians in a place: instead of two or three there may be two or three dozen, or two or three score. These compose the church in that place: as “the church of God which is at Corinth,” “the church of the Thessalonians,” “the church that was at Antioch.”

The Churches of God

And now comes a remarkable fact. And though it stands all through the New Testament without a single exception, it is hardly recognized at all among Christians and denominations. This is *the fact* that in the New Testament, Christians in private houses, and congregations or assemblies in cities or other places, are *never* spoken of *collectively as the church*: but *always* as “the churches.” There is not one exception.

Acts 9

³¹ Then had the churches rest.

1 Corinthians 7

¹⁷ So ordain I in all churches.

1 Corinthians 11

¹⁶ We have no such custom, neither the churches of God.

1 Corinthians 14

³³ God is not the author of confusion; but of peace, as in all churches of the saints.

2 Corinthians 11

²⁸ The care of all the churches.

“He that has an ear, let him hear what the Spirit says unto the churches:” said the Lord Jesus *seven times* in the second and third chapters of *Revelation*.

It is not accident, it is not inadvertence, it is of design, and the design of Inspiration, that all the congregations or assemblies of Christians in the world are invariably spoken of collectively as “the churches.”

And it being the invariable use, even in places where, if there were any such thing, it would be fitting to use the expression “the church,” this proves beyond all valid question that *in truth* there is no such thing as all Christians and congregations in the world forming the Church. The Church goes far beyond all that.

Therefore, in the truth of the Bible all Christians and all assemblies and congregations of Christians in the world do not compose the Church of the Scriptures, and cannot be correctly spoken of as the Church; but only as “the churches.”

Integrity of Single Assemblies

This establishes the integrity and individuality of the *single assembly*, whether of “two or three” or more, as being of the divine order. And this single assembly, the local congregation, in the divine order *has no earthly ecclesiastical organization above it*.

And any person or any thing that ever in any way or under any plea or pretext comes in between “the churches” and “*the Church* which is His Body the fulness of Him” and is passed off as “the church” or the “administration” or “organization” is an iniquitous interloper, a fraud and an imposture.

It breaks up the divine order. It severs “the churches” and Christians from their Head and from the Church. It puts *man* between Christ and His churches, and between Him and His own members. It puts *man* in the place of Christ and of God. It is of Satan, *not of Christ* whom *God gave* to be the Head *over all things* to the Church.

The Universal Church

In the divine order, the next step beyond the single assemblies which are the churches is:

Ephesians 1

²² ...the church,

²³ Which is His body...

Hebrews 12

²³ [The] church of the firstborn which are written in heaven.

1 Timothy 3

¹⁵ ...the Church of the living God.

The Church of which Christ is the Head, the Foundation, the all in all, of which each individual is a member—being set in the body by the Lord Himself as it has pleased Him.

And just as the single assemblies of Christians are invariably spoken of by the Spirit of Inspiration as “the churches,” so the expression “the church” as relating to the Church in general, is invariably used with sole reference to “the Church which is His body, the fulness of Him that fills all in all.” *Ephesians* 1:22-23.

God's Building

Accordingly the divine order of God's building of the Church is this:

1. The Foundation-Stone—Christ.
2. Individual believers who come to that Foundation and “as lively stones” are built upon *Him*.
3. The church in a private house.
4. The church in a city or other place.
5. The churches of God.
6. The Church which is His body, the fulness of Him that fills all in all.
7. The Head-Stone—Christ.

Christ is the Foundation; Christ is the Head; the whole building is built upon Him and in Him; and so “grows unto a holy temple in the Lord.” *Ephesians* 2:21.

Natural and Spiritual Body

The natural body of man is the divinely chosen illustration

of the structure of the spiritual body of Christ, which is the Church. The natural body of man is “fearfully and wonderfully made.” It is a mystery of God. *Psalms* 139:13-16.

The spiritual Body of Christ is more fearfully and wonderfully made. It is “*the* mystery of God.”

Only God through Christ by the Holy Spirit built the natural body of man. Only He could possibly do it. *Genesis* 1:26; *Job* 33:4.

Only God through Christ by the Holy Spirit builds the spiritual Body of Christ, which is the Church. Only He could possibly do it. *Ephesians* 4:12-16.

Not all the ecclesiasticism of bishops, presidents, Popes, boards, committees, councils, in all the ages could ever have taken the first true thought toward building the natural body of man.

Infinitely less could they ever have taken the first true thought toward building the spiritual Body of Christ, which is the Church. *Isaiah* 55:8-9.

The natural body of man is the crown of God’s natural creation.

The spiritual Body of Christ, which is the Church, is the crown of God’s spiritual creation.

CHAPTER EIGHT

The Reformation Guidance of the Church

The Reformers knew Christ's *guidance* of the Church as truly as they knew His headship of the Church. They knew that by the Holy Spirit the Lord Jesus personally guides the Church and personally guides each individual person who is of the Church.

The Spirit to Everyone

In this they knew that the Holy Spirit is given to each individual Christian, and that by the Spirit the Lord Jesus gives Himself personally to each individual Christian.

The Roman doctrine is that the Holy Spirit is given to "the church" and that "the church" bestows the Spirit on the individual in the ceremony of "confirmation."

By the light and power of God's truth, the Reformers were made free from that Romish superstition and monopoly. Wycliffe said:

Christ ever lives near the Father and is the most ready to intercede for us, *imparting Himself* to the soul of *every way-faring pilgrim* who loves Him.

Matthias said:

It is Jesus Christ Himself, who, with the Father and the Holy Spirit, ever dwells in His Church, *and in each*, even *most insignificant portion* of it, holding together, sustaining and vitalizing the whole *and all the parts, directly* and from *within*, giving growth outwardly to the whole *and to each*, even the *most insignificant part*.

He is, therefore, Himself the spirit and life of His Church, His mystical body.

Hus said:

Christ alone, on whom the heavenly dove descended as a symbol of the Holy Spirit, can bestow the baptism of the Spirit.

The Holy Spirit, in the absence of a visible Pope, inspired prophets to predict the future bridegroom of the Church, strengthened the apostles to spread the Gospel of Christ through all the world, led idolaters to the worship of the one only God, and *ceases not, even until now*, to instruct the Bride *and all her sons*, to make them *certain of all things* and guide them in all things that are necessary for salvation.

The Church has all that it needs, in the guidance of the Holy Spirit; and *ought to require nothing else. Nothing else can be a substitute for that.*

Accordingly, the Church is sufficiently provided for in the invisible guidance, and should need no visible one by which she might be made dependent.

Let us see in the Scriptures how truly and how fully in this they had the truth of God. At Pentecost, in the presence of that great outpouring of the Spirit, Peter said to the multitude:

Acts 2

³⁸ ...Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

³⁸ The promise is to you and to your children, and to *all them that are afar off*: even as many as the Lord our God shall call.

And further it is written:

1 Corinthians 12

⁷ The manifestation of the Spirit is *given to every man* to profit withal.

¹¹ ...dividing to *every man, severally*, as *He* will.

¹³ ...we have been *all* made to drink into one Spirit.

Luke 11

¹³ If you, being evil, know how to give good gifts to your children, *how much more* shall your heavenly Father *give the Holy Spirit* to them that ask Him!

The Head of Each One

All that Christ is to the Church He is to each individual who is of the Church. He is the Head of the Church. He is likewise the Head of each individual in the Church.

1 Corinthians 11

³ I would have you know that the Head of *every* man is Christ.

Colossians 1

¹⁸ He is the Head of the body...

And in the very nature of things, *in that* He is Head of each particular member of the body.

1 Corinthians 12

²⁷ Now you are the body of Christ, and members in particular.

Ephesians 5

³⁰ For we are members of His Body, of His flesh and of His bones.

When Christ shed forth the Spirit at Pentecost, He gave Him to all—to each individual personally, as well as to the Church as a whole.

When He by the Spirit came to the Church here, He came to each individual as truly as He came to the Church, and became the Head of each individual as truly as He is Head of the Church.

Indeed He is Head of the Church by being Head of each individual who is of the Church. First, Head of the individual; then Head of the *assembly* of these, of whom He is already the Head individually.

1 Corinthians 11

³ ...the Head of every man is Christ.

Matthew 18

²⁰ Where two or three are gathered together in My name, there am I in the midst of them.

Ephesians 2

²² You are *built together* for a habitation of God through the Spirit.

Colossians 1

¹⁸ And He is the Head of the body...

Ephesians 1

²² ...the Church,

²³ Which is...the fulness of Him that fills all in all.

Thus Christ is not Head of the Church in only a general sense, but in the *most particular sense*. He is not Head by occupying the *chief position* and having charge of “the large affairs” of the Church, with the “details” left to others.

Head Over All to the Church

He is Head of the Church in the widest and most intricate sense; for God,

Ephesians 1

²² ...gave Him to be Head over *all things* to the Church.

He is the Head of everything that can ever pertain “to” the Church.

Anything of which He is not the Head *in the direct and full sense* in which He is Head of the Church—that thing does not reach the Church. Even though it be done in the name of the church, and as if in behalf of the church, if *He* is not the Head of it, it pertains to something else, it springs from *somebody else*, and comes just so far short of being *of* the Church or of pertaining “to” the Church.

And this is eternally right. In the eternal purpose, the Church is to be the expression of the fulness of all the perfections of God. To the Church this is expressed, and can be expressed, *only from Christ* in whom all fulness dwells.

For *anything* of which He is not the Head and spring to reach the Church, or to be of the Church, would be only to mar or stain the divine perfection of the Church. And Christ

is now engaged in sanctifying and cleansing the Church from all these things,

Ephesians 5

²⁶ ...with the washing of water *by the Word*,

²⁷ That He may present it to Himself a glorious Church, not having spot nor wrinkle *nor any such thing*, but holy and without blemish.

The blessed work of preparing the Church for this glorious Presentation, the Lord Jesus *began* with the beginning of the Reformation, and He will now *finish* it. For we are *now* in the time of the finishing of the Mystery of God. He began it according to the original standard in His Word, and He will so finish it.

The Gifts of the Spirit

And by that Word the whole operation in, the whole administration of, the affairs and interests that pertain to the Church—of “all things to the Church”—is Christ’s from God through the Spirit. As it is written:

1 Corinthians 12

⁴ There are diversities of gifts, but the same *Spirit*.

⁵ There are differences of administrations, but the same *Lord*.

⁶ There are diversities of operations, but it is the same *God* which works all in all.

By gracious gifts from God through the Spirit, Christ Himself, personally and directly, keeps His own divine mind and hand “over *all things to the Church*.” Therefore, in the Church of the Scriptures every responsibility is the gift of Christ direct by the Spirit; and is thus set in the Church by God Himself personally.

Ephesians 4

⁸ Wherefore when He ascended up on high, He...gave gifts unto men.

¹¹ And He gave some—apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

And so,

1 Corinthians 12

²⁸ God has set some in the Church. First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

1 Corinthians 12

⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit;

⁹ To another faith by the same Spirit; to another gifts of healing by the same Spirit;

¹⁰ To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

¹¹ But *all these* work that one and the selfsame Spirit, dividing to every man severally as He will.

The responsibility of “elders” or “bishops” is included in the gift of “governments”; for the word denotes a helmsman or pilot, who guides a ship. Yet in addition to this we are told plainly that *this* responsibility, as the others, is *the gift of the Spirit*. Paul, talking to elders only (*Acts 20:17*), said to them:

Acts 20

²⁸ Take heed, therefore, to yourselves, and to all the flock, over the which *the Holy Ghost has made you overseers*.

The responsibility of “deacon” is included in the gift of “helps”; for the word “deacon” signifies “a servant.” *Romans 16:1*.

And all of this care of Christ in these gracious gifts, is for a double purpose. *First*:

Ephesians 4

¹² for the perfecting of the saints, for the work perfecting of the ministry, for the edifying of the body of Christ.

And *this*,

¹³ Till we all come, in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

And the *second* purpose, the consequence of the first, is

¹⁴ *That you be no more children*, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

Thus Christ supplies all that is needed to bring the Church to perfection, and so protect her from all the powers of deception, and thus prepare her for the glorious Presentation.

The Recognition of the Gifts

It should be repeated, that it may not be forgotten, that every responsibility in the Church is the direct gift of God by Jesus Christ through the Holy Spirit.

And the membership of the Church, by the Spirit are to be able to recognize the gift upon the individual and accordingly to recognize that individual in the place and work in the Church for which the gift has prepared him. *Acts* 13:2-4; 6:3-5.

For the Church is the body of Christ. And the will of the Head can be truly manifested *as that will is in Him*, only by the response, *in spirit* and in *the Spirit*, of the members of the body. *Matthew* 6:10; *Psalms* 103:20; *Ezekiel* 1:20.

The failure of James and the church in Jerusalem to recognize Christ's gift of Paul and *in* Paul to the Church, put Paul in Roman prisons to the day of his death (except a very short interval near the end), robbed the churches of Christ's wonderful revelations in the mystery of God, and hastened the rise of the mystery of iniquity. *Galatians* 2:13; *Acts* 21:18—end; *2 Timothy* 1:15; 4:16; *Galatians* 1:15-16; *Ephesians* 3:2-5; *Colossians* 1:26-29; *2 Thessalonians* 2:3-10.

And the failure of professed Christians to recognize Christ's spiritual gifts, is always of the mystery of iniquity. For it is but the manifestation of the natural against the spiritual, of the will of man against the will of Christ, and of *man* instead of *Christ*—of man in the place of God—*in the Church*.

Therefore, again let it be said: In the Scriptures and according to the order of God every responsibility in the church is the direct gift of God by Jesus Christ through the Holy Spirit.

Ordination vs. Election

In the Scriptures there is no such thing as appointment or election *by men* in the Church, nor in the churches. There is *ordination*, but not election. And the ordination is the *act* of *response* of the members of the body to the will of their Head: *not* the endorsement nor the legalizing of it.

Elections came in from Greece, by those Greeks who in the “falling away,” had not the Spirit, and so had lost their Head. Appointments came in from Rome, when the Greek political system in church affairs was imperialized and the bishop of Rome became the head.

The Reformation threw off the Greco-Roman heathen political *naturalism*, and restored the *spiritual principle* of the divine order.

But there has been another falling away. Again the spiritual principle has been lost. In every denomination of professed Protestants the Greco-Roman naturalistic principle of human election and appointment prevails.

Yet they are not consistent even in this inconsistency. Only *some* of the responsibilities that rightly pertain to the Church are allowed to be subject to election or appointment: as deacons, elders, and others of “helps” or “governments.”

Evangelists, pastors, and teachers, stand in a sort of “twilight zone”—of the gift of God in a sense, but of no standing till “authorized” by appointment or vote of *men*.

Apostles, prophets, miracles, tongues, and all the rest are left wholly to God as *His* gifts: or even *denied to Him*, and *left out altogether*, as belonging only to primitive Christian times.

But when *men* can elect or appoint *some* of God’s gifts,

why not all? If men have any authority at all, upon any ground or under any plea, to elect or appoint *any* of these, they have equal authority to elect or appoint all.

Usurping the Place of Christ

When every responsibility known to the Scriptures, that pertains to the Church, is the direct gift of God by the Spirit Himself in His own divine administration and kingdom, then what superior right or wisdom can *men* have *above God* to discriminate among them?

But deeper than that, what right can *men* have under any possible plea to assume any authority or control in the matter? It is all of the realm of God. All here relates exclusively to the kingdom of God. In all these things Christ is conducting the affairs of His own House.

What colossal presumption it is, then, for finite, fleeting *men* to assume to exercise dominion and authority *there!*

While Jesus was with His Church here those forty days after His resurrection, “speaking of the things pertaining to the kingdom of God,” what an arrogantly disrespectful and presumptuous thing it would have been for the disciples, *with Him present*, to take upon themselves the conducting of the affairs of His kingdom—and of course according to their thinking concerning the kingdom!

And how *much more* would it have been arrogantly disrespectful and presumptuous in them to do such thing *after Pentecost* when He was *more present* than He was in those forty days!!

And such only is it ever for anybody. Has not God sufficiently characterized that thing at its first appearance in the world—in the awful branding that He gave it as:

2 Thessalonians 2

³ ...that man of sin...the son of perdition;

⁷ ...the mystery of iniquity...

⁸ ...that Wicked...

⁴ Who opposes and *exalts himself* above all that is called God or that is worshiped, so that *he as God* sits in the temple of God showing himself that *he is God*.

No, no, no. “The Church is *subject* unto Christ in *every thing*”: *not His superior*, nor even His *equal*, in any thing. *Ephesians* 5:24. God will yet have *in this world* that Church that will be “subject unto Christ in *everything*.”

Out of all the Babylonish confusion of the two great fallings away *combined*, Christ calls all of His own *unto Himself*, in *His own Church* which He is *now* sanctifying and cleansing with the washing of water *by the Word*, *preparatory* to her glorious Presentation. *Revelation* 17:5; 18:4.

CHAPTER NINE

The Reformation Christian Unity

In the Scriptures the Reformers found the divine principle and Christian truth of Christian unity.

Matthias said:

The Body of the omnipotent and altogether indivisible Jesus Christ, the community of saints, is not divided, neither indeed can be divided.

That Church, by virtue of its eternal and immutable unity, depends wholly on *the unity of God*, and of the Lord Jesus Christ, *and of His Spirit*.

It is *Jesus Christ Himself*, who, with the Father and the Holy Spirit, *ever dwells in His Church and in each most insignificant portion of it, holding together, vitalizing, sustaining, the whole and all its parts*.

Bound with each other *in the unity of the life of Jesus*, many shall *come together and be held in union by the cords of a glowing love*.

Hus said:

Christ alone is the all-sufficient Head of the Church. The Church needs no other. And *therein* consists its *unity*.

All true unity must have its foundation in Christ.

When this fundamental Christian truth was announced, to the churchmen it was all new and strange and hateful. And when it was proclaimed abroad to all the people *in their own tongue*, it was all the more so.

The Roman “Mark of Unity”

How utterly foreign it was to all the realm to their horizon may be seen in some measure in the following standard defi-

dition of the “Mark of Unity” of the Roman church:

This unity is two-fold; it comprises:

1. Unity of *doctrine* and faith, which consists in the common accord of all the Faithful in admitting and believing all that the teaching Church proposes to them as revealed or confirmed by Jesus Christ.

2. Unity of *government*, which produces unity of *communion*, and which consists in the submission of all the faithful to their respective bishops and in particular to the Roman Pontiff, supreme Head of the Church.

To break the unity of faith, by rejecting even only one point of doctrine, constitutes heresy; to break the unity of government, by rejecting the authority of the legitimate heads, produces schism.³⁸

The Christian Unity

Christian unity, the only true unity that can ever be, is *toto caelo* different from that. It is as far higher than that as heaven is higher than the earth. And it is as far truer than that as the precision of the Spirit of Truth is beyond the wanderings of the carnal mind.

- Christian unity is far more than is any unity *upon doctrine*, among Christians; and is far above that.
- Christian unity is far more than is any unity *of belief*, of Christians; and is far above that.
- Christian unity is far more than is any unity of Christians *upon a platform* of belief, of doctrine, or of principles; and is far above that.
- Christian unity is far more than is any unity of *submission* to church government; and is far above that.
- Christian unity is far more than is any *union of* Christians, or *among* Christians; and is far higher than that.
- Christian unity is far more than is any unity *of purpose*, of Christians; and is far higher than that.

³⁸ *Christian Apologetics*, Section 313.

- Christian unity is far more than is any unity *of effort* of Christians in promoting a cause; and is far higher than that.
- Christian unity is far more than is any unity of *association* of Christians; and is far higher than that.
- Christian unity is far more than is any unity even of *brotherhood*, among Christians; and is far higher than that.
- Christian unity is far more than is *any* unity or *all* unity of association, or of brotherhood, or of denomination, or of federation, even of *all the Christians that are in the world*, for any purpose, or upon any platform, or in any cause, or in submission to any church government.

Christian unity is nothing less, and is nothing else, than the *divine unity itself*: “the unity *of the Spirit*.” Note that it is not unity from the Spirit. That is, it is *not* a unity *of people*, derived *from* the Spirit. Nor yet is it, *primarily*, a unity that is *caused among people* by their possessing the Spirit. It is “the unity of the Spirit” Himself.

Christian unity, then, is only *the divine unity*, as that unity is *in* the Divinity, and *of* the Divinity Himself. See this in the Scriptures of Truth, where the Reformers found it; for *there* it is plainly and repeatedly stated. First, in the Saviour’s promise of the Comforter:

John 14

¹⁶ I will pray the Father, and He shall give you another Comforter, that He may abide with you forever;

¹⁸ I will not leave you comfortless: I will come to you.

²⁰ At that day you shall know that *I am in My Father*, and you *in Me*, and *I in you*.

There is Christian unity. *There* is “the unity of the Spirit.” It is the unity of the *individual Christian with*, and *in*, *the Father* and *the Son*: this unity accomplished by the mighty grace of “the Comforter, which is the Holy Ghost.”

And just to accomplish this divine unity is the primary purpose and the grand object in the gift of the Holy Spirit. This is plain in the Scripture just quoted; but see it again as shown in the prayer in:

Ephesians 3

¹⁶ That He would grant you...to be strengthened with might
by His spirit in the inner man;

¹⁷ *That* [so that, in order that] *Christ may dwell in your hearts*
by faith;

¹⁹ ...*that* you might *be filled* with *all the fulness* of God.

Next, read the Saviour's prayer for Christian unity: and see there the same thought *three times expressed*:

John 17

²⁰ Neither pray I for these alone, but for them also who shall
believe on Me through their word:

²¹ *That they all may be one...*

That is the prayer. How is that prayer to be fulfilled? How is that unity to be accomplished? What is the real key of it? Here it is:

“That they all may be one:

1. “As You, Father, *are in Me, and I in You*, that [so that, in order that] they may be *one* in Us.”
2. “And the glory which *You gave Me, I have given them*, that [so that, in order that] *they* may be *one*, even as *We are One*.”
3. “*I in them, and You in Me*, that [so that, in order that] *they* may be made perfect in *One*.” *John 17:21-23*.

Thus, three times in direct connection, there stands expressed by the Lord Jesus His own thought of Christian unity. Three times He tells how it is to be found; and *every time*, without a scintilla of variation, this Christian unity which He defined and for which He prayed for us, finds its key, its spring, its *idea*, *only* in unity *with the Father* and *with the Son*, *in the very unity of the Father and the Son*.

That, and that alone, is Christian unity. Christian unity then is nothing less and nothing else than the Divine unity itself, as that unity is in the very Godhead. The unity of the Godhead is the unity of Spirit, in the Spirit; for the Godhead is only Spirit.

And all who “have been made to drink into this one Spirit,” of the “one Lord,” through the “one faith” of the one Christ, and of the “one God and Father of all”; and who are possessed of this “one Spirit”; and “live” and “walk” “in the Spirit”;—all these are one in Him and with Him in the very “unity of the Spirit,” which is the divine unity itself.

The Christian Fellowship

Next, see this thought in the words of the Scripture defining Christian Fellowship.

1 John 1

³ That which we have seen and heard declare we unto you, that you may have fellowship with us: and truly *our fellowship is with the Father and with His Son Jesus Christ.*

⁵ This then is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all.

⁶ If we say we have fellowship *with Him* and walk in darkness we lie and do not the truth:

⁷ But if we walk in the Light *as He is in the light we have fellowship one with another.*

By this Scripture it is plain that Christian fellowship is not *primarily* fellowship with *one another*; but *first* fellowship *with the Father and with the Son*: and *then* fellowship with *one another* as *the consequence* of this fellowship with the Father and the Son.

It is only when Christians “walk in the light *as He is in the light*”, it is only when we have “fellowship *with Him*”, that “we have fellowship *one with another*.” That light is God. Walking in the Light is walking in God. Thus, we have fellow-

ship *with Him*: and having fellowship *with Him* we *have* it with *one another*.

And this Life and Light is “declared” in order that, having the Life, and walking in the Light, we may have fellowship *with Him*: and *this in order that* we may have fellowship *with those* whose fellowship is,” truly and primarily, “with the Father and with His Son Jesus Christ.”

Next we see the thought of the Spirit on this as expressed through Paul, in *Ephesians* 2:11-18. When God would put an end to the enmities, and spites, and separations, between Circumcision and Uncircumcision, and would “make both *one*,” He did it by “reconciling *both unto God in one body by the Cross*,” so that, “*through Christ, we both* have access by *one Spirit unto the Father*.”

Thus again is Christian unity portrayed; and again it is only unity *with* the Father, *through* the Son, *by* the spirit, *in* the very unity of the Godhead.

That and that alone is Christian unity. And all so-called unity of “church-governments” of organization, association, federation, confederation, accomplished even by Christians, is of only human contrivance, is only a hollow sham, is a sheer counterfeit, and never Christian unity at all.

All One in Christ Jesus

All who are of this true unity *are* one. They are one already by the very virtue of the divine unity itself; and they need no “church-governments,” federations, confederations, organizations nor associations to cause them to *be* one.

They are all one already; and all such contrivances as these are only the open confession that they have not the real unity of the Spirit and in the Spirit—the divine unity; and they must go about to supply the lack by constructing a mere human, political and worldly “unity.”

All who are of this true, this divine, unity *are* one. The prayer of Jesus is fulfilled in all such. They do not have to feel around to see whether it is so. It *is* so already, and they know it; they know it by the Spirit of Him in Whom alone the unity is found.

They are one, *from* God and *in* God. And their unity being in God and coming from God, nothing that can ever come from man can ever affect it in the least. It being of heaven and from heaven, nothing from earth can ever spoil it. In heavenly love it abides, even upon earth.

And among all these,

Galatians 3

²⁸ There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female.

Colossians 3

¹¹ There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free.

As applied to modern conditions, there is neither Gentile nor Jew, Circumcision nor Uncircumcision, there is neither white nor black, red nor yellow, American, European, Asiatic, nor African: “for you are *all one* in Christ Jesus.” *Galatians* 3:28.

Colossians 3

¹¹ ...Christ is all, and *in* all.

Ephesians 4

⁶ [The] one God and Father of all...is above all and through all and in you all,

with

1 Corinthians 15

²⁸ ...the Son also himself...subject unto [the Father]...that *God* may be *all in all*.

That is Christian unity; and nothing else is. And *this* is only the revelation of:

Ephesians 1

⁹ ...the mystery of His will, according to His good pleasure which He has purposed in Himself:

¹⁰ That in the dispensation of the fulness of times He might gather together in *One* all things in Christ, both which are in heaven and which are in earth; even *in Him*.

That the World May Know

Jesus prayed for this divine unity of believers, in order that another great and glorious thing might follow, that is:

John 17

²³ ...that *the world* may know that *You have sent Me*.

And when this the true Christian unity is found and manifested, that grand and glorious thing does follow, and will ever follow.

And has not the fallacious unity of church-governments, denominations, creeds, and federations been sufficiently manifested in the world to demonstrate to the world its utter vanity? and of all things, for any such result as the convincing of the world that God sent Jesus Christ!

There are now more of these “church-governments,” denominations, creeds, and federations than there are days in the year. And is all of this convincing the world that God sent Jesus? Instead of that, the direct and well-known effect of it all is rather to cause the world to doubt whether God or anybody else ever sent Him.

And now national, international, and world Federation “unity” will no more convince the world of that great and glorious thing than has denominational or creedal “unity” convinced it. Nothing but Christian unity can ever accomplish it; and Federation “unity” is not Christian unity.

No, no, no. Let all the fallacious and false notions of “unity” of church-governments, denominations, creeds, and federations be forever abandoned.

Let only the true Christian unity be sought and courted by each *individual soul* who names the name of Christ and of God—the unity of the believer *with the Father* and *with the Son*, in the very unity of the Father and the Son.

Then will the prayer of Jesus be fulfilled. They will all be one as the Father is in Jesus and Jesus in Him; and the world will know that God sent Jesus, and that He loves us as He loves Him.

The time has come when Christian unity as it is in truth —“the unity of the Spirit”—will be known and manifested. For now is the time when “the mystery of God should be finished.” *Revelation 10:7*.

This mystery is “God manifest” in the flesh, “Christ in you the hope of glory,” through the divine Spirit. And thus is the divine Spirit making manifest the *divine unity in Christians*, and *thus* true Christian unity.

And the culmination of this true Christian unity, that “glorious Church” which the divine Lord “will present to Himself” without “spot or wrinkle or any such thing, but holy and without blemish” at his “glorious appearing,” in the soon-coming day of the glorious Presentation.

CHAPTER TEN

The Reformation and the Bible

It was the Word of God as in the Bible that made the Reformation. It was in the Bible only that the men who made the Reformation found the things which they taught; and in these things their appeal was solely to the Bible.

A Crucial Matter

The Reformation turns altogether on what is the place of the Bible: and whether a person is of the Reformation or not, depends on what is the place of the Bible to *him*.

- Is the Bible above “the church?” or is “the church” above the Bible?
- Is the Bible the supreme standard in the things of religion and faith? or is that standard the Bible *and something else?*
- Is the Bible the standard, in what the Word *itself says?* or is it the standard through what *somebody else says*, or through what somebody *says that the Bible says* or means?
- Is it the Bible only? or is it the Bible *and tradition?*

Through all these tests did the men have to go who made the Reformation. And it was only by their going *through every test*, and holding that Word to be itself the *Word of God* above and independent of all the things of men and “the church,” that the Reformation was made.

Roman Church View of the Bible

The Roman church holds:

The letter of the written Word is dead without the spirit of

interpretation, which alone unfolds its hidden meaning. Now this spirit is not granted to every Christian, but to the church.

Scripture ought, therefore, to be understood in the sense determined by the church, under the guidance of the Holy Spirit.

Whoever rests not in the doctrine of the Roman church, and the Roman pontiff, as the infallible rule of faith, from which the Holy Scripture itself derives its force and authority, is a heretic.

Reformation View of the Bible

Wycliffe...

...made the sacred Scriptures the ultimate standard of all law; and declared it to be “the great problem of Church evolution, to reform everything according to the principles therein contained.”

Accordingly, he said:

The Sacred Scriptures are the highest and the only source of knowledge with regard to the truths of faith. It is necessary to examine all doctrines and determinations by this standard; and we are justified in attacking every doctrine that cannot be derived therefrom.

They are blasphemers of God, who confidently advise things of a doubtful character: things which are, in the Holy Scriptures, neither expressly commanded nor forbidden.

Because of this high regard for the Scriptures, and knowing their great value to the individual, Wycliffe translated the Bible into the English of the common people. This brought upon him the wrath of the churchmen. Henry Knighton wrote:

Master John Wycliffe has translated out of Latin into English, the gospel which Christ delivered to the clergy and doctors of the church that they might administer to the laity and to weaker persons, according to the state of the times and the wants of men, in proportion to the hunger of their souls and in the way which would be most attractive to them.

Thus was the gospel by him laid more open to the laity, and to women who could read, than it had formerly been to the most learned of the clergy. And in this way the gospel pearl is cast abroad, and trodden under foot of swine.

In this, Knighton expressed “the prevailing view” of even...

...the better class of the clergy, who ever regarded themselves as tutors over the religious consciousness of the laity, and assumed it as certain that laymen must always be dependent for their religious education on the priests.

The priests were to impart to the laity “just so much of the Bible as seemed to *them* proper and befitting.” To the priests...

...it was an abuse of the Bible to bestow it all at once upon laymen, who were incapable of understanding it, hence could only be led by it into error.

Understanding the Scriptures

Wycliffe replied:

They would condemn the Holy Ghost, who taught the apostles to speak in divers tongues. They are heretics who affirm that people of the world, and lords, have no need of knowing the law of Christ, but that it is sufficient for them to know only what the priests impart to them orally.

For the Holy Scriptures are the faith of the Church, and the more familiar the people become with them, in a right believing sense, the better. All believers must stand before the judgment seat of Christ to give an account of the talents committed to them. Therefore all should rightly know these talents and their use, in order that they may know how to render an account of them. For *then* no answer which must be given through a prelate or a steward, can be of any avail; but each must answer in his own person.

The Roman clergy contended that to understand the Scriptures required “a peculiar sort of preparation which was possible only to the order of priests.” Indeed in the University of Oxford it had actually been ordered that even “priests and

parsons should not read the Holy Scriptures until they had spent there nine or ten years.”

One of the Franciscan Order wrote:

The prelates should not tolerate it, that every man according to his inclination should be allowed to read the Bible translated into English; for this has often proved an occasion of falling into heresies. It is not politic that every man should, whenever and wherever he pleases, devote himself to the earnest study of the Bible.

Wycliffe replied:

The New Testament is intelligible to all laymen who only do what in them lies to attain to the understanding of it. Whoever observes gentleness and love, he possesses the true understanding of the Holy Scriptures.

The Scriptures All-Sufficient

To Wycliffe all of this meant that the Scriptures alone are all-sufficient. He declared:

It is a heresy to affirm that the Gospel, with its truth and freedom, does not suffice for the salvation of a Christian, *without* the ordinances and ceremonies of sinful and ignorant men.

This meant too that the Scriptures are supreme in all the field of the *intellectual* as well as in that of the *spiritual*. For he wrote:

There is no subtlety in grammar, neither in logic, nor in any other science, but that it is found in a more excellent degree in the Scriptures.

Matthias wrote:

The Holy Spirit and the Word are the only true rule for all that relates to man.

The highest rule, by which every thing is to be tried, is Christ: that single rule which is alone necessary and alone sufficient for all apostles and every man that cometh into the

world, in all matters, in every place, and at all times: not only for men, but also for angels, because He is Himself that truth and wisdom that works from one end of being to the other.

God alone is the infallible and self-sufficient Being, needing no rules from without to govern His conduct.

His own *will* is His rule, and His *wisdom* is the immutable rule for that.

Therefore, the Father is the shaping principle from which all things proceed; the Son the shaping principle towards which all things aim; the Holy Ghost the principle in which all things repose. And yet there are not three rules or forms, but *one*.

All rules are one. They proceed from *one* principle and aim at *one* end. They do not obtain their authority from themselves, nor are they observed in the Church of God on their own account; but they are inseparably included in *the same* holy law of Christ, which is inscribed by the Holy Spirit on the hearts of believers, which binds many widely separated nations in union with one another, and makes all dwell with *one* set of manners in the House of Jesus the Crucified.

In illustration: The Ten Commandments are plain to every one, even to the dullest of understanding, so that no man can pretend that he is embarrassed by them. And Jesus the Crucified, who is the power of God and the wisdom of God, has in a certain manner briefly summed them up in a single precept, requiring love to God and our neighbor. For *love* is the fulfillment of the law, and love is the perfect law of liberty.

Jesus, who simplifies everything, has abolished the multitude of sacrifices and ceremonies, and substituted in their place the *one* heavenly Sacrifice. This was so ordered for the purpose of preserving *unity* in the Church.

Commandments of God vs. Human Traditions

Having all the precepts of the Scriptures summed up in the one New Commandment of the love of Christ; having all the ceremonies of the Scriptures summed up in the one Sacrifice of Christ; and having thus all the *thought* of the Scriptures met in Christ the sum of all the will and wisdom of God;—

upon this, Matthias proclaims the emancipation of the Christian from all precepts, from all prohibitions and from all traditions, *of men in the Church*.

While the one commandment of Christ, and His one sacrifice, preserved in the Church greatly promote unity; so on the other hand, the multitudinous prescriptions of men *burden and disturb* the collective body of the Church of Christ.

The righteous, they who are actuated by the Spirit of Jesus the Crucified, stand in no need of multiplied human commands and prohibitions; because the Spirit of God guides and teaches them and because they practice the virtues and obey the truths of God spontaneously and cheerfully like a good tree which brings forth good fruit of itself, God ever supplying the power from above.

Such made free by the indwelling Spirit of Christ, generally feel themselves cramped and confined by the multitude of ordinances, even in the performance of virtuous works.

No man can possibly invent laws suited to every contingency and relation. The Spirit of God alone can do this, who knows all things and holds them together. And inasmuch as this Spirit is present everywhere and to all men, the spirit of man also which is in himself, which with the Spirit of Christ alone knows what is in man, *this alone* can give to each man befitting laws and establish them.

Let not precepts and prohibitions, then, be multiplied in the Church; for by means of them the devil has acquired a great power of involving the people in greater guilt: partly because he takes occasion from these ordinances to tempt them, and partly because these ordinances *ensnare men's consciences* and make the sins of the unrighteous still heavier.

And if one should act differently from what these ordinances require, he knows that he must incur the anger of God and His saints or the anathema. They have enthralled the conscience of the people, declaring the transgression of *their rules* to be a mortal sin.

For in these days they lay more stress on a failure to observe minutely the order of the liturgy, than on sins of lying, of a sleepy indolence, or covetousness, or anything of a like

nature. So that men nowadays are more afraid to transgress one of these human ordinances, than the commandments of God Himself.

The more ordinances there are the more frequent are transgressions, and the stronger the temptation to transgress.

Neither do they consider how these multifarious ordinances force the multitude to despise them *and the commandments of the Lord* at the same time.

This arises from the fact that he whose mind is turned on *many things*, is so much the less fitted for *single* duties; and from the fact that such ordinances, since they relate to sensible and outward things, appear to the communities in a peculiarly clear light, and inspire in them reverence, while the commandments of God are spiritual, and God who ordains them is a Being whom they cannot see.

Such ordinances, therefore, owing to the constant presence of the lawgiver, make a greater impression on the multitude than the commandments of the invisible God.

Then again the commandments of God appear to carnal men as every-day matters; while those human ordinances, being something new, make a stronger impression on the minds of the people.

Again, men are fond of seeking their salvation in such sensible and corporeal things which lie near their capacities; and lose sight of the Crucified, who alone is the salvation of souls. And they settle it fast in their consciences that they can be *justified* by such *visible things*, though the spiritual love of Christ may be absent from their hearts.

I wish that things might be so ordered that no other fear or punishment should ever be held up before subjects than in reference to the words of Jesus Christ and His commands.

All other—the multiplied laws of men are superfluous and inadequate. They ought not to be called traditions, but *superstitions*.

It would be a salutary thing, and calculated to restore peace and union to Christendom, to root up that whole plantation, and once more sum up the whole in that one single precept: to bring back the Christian Church to those sound and simple beginnings, where it would be needful to retain

but a few, and these *only* the apostolic laws.

All other—the inventions of men should be regarded simply as counsels. Thus *human laws* are to be recognized *only as such*; and the *commandments of God* to remain in their dignity, and as such to be revered and obeyed.

I speak to all. Let him who is capable of receiving it, receive it: So have I gathered from the Holy Scriptures, and I believe, that *all the above-named works of men, ordinances and ceremonies, will be utterly extirpated, cut up by the roots and cease. And God alone will be exalted, and His word will abide forever.*

And the time is close at hand when these ordinances shall be abolished.

Hus set it as a maxim, that,

The precepts of Scripture, conveyed through the understanding, are to rule the conscience: in other words, God speaking in the Bible, and *not the church speaking through the priesthood*, is the one infallible Guide of men.

The glory of Christ, and of His bride, the Church, consists particularly in the practical imitation of the life of Christ in this: that a man put away all inordinate affections, and all *human ordinances* that would obstruct him in the pursuit of his object.

The theological faculty of the University of Prague declared:

To say that the ordinances of the holy fathers, and the praiseworthy customs in the church, are not to be observed because they are not contained in Holy Scripture, is an error.

Along with that they designated many other *such* “errors,” and then declared that all these “errors” were from “the one cause” that the party of Hus...

...admitted no other authority than the sacred Scriptures, explained in their own sense and in contrariety with the doctrine of the church and of entire Christendom.

Luther said:

It is the most impudent of all things to affirm in the Church, and among Christians anything that Jesus has not taught.

The Christian believer has no other authority than the Holy Scriptures—they constitute *Divine law*.

Fundamental Principles

And in replying to a papal attack, Luther laid down the fundamental principles of the Reformation, thus:

*The Word of God,
the whole Word of God,
and nothing but the Word of God.*

How true to the Scriptures is all this, will easily be seen from only a few references.

First, the Scriptures as the Word of God:

1 Thessalonians 2

¹³ ...when you received the Word of God which you heard of us, you received it *not* as the *word of men*; but as *it is in truth, The Word of God*: which effectually works also in you that believe.

2 Peter 1

²¹ Holy men of God spoke as they were moved by the Holy Ghost.

2 Samuel 23

² The Spirit of God spake by me.

Hebrews 3

⁷ Wherefore (as the Holy Ghost says, Today if you will hear his voice.

Next, the all-sufficiency of that Word:

2 Timothy 3

¹⁶ All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

¹⁷ That the man of God may be perfect, thoroughly furnished unto all good works.

2 Peter 1

³ His divine power has given unto us *all things* that pertain unto *life* and *godliness*, through the knowledge of Him that has called us to glory and virtue.

⁴ Whereby are given unto us exceeding great and precious promises, that *by these* you might be *partakers of the divine nature*: having escaped the corruption that is in the world through lust.

Hebrews 4

¹³ For the Word of God is living and powerful...and is a discerner of the thoughts and intents of the heart.

Next, to the *exclusion of everything else*. In the presence of that Word, the wicked is to forsake his way, and the unrighteous man his *thoughts*:

Isaiah 55

⁷ Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

All Duty is Commanded

And Jesus said:

Luke 17

¹⁰ When you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

All that is duty is *commanded*. For anyone to do as duty what is not commanded of God, is to undertake to do *more* than his duty.

But God is the *Author of duty*; and by Him *all that is duty is commanded*. Then for any one to think of doing *more than*

duty, is at once to put himself beyond God and above God.

Therefore, for any one to do *as duty*, as *of obligation*, *anything* that is *not commanded* by God, is to go beyond God and is to put *himself* or *the source of the obligation*—is to put *man—above God*.

And *that* is precisely the story of the Roman church: “the church” has “authority to command men”; “the church” has “authority” to “oblige men under sin!” And by doing things *commanded by the church*, but that are *not* commanded by God, men can make up for their failures to do what is commanded by God!

In all that, there can be made “a *show* of wisdom in will-worship,” and a show of *worship* in a voluntary and ostentatious “humility”; but in it all there is no help for man against the indulgence of his earthly nature. It is all only the provision of Error, that fosters the passions instead of sanctifies the soul. *Error* only fosters the passions.

Sanctification Through the Word

Truth only sanctifies the soul. God would have His sanctifying truth, *as that truth is* in spirit and in truth, to reach the heart and life of man.

To this end He has given His word covering in completest detail “the whole duty of man”—“all things that pertain to life and godliness”; and has carefully excluded every thing that is not commanded in that word. *Revelation 22:18-19*.

Thus He would *shut out from man*, all human, hindering, burdensome, mischievous, things; and would *shut in man with Himself*, in His holy audience-chamber alone, that man may hear His word as that Word is.

And *there*, with His *Word of Truth* alone, and with the *Spirit of Truth* alone to take that Word and make it plain to the mind and seal it upon the heart, God would sanctify unto

Himself the soul of man according to the gracious destiny that He fixed for him before the world was.

By this sanctifying Word of divine Truth, in the Reformation, Christ is cleansing the Church from everything that is *not of Him*, preparatory to her soon-coming glorious Presentation.

This is what *meant* the Reformation in the minds of the men of God who began it.

This is what *means* the Reformation *now* in the time of its finishing in the finishing of the Mystery of God.

And *that* is why that in its *beginning*, in its *revival*, *now*, and *unto its finishing* in the glorious Presentation of the Church, the fundamental principles of the Reformation are just these three:

1. The Word of God.
2. The *whole* Word of God.
3. *Nothing but* the Word of God.

CHAPTER ELEVEN

The Reformation and the Gospel

The Reformation was not in any sense a creedal, nor a doctrinal, nor a theological, discussion or controversy. It was the direct and devout study and preaching of the Gospel, in a spiritual, practical, experience, that converts the soul, regenerates the man, and transforms the life.

The Foundation of Morality

In this, Wycliffe found the Ten Commandments to be the Law of God, and as such the foundation of “the whole body of Christian morality.” One of the very first publications of Wycliffe in the Reformation was:

A detailed exposition of the Ten Commandments: in which he contrasted the immoral life prevalent among all ranks in his time, with what these Commandments require.

Thus he brought to the minds of men the knowledge of sin and its consequences, awakened the conscience, and aroused the desire for a righteousness that should reign against all the power of sin and sinfulness.

That was his primary and direct purpose. Secondary to this, was the purpose to have the people become acquainted with God; and so to counteract the workings of the church-system that inculcated “greater concern for the opinions of men than for the Law of God.”

From the words of Matthias in the preceding chapter of this book, it is abundantly evident that with him the Ten Commandments occupied the same place and were used for the same purpose precisely as in the work of Wycliffe.

With Hus it was still the same. As stated on page 124 he had the Ten Commandments, with other Scriptures, painted on the walls of Bethlehem chapel, which was the place of his regular preaching—till it was destroyed by the Roman church.

Hus was accustomed wherever he lodged to leave for his hosts on departing, a copy of the Ten Commandments: or even to write them in the meal, as he had written them on the walls of Bethlehem chapel.

And among the last things that he did in the awful prison at Constance awaiting the stake, was to write “short tracts on the Ten Commandments and the Lord’s Prayer.”

Among the first writings that Luther ever issued in print were “Discourses on the Ten Commandments,” and tracts “On The Lord’s Prayer.”

Righteousness by Faith

Yet not with any of these men was the Law of God the way of righteousness. It was used only to indicate, and to lead men *to, the Way of Righteousness—Christ only*. Not in any of the teachings of the Reformers did righteousness *come by the Law*, nor was it *retained* by the Law. It *came and remained* only by the faith of Christ *without the Law*.

Yet when it did thus come and thus remain, it was *witnessed by the Law*, as the very righteousness which all the time the Law had *demand*ed of every soul,—but which the Law could not supply—the righteousness *of God*.

Wycliffe “ever presupposes the connection of all his teaching with trust on Christ as the only Saviour,” “deriving everything from the divine fellowship of life with Christ.” “Before all we are bound to follow Christ,” said he, and “All obedience should be paid solely to Christ.”

“He ascribes the whole work of salvation to Christ alone”; declaring that “When God rewards a good work, He crowns His own gift.”

The great center of all the preaching of Miltitz was the power of Christ to save men from sin and to keep them from sinning. A section of the city of Prague so devoted to vice as to bear the name of “Little Venice,” was so transformed by the Gospel in the preaching of Miltitz that it acquired the name of “Little Jerusalem.”

So was it also with Conrad. The one transcendent note of all his preaching was “the transforming grace of Christ.” The leader of the wildest youth of Prague was converted and the whole course of his life so changed that he was notable for his devotion and his mildness of Christian grace.

Christ is All in All

As to Matthias, the quotations in the preceding chapter are sufficient to show how true it is that “he everywhere holds distinctly up to view the immediate reference of the religious consciousness to Christ.” “Jesus the Crucified” is his favorite expression; and *He alone* must be all in all. For example:

Jesus the Crucified is the Vine: and all the branches proceeding from Him and abiding in Him, have, and ought to have, respect to Him alone: and other foundation can no man lay.

All holy Scripture, all Christian faith, proclaims, preaches, and confesses, that Jesus Christ the Crucified is the one Saviour, and the end of the law for righteousness to every one that believeth; that He alone is all power, all wisdom, for every Christian, He Himself the Alpha, the beginning and the end; and that every one who is longing and striving to be a just and virtuous man, must first of all and immediately put on Christ Himself and His Spirit; because He is Himself the Way, the Truth, and the Life.

After Him alone, first of all and with the whole heart, we should seek, begin to glorify Him and to carry Him in our souls, Who alone has redeemed us at that great price—His precious blood.

Our Lord gives to Christians the beginning of a life of

grace, as it is written, The just shall live by faith.

With Hus also Christ was the great center of his faith and of his life. The final act of the Council of Constance in his condemnation was to put on his head a cap painted all over with pictures of devils, and to say:

“Now we give over your soul to the devil.”

Hus, with his eyes raised toward heaven, calmly and joyfully said,

“But *I* commend into *Your* hands, Jesus Christ, my soul, by *You redeemed.*”

And at the stake, as the flames put out his life, the last words that came from his dying lips, were,

“Jesus, Son of the living God, have mercy upon *me.*”

In a word, the whole faith and teaching of all these saints of God who made the Reformation is summarily expressed in that Scripture:

Revelation 14

¹² Here are they that keep the Commandments of God, and the Faith of Jesus.

The Ten Commandments

And *than that* nothing could be truer to the truth of the Bible. For, clearly and beyond all other words of Scripture, the Ten Commandments are the Law and Commandments *of God* alone.

With the coming of the Ten Commandments into the world, no human hand or mind had anything at all to do but merely to receive them and place them in the Ark of His Testament as directed by Him.

First, the Ten Commandments *only* were spoken from heaven with the voice of God that shook the earth. *Exodus* 20:1-17; *Deuteronomy* 5:22; *Hebrews* 12:25-26. Then they were

written “with the finger of God” on two tables of stone. Then He said to Moses,

Exodus 24

¹² Come up to Me into the mount, and be there, and I will give you tables of stone, and a Law, and Commandments, which *I have written*.

Moses did so, and *there*:

Exodus 31

¹⁸ He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

Exodus 32

¹⁶ And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

When Moses came down from the mount with the two tables in his hands, because of the Egyptian idolatry of the people at the foot of the mount he cast down the tables and broke them. *Exodus* 32:19. Then the Lord said to Moses:

Exodus 33

¹ Hew two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables which you broke.

Moses did so, and went up again into the mount with the tables in his hand. And there *the second time*:

Deuteronomy 10

⁴ He wrote on the tables, according to the first writing, the Ten Commandments.

Thus the Ten Commandments are the Law and Commandments of God *in a sense* and *in a way* that is distinct from and above every other word *even of God* that ever came into the world.

They originated in God, they were brought into the world *only* by the *Voice*, *the writing*, and the *hand*, of God Himself. They are not the law or the commandments of Moses, nor of

the prophets, nor of Peter, nor of the apostles, nor of “the church.” They are distinctly and distinctively “the Commandments of God.”

The Purpose of the Law

Yet for all that, they were never put into the world, they never were intended, to be to men *the way to righteousness*. *But*, under the Holy Spirit, to give the knowledge of sin and awaken and point men *to Christ* who alone is the *Way to righteousness* and the *Way of righteousness*. Accordingly it is written:

Romans 5

²⁰ The Law entered that *the offense might abound...*

Romans 7

³¹ ...that sin, by the Commandment, might become *exceeding sinful*.

Romans 5

²⁰ ...But where sin abounded, *grace did much more abound:*

²¹ *That*, as sin has reigned unto death, *even so* might *grace reign*, through *righteousness*, unto eternal life, *by Jesus Christ our Lord*.

Again:

Romans 3

¹⁹ What things soever the law says, it says to them who are under the law, *that every mouth should be stopped*, and all the world *may become guilty* before God.

²⁰ Therefore, *by the deeds of the Law* shall no flesh be justified in His sight for *by the Law* is the *knowledge of sin*.

²¹ But now the righteousness of God *without the Law* is manifested...

²² Even the righteousness of God *which is by faith* of Jesus Christ, unto all and upon all them that *believe*: for there is no difference,

²³ For all have sinned and come short of the glory of God.

Again: The prophet Zechariah saw a flying roll representing the curse of sin. *Zechariah* 5:1-2. Then the angel said to

him,

Zechariah 5

³ This is the curse that goes forth over the face of the whole earth: for every one that steals [the second table of the Law] shall be cut off on this side according to it; and every one that swears [the first table] shall be cut off as on that side according to it.

⁴ I will bring it forth says the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that swears falsely by *My* name; and it shall remain in the midst of his house, and *shall consume it* with the timber thereof and the stones thereof.

That is to say, That holy Law is in the “house” of every soul. There also is the heavenly recorder noting the transgressions of the Law, that cause the curse. And that curse, because of transgressions, *unless it shall be removed*, will remain in that house until it shall consume the house with the timber and the very stones of the house.

The Law Leads to Christ

But, Oh! abounding grace.

Galatians 3

¹³ Christ has redeemed us from the curse of the Law, being made a curse for us. For it is written, Cursed is every one that hangs on a tree.

And *this* is in order “that the blessing of Abraham,” which is the righteousness of God by faith, “might come on the Gentiles through Jesus Christ.” And *this* is in order “that we might receive the promise of the Spirit through faith.” *Galatians* 3:14.

Therefore, the Law is, and always was, the means...

Galatians 3

²⁴ ...to bring us unto Christ that we might be justified by faith.

The sole purpose of the Gospel is to establish in every soul the righteousness of God: to fix there the character of God.

Romans 1:16-17. To do this, it must first save men from sin. And to do this there must first be given to men the knowledge of what sin is.

Romans 3

²⁰ ...by the Law is the knowledge of sin;

for

1 John 3

⁴ ...sin is the transgression of the Law.

Therefore the Law was given to give to men the knowledge of sin. And thus the sole object of the Law is the Gospel. The sole object of the Gospel is to secure to men the righteousness of God. And so the sole object of the Law is the righteousness of God *through the Gospel*.

The Law comes short of its object, without the Gospel. The Gospel cannot work effectually without the Law.

The Commandments of God, that compose the Law of God that brings men to Christ that they may be justified by the faith of Christ, originated in God and came to the world by the voice and hand of God alone.

The Faith of Jesus

So “the Faith of Jesus” which is the object of that law, is that faith which originated in Jesus, which was brought to the world by Jesus, which was manifested in Jesus in the world, and which was exercised by Jesus Himself in His own Person.

It is not the faith of Peter, nor of Paul, nor of John, nor of the apostles, nor of “the church.” It is distinctly and distinctively “the Faith of *Jesus*.” And note that it is “*the* Faith of Jesus”: *not our* faith *in* Jesus. Our faith *in* Jesus, is one phase of faith. *The* Faith of Jesus, is another and higher phase of the principle of faith.

Faith in every phase is the gift of God, with Jesus “the Author and Finisher” of it in its workings. So *our* faith *in* Jesus is

the gift of God: yet it is small, weak, wavering, and often failing.

But “*the Faith of Jesus*” is Faith perfected. It is Faith that *has fought* the battle of the world, the flesh, and the devil, and *has triumphed* at every point. *Hebrews* 4:15. It is separate and distinct from and above all other faith ever known by man.

And this perfected Faith, this triumphant Faith *of Jesus*, is the free gift of God to every soul; and is imparted by the Holy Spirit to every believer in Jesus, by him to be *kept*. *1 Corinthians* 12:9; *Galatians* 5:22.

And to the believer *in Jesus*, this perfected Faith *of Jesus* makes fully sure in all its fulness and certainty all the things of God to us exactly according to the mind and will of God.

The Faith *of Jesus* makes every promise of God *ours* in fullest assurance.

Galatians 3

²² But the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

1 Corinthians 1

²⁰ For all the promises of God *in Him* are yea, and in Him, Amen, to the glory of God by us.

The Faith *of Jesus* overwhelmingly and eternally justifies the believer *in Him*. For,

Galatians 2

¹⁶ ...we have believed *in Jesus Christ*, that we might be justified by the Faith *of Christ*.

The Faith *of Jesus* makes to be ours in absolute certainty, the righteousness of God:

Romans 3

²² Even the righteousness of God which is by Faith *of Jesus Christ*, unto all and upon all *that believe*.

The Faith *of Jesus* makes certain to the believer *in Jesus*, the

life of Jesus in the mortal, flesh. *Galatians 2:20; 2 Corinthians 4:10-11.*

The Faith *of* Jesus gives to the believer *in* Jesus:

Ephesians 3

¹² ...boldness and access *with confidence*...

Hebrews 10

¹⁹ ...boldness to enter into the holiest [the holiest of all experiences, the holiest of all places]...

Hebrews 9

³ ...the Holiest *of all*.

Righteousness Comes Through Faith

The keeping of the Commandments of God is the gift of God; and it is *ministered* to the believer by the Lord Jesus, through the Holy Spirit. *Galatians 2:17; 5:22-23.* Thus the *keeping* of the Law of God does not come by that law, but only by the Faith of Christ through the Holy Spirit.

Neither the *becoming* a Christian, nor the *remaining* a Christian, is by the Law; but solely by the grace of God through the faith of Christ.

1 Timothy 1

⁹ The law was not made for a righteous man; but for the lawless and disobedient...

¹⁰ ...and if there be any other thing that is contrary to sound doctrine.

The righteousness of the Law, the keeping of the Law, is wholly of grace through faith—the Faith of Jesus. Therefore:

Romans 10

⁴ Christ is the end of the law for righteousness to every one that believes.

Yet in all this, respect is had to the Law. It is the Law of God, spiritual, holy, just, and good. It is not set aside by faith, it is *satisfied*. It is not made void through faith, it is *established*.

Romans 3

²⁶ To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believes in Jesus.

³¹ Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 7

¹² Wherefore the law is holy, and the commandment holy, and just, and good.

Eternally “the Law is good.” Whether it shall be good for particular persons turns altogether on their using it lawfully.
1 Timothy 1:8.

The Unlawful Use of the Law

- Many will have righteousness to be *by the Law*. That is an unlawful use of the law.
- Many others will have righteousness to be by the Law and “*faith*.” That is an unlawful use of *the Law* and an unfaithful use of *faith*.
- Many others will have righteousness to be by faith *and the Law*. That is an unfaithful use of *faith* and an unlawful use of *the Law*.

The Lawful Use of the Law

- To have the Law give the knowledge of sin, and, make it appear so exceeding sinful that nothing but the sacrifice of Christ can ever satisfy, *that* is lawful use of the law.
- Then to depend solely upon Christ *to satisfy*—to “make His soul an offering” and the only offering “for sin,” *that* is lawful use of the Law.
- To find righteousness without the law, without the deeds of the Law, without works, *that* is lawful use of the Law.
- To find without the Law a righteousness that is of such quality that the Law will witness that it is righteousness indeed, *that* is lawful use of the Law.
- To receive the righteousness of God as a free gift by the

faith of Christ, *that* is lawful use of the Law; for to that the Law always freely and fully witnesses.

The Christian—the Reformation Christian—will have righteousness only *by faith*, without the Law, but “witnessed by the Law.” He thus finds the very righteousness of God, and establishes the Law in the keeping of the Commandments of God and the Faith of Jesus.

With that the Reformation began, and only with that will the Reformation end. *Revelation* 12:17; 14:12-14.

CHAPTER TWELVE

The Reformation Christian Brotherliness

Each one of the men by whom the Reformation came, had found, in a personal experience of the grace of God and the power of Christ, redemption from sin. This redemption was upon the divine principle that “there is no difference.”

Equality of Believers

Thus each one of them knew by the heart’s experience that “there is no respect of persons with God.” In this there consists essentially the equality of all believers. Thus the perfect equality of believers is essentially a principle of the Reformation.

Wycliffe denounced the distinctions that were made among Christians, such as “spirituals and seculars,” “secular and religious,” and all “the manifold gradations of rank among the clergy,” as “utterly foreign to Christianity.”

He declared that it is all an invention of “the fiend” by which there has arisen “sectarian animosities and the spirit of domination”:

All of this came of men’s forsaking the rule of the New Testament, according to which it were better that there should be but one order.

Matthias said:

To style Christians the world and seculars, is a calumnious misrepresentation [because by the New Testament] every Christian is an anointed man and a priest.

The hitherto separating wall between priests and laymen must be broken down. The distinction of an inferior and a higher position in Christian life must be done away with.

The universal priesthood must be revived, and the priestly character restored to the entire Christian life. Christianity must be made to appear as a principle of purification from all that is of the world.

The priest, singing, praying, and administering the sacraments, thereby serves our common Lord, Jesus Christ, and is therein useful to the church.

So the peasant, in ploughing and pasturing his cattle, as long as he stands fast in the common love, serves the Lord Jesus Christ and is necessary and useful to his family or to the Holy Church.

The same holds good of other laymen, such as tradesmen and artisans in civil society. As the manner of calling and the works of the priest are necessary, so too are the various callings and works of the peasant.

As the calling of the priesthood and its exercise comes to them from Jesus Christ, so the various callings and employments of the peasantry have come from God and Christ.

Indeed the calling of the peasant is more primitive and more indispensable than that of the priest, since the occupation and practice of husbandry and of the other trades existed earlier than that of the priest.

Countrymen and soldiers do not exist for the sake of priests, but priests for the sake of the peasantry and the soldiers.

At this the clergy cried out,

You put the laity on a level with the clergy. And in so doing you cause the dignity of the priesthood to suffer diminution.

Matthias replied:

The man who speaks thus, plainly evinces that he is a man actuated by a zeal without knowledge. For he censures as an impropriety what he would certainly wish to take place if he were animated by the good Spirit of God.

They who begin with despising the common manners of their fellow-Christians, who begin with extolling in particu-

lar their own societies and brotherhoods as compared with others, mar by this course the unity of the Christian Church and disturb Christian peace.

They begin by thinking highly of themselves, and would exalt themselves above the common mass of Christians, hold themselves to be the only spirituals and apostolicals, and call the great mass of other Christians “Babylon” and “the world.”

They pretend that they alone fulfill the counsels of Christ: that the people neither can attain nor ought to attain the same perfection.

And when a Christian, whatever he may be, man or woman, virgin or widow, living in the Christian community, consecrates his life to Christ with a view to live more perfectly in the simplicity of the Spirit, and for suitable reasons does not enter one of these monastic orders, he must at once suffer persecution from them and from his associates.

Such a one must be looked upon as a heretic, and be called by the vulgar a Beghard, a Beguine, a Turlepinus, or by some such reproachful epithet. He must be called up and put on trial to determine whether he is a heretic. Hence it comes about that among the common laity, no pious people are to be found.

Every Believer a Minister

All Christians being equally the sons of God, each one according to his ability was free to make known whatever truth of God he knew. And those who were called of God wholly to the preaching of the Gospel, freely did so.

Wycliffe had a school from which he sent forth everywhere through the land traveling preachers, because, as he said,

The Gospel relates how Jesus went about in the places of the country, both great and small, as in cities and castles or small towns; and this to teach us to profit generally unto men, and not forbear to teach to a people because they are few, and our name may not as a consequence be great.

These traveling preachers called themselves “poor priests”—the word poor used not as boasting of poverty, but

in the sense of “deficient in desirable or essential qualities.”

However they soon acquired from the people the name of “lollards,” because of their singing: from *lollen* or *lullen*, to sing with a low voice as in a lullaby lulling to sleep. They were also called “Bible men” because of their large use of the Bible. As these went forth to preach, Wycliffe said to them:

If begging friars stroll over the country preaching the legends of the saints and the History of the Trojan War, we must do for God’s glory what they do to fill their wallets: and form a vast itinerant evangelization to convert souls to Jesus Christ.³⁹

The highest service that men can arrive at on earth is to preach the Word of God.

Go and preach: it is the sublimest work. But imitate not the priests whom we see, after the sermon sitting in the alehouse, or at the gaming-table, or wasting their time in hunting. After your sermon is ended, do you visit the sick, the aged, the poor, the blind, the lame, and succor them according to your ability.

In Prague, Militz had the same kind of a school composed of from two hundred to three hundred young men. All of these resided under the same roof with himself, were trained under his influence, and by his society.

All here was to be free: to flow spontaneously from the one animating spirit by which all were governed. An internal tie was all that held them together: no outward discipline or rule, not vow, no uniformity of dress. They soon distinguished themselves by their serious, spiritual lives, and by their style of preaching.

Discredited by the Establishment

All of these preachers of the Gospel were discredited by the clergy as having “no right to preach,” because they were not “recognized” by “the church”; and as having “no authority

³⁹ D’Aubigne, *History of the Reformation*, Book XVII, chap. vii.

to preach,” because they were not “authorized” by “the church.”

Even Wycliffe, Militz, Conrad, and Hus, were all held as having “no authority to preach” when “the church” had dis-
countenanced or excommunicated them.

The Pope in a bull spoke of Militz as having,

...in the spirit of temerity and self-confidence, taken upon himself the calling to preach, which does not belong to him.

The theological faculty of the University of Prague said that such preachers “ought to be silenced.”

But none of these people cared anything at all for any or all of that. They would not be silenced by anything but death. And even dead they still spoke, and will forever speak.

Wycliffe said:

Those who forbear to preach the Word of God, to perform divine service or to assist at it, on account of any excommunication or interdict, incur thereby excommunication.

That is to say, “Excommunication and interdict” by “the church” is nothing and effects nothing. But he who yields to it and is ruled by it so as to stop preaching the Word of God or performing divine service, thus puts upon himself an excommunication that is something.

Militz was not at all disturbed by the Pope’s bull. He calmly said,

I trust in God and the power of the truth. These will triumph over every assault.

Called by God, not Men

Conrad said:

The divine call moved me to preach in Prague. He who is afraid to speak the truth is not a true preacher sent of God. Unmoved, therefore, will I praise the Word, O Lord, in thee,

and not be afraid. I long after the glory of our Saviour.

While I am willing to answer them who say that Christ has not sent me, I am greatly at a loss when I ask what the proof is of their own mission. For if we look at the heart and the conduct as the proof of those who are sent of God, it will be evident that by them the rules of Christ are not at all obeyed.

For Christ said to His preachers, when He sent them forth, Freely ye have received, freely give. But no sooner have they a congregation than they set up a money-table to make money out of their hearers.

Simony is heresy. And there is still worse heresy than that of those who declare the Holy Ghost to be a mere creature: namely, when by simony the Holy Ghost is employed as a means of getting money.⁴⁰

Hus said:

He who lives conformable to the law of Christ, and, animated by a disposition of sincere love, has singly in view the glory of God, and his own and his neighbor's salvation, and preaches not lies, not ribaldry, not fables, but the law of Christ...such a person never arrogates to himself the call to preach without authority. It is not to be doubted that the man in such case is sent of God.

The internal divine call which springs from the work of the Holy Spirit on the soul, is of more authority than any outward call proceeding from men. And a person may be constrained by this internal call from God to stand forth even

⁴⁰ The Reformation and Christian principle of the support of the exclusive preaching of the Gospel, as well as of all Christian giving, is voluntary and unsolicited giving.

Wycliffe: "Thou shalt help according to thy power, that he may have a reasonable sustenance when he doeth well his office."

Conrad insisted that "Christ never begged."

Hus: "Whatever they obtain for their support, should be regarded simply as a gift of free love from the spontaneous affection of those for whose spiritual benefit they labor:"

Scripture: "As a matter of bounty and not as of covetousness. Every man according as he purposes in his heart, so let him give: not grudgingly, or of necessity; for God loves a cheerful giver." *2 Corinthians* 9:5-7.

in opposition to the ordinances of man. Where the Spirit of God is, there is Liberty.

It is evident that every priest or deacon who confesses the truth and practices righteousness, has a virtual testimony in this very thing that he is sent of God. And he needs not prove this divine mission by miracles, nor by an express passage of Holy Writ relating personally to himself, as one sent of God to preach the Gospel.

It is a greater miracle to confess the truth and practice righteousness, than to perform marvelous works to the outward senses.

The priest or deacon who loves his enemies, despises riches, esteems as nothing the glory of this world, avoids entangling himself in worldly business, and patiently endures terrible threatenings, even persecutions, for the Gospel's sake—such a priest or deacon performs miracles, and has the witness in himself that he is a genuine disciple of Christ.

A good death is better than a bad life. One ought never to sin through fear of death. He who fears death, loses the joy of living. He who speaks the truth breaks his own neck.

Truth triumphs over all. He triumphs who dies for the truth; for no calamity can touch him, if no sin has dominion over him. Blessed are ye when men curse you, says the Truth.

This is the foundation on which I build. This is the food for my spirit: recruiting it with fresh vigor to contend against all adversaries of the truth.

Zwingli said:

All Christians are the brethren of Christ, and brethren of each other; and they have no fathers on the earth. Thus orders, sects, and parties fall.

Luther said:

All Christians belong to the spiritual estate; and the only difference between them is in the functions which they fulfill. We have all but one baptism, but one faith: and these constitute the spiritual man.

Hence it follows that laymen and priests, princes and bish-

ops: or, as we have said, ecclesiastics and laics: have nothing to distinguish them but their functions. They have all the same condition; but they have not all the same work to perform.

They call upon me for moderation: and they themselves, in the judgment which they pass upon me, trample it under foot! Truth will no more gain by my moderation than it will lose by my presumption. I desire to know what errors have been found in my theses.

Who knows not that a new idea is seldom advanced without an appearance of “arrogance,” and an accusation of disputatiousness? Were Humility herself to undertake something new, those of an opposite opinion would charge her with pride.

Why were Christ and all the martyrs put to death?—Because they were deemed proud despisers of the wisdom of the time; and advanced new truths without previously taking counsel of the organs of ancient opinion.

Let not the wise of the present day, then, expect of me humility, or rather hypocrisy, enough to ask their opinion before publishing what duty calls me to say.

What I do, will be done not by the prudence of men; but by the counsel of God. If the work is of God, who can arrest it? If it is not of God, who can advance it? Not my will, nor theirs, nor ours, but Thy will be done, O holy Father, who art in heaven.

For that plain and simple loyalty to God and His word, and to God in His Word, each one of these men without exception was denounced and pursued by “the church” as:

“dangerous,”

“hostile to the church,”

“overthrowing all ecclesiastical order,”

“showing contempt of church jurisdiction,”

“subverting civil order,”

“inviting the people to rebellion against the church,”

“countenancing revolution,”

“in rebellion,”
“insurrectionist,”
“revolutionist,”
“destructionist.”

All of that came to such men as those, from Popes! from Popes in the time of the double and triple-headed papacy!! and from the Council of Constance!!!

Yet all that these men preached, all that they stood for, is but the simple Christianity of the plain word of Scripture: not alone of the New Testament, but of the whole Bible: in the original creation, no less than in the new creation which is redemption.

Malachi 2

¹⁰ Have we not all one Father? has not one God created us?

Job 31

¹³ If I did despise the cause of my manservant or of my maid-servant, when they contended with me,

¹⁴ What then shall I do when God rises up? and when He visits, what shall I answer Him?

¹⁵ Did not He that made me make him? and did not one fashion us in the womb?

Romans 3

²¹ Now the righteousness of God...is manifested...

²² Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference.

Romans 2

¹¹ For there is no respect of persons with God.

Hebrews 2

¹¹ He which sanctifies and they who are sanctified are all of one. For which cause He is not ashamed to call them brethren.

No Place for Domination

Matthew 23

⁸ Be not called Rabbi; for One is your Master, even Christ,

and all you are brethren.

¹⁰ Neither be called masters; for one is your Master, even Christ.

Therefore,

James 3

¹ My brethren, be not many masters, knowing that we shall receive the greater condemnation.

Many masters means greater condemnation. Any masters at all, means condemnation.

There is no exercise of authority, there is no place for domination, among Christians: neither by Christians upon other Christians, nor by Christians upon people who are not Christians. For it is written:

Matthew 20

²⁵ 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.

Note that it is “the princes of the Gentiles” that exercise dominion and authority over people; and it is “them”—the Gentiles—over whom this dominion and authority are exercised.

And even though dominion and authority be exercised by men in “the church,” they are still “princes of the Gentiles” who do it. Christians do not do it, for, “It shall not be so among you.”

And even though they be members of “the church,” over and upon whom this dominion and authority are exercised, and who allow it to be exercised over and upon “them,” they are Gentiles all the same. Christians do not allow it to be done: for, “It shall not be so among you.”

It is none but princes of the Gentiles who do it; it is none but Gentiles over and upon whom they do it; and it is none but Gentiles who allow it to be done over and upon them, in

the Church.

It cannot be done over or upon Christians: they will not allow it: for these have the word of their “Leader and Commander,” “It shall not be so among you.”

No man can be loyal to Christ, nor true to His word, who allows any man in “the church” or in the field of religion and faith to exercise any dominion or authority over or upon him. For Christ has commanded, “it shall not be so among you.”

Whosoever among Christians exercises such dominion or authority puts himself in the place of Christ. And whosoever allows it to be done to him, allows man to be to him in the place of Christ.

1 Corinthians 7

²³ You are bought with a price; be not the servants of men.

Wherever such thing appears, he by whom it appears is a prince of the Gentiles; and a prince of the Gentiles in the place of Christ. Whoever submits to it is a Gentile, and submits to a prince of the Gentiles in the place of Christ.

That is the whole story of the papacy. And whenever that thing is manifest in any church, it is just so much of the papacy there.

Ecclesiastical Power by the Word

It is a fundamental principle of the Reformation that

*The ecclesiastical power is exercised
only by the ministry of the Word.*

Any ecclesiastical power ever, anywhere, that is exercised in any other wise than “only by the ministry of the Word” is not Christian, is not Reformation, but is papal.

Self-Government

Amongst Christians the only government in which man

has any governing to do is self-government. Each one governs himself only, in the realm of his own spirit.

Proverbs 16

³² He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city.

Each one governing himself in God through Christ by the Holy Spirit according to the will of God, there is no room for any other government.

Acts 24

²⁵ And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled...

And for any who profess the name of Christian but are not Christians and so cannot govern themselves in righteousness, but must be governed from without, there is an established and divinely recognized “power” for the governing of all such—the “power” of “Caesar.”

And in the Scriptures there is nowhere recognized any third power beyond God and Caesar, but that is neither God nor Caesar, to come in and gather people together who cannot govern themselves and so must needs be “governed” by this interloper that is neither God nor Caesar but tries to be both God and Caesar and so can play the devil only.

All duty that is ever to be rendered by men pertains either to God or to Caesar, and is to be rendered respectively to these accordingly: just these two. There is no other.

Matthew 22

²¹ ...Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

Ministering What We Have Received

Beyond this governing of himself by each individual, the only activity of Christians is in worshiping God and serving God and men. Serving God is manifested in ministering to men that which we have received of God: first, His grace; and

secondly, all His other gifts of every kind. And this great office is to all alike. As it is written:

1 Peter 4

¹⁰ As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Every soul who has received, and knows in his own heart and life, reconciliation to God, in that has received the ministry of that reconciliation. To him, for this ministry, God has committed the Word of reconciliation. And he in this ministry is in Christ's stead in the world, praying men to be reconciled to God.

2 Corinthians 5

¹⁸ And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation;

¹⁹ To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

²⁰ Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God.

Not every one is called to devote all his time and effort to this. But except in the devotion of all his time and effort to it, the one who is called is in nowise different from the Christian who is not so called.

The difference between them is not in a difference of ministry. It is only in the difference in the time and effort that can be occupied in the ministry, each in his place.

Dignity in Manual Labor

From the time when He was twelve years of age in the world, the Lord Jesus spent six times as long in the work of a carpenter as He spent in His preaching ministry. And He was just as much the Saviour of the world when He was sawing

boards and making benches as He was when He was preaching the Sermon on the Mount.

And forever there is just as much Christian dignity—true dignity—in the carpenter’s shop or any other honest occupation as there is in the preacher’s study or in the pulpit.

Titus 3 [AMPC]

¹⁴ And let our own people really learn to apply themselves to good deeds (to honest labor and honorable employment), so that they may be able to meet necessary demands whenever the occasion may require and not be living idle and uncultivated and unfruitful lives.

For every soul, in every honest occupation, and from birth to death onward to the right hand of the throne of Christ and of God, every step of the way is consecrated by the life of the blessed Christ in the flesh.

Romans 3

²² ...there is no difference.

Romans 2

¹¹ There is no respect of persons with God.

All Kings and Priests

Among Christians in truth there simply cannot be any distinctions. There never can be any such thing as either “clergy” or “laity”: that is, neither aristocracy nor commonalty: but simply Christians—“a royal priesthood,” “kings and priests” all.

1 Peter 2

⁹ But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light:

Revelation 1

⁶ And has made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

Revelation 5

¹⁰ And has made us unto our God kings and priests: and we shall reign on the earth.

Thus it was in the beginning. All were ministers of the Word of God's grace in reconciliation to Him, and in service to men. For, from Jerusalem they were "all scattered abroad" except the apostles, and these all "went everywhere preaching the Word." *Acts* 8:1, 4-8.

Here, then, were the whole body of believers, all brethren; all workers together with God; all fellow-workers in and unto the kingdom of the one God; all having but the one Lord and Master; all moved by the will of their one Head; all actuated and guided by the one Spirit; and all thus busy as bees, each and together, honoring God and blessing men.

Self-Exaltation Arises

But this was too much to be endured by Satan. It meant too much against his kingdom and dominion over men. He would move everything outside of heaven to throw into this heavenly family on earth the spirit of discord and confusion. The mystery of iniquity began to work.

Through the spirit of Pharisaism in those who had not drunk deep into the Spirit of God as had those at the first, traditionalism and the Mosaic order were continued. This gave opportunity to make distinctions among Christians. *Acts* 11:2-3; 15:1,5; *Galatians* 2:11-13; *Acts* 21:20-25.

Among the elders, who were all equally bishops, one arrogated to himself the title of bishop. This made the three orders—bishops, presbyters or elders, and deacons: with the bishop corresponding to the high-priest, the presbyters corresponding to the priests, and the deacons corresponding to the Levites, of the Mosaic order.

Then these all were distinguished as "the clergy," while the people in general, of the churches, were but "the laity."

The word “clergy” comes from the word *kleros* in Greek. It signifies literally “a lot”: and so, of a person, an official chosen by lot. The word *kleros* also signifies “a mischievous insect in bee-hives”—*Clerus apiarius*.

The word “laity,” “laic,” “lay,” comes from *laikos* and this from *laos* in Greek. It signifies “the people at large”: not the people as composing a State or a political body, but merely as “a mass of men”—and these the “unlearned.”

With this aristocratic spirit of the distinction of “the clergy,” in the nature of the case there entered also the spirit of rivalry for the “dignity” and “offices” that pertained to “the clergy”; and of self-exaltation, arbitrary “authority” and domination by the “higher clergy” over the “lesser,” and by all “the clergy” over the “laity.”

The actual working out of this spirit was first manifested in the church at Ephesus. To the elders of that church, in his last talk with them, Paul said,

Acts 20

³⁰ Of your own selves shall men arise speaking perverse things to draw away disciples after them.

About thirty years later it had developed to the point where Diotrephes would assume the place of Christ: by asserting “the pre-eminence,” by rejecting Christ’s apostle, by refusing Christ’s word by His apostle, and by “casting out of the church” all who would not yield to his dictation and domination.

3 John

⁹ I wrote unto the church: but Diotrephes, who loves to have the preeminence among them, receives us not.

¹⁰ Wherefore, if I come, I will remember his deeds which he does, prating against us with malicious words: and not content therewith, neither does he himself receive the brethren, and forbids them that would, and casts them out of the church.

Then about six years later than that, the Lord Jesus, in His closing words to all, exposed and denounced all this as the hateful thing that it is. In the first of His seven letters to “the churches”—the one to “the church of Ephesus”—He mentions this evil thing.

The Doctrine of the Nicolaitans

That church had “left her first love,” the “falling away” had begun; but this one thing she yet had for which He heartily commended her:

Revelation 2

⁶ This you have, that you hate the deeds of the Nicolaitans, which I also hate.

The word “Nicolaitans” comes from the two words *nikao* and *laos*: *nikao* means “to conquer,” to get “the upper hand,” to have “the ascendancy, in all relations”; and *laos*—“the people at large” as distinguished from “the clergy.”

The word then signifies that conquering or conquest of “the people” of the churches by that mischievous insect of the *kleros* or “clergy” in the Christian beehive: that persistent spirit of the principdom of the Gentiles that must exercise among Christians dominion and authority.

In the Ephesus period of the churches where this thing was first manifested it was hated. But when we come only to the third period, that of Pergamos, it was actually held.

Revelation 2

¹⁵ So have you also them that hold the doctrine of the Nicolaitanes, which thing I hate.

Antipas the Martyr

The Pergamos period of the churches centered “where Satan’s seat is,” “where Satan dwells,” and where “Antipas” was Christ’s “faithful martyr.” *Revelation 2:13*.

The word “Antipas,” like the word “Nicolaitanes,” is a sym-

bolical word. It comes from the two words *anti* and *pas*: *anti* signifying “against” or “opposed to,” and *pas* the plural of “pa,” which is the abbreviation of pa-pa, from which come the words “pa-pa-cy” and “pope.”

The Pergamos period of the churches, then, was the time of the rise and formation of the system of the pa-pa-cy. Those who opposed it are symbolized in the word “Antipas.” And to oppose it meant martyrdom then, as it did also in the Reformation, and as it always does.

These two statements made by the Lord Jesus show the growth of the clerical spirit and power in its conquest of the people. In the first period, it was hated in the churches. But in only the third period that pernicious “doctrine” was held.

Yet in the first period, in the third period, and in all periods, the divine Christ calls it forever in His holy word, “which thing I hate.” And let all people forever say, Amen.

Free and Loving Service

Serving God in ministering all His other gifts that we have received, in addition to and along with the ministry of the Word of reconciliation, makes the Christian the free and loving servant of all: as it is written,

Galatians 5

¹³ Brethren, you have been called unto liberty; only use not liberty as an occasion to the flesh, but by love serve one another.

Christian liberty is loving service. And loving service is Christian liberty. Therefore, Jesus said:

Matthew 20

²⁶ Whoever will be great among you, let him be your minister.

²⁷ And whoever will be chief among you, let him be you servant.

Mark 10

⁴³ ...servant of all...

⁴⁴ ...at everybody's call.

He who can best serve the most people is the greatest. And in the nature of things, just by virtue of that grace, he is chief. The reason that Jesus is the supremely greatest of all is that He was and ever is able to do most for most people. And whoever is nearest like Him, most nearly does most for most people.

The grace willingly to serve most people, the grace to be most cheerfully at everybody's call, is the badge of greatness, the certificate of chieftaincy. And this is the primary and highest qualification for the "office" of elder or deacon.

An official "elder," one who had obtained the "dignity" by ecclesiastical politics, when brought into the presence of this truth of Christian service at everybody's call being the chief qualification for the responsibility of elder or deacon, exclaimed:

"Why, if that were so, nobody would ever want the office!"

It is true. It is not a dignity to excite human ambition or political rivalry. It is not an office to be gained by political method.

It is the opportunity for greater service to more people; and is the result of the grace of God already upon the Christian, qualifying him for the place of larger opportunity for the enjoyment of the Christian liberty of loving service.

It is found only in the fellowship of Christ. For, when He had said,

"Whosoever will be chief among you let him be servant of all,...at everybody's call."

He continued:

Matthew 20

²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many;

Luke 22

²⁷ I am among you as he that serves.

The Church is not in the world to reign, but to be subject: not to reign over anybody in anything, but to be

Ephesians 5

²⁴ ...subject unto Christ in everything.

Not to Rule, But to Serve

The Church is not in the world to rule, but only to minister. The Church is not here to command anybody, but only to obey her Lord and to serve everybody.

And this Christian liberty of the ministry of salvation and of loving service to men, is the Reformation principle as to the place and work of the Church as in the world.

[Wycliffe] took special pains to get the hearts of Christians interested in works of charity, and to look after such as were neglected as to their spiritual wants and provide for the welfare of their souls.⁴¹

He said:

Men who love not the souls, have little love for the bodies, of their neighbors. Hence the work of Christian instruction is the best service that man may do for his brother.⁴²

And with this ministry to the souls of men, Christians are told to

...visit those who are sick, or who are in trouble, especially those whom God hath made needy by age or by other sickness, as the feeble, the blind, and the lame, who are in poverty. These thou shalt relieve with thy goods, after thy power, and after their need; for thus biddeth the Gospel.⁴³

The service of Militz to the poor and the afflicted, in their temporal needs as well as spiritual, was boundless.

⁴¹ Neander, *General History of the Christian Religion and Church*, vol. 5.

⁴² Ibid.

⁴³ Ibid.

Hus said:

In the last times the Church is to go about only in the form of a servant. She is to be tried by patience.

The Church of Christ must appear in greater lowliness, and the righteous venerate her on account of the hope of heavenly good: not on account of visible signs.

This servant-form of the true Church, in which the invisible godlike is all that attracts, as contrasted with the abundance of lying wonders in the worldly church of Antichrist, appearing in glory, serves as a means of separating the elect from the reprobate.

Not in vain was Christianity in its heavenly integrity put into the world. Not in vain was it revived in the Reformation. It was hidden by the first falling away in a false Catholicism. It has been hidden by the second falling away in a false Protestantism.

Revival of Godliness

But the divine and heavenly life is in it, and again revived in its native integrity and rid forever of the mischievous insect of the spiritual *clerus apiarius*, the original, revived, and ultimate Christianity will shine forth in her native glory and beauty, and will go on gloriously unto the perfect finishing of the mystery of God in the day and fact of the glorious Presentation.

Isaiah 60

¹ Arise, shine; for your light is come, and the glory of the Lord is risen upon you.

² For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon you, and his glory shall be seen upon you.

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

- All Christians again one;

- The whole body of believers again all brethren;
- All working together with the one God;
- All fellow-workers in and unto the one kingdom of God;
- All having but the one Lord and Master;
- All moved by the will of their one Head;
- All receiving the word from the “one Shepherd”;
- All actuated and guided by the one Spirit;
- All again will be busy as bees, each and together honoring God and blessing men in the joyous fulfillment of the whole law in the one word;

Galatians 5

¹³ For, brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

¹⁴ For all the law is fulfilled in one word, even in this; You shall love your neighbor as yourself.

Romans 9

²⁸ [And God] will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth.

Please read *Judges 9:7-20*.

CHAPTER THIRTEEN

The Reformation Religious Liberty

The Reformation proclaimed religious liberty. The Reformers cared more for religious liberty than they cared for life. To them religious liberty was the only life.

Defining Religious Liberty

All the religious liberty known today either by individuals, or by States, or yet by the churches, is due to the Reformation. Yet the real *Reformation* religious liberty is little understood.

Most of the denominations think that religious liberty is freedom of *their* religion or faith from prohibition or interference *by the State*.

Some denominations extend the thought to the point of insisting that religious liberty is the freedom of every individual from any interference or notice in things religious *by the State*.

But not one of the denominations thinks, or will allow, that religious liberty is the perfect freedom of the individual believer from prohibition, or interference, or *jurisdiction*, in the matter of religion or faith, *by the church*.

More Religious Liberty in the State

And so the denominations all exercise *as churches* the very power and jurisdiction that they deny to the State. They *deny* to the individual as a member of *the church* the very Religions Liberty which they *advocate* for him as a member of *the State*.

Thus they present the interesting situation that the Christian has more religious liberty as a member of *the State* than he can have as a member of *the church*.

For the individual as only a member of *the State* they demand as a *natural right*, a religious liberty that they will not allow to him as a member of *the church* under the grace of God! And *in this*, by their own practice and even by their own arguments, the implication is that *the State* must be more Christian than should be *the church*! *That is*, that kingdoms of *this world* must be more liberal, must recognize a larger and truer freedom—*must be more Christian*—than the *kingdom of God*.

Does anybody but a confirmed denominationalist—a papist—need to be told that Reformation and Christian religious liberty is no such thing as that? that no Reformer was ever so blind and confused as that, in his thinking?

The Holy Empire Church

The Reformation had nothing to do with any such situation as now exists in the separation of Church and State, or of religion and the State. No such distinction was then existent even in idea. the Reformation had to create it.

When the Reformation was begun in the fourteenth century, and when it was revived in the sixteenth century, there was no such thing as the State proper, as now is so well understood by all. *Then all was the church only*. Principalities, kingdoms, the empire, were *all* only the “secular *arm*” of the one all-pervading church.

Princes, kings, and the emperor, with all their power, were the secular or lay “estate,” while the clergy and monks were the spiritual or clerical “estate,”—the *two estates* of the *one* realm of the *one church*: just as today the “clergy” and the “laity” are the two estates of the one and same *denomination*.

Recall the words of Bryce:

The Holy Roman Church and the Holy Roman Empire are one and the same thing, seen from different sides.

The Holy Empire is but another name for the Visible Church.

Secular and Spiritual Estate of the Church

The relation of the soul and body of the one man, is the favorite illustration used by the papacy to convey her idea of the relation of the secular and spiritual estate of the one church.

It is under the emblem of soul and body that the relation of the papal and imperial power is presented to us throughout the Middle Ages.

The Pope as God's vicar in matters spiritual, is to lead men to eternal life; the Emperor, as vicar in matters temporal, must so control them in their dealings with one another that they may be able to pursue undisturbed the spiritual life, and thereby attain the supreme and common end of everlasting happiness.

In the view of this object his chief duty is to maintain peace in the world, while towards the church his position is that of Advocate or Patron: a title borrowed from the practice adopted by churches and monasteries of choosing some powerful baron to protect their lands and lead their tenants to war.

The functions of Advocacy are two-fold: at home to make the Christian people obedient to the priesthood, and to execute priestly decrees upon heretics and sinners; abroad to propagate the faith among the heathen, not sparing to use carnal weapons.

Thus does the Emperor answer in every point to his anti-type the Pope: his power being yet of a lower rank, created on the analogy of the papal as the papal had been modeled after the Elder Empire.

The parallel holds good even in its details. For just as we have seen the churchman assuming the crown and robes of the secular prince, so now did he array the Emperor in his own ecclesiastical vestments, the stole and the dalmatic; gave him a clerical as well as a sacred character; removed his office from all narrowing associations of birth or country; inaugu-

rated him by rites every one of which was meant to symbolize and enjoin duties in their essence religious.

Thus the Holy Roman Church and the Holy Roman Empire are one and the same thing, seen from different sides; and Catholicism, the principle of the universal Christian society, is also Romanism: that is, rests upon Rome as the origin and type of its universality; manifesting itself in a mystic dualism which corresponds to the two natures of its Founder.

As divine and eternal, its head is the Pope, to whom souls have been entrusted; as human and temporal, the Emperor, commissioned to rule men's bodies and acts.

In nature and compass the government of these two potentates is the same, differing only in the sphere of its working. And it matters little whether we call the Pope a spiritual Emperor, or the Emperor a secular Pope.

As God in the midst of the celestial hierarchy, rules blessed spirits in Paradise, so the Pope, His vicar, raised above priests, bishops, metropolitans, reigns over the souls of mortal men below.

But as God is Lord of earth as well as of heaven, so must He be represented by a second earthly viceroy, the Emperor, whose authority shall be of and for this present life.

Both alike claimed obedience on the ground that Truth is One, and that where there is One faith there must be One government.

In the ceremony of the coronation of the Emperor in Rome,

...the rites prescribed are rites of consecration to a religious office.

The Emperor, besides the sword, globe, and sceptre of temporal power, receives a ring as the symbol of his faith, is ordained a sub-deacon, assists the Pope in celebrating mass, partakes as a clerical person of the communion in both kinds, is admitted a canon of St. Peter and St. John Lateran.

The Emperor swears to cherish and defend the Holy Roman Church and her bishop.

The Pope prays after the reading of the Gospel,

“Deus qui ad praedicandum aeterni regni evangelium Im-

perium Romanum praeparasti, praetendi famulo tuo Imperatori nostro arma coelestia”—God, who hast prepared the Roman Empire for the preaching of the gospel of the eternal kingdom, throw around thy servant, our Emperor, the armies of Heaven.

When the Reformation began, that *practice* had been held before the eyes of all Europe for more than five hundred years; and that *theory* had been diligently inculcated upon the minds of all in Europe, generation after generation, for more than a thousand years.

The Church Ruled All

When these facts are considered, some idea may be obtained as to how utterly foreign to the world in that age was any conception of the State as now known. It can be seen how completely *everything* was only the church.

And in it all stands the evidence complete that the contention of the Reformers was against the church only, and the prerogative, jurisdiction, power, authority, in matters of religion, faith, and conscience which they denied was *that of the church*.

This for the simple reason that as things then stood, *nothing but the church* was interfering with the rights of men in these things; and there was nothing there but *the church* to do it.

Separation of Church and State

However, the Reformers clearly saw the distinction *and* the separation that should be made between the ecclesiastical and the civil power, and between religion and the State. They clearly made and proclaimed this distinction and separation, and steadily maintained it as one of the essential principles of the Reformation.

And this is how it is that “the people of the United States,” making this the fundamental principle of their government,

were truest of all people to the Reformation and to Christianity, *and so* “changed the face of the world.”

The Sole Point of Issue

But this blessed *result* of the Reformation never can be made the *ground* of the Reformation.

Ecclesiastics can not be allowed to shift *to the State* as the point of issue, the Reformers’ denial of the exercise of authority in the things of religion, faith, and conscience, which pertained solely *to the church* because there was nothing else than the church involved in the issue.

And that which was the sole point of issue *then*, is the primary and only true point of issue *forever* in the Reformation. *That point of issue* is that the Reformation principle, the Reformation itself, denies all exercise of authority by the church—any church—in the things of religion, faith, and conscience.

John Hus wrote a book on “the Church” embodying the splendid and Christian principles of the Bohemian Reformers as presented in [Chapter 5 of this book](#). Yet it was charged that:

He preached disrespect to the church and disregard to her power of punishing.

And in the Council of Constance, against that book on “the Church” it was charged that:

Through an endless multitude of arguments it attacked the papal *authority* and the plenitude of the papal *power*, as much as the Koran did the Catholic Faith.

The Word Above the Church

What the Reformers did was to set the Word of God above the church, and require that *in everything* the church should be subject to that Word and follow it implicitly. *Ephesians* 5:24.

Then they maintained the right of the private judgment of each individual, in the reading and following of that Word under the guidance of the Holy Spirit.

They therefore required that whenever and in all things whatsoever the church would correct them, she must do it by the plain Word of God and nothing else.

The Church Off the Throne

This at once stripped the church *as of herself* of all authority. It took her off the throne and set her in her native Christian place as subject to everybody's call in loving service and kindly helpfulness.

It was directly charged against Hus that he and his "party"...

...admitted no other authority than the sacred Scriptures, *explained in their own sense* and in contrariety with the doctrine of the church and of entire Christendom.

On the other hand it was held that those who stood for the church...

...were alone in possession of the truth, inasmuch as they agreed with the doctrine of the Roman church and of entire Christendom.

Unconditional Submission

Therefore there was required of Hus "unconditional submission to the Roman Church." This was carried to the point where, during the Council of Constance, it was actually said to Hus by a "doctor" of the Roman church:

If the Council declared that thou hadst but one eye, when thou hast two eyes, thou wouldst still be bound to submit to their decision.

Oct. 31, 1517, Luther nailed up his theses. In August, 1518, the Pope commissioned his legate to examine into this affair

in Germany. The legate called Luther to appear before him at Augsburg. October 7 Luther arrived there.

But the only terms offered or allowed were, “Submit unreservedly to the church,” “Retract.” The legate’s chief agent confidently assured Luther of the easy settlement of “the whole matter,” saying:

The whole matter may be summed up in six letters: *Re-vo-ca* [Retract].

And when Luther stood before the legate himself the ultimatum laid down at the very first was the following:

First, You must *retract* your errors, propositions and discourses.

Secondly, You must *promise* to abstain in future from circulating your opinions.

Thirdly, you must *engage to avoid everything* that might grieve or *upset the church*.

Luther replied:

I *protest* solemnly against the course which is sought to be given to this affair, and *against the strange pretension* of constraining me to retract *without having refuted me*.

Submission Only to the Word

And in the Diet of Worms the word still was only:

“Will you, or will you not, *retract*?”

Luther’s answer—the Reformation answer—*was not* that he could not submit to the Emperor or the State because *the State* had no authority in religion; but that answer then and forever is:

I can not submit my faith either *to the Pope* or *to Councils* [the church].

If I am not *disproved* by the *very passages* which I have quoted, and so bound in conscience to *submit to the Word of God*, I neither can nor will *retract anything*.

That is the Reformation. That is the Reformation *religious liberty*. It is subjection, it is *submission*, to the *authority* of the Word of God *only*. And this *without any* obtrusion, insinuation, administration, or dictation, of Pope or Councils: that is, of the church—*any church*.

Thus, for any one now to protest against *the State* having any jurisdiction in matters of religion and faith, while allowing and practicing the same thing in *the church*, is utterly wide of the mark and shows complete ignorance of what it is to be Protestant, and of what the Reformation ever meant.

And so says the Scripture in behalf of *the Church*:

2 Corinthians 1

²⁴ *Not for that we have dominion over your faith, but are helpers of your joy: for by faith you stand.*

Apostolic Religious Liberty

Not only is this *stated* in the Scripture, but in addition the full story of its actual working out is set down there for the instruction of all people forever.

The disciples and apostles in Jerusalem were all members of the church that had come down in direct descent from “the church in the wilderness.” From the Lord they had learned truth which the officialdom of the church did not know.

Knowing this truth and the joy and power of it, these private members of the church spoke the truth which they knew. Two of them were arrested by the church-officials, and they were brought before the church-council. There they were questioned as to the power or authority by which men like them had done what they had. *Acts 4:1-7*.

Acts 4

⁸ Then Peter, filled with the Holy Ghost, said unto them, Leaders of the people and Councilors,

¹⁰ Let me tell you all and all the people of Israel, that it is by the authority of Jesus Christ of Nazareth whom you cruci-

fied and whom God raised from the dead.

The Council “commanded them not to speak at all nor teach in the name of Jesus.” *Acts* 4:18. To this Peter, still filled with the Holy Ghost, replied:

¹⁹ Whether it be right in the sight of God to hearken unto *you* more than unto *God*, judge *you*.

²⁰ For we cannot but speak the things which we have seen and heard.

The Council repeated the command with threats, and let them go. They went to the company of the rest of the disciples, and told all that the Council had said to them.

God Against the Church Council

Not one of the whole company was willing for a moment to obey; nor to pause or parley as if there was a question involved. With them there was no *question* in the matter. They simply all “with one accord” “lifted up their voice to God” and said, “Lord, *you* are God”—this church-council is not God.

Acts 4

²⁴ Lord, You are God, which has made heaven, and earth, and the sea, and all that in them is:

²⁹ And now Lord, behold their threatenings; and grant unto your servants that with all boldness they may speak your Word.

“Lord, *you* are God. This church-council is not God. And since they have put themselves in Your place, we trust *You* to attend to *them* while we go straight on speaking Your truth.”

And the place where they were “was shaken,” and...

Acts 4

³¹ ...they were all filled with the Holy Ghost and they spoke the Word of God with boldness.

Next, they were *all* arrested and were put in prison to be kept over night and to be brought next day again before the Council to answer for their disregard of the authority of the

church. But, behold,

Acts 5

¹⁹ The angel of the Lord came by night and opened the prison doors and brought them forth and said:

²⁰ Go, stand and speak in the temple to the people all the words of this life.

²¹ And they entered into the temple early in the morning, and taught.

God Rather than Men

Yet they were again arrested and brought before the Council of “all the senate of the children of Israel.” All the officialdom of the church was there. The high priest demanded of them,

Acts 5

²⁸ Did not we straitly command you that you should not teach in this name? and behold, you have filled Jerusalem with your doctrine!

The disciples calmly replied,

²⁹ ...We ought to obey *God* rather than *men*.

The Council caused them to be beaten with the “forty stripes save one,” commanded that they should not “speak in the name of Jesus,” and let them go. *Acts 5:40, 2 Corinthians 11:24.*

Acts 5

⁴² And in the temple and in every house they ceased not to teach and to preach Jesus Christ.

That story was written and set at the very threshold of the entrance of Christianity into the world, to teach to all churches and church-councils forever that no church has any right or authority to decide what any member of the church shall or shall not teach or preach.

And when any church or church-council even of “all the senate” of the church assumes any such authority, it usurps

the prerogative of God and puts itself in His place. And men, even churchmen, in the place of God never act like God.

Christian Religious Liberty

The very existence of Christianity as a living religion in the world, turns upon the utter and careless disregard of the commands and “authority” of the official church-council of the day, by the original Christians: with God by miracles and angelic ministration and gifts of the Holy Ghost endorsing and encouraging the “recusancy.”

God had done the same thing in sustaining the three young men in their refusal to recognize any authority in religion, of the autocracy of King Nebuchadnezzar; and in sustaining Daniel in his refusal to recognize any authority in the realm of religion, of the government of the supremacy of *the law* of Medo-Persia.

And in this double lesson at the very beginning of Christianity there is made plain to all people forever that no command or prohibition of church or church-council touching religion or faith, is of any more weight or authority than the command of Nebuchadnezzar or the law of the Medes and Persians. God put them all on the same level, and set them all aside as the proud and empty and vain things which they all alike are.

Bands and Fetters

Yet this essential truth of the Reformation and of Christianity, plain as it is from both, will be resented by the denominations today exactly as it was by the Jewish church at the beginning of Christianity, and as it was by the Roman church at the time of the Reformation and as it is always.

These today will cry out as did Rome, “That would destroy all ecclesiastical order and organization!” and all the rest of [the accusations in the previous chapter](#).

Thank the Lord it does destroy all of *that kind* of “ecclesiastical order and organization”—the human, the sinful, the papal, the antichristian. And it ought to be destroyed; for in truth it is nothing but *disorder* and *disorganization*, as to all that is the truly spiritual and divine.

That kind of “ecclesiastical order and organization”—only an outward, formal, and human, “unity” without the inward piety and purity of the divine life—is a curse to the world, and not a blessing. It has always proved itself so.

It is said that without that kind of “ecclesiastical order and organization,” the churches, Christians, and even Christianity, itself, as to effectiveness in the world, would be only “a rope of sand.”

The answer is that *without Christ* and the Holy Spirit dwelling supremely in the hearts of the church *members* and inhabiting the churches, they *ought to be* only a rope of sand.

God forbid that through denomination, federation, and confederation, they become a rope of Manila hemp or American steel, to bind and fetter liberty of thought and conscience after the same old example of ecclesiastical “order and organization” from which the Reformation freed us.

Religious Liberty Itself

But in the Reformation order—the Christian and divine order—wherein the Holy Spirit and the living Christ and the loving Father dwell in the heart and rule the life of each individual believer and inhabit the churches of *these individuals*, by the divine fervor the separate particles of clean and sparkling sand are molten into a sea of glass mingled with fire upon which stand the ransomed of the Lord having the harps of God, singing the song of eternal redemption.

Beyond all question this religious liberty that is freedom from the exercise of any authority by *the church* in religion or faith, is the religious liberty of the Reformation. Equally be-

yond question, it is the religious liberty of original Christianity. It is also beyond question that it is the religious liberty that is in the very two words that express it:

Religion is “the duty which we owe to our Creator, and the manner of discharging it.”

Liberty is “the state of being exempt from the domination of others, or from restricting circumstances: the power in any rational agent to make his choices and decide his conduct for himself, spontaneously and voluntarily, in accordance with reasons or motives.”

Religious liberty, therefore, is man’s being exempt from the domination of others, and from restricting circumstances: man’s freedom to make his choices and decide his conduct for himself, spontaneously and voluntarily, in accordance with reasons or motives: in the duty which he owes to the Creator, and in the manner of discharging that duty.

The Reformation and Christian principle of the total separation of religion and the State, established by “the people of the United States” as the fundamental principle of their supreme law, “changed the face of the world.”

Let the Reformation and Christian principle of religious liberty be established by Christians as the fundamental principle of church order, and it will change the face of the Church as in the world.

And this, in turn, and from America will again and in infinitely grander measure *change the face of the world*.

CHAPTER FOURTEEN

The Reformation and the Papacy

Every one of the men by whom the Reformation came, said that the papacy is Antichrist. They said that the Pope is Antichrist, even the “chief Antichrist.”

Yet he is not this only *as a man*, nor only *as a bishop*, nor even as Pope *of himself*; but because of his being the center and head of that body, that system—that hierarchical *thing*—that is composed of the many antichrists, which is *more* than the Pope, and by which even the Pope is more than only himself, and more than otherwise even *he* would be.

An Organized System of Antichrist

They said that there are many antichrists. Yet these are not allowed singly and of themselves to work their opposition to Christ. But under the moving of the great spirit of the original and ultimate Antichrist who is Satan, these many antichrists are manipulated, bound together, and centralized, so that the more readily they all can be swung by the one master-spirit against all that is of Christ.

And all of this in *the name of Christ!* all these passing as Christians! So that Antichrist is not composed of all the wicked *as such*—Pagans, Jews, Mohammedans—but is composed of all possible of the wicked who, *without* change of heart, *without* the Spirit of Christ, can be brought under *the name* of Christian. Therefore, this organized Antichrist is Satan’s crowning work in the world against Christ.

This brief digest will enable the reader more readily to catch the thought of the words of the Reformers now to be given. Wycliffe said of the Pope:

He is ever taking money out of our land, and sends nothing back but God's curse for his simony, and some accursed clerk of Antichrist to rob the land still more for wrongful privileges.

Of the double-headed papacy he said:

Trust we in the help of Christ on this point; for He has begun already to help us graciously, in that He has clove the head of Antichrist and made the two parts fight one against the other.

Let the rival pontiffs continue to launch their anathemas against each other, or should one of them prevail, in either case a severe wound has been inflicted.

And so God would no longer suffer the fiend to reign in only *one* such priest, but for the sin which they had done made division among *two*; so that men, in Christ's name, may the more easily overcome them both.

The Pope is not on Christ's side, who put His soul for the sheep; but on the side of Antichrist, who putteth many souls for his pride. This man feedeth not the sheep of Christ, as Christ thrice commanded Peter; but spoileth them and slayeth them and leadeth them many wrong ways.

Why is not the proud priest in Rome willing to grant full pardon to all men when they live in peace, charity, and patience, as he grants it to all who will engage in the work of destroying Christians?

The Pope cited him to Rome to answer the charge of heresy. He replied:

So far as it depends on myself, I am ready to go to Rome: but Christ has bid me do the contrary, and taught me to obey God rather than man. And I hope of our Pope, that he will be no Antichrist nor act in direct contradiction to the will of Christ; for if he cites me against reason, and this unreasonable citation is followed up, then he is an open Antichrist.

Therefore we pray God in behalf of our Pope Urban VI, that *His* holy purpose of old may not be hindered and frustrated by the fiend.

The Pope is the chief Antichrist, for he himself pretends

that he is the most immediate vicar of Christ and most resembling Him in life; and, consequently, the most humble pilgrim, the poorest man, and the farthest removed from worldly men and worldly things: when, however, the fact generally is that he stands first in the opposite sins.

Militz surveyed the realm of the papacy, in which “every description of vice and oppression” abounded. Then he said:

When I considered all this, I said to the Spirit, which spake within me, Who is Antichrist?

And he answered, There are many antichrists. He who denies Christ, and the authority of Christ, is an antichrist. And as many who say they know Him, deny Him by their works; while others deny Him by keeping still and not daring to confess Him and the truth of His cause before men; conclude from this who is Antichrist.

All of this was so plain to Militz, and the way of the truth of God that delivers from it all, was also so plain and so good, that he thought that the Roman church, and especially the Pope, would be glad to know it and to take the way of deliverance.

Therefore He went all the way from Prague to the City of Rome...

...to testify first of all in the ancient seat of the papacy and the chief city of Christendom concerning the revelation of Antichrist and the preparation for Christ’s second coming.

When he had waited in Rome a month for the Pope to come from Avignon, and still he did not come, Militz...

...caused a notification to be posted up at the entrance of St. Peter’s church, that on a certain day he would there make his public appearance and address the assembled multitude and announce the coming of Antichrist.

He was waylaid and captured by the Inquisition, and so was prevented from delivering his address at the time announced. Loaded with chains he was delivered to the Order of

the Franciscans to be kept in close confinement.

His Christian demeanor in the prison so softened his keepers that after he had been there a long time he was asked what it was that he was going to speak that day in St. Peter's. He asked that paper, pen, and ink, be given him, and he would write it all out.

This was done, and his fetters were removed. Then he wrote down what he had intended to say. And strangest of all he was actually allowed to speak it all publicly in the great church of St. Peter's. There,

...before a large assembly of prelates and learned men he delivered a discourse in Latin, which produced a great impression.

Then he was taken back to the prison. And there, in his own words, "a prisoner in chains, troubled in spirit, longing for the freedom of Christ's Church," he wrote a work *On the Antichrist*.

By some miracle of God's care he was released from prison by the Inquisition! He returned safely to Prague. Several bulls were issued against him by the Pope from Avignon. In 1374 he went to Avignon, and died there while his case was pending.

Matthias wrote:

The Lord Jesus instructed me how to write all this which relates to the present condition of priests, that is, the carnal ones, and which throws light on the character of these times. But what the end is in which all this is to result, He only knows who set me to work.

And He sent me: His Spirit, who shoots the fire into my bones and into my heart, leaving me no rest till I expose the son of iniquity and perdition, and lay bare the hidden shame of the mother of harlots. *Jeremiah 20:9; 2 Thessalonians 2:3*.

It is one of the cunning tricks of the arch-enemy to persuade men that Antichrist is still to come: when, in truth, he is now present and so has been for a long time. But men are

less on their guard against him, when they look for him as yet to come.

Lest the abomination of desolation should be plainly manifest to men, he has invented the fiction of another abomination still to come: that the church, plunged still deeper in error, may pay homage to the fearful abomination which is present, while she pictures to herself another which is still in the future.

It is a common, everyday fact, that antichrists go forth in endless numbers, and still they are looking forward for some other and future Antichrist.

It is not to be imagined that Antichrist will form a particular sect, or particular disciples and apostles. Nor will he come upon the church preaching his own name, in the open and obvious manner with which Mohammed spread abroad his doctrines. That would be a tyranny too strikingly apparent: not at all fitted to deceive mankind.

Antichrist must be more cunning than all that. *His* organs must stand forth in the name of Christ, and profess to be His ministers. He is thus to deceive men under the mask of Christianity.

The multitude of carnal men, led on by the most subtle artifices of wicked spirits, have been brought to think that, in following fables, they are pursuing the right way; to believe that in persecuting Christ's believers, or Christ and His power, they are persecuting Antichrist and the false doctrines of his agents.

Just as it happened with those Jews and Pagans who called Christ a deceiver, and put Him and His apostles to death, supposing that by so doing they did God service; thus too the actual Antichrists will dream of another Antichrist to come.

An antichrist is every evil spirit, who in any way, directly or indirectly, opposes himself to the Christian faith, and Christian manners among Christians.

Although Christ is eternal, and therefore all opposition to the divine being is in a certain sense opposition to Christ, still, in the proper sense, there was no Antichrist before the Incarnation.

Hence the devil, although a liar and murderer from the be-

ginning, first began to be Christ's murderer and Antichrist at the beginning of the Christian Church. Yet then not everywhere, but only in the Church which is the Body and kingdom of Christ.

Before the time of Christ's appearance, Satan did not need many arts to maintain his dominion over men. For he had already brought mankind once under his yoke; and strongly armed, he kept watch over his palace; his goods were in peace, and he needed not give himself much trouble or use much deception. *Luke 11:21.*

But when Christ appeared, and the Spirit was poured out in seven-fold gifts; when everything visible and invisible was made ministrant to their salvation; the case was altered. *Luke 11:22.*

And as the evil spirit was now disarmed and laid bare by Christ, Satan must summon to his aid the collective host of most malignant spirits and employ their busy and cunning natures in the work of deceiving and warring against the saints of God. *Revelation 12, 13.*

And so he has continued to do, down to the present day. Nothing is more imbecile than Satan when exposed to the light. He works through worthless monks, carnal priests, the wise of this world, great teachers; for these are his most efficient tools of mischief.

In these times also, Antichrist deceives and draws men to himself by false miracles: wonders wrought by Satanic agency, thus turning the love of the miraculous to his own ends. But Satan and his instruments are allowed to perform miracles by demoniacal agencies, on account of them that perish because they would not receive the love of the truth. *Revelation 16:14; 13:14; 2 Thessalonians 2:9-10.*

They who are apostles and preachers of Antichrist, oppress the apostles, the wise men, and prophets of Christ: persecuting them in various ways, and boldly asserting that these ministers of Christ are heretics, hypocrites, and antichrists.

And since many and mighty members of Antichrist go forth in a countless variety of ways, they persecute the members of Christ who are few and weak, compelling them to go from one city to another by driving them from the syna-

gogues and excluding them from the fellowship of the church.

As to the *person* of Antichrist, he will not be a Jew, nor a Pagan; neither a Saracen, nor a worldly tyrant persecuting Christendom. All these have been already: hence they could not so easily deceive. Satan must invent some new method of attacking Christianity.

He is and will be a man who opposes Christian truth and the Christian life in the way of deception.

He is and will be the most wicked Christian: falsely styling himself by that name; assuming the highest station in the church, and possessing the highest consideration, arrogating dominion over all ecclesiastics and laymen; one who, by the working of Satan, knows how to make subservient to his own ends and to his own will the corporations of the rich and wise in the entire church; one who has the preponderance in honors and in riches, but who especially misappropriates the goods of Christ—the Holy Scriptures, the sacraments, and all that belongs to the hopes of religion, to his own aggrandizement and to the gratification of his own passions; deceitfully perverting spiritual things to carnal ends, and in a crafty and subtle manner employing what was designed for the salvation of a Christian people, as means to lead them astray from the truth and power of Christ.

One of the charges that the Roman church brought against Hus was that he “styled Rome the seat of Antichrist.” When Bethlehem Chapel was closed against his preaching, Hus said:

Nothing else can be at the bottom of this but the jealousy of Antichrist.

In a list of fifty-one articles drawn up against Wycliffe and Hus—though Wycliffe had been dead more than a quarter of a century—it was declared:

That in *these* days, to suppose that Great Antichrist is present and rules, who, according to the faith of the church, and according to Holy Scripture, and the holy teachers, shall appear at the end of the world, is shown by experience to be a manifest error.

Hus said:

The goose must flap her wings against the wings of behemoth, and against the tail which always conceals the abominations of Antichrist. The Lord will reduce the tail and his prophets to nothing: i.e. the Pope and his prophets, the masters, teachers, and jurists, who under the hypocritical name of holiness, conceal the abominations of the beast.

The papacy is the abomination of self-deification in the holy place. Woe then is me, if I do not preach of that abomination, if I do not weep over it, write about it.

In the Council of Constance, composed as it was of the church and all the States of Europe, he saw before his own eyes...

...fulfillment of the prophecy of Revelation, that the kings of the earth would commit fornication with the great whore of Babylon—the corrupt church. For they have fallen away from Christ's truth, and embraced the lies of Antichrist; yielding to seduction, or to fear, or induced by the hope of an alliance, and of obtaining the power of this world.

Luther said:

The time of silence is past: the time for speaking has arrived. The mysteries of Antichrist must at length be unveiled.

The Pope should be ready to renounce the popedom, and all his wealth, and all his honors, if he could thereby save a single soul. But he would see the universe go to destruction sooner than to yield a hair-breadth of his usurped power.

The church of Rome, formerly the first in holiness, has become a den of robbers, a place of prostitution, a kingdom of death and hell: so that Antichrist himself, were he to appear, would be unable to increase the amount of wickedness. All this is as clear as day.

I know that the Pope is Antichrist, and that his See is that of Satan himself.

Two years ago I attacked indulgences; but with so much fear and indecision that I am now ashamed of it...I denied that the papacy was of God; but I granted that it had the au-

thority of man. Now after reading all the subtleties by which these sparks prop up their idol, I know that the papacy is only the kingdom of Babylon, and the tyranny of the great hunter Nimrod.

I therefore beg all my friends, and all book-sellers, to burn the books which I wrote on this subject, and to substitute for them the single proposition: *The papacy is a general chase, by command of the Roman pontiff, for the purpose of running down and destroying souls.*

These statements of the Reformers, strong as they are, were not uttered as mere blatant epithets, nor in resentment to pile up reproach. Both from the circumstances and the writings of *all*, it is perfectly plain that all of it was spoken and written, out of an overwhelming conviction of truth that *could not be kept back.*

Spoken in Love

Also it was all said and written in genuineness of Christian solicitude, and in a longing that individuals and the church should be delivered from an enormous evil.

Remember Wycliffe, praying for the Pope whom he must denounce. See Miltitz, making that long journey to Rome and patiently enduring unjust and cruel imprisonment only for the privilege to tell at the place where it was most needed what was in his heart. See Hus, persecuted and pursued to his death at the stake yet weeping as he tells this truth, and under the “Woe is me” if he does not tell it.

Matthias’s every sentence witnesses of the deep conviction that called it forth, and shows that it was but the setting forth of the truth of the Scriptures under the pressure of the Spirit of God.

Luther’s sledge-hammer blows are but the result of his mighty assurance from the study of the Scriptures that “the reign of Antichrist predicted and described in the Bible is the papacy.”

The Prophecies Used

What particular Scriptures were these that so moved upon all alike?—They were the Scriptures in *Daniel* 7 and 8 touching the “little horn.” *2 Thessalonians* 2:1-10; *Revelation* 13 and 17.

In *Daniel* 7 the prophet saw four great beasts in succession coming up out of the sea—a lion, with eagle’s wings; a bear with three ribs in his mouth; a leopard with four wings; and the:

Daniel 7

⁷ ...fourth beast dreadful and terrible, and strong exceedingly, having great iron teeth and nails of brass, devouring and breaking in pieces and stamping the residue with his feet.

These symbolized in their succession, the world-empires of Babylon, Medo-Persia, Grecia, and Rome.

The fourth beast had ten horns. These represent the Ten Kingdoms into which the territory of Rome proper—Western Rome—was divided; and in which, except England, many of the laws and much of the spirit of Rome were continued.

While the prophet was considering these ten horns, he saw come up among them:

Daniel 7

⁸ ...another Little Horn, before whom there were three of the first horns plucked up by the roots: and, behold! in this Horn were eyes like the eyes of man, and a mouth speaking very great things.

And his...

²⁰ ...look was more stout than his fellows.

This Horn continued through “a time and times and the dividing time”—1260 years—and even till the judgment was set and the books were opened and his dominion was taken away to consume and to destroy it even unto the end. *Daniel* 7:9-10, 25-26.

And all this time this Horn:

Daniel 7

²¹ ...made war with the saints, and prevailed against them;

²² *Until* the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom.

He spoke “great words against the Most High,” he wore out “the saints of the Most High”, and thought even “to change times and *the Law*” of the Most High. *Daniel 7:25*.

In view of only the preceding chapters of this book, can any one fail to see that the “Little Horn” symbolizes the papacy? Isn’t that plain enough? And the fuller the history should be written or read, the plainer this would be.

In the description of the closing of the career of the “Little Horn,” there is a remarkable change of expression. The prophet says:

Daniel 7

¹¹ I beheld even till the beast was slain and his body destroyed and given to the burning flame.

He was considering only the “Little Horn” and is telling only what the “Little Horn” did and of the destruction that finally came to the “Little Horn.” Yet when the doom came, the word is *not* that the “Little Horn” was destroyed and given to the burning flame, *but* that “the *beast* was slain and his body destroyed and given to the burning flame.”

This tells most forcibly that the “Little Horn” is only another phase of what is symbolized in the “great and terrible beast”: that the “Little Horn” is but a variant form of the manifestation of the beast: that the beast and the “Little Horn” are in essence one—so entirely one that the destruction of the “Little Horn” is the destruction of “the beast.”

From Pagan Rome to Papal Rome

This is confirmed, and the application made unmistakable, by latter Rome, the papacy, herself.

Leo the Great was Pope A.D. 440–461: in the very time when former Rome was falling rapidly to ruin. And this Pope declared in a sermon, that:

The former Rome was but the promise of the latter Rome: that the glories of the former Rome were to be reproduced in the latter Rome; that Romulus and Remus were but the fore-runners of Peter and Paul: that the successors of Romulus therefore were the precursors of the successors of Peter; and as the former Rome had ruled the world, so the latter Rome by the See of the holy blessed Peter must dominate the earth.

This conception of Leo's was never lost from the papacy. And when, only fifteen years afterward, Rome *as such* had perished, and only the papacy survived the ruin and firmly held place and power in Rome, this ambitious conception was only the more strongly, and with the more assurance, held and asserted.

That conception was also intentionally and systematically developed. The Scriptures were industriously studied and ingeniously perverted to sustain it.

By a perverse continuance of the Mosaic order, the authority and eternity of the Roman priesthood had already been established. And now by perverse deductions "from the New Testament, the authority and eternity of Rome herself was established."

Upon the ground that the papacy is the only true continuation of original Rome, she asserted that wherever in the New Testament the authority of original Rome is recognized or referred to, *the Papacy is now meant; because she* is the true continuation of original Rome.

Accordingly, where the New Testament enjoins submission to "the higher powers," "the powers that be," or obedience to "governors," it *now* means the papacy; because the only powers or governors that *then* were, were the Roman, and the papal power is the true continuation of *that* power to which all

are by the Scriptures commanded to “be subject.”

Every passage was seized on where submission to the powers that be is enjoined; every instance cited where obedience had actually been rendered to the imperial officials: special emphasis being laid on the sanction which Christ Himself had given to the Roman dominion, by pacifying the world through Augustus, by being born at the time of the taxing, by paying tribute to Caesar, by saying to Pilate, “Thou couldst have no power at all against Me except it were given thee from above”.⁴⁴

And since Christ the Lord had recognized, and submitted to, the power and authority of Rome, as represented in Pilate the governor, then who could dare to deny the power, or disregard the authority, of the papacy which is the true continuance of that power and authority to which had submitted even the Lord from heaven!

It was only the logical extension of this argument to its culmination of assumption, when Pope Boniface VIII pronounced *ex cathedra*:

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.

By this industrious insistence that *she* is the continuance of original Rome, the papacy has fastened upon herself beyond all escaping, that in fulfillment *she* is the power that is symbolized in the “Little Horn” of the prophecy of *Daniel*.

Specifications of the Little Horn

And than this no further *proof* is needed. All that remains is to set down the specifications; for the application is unmistakably fixed by the Roman church herself.

In *Daniel* 8 the prophet saw a ram having two high horns: one of them higher than the other, and this one coming up

⁴⁴ Bryce, *Holy Roman Empire*, chap. vii, par. 17.

last. This, the angel said plainly, means the kingdoms of Media and Persia.

Next he saw a he-goat coming from the west. He came so swiftly that “he touched not the ground.” *Daniel* 8:5. He came to the ram, brake his two horns, cast him down to the ground, and stamped upon him. The goat had a notable horn between his eyes. Presently this horn was broken, and in place of it came up...

Daniel 8

⁸ ...four notable ones toward the four winds of heaven.

Of this the angel said,

²¹ The rough goat is the king of Grecia; and the great horn between his eyes is the first king [Alexander the Great].

²² Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in power.

Next the prophet saw that out of one of these four, there...

⁹ ...came forth a Little Horn, which waxed exceeding great, toward the south, toward the east, and toward the pleasant land.”

This “Little Horn” *too* continues till the end, and is...

²⁵ ...broken without hand.

These three chief symbols—the ram, the goat, and the “Little Horn,” correspond to the last three of the four great beasts of chapter 7: Babylon having passed away when this vision was given.

The “Little Horn” in chapter 8 corresponds to the “Little Horn” and the beast of chapter 7. And as in chapter 7 the “Little Horn” and the beast are the manifestation of Rome in its ancient and modern phases, so in chapter 8 the “Little Horn” includes the manifestation of Rome in both these phases. For all that Rome was in the former phase, continues and is intensified in the latter phase.

And here is what Rome is always:

Daniel 8

²³ A king of fierce countenance, and understanding dark sentences...

²⁴ And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people.

²⁵ Through his policy also, he shall cause craft to prosper in his hand. He shall magnify himself in his heart, and by peace shall destroy many...

¹¹ He magnified himself even to the Prince of the host. By him the daily [of the Prince of the host] was taken away, and the place of His sanctuary was cast down.

¹² A host was given him against the daily [of the Prince of the host], by reason of transgression, and it cast down the truth to the ground, and it practiced and prospered.

¹³ ...the transgression of desolation, to give both the sanctuary and the host to be trodden under foot.

²⁵ ...he shall also stand up against the Prince of princes; but he shall be broken without hand.

In further explanation the angel calls it “the abomination of desolation” and says that “The people of the prince that shall come shall destroy the city and the sanctuary” of Jerusalem; that the “overspreading of abominations” would be “even until the consummation”; and that then “that which is determined shall be poured upon the desolator.” *Daniel* 9:26-27; 11:31; 12:11.

It is true that Josephus applies this prophecy to Antiochus Epiphanes who was king of Syria and subject to Rome, B.C. 175–164. It is true also that Josephus was a Jew. But it does not follow that he understood the Scriptures. There never was a people in the world, who had the Scriptures at all, who had less understanding of them than had the Jews.

Besides, we have the plain word of two Jews who *did* understand the Scriptures; and both of these show that it has no reference whatever to Antiochus Epiphanes.

The first of these is Jesus the Messiah. In His discourse on the then soon coming destruction of Jerusalem, and telling His disciples how to know when to escape, He said:

Matthew 24

¹⁵ When you shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place,

¹⁶ Then let them which be in Judea flee into the mountains.

And what the abomination of desolation was He makes plain by saying,

Luke 21

²⁰ When you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

²¹ Then let them which are in Judea flee to the mountains.

The armies that compassed, destroyed, and desolated, Jerusalem were the armies of Rome. This therefore makes it certain that Rome was then the abomination of desolation spoken of by Daniel the prophet. And *that* Rome being continued and intensified in the papacy, this makes it certain that in the papacy there is continued and intensified “the abomination of desolation spoken of by Daniel the prophet.”

The second of these Jews who certainly understood the Scriptures was Paul. At Thessalonica, in a synagogue of the Jews, “three Sabbath days” in succession Paul,

Acts 17

² ...reasoned with them out of the Scriptures,

³ Opening and alleging, that Jesus must needs have suffered and risen again from the dead; and that this Jesus whom I preach unto you is Christ.

⁴ And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

To these, Paul wrote the first letter to the Thessalonians. In this letter he wrote so personally of the coming of the Lord —“*we which are alive and remain* unto the coming of the Lord,” “*we which are alive and remain*”—that, not well remem-

bering what he had preached when present, they began to suppose that the coming of the Lord was to be expected in their very day while they were personally alive and remaining.

To correct this mistake, Paul wrote the second letter to the Thessalonians, saying,

2 Thessalonians 2

¹ Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

² That you be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as the day of Christ is at hand.

³ Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.

⁴ Who opposes and exalts himself above all that is called God or that is worshiped; so that he as God sits in the temple of God, showing himself that he is God.

⁵ Remember you not that when I was yet with you I told you these things?

That is to say, that all of this Paul had preached to them while he was at Thessalonica those three Sabbath days. In that preaching he “reasoned with them out of the Scriptures.” The only Scriptures that were then written, where the Old Testament Scriptures.

In the Old Testament Scriptures, then, Paul found, and from those Scriptures he preached, that word concerning the falling away and the revealing of the man of sin, the son of perdition, and that manifestation of self-exaltation above all that is called God or that is worshiped, so that *a man* would pass himself off for *God!*

Where, then, in the Old Testament Scriptures did Paul find this? Just where Jesus found it: that is, in the book of “Daniel the prophet.” Note the parallels in Paul’s words with those in the book of *Daniel*.

Daniel: “a host was given him by reason of *transgression*,”
“the *transgression* of desolation.”

Paul: “that man of *sin*,” for *sin* is *transgression*. 1 John 3:4.

Daniel: “he shall think to *change the Law*”—of the Most High, thus putting himself above all law and making himself independent of God.

Paul: “*that Wicked*”—“*the Lawless one*.”

Daniel: “he shall *destroy* wonderfully,” “he shall *destroy*,”
“by *peace* shall *destroy*.”

Paul: “the son of *perdition*”—because perdition is “utter destruction.”

Daniel: “he *magnified* himself.”

Paul: “*exalts* himself.”

Daniel: “magnified himself *even unto the Prince of the host*.”

Paul: “*exalts* himself *above all that is called God*.”

Daniel: “he shall *stand up*”—reign—“*against* the Prince of princes.”

Paul: “*opposes* himself *above all* that is called God.”

Daniel: “understanding *dark sentences*,” “through his *policy* he shall cause *craft* to prosper in his hand.”

Paul: “the *mystery* of iniquity.”

Daniel: “he shall be broken *without hand*,” “given to the *burning flame*.”

Paul: “whom *the Lord* shall *consume* with the Spirit of His mouth, and *destroy* with the *brightness of His coming*.”

From this series of unquestionable parallels it is plain beyond all fair question that when Paul wrote *2 Thessalonians* 2:3-8, his mind was on the seventh and eighth chapters of “Daniel the prophet;” and that it was from these chapters that he “told these things” when he was at Thessalonica.

And from the specifications given, it is equally plain that the prophecy is fulfilled in Rome alone: and in Rome in its latter phase, *more* than in its former: that latter Rome only in-

tensified all of the essential characteristics of the former.

This is seen yet more fully in others of the specifications: for Paul did not by any means exhaust the list.

Treading Down the Sanctuary

Note in the list, the statement of the dealing of the Little Horn power with the sanctuary and ministry of the Prince of the host.

The “daily” of the Prince of the host was taken away and the place of His sanctuary was cast down;” both “the sanctuary and the host” of the Prince of the host was by this power “trodden under foot;” and “it cast down the truth to the ground.”

And these heavenly and divine things were all “taken away,” cast down,” and “trodden under foot,” by that horrible power, *in order* to “place the abomination that makes desolate.” *Daniel* 11:31.

What, then, is the meaning of all this? Here is the word in which it all centers:

Hebrews 8

¹ *We have such a High priest, who is set on the right hand of the throne of the Majesty in the heavens,*

² *A minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.*

On earth there was a sanctuary which man made, and which *man* pitched. This sanctuary was made and pitched by men under the particular directions of the word of the Lord, and through wisdom specially bestowed for the purpose. *Exodus* 31:2-11.

Nevertheless, that sanctuary was far different from the sanctuary and true tabernacle “*not* made with hands” and “which the Lord pitched, and *not man*”—as far different as is the work of *man* from the work of *God*.

That “worldly sanctuary” was never anything but “a figure.” And as only a figure, it was a figure only “for the time then present.” In it priests and high-priests ministered and offered both gifts and sacrifices.

But all this priesthood, ministry, gift, and sacrifice, *equally with the sanctuary*, was only:

Hebrews 9

⁹ ...a figure for the time then present...

¹¹ [Till] *Christ being come a High priest* of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say *not of this building*;

¹² Neither by the blood of goats and calves, but *by His own blood He* entered in once into the holy place having obtained *eternal redemption for us*.

Thus Christ was the true substance and meaning of all the priesthood and service in the sanctuary on earth. Any part of it that ever passed without this as its meaning was simply meaningless.

And as certainly as Christ is the true High priest of Christianity, of whom the Levitical high priest was a figure; so certainly the sanctuary of which Christ *is minister is the sanctuary of Christianity*, of which the earthly sanctuary of the Mosaic order was a figure.

And so it is written:

Hebrews 8

⁴ If *He were on earth* He should *not be a priest*, seeing, that *there* are priests that offer gifts according to the law:

⁵ Who serve unto *the example and shadow of heavenly things*, as Moses was admonished of God when he was about to make the tabernacle; for see, said He, that you make all things *according to the pattern showed to you in the Mount*.

Hebrews 9

²³ It was therefore necessary that the patterns of *things in the heavens* should be purified with these [animal sacrifices]; but the *heavenly things themselves* with *better sacrifices* than

these [even the sacrifice of the body and blood of Christ].

²⁴ For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

²⁵ Nor yet that He should offer himself often, as the high priest entered into the holy place every year with the blood of others.

²⁶ For then he must often have suffered since the foundation of the world, but now once in the end of the world has He appeared to put away sin by the sacrifice of Himself.

And in “heaven itself” in all Christian times there is seen the throne of God, and a golden altar, and an angel with a golden censer offering incense *with the prayers of all saints*.

Revelation 8

³ And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

⁴ And the smoke of the incense, which came *with the prayers of the saints* ascended up before God out of the angel’s hand.

Also in all Christian times there is seen in “heaven itself” “the temple of God,” and “in His temple the ark of His testament.” Also there is seen there, “seven lamps of fire burning before the throne.” There too is seen “one like unto the Son of man” clothed in the high-priestly garment. *Revelation* 11:19; 15:5-8; 4:5; 1:13.

Therefore, the earthly sanctuary was not a figure for the time then present, in the sense of a type of something to come that did not yet exist; but it was a figure for the time then present, in the sense of a *visible* representation of that which *then existed* but was *invisible*, to train them up in experience and faith to a true spirituality in which they could *see* the *invisible*.

By all this, God was revealing to men forever that it is by the spiritual High priesthood, ministry, and service, of Christ in the true sanctuary or temple *in heaven*, that God dwells

with men.

He was revealing that in this faith of Jesus, forgiveness of sins and atonement is ministered to men: so that God dwells in them and walks in them, and thus they be separated from all the people that are on the face of the earth—separated unto God as His own true sons and daughters to be built up *unto perfection* in the knowledge and righteousness of God. *Exodus* 33:15-16; *2 Corinthians* 6:16-18; 7:1.

This true Priesthood, ministry, and sanctuary, of *Christ in heaven* is too plain in the New Testament to be by any possibility denied. Yet it is a thing very little if at all thought of by professed Christians; and a thing almost unknown, and hardly believed, in the Christian world today.

Why is this? how came it about? It is because that “the man of sin,” the “Little Horn” power “spoken of by Daniel the prophet,” *took away the daily ministration of Christ* the Prince of the host, cast it down, and gave both the sanctuary and the host to be trodden under foot.

In *Daniel* 8:11-13; 11:31; and 12:11, it will be noticed that in both the *King James* and *Revised Version* there is a supplied word after the word “daily.” In the *King James* the supplied word is “sacrifice,” in the *Revised* it is “burnt-offering.” And in either case, the word is wholly supplied; for in that place in the Hebrew there is no word at all.

In the Hebrew the only word that stands there is the word “*tamid*” that in the *King James* version is translated “daily,” and in the *Revised* is translated “continual.”

In these places the word “daily” or “continual” does not refer to the daily *sacrifice* or *burnt-offering* any more than it refers to any other part of the daily ministry or continual service of the sanctuary, of which the *sacrifice* or *burnt-offering* was only a part.

The word *tamid* in itself signifies “continuous or continual.”

“constant,” “stable,” “sure,” “constantly,” “evermore.” Only such words as these express the thought of the Hebrew word that in these places in *Daniel* is translated “daily.” In *Numbers* 28 and 29 alone, the word is used seventeen times in reference to the *continual service in the sanctuary*.

And it is this daily continual ministration of Christ the true High Priest “who continues ever” and “who is consecrated forevermore” in “an unchangeable priesthood”—it is this continual ministry of Christ, that the “man of sin”—the “Little Horn” power—*has taken away* from men.

It is this sanctuary and true tabernacle in which Christ the only true High Priest exercises His *continual ministry*, that has been cast down by this “transgression of desolation.”

It is this ministry and this sanctuary of Christ that the “man of sin” has taken away from the knowledge of men and shut away from the world, and has cast down to the ground and stamped upon. And in place of it the mystery of iniquity has set up her own self and her own invention—“the abomination that makes desolate.”

And thus, what the former Rome did physically to the visible or earthly sanctuary which was the “figure of the true” (*Daniel* 9:26-27; *Matthew* 24:15), *that* the latter Rome has done spiritually to the invisible or heavenly sanctuary that is itself “the true.”

In preceding chapters there has been told how that the bishops, presbyters and deacons, of the order of “the clergy” were made to be the continuation of the high priest, the priests, and the Levites, of the Mosaic order. In that same connection, and to fit that perverse invention, the Lord’s Supper was made to be a “sacrifice” so that this new “priesthood” should “have somewhat also to offer.” *Hebrews* 8:3.

Now by every evidence of Scripture it is certain that *in the order of God* it is Christ and His ministry and sanctuary *in*

heaven, and *this only*, that in truth was ever the object of the Mosaic order, and that is truly the Christian succession to that order.

Therefore when in and by the apostasy the system of bishops as high priests, presbyters as priests, deacons as Levites, and the Supper as a sacrifice, was insinuated as the Christian succession to the Mosaic order, *this of itself* was nothing else than to put this false system of the apostasy in the place of the order of Christ and of God, was completely to shut out the true, and, finally, to cast it down to the ground and stamp upon it.

And this is how it is that this great Christian truth of the priesthood, ministry, and sanctuary, of Christ *in heaven* is not known to the professed Christian world of today. The “Little Horn” power has taken it away, as Daniel foresaw.

The mystery of iniquity has hid this great truth from the churches and the world during all these ages in which the man of sin has held place in the world and passed itself off as God, and its iniquitous host as the church of God.

And yet even the man of sin, the mystery of iniquity, itself bears witness to the necessity of such a ministry in the Church in behalf of men. For though he has taken away from men the priesthood, ministry and sanctuary of Christ, and has hid these all from the eyes of the Christian world; yet he did not throw away *the idea*.

A Counterfeit Priesthood

He threw away *the true*, and cast down *the true* to the ground. But, *retaining the idea*, in the place of the true he built up in his own realm an utterly false structure. He did not put away the true to exclude the idea; but only to put himself and his falsity in the place of the true.

In the place of the Priesthood of the true and divine High Priest of God’s own appointment in heaven, he has substi-

tuted a human, sinful, and sinning priesthood of his own *on earth*.

In the place of the *continual* heavenly ministry of Christ in His true Priesthood upon His true sacrifice, he has substituted only an interval ministry of a human, earthly, sinful, and sinning, priesthood, in the once-a-day “daily sacrifice of the mass.”

In the place of “the sanctuary and the true tabernacle which the Lord pitched and not man,” he has substituted his own meeting places of wood and stone, to which he applied the term “sanctuary,” with its “altar,” and “sacrifice,” and incense, and “priestly office.”

Instead of the *one* continual High Priest, the *one* continual ministry, and the *one* continual sanctuary, of Him who “ever lives to make intercession for us” in “an unchangeable Priesthood” of the “oath of God,” and which is the only true, he has devised of his own heart and substituted for the only true, many “high priests,” many ministries, many sacrifices, and many “sanctuaries,” *on earth*, and which in every possible relation are only human and utterly false.

And *it can never take away sin*. No earthly priesthood, no earthly sacrifice, no earthly ministry or service in any earthly sanctuary, can ever take away sin.

In the book of *Hebrews* it is repeatedly declared that even the priesthood, ministry, sacrifice, and service, in the sanctuary, which *the Lord Himself* ordained and established *on earth*, *never took away sin*. The word of Inspiration is that they never *did* take away sin, and that they never *could* take away sin. *Hebrews* 9:9; 10:1-4, 11.

It is only the Priesthood and ministry of Christ in His own Person that can ever take away sin. And this is a priesthood and a ministry *in heaven*, and of a sanctuary that is *in heaven*. And it is written that even “if *He were on earth*, He should not

be a priest.”

Thus so certainly, by plain word and abundant illustration, God has demonstrated that no *earthly* priesthood, sacrifice, or ministry, can ever take away sin.

Therefore by the plain word of the Lord it is certain that the priesthood, the ministry, the “sacrifice,” and the “sanctuary,” that the papacy has set up and operates on earth can never take away sin; but, instead, only perpetuates sin, is a fraud, an imposture, and the very “transgression and abomination of desolation” in the holy place.

By thinking to “change the Law” of the Most High, as far as in him lies the man of sin has taken away that Law from being the Law of God, and has made it his own law which is just no law at all. Thus as far as lies in him he has taken away *the Law*.

By taking away the sanctuary, the Priesthood, and the ministrations, of Christ, as far as in him lies he has taken away *the Gospel*.

By taking away the Law, he has taken from men the means of the knowledge of *sin*.

By taking away *the Gospel*, he has taken away from men the means of *salvation from sin*.

Taking away from men the means of both the *knowledge of sin* and of *salvation from sin*, *this is desolation*.

Putting in the place of the Law of God and the Gospel of Christ, only the vain and sinful invention of forms and ceremonies as the way of salvation, this is *abomination*. *Isaiah* 1:13.

These two together plainly show the Roman system to be the fulness of “the abomination of desolation spoken of by Daniel the prophet.”

Not By His Own Power

There is one specification of the prophecy that remains to be more fully noticed. That is, “his power shall be mighty, but *not by his own power.*”

The power of the papacy is more than only human or the power of men. Yet it is not divine. It is the opposite of the divine; for he “*opposes* all that is called God.”

The source of this mysterious “power” is clearly given in *Revelation*. In the twelfth chapter there is described “a great red dragon” standing ready to devour Christ the “man-child” as soon as He was born. And when that “child was caught up unto God and to His throne” the dragon persecuted His Church.

The actual governmental world-power that thus wrought against Christ at His birth and onward, was the Roman empire as represented first in Herod the king and Pilate the governor.

Herod’s power was as truly the Roman as was that of Pilate. For, though Herod was an Idumean—a descendent of Esau—it was by a vote of the Roman senate, upon the special advocacy of Antony supported by Octavius, that he was made king; and this most unexpectedly to himself.

And even when thus made king *in Rome*, he never could have been king *in Jerusalem* for an hour except by the power of Rome and the presence of her legions.

While Rome was the actual working governmental power in this opposition to God and to Christ, the *inspiration* of this power is declared to be “the great dragon, that old serpent which is called the devil and Satan.” *Revelation* 12:9.

While the actual open working power of the “great red dragon” was Rome, the great dragon himself is “that old serpent called the devil and Satan.” Accordingly, at the center of the Roman power was “Satan’s seat” or throne and where he

“dwelt.” *Revelation* 2:13.

But Rome in that original phase passed away: the Roman empire was annihilated. When that occurred, there was no power in all that vast region that Satan could use in his enmity to Christ.

In this situation, Satan in his anxiety rose up from his “seat” and “stood on the sand of the sea:” “took his stand on the sea shore:” eagerly looking for the appearance of some worldly power that he might possess for his supreme purpose. *Revelation* 13:1 (Revised Version; Twentieth Century).

And lo! there rises up out of the sea:

Revelation 13

¹ ...a beast...having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

² And the beast was like a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion.

This beast is exactly suited to Satan’s longing wish; for there are the very characteristics of the world-powers that he had once controlled. *Daniel* 7:4-6.

Joyously he welcomes the new-comer. He invites him into his own dwelling-place: into his very throne-room. He entertainingly presents his own throne, and deferentially indicates, Please be seated.

The new-comer is flattered by this so marked attention, and readily accepts the gift of “Satan’s seat” or throne with Satan’s “power” and “authority” that ever attaches to the gift of that *See. Luke* 4:5-7. And so it is written:

Revelation 13

² And the dragon [*Revelation* 12:9 - “that old serpent called the devil and Satan”] gave him *his* power, and *his* seat, and great authority.

Literally, “the *power of himself*,” and “the *throne of himself*.”

There is the power and the secret of the power of the Little Horn whose “power is mighty, but not by his own power.” His power is more than only human. Yet it is not divine. It is Satanic.

Revelation 13

³ ...and all the world wondered after the beast.

Literally, “followed the beast wondering:” as if hypnotized.

⁴ And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?

⁵ And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

⁶ And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them which dwell in heaven [“the sanctuary and the host” of *Daniel* 8:11, 13].

⁷ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

⁸ And 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.

⁹ If any man have an ear, let him hear.

And *there* is the Antichrist of the Reformation.

The Mind of Christ vs. The Mind of Satan

The manifestation of the whole Spirit and Truth of Christianity is this:

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus;

⁶ Who, being in the form of God thought it *not* robbery [thought it *not* a thing to be seized upon, to be violently striven for and eagerly retained; thought it *not* a usurpation to be meditated] to be equal with God;

⁷ *But* emptied Himself and took upon Him the form of a servant.

The manifestation of the whole spirit and falsity of the papacy is exactly the working of the mind which *has thought* it a thing to be seized upon, to be violently striven for and eagerly retained: which *has thought* it a usurpation to be meditated: which has magnified and exalted himself *to be equal with God*.

From the inception of the papacy in the days of the apostles unto the proclamation of the essential divinity of the papacy, in the dogma of the infallibility of the Pope in 1870, and the *ex cathedra* declaration of Leo XIII, June 21, 1894, “to the princes and peoples of the universe” that “It is We who hold the regency of God on earth,” every step of the way has been but the manifestation of the mind that has thought only of seizing upon and eagerly retaining equality with God.

And that is nothing else than the manifestation of the spirit of the original and continuing Antichrist. *Isaiah* 14:12-14.

In the Bible there are two mysteries: the mystery of God, and the mystery of iniquity.

The mystery of God, is “God manifest in the flesh,” “Christ in you the hope of glory.” *1 Timothy* 3:16; *Colossians* 1:27.

The mystery of iniquity, is Satan manifest in the flesh “*as God*,” the papacy in men in *the place of Christ*.

The mystery of God will be finished in the days of the voice of the seventh angel.

The mystery of iniquity will then also be finished.

When the mystery of God shall be finished, God through Christ will see His own image perfectly reflected in all who are His.

When the mystery of iniquity shall be finished, *Satan* through the beast and his image will see *his own image* completely reflected in all who are *his*. *Revelation* 13:11-17; *2 Thessalonians* 2:9; *Revelation* 16:14, 16.

The culmination of the mystery of God will be in Christ’s

personal appearing *in glory*.

The culmination of the mystery of iniquity will be in Satan's personal appearing in glory *as Christ*.

And this is the *ultimate Antichrist*, of the Scriptures and of the Reformation.

CHAPTER FIFTEEN

The Reformation Fully Accomplished

In the preceding chapters—5 to 14—are seen the principles of the Reformation. It is impossible ever to be denied that these are the principles of the Reformation.

A man may dissent from any one of those principles, he may dissent from them all: he may hold that whole great movement to have been a mistake—even such a mistake as that it should “no longer blind the minds of believers”: yet no man *can dissent* from *the fact* that the preaching and holding fast those principles *made* the Reformation.

It is those principles, all and singular, *just those*—no more and no less—that made the Reformation. The Reformation *consisted* in those. If one of them had been lacking the Reformation would not have been what it was: that is to say, it would not have been at all.

The Reformation Principles

Look again at the splendid list:

1. The Church “the fulness of Him who fills all in all.”
2. The Head of the Church, “Head over *all things* to to the Church.”
3. The building of the Church: Christ the foundation and Christ the Head-Stone, and “all the building” built *in Him*.
4. The Guidance of the Church: “The Spirit of truth guiding into all truth,” and “teaching *all things whatsoever He* has said.”
5. The Unity of the Church: unity with the Father and the Son, in the Spirit of the Father and the Son.

6. The Standard of Faith: “The word of God, the whole Word of God, and nothing but the word of God.”
7. The Way of Salvation and Righteousness: “The Commandments of God and the Faith of Jesus”: the Law of God and the Gospel of Christ: the Government and Righteousness of God maintained by the sacrifice and ministry of Christ.
8. The Equality of Believers: all true worshipers, and all true servants of all in the liberty of love and the love of liberty.
9. Religious Liberty: each individual soul free *in God* by the Spirit of God, in the liberty wherewith Christ and His truth have made us free.
10. The Exposure of Antichrist.

Those principles are a complete round of Christian truth: in *principle* be it ever understood, *not in detail*. Each one of them is all-comprehending. And all *together* are *the masterpiece* of Christian truth since original Christian times.

And that masterpiece is not a creed, it is not a new form of “systematic theology” nor of “dogmatic theology” nor of “theology” at all: it is *the Reformation*. Not one of the Reformers ever thought of “theology.” All that they cared for was the truth of God as expressed in His Word and made plain by His Spirit. In the Reformation these principles were held and preached simply as the truths of Christianity.

Restoring the Apostolic Pattern

It was the one single aim and the one longing hope of all the Reformers, each one in his time and place, to restore the apostolic pattern and renew all things according to that. And it can not be denied that they succeeded in restoring the original Christian pattern. For as it can not be denied that these are the principles of the Reformation, just so it can not be denied that they are the principles of Christianity as in the Bible.

But to restore the apostolic pattern, to re-establish the original Christian principles, to renew the primitive order, is all that the Reformers themselves could actually do. They could not live long enough to insure the loyal perpetuation of it. *That* must remain for those who should come after.

Another Falling Away

And it must not be forgotten that Christianity *revived* in the Reformation was in the same world as had been Christianity at the first. There were still here the same sort of natural-minded men who would pass off formalism and ceremonialism for Christianity, in the place of the spiritual power of an endless life.

Christianity *revived* had to run the same gauntlet of human selfishness and ambition as had Christianity in its beginning in the world. And through and above all the formalism, ceremonialism, selfishness, and ambition, of natural-minded men, there was still that same original spirit of Antichrist to manipulate, centralize, and swing, all against Christ; but still under the name of *Christian* and *Protestant*.

The result was the same as before. There came again “a falling away.” Again there entered *human machinery* in the place of the *divine Spirit*, and the *rule of men* in the place of the rule of *Christ as Head of “His own house”* and *Father in His own “family.”*

Also as before there continued the longing and struggle for the liberty that belongs to Christians and that inheres in the idea of *Protestant*. For everywhere *men* crowded themselves in among Christians in the churches, and wherever possible seized control of the civil power, and Christian liberty could be had only at the expense of excommunication, persecution, and deprivation. Every one must “come under or get out.”

This is illustrated by the course of the Independents or Congregationalists in the latter days of Cromwell. They pre-

sented a written formal petition to Cromwell “for liberty to hold a synod in order to prepare and publish to the world a uniform confession of their faith.” And *this*—they actually wrote it—because the churches were “under *no other conduct* than *the Word and Spirit!*” For churches to be under no other conduct than the Word and Spirit of God, was not enough. There must be a general “assembly,” formal “association,” of men. There must be “synod,” “council,” “delegation,” official “election,” and human domination.

For churches to be under no other conduct than the Word and Spirit of God, would never do; for then only Christ and God would have a chance to occupy their own place in and over the churches. Therefore the churches must be under the conduct of *men* in mere human “administration” and “organization.”

A New England Papacy

Those in England were “urged” to this step by the Congregationalists in New England. These had already taken that step, *and had followed it* to its straight conclusion in the banishment of Roger Williams, and the hanging of Quakers who would not be banished.

They followed it even to its logical culmination in the federation of the four colonies—Massachusetts, Plymouth, New Haven, and Connecticut—that fairly repeated the papacy itself in the theocracy of New England.

And after having banished Roger Williams out of their “jurisdiction,” they actually tried to compel him and the colony of Rhode Island to come under their jurisdiction in their confederated theocracy, so as to complete their endeavor to save New England from the Quakers.

In this strait, in behalf of Rhode Island Roger Williams appealed to Cromwell, pleading:

“Whatever fortune may befall, let us not be compelled to ex-

ercise any civil power over men's consciences."

In all respects the Congregationalist theocracy of New England justified the indignant sentence of Bancroft the historian of the United States, that:

The creation of a national and uncompromising church led the Congregationalists of Massachusetts to the indulgence of the passions which disgraced their English persecutors; and Laud was justified by the men whom he had wronged.

And *all of that* rather than that the churches should be "under no other conduct than the Word and Spirit" of God!! Could anything more plainly show that every such venture is of Satan, and is directly of his scheme to put himself always and everywhere in the place of Christ?

The Methodist Movement

The most notable advance of the Reformation was in the Methodist movement, that was begun by Whitefield and the Wesleys. This was not only an *advance*, it was actually an *extension*, of the Reformation. For it was by the Moravian remnant of the original Reformation in Bohemia that the Wesleys were led into the knowledge of the converting power and deep experience of the Holy Spirit.

The Christian missions and the "societies" of this remnant in London and other places were the greatest encouragement to Whitefield and the Wesleys at the beginning of their work. Both of the Wesleys met Zinzendorf, and in only a little more than two months after his conversion John Wesley visited *Herrnhut*, the home of the Moravian Brotherhood, in Upper Lusatia close to the border of Bohemia, and stayed with them about a month. In fundamental principles as well as in descent the movement called "Methodist" was an extension of the Reformation.

Of the Church Wesley said:

As "where two or three are met together in His name"

there is Christ; so (to speak with St. Cyprian), “where two or three believers are met together, there is a church.” Thus it is that St. Paul, writing to Philemon, mentions “the church which is in his house;” plainly signifying that even a Christian family may be termed a church.

Several of those whom God hath *called out* (so the original word properly signifies), uniting together in one congregation, formed a larger church: as the church at Jerusalem. That is, all those in Jerusalem whom God had so called.

He [Paul] frequently uses the word in the plural number. So, Gal. 1:2, “Paul an apostle,...unto the churches of Galatia:” that is, the Christian congregations dispersed throughout that country.

There is one God and Father of all “that have the Spirit of adoption which crieth in their hearts, Abba Father,” which “witnesseth” continually “with their spirits” that they are the children of God “who is above all”—the Most High, the Creator, the Sustainer, the Governor of the whole universe: “and through all”—pervading all space, filling heaven and earth; “and in you all”—in a peculiar manner living in you that are one body by one Spirit:

Making your souls His loved abode
The temples of indwelling God.

Here, then, is a clear unexceptionable answer to that question, *What is the Church?*—The catholic or universal Church is all the persons in the universe whom God hath so called out of the world as to entitle them to the preceding character: as to be “one body,” united by “one Spirit,” having “one faith, one hope, one baptism, one God and Father of all, who is above all, and through all, and in them all.”

Certainly if these things are so, the church of Rome is not so much as a part of the catholic Church.⁴⁵

Of the mystery of iniquity, he said:

Persecution never did and never could give any lasting wound to genuine Christianity. But the greatest it ever received, the grand blow that was struck at the very root of

⁴⁵ *Sermon lxxix.*

that humble, gentle, patient, love which is the fulfilling of the Christian law, the whole essence of true religion, was struck in the fourth century by Constantine the Great when he called himself a Christian and poured in a flood of riches, honors, and power, upon the Christians, especially the clergy.

When the fear of persecution was removed, and wealth and honor attended the Christian profession, the Christians did not gradually sink, but rushed headlong, into all manner of vices.

Then the “mystery of iniquity” was no longer hid, but stalked abroad in the face of the sun. Then, not the golden, but the iron, age of the church commenced.

Then one might truly say,

At once in that unhappy age broke in
All wickedness, and every deadly sin;
Truth, modesty, and love, fled far away,
And force, and thirst for gold, claimed universal sway.

And this is the event which most Christian expositors mention with such triumph! Yea, which some of them supposed to be typified in the Revelation by “the New Jerusalem coming down from heaven!”

Rather say, it was the coming of Satan and all his legions from the bottomless pit: seeing from that very time he hath set up his throne over the face of the whole earth, and reigned over the Christian as well as the pagan world with hardly any control.

Historians, indeed, tell us, very gravely, of nations, in every century, who were by such and such (*saints* no doubt!) converted to Christianity. But still these converts practiced all kinds of abominations exactly as they did before: no way differing either in their tempers or their lives, from the nations that were still called heathens.

Such has been the deplorable state of the Christian church from the time of Constantine till the Reformation. A Christian nation, a Christian city (according to the Scriptural model), was nowhere to be seen. But every city and country, a few individuals excepted, was plunged in all manner of wickedness.

Has the case been altered since the Reformation? Does the “mystery of iniquity” no longer work in the church?...Let any one survey the state of Christianity in the reformed parts of Switzerland; in Germany, or France; in Sweden, Denmark, Holland; in Great Britain and Ireland.

How little are any of these reformed Christians better than heathen nations! Have they more (I will not say, communion with God, although there is no Christianity without it), but have they more justice, mercy, or truth, than the inhabitants of China or Indostan? Oh no! we must acknowledge with sorrow and shame, that we are far beneath them.

From the preceding considerations we may learn the full answer to one of the grand objections of infidels against Christianity: namely, the *lives of Christians*.

Of Christians, do you say? I doubt whether you ever knew a *Christian* in your life. When Tomo Chachi, the Indian chief, keenly replied to those who spoke to him of being a Christian, “Why there are Christians at Savannah! There are Christians at Frederica,” the proper answer was, “No, they are not. They are no more Christians than you and Sinauky.”

But are not these Christians in Canterbury, in London, in Westminster? No, no more than they are angels. None are Christians but they that have the mind which was in Christ, and walk as He walked.

“Why, if these only are Christians,” said an eminent wit, “I never saw a Christian yet.” I believe it: you never did; and, perhaps, you never will; for you will never find them in the grand or the gay world. The few Christians that are upon the earth, are only to be found where you never look for them.

Never, therefore, urge this objection more. Never object to Christianity the lives or tempers of heathens. Though they are called Christians, the name does not imply the thing: they are as far from this as hell from heaven.⁴⁶

Like all the other Reformers, Whitefield and the Wesleys never thought of forming any new sect or denomination; but only to preach the Gospel, to bring men to Christ to receive the Holy Spirit, and to live in righteousness unto holiness.

⁴⁶ *Id.*, *lxvi*.

Wesley declared “the first principle of Methodism” to be “wholly and solely to preach the Gospel.”

Ye are a new phenomenon in the earth—a body of people who, being of no sect or party, are friends to all parties, and endeavor to forward all in heart-religion, in the knowledge and love of God and man.⁴⁷

In that marvelous awakening, God in Christ by the Holy Spirit took again His own place in His own Church as in the world. The manifestations of the personal presence of God through the Spirit were constantly such as had never been surpassed since the times of the book of *Acts*.

The movement was utterly beyond men. It was beyond even the men by whom God most wonderfully wrought. All that they could do was to follow.

And sad to relate, even the Wesleys were most slow to follow. And deplorable to contemplate, they did not fully follow. With God working before their eyes and all around them in such a marvelous way as had never been transcended since the original Pentecostal days, even John Wesley called a meeting of preachers in London for *them* to give *him* “*their advice respecting the best method of carrying on the work of God!*”

And *that* was the beginning of, it opened the way for, that coming in and building up of human machinery and the rule of men that is so fully manifested in *that* “method of carrying on the work of God” by the Methodist denomination of today; and which, exactly in the measure of its growth, marks the loss of that power from on high which made and *was* the original movement called “Methodist.”

There were ten persons, including himself, at that meeting called by Wesley for that purpose. But there was no one to give the simple Christian “advice” that he be content to let *the Lord Himself* carry on His own work as already from the be-

⁴⁷ *Sermon cxxxix.*

ginning He had been so grandly doing: that *he* and *they all* preach the Gospel, get souls acquainted with God and bound up with Christ in a bundle of the love of God, led and taught by the Holy Spirit *whose place it is* so to do. *Isaiah* 48:17; *John* 6:45; 14:26; *1 John* 2:27.

Oh! that it could have been so. Oh! that God could have been allowed fully His place in His own work which there He Himself had begun: that only God in Christ by the Holy Spirit should have been allowed to be seen! *Then* the movement called “Methodist” would have accomplished the wonderful purpose of God in making it so markedly the extension of the Reformation.

Then that movement so grandly begun *by God* would have been “carried on” *by Him*, and there would have been seen fulfilled that which, by the prophetic Spirit, was seen in the Reformation at its beginning by the meek and patient Militz, the devout Matthias, and the martyred Hus.

The Purpose of the Reformation

This is what those holy men saw as the meaning of the Reformation:

A renovation of the Church, by which it is to be prepared for the second advent of Christ; and for the divine judgment on the corrupt church. (Militz)⁴⁸

For, they said,

All Holy Scripture predicts that before the end of the world the Church of Christ shall be reformed, renovated, and more widely extended: that she shall be restored to her pristine dignity; and that still, in her old age, her fruitfulness shall be increased.

This new illumination of the Church is to prepare it for the last personal appearance of Christ. (Matthias)⁴⁹

⁴⁸ Neander, *General History of the Christian Religion and Church*, Vol. 5, p. 178.

⁴⁹ *Idem.*, p. 199-200.

That was God's purpose in beginning the Reformation. That was His purpose in reviving the Reformation a hundred years later. And that was His purpose in again reviving the Reformation two hundred years after that, in the time of Whitefield and the Wesleys.

The Perfect Reflection of Christ

This divine illumination and renovation of the Church is to fit her for her glorious Presentation in that day. Through the Spirit and the Word He is to sanctify and cleanse the Church from every spot or wrinkle or any such thing, that she shall be holy and without blemish, reflecting *only* and *in perfection* the glorious image of her divine Lord.

Just as the finishing of the mystery of God in *each individual* who will be of the Church in that great day, is the perfect and undimmed reflection of Christ Himself *only*, so also the finishing of the mystery of God in *the Church* is the perfect and undimmed reflection of Christ Himself *only*.

As in the individual there is to be no manifestation of the human self, but only the divine Christ—not *man*, but *God*; so in the Church which is composed only of *such individuals* there is to be no manifestation of the human self—not *man*, but only God.

There is to be no manifestation of either the machinery or the rule of men; but only the exclusive rule of God through the pure reign of the Holy Spirit.

Zechariah 4

⁶ Not by might nor by power, but by My Spirit says the Lord of hosts.

1 Corinthians 15

²⁴ Then comes the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

The Advent Movement

Then in another hundred years God again made manifest His way: This time in the proclamation of the soon coming of the Lord in glory. In this great movement His working was no less remarkable, and it was much more widely extended, than in the Methodist or any other of the former periods of the Reformation.

Within fifteen years the message of God was sounded literally throughout the whole world:

Revelation 14

⁶ ...to every nation, and kindred, and tongue, and people,

⁷ Saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come.

In *connection* with that movement there were mistakes made, as with every other; but *the movement itself* was no mistake. It put into the world and before the minds of men, nevermore to be forgotten nor obscured, the divine truth of the Christian's "blessed hope":

Titus 2

¹³ The glorious appearing of the Great God and our Saviour Jesus Christ.

While William Miller was the leading preacher of this message in America, he was only one of five hundred who were doing the same thing in this land, and of fifteen hundred who were doing the same in all parts of the world.

Later, William Miller saw that the message of the soon coming of the Lord and the hour of God's judgment which he and others had preached, was not the *final message*; but that there was to follow it, the proclamation of the message of "the third angel" of *Revelation 14*.

This message of "the third angel" is also to be proclaimed "with a loud voice" and just as widely as the first, saying,

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation...

¹² Here is the patience of the saints; here are they that keep the Commandments of God and the Faith of Jesus.

These two loud-voiced messages *blend*. They proclaim the soon coming of the Lord in glory and the hour of God's judgment. They warn all men against the crowning evil that sinks the world, and call all people to the "worship of Him who made heaven, and earth, and the sea, and the fountains of waters," in the "keeping of the Commandments of God and the Faith of Jesus."

This is the culmination of the Reformation, as it is the culmination of the everlasting Gospel. For the next thing is the coming of the Lord on the "white cloud," with the "sharp sickle" in His hand to reap "the harvest of the earth" which is "the end of the world." *Revelation* 14:14-16; *Matthew* 13:39.

This is exactly what the first Reformers preached as the one great aim of the Reformation. *That* was the one great thing in view when the Reformation began; and when in the progress of the Reformation that is reached, with *that* and *in that* the Reformation will be finished.

Thus the finishing of the Reformation is also the time of the finishing of the mystery of God. For the Reformation was put into the world expressly to show the way of deliverance from the mystery of iniquity, and to prepare the way for the finishing of the mystery of God.

CHAPTER SIXTEEN

The Reformation and Sunday

How did Sunday, the first day of the week, become the Sabbath of the Fourth Commandment, which is the seventh day of the week? From the beginning to the end of the Bible, the first day of the week and the Sabbath of the Fourth Commandment are distinct as are any other two things anywhere.

The Lord's Day in the Bible

On the Reformation principle of “nothing but the Word of God,” there is no evidence at all that the Lord’s Day is Sunday. The expression is used in the Bible just the one single time of *Revelation 1:10*. Therefore unless the Bible in some other place tells what day is the Lord’s nobody ever can certainly know what day of the week it is.

But there is an obligation implied. The phrase is possessive—the Lord’s Day. And Jesus has told us to “render to God the things which are God’s.” The Word of God then must tell us what day is the Lord’s Day, or else *in this* we never can render to God that which is His. *Then* the Bible would not be a complete guide. The guide would have to be the Bible and something else. And *that* would be no guide at all; we should be all at sea, subject to every wind.

And the Bible does tell, in the word of God, what day is His, thus:

Isaiah 58

¹³ If you turn away your foot from the *Sabbath*, from doing your pleasure on *My holy day*...

There is the day that is the Lord’s. And it is the Sabbath: the

seventh day of the Fourth Commandment. And no man can find the Lord's Day to be anything else than the Sabbath of the Lord, the seventh day, without abandoning the Reformation and Christian ground of "nothing but the Word of God," and standing on the papal ground of the Bible and tradition.

The Lord's Day in History

As in the Bible the Sabbath and the first day of the week are two separate and distinct things, so it continued for nearly fifteen hundred years this side of the Bible time.

The first use of the term Lord's Day as applied to the first day of the week is by Ignatius, who lived not long after the death of John the apostle. And these are the words:

Let every one of you keep the Sabbath after a spiritual manner, rejoicing in meditation on the law, not in relaxation of the body, admiring the workmanship of God.

And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days.⁵⁰

Thus when Sunday came in as the Lord's Day it was not with any suggestion of its being the Sabbath, nor even a Sabbath; but only as "a festival" in addition to the Sabbath, and to be celebrated "after the observance of the Sabbath."

The period from the time of Ignatius to the fourth century is covered in what is called the "Apostolic Constitutions," which for the use of the clergy is a collection representing usages in the churches.

⁵⁰ The authorities for the facts, dates, and quotations in this chapter are: the *Ante-Nicene Library*; the *Nicene and Post-Nicene Fathers*; Neander's *History of the Christian Religion and Church*, Vol. II, sections 2, 3; a law book, the *Law of Sunday*—Appendix; Hallam's *Constitutional History of England*, Chapter vii; Neal's *History of the Puritans*; Brook's *History of Religious Liberty*; Moffatt's *Church in Scotland*; *Encyclopedia Britannica*, Ninth Ed., under "Scotland," and "St. Margaret;" Holtzman's *Kanon und Tradition*.

In these "Constitutions" throughout there is plain distinction made, both as to fact and to principle, between the Sabbath of the Fourth Commandment and the first day of the week. Thus:

Keep the Sabbath and the Lord's day festival, because the former is the memorial of creation and the latter of the resurrection.

There are not less than a dozen other statements on the same subjects, all equally explicit, and all keeping up the same distinction. Thus the Sunday was set up along with the Sabbath without any Sabbatical character at all, but only as a day of festivity.

Development of Sunday Laws

The first suggestion of the idea of any abstaining from work on Sunday was by the Bishop of Orleans, in A.D. 305, when, in a dissertation on the term, "Lord's day," applied to Sunday, he set forth that "Christians should abstain from work" on that day, since "the apostles wished this day to be no less honored than the Jewish Sabbath."

Such was the view and the practice in the church before there ever was any Sunday law. And all the records of that time demonstrate that the setting up of Sunday as a festival day was wholly of the church, and all the directions for the celebration of it were wholly from the same source. It was a church institution absolutely.

That period also marks the exaltation of the bishops into an episcopal dominating hierarchy, "only anxious," says Eusebius, "to assert the government as a kind of sovereignty for themselves." It is not necessary to inquire on this whether it was "the government" of the church or the government of the State that they were anxious to assert, for it was both.

For, says Neander,

There had, in fact, arisen in the church a false theocratical theory...which might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way.

This theocratical theory was already the prevailing one in the time of Constantine, and...the bishops voluntarily made themselves dependent on him by their disputes and by their determination to make use of the power of the State for the furtherance of their aims.

And the Sunday laws were the means by which those bishops made effectual “their determination to make use of the power of the State” for the furtherance of their theocratical aims.

This can be verified by any one who will but trace the facts in Neander’s history of the time. He first tells of that “determination” of the falsely theocratical bishops, as above stated. Then he tells the story of the Sunday laws from the first one by Constantine in 314 down to the one by Theodosius the Younger in 425. And then, without a break, and with direct reference to these Sunday laws, he says:

In this way the church received help from the State for the furtherance of her ends.

She started out with the “determination” to do it; she did it; and “in this way” she did it. Just what that way was will now be traced.

The first Sunday law in the world was in an edict of Constantine, about the year 314, which, according to Neander’s paraphrase, provided and ordered that on Friday and on Sunday,

...there should be a suspension of business at the courts and in other civil offices, so that the day might be devoted with less interruption to the purposes of devotion.

And Sozomen says that Constantine:

Commanded that no judicial or other business should be transacted on these days, but that God should be served with prayers and supplications.

That puts it beyond all question that the express intent of the first legislation in behalf of Sunday as a day of cessation from common occupation was religious only. And the intent of the lawgiver being the law, that first Sunday law was religious only.

The second step in Sunday legislation was in the edict of Constantine, A.D. 321. The scope of the law was now extended to include not only the courts and other State offices, but also “the people residing in cities,” and “such as work at trades.”

And still the intent was unqualifiedly the same, for Eusebius, the historian of the time, and one of the bishops who had most to do with the legislation, says of it that Constantine:

Commanded, too, that one day should be regarded as a special occasion for *religious worship*.

In positive expression of the continued religious intent in the law, Constantine, as the interpreter of his own law, caused to be drawn up a prayer to be repeated in concert every Sunday by the imperial troops at a given signal, as they were paraded for the purpose.

It is, therefore, impossible fairly to deny or to ignore that this law was definitely religious. And in addition to this, there is the evidence that it was exclusively religious.

This evidence is again in the words of Bishop Eusebius, saying that Constantine:

Commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord’s day and to observe it as a festival, not indeed, for the pampering of the body, for the comfort and invigoration of the

soul by instruction in divine truth.

That statement not only shows that Sunday law to be religious, but it shows that it was religious to the exclusion of every temporal, civil, or physical consideration. In confirmation of all this, there is the further fact that it was by his office and authority as Pontifex Maximus—the head of religion, and not as Emperor—the head of the State, that Constantine issued his Sunday edicts. For, says Duruy:

In determining what days should be regarded as holy, and in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as Pontifex Maximus, and it caused no surprise that he should do this.

Yet, beyond all this is the fact that it was the church federation of the time that was the secret spring, the inspiration and the initiative, by which it was all brought about. It was all only in the furtherance of the grand scheme of the bishops and their church-combine to establish the State as “the Kingdom of God.”

And when they had accomplished their design, they proclaimed that “The kingdom of God had come,” that “the saints of the Most High had taken the kingdom,” and that the enforcement of these and kindred laws made the people “fit subjects of the kingdom.”

That is the true story, as it is the only story, of the origin of Sunday legislation. That is the sole and exclusive character of Sunday legislation in its origin. That character is solely and exclusively religious. It has no hint nor savor of any other character than religious. And to the end of the world that character never can be separated from Sunday legislation.

The Sunday institution and all that was attached to it was wholly of the church. And when from the federated church the State accepted and embodied in the law this exclusively church institution, this, in the very fact of the doing of it, was

the union of the church and the State.

The Exclusion of the Sabbath

Yet, though the Sunday was now embodied in the imperial law and enforced upon all the people, it was neither held by the church nor adopted nor enforced by the State as the Sabbath of the Fourth Commandment; but still only as another day of rest along with the Sabbath. And both days were still observed, and in most instances by the same persons, in that church and State system.

The status of both days as rest days at that time is indicated by Bishop Eusebius thus:

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord's day.⁵¹

The first definite step that was ever taken to establish Sunday observance to the *exclusion* of the Sabbath was by the Council of Laodicea, about A.D. 364. In canon 29 of that council Christians were forbidden to "be idle" and were commanded to "work on the Sabbath" and "if possible, do no work" on the Sunday.

That Council being not a general council, this canon was an index of what was wanted, more than an act of real force. This is shown by the fact that the council itself adopted three other canons recognizing the observance of the Sabbath.⁵²

In A.D. 416 Pope Innocent I recognized the fact of the Sabbath still being observed in the church equally with the Sun-

⁵¹ Comment on Psalm 92.

⁵² Canon 16. On Saturday, the Gospels and other portions of the Scripture shall be read aloud.

Canon 49. During Lent the bread shall not be offered, except on Saturday and Sunday.

Canon 51. During Lent no feasts of the martyrs shall be celebrated, but the holy martyrs shall be commemorated on the Saturdays and Sundays of Lent. Hefele's *History of the Church Councils*. His transactions of the canons gives "Saturday" every time, but the original is "Sabbath."

day. In a letter he commanded that “the Sabbath should be observed as a fast day,” because “it shares the sadness and the joy of Sunday, and the apostles were in great affliction on that day”; and that Sunday ought to be observed as “a most festive day” on account of the joy that it brought to the disciples.

Socrates, whose ecclesiastical history reaches down to A.D. 439, says:

Almost all churches throughout the world celebrate the sacred mysteries on the Sabbath of every week, yet the Christians of Alexandria and at Rome have ceased to do this.

And he specified what he calls “the festal days” of his time:

I mean Saturday and Lord’s day in each week, on which assemblies are usually held in the churches.⁵³

Sozomen, whose ecclesiastical history is carried down to A.D. 460, says:

The people of Constantinople and almost everywhere assemble together on the Sabbath, as well as on the first day of the week, which custom is never observed at Rome or at Alexandria.⁵⁴

In A.D. 538 a council at Orleans declared that what should be lawful or unlawful on Sunday was a question “exclusively of ecclesiastical jurisdiction.”

In A.D. 585, in a council at Macon, in Gaul, another step was taken to make Sunday a Sabbath in the place of the Sabbath. This council declared that Sunday is “the day of perpetual rest” (referred to in *Hebrews* 4), of which “the seventh day in the law and the prophets is the type.” And any disregarding it would incur the cumulative penalty of, *first*, “the wrath of God”; and *secondly*, “the unappeasable anger of the clergy.”

In A.D. 596 Augustine wrote to Pope Gregory “the Great”

⁵³ Book V, chap. xxii; Book VI, chap. viii.

⁵⁴ Book VII, chap. xix.

from Britain that the Briton Christians were “given to Judaizing” and “were ignorant of the holy sacraments and festivals of the church.” That is to say, they observed the Sabbath and were ignorant of Sunday observance.

In A.D. 602 Pope Gregory took another step toward making Sunday a Sabbath to the exclusion of the Sabbath of the Fourth Commandment. In a letter he said:

It has come to my ears that certain men of perverse spirit have sown among you some things that are wrong and opposed to the holy faith, so as to forbid any work being done on the Sabbath day. What else can I call these but preachers of anti-Christ, who when he comes, will cause the Sabbath day as well as the Lord’s day to be kept free from all work.

He said that such teaching “would Judaize the people”; that “Christ is our Sabbath,” and that we ought to abstain from worldly labor and be diligent in prayer on Sunday, “that we may expiate the shortcomings of the other six days.”

In A.D. 664 Oswald, King of Northumberland, ordered Sunday observance. And the Sabbath keepers, “rather than to submit to it,” withdrew to the Isle of Iona and to Ireland.

In the time between A.D. 732 and 769 another step was taken in the making of Sunday a Sabbath to the exclusion of the Sabbath. The Archbishop of York made a compilation of “Selections from the Canons,” in which it is taught that “the Sabbath was sanctified because of its reference to the suffering of Christ and His rest in the grave”; and that “we should keep a spiritual Sabbath on Sunday, which has been sanctified by His resurrection.”

Still, however, the Sabbath was observed by some in the church. For in A.D. 791 the Council of Friuli, in Italy, spoke of “the Sabbath” as the day “observed by the Jews and our rustics.” Not simply rustics, nor the rustics, but “*our rustics*”: which shows that the Sabbath was still observed even in the Roman church.

Sunday Made the Sabbath

This same council took the widest stride yet made toward the exaltation of Sunday as the Sabbath. The council commanded that “the observance of Sunday should begin at the hour of the Sabbath evening office: not for the honor of the Sabbath, but for that of the Lord’s day,” and declared that Sunday is “the Sabbath of the Lord,” to which reference is made in *Exodus* 35:2, in the words, “Whosoever does work therein shall be put to death.” That is the first place and time in all the history of the world where Sunday is called “the Sabbath of the Lord,” or even “the Sabbath” at all. And yet, even then Sunday was not held as the Sabbath of the Fourth Commandment, but as “the Sabbath of the Lord,” to the exclusion of the Sabbath of the Lord.

Twenty-two years afterward, however, nearer approach was made to having Sunday to be the Sabbath of the Fourth Commandment; but not yet quite in positive assertion. In A.D. 813 the Council of Rheims decreed that, “according to the Lord’s commandment,” no one should “do any servile work” on Sunday.

In A.D. 829 the sixth Council of Paris set forth that “the pagans set apart certain days for the honor of their gods”; that “the Jews, whose manners were of a worldly sort, kept the Sabbath in a worldly fashion,” and that,

...a custom had grown up among Christians, as a matter of religious observance, based upon an accredited apostolic tradition, and certainly on the authority of the church, to honor Sunday: (1) in memory of the Lord’s resurrection; (2) it was in that day that God gave light to the world; (3) the Holy Spirit descended upon the apostles; (4) as some doctors hold, “the manna fell from heaven;” that these and other things of similar character plainly show that “this day is more to be respected than others.”

Pope Nicholas I, A.D. 858 to 867, declared that Sabbath rest “is the doctrine of anti-Christ”; but that Sunday rest “is obliga-

tory.”

In 1069 the Christians of Scotland were still keeping the Sabbath of the Fourth Commandment “literally upon the seventh day of the week.” In that year Princess Margaret of England became the wife of the King of Scotland. “Her religion was of the newest Roman type.” She wrought changes in the Church of Scotland from “the primitive type which down to her time it had exhibited.” And among these changes was “the abolition of the old practice of observing Saturday (Sabbath), not Sunday, as the day of rest from labor,” and “the prohibition of labor on the Lord’s day.”

In the sixteenth century the Reformation prevailed so mightily that the General Council of Trent had to be called by the Church of Rome to consider her situation.

The strongest ground of the Protestants was their insistence that “the Bible, and the Bible alone, is the only true standard of faith and morals,” as against Rome’s claim of “the Bible and tradition” as such standard.

When the council assembled it was found that in the council itself, as the Pope’s legates wrote to him, there was “a strong tendency to set aside tradition altogether and to make Scripture the sole standard of appeal.” This was dangerous to Rome, for with her “tradition” means not merely antiquity, but “continuing inspiration,” which is but another form of expressing “infallibility.” Something must be done to save the day for Rome.

And this is what was done: At the opening of the last session, Jan. 18, 1562, “the Archbishop of Rheggio made a speech, in which he openly declared that tradition stood higher than the Bible.” And the proof of it is thus given by him:

This very authority of the church is most of all glorified by the Holy Scriptures....By the same authority, the church, the legal precepts of the Lord contained in the Holy Scriptures have ceased. The Sabbath, the most glorious day in the law,

has been merged in the Lord's day...This day and similar institutions have not ceased in consequence of the preaching of Christ (for He says that He did not come to destroy the law, but to fulfill it), but yet *they have been changed*, and that *solely by the authority of the church*.

There was no escape from this by the Protestants. For their own confession of faith—the Augsburg Confession, 1530—had clearly admitted that “the observation of the Lord’s day” had been appointed by “the church” only. And in this the Protestants plainly held, not “the Bible, and the Bible alone,” but “the Bible and tradition,” with the tradition above the Bible. And this was but Rome’s own ground—and so Rome’s cause was saved.

Note that in the council the archbishop said: “The Sabbath...has been merged in the Lord’s day.”

Then the catechism of the Council of Trent, A.D. 1567, completes the story thus:

When the ceremonies of the law were removed, the Sabbath also, as a ceremonial, was removed. The sanctification of the Sabbath is cessation from bodily labor and business. The Sabbath we observe fully and perfectly when we afford to God the duties of piety and religion. The proper meaning of the Fourth Commandment tends to this: That a man give himself up at some fixed time, so that, disengaged from bodily labor and business, he may piously worship and adore God.

And as the church has made Sunday that “fixed time” for worship, and has made that “the proper meaning of the Fourth Commandment,” there you have it. And thus Sunday was made “the Sabbath of the Fourth Commandment.”

England and the Puritans

All of the foregoing system of decrees of councils and popes, of papal kings and emperors, in behalf of Sunday, pervaded England. Indeed no small part of it was directly of Eng-

land; because England was a part of the papacy.

And after England was separated from the Pope, the same thing was continued; because, though England was divorced from the Pope, in more ways than one she was not divorced from the essential papacy.

In 1533 Henry VIII cut loose England from the dominion of the Pope, and *himself* became “supreme head on earth of the church of England”: and so all his successors to this day. With the exception of the king as a pope in the place of the Pope, nothing was changed.

In 1554 and onward was the rise and reign of the Puritans. They maintained that the church of England “retained many human inventions and popish superstitions,” and insisted that all these should be abandoned and “the Word of God alone” be followed.

Their special contention was against the “habits, ceremonies, and discipline of the church” of England: whether the clergy should wear vestments; whether the church should be governed by bishops; whether there should be cathedrals, with their arch-deacons, deans, canons, and other officials; whether there should be church festivals and holy-days, the sign of the cross, god-fathers, god-mothers, etc.

The church of England held that:

Though the Holy Scriptures are a perfect standard of *doctrine*, they are not a rule of discipline and government: nor is the practice of the apostles an invariable rule or law to the church in succeeding ages; because they acted according to the circumstances of the church in its infant and persecuted state. Neither are the Scriptures a rule of human actions so far as that whatsoever we do in matters of religion without their express direction is sin; but many things are left indifferent.

Summarized, the respective positions were:

Church of England: Whatever the Scriptures do not plainly *forbid* in matters of church discipline, order, and government, may be commanded by the church and practiced by believers, without sin.

The Puritans: In all church discipline, order, and government, as well as doctrine, the Scriptures are the perfect and only rule of human actions. Therefore in all things pertaining to religion, whatever is *not commanded* is vanity and cannot be practiced without sin.

Accordingly the Puritans denounced as popery all church festivals, holy-days, habits, and ceremonies; and charged the Episcopalians with “popish leaven and superstition, and subjection to the ordinances of men” in their practice of such things.

Episcopalians Taunt Puritans about Sunday

As evidence that ought to convince the Puritans that the church has liberty and authority in things not commanded, the Episcopalians held up the fact that the observance of Sunday is only an ordinance of the church and rests only upon the authority of the church.

They urged that the Puritans were inconsistent, self-contradictory, and arbitrary, in continuing the observance of Sunday while denouncing the authority of the church, the only authority upon which rests that day and its observance as a religious day.

This put the Puritans in a box. They were keeping Sunday as the Sabbath. The only authority that they could produce for it from all the ages, was church authority: and the papal church at that. What could they do?! Any authority of the church they would not allow: for that would be to recognize popery.

Scripture command or authority for Sunday observance they could not find: for there the only command or authority

for a day of weekly rest or worship is the Fourth Commandment, which specifically designates the seventh day and not the first day of the week.

Obey the plain and simple command of God they would not: for that would be confession that they had been wrong, and this would be to confess that they were not infallible, did not know everything, and could actually learn something.

To continue to observe the Sunday only on the authority which they most of all denounced, while pressing upon the Episcopalians that there must be a plain command *of God* for *everything* that should be done in religion, was to take the whole ground from under their own feet and leave themselves no standing at all.

There was great perplexity. There were great searchings—*not of heart*, but for something, *anything*, to save them in palpable error, not *from* it.

A Seventh Part of Time

At last in 1594 “Rev. Nicholas Bownde (or Bound), D.D., of Norton in the county of Suffolk,” England, found their way out. He wrote a book setting forth the following curious invention: It is not the definite seventh day, but “a seventh part of time” that is required by the Fourth Commandment to be kept as the Sabbath. It is “not the seventh day from creation; but the day of Christ’s resurrection, and the seventh day *from that*.”

“The seventh day is *genus*” in the Fourth Commandment, so that “the seventh day from creation, and the day of Christ’s resurrection and the seventh day from that” are “both of them comprehended in the Commandment even as *genus* comprehends both his species.”

Thus the Fourth Commandment was made to require the observance of the seventh day from creation until the resurrection of Christ, and the first day from that time onward!

The Puritan Sabbath

That book of Dr. Bownde's "had a wonderful spread among the people. All the Puritans fell in with this doctrine, and distinguished themselves" in their devotion to Sunday observance.

And thus the papal Sunday as the Sabbath of the Fourth Commandment, became the Puritan Sabbath of the Fourth Commandment. For the use of the word "Sabbath" as applying to Sunday "became in that age a distinctive mark of the Puritan."

In 1584 the Puritan influence in Parliament caused the passage of "a bill for the better and more reverent observation of the Sabbath"—Sunday. But Queen Elizabeth "refused to pass it" because she would not consent that Parliament should "meddle with matters of religion, which was her prerogative" as head of the church.

The Book of Sports

In 1603 King James VI of Scotland became James I of England. In his progress through England he saw the people restricted to narrow and listless limits by the Sunday laws pressed upon them by the narrower clergy.

Upon complaint of the people of Lancashire, King James as "supreme head on earth of the church of England," with the advice of his prelates, issued May 24, 1618, "The King's Majesties Declaration to his Subjects concerning Lawful Sports to be used" on Sundays after evening prayers.

This "Declaration" was called the *Book of Sports*. The provisions of it were drawn up by Bishop Morton, and it was issued, not by Parliament, but solely by James as "head of the church." It allowed dancing, archery, leaping, vaulting, may-games, church-ales,⁵⁵ morrice dances, setting up of may-poles,

⁵⁵ *Church-ale* itself is "A strong ale of good quality brewed especially for a church-festival, and broached only on the day of the feast in question."

and “other sports therewith used.”

James was not particularly notable for kindness of heart. The *Book of Sports* was issued to rasp the Puritans. For at his very council-table James had declared that “his mother and he from their cradles had been haunted with a Puritan devil which he feared would not leave him to his grave.”

The Puritan opposition to the *Book of Sports* was intense. A great controversy arose. On all sides the Puritan application of the word “Sabbath” to Sunday was disputed and ridiculed.

For instance: A bill having been introduced in Parliament “for the better observance of the Sabbath, usually called Sunday.” One of the members, a Mr. Shepherd, remarked upon it:

As Saturday is *dies Sabbati*, this might be entitled “A Bill for the observance of Saturday, commonly called Sunday.”

Mr. Shepherd’s remark was so pointedly pertinent that it was held to be contemptuously impertinent, and,

He was reprimanded on his knees and expelled from the House of Commons.

In the House of Lords the words “the Lord’s day” were substituted for the word “Sabbath,” and the bill was sent down with the remark that “People do now much incline to the words of Judaism.”

However James asked Parliament not to pass the bill, because “it was so directly against” his “Declaration,” and the matter as in the Parliament stopped there for the time.

In the reign of Charles I, “at the request of the justices of the peace,” the lord chief justice and another judge jointly issued an order for the suppression of the excesses indulged in the “sports.” But they were reprovved by the archbishop who was sustained by the king, and were required to revoke their

Celebration of church-ale is “A convivial meeting on the occasion of a church-festival, at which the ale specially brewed was served.”

order; because of their “invading and usurping the episcopal jurisdiction.”

Oct. 18, 1633, at the instance of the archbishop, Charles I reissued the *Book of Sports*.

The court had its balls, masquerades, and plays, [on Sunday evenings], while the people in the country enjoyed their morrice-dances, may-games, church-ales, and other diversions.

All this time there went steadily on the controversy over the Puritan application of the word “Sabbath” to Sunday. In 1628 Theophilus Bradbourne, a clergyman, published a book pleading for the acceptance and observance of the Lord’s Sabbath as it is given in the Commandment—“the seventh day”—as “the Christian Sabbath.” But all who recognized the real Sabbath of the Lord and of the Fourth Commandment “suffered great persecution” from all sides.

April 6, 1644, the Long Parliament enacted that:

All persons should apply themselves to the sanctification of the Lord’s day by exercising themselves in the duties of piety and true religion, publicly and privately; and that no person should publicly cry, show forth or expose to sale, any wares or merchandise, etc.; or, without reasonable cause, travel, carry burdens, or do any worldly labor or work.

The provisions of the *Book of Sports* were abolished, the “Book” itself was commanded to be burnt by the common hangman; also that there should be burnt “all other books and pamphlets against the morality of the Fourth Commandment or of the Lord’s day.”

The Act of Uniformity

In the reign of Charles II the church of England again came into power. And the bishops used their power to the fullest.

By the “Act of Uniformity,” 1662, “the crowning measure of ecclesiastical polity”—*Knights*; by the “Conventicle Act,” 1664,

“devised for the extirpation of all public worship not within the walls of a church,”—*Brooks*; the “Oxford Five-Mile Act,” 1666, intensified in 1670; all religious preaching and teaching, and all worship and assembly for worship, was confined only to that “allowed by the liturgy and practice of the church of England.” And this was in order

That every person within this realm may certainly know the rule to which he is to conform in public worship.

The effect of that legislation was to exclude all dissenters in the realm from all places or assemblies of worship: for they would not go to the places of worship of those who were making such laws as these. But that was not what those acts were for. The one purpose of them all was to make the worship of the church of England the only worship in the realm, and this worship to be attended by every person in the realm.

The Model Sunday Law

Then and *therefore*, in 1676 there was enacted the Sunday law of Charles II requiring everybody to “repair to the church” on Sunday. This statute commands:

For the better observation and keeping holy the Lord’s day, commonly called Sunday: be it enacted...that all the laws enacted and in force concerning the observation of the day, and repairing to the church thereon, be carefully put in execution; and that all and every person and persons whatsoever shall upon every Lord’s day apply themselves to the observation of the same, by exercising themselves in the duties of piety and true religion, publicly and privately; and that no tradesman, artificer, workman, or other person whatsoever, shall do or exercise any worldly labor or business or work of their ordinary callings upon the Lord’s day, or any part thereof (works of necessity and charity only excepted),” &c.

In England that statute compelled everybody to go to the places of worship of the church of England. The clause “repairing to the church” meant only the church of England; for

all other places had been prohibited by the preceding acts.

In the colonies in America it was used to compel the people to go to their respective places of worship. And as it embodied the principal provisions word for word of the Puritan statute of 1644 in England and enforced them all, the Puritans in America came into their own again.

That Statute of Charles II is the original and the model of all the Sunday laws in all the States of the United States since the original thirteen.

Here then is the genealogy of all the Sunday laws in all the States of the United States: The Sunday laws of the later States are only the extension or repetition of the Sunday laws of the original States, which were the identical Sunday laws of the colonies, which were the Sunday laws of England, which were the Sunday laws of papal Rome.

And from their original in Rome to their final in these latest States, in every generation they have been nothing else than exclusively religious and ecclesiastical both in origin and intent.

To see how *on principle* the Reformation stands toward all this, read again the first paragraph in Chapter 1 under the subheading "[Church Holidays Evil](#)".

The Sign of Rome

Sabbath observance, according to the Fourth Commandment, as God gave it, means worship—the worship of God.

"Sabbath" observance of the "Fourth Commandment," as *Rome has changed it*, just as certainly means worship—the worship of Rome: and the worship of Rome as God in the place of God.

And when Congress and the courts of the United States, or of any State, enforce the observance or recognition of the "Fourth Commandment" as *Rome has changed it*, that is noth-

ing else than the enforcement of the *worship of Rome* as God in the place of God.

In this connection recall from Chapter 1 of this book, the Reformation principle that “[Subjection in the spiritual world constitutes worship.](#)”

There are just three specific characteristics that distinguish the papacy:

1. A human theocracy: a false kingdom of God.
2. The “Christian” religion by force: by law and governmental power of both State and church.
3. Infallibility in the humanly constructed church: which is but human infallibility.

The institution of Sunday as a day or the day of assembly, or of worship, or of rest, or of refraining from labor, *for anybody*, is the pivot upon which turns each of these three specific characteristics of the papacy.

The papacy is man in the place of God, and *above God* in doing as God what God could not do.

Of His purpose and in His wisdom God occupied six days in creating, and chose the seventh day to be the Sabbath. By resting, blessing, hallowing, and sanctifying, this day, He made it the Sabbath of the Lord “for the man.”

It is not too much to say that He *could* have created all things in *five* days, if in His wisdom He had so chosen; and could have rested, blessed, hallowed and sanctified, the *sixth* day, and so made it the Sabbath.

Or He could have occupied *four* days in creating, and made the *fifth* day the Sabbath; or *three* days in creating, and made the *fourth* day the Sabbath; or *two* days in creating and made the *third* day the Sabbath; or *one* day in creating, and made the *second* day the Sabbath.

But *that* is as far as even God could go. For He could not

have occupied the first day in creating, and *also* have occupied it in *resting*. He could not call that His *rest* day in which He had *worked*; for “it is impossible for God to lie.” Therefore the Creator Himself could not make the *first day* the Sabbath.

And by the same token it is demonstrated that the *men* who *have* set up Sunday, the *first day* of the week, as the Sabbath of the Fourth Commandment, in so doing *have gone beyond what God Himself could do*: and so have not only put themselves in the place of God, but above God.

And it would be impossible for men so effectually to do this in any other way. Therefore, Sunday as the Sabbath of the Fourth Commandment, or as the rest day to God, is transcendently the sign of man in the place of God and above God *which is the specific distinguishing thing* that marks the papacy — “the beast” of *Revelation 13*.

And thus it stands plain and certain that the Sunday institution as the Sabbath of the Fourth Commandment is “the mark of the beast” designated and denounced in *Revelation 13* and 14.

Read again the words of Pope Gregory “the Great” [earlier in this chapter](#), that

Antichrist, when he comes, will cause the Sabbath day as well as the Lord’s day to be kept free from all work.

If it can be supposed that Antichrist knows his own mind and purpose, then this arrangement of *all denominations* for *both these days* “to be kept free from all work” is unquestionable evidence that the time of the ultimate Antichrist is now upon the world; and that through denominational, national, and international, federation and confederation he is already carrying things his own way in that aim and purpose.

Revelation 13

⁸ And 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.

⁹ If any man have an ear, let him hear.

CHAPTER SEVENTEEN

The Reformation and the Sabbath

No fault can ever be found with any of the Reformers because they did not see the true Sabbath of the Fourth Commandment. No one of the Reformers can even be charged with inconsistency in this. It would be inconsistent for anybody to require or to expect that *in their circumstances* they should see everything.

The Reformation Not Finished

They were awakened in the deep darkness of the papal night. They were awakened by a great light, it is true: and that light was the true Light. Yet even then they could not be expected to see everything. They *could not* see everything *at once*, and could not *live long enough* to see *all*.

But they did see the fundamental truths. They did see the *principles* in which everything is embraced; in which lies all that should ever follow. And they were perfectly consistent in those principles. Indeed it is marvelous how clearly and fully they distinguished the divine principles, and with what perfect precision in these principles they held the straight course.

Those wonderful men never can be too highly honored for what they did. It is not too much to say that without the Reformation the world could not have lived till now.

But it is not true honor to the Reformers for *those who have come after* to see only what they saw and as they saw it and to hold only what they held and as they held it. For people to dwell in, and have the full benefit of all the light that broke upon the world by the Reformers, *and not see more than they saw* is to see *less* than they saw: is to be less than they

were: and is to *dishonor* instead of to honor them.

The light of God every shines “more and more” onward “unto the perfect day.” And those who come after must stand in all the light that shone before, and *also in the “more”* that shines because of that which has shone before.

The Sabbath Truth Refused

The Reformers are not in any wise to be held at fault for not seeing the true Sabbath. But when *their successors* came in *as heirs of the Reformation*, and Rome picked up that very truth of the Sabbath and brought it home to them, and spread it out before their eyes, and laid it down at their feet, then *these* were decidedly and guiltily inconsistent not to follow up the fundamental principles of the Reformation in the acceptance of that truth.

And when that has ever been continued by Rome, and in the progress of the Reformation has been repeated by others over and over, *these today are still more inconsistent* with the Spirit of Truth, they still more dishonor the Reformers and deny the Reformation, when they refuse to accept God’s Sabbath and honor Him and the Reformation by the observance of it.

The Reformation Demands It

Every principle of the Reformation demands the recognition and observance of the Sabbath of the Lord. the Sabbath of the Lord is the complement of each principle of the Reformation and of all of them together. Whereas by each and every principle of the Reformation the Sunday is excluded.

Take for instance the principle of “The Word of God.” There is the Word of God for the Sabbath. There is no word of God for the Sunday.

Take the principle of “The whole Word of God.” The whole Word of God from beginning to end is for the Sabbath. From

beginning to end there is no word of God for the Sunday.

Take the principle of “Nothing but the Word of God.” With nothing but the Word of God the Sabbath stands in its full glory and majesty. With nothing but the word of God the Sunday has no standing at all.

Take the principle of Righteousness *by faith*: “By the obedience of One shall many be made righteous.” It is only by the obedience of Christ that any soul can ever be made righteous with the righteousness of God. There is obedience of Christ His whole lifetime in Sabbath observance, to make every soul righteous in that. And so Sabbath-keeping can be, and it is, altogether of the works of God and of the righteousness of God which is by faith.

There is *no* obedience of Christ in Sunday observance, ever to make any soul righteous in that. And so Sunday observance has to be, and it is, altogether of man’s own works and never can be of faith. Therefore Sunday observance never can be of the Reformation nor of Christianity; while on every principle Sabbath observance is required by the Reformation and Christianity.

Take the principle that “All duty is commanded: and no man can do more than duty.” Sunday observance is nowhere commanded. To do it is to do more than duty.

To be able to do more than duty in what is *not* commanded would enable a man to balance up on his failures to do in all things what is commanded, and so to save himself. And this is precisely the doctrine of Sunday observance. Read again the [words of Pope Gregory in the previous chapter](#). And *there* is exactly where Sunday observance belongs, and not with the Reformation nor with Christianity.

Take the principle of the exposure of Antichrist. The Word of God in the prophecy relating to that power gives as one of its chief features that “he should think to change the Law” of

the Most High. And the whole career of the development and reign of the papacy presents as one of its chief features the change of that precept of the Law touching the Sabbath: changing it from God's thought to man's: putting the day of the man of sin, in the place of the day of the God of righteousness.

The plain record is that for more than sixteen hundred years there was carried on continuously and persistently by the great antagonist of God the set purpose to put away from the knowledge of men the Sabbath of the Fourth Commandment. That itself is evidence that in the Sabbath of the Lord there is truth that is of the greatest value.

What is the Sabbath?

What then is the Sabbath of the Lord? what does it mean to men? what is its meaning to the universe? The word "Sabbath" is Hebrew, and signifies *rest*. As "the Sabbath of the Lord your God" it is *rest* of the Lord your God. Therefore the Sabbath is *God's* rest, not man's. It is God's rest for man: not man's rest for himself. To keep the Sabbath is to find and to keep God's rest.

God is only Spirit. His rest is only spiritual. To keep the Sabbath is to find and to keep spiritual rest on the Sabbath *day*. God is only "the eternal God." His rest is only eternal rest. In the Sabbath day for man, God has put His own rest which is eternal to be to man in *time* the foretaste and earnest of God's rest in *eternity* that waits for man, and to revive and cheer man on the way through this world to "the world to come."

Made for Man

Jesus said:

Mark 2

²⁷ The Sabbath was made for man.

Strictly and literally what Jesus said is this: “The Sabbath was made for *the man*.” The phrase “the man” is the exact translation in Greek and English of the Hebrew word “Adam.” This is confirmed beyond all possibility of question by a comparison of the *Septuagint*, the *King James*, and the *Revised Version*, of *Genesis* 1:27 to 5:2.

In the Hebrew there the word Adam is used twenty-five times. The *Septuagint* continues the word Adam eighteen times, translates it “the man” six times, and “man” once. The *King James* version continues the word “Adam” thirteen times, translates it “the man” eight times, and “man” four times: with margin, “Adam” once, and “man” once. The *Revised Version* continues the word “Adam” only three times, translates it “the man” eighteen times, and “man” four times: with margin, “Adam” once, and “man” once.

This makes it plain that the phrase “the man” is strictly and preferably the translation of the word “Adam.” Therefore, what Jesus said in *Mark* 2:27 is,

“The Sabbath was made for Adam.”

And it was made for “Adam—the man”—while he was yet God’s man: “the man” of God’s “eternal purpose” concerning mankind and the world.

Christ is the Last Adam

This “eternal purpose” was “purposed in Christ Jesus our Lord.” *Ephesians* 3:11. And thus Christ was the Surety of that purpose, that it should be accomplished.

Therefore when the first Adam failed and threw all away, it was only the effecting of the original purpose when Christ took that Adam’s place, and Himself, as “the last Adam,” carried through the eternal purpose that was invested in the first Adam.

When the first Adam failed, he ceased to be “the man” of

the eternal purpose. He was no more the true Adam, and never will be. When Christ as “the last Adam” took the place that had been vacated by the first Adam, He then became “the man” of the eternal purpose. And thus He became the only true Adam that is or ever will be.

Part of God's Eternal Purpose

The Sabbath was made for the Adam of God's eternal purpose. It was made for that Adam while he was yet in God's eternal purpose. Therefore the Sabbath is inseparably of God's eternal purpose, and so is an eternal institution.

The Sabbath was made for the Adam of God's eternal purpose. Both in the surety and in the fact, *Christ* is that *Adam*. Therefore the Sabbath was made for Christ, and is as eternal as is *He* in the effecting of that purpose. The Adam for whom as God's man the Sabbath was made was the head and fountain of the mankind who in God's eternal purpose should be the inhabitants of this earth.

Christ only, as “the last Adam,” is the One who as God's man is in surety and in fact the Head and Fountain of the mankind who in God's purpose shall inhabit this earth. Therefore the Sabbath was made for Christ, and *in Him* for all who in that eternal purpose will be His: that is, for all Christians. Accordingly, in Christ, and in Him only, is to be found the Sabbath of the Lord as it is in the truth of God's thought and purpose.

Part of the Life of Jesus

The life of Jesus is the *Way for* all mankind, and the *Way of* all Christians. It is the life of Jesus that saves sinners. *Romans* 5:10. It is the life of Jesus that is to be manifested in Christians: even “in our mortal flesh” while we are in this body. *2 Corinthians* 4:10, *Galatians* 2:20; *Colossians* 1:27; *Romans* 5:19.

The Sabbath of the Lord, in the very truth of it, and in the

perfect truth of the keeping of it, is essentially a part of the life of Jesus. For Jesus kept the Sabbath during His whole life on earth. Therefore the Sabbath and the keeping of it belongs essentially in the life of every Christian. The life of Jesus in the Christian never can be perfected without the Sabbath in the keeping of it.

Without this, the life of the believer is unlike the life of Jesus. And wherein any life is unlike the life of Jesus, just to that extent it comes short of being the true Christian life. This forever fixes it that the Sabbath of the Lord is the only true day of rest, or of worship, or of refraining from labor for Christians.

A Way to Knowledge

It is written:

Ezekiel 20

²⁰ Hallow my Sabbaths, and they shall be a sign between Me and you, that you may know that I am the Lord your God.

It is a sign by which “you may know.” It is therefore a *way to knowledge*. It is a means of finding knowledge from God: and thus it is a means of *revelation, from God and of God*.

That one thing alone, even if that were all there were of the Sabbath, would be enough to make it of infinite worth and eternal standing.

But that is not all. For note: It is not a sign between me and you, only that I am, *but* “that *you may know* that I am.” It is not a sign only that I am the Lord, *but* “that *you may know* that I am the Lord.” It is not a sign only that I am the Lord your God, *but* “that *you may know* that I am the Lord *your* God.”

The Knowledge of God in Christ

The Sabbath, therefore, to *him who hallows it*, is a sign by which he knows God *by personal acquaintance*. But,

Matthew 11

²⁷ *No man knows...the Father, save the Son, and he to whomsoever the Son will reveal Him.*

When no one knows God except as He is revealed in Christ; and when the Sabbath is a sign by which he who hallows it may *know* that the Lord is his God; then it follows that the certain truth of that Scripture is just this:

“Hallow my Sabbaths, and they shall be a sign between Me and you, that you may *know* that I, *as I am revealed in Christ Jesus the Lord*, am the Lord *your God*.”

John 17

³ *And this is life eternal that they might know You the only true God and Jesus Christ whom You have sent.*

And so the Sabbath of the Lord is the God-given sign by which may be found the *knowledge of God* and of Jesus Christ whom He has sent, that is the very certainty of *life eternal*.

For when the Sabbath is “a sign” that *he who hallows it* may *know* that the Lord *as revealed in Christ* is *his God*, then it is certain that *in the Sabbath* He has put the reflection, the impress, of Himself as He is *revealed in Christ* to the believer in Him.

How God is Revealed in the Sabbath

What then is the Lord your God, and what the manifestation of Him, *to man, in the Sabbath* of the Lord as made for and given to man, as a sign by which he may *know* that the Lord is his God?

1. Creator

First of all He is Creator: for if there had been no creation there never could have been any Sabbath. The *Creator* manifested in *creation* is the first and fundamental essential to there being the Sabbath—and *rest*—of the Lord your God. And so the Sabbath is the reminder, the memorial, of the *Creator* in His *Creation*.

2. Rest

Next, in the Sabbath He is *Rest*: for, “God did *rest* the seventh day from all His works;” and “the seventh day is the *rest* of the Lord your God.” *Hebrews* 4:4.

3. Blessing

Next, in the Sabbath, He is *Blessing*: for “God blessed the seventh day,” “*for the man.*”

4. Holiness

Next, in the Sabbath He is *Holiness*: for “the Lord *hallowed*”—made *holy*—the Sabbath day.” “Call the Sabbath...the *holy* of the Lord.” *Isaiah* 58:13.

5. Sanctification

Next, in the Sabbath He is *Sanctification*: for He “sanctified”—*set apart* to Himself *for* purposes of *holiness*—the seventh day, which is the Sabbath. And is is “a sign...that they might *know* that I am the Lord that *sanctify* them.” *Ezekiel* 20:12.

All of that *from God*, and God *as* all of that, is in the Sabbath as made for the man. And it took all of that to make it the Sabbath *for man*. Therefore, in the Sabbath of the Lord your God there is the *impress*, the *revelation*, of *Himself* to man as:

- his Creator,
- his Rest,
- his Blessing,
- his Holiness,
- his Sanctification.

The Divine Parallel

And all of that is exactly what *He is in Christ* to the *believer* in Him, and in *exactly that order*.

1. Christ is Creator

The first of all things that God is in Christ to anybody or anything is Creator: for “without Him was not anything made that was made.” But sin undid all of *that*. And now what is God in Christ first of all to the sinner who believes in Him?

First of all in Christ to the sinner who believes in Him, as in the Sabbath to him who hallows it, God is *Creator*:

Ephesians 2

¹⁰ We are His workmanship, created *in Christ Jesus* unto good works which God has before ordained that we should walk in them.

2. Christ is Rest

Next, in Christ to the believer as in the Sabbath to him who hallows it, God is *Rest*:

Hebrews 4

³ We which *have believed* do enter into rest;

¹⁰ He that *is entered* into *His* rest, has *ceased* from *his own works*, as God did from His.

The sinner, longing to *cease* from the short-coming—the sin—of his own works and to “do better,” has *labored* hard and long to do the good that he knows, and so to find *rest* of heart, soul, and spirit, in good works *accomplished*: but all in vain. And in discouragement he cries out:

Romans 7

²⁴ O! wretched man that I am, who shall deliver me from this body of death?

To every such soul the divine answer is:

²⁵ I thank God [there is deliverance] through Jesus Christ our Lord,

who says to all,

Matthew 11

²⁸ *Come* unto *Me* all you that *labor* and are *heavy laden*, and *I* will *give* you *rest*.

The sinner accepts the heavenly invitation, and *believes* on Him. Instantly the divine power of the *creative Spirit creates* him *anew* in Christ Jesus *unto* the very *works of God*—the *righteousness of God* which is by faith of Jesus Christ *unto* all and *upon* all before ordained that we should walk in, but which we all missed and turned to our own own way and works of our own righteousness which are only the filthy rags of sin.

And through entering into the *works of God* in Christ, the believer enters into the *rest of God* in *Christ*. And thus the first and fundamental essential to God's *rest* in Christ, is God's *work* of the new *creation* in Christ.

If there be no new *creation* in Christ, there can be no *rest* in Christ. But thank the Lord there is ever God's new *creation* for every soul; for He is the same yesterday and today and forever.

And the believer *has* ceased from *his own* works, by entering, *through God's new* creation in Christ, into *God's good works* of the righteousness of God which is by *faith of Jesus Christ*—which He has for them that *believe*: for there is no difference: for all have sinned and come short of the glory of God. *Romans 3:23*.

And so, to the believer in Jesus, the Sabbath—the *rest*—of the Lord your God is the reminder, the memorial, of the *Creator* in His creation of us in Christ Jesus unto *God's good works* through which alone we have *God's blessed rest*.

3. Christ is Blessing

Next, in Christ to the believer, as in the Sabbath to him who hallows it, God is *Blessing*: for He...

Ephesians 1

³ ...*has blessed us* with all spiritual *blessings* in heavenly places *in Christ*.

Acts 3

²⁶ God, having raised up His Son Jesus, *sent Him to bless you, in turning away every one of you from his iniquities.*

The blessing of God in Christ to the believer, is *not* only is saving him from the sins that he *has* committed; *but* in *turning him away* from committing sin: turning his back upon it: *turning him away* so that he *goes now* in the *opposite direction*—in the way of *righteousness* instead of in the way of *sin*.

And this has been always the purpose and the power of God's *blessing*, as manifested in Christ in His *blessed day*. This is made plain and certain in His word concerning the Sanctuary and its ministrations: for He says that His purpose in that, is:

Daniel 9

²⁴ ...to *finish* transgression, to make *an end* of sins, to make *reconciliation* for iniquity, and to *bring in* everlasting righteousness.

Acts 3

²⁶ God, having raised up His Son Jesus, sent Him to *bless* you in *turning away* every one of you from his iniquities.

To just that glorious extent:

- *that* in *your* life transgression is finished, so that there is no more of it there:
- *that* in *your* life *an end of sins* is made, so that you are *done with it*;
- *that* in *your* life reconciliation—atonement—for iniquity *is accomplished*, so that you are free from it all;
- *And that*, in *your* life, “*everlasting righteousness*” is *brought in*, to *abide* and *reign* there.

That is the *blessing* that *God* is in Christ to the *believer* in *Jesus*; and *that* is just the *meaning* of the *blessing* that *God* is in the Sabbath, to *him* who, through the faith of Christ and in the Spirit of God, *hallows the Sabbath*.

4. Christ is Holiness

Next, in Christ to the believer, as in the Sabbath to him who hallows it, God is *Holiness*: for when in His blessing to us by His Son Jesus, He has finished transgression, and made an end of sins, and made reconciliation for iniquity, in our lives, and has *brought in* everlasting righteousness to abide and reign there, *this* is “unto holiness.” *Romans 6:19, 22.*

5. Christ is Sanctification

Next, in Christ to the believer, as in the Sabbath to him who hallows it, God is *Sanctification*: for to the preacher of the gospel, he says:

Acts 26

¹⁷ ...I send you,

¹⁸ To open their eyes to turn them from darkness to light, and from the power of Satan *unto God*, *that* they may obtain forgiveness of sins, and inheritance among them that are sanctified by *faith that is in Me.*

And so, in the revelation of God *in the Sabbath* to man, and in the revelation of God *in Christ* to man, there stands this perfect parallel:

In the Sabbath He is	In Christ He is
Creator	Creator
Rest	Rest
Blessing	Blessing
Holiness	Holiness
Sanctification	Sanctification

And in perfect demonstration this certifies:

- *that*, in the Sabbath of the Lord, God has put the very reflection and impress of Himself as He is revealed in Christ;
- *that*, only in the faith of Christ is the Sabbath of the

Lord truly and fully found, and only in the Sabbath of the Lord *as it is in Spirit and in truth* is Christ truly and fully found;

- *and that*, thus each is the complement of the other *forevermore*, in the faith of Christians and in their *knowledge* and *service* and *worship* of the only true God and Jesus Christ whom He has sent.

The Bread of the Presence

The “shew-bread” in the sanctuary was literally the “bread of the presence” and signified the “Presence,” with God’s people, of that true “Bread of God” which comes down from heaven and gives life unto the world. *John* 6:33-35, 48-51.

That bread of the Presence in the sanctuary was renewed *fresh-baked* at the beginning of each succeeding Sabbath day. This was the revelation of the mighty truth that at the beginning of each succeeding Sabbath day the Presence of Christ the true Bread is renewed in fresh and living experience to every true worshiper who hallows the Sabbath. *Exodus* 33:14.

Leviticus 19

³⁰ Keep My Sabbaths, and reverence My Sanctuary: I am the Lord.

The Sabbath Remains

That is what the Sabbath is, and *that* is what the *keeping* of the Sabbath *is*, and what it means. And “*there remains*” This “keeping of a Sabbath to *the people of God*.” For it stands written:

Hebrews 4

⁹ There remains therefore a rest—keeping of a Sabbath [margin], a Sabbath rest [Revised Version]—to the people of God.

This keeping of Sabbath that remains, this Sabbath that remains to be kept, is the Sabbath of “the seventh day.” *Hebrews* 4:4. It is the same day in which God rested when He finished His works at the foundation of the world; and that has re-

mained ever since for mankind to enter into. *Hebrews* 4:3-6.

It was there for the first Adam to enter into, but he failed to enter into it.

It remained for Israel to enter into, when they were brought out of Egypt in God's purpose to fulfill His oath to Abraham. *Hebrews* 3:7-11, 16-19; *Exodus* 6:3-8; 15:13, 17; *Psalms* 81:13-15; *Genesis* 50:24-25; *Exodus* 13:19.

Israel failed to enter into it then, and it remained for them to enter into in the days of Solomon when God would fulfill His oath to David. *Hebrews* 4:6-7; *Psalms* 95:7-11; 72:1-17; *1 Kings* 10:1, 24; *Psalms* 89:19-37.

Again Israel failed to enter into it, even Solomon himself taking the lead away from God. *1 Kings* 10:26; 11:1-13; *Deuteronomy* 17:16-17. But still that rest of God, that keeping of a Sabbath, "remained to the people of God."

Christ is the Way

Then came the Lord Jesus, "the man" of God's eternal purpose, "the last Adam," "the Seed of Abraham," and "the Son of David." And *He did not fail*.

He entered into God's rest in the keeping of the Sabbath, which from the foundation of the world had remained for that purpose, *and* he entered into God's rest in "the world to come," of which God's rest in the Sabbath is the beginning and foretaste. *Hebrews* 6:5.

And He showed the way, He consecrated the way, He *is the Way*, into God's rest in this world, and through God's rest in this world into God's rest in "the world to come." And that is the established and the consecrated and the unfailing Way into and *in* God's rest here and hereafter forevermore.

And that blessed rest—that holy, that consecrated, "keeping of a Sabbath"—still "remains to the people of God."

A Foretaste of the World to Come

And all the time from the foundation of the world to the end of the world, it is first God's rest *in the Sabbath of the Lord* into which men are to enter through faith in Christ and in which we are to abide *as the foretaste and earnest* of God's rest in the land of promise—"the world to come."

For, the way that men will use God's rest *given* to them through Christ in the Sabbath, is the test and proof of just how they would use God's rest that is *promised* to them in the world to come, if that were now given to them.

In entering into this rest we cease from our own works "as God did from His." In ceasing from His own works "God did rest the seventh day." In ceasing from our own works we can not do it "as God did" without doing it *as He did* and "rest the seventh day."

Not to cease from our works on the seventh day "as God did from His," but to cease some other day, is not to do "as God did"; but is to do as somebody else did. And *that* is to enter neither God's works nor God's rest; but is to enter into both the works and the rest of some one who is neither God nor of God; but who would put himself in the place of God and pass himself off for God.

By the plain Word of God, therefore, "there remains the keeping of a Sabbath to the people of God"; and this Sabbath is "the seventh day" on which "God did rest from all His works."

Christ's Way of Sabbath Observance

What then is the keeping of the Sabbath? The life of Jesus is the answer to this question.

"His custom was" to go to the place of assembly of the worshipers of God. "Custom" is "the frequent repetition of the same act or thing." The Sabbath is the day of the worship of

God. *Isaiah* 66:23.

He declared the true principle of Sabbath-keeping to be “mercy, and not sacrifice.” *Matthew* 12:7. Whatever contravenes mercy, whether to man or to beast, and makes the Sabbath a burdensome or sacrificial thing, is Sabbath-breaking and not Sabbath-keeping.

Whatever is done on the Sabbath day in mercy and kindness to man or beast that is in need, or that is done in the worship and service of God according to His word, is Sabbath-keeping. *Matthew* 12:3-13.

Accordingly, to the scandal and indignation of the Pharisees, Jesus made the Sabbath especially a day of healing and blessing. *Luke* 6:6-10; 13:10-17; 14:1-6; *John* 5:5-16; 7:23-24; 9:13-16; 34-38.

Therefore, according to the Scriptures and the Life and Spirit of Jesus, the keeping of the Sabbath that “remains to the people of God,” and that can be kept *only* by *the people of God*, and no other, means this:

- To cease from our own works and all that is our own.
- To hallow the Sabbath.
- To meet God in Christ anew by faith.
- To meet Him in His creative power and His renewing grace, in His rest, in His blessing of turning us from sin to His everlasting righteousness, unto holiness, and sanctification.
- To worship Him in Spirit and in truth.
- To go to the assembly of worshipers.
- In mercy to do good to the needy, to the distressed, to the sick and the helpless, of man or beast.

In the Lives of Christians

The consequence of the life and teaching of Jesus as to the Sabbath and the keeping of it, is manifest in the lives of Chris-

tians all through the New Testament after His death and resurrection and ascension.

The first thing that occurred in the life of believers in Him, after His death, was the keeping of “the Sabbath day according to the Commandment.” *Luke 23:55-56*. Thus the first thing that occurred after the finishing of creation, was God’s resting on the seventh day; and the first thing that occurred after Jesus declared “It is finished” in redemption, was the resting on the seventh day of the truest believers in Him: the blessed women “who were last at the cross and first at the tomb.” That was in A.D. 33.

Then in A.D. 45 it was the Sabbath day when Paul and Barnabas preached to the Gentiles at Antioch in Pisidia. *Acts 13:42-49*.

In A.D. 53 it was the Sabbath day when Paul and Silas and their company at Philippi went to the place of worship outside the city. *Acts 16:12-15*.

In A.D. 53 again it was the Sabbath day when Paul preached at Thessalonica *as his custom was*: that is, “the frequent repetition of the same act or thing”. *Acts 17:1-4*.

In A.D. 54 it was the Sabbath day when Paul preached at Corinth, still, like his divine Master, in the frequent repetition of the same act or thing. *Acts 18:4, 9-11*.

In A.D. 64 it was the Sabbath day—God’s rest of the seventh day—that Paul set down in the plain Word of Inspiration as the Sabbath the keeping of which “remains to the people of God.” *Hebrews 4:4-5, 9*.

And since this Sabbath day was the only regular day of assembly ever known to *the Hebrews*, it would again be impressed upon them in the instruction “not to forsake the assembling of themselves together.” *Hebrews 10:25*.

In A.D. 67 it was the Sabbath day which Jesus required His

disciples to keep in remembrance when should come the time of their flight from Judea. *Matthew* 24:20.

In A.D. 96 it was the Sabbath day—the Lord’s holy day—when John was “in the Spirit” on the Isle of Patmos and received the Revelation of Jesus Christ for all time. *Revelation* 1:10; *Isaiah* 58:13.

After the Bible Closed

In A.D. 100-120 it was the Sabbath day when the epistle of Ignatius said, “Let every one of you keep the Sabbath.” “And after the observance of the Sabbath let every friend of Christ keep the Lord’s day.”

It is true that by many eminent scholars this writing of the supposed Ignatius is held to be a forgery. But as evidence on this question it matters not whether it be a forgery or not. Its value and weight as evidence rests in the record as such, and not upon who might be the person who wrote it.

It was written by some one who was interested in exalting Sunday as “the queen and chief of all the days.” If it be genuinely of the real Ignatius it proves that the Sabbath was being observed by those whom he would have to receive the Sunday as this “queen and chief;” and that the observance of the Sabbath was so fixed in their Christian life that he did not so much as even hint at any such thing as their accepting the Sunday *in place* of the Sabbath, but actually directed that “every one of you keep the Sabbath,” and “*after* the observance of the Sabbath” *then* keep the Sunday “as a festival,” etc.

If it be a forgery, then it certifies that “the observance of the Sabbath” was so universal and so fixed in the Christian life of the time, that even a rascal in the very practice of his chicanery could not dare to question it or to offer Sunday as a substitute for it; but only to offer the Sunday as an additional day.

And than this there could not be stronger evidence that

“the observance of the Sabbath” was a settled and universal practice in the Christian life: even among those who had “lost their first love,” and who to some extent had fallen away from the pure truth of the Gospel.

To the Eleventh Century

In the two hundred years of the “Apostolic Constitutions,” to 326, it was the Sabbath in the authoritative “discipline” of the rising false Catholic church.

In the time of Athanasius, to 373, it was the Sabbath; for he said, “We assemble on Saturday, *not* that we are affected with Judaism, but only to worship Jesus the Lord of the Sabbath.”

It was the Sabbath in 364 when the Council of Laodicea put a curse on those who would keep it, and yet had still to recognize *the fact* of its observance.

It was the Sabbath in 416 when Pope Leo “the Great” likewise must recognize the fact of its observance, but would turn it to “a fast day” while Sunday was made to be “a *most festive* day.”

It was “the Sabbath of every week” in 439 when Socrates must bear witness that “almost all churches throughout the world” observed it, but that “Alexandria and Rome have ceased to do this.”

Note that these had “*ceased* to do this.” They could not have “ceased to do” what they had never done. This shows that even in those cities they had formerly done “this” as in the time of Leo, 416; but since then they had “ceased” to do it.

It was the Sabbath in 460 when Sozomen must record that

The people of Constantinople and everywhere assemble together on the Sabbath...which custom is never observed at Rome or at Alexandria.

It was “the Sabbath day” in 602 when Pope Gregory “the Great” denounced as “preachers of Antichrist” those who

taught its observance.

It was the Sabbath among the Briton Christians 596-664, and then was still so with those who withdrew to the Isle of Iona and to Ireland rather than to submit to the laws commanding and enforcing Sunday observance.

It was the Sabbath in 791 when the Council of Friuli witnessed to its observance still, even though only by “our rustics.”

It was the Sabbath in 858-867 when it was still observed to such an extent that Pope Nicholas I found it necessary to denounce its observance as “the doctrine of Antichrist.”

In 1069 it was still “the Sabbath of the Fourth Commandment” in Scotland when Queen Margaret’s “newest Roman type” of religion must crush it out.

Thus it is the Sabbath from the beginning to the end of the Bible; from the finishing of creation to the finishing of the written revelation; and was still so among Christians for more than a thousand years after the Bible was closed.

It was the Sabbath in the life of Jesus; in the lives of Christians throughout the New Testament; in the lives of those who to the best of their ability would be Christians against the power of Rome, for nearly eight hundred years; and in the lives of Christians who were outside the jurisdiction of Rome and beyond her power, for more than a thousand years.

For more than a thousand years after the ascension of Christ, *everywhere* the Sabbath was originally observed by the Christians in all countries, and even in the cities of Alexandria and Rome.

In Rome and Alexandria, spiritual Babylon and Egypt, the observance of the Sabbath first “ceased” among Christians, and then from there this cessation was gradually spread as the power of Rome grew. Wherever that power came, and to the

extent that it could be exerted, the observance of the Sabbath was caused to cease and to be crushed out.

But it never was completely obliterated. Always there have been faithful and true witnesses for God against Rome. And there always will be.

A Spirit of Self-Exaltation

All the power of federation and confederation of both Rome and Puritanism could not stop it; and now all the power of federation of Rome and the Federal Council combined, and with all the power of all the nations in their hands, cannot cause it to cease.

By the whole record on this question it is certain that both the papacy and the Federal Council of Churches have assumed prerogative and have exercised authority to *change the Law of the Most High*, from His thought and word to their own. And they both deny the right of any one to observe that *Law as the Most High Himself* has spoken it and written it.

And than in this it were impossible for even them more fully to manifest the spirit of independence of God and of exaltation above Him.

It is a principle in governmental procedure, recognized in law, and regarded in history, that for a subordinate community to re-enact, especially with changes, a law made by the supreme authority for the government of the subordinate community, is “tantamount to a declaration of independence.”

In illustration, a fact from history may help to appreciate the infinite principle here involved. In 1698, as now, Ireland was a possession of Britain. The English colonists in Ireland were the ruling power there, and had a parliament—Lords and Commons—of their own: a sort of home rule.

This local parliament, “the Irish Lords and Commons, had presumed not only to re-enact an English act passed expressly

for the purpose of binding them, but to re-enact it *with alterations*. The alterations were indeed small; but the alteration *even of a letter* was tantamount to a declaration of independence.

The colony in Ireland was emphatically a dependency, not merely by the common law of the realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist.⁵⁶

It is in view of this very principle that the word of God in *Matthew* 5:17-19 and *Daniel* 7:25 was spoken and stands written.

The Sign of Loyalty to God

Therefore, on this question of Sabbath or Sunday as the Sabbath of the Fourth Commandment of the Law of the Most High, the real issue is the simple but mighty one of

Loyalty to God,
or
Independence of God.

And in this time of the *finishing of all*, according to God's eternal purpose, in the finishing of the mystery of God, His own divine sign of His finished work, the Holy Sabbath, will arise and live, and *will be known* and *worn* as the distinguishing badge of all those who, against all the power and deception of the ultimate Antichrist, will be loyal and true to God *alone* in His creative power and in His redeeming grace as revived for the world in the Reformation preparatory to the great day of the glorious Presentation at the finishing of the mystery of God.

Now, in this final time of entering into God's rest in eternity, there remains the keeping of the Sabbath to the people of

⁵⁶ Macaulay's *History of England*, chap. xxiii, par. 62.

God.

And now it will live as in the beginning when it “was made for the man”; as it lived in the redeeming when it was kept by “the Man”; and *as it will live* in the eternity of “the world to come” where it belongs: when “from one Sabbath to another all flesh come to worship before Me says the Lord.” *Isaiah* 66:23.

And thus:

- by loving kindness of the Gracious God,
- by the High-priestly intercession of the Divine Christ,
- by the gentle pleading and persuasion of the Holy Spirit,
- and by the pure principles of the Word of God,

there is brought to the conscience and laid upon the conviction of every soul the ever blessed choice of the Reformation against Rome.

CHAPTER EIGHTEEN

That Woman Jezebel

The Ten Tribes of Israel had fallen away from the true way and pure worship of God. The original Jezebel was a heathen sun-worshipping woman who through marrying King Ahab came into the kingdom of Israel.

Jezebel's Reign

She soon dominated the king and ruled in the kingdom. And when the evil that she would do was more than the king could have the heart to compass, she would do it herself in the king's name and by the power of the kingdom and would be merry in it all. *1 Kings 21:5-16.*

She would make her religion to be the religion of the kingdom and of every soul in the kingdom. She brought with her eight hundred and fifty "prophets" of her religion. She was the personal patron of them all. They all "ate at Jezebel's table." *1 Kings 18:19.*

She deliberately set herself to abolish all the religion and all the worship of God, and to establish solely her own in all the kingdom. She systematically broke down all the altars of the worship of God in the land. She compelled all to conform to her form of sun-worship. *1 Kings 19:10, 14.*

And whosoever would not do this in some way—by sacrificing, by bowing the knee in a genuflexion, or by kissing the hand to throw a kiss to Baal—was outlawed and had to find refuge in dens and holes and caves of the earth. *1 Kings 18:4, 13.*

So thorough-going was she in this that though there were seven thousand persons who would worship God only, and serve Him alone, they were so scattered and hunted that each one thought that he was the only one left. Even Elijah was

sure that he only was left. And they sought his life to take it away. And he was delivered from the wrath of Jezebel by being translated from the world. *1 Kings* 16:30 to 19:21; *2 Kings* 2:1-11.

2 Kings 2

¹¹ There appeared horses of fire and chariots of fire, and Elijah went up by a whirlwind into heaven.

Jezebel Restored

In the Scriptures there is another Jezebel. She is described in the book of *Revelation*. Her career is in Christian times. *Revelation* 2:20-29.

Among the people of Christ who had left their first love and had fallen away from the true Way and pure worship of God, there came in heathen sun-worshippers bringing with them all their native characters and dispositions and ways.

There were so many of these that they became a heathen sun-worshipping church professing the Christian name. This sun-worshipping church secured an alliance with the imperial Roman State.

She dominated the imperial power and ruled in the empire and all the kingdoms of Europe. To please her all emperors and kings had to be worse than they otherwise would have been.

False Worship Enforced

She would make her heathen naturalistic religion to be the religion of every kingdom and of everybody in all the kingdoms. She set herself against all the true worship of God. She compelled all to conform to her worship, which was but a form of heathen sun-worship with the *Sun day* the grand token as “queen and chief of all the days.”

Whosoever would not conform to this worship in some way was outlawed and hunted and persecuted, and had to

find refuge in dens and holes and caves of the earth.

In the Reformation and its splendid fruit in the establishing of the American nation with perfect religious liberty, God sent to mankind deliverance from this Jezebel.

Yet the world is not done with “that woman Jezebel.” She still lived, and with the same determination to rule mankind. Since the Reformation by this new nation had delivered the world from her rule, she would defeat the Reformation and regain a wider influence and rule by drawing into her toils the new nation.

To her aid in this, more than all else in the world, will come those Protestant churches who have repudiated the Reformation. Thus will the power and working of “that woman Jezebel” be restored.

National, international, and world, federation of papal and false Protestant will elevate her again to the place and position where she can congratulate herself:

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow.

And again she will reign and rage, only more widely and more fiercely. Again all must conform to the worship dictated by her. Under the alternative of a general and universal boycott, and at last even death, as in the time of Elijah, all must worship as she dictates. *Revelation* 13:14-17.

And all that dwell upon the earth shall so worship, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world. *Revelation* 13:8; 17:12-13, 17.

The Crowning Evil

And here, by “that woman Jezebel,” “the beast,” the ultimate Antichrist accomplishes the crowning work of iniquity. This is brought about in the following way:

It is “to the people of God” that there remains the “keeping

of a Sabbath.” It was made for “the man” of God’s eternal purpose. And none but those who are “the people of God” in this purpose can possibly keep the Sabbath.

One who is not of the people of God could not keep the Sabbath, even if he were to try. Such persons may do no work on the seventh day of the week, or on the first day of the week, or on both of them together; they may find their own or somebody else’s rest on either or both of these days, they may do this all their lives, and yet never keep the Sabbath.

To keep the Sabbath, to celebrate the Sabbath, is to keep and celebrate *God’s rest*, not our own nor that of somebody else. This rest is the gift of God in Christ. And it is received and kept and enjoyed only by the individual upon his own personal choice in personal faith. *Romans* 14:5. And the inevitable consequences and rewards of personal faith and true worship *prevent its being* in any sense a day of *idleness*, and cause it to be only a day of blessing and delight.

This truth exposes the awful iniquity of all church-rules and all State legislation compelling men to observe a day of rest. It forces irreligious and unchristian men into the form of a religion and of a rest that cannot possibly be had without personal faith in Christ and God; and thus forces them into only a day of idleness with its consequent mischief and iniquity.

And now in this time of the ultimate Antichrist he doubles up on his abominations by making both *Sabbath and Sunday* to be days of enforced idleness and of consequent mischief and iniquity.

Finishing the Mystery of Iniquity

In this course of abomination there is *yet another step to finish* the mystery of iniquity. And it will be taken.

God can consistently and righteously require a day of rest from all temporal occupations; *because, with the rest, He can*

supply the *religion* and the *worship* which alone can prevent its being a day of idleness and mischief. And only *He* can possibly do this. *2 Corinthians* 3:18.

That woman Jezebel undertakes to require her Sun day as a day of rest of all from all work and from every honest occupation, *for worship*. Through the power of the State she makes this compulsory upon all. But the State *cannot supply* the religion and the worship which alone can prevent this day of enforced idleness from being a day of *mischief* and *iniquity*.

Then and *therefore* the church which has caused the State to enforce that day of idleness, must also cause the State to enforce the religion and the worship which the church shall prescribe as the *preventive* of that *day of idleness* being only a day of iniquity.

But true religion and true worship cannot be enforced. This never can be a matter of law. So the church never can prescribe to the State, or in any connection with force or law, any religion or worship *that is true*. It is only false religion and false worship, it is only the *form* which is abomination, that can possibly be so prescribed or enforced.

Therefore the only religion and worship that can possibly be supplied and enforced to prevent this day of enforced idleness from being only a day of iniquity, is a religion and worship that is utterly false—an abomination—and so only deepens unto perfection the scheme of iniquity in the false worship of the beast and his image.

Thus by means of denominational, national, international, and world federation, with its “pressure” upon city, county, State and National authorities, enforcing a day of universal idleness *as the means and necessity* of enforcing the universal false religion and worship of the beast and his image, the ultimate Antichrist is enabled to bring all to the full reflection of his own image, and so to finish the mystery of iniquity.

For it is the sober truth, deliberately stated upon an analysis of more than a thousand cases, that:

Nearly every prosecution under our Sunday laws is the result of petty spite, meanness and malice.

A Gracious Call of Final Salvation

To save all from this crowning evil the Lord in mercy sends to every nation, and kindred, and tongue, and people, His solemn warning against it all, and His gracious call away from it all *unto the true worship of Him only*, in the keeping of the Commandments of God and the Faith of Jesus.

Here is the warning:

Revelation 14

⁹ If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

¹⁰ The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation...

¹¹ ...and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

Here is the call, by “the everlasting Gospel”:

⁷ 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...

¹² Here is the patience of the saints. Here are they that keep the Commandments of God and the Faith of Jesus.

The Reformation Finished

And in this is the finishing of God’s work in effecting His eternal purpose in creation, in redemption, and in the Reformation, all summed up in the finishing of the mystery of God according to the eternal purpose which He purposed in Jesus Christ our Lord.

And of all this the Sabbath of the Lord in Spirit and in truth

is the crown and seal as God's own divinely ordained sign of His own finished work.

In this final and *finishing* conflict again all who will be true to God, all who will worship Him only in the keeping of the Commandments of God and the Faith of Jesus, will be outlawed, hunted, and persecuted, and will have to find refuge where they may.

At first there will be...

Isaiah 24

¹³ ...as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

Isaiah 17

⁶ ...two or three berries in the top of the uppermost bough, four or five in the out most fruitful branches thereof.

Isaiah 24

¹⁴ These shall lift up their voice, they shall sing for the majesty of the Lord.

But the pressure will be so persistent that at last there will not be even two or three here or four or five there. But again just as in Elijah's time these will be so scattered that one will not know that there is another. Again each one will think that he only is left. And he will *know* that they seek his life to take it away. *Revelation 12:17; Micah 4:6-7.*

The True Ones Delivered

Yet each one where he is will be a true worshiper of God, and will have it settled that so long as he is in the world God shall have a worshiper who will worship Him only, and will serve Him alone: Jezebel or no Jezebel. *Isaiah 41:17; 33:16-17.*

And while these stand thus true and faithful to God, with "that woman Jezebel" venting all her wrath, "the great trumpet shall be blown," and "you shall be gathered *one by one*, O you children of Israel." *Isaiah 27:12-13.*

1 Thessalonians 4

¹⁶ For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first;

¹⁷ Then we which are alive and remain, [as Elijah] shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.

Revelation 15

² And I saw a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God.

CHAPTER NINETEEN

The Two Women of Revelation

The Heavenly Woman

In the book of *Revelation* there are two remarkable women. *The one*, the heavenly woman, so pure and true that only heaven is worthy of her, and even there only the very galaxy of the heavens worthy to be her adorning. She is clothed with the sun; the moon is under her feet; and she is crowned with the stars. *Revelation* 12:1.

Through pain and the travail she brings into the world the Son of God, the Saviour of men. Her child is caught up unto God, and to His throne. *Revelation* 12:2, 5.

Through deadly peril and persistent persecution unto the end of the world this heavenly woman holds in the world the true and pure worship of God in the preaching of the gospel of salvation and the keeping of the Commandments of God and the Faith of Jesus. *Revelation* 12:11-17.

And by this she incurs the perpetual enmity of “that old serpent called the Devil and Satan,” who uses against her in succession all the power of the dragon, the beast, and the false prophet or image of the beast.

The Earthly Woman

The other, the earthly woman, is so vicious and degraded that her worthy place is to sit only on “a scarlet colored beast *full* of names of blasphemy”: she herself an ugly drunken harlot, “arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, and having in her hand a golden cup *full* of abominations and filthiness of her fornication.” *Revelation* 17:3-4.

She invites all the nations to her drunken, lascivious banquet; and the kings and inhabitants of the earth are made drunk with the wine of her fornication; and she herself is drunken with the blood of the saints and with the blood of the martyrs of Jesus. *Revelation 17:2,5-6.*

Revelation 17

⁵ And upon her forehead was a name written:

Mystery,

Babylon the Great,

The Mother of Harlots and Abominations of the Earth.

This woman is so admired by “that old serpent called the Devil and Satan” that he welcomes her into his palace, seats her on his own throne, and gives her his own power and great authority. *Revelation 13:2, 4.*

The Heavenly and Earthly Compared

The heavenly woman has just one Son.

The earthly woman has just one son.

The heavenly woman has just the one Son, the Son of God.

The earthly woman has just the one son, the son of Perdition.

The heavenly woman has the one Son, the Son of God and Saviour of men and the world.

The earthly woman has the one son, the son of Perdition and destroyer of men and the world.

The heavenly woman has just the one Son, and *no daughter at all.*

The earthly woman has just the one son, but *many, many daughters.*

The heavenly woman has the one Son, and no daughter at all: yet she has a great multitude of children: but they are all born of God, and are hers only by adoption.

The earthly woman has the one son, and many, many, daughters; and these are all her very own by natural

birth.

The heavenly woman has the one Son, and no daughter at all; yet a great multitude of children, all born of God, and hers by adoption; and *all of these* are partakers of the divine nature, and have God's character and Christ's disposition.

The earthly woman has the one son, and many, many, daughters, all her very own by natural birth; and *all of these* are partakers of their mother's nature, and of her harlot character and Jezebel disposition.

The heavenly woman has just the one Son, the Son of God and Saviour of men and the world; no daughter at all, yet a great multitude of children, all born of God and hers by adoption; are all partakers of the divine nature, and of God's character and Christ's disposition; and *these* "are not defiled with women." *Revelation 14:4.*

The earthly woman has just the one son, the son of Perdition and the destroyer of men and the world; has many, many, daughters, all her very own by natural birth; all partakers of their mother's nature, and of her harlot character and Jezebel disposition; and *all of her children are defiled with these women.*

In which company are you?

In this time of the finishing of all mysteries, this awful woman "Mystery, Babylon the Great," rises again to place and "power over men" and nations. *Revelation 17:12-13, 17.* To her, all prospects then seem so pleasing that she proudly congratulates herself:

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow.

Isaiah 47

⁷ I shall be a lady forever...

⁸ ...I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children.

The Fall of Babylon the Great

Again her alluring banquet is spread. The kings of the earth are invited to the feast, and live deliciously with her. But in the midst of the revelings, even while the golden cup is in her hand, her peace is disturbed. *Isaiah* 47:11; *Revelation* 18:9.

“Suddenly,” “in one hour,” her judgment falls. Desolation overtakes her. “With violence” she is “*thrown down*, and shall be found *no more at all*.” *Revelation* 17:8, 16; 18:10, 17, 19, 21.

Deliverance for Zion

Before this comes, as in the broad and busy street of ancient Babylon, in the busy streets of this final Babylon the word of God will be read proclaiming her doom, and warning all to “Flee out of the midst of Babylon” and “Let Jerusalem come into your mind.” *Jeremiah* 50:1; 51:58, 61-64; *Revelation* 18:1-23.

Revelation 18

⁴ And I heard a voice *from heaven* saying, Come out of her my people.

Hebrews 12

²² [And] you *are come* unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

²³ To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

²⁴ And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel.

Joel 2

²³ Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former rain moderately, and He will cause to come down for you the rain—the former rain *and the latter rain*.

Zechariah 9

¹³ *When* I have bent Judah for me, and filled the bow with

Ephraim, and *raised up your sons, O Zion, Against your sons, O Greece*, and made you as the sword of a mighty man.⁵⁷

¹⁴ And the Lord shall be seen over them, and His arrow shall go forth as the lightning; and *the Lord God shall blow the trumpet*, and shall go with whirlwinds of the south.

¹⁵ *The Lord of Hosts shall defend them*; and they shall devour and subdue with sling stones; and they shall drink, and make a noise as through wine, and they shall be filled like bowls, and as the corners of the altar. [see *Ephesians* 5:18; *Acts* 2:13, 16-17]

¹⁶ And the Lord their *God shall save them in that day* as the flock of His people; for they shall be as the stones of a crown, lifted up as an ensign upon the land.

⁵⁷ The offspring of Greek (or heathen) ideas: [Elections](#) (human works) and [Clergy/Laity distinctions](#) (the spirit of self-exaltation).