



THE GREAT FALLING AWAY

E. J. WAGGONER

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Introduction

*“Lest Satan should get an advantage of us:
for we are not ignorant of his devices.”*

2 Corinthians 2:11

1. What is the Papacy?

Present Truth, June 18, 1903

THE expression “the papacy” naturally brings to the mind the Pope of Rome, with his cardinals, bishops, and priests the Vatican, the Inquisition, and various other institutions connected with the machinery of the papal system.

But the real papacy is not a set of men holding the titles of pope and cardinal and priest; it is not the institutions which those men and their supporters have planted in Italy and throughout the world; it is not the false doctrines of Catholicism; nor is it all three of these together.

- It is a system of principles,—of false principles,—carried out to the full limit of their evil capacity.
- It is false worship developed to its most baleful degree of perfection.

Before there were any popes or bishops or cardinals or before most, if not all, of the false doctrines which Rome teaches had arisen, “the mystery of iniquity” already worked. *2 Thessalonians* 2:7. Before papal institutions had been established, or the papal machinery had been put into operation, the principles were working which culminated in the revelation of:

2 Thessalonians 2

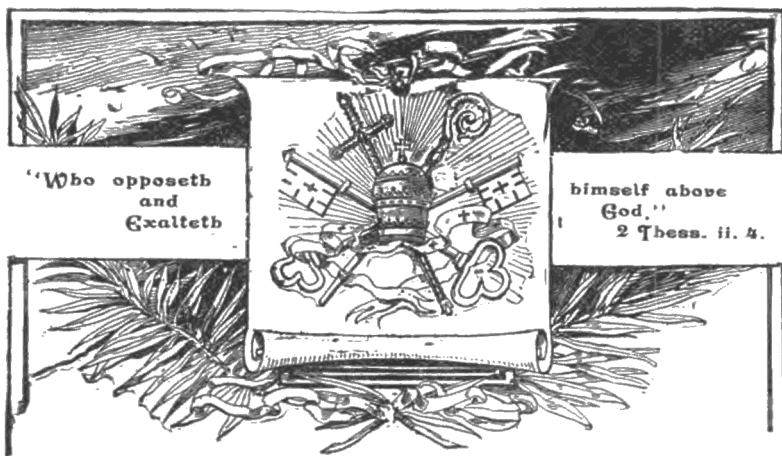
³ ...that man of sin,...the son of perdition.

What the real essence of this system is may be seen from the following words of the Apostle Paul:

2 Thessalonians 2

³ Let no man deceive you by any means; for that day [the day of the Lord] shall not come except there come a falling away, 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.



The *Revised Version* reads, "setting himself forth as God." It is the exaltation of self; it is putting self in the place of God. Develop this principle to the full limit, and the result will be the papacy every time. Indeed, it is the papacy even when not fully developed; for there are many phases and manifestations of it. The essence, the sum and substance of it is:

- Self in opposition to God;
- Man's ways in opposition to God's ways.

And this principle is naturally inherent in every man. Every individual has within him a tendency to put self in the place of God. This tendency most naturally finds expression in efforts to supply the power to make himself do what is right:

1. He makes vows, and resolves to live righteously;
2. Next he makes laws to compel himself to be righteous;
3. And finally he inflicts penances upon himself as a last resort, to chain himself, as it were, in the pathway of obedience to the Divine will.

This is the principle that works in paganism,—the principle that leads men to throw themselves under the wheels of Juggernaut, to crawl on hands and knees for scores of miles to the Ganges, or shrines of their gods, and to inflict upon them-

selves various other tortures. With this is coupled the equally false idea that such things serve in some way to appease the wrath of God.

The papacy goes a step farther than this, and thereby reaches a far more baleful position. It extends the principle to the doctrine that a man should not only make laws and inflict penalties for the spiritual guidance of himself, but for other people as well; that he should not only exercise power to regulate his own conscience, but the consciences of his fellows!

And thus we have the Pope of Rome, sitting as God in the temple of God, and assuming authority to command all men under sin; to shut up heaven to all, or to release from “purgatory,” or to absolve souls from the penalties of all laws; to regulate, in short, the consciences and the worship of the whole world!

This is the principle of putting self in the place of God, carried out to its full extent.

And what should be borne in mind in connection with all this is that this principle of self-exaltation is not confined in its operation to any certain kind or class of men, but is a principle which has a natural hold upon all, a hold which can only be loosed by the power of the Gospel of God. And hence it is just as possible to have popes among Protestants as among Catholics.

Indeed it is certain that there are many popes in the Protestant world today,—not visibly and ostensibly such, but men which nevertheless put themselves, or allow others to put them, in the place of God, so that people seek to them instead of to God to learn what is right. The principle is the same in both, and the results are bound to be as evil in the one case as in the other.

Let every man beware how he puts himself in a position, or allows himself to be put, where he stands in the place of God.

1 Peter 4

¹¹ If any man speak, let him speak as the oracles of God.

If it be not God's voice that is heard, and God's power that is felt, through him,—if, in other words, he calls attention not to God but to himself, lifts up himself and not Christ before the multitude, then, although not a pope in name, he is actuated by the same principle that works in popery, and is bringing upon himself a share in its condemnation.

To counteract this growing tendency in men, and to save them from perdition, a special message is sent into the world in these last days. It is summed up in the words,

Isaiah 40

⁹ Behold your God!

⁶ All flesh is grass,

⁸ ...but the Word of our God shall stand for ever.

In short, man is nothing, and God is everything; and the only way man can be anything is to abide in God.

2. Some Facts about Roman Catholicism

Signs of the Times, October 22, 1885

A FEW weeks ago we received the following letter from a gentle man in Livermore, Cal., with an accompanying request that it be published at our convenience. Accordingly we give it publicity, as a matter of interest to our readers:

EDITOR OF THE SIGNS OF THE TIMES: Having received a few numbers of the *Signs* from a friend here, I have been reading some of Mrs. E. G. White's articles, and had begun to think that much good would accrue to Christians, as argued from her religious stand-point.

But when, in the issue of August 20, in an article entitled *Protestantism and Catholicism Uniting*, that lady assailed that ancient ark of truth, the Church of Rome, I must say that the writer stepped "down and out" of her sphere of usefulness, and lowered pen to the trickery of Pixley and the fiction of Eugene Lawrence; and, moreover, I charge her with violating one of God's commandments.

Another charge that stands against such writings is that of desiring to menace the peace of our country by stirring up the demons of religious prejudice and bigotry. It is insulting to the intelligence and liberality of the age we live in, for Protestant writers to use such methods of argument against that large body of Christians who acknowledge and follow the teachings of the Roman Catholic Church. What does the writer mean by the following rather mysterious sentence in the article I refer to:

"The people of our land need to be aroused to resist this dangerous foe to civil and religious liberty"?

I challenge the writer for an explanation of how, when, and wherein is Catholicism a foe to civil and religious liberty. Facts, not fiction, are wanted. Another sentence that may well bring the blush to the cheek of intelligence:

"A prayerful study of the Bible would show Protestants the real character of the papacy."

The truth, Mr. Editor, needs not the support of dark insinuation and mysteriously clouded sentences. It is an easy matter for these Protestant writers to erect an imaginary gibbets, and manufacture imaginary instruments of persecution and torture, and array them as the work of the dim and distant ages of the past, with which to terrify and intimidate the weak minded of this world; but for the earnest seeker after truth, nothing but the naked facts and the ever-unchanging truth will stand the test of investigation.

I agree with the writer when she says that "Rome never changes." Her principles, founded on the Holy Scriptures, never change. The truth does not change.

In regard to the Bible, there is another charge made frequently against the Roman Catholic Church, that of "banishing the Bible from the Christian world." What a preposterous idea! Comment is unnecessary, since the Bible can be seen in every Catholic house,—the only pure and unadulterated word of God.

I would ask Mrs. E. G. White, Who is responsible for the recent revision of the Bible? Was this Rome's doing? Why is the sacred book curtailed, perverted, assailed, and, I may say, torn asunder leaf by leaf? Is the pope doing this? Why is even the definitive Christ being denied in your modern Protestant pulpits? and even [it is taught that] the ten commandments are to be disobeyed. This charge I lay at the doors of your modern Protestantism.

The above is the entire letter, with the exception of the last paragraph, which contains no new statement. We have given it, in order that we may have the opportunity of once more showing the reason why we are uncompromisingly opposed to Catholicism.

But first we would say that the writer cannot have given Mrs. E. G. White's writings a very careful reading, or he would not charge her with using "dark insinuations and mysteriously clouded sentences." As a rule, her writings are characterized by clearness and directness of expression, and concerning the Catholic Church she has given most decided ut-

terance.

Civil and Religious Liberty

Now to a consideration of the letter. The point over which the writer seems to be aggrieved is, that Catholicism is a foe to the civil and religious liberty. We therefore quote a few facts, not fiction.

On Dec. 8, 1864, Pope Pius IX. published the Papal *Syllabus of Errors*. This document, also issued by his sole authority, became in an especial manner the utterance of the Catholic Church, when, less than eight years later, Pius IX still being pope, the doctrine of papal infallibility was declared. In this *Syllabus* there are eighty distinct propositions, but each of which is held by the Catholic Church to be an error. We quote two of them:

77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of other modes of worship.

78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

To men who love liberty these propositions seem just, but the Catholic Church declares them to be errors, and thus plainly teaches that no Catholics ought to be allowed to enjoy public worship. If this does not show that the Catholic Church is the foe of religious liberty, what would?

In the reign of Hildebrand, the priests were bound by an oath of obedience to the pope, of which the following are a few clauses:

I will be faithful and obedient to our lord the pope and his successors....In preserving and defending the Roman papacy and the Regalia of St. Peter, I will be their assistant against all men....Heretics, schismatics, and rebels to our same lord, I

will persecute and attack to the utmost of my power.¹

The Bible

That certainly does not bear the stamp of liberty. That the Roman Church is a foe to liberty is also shown by its enmity to the Bible. This charge the gentleman calls a falsehood, but we repeat it, and offer facts for proof. After Luther had posted up his famous “Theses,” directed especially against the sale of indulgences, Tetzel, the agent of the pope, came out with some counter propositions, among which is the following:

Christian should be taught that there are many things which the church regards as certain articles of the Catholic faith, although they are not found either in the inspired Scripture or in the earlier Fathers.²

If the Catholic Church is a friend to the Bible, how is it that, previous to the Reformation, not only the laity, but also the vast majority of the clergy, had never seen a Bible? Why was it so sedulously kept from the people that even very few priests had ever seen a copy of it?

The fact is, that Wycliffe was condemned as a heretic and a sacrilegious man, simply because he gave the Bible to the people of England; and in 1408, an English council, with Archbishop Arundel at its head, enacted and ordained:

That no one henceforth do, by his own authority, translate any portion of Holy Scripture into the English tongue, or any other, by way of book or a treatise, nor let any such book or treatise now lately composed in the time of John Wycliffe aforesaid, or since, or hereafter to be composed, be read in whole or in part, in public or in private, on the pain of the greater excommunication.

Thus this popish council decreed that not only should Wycliffe’s translation be taken from the people, but that in no

¹ Decretum Greg. IX., lib.2, tit. 24.

² Seckendorf, Hist. Lutheran., lib., 1, sec.12.

coming age should they have any portion of the Bible in any living language.

But Bibles were printed in spite of papal anathemas, and soon the land was filled with them. Now what did the Roman Church do? It would have brought upon itself the condemnation of all virtuous people if it had continued its outspoken denunciations of the Bible, so, while pretending to exalt that book, it began to weaken its influence.

Any one who possesses a Catholic catechism will find there a plain statement to the effect that common people are at full liberty to read the Bible, provided they do so in the original! That is, the farmer and the hod carrier, the brick layer and the errand boy, may read the Bible in Greek and Hebrew! This amounts to actual prohibition.

Exaltation of Mary

But this is not all. The Catholic Church gives her children a version of the Bible, but in it she has not scrupled to alter the text to suit her own dogmas. As an instance we quote *Genesis* 3:15 as it stands in the Douay Bible, and also in the Vulgate:

Genesis 3

¹⁵ And I will put enmity between you and the woman, and between your seed and her seed; she shall bruise your head, and you shall bruise her heel.

In this matter a prophecy concerning Christ is made to uphold the Catholic worship of the Virgin Mary. Speaking of the Virgin Mary, we will notice one or two points which show the papal disregard for the Holy Scriptures. In *Deuteronomy*, we read these plain words:

Deuteronomy 27

¹⁵ Cursed be the man that makes any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and puts it in a secret place.

In the face of the second commandment, in this curse, a

book entitled *Glories of Mary*, published with the approval of the Archbishop of New York, on page 658 contains the following:

Father Thomas Sanchez never returned home until he had visited some church of Mary. Let us not be weary, then, of visiting our queen every day in some church or chapel, or in our own house, where it would be well for that purpose to have in some retired place a little oratory, with her image, adorned with drapery, flowers, tapers for lamps, and before it also the litanies, the rosary, etc., may be said.

Again, the apostle Peter, speaking of Christ, said:

Acts 4

¹² Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

But in the *Glories of Mary*, page 279, among other blasphemous things we find the following:

In the Franciscan chronicles it is related of Brother Leo, that he once saw a red ladder, upon which Jesus Christ was standing, and a white one, upon which stood his holy mother. He sought persons attempting to ascend the red ladder; they ascended a few steps, and then fell; they ascended again, and again fell. Then they were exhorted to ascend the white ladder, and on that he saw them succeed; for the blessed virgin offered them her hand, and they arrived in that manner safe in Paradise.

Again, on page 177:

St. Bonaventure, moreover, says that Mary is called the gate of heaven, because no one can enter into heaven if he does not pass through Mary, who is the door of it.

And again, we read on page 17:

If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove in the fifth chapter of this book, that

all races are dispensed by the hand of Mary alone, and that all those too are saved, are saved solely by the means of this divine Mother; it may be said as a necessary consequence, that the salvation of all depends upon preaching Mary and confidence in her intercession.

We might quote pages to the same effect, but these quotations are sufficient to show that Catholicism is essentially an anti-Christian religion.

Persecution

How about those “imaginary gibbets” and “imaginary instruments of persecution and torture” with which Protestant writers are said to “terrify and intimidate the weak-minded of this world”?

Since facts are wanted on this point, we have selected the article on page 635, entitled *Tortures of the Inquisition*. The instruments there mentioned are not imaginary; and, since “Rome never changes,” and this very year Monsignor Capel has repeatedly defended (not apologized for) the Inquisition, and has contended that the heretic is as worthy of punishment as the thief or murderer, we are fully justified in saying that the papal church would as readily torture heretics today and as did three hundred years ago.

It is a matter of fact, not of fiction, that on the 23rd of August, 1572, thousands of the Huguenots were brutally murdered in Paris, by order of the Catholic king, Charles IX, who himself joined in the massacre, and that the massacre received the sanction of the pope.

It is a fact of history that on the 18th of October, 1414, the Emperor Sigismund sent to John Huss a safe-conduct to attend the Council of Constance and to return. The honor of the empire was pledged for his security. Yet on the twenty-sixth day after the arrival of Huss, he was seized, in flagrant violation of the safe-conduct, carried before the pope and the car-

dinals, thrust into a filthy prison, and afterwards burned at the stake, without being allowed to speak in his own defense, simply because he denounced the iniquities of the papacy.

This was done by order of the council, and the conscience of the emperor was pacified by the decree that:

No faith is to be kept with heretics to the prejudice of the church.

This was the doctrine of the third Lateran Council, which affirmed that,

Oaths made against the interest and benefit of the church are not so much to be considered as oaths, but as prejudices.

Is a fact that the “true character” of the papacy may be learned from a study of the sacred Scriptures. Its character is especially portrayed in *Daniel* 7:21, 25; *2 Thessalonians* 2:3-4; *Revelation* 13:1-7, and 17:3-6. The Scriptures, together with the facts of history, compel us to coincide with the declaration of Luther, that:

The papacy is a general chase led by the Roman bishop [pope] to catch and destroy souls.

In writing thus, we have not the slightest personal feeling against any Catholic, and we can readily believe that a large proportion of them are sincere in their devotion. That many of the clergy are honest, is shown by the fact that we frequently hear of priests who are abjuring the Catholic faith. We expect to see many more honest souls leave that communion.

It is a fact that comparatively few Catholics are acquainted with the real character and history of their church. These things are kept from them. And so our attack is not on any individual Catholic, but on Roman Catholicism—“the mystery of iniquity”—the monster of organized deception, superstition, and crime.

We wish also to inform our correspondent that we have no apology to make for the perversions and curtailments of Scripture by modern Protestants.

“Modern Protestant pulpits” are very different affairs from those of three hundred years ago. A great deal that is called Protestantism is not worthy of the name—it is so much like Catholicism. This is the great danger of the day.

Professed Protestants, who laud the work of Huss, Jerome, Luther, and Knox, will call a man a bigot if he presumes to speak against the Catholic Church, forgetting that it has the same character today that it had when Luther so boldly assailed it. A temporary loss of power is all the difference there is between the papacy now and the papacy then.

It is impossible for us to recount the evils of Romanism every time we speak of that communion, and therefore the reader will please take these few quotations, which might easily be multiplied a hundredfold, as evidence that we know whereof we speak when we warn people against the papacy.

We do not design to use “mysterious sentences,” but we hope ever to have grace and courage enough to speak boldly against the enemy of all civil and religious liberty—Roman Catholicism—and against all that savors of it, even though it sails under the banner of Protestantism.

3. The Holy Catholic Church

Present Truth, December 1, 1892

THERE seems to be a growing feeling of what might properly be called jealousy between the Church of Rome and professed Protestants over the possession of the name “Catholic.” It is claimed again and again that the former body has no exclusive right to the name, and that by applying it to itself an injustice is done to other professed Christians.

It may strike some as strange that a name which is contended for so strongly, as though there were some virtue in a name, is not found in the Bible at all; but that is the fact.

What the Word Means

The word “Catholic” is formed from two Greek words meaning, literally, “through the whole,” or universal. According to the old canon, Catholic is that *quod semper, quod ubique, quod ab omnibus creditum est*, that is, “what has been believed always and everywhere, and by all.” A very little thought will suffice to show anyone that there has never been, and never can be, any such thing as a Catholic Church, and, least of all, a Christian Catholic Church.

There is not anything in the world that has always, nor at any time, been believed by all the people. And from the very nature of man, there can never be such a time. There have been times when the great majority of the world held certain views in common, so much so that, roughly speaking, the belief in that thing was universal. But, nevertheless, there have always been some dissenters. So it will be in the future. Therefore, according to the definition, there is no such thing as a Catholic Church.

The Broad Way

But there has been, and will yet be, an approximation to a Catholic Church. Even that, however, is not a thing that is so

desirable that men should boast of belonging to it. Let us see what the Scripture has to say about the belief of the majority. Christ says,

Matthew 7

¹³ Enter in at the strait gate; for wide is the gate, and broad is the way, that leads to destruction, and many there be which go in thereat;

¹⁴ Because strait is the gate, and narrow is the way, which leads unto life, and few there be that find it.

Wherever, therefore, the great majority are found, there we may know it is the way of death. Whoever would show that there can ever be such a thing as a Catholic Church, in the way of life, must first show that the Saviour's words are untrue. But if that were done, then there would be no truth at all in which the professed Catholic Church could walk, for Christ Himself is all the truth there is. The claim for a Christian Catholic Church is, therefore, a denial of Christ.

Christ did not say that few would find the way of life because He wanted it to be so, but because He knew men, and saw what they would do. Men are by nature the children of wrath. The gathering of them into one body of professors, whether by legal enactment or by their own profession, does not constitute them children of God.

Romans 8

¹⁴ As many as are led by the Spirit of God, they are the sons of God.

But as it has ever been, so will it still be, that the majority of men will resist the Holy Spirit. Thus it was in the days of Noah. When the flood came there were but eight persons in the whole world who feared the Lord. Thus it will be till the close of time, for:

Matthew 24

³⁷ As the days of Noah were, so shall also the coming of the Son of man be.

³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.

Latter Day Conditions

The apostle John through the Spirit says,

1 John 5

¹⁹ We know that we are of God, and the whole world lies in the evil one.

The apostle Paul wrote thus:

2 Timothy 3

¹² Yea, and all that will live godly in Christ Jesus shall suffer persecution.

¹³ But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

But this could not be if there were a universal church walking in the way of right. Yet all this time there will be a professed Church of Christ, and it will be almost universal.

2 Timothy 3

¹ This know also, that in the last days perilous times shall come.

² For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

³ Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

⁴ Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

⁵ Having a form of godliness, but denying the power thereof.

That will be the condition of the “Catholic Church” of the last days. Not everyone who professes to belong to the Catholic Church in these days bears the character there described. God has people everywhere, and He knows them. His

call to them is to come out from the world and be separate.

The danger is that many will be so carried away with the idea that there must be a “Catholic” Church, that they will compromise with error, thinking that even though the majority of professors hold error, they must in time come out right.

To warn some against the danger is the object of this little article.

The Bible

*“The word of His grace, which is able to build you up,
and to give you an inheritance among all them
which are sanctified.”*

Acts 20:32

1. The Bible and Rome

Signs of the Times, January 21, 1889

ONLY a few weeks since at meeting of a literary *Roman Catholic Club* in New York City, a paper was read in regard to the treatment of the Bible by the Church of Rome, in which it was asserted that Protestants had no foundation whatever for their opinions in regard to the hostility of Rome to the circulation of the Scriptures.

It also gave at length many details in regard to issues of the Bible before the Reformation, its translation, and its recommendation by the highest ecclesiastical authorities. This paper was published by one of the daily papers, and for that reason the *New York Observer* notices it as follows:

Now there is absolutely nothing in all this paper as printed that confutes in any degree the popular opinion of Protestants in regard to this matter, and which is one of the greatest reasons why they protest. Protestants are a reading people, as a rule, and they know something about the history of civilization, especially during the last four hundred years. They know that the Roman Church regarded the free use of the Bible by the people as a terrible danger to the supremacy of the Roman Catholic faith and hierarchy.

They know from the experience of their ancestors in every European land, that when this danger was manifest the Church of Rome exhausted its power of every kind to suppress and destroy the Bible, as an implement in the hands of its enemies. For the documentary evidence and the details of this conflict we refer to the volume, "Fifteenth Century Bibles," by Rev. Dr. Wendell Prime....

It is ridiculous for the apologizers for Romanism to attempt to deny the notorious actions of the greatest councils of the church, denouncing the use of the Bible by the people. Their only possible line of defense is to attempt to justify their action by defending the proposition maintained by their church for ages, namely, that the Bible is for the people only as it is

interpreted and divided to them by church authorities.

Dr. Prime's book is a study in a Bibliography, and gives a record of the early history of the Bible as a printed volume. No amount of explanation or argument can blot out this record. It is written not only with indelible ink in the decisions of councils, but in blood by their sanguinary enforcement.

No one can read the history of the Bible as a printed book without learning a fearful lesson of what the world has to fear when a corrupt Christianity has the place of power.

2. A Growing Danger

Present Truth, October 6, 1892

IN THE two papers that have lately come to hand we find statements from two ministers, which show a most alarming condition of things, and the more alarming because the evil is on the increase. In one of them we find this statement:

The Bible is the star which the Magi followed till it stood over the young child. That is its mission, and when it has attained that end for a soul its work is for the most part finished.

A few years ago such language would not have been used by the editor of a Presbyterian journal. But the other statement, made by a minister in defense of the Higher Criticism, is even worse. He says:

In the late centuries Christ has hard work to hold His place of glory and honor because of Bibliolatry.

This the writer likens to Mariolatry of the preceding centuries. He adds,

Instead of saying that *Genesis* and *Proverbs* and *Malachi* have equal authority with the words of our Lord, the New Criticism says they are true or untrue only as they bear witness to Christ.

Any text of Scripture has authority only as it testifies of Jesus, i.e., only as it breathes the spirit of the Lord.

The error in the statements consists in separating Christ from the word. The Scriptures lead the soul to Christ, not as the guide board points the way to the city, but which has to be left in order to reach the city, but revealing Christ in themselves.

He who has the Bible in his hand, and does not see Christ in it, does not come to Christ, no matter what his profession may

be. Christ is the Word of God, because in Him God's will concerning man is revealed; and that will is made known in the Bible, because the Spirit of Christ was in the men who wrote it, and those...

2 Peter 1

²¹ ...holy men of God spoke as they were moved by the Holy Ghost.

But the worst of all is the fact that the New Criticism, according to its defender, presumes to sit in judgment on the Bible, and therefore on the Lord himself. Men are to reject whatever in the Bible is not in harmony with the spirit of Christ! But how do they know what is in harmony with Him? By what do they decide?

Why, simply by their own ideas, of course. They take counsel of their own judgment and feelings, and decide what Christ should be, and then reject all of the Bible that is not in harmony with their ideas. Like Origen of old, they endeavor to find a meaning "worthy of God."

Now what are men who take this course really doing? They are really putting themselves in the place of Christ. As they interpret the Bible by their ideas of what Christ is, they virtually say that Christ is just as they are. And that is equal to saying that they are equal to Christ.

Of course the men who do this would be shocked at this way of putting the case, but it is nevertheless true. Many well-intentioned people are being carried away by the speciousness of the New Criticism, and by the idea that there are degrees of inspiration in the Bible, and that it is left with them to decide what part of it is inspired and what is not; and it is needful to put before them in the clearest and strongest terms just what they are doing.

The characteristic of the Papacy—the man of sin—is that:

2 Thessalonians 2

⁴ [He] opposes and exalts himself against all that is called God or that is worshiped; so that he sits in the temple of God, setting himself forth as God.

But what is the difference between this and the New Criticism, which makes itself the judge of Christ and of His word? There is no difference. It is the man of sin in every instance.

People may raise an alarm over the encroachments of Rome, but the danger is not in the political workings of Romanism, nor yet in the fact that clergymen are adopting popish ceremonies in the place of others a little less directly connected with Rome. The danger lies in the attitude of professed Protestants for the Bible. They themselves are preparing the way for Rome to gain the ecclesiastical supremacy of the world.

When professed Protestants sit in judgment on the Bible, they have every essential characteristic of the Papacy. Every individual soul who thus sits in judgment on the Bible is, so far as his power extends, a pope. He differs in no essential particular from the Pope that sits in the Vatican, except in degree.

The “man of sin” spoken of in the Bible, is made up of many men of sin. The spirit of Antichrist must be in individual hearts before it can manifest itself at large. It is the exaltation of self, and this is shown in the most marked manner in the acceptance or rejection of the Bible, according as it pleases or displeases the fancy of men.

Let all those who see danger in the sure encroachments of Rome direct all their energies toward preaching the word in its simplicity and power as the living word of the living God, and they will find that they have erected a most effectual barrier to Rome in the hearts of all who receive such teaching.

3. Taking Away the Key of Knowledge

Present Truth, September 22, 1892

Luke 11

⁵² Woe unto you, lawyers! for you have taken away the key of knowledge; you entered not in yourselves, and them that were entering in you hindered.

THE lawyers here addressed were those among the Jews who professed to teach the law of God; they were religious instructors of that day. They had set themselves up as superior to the word of God, by setting its plain teachings aside for their traditions, and thus hindered the people from receiving the truth.

The same condition of things came to pass again within two hundred years after the ascension of Christ, among those who profess to be His followers. We learned in the last paper that as a result of the New Philosophy introduced by Ammonius,

The greater part of the Platonists [that is, heathen philosophers be], upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other; and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles.

In order to know what was involved in these Platonists coming into the church without thinking it necessary to abandon any of their former principles, we must notice some of those principles. Accordingly we quote from Mosheim:

But it must by no means pass unnoticed that the discussions instituted against the opposers of Christianity in this age, departed far from the primitive simplicity, and the correct method of controversy. For the Christian doctors, who were in part educated in the schools of the rhetoricians and sophists, inconsiderately transferred the arts of these teach-

ers to the cause of Christianity; and therefore considered it of no importance whether an antagonist were confounded by base artifices or by solid arguments.

Thus that mode of disputing which the ancients called economical, and which had victory rather than truth for its object, was almost universally approved. And the Platonists contributed to the currency of the practice, by asserting that it was no sin for a person to employ falsehood and fallacies for the support of truth, when it was in danger of being borne down.³

It was not long before the Platonists who came into the church without changing any of their principals, monopolized the teaching of the church. Mosheim says that the most of those who obtained reputation in the church by their learning were philosophers, who followed the principles of the Eclectics and who gave to Plato the preferences. But there was a division in the church as to the utility of this philosophy.

Those who were themselves initiated in the mysteries of philosophy, which that many, and especially such as aspired to the Office of pastors and teachers, might apply themselves to the study of human wisdom, so that they might confute the enemies of truth with more effect, and teach and instruct others with more success. But a great majority thought otherwise; they wished to banish all [human] reasoning and philosophy out of the confines of the church; for they feared that such learning would insure piety...

By degrees those obtained the ascendancy, who thought that philosophy and erudition were profitable rather than hurtful to religion and piety.⁴

One of the chief of those who introduced the new philosophy into the church was Origen. Mosheim says:

This new species of philosophy, imprudently adopted by

³ Mosheim, *Ecclesiastical History*, book 1, century 2, part 2, chapter 3, section 10.

⁴ *Idem*, Century 2, part 2, chapter 1, section 13.

Origen and other Christians, did immense harm to Christianity. For it led the teachers of it to involve in philosophic obscurity many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things of which not a word can be found in the Holy Scriptures.⁵

Origen was advanced to the position of head of the catechetical school at Alexandria, which was the chief theological seminary of the world in that day. To him young men flocked by hundreds and thousands from every part of the world, to learn theology, and to fit themselves for teachers in the church. So great was the influence of Origen over these young men, that Farrar tells us that:

Half of the sermons of that day were borrowed, consciously or unconsciously, directly or indirectly, from the thoughts and methods of Origen.

Now let it be remembered that the wisdom of the philosophers consisted in abstract speculation. Their skill was manifest did in taking a simple proposition and finding in it that which was utterly invisible to common persons, and, in fact, that which was not there at all. It would not do for them to be on the level of common men, who could see in any statement only what it plainly said. That would do for the vulgar crowd, but philosophers must see in it that which it did not say.

And their skill was best manifest did in demonstrating from any given statement the exact opposite of what it really meant. To show that this was actually the case, and that it was carried into their professed exposition of the Bible, I quote a paragraph from Origen's own writings. It is from his treatise concerning the principles of things.

But since, if the usefulness of the legislation, and the sequence and beauty of the history, were universally evident of itself, we should not believe that any other thing could be un-

⁵ *Ibid*, section 12.

derstood in the Scriptures save what was obvious, the word of God has arranged that certain stumbling-block, as it were, and offenses, and impossibilities, should be introduced into the midst of the law and history, in order that we may not, through being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the truth doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more Divine.

And this also we must know, that the principal aim being to announce the spiritual connection in those things that are done, where the Word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where, in the narrative of the development of super-sensual things, there did not follow the performance of those certain events, which was already indicated by the mystical meaning, the Scripture interwoven in the history the account of some even that did not take place, sometimes what could not have happened; sometimes what could, but did not.

And sometimes a few words are interpolated, which are not true in their literal acceptance, and sometimes a large number. And a similar practice is also to be noticed with regard to the legislation, in which is often to be found what is useful in itself, and appropriate to the times of the legislation; and sometimes also what does not appear to be of utility; and at other times impossibilities are recorded, for the sake of the more skillful and if inquisitive, in order that they may give themselves to the toil of investigating what is written, and thus attain to a becoming conviction of the manner in which a meaning worthy of God may be sought out in such subjects.⁶

Mark how these religious teachers set themselves above God. They took it upon themselves to decide what was “worthy of God,” and when they found anything in the Bible that did not meet their mind as to what was worthy of Him, they

⁶ Origen, *de Principiis*, Book 4, chapter 1, section 15.

set it aside, and substituted their own human wisdom for it. This was making the Scriptures really of no effect, and it was carried to the utmost limits, as shown by the following:

Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first, and second, and third day, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, without a sky? And who is so foolish as to suppose that God, planted a paradise in Eden, towards the east, and placed in it a tree of life, invisible, and palpable, so that one tasting of the fruit by the bodily teeth obtained life? And again, that one was a partaker of good and evil by masticating what was taken from the tree?

And if God is said to walk in the Paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicates certain mysteries, the history having taken place in appearance, and not in reality.⁷

This sounds very much like some of the language of modern times. It is very safe to say that there are few ministers in these days who would dare risk their reputation for “scholarship” so much as to assert their belief in the Mosaic account of creation. It is quite generally accepted in these days as a mark of ignorance to claim that the first chapter of *Genesis* is a record of literal fact, so it seems that we are not very far from the theology of Origen.

In fact, this “higher criticism,” is a direct legacy from Origen, and comes from the excessive federation in which pagan philosophy has been held, and the necessity that has been laid upon theological students, to study it as a stepping-stone to the study of theology.

But let us see what was the natural result of this teaching by Origen. The first result was to exalt the religious teachers

⁷ *Ibid*, section 16.

above common men. They were a higher order of beings. This was the first grand move toward the establishment of the Papacy. There was a great gulf fixed between them and the "laity," and this tended to increase. Consequently that sympathy that should exist between the religious teachers and the flock was destroyed.

At the same time, another thing would naturally result. The people, by this wonderful display of knowledge, which consisted for the most part in the use of big words, gradually settled down to the idea that it was useless for them to try to understand for themselves. When the idea became prevalent that the Bible did not mean what it says, and that only those who had made a study of philosophy could unravel its intricacies, the people would very naturally cease to read the Bible.

It is much easier to take things on authority than to study them out, and so the people let themselves be wholly in the hands of these philosophical teachers. What was the use of their trying to read the Bible, when they were assured that it did not mean what it said? If that were so, the more they read it, the more they were in danger.

But the matter was not left in this way. There were some who did not yield to the pretensions of these philosophers, and who insisted on reading the Bible for themselves, and understanding it as it reads.

Now what would naturally be done by those who were persuaded that the Bible did not mean what it says, and that whosoever takes it as it reads will be led astray? Simply this, that as soon as they came to be a majority, they would prohibit the use of the Bible by the common people, out of tender regard for the welfare of their souls. And thus it was that the reading of the Bible was prohibited to the common people.

Well was it for the world that there were always some who would not heed this prohibition, else the knowledge of God would have utterly departed from the world. But as it was, the

reading of the Bible became so rare a thing that the light almost went out, and the “Dark Ages” came on. The people not having the Bible to direct them in the way of life, were obliged to follow the instructions of their philosophical teachers. And as these teachers were devoted to the heathen philosophy, it came to pass that very shortly all the professed Christian observances and institutions were but copies of heathen customs.

History is repeating itself. Although the Reformation arose, and the Bible was once more brought out of its obscurity, we find men walking in the steps of the early apostasy. The Reformation, is being decried, and its principles are almost wholly repudiated. All the wisdom of men is being exalted above the Bible, and fallible men are sitting in judgment on God’s word. The result must be the same that it was in the first centuries. When the Son of man comes, it will be a rare thing to find faith in the earth.

Our only safeguard is in devotion to the Bible, not in theory, but as a living thing. We must be intelligently devoted to it. Old and young, rich and poor must study it. It must be remembered that Jesus spoke to the common people, and that such ones can understand His word. With the Holy Spirit as a guide, the humblest may understand the Bible as well as the learned, and much better than those who are so learned that they trust to their wisdom rather than sit calmly at the feet of Jesus.

Colossians 2 [RV]

⁸ Take heed lest there shall be any one that makes spoil of you through his philosophy and vain conceit, after the tradition of men, after the rudiments of the world, and not after Christ.

4. To Undo the Reformation

Present Truth, August 3, 1893

FOR the last four years Roman Catholics, under the direction of the “Guild of our Lady of Ransom,” have made an annual pilgrimage to Canterbury, the special object being to visit the spot where Archbishop Thomas á Becket was killed. This pilgrimage was made this year on the 20th of July. The *Catholic Times*, in its account of the pilgrimage, says:

These annual visits of the Ransomers and other devout Catholics to the great cathedrals so dear to every Catholic heart, have two objects, and private devotion is a subordinate one. The pilgrimage is a great public act of devotion and prayer for the redemption of England from the evil of the fruits of the so-called Reformation, and a public testimony by Catholics, not only of the faith that is within them, but of the hope that their countrymen and women may be ransomed for the faith for which the blessed martyr St. Thomas died.

While the pilgrims were at the shrine, they were asked to pray earnestly,

...especially for the reconversion of this country to the faith, in defense of which the blissful martyr died.

Perhaps the readers may not know, or at least may not have fresh in their minds, the nature of the cause in defense of which “the blissful martyr died,” and will therefore give a brief statement of it, that they may see what is desired for this country.

Thomas á Becket was made archdeacon of the diocese of Canterbury, by Archbishop Theobald, and was employed in some difficult negotiations at Rome, in which he distinguished himself, so that when Henry II ascended the throne, in 1154, he made Becket his chancellor.

He had all the qualifications of a courtier—a fine person, a

cultivated mind, a pleasing address, a disposition to engage in the revelry and sports in which nobles delighted, and which ecclesiastics were not severe to shun.⁸

Of unbounded ambition, of over-bearing pride, and we will venture to believe of very doubtful honesty, he followed for eight years the path of secular greatness, having the confidence of the king and his undoubted ability, and securing that confidence by his agreeable qualities. His predilections were not in the least towards that church of which he received the revenues almost in the capacity of lay-in proprietor.⁹

His interest in religion seemed to begin and end up only in the wealth that came to him from it. The Roman Catholic Church was at that time at the height of its power in England. William the Conqueror had given to the Church the prerogative of acting as supreme judge in all cases affecting an ecclesiastic. Those who belonged to the priesthood were not subject to the laws of the kingdom for the punishment of crimes.

The result was that there was really two independent kingdoms in England—the civil and the ecclesiastical; and the ecclesiastical was becoming the more powerful, since in those days the clerical order included the whole of the professional and educated classes.

The usurpations of the clergy, which had at first been gradual, were now become so rapid, and had mounted to such a height, that the contest between the regal and the pontifical was really arrived at a crisis in England; and it became necessary to determine whether the king or the priest, particularly the Archbishop of Canterbury, should be sovereign of the kingdom.¹⁰

The idea that Church and State could be separated, never once entered Henry's mind, and neither did he propose to

⁸ Knight.

⁹ *Catholic Times*, July 1893.

¹⁰ Hume.

change the system established by William; but he did propose to be king of England, not realizing that no civil ruler can be freed as long as there is a priesthood that exercises civil power.

In 1162, on the death of Theobald, Henry made Becket Archbishop of Canterbury, which office he expected that Becket would combine with his chancellorship. Henry's idea was that, since Becket had as chancellor compelled the priests to pay their dues to the crown, he would be able, as Archbishop, to keep the encroachments of the Church upon the civil power within proper limits.

But in this Henry was mistaken. No sooner had Becket been made Archbishop than he resigned the chancellorship, and devoted all his energies to entrench the Church in its iniquitous position. Henry's determination was that all should be equal before the law; but, says Knight:

The position of the Church presented an inseparable obstacle to the equal administration of the laws. The clergy claimed an exemption from all secular judicature. Whilst the murderer and robber were punished with death, if tried in the court of the crown, the vilest offender, if a clerk, escaped the extreme penalty of his offense, and was often freed from all consequences except that of pecuniary compensation...

It has been stated that in the first years of Henry II there were reckoned nearly one hundred homicides that had been perpetrated by a priest then living. After the appointment of Becket to the primacy, a priest of Worcestershire committed the infamous crime of murdering a father, that he might be undisturbed in a guilty intercourse with his daughter. Even such a crime would not, under any circumstances of atrocity, have been punished with death in the church-tribunals.

This offender was required to be delivered up for the trial in the king's courts. Becket interposed the shield of the Church between the criminal and the outraged laws; and passed upon him a sentence of degradation only [from the priesthood], contending that the degraded priest could not a

second time be brought to trial for the same offense.

This is sufficient to show the ground of controversy between the king and the archbishop. It is not necessary to follow the course of it through. Suffice it to say that at length, in 1170, the king in a state of exasperation let fall some words which four knights understood to mean that he wished to have Becket killed. They therefore set off post haste, and, finding the Archbishop in the Cathedral, killed him before the altar. Of course Becket was lauded as a martyr to the faith,

...and the miracles wrought by his relics were more numerous, more nonsensical, and more impudently attested, than those which ever filled the legend of any confessor or martyr.¹¹

Two years after his death he was canonized by Pope Alexander, and consequently is now revered as “St. Thomas á Becket.”

Of course his assassination was a sin and a crime, but that does not make the cause for which he died any the better. He died in consequence of the unscrupulous and wicked ambition of the church with which he was identified. It is for the restoration of that usurpation that Catholics are instructed to pray and work; and the Canterbury Cathedral, now under the control of the “Protestant” Church of England, is freely given for that purpose. The pilgrimage was for the purpose of praying for:

...the redemption of England from the evil of the fruits of the so-called Reformation,

—the chief of which was the taking away from the church the power to build up itself at the expense of justice and civil order. The fact that Catholics desire a return of the times of Thomas á Becket shows that the Papacy is the same today that it was seven hundred years ago.

¹¹ David Hume, *The History of England*, Chapter 8 “Henry II”.

The Impending Danger

That which has gone before was not written for the purpose of merely calling attention to the fact that the Papacy is the same enemy of freedom and progress that it always was. In the July number of the *Contemporary Review*, Archbishop Farrar has an article entitled, “Undoing the Work of the Reformation,” in which he sets forth and protests against the growth of Romish ritualism in the Church of England. He says:

It is now notoriously a common practice of the Anglican “priests”—many of whom derive their stock-in-trade of catch-words and formulae from Romanizing manuals—to ignore the clergy and the churches of their own communion on the Continent “as schismatic,” and to “go to mass” in Romish churches.

But passing by what he has to say of the aping of the priesthood in the growth of relief in transubstantiation, we will note his vigorous words concerning auricular confession. He says:

It should be observed that the ignorant and indiscriminate abuse of auricular confession, which may be made in the unscrupulous hands an instrument of the most insufferable and dangerous journey, is even more perilous in England than it is in the Church of Rome. For in the Church of Rome there is, I believe, some limitation put on the right to hear confessions. How are we to assume, in the face of fact, that all “priests” have that gift of “spiritual discernment,” without which the pretense to absolve becomes not only baseless, but pernicious?

But in the stress of the unrestrained license to which we have now been reduced and betrayed by supineness in the defense of truth, any silly youth who has barely scraped through a poll degree, and who may have shown in his ordination examination an incredible ignorance of the most elementary facts of Scripture, scholarship, and theology, thinks himself at liberty, as soon as he enters a parish, to pose as a confessor, and to tell men and women, whose very shoes he

is not worthy to tie, that they are to come and kneel to him
“as culprits before their judge.”

He will indeed find a few—and none of any manliness and intelligence—to adopt such abject thralldom to one who may be immeasurably their inferior in the most elementary crushing graces; but he may do—as has been done a thousand times—quite infinite mischief to himself, and to weak and miserable souls. Not to dwell on his utter unfitness to dabble his unspiritual hands:

In the dark dissolving human heart
And hallowed secrets of this microcosm,

such a youth, in his self-sufficiency and blindness, may
hopelessly poison the peace of families; may

Divert and crack, rend and deracinate
The unity and wedded calm

of households; may subtly alienate the love of wives from their husbands; may sow discord between the daughter and her mother; may, in sheer incompetence, and without consciously wicked intentions, reduce the whole religious state of the silly and the impressionable to a chaos of hysteric falsities by teaching for doctrines the deceits of men.

Bishop Wilberforce, all his life long an acknowledged leader of the High Church party, declared to his clergy with passionate emphasis for days before his death that the system of auricular confession was baneful to the person confessing; baneful to the person receiving confession; and, above all, baneful to the society in which the practice prevailed; but now the Ritualists are patronized by many bishops in their worst excesses, and all over the country the interests of the Evangelical laity are being trampled down with a contemptuous insouciance which in many cases is really shocking.

These innovators of yesterday have utterly abandoned Hooker, and gone immensely farther than great old Anglican divines, like Bishop Andrewes and Jeremy Taylor, and even Archbishop Laud. They have even left far behind such Anglican leaders as Keble, Bishop Wilberforce, and Dean Burgon. Dean Burgon told them that they were “Sectarians and Sepa-

ratists,” who “as a party would have been disowned by churchmen of every age and every school.” Bishop Wilberforce, in his last public speech, described the growth of Ritualism “not as a grand development, but as a decrepitude”; “not as something very sublime and impressive, but something very feeble and contemptible.”

And already, like a swarm of locusts, Ritualistic practices have settled on every green field. In twenty years, if things are suffered to go on at the present rate—if the cause of the Reformation is on every side abandoned and betrayed—the Church of England will be Romish in everything but name. Lord Halifax will have had his ardent wish that there be restored “those filial relations that formerly existed between the successors of Augustine in the See of Canterbury and that chair which is now occupied by the successors of St. Gregory the Great,”—in other words, the Church of England will have finally undone the work of the Reformation, and will have been insidiously seduced back step by step, into the corrupt bosom of the Church of Rome.

Unfortunately the Anglican Church is not alone in opening the way for Rome’s revival. While engaged in so-called “scientific” criticism of the Bible,—pulling it to pieces under the plea of a design to free it from its human incumbrances,—the non-conformists are rapidly, although unconsciously, coming over to the Roman Catholic ground of depriving the common people of the Bible. No preaching of masses, auricular confession, etc., can tend to Rome as surely as destroying confidence in the Bible; for with that gone all heresies are bound to come.

The Reformation, so far as it was carried forward, not only in England, but in every country, was a result of plain preaching from the Bible, and of putting that book into the hands of rich and poor alike, teaching them that through it the voice of God was speaking to their souls.

The Reformation can be maintained, and the advance of Romanism opposed, and not by appeals to Parliament, nor by the calling of the Ecclesiastical councils, but only by a return

to Reformation principles,—by giving people the Bible in such a way that they will receive it as the living word of the living God, the only guide to salvation.

5. A Sure Foundation

Present Truth, September 21, 1893

2 Timothy 2

¹⁹ The foundation of God stands sure.

SO WROTE the Apostle Paul to Timothy, after he had spoken of some who were teaching heresy in the church, and who did...

2 Timothy 2

¹⁸ ...overthrow the faith of some.

There were some in the church then, as there have been ever since, who built their faith upon the teaching of men. But this is not the foundation that God has provided. Man is fallible, and nothing of a fallible nature will do to put into the foundation upon which God erects His church.

With anything there that was not permanent in its nature, the church itself would inevitably be swept away; for the time is coming when everything that can be shaken will be removed, that only that which cannot be shaken may remain.

Hebrews 12

²⁷ And this word, Yet once more, signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

The church of God is not built upon the Apostle Peter, as claimed by very many who profess to be Christian teachers, for Peter was but a man, and fallible like all who are human. If any testimony were needed upon this point other than that supplied by reason and common sense, it is furnished by the Apostle Paul, in his epistle to the *Galatians*. In the second chapter of this letter, speaking of his visit with Barnabas to the brethren at Jerusalem, he says:

Galatians 2

⁷ But contrariwise, when they saw that the Gospel of the un-

circumcision was committed unto me, as the Gospel of the circumcision was unto Peter;

⁸ (For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles);

⁹ And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

From this it is evident that Paul had at least as much laid upon him in the building up of the church as had been laid upon Peter, and if it be measured by the extent of the field assigned him, very much more, since “the circumcision” were but a very small part of the total of earth’s inhabitants.

Considering this fact, and the labors of the great apostle in building up the church of Christ, both in his own day and, by his numerous epistles, in all succeeding ages, the honor that is claimed for Peter might with more propriety be given to the apostle to the Gentiles.

In the same chapter also is found a record of Peter’s fallibility.

¹¹ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

¹² For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

How many other mistakes Peter made we are not informed, but the record of this one has been left to us, in anticipation, it may be, of the blasphemous claim that was to be put forth for his so-called successors, the popes.

But neither Peter nor Paul were chosen by God to constitute the foundation of which it is testified that it “stands sure.” The great apostle himself said, writing to those who had made the

mistake of confessing spiritual allegiance to men:

1 Corinthians 3

⁵ Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man?

⁶ I have planted, Apollos watered; but God gave the increase.

⁷ So then neither is he that plants any thing, neither he that waters; but God that gives the increase.

And the same apostle who here testifies that he is nothing, in another place declared,

1 Timothy 1

¹⁵ This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

What a mistake, then, to think that spiritual allegiance can be due to any being on the earth.

1 Corinthians 2

¹¹ For other foundation can no man have than that is laid, which is Christ Jesus.

Christ is the sure foundation. God is revealed to us in Christ, and Christ is revealed in His word; for it was the Spirit of Christ that inspired the writers of the Scriptures.

1 Peter 1

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Christ is called the Word.

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

¹⁴ And the Word was made flesh, and dwelt among us, (and

we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Revelation 19

¹¹ And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war.

¹² His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself.

¹³ And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

Therefore we know the foundation of God by knowing His word. We stand upon the foundation by standing upon His word, and that His word is an unmovable foundation Christ testified when He said,

Luke 21

³³ Heaven and earth shall pass away, but my words shall not pass away.

And in the conclusion of His memorable sermon on the mount, He testified,

Matthew 7

²⁴ Therefore whosoever hears these sayings of mine, and does them, I will liken him unto a wise man, which built his house upon a rock;

²⁵ And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

Whosoever builds upon Christ's sayings, builds upon Christ Himself. Let us make sure of the foundation upon which we stand. The rain will descend, the floods will come, the winds will blow; and,

Isaiah 28

¹⁷ ...the hail shall sweep away the refuge of lies.

But the word of God will stand. God has provided a sure

foundation for all His people. He does not leave them to build their hopes of heaven on the least uncertainty.

Hebrews 6

¹³ For when God made promise to Abraham, because He could swear by no greater, He swore by Himself,

¹⁴ Saying, Surely blessing I will bless you, and multiplying I will multiply you.

¹⁵ And so, after he had patiently endured, he obtained the promise.

¹⁶ For men verily swear by the greater; and an oath for confirmation is to them an end of all strife.

¹⁷ Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath;

¹⁸ That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us;

¹⁹ Which hope we have as an anchor of the soul, both sure and steadfast, and which enters into that within the veil.

How firm a Foundation, you saints of the Lord,
Is laid for your faith in His excellent Word.¹²

How confidently can His saints stand upon that foundation! The time is coming when men will be looking, even more than at the present, for something on which they can rest with confidence. Already they are losing confidence in earthly institutions and earthly helps. Distress and perplexity prevail among high and low, and men's hearts are failing them for fear, for the prospect presented as their eyes turn to the future.

And when the day comes in which the earth itself shall reel to and fro like a drunkard, and on every hand men's eyes shall behold the breaking up and dissolution of earthly things, then what will it not be worth to a man to know that under his feet is a foundation that cannot be moved? What will it not be

¹² (Attributed to) George Keith, Hymn: *How Firm a Foundation*, 1787.

worth to recall the words of the Saviour,

Matthew 24

³⁵ Heaven and earth shall pass away, but my words shall not pass away,

–and to know that His words are the foundation on which we rest! He offers us now this foundation. Truly we may say,

2 Corinthians 9

¹⁵ Thanks be unto God for His unspeakable gift!

6. The Pope Defending the Scriptures

Present Truth, December 14, 1893

THE religious world is being treated to the amazing spectacle of the Pope of Rome constituting himself a champion in defense of the authenticity of the Scriptures, against the “Protestants” who by the “higher criticism” and other inventions of disguised infidelity, are doing all they can to cast discredit upon the Bible. What a comment upon the “Protestantism” of our times!

Of course, the Pope does not aim to lead people to come direct to the Bible as the word of God; the sacred word is to be “interpreted” in harmony with the teachings of the “Fathers” and the rules laid down at the Council of Trent, and with the aid of the study of ancient languages and monuments.

But in the public mind it will serve the purpose intended—that of making the Pope appear as the great champion of the Scriptures, and therefore the one who is more in accord with their own principle of “the Bible and the Bible alone” than the Protestants themselves!

By standing upon the ground of Rome, and clinging to the institution of Sunday, and upon that of infidelity, by discrediting the truthfulness of the Biblical record, Protestants (so-called) have placed themselves in a position where Rome can attack them with the certainty of complete victory. And Rome knows all this, and is preparing to act accordingly.

We say “so-called” Protestants; because there is a true Protestantism maintained by the remnant of the worshipers of Jehovah, who neither cling to an institution of the Papacy nor question the infallibility of the Scriptures, but accept them as the word of God and not of men, to be interpreted and understood, not by the wisdom of man, but by the “Spirit of truth,” which is promised to guide the believers into all truth.

The true Protestantism still has its champions. There yet remain in Israel seven thousand men that have not bowed the knee to Baal.

1 Kings 19

¹⁸ Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which has not kissed him.

Romans 11

⁴ But what says the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

7. When Popery Comes In

Present Truth, December 28, 1893

THIS is when men began to turn away from the Bible as the very word of God.

For instance, in Scotland for a series of years there has been a desperate effort on the part of many to overtake the advanced Biblical critics in other lands, and instead of the preaching of the word, the errancy of the word has been preached.

Now there is a marked Romeward tendency, which surprises many. A Scottish correspondent of a London paper calls attention to the spectacle of “multitudes running headlong to the superstitions of the Middle Ages,” and the other day Professor Blakie, presiding at a Protestant lecture, referred to the fact that some ministers of the Presbyterian Church had been expressing themselves in favor of the practice of prayers for the dead.

All this is the sure result of shutting away the word of God from the people. The darkness of popery must follow as surely as the night the day. The only way to keep the spirit of the Papacy out of our own hearts is to let the word of God dwell in us, subduing self unto God.

The man who slights the word of God may not be a Romanist, but he cannot avoid being a papist in principle; for the mystery of God, the word of the Gospel, is the one thing which is able to vanquish the mystery of iniquity, which has its seat in every unrenewed heart.

8. What is Protestantism?

Present Truth, January 4, 1894

THE name “Protestant” is derived from the protest of the German princes, which was read at the Diet of Spires, in 1529. The word therefore originated with the Reformation, and the principles of Protestantism are the principles of the Reformation.

It is a mistake to suppose that Protestant is simply a negation, or that it means any particular set of dogmas. Protestantism is not a statement of what Luther believed, nor of the doctrines that were held by Wycliffe, or Zwingli, or Melancthon, or any other reformer.

But it does consist of the principles which prompted all the real reformers that have ever lived. Let us note that principle, as exhibited by a few of the reformers, beginning with Wycliffe, who was in many respects the greatest of them all.

Of the principles that were common in the days of Wycliffe, and in which all the clergy had to be experts, Wylie says:

Philosophy then lay in guesses rather than facts. Whatever could be known from having been put before man in the facts of nature, or the doctrines of revelation, was deemed not worth further investigation. It was too humble an occupation, to observe and deduce. In the pride of his genius, man turned away from a field lying at his feet, and plunged boldly into a region where, having no data to guide him, and no ground for solid footing, he could learn really nothing. From this region of vague speculation, the explorer brought back only the images of his own creating, and, drawing up these fancies as facts, he passed them off as knowledge.

Wycliffe turned from this mass of rubbish to find in the Bible the only true wisdom, so that among the “heresies” which the Catholic Church found in his writings is this, that “wise men leave that as impertinent, which is not plainly expressed in Scripture.” He held that “if there be any truth, it is

in the Scripture, and there is no truth to be found in the schools that may not be found in more excellence in the Bible.” And he also taught that “Christ wished his law to be observed willingly, freely, that in such obedience men might find happiness. Hence he appointed no civil punishment to be inflicted on transgressors of his commandments, but left them to a punishment more severe, that would come after the day of judgment.”¹³

To those who fear that in some of his teaching he was going too far, Wycliffe said:

We do not sincerely believe in the Lord Jesus Christ, or we should abide by the authority of his word, especially of the evangelists, as of greater weight than every other. It is the will of the Holy Spirit that the books of the Old and New Law should be read and studied, as the one sufficient source of instruction; and that men should not be taken up with other books, which, true as they may be, and even containing Scripture truth, are not to be confided in without caution and limitation.

The fact that he translated the whole Bible into the language of the common people, shows that in the Bible and the Bible alone was Wycliffe’s hope of any real reformation.

Coming down to the days of Tyndale, we find him speaking thus in regard to false clergy of his day:

A thousand books had they lever to be put forth against their abominable doings and doctrines, than that the Scriptures should come to light. For as long as they may keep that down, they will so darken the right way with their mist of sophistry, and so tangle them that either rebuke or despise their abominations, with arguments of philosophy, and with worldly similitudes, and apparent reasons of natural wisdom, and with wrestling the Scriptures unto their own purpose, clean contrary unto the process, order, and meaning of the text; and so delude them in descanting upon it with allegories; and amaze them, expounding it in many senses before

¹³ J. A. Wylie, *History of Protestantism*, Book 2, chapter 1.

the unlearned lay people (when it has but one literal sense, whose light the owls cannot abide) that though you feel in your heart, and are sure, how that all is false that they say, yet could you not solve their subtle riddles.

Which thing only moved me to translate the New Testament. Because I perceived by experience how that it was impossible to establish the lay people in any truth, except the Scriptures were plainly laid before their eyes in their mother tongue.

Luther's whole work was based upon the Bible. It was the Bible that he found chained in the monastery at Erfurt, that turned him from darkness to light, and was the beginning of the Reformation to Germany. The Bible was at that time chained in every sense of the word, for the common people could not get at it, and even if they could, they could not read it, because it existed only in an unknown tongue. But Luther unchained it, for he translated it into the simple language of everyday life, so that every peasant could read it.

In the controversy over the mass, Luther, although opposed to that ceremony, deprecated force, and said:

It is by the word that we must fight, by the word must we overthrow and destroy what has been set up by violence. It will not make use of force against the superstitious and unbelieving.

The mass is a bad thing; God is opposed to it; it ought to be abolished; and I would that throughout the whole world it were replaced by the supper of the Gospel. But let no one be torn from it by force. We must leave the matter in God's hands. His word must act and not we.

"And why so?" you will ask. Because I do not hold men's hearts in my hand, as the potter holds the clay. We have a right to speak; we have not the right to act. Let us preach; the rest belongs to God.

Our first object must be to win men's hearts; and for that purpose we must preach the Gospel. Today the word will fall in one heart, tomorrow into another, and it will operate in

such a manner that each one will withdraw from the mass and abandon it. God does more by His word alone than you and I and all the world by our united strength.¹⁴

It matters not that Luther was not always consistent with these principles. There has been scarcely a single reformer in the world, who continued a reformer as long as he had. But these are the principles which made all the Reformation that there ever was. They were summed up in the following manner in the protest at Spire:

Seeing....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 Scripture ought to be explained by other and clearer texts, that the 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 Testaments, where abiding anything therein that may be contrary to it. This word is the only truth; it is the sure rule of all doctrines 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.¹⁵

Thus it is that we cannot go to the writings of any man or any company of men to find out what Protestantism is. The reformers were but fallible mortals, and did not know all of the Scriptures. Custom had a strong hold on the best of them, so that they were persuaded by long habit that many things which they allowed were really according to the Scripture.

True Protestantism is simply the truth of the Bible, without the addition of any man's opinion. Therefore to be a Protestant is not to believe just what Luther or any other reformer

¹⁴ D'Aubigne's *History of the Reformation*, book 9, chapter 3.

¹⁵ *Idem*, book 13, chapter 6.

believed, but to hold to the Bible; and the Bible as explained by the Holy Spirit, as the sole guide in life. He who does contrary to this, is not a Protestant, no matter by what name he is called.

9. One Lawgiver

Present Truth, March 29, 1894

“The true Church,” says a Roman Catholic writer, “like the true State, is ever on the alert to detect and condemn error. She makes new laws, new definitions, to meet new errors. What should we say of a State that never legislated for three hundred years? Why, that it was no State. So of a church.”

But the true church never legislates at all.

James 3

¹² There is one Lawgiver who is able to save and to destroy.

Isaiah 33

²² For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.

The true church never usurps the place of its Head, by presuming to make laws for itself.

And the difference between the laws which the Lord has laid down for the church, and those which men make, is that while the latter require continual amending to meet new conditions, the former, coming from Him who sees the end from the beginning, are never out of date.

Nothing can possibly arise that has not been foreseen and provided for in the Bible.

10. Ecclesiastical Assumption

Present Truth, November 28, 1895

BY THE same evil disposition which leads the unregenerate heart to exalt self above God, a collection of unregenerate hearts, taking the name of a church, unite in exalting their collective selves above God and the Word. The *Church Extension Association*, an Anglican body, issues a catechism in which we find the following:

Q. How are we to know the meaning of the Bible?

A. We learn it from the Church.

Q. Why are we bound to believe what the Church believes?

A. Because she is the Pillar of the Truth.

Q. Who guides the Church into all truth?

A. God the Holy Ghost.

Q. Are we to obey the Church?

A. Yes; for Christ has said to the pastors of the Church, "He that hears you hears me; and he that despises you despises me."

But Jesus sent His disciples to speak His words, not to substitute their own interpretation for them, as though the Holy Spirit could not speak in language to be understood. The Bible rule is,

2 Timothy 2

⁷ Consider what I say; and the Lord give you understanding in all things.

God means what He says, and He gives the understanding.

The purely papal assumption is that as the Gospel was committed to the church, therefore the body assuming to be by direct ecclesiastical succession the church, cannot fail to have the Gospel.

But when Christ sent men out in the beginning to preach

the Gospel, it was to be preached only “by the Word.” *1 Peter* 1:25. And He not only sent the messengers, but He sent the message, and the original Word is preserved to us. The message can be delivered only by the Word. And by the Word anyone can determine whether the messenger is delivering the message as it was first delivered.

This is why the messengers who have departed from the Word seek to shut it away from the people. It is the test which exposes every false profession.

Luke 10

¹⁶ He that hears you hears me.

Christ said this because He commanded them to teach only His Word. And when any body attempts to put itself between the sinner and the Word we may know that it is fighting against the Lord and His Gospel to men.

11. The Fountain Head

Present Truth, June 18, 1896

THE fountainhead of all knowledge of the truth is the Word.

Therefore it is worse than useless for men to spend their time discussing decrees of councils and the voluminous vagaries of the Fathers of the Catholic Church to find truth. All that they or any ecclesiastical historians can know of the teaching of Christ and the apostles is in the Word, and anybody who will read the Scriptures and believe them can find the truth.

Dr. Killen, of the Irish Presbyterian Church, in his *Ancient Church*, wrote the following wise words:

There are many who imagine that had they lived in the days of Tertullian or of Origen, they would have enjoyed spiritual advantages far higher than any to which they now have access.

But a more minute acquaintance with the ecclesiastical history of the third century might convince them that they have no reason to complain of their present privileges. The amount of material light which surrounds us does not depend on our proximity to the sun. When our planet is most remote from its great luminary, we may bask in the splendor of his effulgence; and, when it approaches nearer, we may be involved in thick darkness.

So it is with the church. The amount of our religious knowledge does not depend on our proximity to the days of primitive Christianity. The Bible is the sun of the spiritual firmament; and this Divine illuminator, like the glorious orb of day, pours forth its light with equal brilliancy from generation to generation. The church may retire into "chambers of imagery" erected by her own folly; and there, with the light shut out from her, may sink into a slumber disturbed only, now and then, by some dream of superstition; or, with the light still shining on her, her eye may be dim or disordered,

and she may stumble at noon-day.

But the light is as pure as in the days of the apostles; and, if we have eyes to profit by it, we may “understand more than the ancients.” The art of printing has supplied us with facilities for the study of the Scriptures which were denied to the fathers of the second century; and teach the ecclesiastical documents, relative to that age, which have been transmitted to us from antiquity, contain, perhaps, the greater part of the traditional information which was preserved in the church.

If we are only “taught of God,” we are in as good a position for acquiring a correct acquaintance with the way of salvation as was Polycarp or Justin Martyr. What an encouragement for every one to pray:

Psalm 119

¹⁸ Open my eyes, that I may behold wondrous things out of your law.

¹⁹ I am a stranger in the earth; hide not your commandments from me.

12. In an Unknown Tongue

Present Truth, August 20, 1896

THE Bohemian churches were missioned from the East, and had received from the Greek Church the custom of conducting their services in the tongue of the people, at a time when Rome was shutting away the Word of God by insisting that the public service should be in Latin.

In 1079 Pope Gregory the Great issued an order requiring the Bohemians to conform to this practice, telling them that:

After long study of the Word of God, he had come to see that it was pleasing to the Omnipotent that His worship should be celebrated in an unknown language, and that many evils and heresies had arisen from not observing this rule.

One wonders what portion of the Word the great Gregory found on which to base his conclusion that God liked to have people address Him in a language which none of them could understand.

13. The Bible in Spain

Present Truth, December 3, 1896

A MISSIONARY in Spain gives a few facts to show how little Roman ecclesiastics in that country know of even their own corrupted version of the Bible.

The archbishop of the see of Santiago Campostela, the capital of Galicia, one of the most important diocese of all Spain, on one occasion promised to give to a Protestant of that parish a Roman Catholic Bible in exchange for his Protestant Bible; but after spending a long time in looking for one, he had to confess that he could not find one in the episcopal palace—that he would “have to send for it to Barcelona,” all across the peninsula!

One day a minister was talking with a priest.

Allusion was made to the second commandment; and when he quoted the words, “You shall not make unto you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: You shall not bow down yourself to them,” the honest priest, instead of arguing, as an astuter man would have done, that Roman Catholics do not worship images, nor bow down to them, but only to the being or the spirit that they represent or suggest, he frankly admitted that they do worship them, and that their worship was permitted if not taught by the church; and he declared that he could not believe that the words quoted by my friend were to be found in the Bible, and much less in the Roman Catholic Bible.

So a copy of the Bible sanctioned by his church was produced. He read and reread the fatal words, and could hardly believe his own eyes. At last, with hands clenched and teeth set, he turned on his heel, and with intense feeling exclaimed: “God made a mistake when He put that into the Bible!”

Poor man! he could not believe that his church could be guilty of deliberately suppressing that part of the Decalogue from its liturgies and from its catechisms; he could more eas-

ily believe that God had blundered! “And if the blind lead the blind, both shall fall into the ditch.” *Matthew* 15:14.

14. The Trial and Martyrdom of John Huss

Present Truth, January 28, 1897

Original title: Front Page

Revelation 12

¹¹ They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

POPULAR sentiment in sympathy with the Reformation very generally throws a glamour of romance over the story of the martyrs. It seems such a grand and glorious thing to stand before kings and councils, and boldly maintain the truth even at the cost of life.

But those who thus overcame Satan were not playing a part to any gallery. It was the plain matter-of-fact question of, What says the Lord? and what authority shall be acknowledged, the Word of God or the word of men? The men of those days who placed their lives on the side of God's sole and supreme authority are dead, but the principles which they embraced still live, as vital as ever, and are pressing all men to decide what present-day faithfulness is.

When the Council of Constance cited John Huss before them to give a reason of the hope that was in him, there was nothing dramatic about the situation to him. He did not answer with any thought as to the verdict of posterity. He was plain John Huss, who had to tell why he believed God, and why he preached the Word, setting aside church authority and custom.

The council thought that they had important business to consider, and as a mere incident, in order to rid themselves and the church of inconvenient interruption, they determined to deliver Huss and Jerome to death. But of all the work that this great council did, the condemnation of these men is that which has marked its place in church history.

It was not merely because Huss and his fellows exposed the disgraceful lives of many of the clergy that the church was against them. The very Pope who had persuaded the emperor to violate his word pledging personal safety to Huss and had thrown him into prison was himself imprisoned by the council for having committed nearly all the crimes in the calendar.

But Huss had placed the authority of the Word above the authority of the officials who claimed to be able to declare the voice of the church. On that principle, which is as living an issue now as then, John Huss took his stand, and God maintained his cause triumphant to the death. One writer sketches the closing scenes of his life as follows:

Enfeebled by illness and imprisonment—for the damp, foul air of his dungeon had brought on a fever which nearly ended his life—Huss was at last brought before the council. Loaded with chains he stood in the presence of the emperor, whose honor and good faith had been pledged to protect him. During his long trial he firmly maintained the truth, and in the presence of the assembled dignitaries of Church and State, he uttered a solemn and faithful protest against the corruptions of the hierarchy. When required to choose whether he would recant his doctrines or suffer death, he accepted the martyr's fate.

The grace of God sustained him. During the weeks of suffering that passed before his final sentence, Heaven's peace filled his soul. "I write this letter," he said to a friend, "in prison, and with my fettered hand, expecting my sentence of death tomorrow....When, with the assistance of Jesus Christ, we shall meet again in the delicious peace of the future life, you will learn how merciful God has shown himself toward me—how effectually he has supported me in the midst of my temptations and trials."

In the gloom of his dungeon he foresaw the triumph of the true-faith. Returning in his dreams to the chapel at Prague where he had preached the Gospel, he saw the Pope and his bishops defacing the pictures of Christ which he had painted on its walls. He was deeply troubled at the sight; but the next

day his grief was changed to joy, as he beheld many artists, who replaced the figures in greater numbers and brighter colors. Their work ended, the painters exclaimed to the crowd gathered eagerly about them, "Now let the Popes and bishops come! They shall never efface them more!" Said the reformer, as he related his dream, "I am certain that the image of Christ will never be effaced. They have wished to destroy it, but it will be imprinted anew on the hearts of men by much better preachers than myself."

For the last time, Huss was brought before the council. It was a vast and brilliant assembly,—the emperor, the princes of the empire, the royal deputies, the cardinals, bishops, and priests, and an immense crowd who had come as spectators of the events of the day.

Being called upon for his final decision, Huss declared his refusal to abjure, and sentence having been pronounced, the ceremony of degradation began. The vestments were removed one by one, each bishop announcing a curse as he performed as part of the ceremony. Finally a crown or mitre, on which were painted frightful figures of demons, and bearing the inscription, "The Arch-Heretic," was placed upon his head. "Most joyfully," he said, "will I wear this crown of shame for your sake, O Lord Jesus, who for me did wear a crown of thorns."

When he was thus arrayed, the prelates devoted his soul to Satan. Huss, looking heavenward, exclaimed, "I do commend my spirit into your hands, O Lord Jesus, for You have redeemed me."

He was now delivered up to the secular authorities, and led away to the place of execution. An immense procession followed, hundreds of men at arms, and priests and bishops in their costly robes, and the inhabitants of Constance. When he had been fastened to the stake, and all was ready for the fire to be lighted, the martyr was once more exhorted to save himself by renouncing his errors. "What errors," said Huss, "shall I renounce? I know myself guilty of none. I call God to witness that all that I have written or preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth

which I have written and preached.”

When the flames kindled about him, he began to sing, “Jesus, you Son of David, have mercy on me,” and so continued till his voice was silenced for ever.

When the body of Huss had been wholly consumed, his ashes, with the soil upon which they rested, were gathered up and cast into the Rhine, and thus borne onward to the ocean. His persecutors vainly imagined that they had rooted out the truths which he preached. Little did they dream that the ashes that day borne away to the sea were to be as seeds scattered in all the countries of the earth; that in lands yet unknown it would yield abundant fruit in witnesses for the truth.

The voice which had spoken in the council hall of Constance had wakened echoes that would be heard through all coming ages. Huss was no more, but the truth for which he died could never perish. His example of faith and constancy would encourage multitudes to stand firm for the truth, in the face of torture and death. His execution had exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, had been furthering the cause which they vainly sought to destroy.¹⁶

¹⁶ Ellen White, *The Great Controversy*, Chapter 6 “Huss and Jerome,” p. 107-110.

15. The Same Old Voice

Present Truth, February 25, 1897

Subtitle: Rome's Latest Utterance

THE Pope has just issued an "Apostolic Constitution" defining anew the rule of the Church of Rome which regulates the reading of books. It has the same brand of hatred for the truth that characterized papal utterances of the long ago.

Rome has good reason to fear the Word of God and shows a fine discrimination when she classes it with "bad books," which are prohibited to her followers. The plain Word, without human additions and corruptions, is indirectly declared to be "terrible poison." The seventh rule of this un-Apostolic Constitution reads:

Since experience has proved that, on account of men's boldness, more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue: wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden unless approved by the Holy See or issued under the care of Bishops, with notes taken from the holy Fathers of the Church and from learned Catholic writers.

God Himself speaks; but it is not safe to let the people hear what He says unless some man who knows how to explain what the Speaker means is in attendance! It is well to have the actual position of Rome thus publicly and boldly re-affirmed, as the idea that Romanism is more tolerant of the Bible than formerly has obtained to a considerable extent.

It is well enough known that it is not a question of translations. This thing is the Word itself in such shape that the people can get at it without the "check" of human tradition and explanations purposely designed to...

Mark 7

¹³ ...make the Word of God of none effect.

With the Book alone “more evil than good arises”—it requires human authority to supplement God’s effort to give the news of salvation in order to make that effort of any avail whatever. This is nothing new, but the same old voice,

Daniel 7

²⁵ ...speaking great words against the Most High.

The Word that predicts the rise and lawless career of the Papacy, and that brings men face to face with Jesus as sole Mediator, is not in favor at Rome unless hidden by human gloss.

The new document “especially” condemns the work of Bible Societies, and in the preface to the rules the Pope cites the record of history to show...

“...how vigilantly the Roman Pontiffs have guarded against her radical writings creeping in.”

They “pinned down” the “pestilent books” of such men as Wycliffe and Huss, and in his praise of their energetic zeal Leo XIII does not stop to express regret that often they burnt the authors along with their books. Indeed, he seemed to regret that the failure of the civil power to wholly support the Church by the sword now precludes him from imitating his vigilant predecessor; for he says:

And what is sadder still is that amid this great evil the public laws are not only conniving, but allowing great license. Hence, on the one hand, the minds of so many are loosed from religion, and on the other such perfect impunity of reading without restraint whatever issues from the Press.

Happily the influence of the Bible, which the Reformation set free among the people, has deprived Rome of its old power; but as it was the Word that did it, nothing is surer than that neglect of the Word will undo it.

Rome has as good a right to make a creed and lay down human rules and prohibitions as any body of men. They stand by their creed because they made it, and are pleased with it. The only creed worth standing by, however, is not “made in Rome” or made in England, but in heaven. Any body of men who think to put truth into human words and definitions to press upon men are but leading the way to Rome.

It is not men’s opinions about the truth, or men’s definitions of the truth that concern Christians; it is God’s own statement of the truth. His words alone have life in them. He desires everyone who has an ear to hear His voice. That is why Rome has burned so many Bibles. It is why men have shut away the Word by covering it with human traditions. It matters little which of the two ways is followed. It was of a people who read the Scriptures methodically that Christ said,

Matthew 13

¹⁵ For this people’s *heart is waxed gross*, and their *ears are dull of hearing*, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

It requires more than merely the possession of the Word in a book. It must be in the heart. When the heart waxed gross, the ears were dull of hearing. More is revealed to the warm heart than to the keen head in Bible study, and it is the Word in the heart that makes Rome tremble and the devil rage.

Rome is increasing in power and arrogance, and the Word is not thought so much of in the Protestant world as when it was unsafe to read it; but thank God for the promise that there is present power in it to keep every soul who lives by it.

Psalms 17

⁴ By the word of Your lips I have kept me from the paths of the destroyer.

16. Great Words

Present Truth, March 4, 1897

THE Pope closes his decree prohibiting Catholics from reading certain books by warning all who disobey him that they will surely...

...incur the displeasure of Almighty God and the Blessed Apostles Peter and Paul.

Inasmuch as it is God's own Word that the Pope forbids men to read without his permission, he speaks without authority, for the Lord says,

Revelation 1

³ Blessed is he that reads.

The apostles are dead, but in words that still live by inspiration of God, Peter, in both of his epistles, especially exhorts the people to be "mindful of" and to desire the "sincere milk of the Word."

2 Peter 3

² That you may be mindful of the words which were spoken before by the holy prophets.

2 Peter 2

² As newborn babes, desire the sincere milk of the word, that you may grow thereby.

And Paul, warning of the very apostasy which developed into the Papacy, commended the brethren "to God and to the Word of His grace":

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

³¹ Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with

tears.

³² And now, brethren, I commend you to God, and to *the word of His grace*, which is able to build you up, and to give you an inheritance among all them which are sanctified.

17. Traditions of Men

Present Truth, October 6, 1898

THE Bishop of Ripon, in his address as president of the recent Church Congress, uttered these words:

As increasing light falls upon great problems, and men begin to realize how much of Judaistic, pagan and scholastic thought is mingled with popular Christianity; how many accretions due to human weakness and race prejudice have been incorporated in our conceptions, they will distrust the Church. For every new epoch has added new dogma to faith, and with every new dogma the Church has gone further from the simplicity of Christ.

Is there not then cause for a reformation, not on the lines of any book made by man, but on the basis of the Bible? Only there can the simplicity of Christ be found.

2 Corinthians 11

³ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

18. Using Creeds

Present Truth, June 22, 1899

THE Archbishop of Canterbury, in a recent address said some men professed to be teaching the Bible without the use of creeds, but that seemed to him like attempting to teach arithmetic without the use of the multiplication table.

Of course; that is just the reason why creeds are formulated. Men think that the infinite Word of God, which is nothing less than Himself (*John* 1:1), can be treated just like a simple problem in numbers.

But the Bible gives us the thoughts of God, and these are:

1. Too deep for human discernment:

1 Corinthians 2

¹¹ For what man knows the things of a man, save the spirit of man which is in him? even so the things of God knows no man, but the Spirit of God.

2. More than can be numbered:

Psalms 40

⁵ Many, O Lord my God, are your wonderful works which You have done, and your thoughts which are to us: they cannot be reckoned up in order unto You: if I would declare and speak of them, they are more than can be numbered.

3. Too high to be attained unto:

Psalms 139

⁶ Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

¹⁷ How precious also are your thoughts unto me, O God! how great is the sum of them!

¹⁸ If I should count them, they are more in number than the sand: when I awake, I am still with You.

It is impossible to frame a table for what can neither be un-

derstood, nor measured, nor counted; and it is just as impossible to frame a creed which will condense the thoughts of God. The man who thinks that he can accurately and adequately restate the mind of God, in other and simpler words than God uses to express His thoughts, really claims to be infinite himself.

If he does not wish to do this, he should let God speak for Himself, and confine his attention to listening to the Word; and pointing others to the pure water of life, flowing from the throne of God.

Psalm 131

¹ Lord, my heart is not haughty, nor my eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

² Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

³ Let Israel hope in the Lord from henceforth and for ever.

19. The Bible and the Catholic Church

Present Truth, November 30, 1899

WE HAVE no quarrel or controversy with any person or any society or church on earth, neither is it our province or desire to criticize anybody. Our one work is to preach the Gospel,

Ephesians 4

²¹ ...as the truth is in Jesus.

In the process of setting forth that truth, however, it sometimes becomes necessary to call attention to errors, not for the purpose of refuting them,—since the presentation of the simple truth is the true and only refutation of all error,—but to show the fulfillment of God’s Word of truth, which has foretold the fact that apostasy would take place in the church, and would assume such proportions as to seem to be the church itself.

When the Catholic Church is charged with being opposed to the Bible, and with purposely keeping it from the people, in order that it may not stand in the way of their receiving the unwarrantable traditions of men, it is sometimes thought an uncharitable assertion. Accordingly we call attention to some statements that appeared so recently as September 29, in the *Catholic Times* by a priest, the Rev. John Freeland.

The article occupies more than a column, and is partially devoted to a comparison of the so called *Authorized Version* and the *Douay Bible*. The writer calls attention to the fact that it is not the rhythmical language of the common version that makes it so popular,—for it was a long time before it displaced other versions,—but that its hold upon the people is the prevailing idea that it is the source of authority in religion.

He admits that the Bible is by no means a rendering of the Hebrew Bible, but of the Latin Vulgate, and says that the

church is bound to the Latin, so that no new Catholic translation would be likely to be an improvement on what already exists. Instances are cited, which show how entirely different the Douay Bible is from the Hebrew Bible, which is the only Bible there is, so far as the most ancient portion is concerned.

The fact is apparent, therefore, that the Bible which the Catholic Church provides in the English language is at best a mixture of the human with the Divine original. The Catholic writer declares that:

The Latin Vulgate, whose praise is in all the churches, is a monument of vulgar Latinity, of partly Hebrew, partly Greek idiom, and of bad grammar.

But this is not all: even this is not recommended to the people, but quite the contrary. The following extracts which contain the essence of the article referred to, show this. Having asked the question if there is really any desire on the part of Catholics generally for a different and better translation of the Bible, with a view to making Bible-reading more popular, the writer says:

My experience has been that the Catholic laity are positively unwilling to read the Bible, and I certainly have not found that this unwillingness arises from any great dismay experienced from finding that the Douay version is wanting either in simplicity of diction or majesty of language. The Bible as a book is one in which they feel very little interest.

The rest of the difficulty is not that of the inferiority of the Douay version as a translation; it is that the attitude of the Catholic Church with regard both to the act of reading the Sacred Scriptures as well as to the place it should hold in our public services, is infinitely different from the attitude of Protestantism....

The principle that “the Bible, and the Bible only,” is the religion of Protestants, and the center of attraction which that principle has caused the Sacred Scriptures to be, is answerable for all the love which the English-speaking races feel for

the version which for nearly three centuries has been read and heard at church and in the home. Once grant that principle (and no Catholic would grant it for one minute in connection with his faith), or once order the public reading of the Bible at our Sunday services, (and I fail to see how this is to be accomplished in these days), and it matters very little what edition is used, it is bound in time to make its way into the heart and to become as music to the ear.

After calling attention to how the way has been prepared for the adoption of the *Authorized Version*, the writer proceeds:

On the other hand, the Douay version has had no such circumstances as these to make it, so far as the laity are concerned, a success. It was published at a time when the evils of Bible-reading in the vernacular were evident even to the least observing. It was formed for a down-trodden body of men who justly felt that the perusal of the sacred text in their mother tongue was largely responsible for all their woes....

The fact is, the Douay Bible has never had a chance of becoming loved and cherished. It has never even been read in the churches as the "Seventy" and the Latin Vulgate have been; and I certainly have no very particular wish that it should be.

Here we have the plain statement of the case, in the official organ of Catholicism in England, and here we may leave it.

The time is close at hand when every man in this country will have to decide for himself whether he will be guided by the Bible or by that power which sets itself above the Bible; and to this end it becomes everybody so to yield himself to the Lord, body and soul, that he will be in a position to decide;—for:

John 7

¹⁷ If any man wills to do His will, he shall know of the teaching.

20. The Catholic Church and the Bible

Present Truth, March 20, 1902

MUCH has been said as to the position which the Roman Catholic Church occupies in relation to the Bible, the opinion now becoming more common being that that church has been maligned.

It is well, therefore, to know the truth of the matter, and this is stated in a German Catholic paper, the *Markirche Kirchenblatt*. After deprecating the idea that the Catholic Church desires to keep the Bible from falling into the hands of its members, it says:

It is true that the reading of the Scriptures in the vernacular has not been allowed to the laity unconditionally, but only under certain fixed limitations. This order is the outcome of the experience of centuries, which has gradually resulted in a certain discipline in the matter.

Therefore, in accordance with the constitution of Leo XIII. of January 25, 1897, under a penalty to be determined by the bishop, and as a great sin, it is forbidden to the average Catholic to read or to have in his possession any edition or copy of the Scriptures in a translation, even if this translation has been done by members of the Catholic Church, unless this work has had the express approval of the Holy See, or has also certain comments of a proper kind, and unless the bishop has given consent to its being printed.

Hence only such Bibles in modern languages are allowed as have the approval of the Vatican, in cases of editions without comments; and in case notes or explanations are added, these must have the authority of the bishop. In the same way are forbidden all editions and translations made by non-Catholics, especially those of the so-called Bible societies, whose publications are denied to the faithful under the severest penalties.

In general, it is the duty of a good Catholic, before he begins upon the general reading of the Scriptures, to consult

with his spiritual father and in conjunction with him make selections for reading. If the priest fears that the promiscuous reading of the Scriptures will harm his members, he has the right to curtail this privilege or even to deny it altogether.

The views of the Protestants are entirely different on this subject, for they consider that right of reading the Bible something that may not be denied them, and that every Christian has a right to search the Scriptures. But this is a mistake. The Holy Bible, as the Word of God, is too important to permit its abuse.

This last statement is most true; but the greatest possible abuse of the Bible is its disuse.

2 Timothy 3

¹⁶ All Scripture is given by inspiration of God, and is profitable.

Proverbs 30

⁵ Every word of God is pure.

And therefore no one needs to have somebody else make selections for his reading. Next to the abuse of not using the Bible at all, is the abuse of putting an interpretation upon it, before the people are allowed to read it, and telling them beforehand how much of it they may believe, and how they are to understand it.

The Commandments

*“The statutes of the Lord are right, rejoicing the heart:
the commandment of the Lord is pure,
enlightening the eyes.”*

Psalm 2:8

1. A Feature of Catholicism

Signs of the Times, June 10, 1886

IN THE “decrees” of the Plenary Council held in Baltimore, the following is found:

We earnestly appeal to all Catholics, without distinction, not only to take no part in any movement tending toward a relaxation of the observance of Sunday, but to use their influence and power as citizens to persist in the opposite direction. Let them make it not only a day of rest, but also a day of prayer.

The *Congregationalist* prints the above with simply the following comment:

Here is a feature of Catholicism which we most heartily endorse.

We doubt if the *Congregationalist* realized the full import of its comment. Sunday observance is indeed a “feature of Catholicism,” and is, in fact, its principal feature, as may be seen by the following. The apostle Paul gave as the chief characteristic of the papacy that:

2 Thessalonians 2

⁴ [He] 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.

And the angel told Daniel how the papacy would fulfill the specifications of opposing and exalting himself above God, namely, by thinking to change the law of God.

Daniel 7

²⁵ And he shall speak great words against the most High, and shall wear out the saints of the most High, and *think to change times and laws*: and they shall be given into his hand until a time and times and the dividing of time.

In no other way could the Pope exalt himself above God. Of

course no power on earth could really make a change in the law of God; but the papacy was to think itself able to do so. That the Catholic Church fills this specification, putting itself above God, by thinking it has power to change God's law, is evident from its own testimony:

Ques.: How prove you that the church has power to command feasts and holy days?

Ans.: By the very act of changing the Sabbath into Sunday, which Protestants allow all of; and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church.¹⁷

Ques.: Have you any other way of proving that the church has power to institute festivals of precept?

Ans.: Had she not such power, she could not have done that in which all modern religionists agree with her; she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.¹⁸

To the statement that "all modern religionists agree with her" in substituting Sunday for the Sabbath, we must take exceptions. We agree that she has done it, but we do not agree that she had any right to do it.

But someone will say that there was no papacy until about the fifth or sixth century, and that as the Sabbath was changed before that time, it could not have been by the papal power.

To this we reply that the "mystery of iniquity" was working even in Paul's day, and that before Justinian's decree making the bishop of Rome head over all the churches, the Catholic Church existed just as really as it did afterwards. All the difference lies in the fact that after that decree the papacy was firmly established, as we may say, on a legal basis. An act performed before the beginning of papal supremacy, was just as

¹⁷ *Abridgment of Christian Doctrine.*

¹⁸ *The Doctrinal Catechism.*

much an act of the Catholic Church as one performed afterwards.

In writing of the Trinitarian controversies, which took place in the time of Constantine, Gibbon points to the two parties as the Arians and the Catholics. The party which finally became dominant, and which Constantine favored, is invariably termed the Catholic party. Thus we see that it is a recognized fact that the Catholic Church, so-called, had an existence in the time of Constantine.

Although Constantine was not baptized till near his death, he favored the nominally Christian party from the year 313 AD. He is called “the first Christian Emperor;” and as the influential “Christians” in his day were the Catholics, it follows that any decree issued by him concerning a matter of religion, would be a Catholic decree.

It is well known that in the year 321 AD Constantine did issue a Sunday edict, and of that edict it is stated:

Unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day (Sunday) is known to have been ordained is the edict of Constantine, AD 321.¹⁹

More testimony to the same effect might be given, but this is sufficient to show that the Catholic Church is responsible for the change that has been made in the Sabbath, a change which has no Scripture warrant, and that this change of the Sabbath is claimed by the Catholic Church as the mark of its authority.

It is not simply a feature of the Catholic Church, but it is *the* feature of that church, as we would say before, the *Congregationalist* probably did not realize the import of its own words; but it is a fact, nevertheless, that in endorsing that “feature of Catholicism,” it is simply endorsing Catholicism it-

¹⁹ *Chambers's Encyclopedia*, article “Sabbath.”

self.

As a Catholic writer said in a book entitled, *A Plain Talk about the Protestantism of Today*:

It is worth its while to remember that this observance of the Sabbath [Sunday]—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday....Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.

What do you say, friends? Will you endorse this “feature of Catholicism,” and thus endorse Catholicism itself, with all its abominations and horrible deeds of blood? This is a question that will not down. The time has come when it must be answered by each person for himself. It may be passed by once or twice, or even more times, but it will surely come again and call more loudly for an answer. The Lord says,

Revelation 14

⁹ ...with a loud voice, If any man worship the beast and his image...

¹⁰ The same shall drink of the wine of the wrath of God.

Would it not be better to serve God by doing just as He says?

Matthew 4

¹⁰ You shall worship the Lord your God, and Him only shall you serve.

2. Christmas and Sunday

Signs of the Times, March 9 and 16, 1888

SOON after the holidays, the following item entitled “Christmas,” appeared in *Messiah’s Advocate*, a journal published in Oakland:

We have paid no attention to this day in the *Advocate*. We have no idea that the 25th of December is the anniversary of our Saviour’s birth, but that Christmas is purely a Popish festival, and we think the sooner Protestants cease to adopt Papal customs, the wiser and better they will be.

We heartily agree with our contemporary: we believe that Christmas is purely a Popish festival, and we think that Protestants ought to have nothing to do with Papal customs. Yet we are sorry to know that the greater portion of professed Protestants, do follow the customs of Rome.

Since our neighbor professes such a dislike for Popish customs, we have thought that a little comparison of Christmas and Sunday might not be amiss. We shall show that both are Papal institutions, having been borrowed, like all other customs of the Romish Church, from paganism.

Heathen Origin of Christmas

Concerning the origin of Christmas, McClintock and Strong’s Encyclopedia says:

The observance of Christmas is not of divine appointment, nor is it of New Testament origin. The day of Christ’s birth cannot be ascertained from the New Testament, or, indeed, from any other source. The Fathers of the first three centuries do not speak of any special observance of the nativity...

“The institution may be sufficiently explained by the circumstance that it was the taste of the age to multiply festivals, and that the analogy of other events in our Saviour’s history, which had already been marked by a distinct celebration, may naturally have pointed out the propriety of mark-

ing his nativity with the same honorable distinction. It was celebrated with all the marks of respect usually bestowed on high festivals, and distinguished also by the custom, derived probably from heathen antiquity, of interchanging presents and making entertainments.”

At the same time, the heathen winter holidays (Saturnalia, Juernalia, Brumalia) were undoubtedly transformed, and, so to speak, sanctified by the establishment of the Christmas cycle of holidays; and the heathen customs, so far as they were harmless (e.g., the giving of presents, lighting of tapers, etc.), were brought over into Christian use.

Chambers' Encyclopedia says:

It does not appear that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December cannot be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains....

Not casually or arbitrarily was the festival of the nativity celebrated on the 25th of December. Among the causes that cooperated in fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as a most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally merely the symbolical personifications of these.

In more northerly countries this fact must have made itself peculiarly palpable, hence the Celts and Germans, from the oldest times, celebrated the season with the greatest festivities. At the winter solstice the Germans held their great Yule-feast, in commemoration of the return of the fiery sun-wheel; and believed that from the twelve nights reaching from the 25th of December to the 6th of January, they could trace the personal movements and interferences on earth of their great deities, Odin, Berehta, etc.

Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter, passed over from

heathenism to Christianity, and have partly survived to the present day.

Prof. J. G. Müller, the author of the article on the worship of the sun, in the *Schaff-Herzog Encyclopedia*, after mentioning that the sun was worshiped by the Persians, under the form of Mithras, which finally became the Sol Deus Invictus of the Romans, says:

The Mithras-worship even exercised its influence upon the fixing of the Christian Christmas-festival in December. As the new birth of the sun-god was celebrated at the end of December, so, likewise, in Christ, the new sun in the field of spiritual life was adored.

The *Encyclopedia Britannica*, after mentioning the obscurity in which the origin of the Christmas festival rests, says:

By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period of the year, such as the Saturnalia, the 25th of December had been generally agreed upon.

Another item pointing to the heathen origin of Christmas is the fact that the mistletoe, which was regarded by the ancient Druids with the highest veneration, has always been, especially in England, a favorite Christmas decoration. *McClintock and Strong's Encyclopedia* (article: "Christmas") says that the dressing of houses with mistletoe on Christmas day is...

...a custom probably as old as the Druidical worship.

Druidism, it may be remarked, was the worship of the ancient Britons; it was allied to the Baal or sun worship of the Phoenicians, and, like it, was accompanied by human sacrifices.

Bingham, in his *Antiquities of the Christian Church* (book 20, chapter 4), gives the following account of the status of Christmas in the ancient church:

As to the manner of keeping this festival, we may observe that they did it with the greatest veneration. For they always speak of it in the highest terms, as the principal festival of Christians, from which all others took their original. Chrysostom styles it the most venerable and tremendous of all festivals, and the metropolis and mother of all festivals....and we may observe that the day was kept with the same veneration and religious solemnity as the Lord's day. For they had always sermons on this day, of which there are many instances of Chrysostom, Nazianzen, Basil, Ambrose, Austin, Leo, Chrysologus, and many others. Neither did they let this day ever pass without a solemn communion.

Finally, to show all possible honor to this day, the church obliged all persons to frequent religious assemblies in the city churches, and not go to any of the lesser churches in the country, except some necessity of sickness or infirmity compelled them to do so. And the laws of the State prohibited all public games and shows on this day, as on the Lord's day.

If it be asked how the Christmas festival came to be adopted by the church, we can answer only in the following words of Dr. Killen's in the preface to his *Ancient Church*:

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome, a personage unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen, rites and ceremonies of which neither Peter nor Paul ever heard, crept silently into use, and then claimed the rank of divine institutions.

That is undoubtedly the way in which it was introduced. If it be asked why this was allowed, we shall let Mosheim answer in the following words:

It is certain that to religious worship, both public and private, many rites were added, without necessity and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who

are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes and ears. But other and additional causes may be mentioned, which, though they suppose no bad design, yet clearly betray indiscretion.

First, there is good reason to suppose that the Christian bishops purposely multiplied sacred rites for the sake of rendering the Jews and the pagans more friendly to them. For both these classes had been accustomed to numerous and splendid ceremonies from their infancy, and had made no question of their constituting an essential part of religion. And hence, when they saw the new religion to be destitute of such ceremonies, they thought it too simple, and therefore despised it. To obviate this objection, the rulers of the Christian churches deemed it proper for them to be more formal and splendid in their public worship.

Secondly, the simplicity of the worship which Christians offered to the Deity, had given occasion to certain calumnies, maintained both by Jews and the pagan priests. The Christians were pronounced atheists, because they were destitute of temples, altars, victims, priests, and all that pomp, in which the vulgar suppose the essence of religion to consist. For unenlightened persons are prone to estimate religion by what meets their eyes. To silence this accusation, the Christian doctors thought they must introduce some external rites, which would strike the senses of people, so that they could maintain that they really had all those things of which Christians were charged with being destitute, though under different forms....

Fourthly, among the Greeks and the people of the East, nothing was held more sacred than what were called the mysteries. This circumstance led the Christians, in order to impart dignity to their religion, to say that they also had similar mysteries, or certain holy rites concealed from the vulgar; and they not only applied the terms used in the pagan mysteries to the Christian institutions, particularly baptism and the Lord's Supper, but they gradually introduced also the rites which were designated by those terms. This practice

originated in the Eastern provinces; and thence, after the times of Adrian, (who first introduced the Grecian mysteries among the Latins), it spread among the Christians of the West. A large part, therefore, of the Christian observances and institutions, even in this century, had the aspect of pagan mysteries.²⁰

The object was, in short, to gain converts from among the pagans. The same thing also applies to the Sunday festival, the heathen origin of which we shall now proceed to show.

Heathen Origin of Sunday

In one of its issues in 1884, the *Christian at Work* said:

It is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

This classes it among the institutions of which Killen says that Peter and Paul knew nothing; and Dr. Scott in his comments on *Acts 20:7* admits that it was one of the institutions which, Killen says,

...crept silently into use, and then claimed the rank of divine institutions.

He says:

The change from the seventh to the first day of the week appears to have been gradually and silently introduced, by example rather than by precept.

As Christmas, though under a different name, was observed as a festival by the heathen long before its adoption by the Christian church, so Sunday was from the earliest ages a heathen festival day. *Webster's Unabridged Dictionary* says of Sunday:

²⁰ Mosheim, *Ecclesiastical History*, Book I, col. 1, part 2, chapter 4, sections 1-5.

So called because this day was anciently dedicated to the sun, or to its worship.

The *Encyclopedia Britannica* (article: “Egypt”), says:

Sun worship was the primitive form of Egyptian religion; perhaps even pre-Egyptian.

The *Scaff-Herzog Encyclopedia* (article: “Sun”) says:

The worship of the sun as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. This worship was either direct, without the intervention of any statue or symbol, or indirect.

Among the Egyptians the sun was worshiped under the title of Ra....Among the Phoenicians the sun was worshiped under the title of Baal. At Tyre, Gaza, and Carthage human sacrifices were offered to him. Among the Chaldeans the sun was worshiped under the title of Tammuz; and that the Arabians worshiped the sun, we know from Theophrastus.

Still more propagated was the worship of the sun among the Syrians (Aramaean). Famous temples were at Heliopolis, Emesa, Palmyra, Hierapolis. Sun worship there was very old, and direct from the beginning; and even in later times sun and moon were worshiped at Hierapolis without the intervention of any image.

Among the pure Semites or Aryans, direct worship to the sun was paid from the beginning, and still later. Thus among the Assyrians, and afterwards among the Persians under the form of Mithras, which finally became the Sol Deus invictus [the invincible sun god] throughout the West, especially through the Romans.

In the *Old Testament Student* of January, 1886, Dr. Talbot W. Chambers has an article entitled, “Sun Images and the Sun of Righteousness,” from which we make the following extracts concerning the prevalence of sun worship:

The universality of this form of idolatry is something re-

markable. It seems to have prevailed everywhere. The chief object of worship among the Syrians was Baal—the sun, considered as the giver of light and life, the most active agent in all the operations of nature. But as he sometimes revealed himself as a destroyer, drying up the earth with summer heats, and turning gardens into deserts, he was in that view regarded with terror, and appeased with human sacrifices....

In Egypt the sun was the kernel of the State religion. In various forms he stood at the head of each hierarchy. At Memphis he was worshiped as Phtah, at Heliopolis as Tum, at Thebes as Aman Ra. Personified by Osiris, he became the foundation of the Egyptian metempsychosis....

In Babylon the same thing is observed as in Egypt. Men were struck by the various stages of the daily and yearly course of the sun, in which they saw the most imposing manifestation of Deity. But they soon came to confound the creature with the Creator, and the host of heaven became objects of worship, with the sun as chief....

In Persia the worship of Mithras or the sun is known to have been common from an early period. No idols were made, but the inscriptions show ever-recurring symbolic representations, usually a disk or orb with outstretched wings, with the addition sometimes of a human figure. The leading feature of the Magian rites, derived from ancient Media, was the worship of fire, performed on altars erected upon high mountains, where a perpetual flame, supposed to have been originally kindled from Heaven, was constantly watched, and where solemn services were daily rendered.

The remnant of the ancient Persians who escaped subjugation by Islam, now known as Parsees, unite with their reverence for holy fire equal reverence for the sun as the emblem of Ormztl....

Under the Roman emperors the Oriental solar worship was introduced with great pomp.... This god was proclaimed the chief deity in Rome, while all other gods were his servants. Of course this predominance of the sun worship did not continue, but the worship itself survived. For we find fifty years later, when Aurelian (274 AD) celebrated his triumph over the queen of the East, the temple of the sun received the gift

of fifteen thousand pounds of gold....So at the end of the second century, when Diocletian would take a very solemn oath in the face of the army, it was by the “all-seeing deity of the sun.” He was still the universal object of worship, to the philosophic as an emblem, to the people at large as the deity himself.

And curiously enough, this cult is found in an important sect of the ancient Christian heretics, the Manicheans. They sang hymns to the great principle of light, and addressed prayers to the sun, or at least, when praying, turned their faces to that tabernacle in which, as they supposed, Christ dwelt.

The *North British Review* (Vol. 18, p. 408), in an article defending Sunday observance, called Sunday...

...the wild solar holiday of all pagan times.

This is in harmony with the statement by Webster, that Sunday is so called because it...

...was anciently dedicated to the sun, or to its worship.

Remembering this, and also what has been said of the readiness with which the early church adopted heathen customs, the reader will be able, by the following quotations, to see how the Sunday festival became a “Christian” institution. Immediately following the statement concerning sun worship which we quoted from the *Schaff-Herzog Encyclopedia*, we find the following under the article “Sunday”:

Sunday (Dies Solis of the Roman calendar, day of the sun, because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The sun of Latin adoration they interpreted as the Sun of Righteousness....No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined.

Of course no regulations for its observance are laid down in the New Testament, because it is a heathen institution. But

from the above we can readily see how the heathen world so readily became nominally Christian. They did not have to give up anything; they simply worshiped the same thing under a different name. To the same effect is the following from Dr. T. W. Chambers, in the *Old Testament Student*, from which we have before quoted:

The Emperor Constantine, before his conversion, revered all the gods as mysterious powers, especially Apollo, the god of the sun, to whom, in the year 308, he presented munificent gifts; and when he became a monotheist, the god whom he worshiped was, as Uhlborn says, rather the “Unconquered Sun,” than the Father of our Lord Jesus Christ. And indeed, when he enjoined the observance of the Lord’s day, it was not under the name of Sabbatum or Dies Domini, but under its old astronomical and heathen title, Dies Solis, so that the law was as applicable to the worshipers of Apollo and Mithras as to the Christians.

With this evidence we do not see how anybody can accept Sunday as a Christian institution, and reject Christmas as a heathen festival. The evidence that Sunday was adopted into the Christian church direct from heathenism is more positive and more abundant than the evidence showing that Christmas is a relic of paganism.

At some future time we shall present evidence connecting Sunday directly with the Papacy; but that is unnecessary at present. We have shown that it comes from heathenism, and everybody knows that there is not a heathen custom or doctrine in the church today that did not come through the great apostasy that resulted in the Roman Catholic Church.

The simple fact is that Sunday stands for Baal, and all heathen worship, just as the Sabbath is the sign of Jehovah. And so to all we would say,

1 Kings 18

²¹ If the Lord be God, follow Him; but if Baal, then follow him.

3. Going to Rome

Signs of the Times, May 4, 1888

IN THE *Catholic Christian Instructed*, chapter 23, we find the following questions and answers:

Question: What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was the Saturday?

Answer: We have for it the authority of the Catholic Church, and apostolic tradition.

Q.: Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A.: The Scripture commands us to hear the church,...but the Scripture does not in particular mention this change of the Sabbath.

St. John speaks of the Lord's day (*Revelation* 1:10), but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments.

St. Luke also speaks of the disciples meeting together to break bread on the first day of the week. *Acts* 20:7. And St. Paul (*1 Corinthians* 16:2) orders that on the first day of the week the Corinthians should lay by in store what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tell us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church.

And therefore those who pretend to be such religious observers of the Sunday whilst they take no notice of other festivals ordained by the same church-authority, show that they act more by humor, than by reason and religion; since Sundays and holydays all stand upon the same foundation, viz., the ordinance of the church.

This is plain language, but no Sunday-keeping Protestant can deny it. After years of search by the ablest men, it has been impossible to find any Scripture warrant for the obser-

vance of Sunday, and many people have been driven to the claim that Christ certainly changed the day, but that He, for certain reasons, did not think best to say anything about it! Some of them really seem to think that the Lord would have made known the change if He had known how hard pressed they were going to be for argument to uphold their custom.

But now the majority of professed Protestants are freeing themselves from the charge of partiality that is preferred against them by the Catholics. They do not propose to “act by humor” any longer, by neglecting the other festivals that stand on the same basis that Sunday does; and so Christmas, Lent, Good Friday, Easter, and “Holy Week” are coming to be devoutly observed.

In proof thereof we publish the following from the *Congregationalist*, of April 5, which is only one of many like reports. It comes under the heading of “Observance of Holy Week”:

Probably more Congregational Churches than ever before marked the eventful days of last week either at their regular services, or with special meetings.

In Lowell the John Street Church was open every afternoon, and Rev. H. T. Rose gave a brief address, many coming from other churches to listen, and to share in the worship. The churches of Salem united on Good Friday in a communion service at the Crombie Street Church, Rev. L. B. Voorhees preaching.

A remarkable series of discourses was given in Worcester at the union meetings of the Central Church and St. John’s Episcopal, each house of worship being alternately used. The preachers were Drs. Merriman, Tucker, Herrick, and Phillips Brooks. These union meetings, continuing through Lent, have fostered the spirit of unity, and desire for aggressive work.

As last year, union services were held in Pittsfield every noon, for half an hour, in the First Church, only one clergyman being in the pulpit, and the exercises consisting of prayer, hymns, a Scripture reading covering the incidents of

the day, and a few fitting words. The congregation united in the Apostles' Creed and the Lord's Prayer. On Good Friday the service, "The Watch on the Cross," was held at St. Stephen's Church from twelve till three o'clock, being conducted by Rector W. W. Newton. Each of the other evangelical clergymen of the town spoke briefly on one of the seven words from the cross. The services have had a meditative and strength-giving character, and the yearly observance of the week is now a settled thing.

The observance was more general than ever in Hartford. The Asylum Hill and South Churches each held daily services at 5 P.M. The Center, Park, and Pearl Street churches held union services for five evenings. At the Fourth Church the annual week-night communion service was held. Doctor Stainer's "Passion Music" was rendered at the Good Friday service in the South Church.

The "beast,"—the Roman Catholic Church,—received "a deadly wound" as the result of the enlightenment that followed the Reformation (*Revelation* 13:3). At the present rate of progress,

- with almost all professed Protestantism observing all her festival days,
- with a Pope who is the most shrewd politician that ever occupied the Papal chair,
- with elements of discord and anarchy working everywhere,
- with the idea gaining ground that the Pope alone can successfully act as peacemaker, and
- with leading Protestant journals (so-called) resenting an attack upon the Catholic Church as quickly as they would upon their own,

—how long will it be before that deadly wound will be fully healed? It will not be long until "Protestantism" will be simply a name to distinguish the American church, which will be but a counterpart of the Papacy.

And these things are but tokens of the near approach of the end. For when that anti-Christian power, puffed up by the adulation and servile homage which all nations will render to her, shall say,

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow,

⁸ [Then] shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her.

May it be ours to faithfully hold up the beacon light of truth to the many honest souls yet enslaved by her, so that when the final cry shall be given,

Revelation 18

⁴ Come, out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues,

—they may flock to the standard which the Spirit of the Lord has raised.

4. The Pope and Sunday

Present Truth, December 6, 1894

AT A RECENT Catholic meeting, presided over by the brother of Cardinal Vaughan, this question was asked:

In the Bible we find that God set apostles, prophets, evangelists, pastors and teachers, in the church; but we read nothing about a Pope. Why the silence, if the Papacy is of God?

To this question the priest replied, truly, that it would be an anachronism if the name “pope” were found in the Bible; and then he retorted,

Where do find anything in the Bible about keeping Sunday?

The questioner subsided; but if he had only been Protestant enough to reply,

We do not find anything about Sunday in the Bible, and therefore we do not keep it,

—he would not have left the priest in possession of the field. The Papacy and the Sunday are two institutions that go together, and both are unwarranted by the Bible.

The Roman Catholics have an unanswerable argument for the Papacy, for those who believe in Sunday observance. But they have no ground at all against those who hold to nothing that is not written in the Bible.

5. Combating the Papacy

Present Truth, January 3, 1895

THE Papacy is conducting an active lecturing campaign in England for the purpose of making converts from nominal Protestants to Romanism.

A series of lectures are given, beginning with some subject not in controversy between the two bodies, as, that of “the Inspiration of the Scriptures,” and calculated to make an impression favorable to the speaker and to Rome, and ending with such subjects as “the Rule of Faith” and “the Infallibility of the Pope.”

In this the Papal prelates find an easy and congenial task, and are meeting with no small degree of success; for although some anti-Catholic bodies have started an opposition crusade, to answer the arguments of Rome, and to present counter charges against her, they are shorn of their strength by the fact that they are standing on Rome’s ground, and endeavoring to fight her with her own weapons.

There is in their attempt the deadly weakness of inconsistency. This Rome sees, and this she has no difficulty in showing. She knows how to use her own weapons, and to fight on her own ground. Her long experience has given her a training and resources which have made her incontestably superior in this respect to the forces with which she contends.

The only power that can meet and vanquish Rome is the word of God: and this weapon Protestants, so-called, have for the most part abandoned. Those who still essay to use it find it a useless weapon in their hands; for by adopting the foundation principle of Rome,—that of the authority of the Bible *and* the Church,—they have placed themselves in the same position, and the “sword of the Spirit” cuts through them as it does through Rome. Rome has simply to remind them of the fact that they have chosen this position, to force an instant re-

linquishment of the only weapon that she dreads.

When Protestants who profess to be guided in belief and practice solely by the word of God, quote that word against the corrupt doctrines and practices of the Roman Church, they are reminded by the latter that there is no warrant in Scripture for the observance of Sunday; and this being the truth, as they are forced to admit, they can defend their own belief in Sunday as the Sabbath and their observance of it, only by recourse to the authority of the Church as the interpreter of that word.

But this is precisely the platform of Rome; she contends for nothing more. And when once it is admitted that the word of God is not sufficient in itself, the claims of the Church of Rome to be recognized and followed as its interpreter are as good as the claims of any other denomination.

By what means, then, do "Protestants" who have in practice abandoned the word of God, hope to prove superior to Rome in the contest for the recognition and following of men? Can they win by argument, or by sophistry? No; Rome has a master hand for such weapons, and she is using them to demonstrate the inconsistency and weakness of the Protestant position.

Every endorsement of her doctrines and methods by Protestants strengthens her hands. It throws the weight of logic upon her side. "Protestants" must now either return to the position of the supreme authority of the word of God, and conform in practice to that, or go on to a complete union with Rome, or be held up by Rome as a glaring example of inconsistency before the world.

Rome will force them to choose in the matter, and indications are not wanting as to what the choice will be. The movement Romeward is becoming more and more definite and pronounced, and full union is the only place where it can end. This is what Rome wants, and which she confidently expects.

But meanwhile the word of God has not lost its power, and those who hold to it, and it alone, have not been forced by Rome to yield their ground. The fortress of true Protestantism remains the same: the rock is not affected by the removal of those who have left it.

Rome will gain the victory over those who have chosen her ground and her weapons: the devil will overcome all those who fight him with fire. But this will not affect the cause or the followers of the Lord Jesus Christ.

Ephesians 6

¹⁷ The sword of the Spirit, which is the word of God,

is almighty in the hand of him to whom it is the supreme rule of faith. It will cut through all its foes, and all who trust to it will get the victory.

6. Where Sunday Laws Come From

Present Truth, March 14, 1895

THIS is a subject of the utmost importance to everybody, because on it must depend our relation to Sunday laws. There is not a soul that it does not concern, and therefore we shall endeavor to place it before our readers in such plain language that no one can misunderstand it.

It must be very evident that Sunday laws come from the same source as the Sunday itself. We shall therefore begin with the Sunday institution, and show where it comes from. And first, in order to clear away some confusion that exists in the minds of many, we shall show

Where Sunday Did Not Come From

In a word, It did not come from the Bible. The surest way to prove this is to read the Bible through. Whoever does so will find that it contains not one word to sanction the observance of Sunday, and that the seventh day of the week is the only Sabbath known in the Inspired Word.

This fact is acknowledged by men who nevertheless keep the first day of the week. In fact, it must needs be acknowledged, since it is a point the truth of which can be tested by any child who is able to read. Most of the testimony that we shall produce on this point has already been presented in the *Present Truth*, but will have fresh force in this connection, and is absolutely necessary that the fact should be firmly fixed in the mind of every person.

First let us have the words of Dr. Thomas Scott, the commentator. In writing on *Acts 20:7*, concerning the rest day, he said:

The change from the seventh day to the first, appears to have been gradually and silently introduced, by example rather than by express precept.

The Rev. Dr. Isaac Williams says:

In the first place we are commanded to keep holy the seventh day. But we do not think it necessary to keep the seventh day holy, for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.²¹

And then he tells us that although the observance of the seventh day is done away with,

...there is no warrant in Holy Scripture for doing so.

Canon Knox-Little, in “Sacerdotalism” (same publishers as above) says that it is certain that our Lord when on earth did observe Saturday, and did not observe Sunday. And then he says of those who think it necessary to follow our Lord’s example to the letter, that if they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.

The necessity of following our Lord’s example strictly ought to be apparent to everyone, since we are told,

1 John 2

⁶ He that says he abides in Him ought himself also so to walk even as He walked.

And Christ Himself said,

John 15

⁶ If a man abide not in me, he is cast forth as a branch, and is withered; and men do gather them, and cast them into the fire, and they are burned.

He who does not follow the example of Christ, has no part in Him. We might multiply testimonies like these just cited,

²¹ Rev. Dr. Isaac Williams, *Plain Sermons on the Catechism*, (Longmans, Green & Co.), p. 3.

but we do not wish to do more than simply to establish each point. Besides, more evidence will come in as we proceed. We may therefore at once come to the question,

Who Instituted Sunday Observance?

In the book already referred to, Dr. Williams says:

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoined it.

The question may arise,

“What Church enjoined it?”

And to that the only answer that can be given is this, It was the Church which sets itself above the Word of God. It makes no difference what name is given to it; that is sufficient designation. It is the church which says that the Bible is not a sufficient rule of faith, and does not thoroughly furnish a man to all good works. The church which has always been specially distinguished by that claim, calls herself Catholic. One of her priests has said:

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, “Remember the Sabbath day to keep it holy” (*Exodus* 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.²²

The *Catholic Christian Instructed* contains the following question and answer:

What are the days which the Church commands to be kept holy?

1st, The Sundays, or the Lord’s day, which we observe by

²² Thomas Baddeley, *A Sure Way to Find Out the True Religion* (1822), p. 95.

apostolical tradition, instead of the Sabbath, etc.

Again the question is asked:

What warrant have you for keeping the Sunday, preferable to the ancient Sabbath which was the Saturday?

Answer: We have for it the authority of the Catholic Church, and apostolical tradition...Therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holydays all stand upon the same commendation, viz., the ordinance of the Church.

Sunday Comes From Pagan Rome

We may pass by as unworthy of notice the statements that the observance of Sunday comes from the apostles of Christ. The fact that the Bible nowhere mentions the fact, and nowhere warrants such observance, is sufficient to settle the matter. Besides, the apostles abode in Christ, and therefore they walked even as He walked.

Our readers may, however, be interested in the following statement from the Presbyterian journal, the *Christian at Work*, now *Christian Work* (New York):

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

That Sunday was kept by some professed Christians as early as the second century, may readily be admitted. Mosheim declares, and in this declaration he is in harmony with all other Church historians, that the Christian bishops purposely multiplied sacred rites for the purpose of rendering the Jews and the pagans more friendly to them....A large part, therefore, of the Christian observances and institutions,

even in this century, had the aspect of pagan mysteries.

Dr. Killen, an Irish Presbyterian theologian and historian, in the preface to *The Ancient Church*, says:

In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The Bishop of Rome—a person unknown to the writers of the New Testament, meanwhile rose into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of Divine institutions.

We have no hesitation, therefore, in admitting that before the days of Constantine, Sunday was observed to some extent. Nevertheless, that it was not observed as a sacred day, is very evident from the two quotations which follow. Mosheim says:

The first day of the week, on which Christians were accustomed to meet for the worship of God, Constantine required, by a special law, to be observed more sacredly than before.

Mark the fact that this special law required that Sunday should be observed more sacredly than before. Now read the law:

Let all the judges and town people, and all artisans rest on the venerable day of the sun. But let those who are situated in the country freely and at full liberty attend to the cultivation of their fields: because it often happens that no other day is so fit for selling corn and planting vines: lest by neglecting the proper occasion, they should lose the benefits granted by the Divine bounty.

Only town people and professional men were required to rest on the day of the sun; all the country people were given full liberty to work as usual. Yet this law required the more sacred observance of Sunday than before. The reader will have no difficulty in seeing that Sunday was not regarded as a sa-

cred day for at least three hundred years after Christ.

Of this law which we have just quoted, *Chamber's Encyclopedia* says:

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day [Sunday] is known to have been ordained is the edict of Constantine 321 AD.

At this time Constantine made no profession of being a Christian.

The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the gods of light and poetry. The unerring shafts of that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seemed to point him out as the patron of the young hero.

The altars of Apollo were crowned with the votive offerings of Constantine, and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity, and that, either waking or in a vision, he was blessed with the auspicious omen of a long and victorious reign. The sun was universally celebrated as the invincible guide and protector of Constantine.²³

Bishop Arthur Cleveland Coxe says of the so-called conversion of Constantine,

It was a political conversion, and as such was accepted, and Constantine was a heathen till near his death. As to his final penitence and acceptance—"forbear to judge."

In connection with the Sunday law above noted, Constantine issued another edict directing the regular consultation of the haruspex, that is the heathen customs of determining the

²³ Gibbon, *Decline and Fall*, chap. 20, par. 3.

future by the examination of the entrails of animals.

A Paganized Church

The fact that Sunday comes from Pagan Rome has been fully established, yet that fact is not at all inconsistent with the claim put forth by both Catholics and professed Protestants, that Sunday was set apart by “the church.”

We have already had the statement by Mosheim that as early as the second century after Christ a large part of the Christian observances and institutions had the aspect of pagan mysteries. To this we may add that of the late Dr. Merivale, Dean of Ely. He says:

Paganism was assimilated, not extirpated, and Christendom has suffered from it more or less ever since.²⁴

The setting apart of Sunday in the place of the Sabbath of the Lord, in direct opposition to the commandment of God, is one of the strongest evidences of the paganized character of “the church.” This will appear still more clearly when we consider:

The Claims of the Church

We have already read the claims that “the church” puts forth to have of its own authority substituted Sunday for the seventh day of the week. Let us examine it a little more closely, to see exactly what this claim involves.

In his commentary on the *Psalms*, Eusebius, a bishop who lived in the time of Constantine, says:

All things whatsoever it was duty to do on the Sabbath, these we have transferred to the Lord’s day, as more appropriately belonging to it, because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath.

Notice that it is “we” who have done it. And in so doing

²⁴ *Epochs of Church History*, p. 159.

men have put themselves on an equality with God. Does this seem too strong? Here is the proof. The Bible is God's Word. The ten commandments are most emphatically His Words, since they did not come through human agency, but were spoken by God's own voice in the hearing of all the people.

Now here are men, no matter whether they call themselves "the church," or simply "we," who presume to give other commandments, and not only different from the Lord's, but actually contrary to them. Thus they claim to be of at least equal authority with the Lord. Yes, even of greater authority, since to presume to change the laws of another implies the assumption of superior power.

Last week we quoted from the sermon of the clergyman who said of the then forthcoming article of Mr. Gladstone, on "The Lord's Day,"

This much I may prophesy—that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitute for the Jewish Sabbath.

I have that article before me at this moment, and concede that that prophecy is fulfilled, just as any Bible student could have told beforehand. Here is the main thought in the entire article:

The seventh day of the week has been deposed from its title to obligatory religious observance, and its prerogative has been carried over to the first; under no direct precept of Scripture, but yet with a biblical record of facts, all supplied by St. John, which go far towards showing that among the apostles themselves, and therefore from apostolic times, the practice of Divine worship on the Lord's Day has been continuously and firmly established. The Christian community took upon itself to alter the form of the Jewish ordinance: but this was with a view to giving larger effect to its spiritual purpose.

I have italicized the most important portions of the above statement. Notice them carefully. It is admitted that there is no direct warrant in Scripture for deposing the seventh day of the week from its rightful position. True a “record of facts” is referred to. We have not space at present to go into that “record of facts,” but will simply say that they are:

- That Christ appeared to His disciples on the evening of the day of His resurrection;
- That after eight days, which would at the very lowest calculation be the next Monday night, He appeared to them again; and
- That in the *Revelation* John mentions “the Lord’s day.”

This is the “record of facts” which we are asked to accept as authority for Sunday observance in the place of the seventh day which stands upon the direct commandment of Jehovah.

Mark this, however, that the most that Mr. Gladstone claims for this famous “record of facts” is that they “go far towards showing” that Sunday observance dates from the days of the apostles. But every candid reader must be forced to admit that however far they go towards showing that fact, they yet fall infinitely short of actually showing it.

I did not design, however, to go into a detailed review of Mr. Gladstone’s article. That shall have special attention at another time all by itself. That to which I now wish to call special attention is the

Monstrous Assumption

that is put forth in it as a matter of course. Let me repeat one sentence with special emphasis.

The Christian community took upon itself to alter the form of the Jewish ordinance; but this was with a view to giving larger effect to its spiritual purpose.

Just think of it! Mere men taking upon themselves to alter a

commandment of God, with the view of enlarging its spiritual purpose! Do you comprehend what this means? Consider the facts. God spoke the ten commandments with His own voice, in the hearing of all the people. The earth quaked at the sound of that awful voice. There never was any event before or since that has paralleled that one in grandeur. The law thus given is God's own word. Of it the apostle says,

Romans 7

¹⁴ We know that the law is spiritual.

How spiritual is it? It is as spiritual as God Himself could make it. And now comes some puny men, calling themselves "the Christian community," and presume to change it, "with a view to giving larger effect to its spiritual purpose"! Could blind blasphemous presumption soar higher?

The Man of Sin

Now it matters not one whit whether those who presume to do this call themselves "the church" or something else. Nor does it matter in the least by what name "the church" or "the Christian community" which makes such assumption calls itself. One thing is most certain, and that is that the thing done is the work of none other than the one who is described as:

2 Thessalonians 2

³ ...that man of sin,...

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.

There is no other possible means by which anybody could exalt themselves above God so completely as by presuming to give spiritual enlargement to the spiritual law of God. Therefore "the Christian community," to which Mr. Gladstone refers, was none other than "the man of sin."

The identical work of this "man of sin" is described in the 13th chapter of *Revelation*, and ascribed to the power which is

there called “the beast.”

Revelation 13

⁶ He opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

Now it is a fact that the Catholic Church claims to have effected the change of which Mr. Gladstone speaks, and puts it forth as the badge and evidence of its authority. The *Abridgment of Christian Doctrine* contains the following question and answer:

Question: How prove you that the Church has power to command feasts and holydays?

Answer: By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.²⁵

A standard Roman Catholic work, *A Plain Talk about the Protestantism of Today*, says:

The observance of Sunday by the Protestant is an homage which they pay, in spite of themselves, to the authority of the Church.

Some Protestants may be inclined to dispute this claim that is put forth by the Catholic Church, and may be disposed to say that the change was made before the Papacy was really established. Well, there is no need of stopping to dispute that point, although it can be clearly shown that the Catholic Church is fully entitled to the dishonorable distinction.

But the fact remains that, no matter what name you give to the power that presumed to make the change, its description is accurately given in *2 Thessalonians* 2:3-4, and *Revelation* 13:6-7. And it is also true that there is no power on earth that so completely meets the specifications as that power known

²⁵ *Abridgment of Christian Doctrine*, p. 58.

as the Papacy.

We have already seen that Sunday originated in Paganism, as “the venerable day of the sun.” But Paganism never presumed to substitute it for the Sabbath of the Lord. That was reserved for “the church,” after it had, as Merivale says, assimilated Paganism, and had become the Papacy.

About sixty years after Constantine’s Sunday edict, the Council of Laodicea enacted a canon commanding Christians to rest on Sunday only, and forbidding them, under penalty of anathema, to rest on the Sabbath. It is a fact, therefore, that

Sunday Laws Come From the Papacy

and that whatever State makes and enforces such laws is acting as the direct agent of the Papacy. The existence of Sunday laws in whatever form on the statute books of any country, is the mark that is subservient, unconsciously, without doubt, to the authority of the Papacy.

It is also just as evident that obedience to Sunday laws goes a long way back of allegiance to the Government which seeks to enforce them. It goes back to the power which is responsible for them, namely, to Rome. Obedience to Sunday laws is nothing else than obedience to Rome. Governments do not know it, but it is a fact that in requiring the observance of Sunday, they are requiring their subject to divide their allegiance, and acknowledge another power, which claims to be above every earthly Government, and above God Himself.

But we have not yet quite done with this matter. In order that we may know exactly where Sunday laws come from, we must not be content with stopping with the Papacy which originated them, but must inquire:

The Source of Papal Authority

We shall not have to go far to find this. We turn to the 13th of *Revelation*, where we found in the description of the power

which has thought to change the law of God, thus putting itself above God. Of “the beast” we read that:

Revelation 13

² The dragon gave him his power, and his seat, and great authority.

That is, the power and authority of “the beast,” the Papacy, are derived wholly from the dragon. Now what is the dragon? The preceding chapter tells us that the dragon is:

Revelation 12

⁹ ...that old serpent, called the Devil, and Satan, which deceives the whole world.

The devil is therefore the source of papal authority. The Pope of Rome, the head of the Catholic Church, whose blasphemous claim to be called “His Holiness” is allowed by almost all the people of the earth, professes to be the vicar of Christ, when as a matter of fact he is, by virtue of his position, nothing other than the vicar of the devil.

To yield allegiance to Sunday laws is to acknowledge the authority of Rome, and to acknowledge the authority of Rome is to yield to the power of Satan.

The Adversary of God's Word

The above language seems very harsh, and indeed it is, but its harshness comes only from its truth. It is in reality nothing more than all professed Protestant Christians allow, only they are not accustomed to seeing it in that form. Let us then examine the matter a little more in detail.

The devil is the adversary. He is represented as like a roaring lion going about seeking whom he may devour. He seeks to destroy the souls of men, and he does this only by seducing them from their allegiance to God's Word. Three instances will suffice to cover the entire field:

1. The Fall of Man

When God placed Adam and Eve in the Garden of Eden, He said,

Genesis 2

¹⁶ Of every tree of the garden you may freely eat;

¹⁷ But of the tree of the knowledge of good and evil, you shall not eat of it; for in the day that you eat thereof, you shall surely die.

This was a plain commandment, yet “that old serpent, called the Devil, and Satan,” said to Eve,

Genesis 3

⁴ You shall not surely die.

In saying this he professed to be “giving larger effect” to the spiritual purpose of God’s commandment, because He said if they listened to him they should be like God. Eve was deceived and ate, and gave to her husband with her, and he ate, and so that sin brought death into the world.

Now against what did the devil set himself in that case? Against the Word of God. If our first parents had been loyal to the Word of God, just as God Himself gave it, they would never have fallen into the power of the devil.

2. The Temptation of Christ

About four thousand years afterward Christ came into the world, the second Adam. The devil tried to make Him fall also, and he tried Him on the very point where he succeeded with the first Adam. Jesus was weak with long fasting, when the tempter came to Him and said,

Matthew 4

³ If you be the Son of God, command that these stones be made bread.

⁴ But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Three separate and distinct temptations the devil brought to bear on the Lord Jesus, and each one of them was simply an endeavor to induce the Lord to swerve from the Word of God. The devil cared for nothing else but to get Jesus to deviate just a little from the written Word; and Jesus resisted the temptations and gained the victory only by His strict loyalty to that written Word. He met every temptation with:

Matthew 4 [also vs. 7, 10]

⁴ It is written.

3. The Last Struggle

Lastly, we come to the description of the last great struggle with the adversary. After telling of the casting down of Satan, the record says,

Revelation 12

¹⁰ And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night.

¹¹ And they overcame him by the blood of the Lamb, and *by the word* of their testimony; and they loved not their lives unto the death.

¹² Therefore rejoice, you heavens, and you that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knows that he has but a short time.

Here also we find that the controversy is about the Word. Satan seeks to destroy men by inducing them to forsake the Word of God, and they overcome him only by their steadfast adherence to it. The devil well knows that they who cling to the Word of God are safe. Therefore his whole effort is to induce them by some sort of deception to forsake it.

There has never been a temptation that Satan has brought against mankind that was not a temptation to deviate from

the Word of God; and there was never any perversion or alteration of that Word that did not originate with Satan.

Therefore when it is claimed that “the church” changed the commandment of the Lord, no matter what the excuse alleged, it is as clear as the sun that the change was affected only by the devil working through the agency of that “church,” and that to acknowledge that change is to fall into the same snare of the devil, as did our first parents.

The Comfort of Conviction

John 3

¹⁷ God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Yet God said of His Son whom He sent into the world,

Deuteronomy 18

¹⁸ I will put my words in His mouth; and He shall speak unto them all that I shall command Him.

Accordingly Christ said unto the Father, just before He left this earth,

John 17

¹⁴ I have given them your Word.

He gave the straight Word of God, which is to judge the world at the last day (*John* 12:48), yet although He spoke in the plainest terms, He condemned nobody.

Now that Christ has gone to the Father; the Holy Spirit has been sent in His place, of whom Christ said,

John 16

⁸ When He is come, He will reprove the world of sin, and of righteousness, and of judgment.

And yet the Spirit is the Comforter. This shows that plain truth is not for the purpose of condemning, but of comforting. God knows that all men have been deceived by the adversary,

and He pities our fallen condition. To leave us in error would be no kindness. Therefore He sends us the sharp reproofs of His Word, in order that we may repent and be saved.

Take the case of Saul of Tarsus. He persecuted the people of God, even unto death, and was so deceived that he thought that in so doing he was serving God. *Acts 26:9*. Finally God spoke to him, and charged him with his sin. What was that for? Was it in order to condemn and kill him? Not at all; it was to save him. Paul regarded it as an evidence of the mercy of God.

1 Timothy 1

¹³ I obtained mercy, because I did it ignorantly, in unbelief.

God does not charge against men the sins of which they are ignorant. No man will ever be condemned for doing that which he did not know, and had no means of knowing, was wrong. Christ said of those who rejected Him,

John 15

²² If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.

So those who have been deceived by Satan in the matter under consideration, are not condemned by the Lord until they hear and reject His word of warning.

Still further, there are many thousands of people who have all their lives observed Sunday instead of the Sabbath, and who are doing so still, who are as loyal and loving to the Lord Jesus Christ as they know how to be. Their attention has never been directly called to the fact that they are not obeying the Word.

They have read it, yet it has been with them as with the disciples who heard Jesus say plainly that He should be crucified, and yet did not realize that He must die. But they have accepted the Lord, and they are...

Ephesians 1

⁶ ...accepted in the Beloved.

Now when the light comes to them that they are not following the Lord strictly, it does not come to condemn them. If they do indeed love the Lord, and walk in the light, there is no condemnation to them. They simply...

2 Peter 3

¹⁸ Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

A Merciful Warning

The judgment that has been pronounced upon the Papacy is that:

Revelation 18

⁸ ...she shall be utterly burned with fire.

Revelation 19

²⁰ The beast was taken, and...cast alive into a lake of fire burning with brimstone.

The “man of sin” is:

2 Thessalonians 2

⁸ ...that Wicked...whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming.

Still further the voice comes from heaven, 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.

Now God has many people today who have been ensnared by the Papacy, just as well as He had four hundred years ago, before Luther began to preach. And now as the day of the

Lord is fast approaching, and the judgments upon the Papacy are about to fall, He sends a special call, saying,

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

This call is most emphatically given in the truth that is being set forth in these days concerning the manner in which the Papacy has dealt with the law of God, especially the fourth commandment.

Christ and the Sabbath

It may seem to some that the mere question of whether we shall observe one day of the week or another is so small a matter to serve as the only great test of man's loyalty to God, but as the final preparation for the coming of the Lord. So it would be if it was merely a question of days. But:

- It is a question of loyalty to God's Word, and therefore of loyalty to God Himself.
- It is a question of whether men will regard God as supreme, and His Word as expressing completely His will, or whether they will divide honors with a rival power.
- It is a question of whether men will strictly follow the example of Christ, or whether they will follow "the church" which presumes to know the will of God better than He did.

Remember this also: The same Word that says,

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God; in it you shall not do any work,

and,

Isaiah 4

¹³ If you turn away your foot from the Sabbath, from doing

your pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord honorable,...then shall you delight yourself in the Lord,

says also,

Isaiah 45

²² Look unto me, and be you saved, all the ends of the earth, for I am God, and there is none else,

and,

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.

It is the same Word also which says,

Isaiah 43

²⁵ I, even I, am He that blots out your transgressions for mine own sake, and will not remember your sin.

Do you not see that if we reject the first word, knowing it to be the Word of God, or if we think that we may lightly change it, we have no sure confidence in the other? If I reject the commandment of God, how can I have hope in His promises?

If I am not sure that the Lord means exactly what He says when He tells me that “the seventh day is the Sabbath,” how can I be sure that He means what He says when He tells me,

Jeremiah 31

³ I have loved you with an everlasting love; therefore with lovingkindness have I drawn you.

Do you not see that the Word must all stand together? If we weaken the force of the commandment, we weaken to the same extent the promises of salvation.

This comes still more forcibly when we consider that the commandments of God are in reality promises.

Psalm 81

⁸ Hear O my people, and I will testify unto you; O Israel, if you will hearken unto me,

⁹ There shall no strange god be in you; neither shall you worship any strange god.

Obedience to the commandments of God brings life, because every word of God is life; and when we reverently listen to those words, they work within us the obedience which they enjoin, and the life which they promise.

John 12

⁵⁰ And I know that His commandment is life everlasting.

This Sabbath question is therefore simply the question whether or not one believes that...

Matthew 4

⁴ Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

For a man to cease work on the seventh day of the week, and at the same time to disbelieve that God pardons freely through Jesus Christ, or to cherish hateful and unforgiving feelings, would be to reject the Word of God just as surely as to work on the Sabbath. No one keeps the Sabbath in truth, but he who yields himself humbly to God, accepting in meekness all the reproofs of His Word, and submitting to the will of God through the Holy Spirit.

This being the case,

- Is it not clear that the agitation of the Sabbath question at this time is for the purpose of effecting a thorough reformation in the church of God?
- Is it not evident that the acceptance of the Sabbath in truth, with all that implies, would make those who do so accept it, thoroughly prepared to stand before the Lord at His coming?
- Is it not most evident that the Sabbath question is to be

the test of whether or not the Bible or “the church” is to be accepted as the guide for Christians?

It is to affect the final decision, not simply as to who will rest on the seventh day and work on the first, but as to who will be the children of light or the children of disobedience, the children of the kingdom, or the children of the wicked one. Surely, it is not a light matter.

This question is in the world to stay until it arrests the attention of every soul, and forces each one to decide definitely whether he will follow God’s Word or the Papacy, Christ or Antichrist.

2 Peter 3

¹⁴ Wherefore, beloved,...be diligent, that you may be found of Him in peace, without spot, and blameless.

¹⁵ And account that the longsuffering of our God is salvation.

Psalms 43

³ O send out your light and your truth: let them lead me.

7. The Sabbath and the Apostasy

Present Truth, July 11, 1895

FOR the benefit of a Wimbledon correspondent we will reply to a few points suggested regarding the Sabbath question, although the same have been frequently covered in our columns.

God Made It

1. He refers to Christ's words, "The Sabbath was made for the man, and not man for the Sabbath," and says, "If my hat is made for my head and the hat does not fit, I would not go to work to make my head fit the hat, but the hat must be adapted to fit the head."

But this would be a charge against the Lord which could not be discussed. The Lord makes no mistakes or misfits. The Sabbath was made for man. Our correspondent is a man. Therefore it was made for him.

It is the person who has never tried it on who is sure it will not fit. No one has ever yet truly yielded to the command, "Remember the Sabbath day to keep it holy" who has not found the blessing which the Lord placed upon the day when He made it.

Psalm 34

⁸ O taste and see that the Lord is good.

One First-Day Meeting

2. From the 20th of *Acts* our correspondent infers that the disciples, stopping at Troas seven days, held no meetings until "the first day of the week, when the disciples came together to break bread."

This is an assumption wholly groundless. Paul was pushing on toward Jerusalem in such haste that, as recorded in the

same chapter, he had not time to go to Ephesus, and sent for the elders of that church to meet him at Miletus, and yet our correspondent would have him waiting in Troas seven days without meetings, in order to give us an example of Sunday observance. The record wholly refutes this supposition.

The meeting in verse 7 was an evening meeting on the “first day,” and as such, according to the scriptural reckoning of days, must have been at the close of the Sabbath, on what we should call Saturday night; for a Sunday night meeting would be on the second day of the week. As Coneybeare and Howson say in their *Life and Epistles of Paul*,

It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.

Having remained with the church over Sabbath, an evening meeting was held, as it was the apostle’s last visit, and on Sunday, as the boat containing his companions was navigated to Assos, the Apostle Paul, to quote Coneybeare and Howson again,

...pursued his lonely road that Sunday afternoon in spring
among the oak woods and the streams of Ida,

—having spent the Sunday in a journey on foot of about twenty miles.

But wholly aside from this, cannot every one see that a meeting on a day cannot make a Sabbath or a sacred day of it, nor make void the commandments of God? Divine institutions are not so loosely established.

The Words of the Holy Spirit

3. Referring to Paul’s references in his Epistles to festivals and holy days, our correspondent says if these refer to the ceremonial festivals and the various annual sabbaths “then it must be admitted that Paul wrote fourteen

Epistles, and never mentioned the Sabbath at all, except when referring to the future he said, ‘There remains therefore a rest, or keeping of a Sabbath, to the people of God.’”

The Study in *Romans* last week dealt with some of the references to festivals and annual ceremonial sabbaths which the Jews were to keep...

Leviticus 23

³⁸ ...beside the Sabbaths of the Lord,

and dealt with the principle involved in all, and the same study in this number touches upon it.²⁶ As to the rest that remains, by a mere coincidence the notes on our first page echo the Gospel invitation to all to enjoy the rest that remains.²⁷

A word, then, about the Epistles which do not specifically mention the Sabbath. They are not merely the language of Paul, but the language of the Holy Spirit, and that Holy Spirit in the book of *Acts* and throughout the Gospels speaks as plainly of the Sabbath as God’s voice spoke of it from Sinai.

Moreover, in all of Paul’s Epistles he preaches the Gospel of Christ, and of necessity shows that sin is the transgression of the law of God, and that the only salvation for the sinner is that provided in order...

Romans 8

⁴ That the righteousness of the law might be fulfilled in us.

He shows that it is only the carnal mind that is...

⁷ ...not subject to the law of God, neither indeed can be.

²⁶ These two articles are contained in the book, *The Gospel in Romans*, in the second section “Studies in Romans”: “36. God the Only Judge, and “37. Living for Others.”

²⁷ This article, originally under the title “Front Page” has been renamed to “A Rest Remaining” and can be found in the books, *Studies in Hebrews*, and *Sabbath Compendium*.

Not the Gentile mind (nationally speaking), but the carnal mind.

What has this to do with the Sabbath? The same Holy Spirit which in all of Paul's Epistles holds up the law of God as the eternal standard of righteousness, in the Epistle of *James* says:

James 2

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if you commit no adultery, yet if you kill, you are become a transgressor of the law.

And He who said, "Do not kill," said also, "Remember the Sabbath day, to keep it holy." It all stands together, and, therefore, wherever the Holy Spirit, by Paul or any other servant, proclaims the law of God by which we shall be judged, the Sabbath is also proclaimed.

But One Gospel

The Apostle Paul did not preach a Gospel of his own. As a servant of the Lord he believed Christ's words:

Matthew 5

¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Therefore wherever the apostle went he left Sabbath-keeping churches. Our correspondent says that the churches of Judea kept the Sabbath, but not the Gentile churches. But the Holy Spirit says that the church of Thessalonica, composed mainly of Greeks,

1 Thessalonians 2

¹⁴ ...became followers of the churches of God which in Judea are in Christ Jesus.

The Lord has not two Gospels. Every sinner who is saved, Jew or Gentile after the flesh, will have been justified by faith, and to be justified by faith is to have the carnal mind taken away and be made a doer of the law; for that is the Divine definition of justification.

Romans 2

¹³ For not the hearers of the law are just before God, but the doers of the law shall be justified.

The Apostasy

It was not until long after apostolic days that there was any occasion for controversy regarding seventh or first-day observance. The apostasy had not developed, and the whole world knew nothing of any weekly rest day other than the Sabbath. The heathen world had “times” and festivals, but no rest day.

History shows that when the “falling away” came, and the festival day of the sun was adopted and christened, the Sabbath was still formally retained as a rest day, and Sunday was observed by professed believers after the manner of the heathen, not as a day of rest, but as Tertullian says, writing about AD 200, as a day of special mirth and license. What that means, anyone who has read of the practices attending sun-worship knows.

With the growth of apostasy even a formal recognition of the Sabbath ceased in the great body of the worldly church, and by the Council of Laodicea (about AD 361) the body of believers who kept the Sabbath of the Lord and refused to follow the lead of apostasy were anathematized.

The Call to Reformation

Now that the falling away has come, and the power that

was to “think to change” the law of God (*Daniel 7:25*) has arisen and done its work, it is for Christians to recognize the fact that no power on earth can change the law of God. It is more than a mere question of a day. It is a question of the one day that God has blessed, and a question of loyalty to God’s law and Government.

Now, when the coming of the Lord is drawing near, and the day when every man will give an account of himself before the Judgment Court of God, the Lord by His Word is calling men from tradition back to the Gospel of Christ, as Jesus Himself preached it and lived it. And just as surely as Jesus lived a life of obedience and Sabbath-keeping then, just as surely will He do the same now in every soul that yields itself to Him. This is living by the faith of Jesus.

The fact that Christ is soon to return gives force and urgency to the call to reformation.

1 John 3

² We know that, when He shall appear, we shall be like Him, for we shall see Him as He is.

³ And every man that has this hope in him purifies himself even as He is pure.

⁴ Whosoever commits sin transgresses also the law.

⁵ And you know that He was manifested to take away our sins; and in Him is no sin.

And only as we abide in Him, and He in us, can we be kept from sin and transgression. That is the reason why the law of God is a law of liberty to the believer, and not a yoke of bondage.

Christ’s call, then, to Sabbath-keeping, is but the invitation,

Matthew 11

²⁸ Come unto me, all you that labor and are heavy laden, and I will give you rest.

8. Abyssinia and the Sabbath

Present Truth, August 1, 1895

WHILE we are hearing about the visits of Russian ecclesiastics to Abyssinia to turn the remnant of the old Abyssinian churches into the Greek fold, it is interesting to remember that the history of this Ethiopian church furnishes a striking testimony to the Sabbath.

These churches in Africa were surrounded by enemies and cut off from all touch with the Roman world in early centuries, before the apostasy was fully developed. They were lost sight of for a thousand years, and when rediscovered by the Portuguese navigators were keeping the Sabbath, as an ambassador of the king of Ethiopia declared at the court of Lisbon,

“...not in imitation of the Jews, but in obedience to Christ and His holy apostles.”

No sooner had the Emperor been brought to submit to the Pope of Rome, early in the seventeenth century, than the Pope commanded, under extreme penalties, that they should give up observing the Sabbath.

9. The Origin of Sunday Observance

Present Truth, January 6, 1898

Original title: Mingling Darkness with Light: The Origin of Sunday Observance

A READER of *Present Truth* sends us the following letter of inquiry:

In following the articles in your valuable paper by Mr. A. T. Jones, relating to the Papacy,²⁸ I find he has said that ages before the fourth century the idolatrous people celebrated the 25th December. Can you tell me how long before that time it was celebrated? and can you tell me how long before the resurrection of our Saviour the idolatrous people kept Sunday? Will you kindly answer through *Present Truth*?

The last question should properly be answered first, for it will go a long way toward answering the others, if we know that the idolatrous people of old never “kept” Sunday, in the sense that the word “kept” is understood by Christian people today.

A Sabbath day, a rest day, is something that no heathen religion has ever known. Just as the religion of Jesus Christ is the only religion that ever existed in the world, which offered to people rest from their sins, saying,

Matthew 11

²⁸ Come unto me, all you that labor, and are heavy laden: and I will give you rest;

—so the religion of Christ is the only religion that has ever had a rest day. Christ gives rest from sin, by virtue of His

²⁸ These articles were two extensive series published in the *Present Truth* of 1897, from June to December. The two series are: *How the Catholic Creed Was Made*, and *After the Creed Was Made*. All of the material in these articles was included in the books, *Ecclesiastical Empire*, and *The Two Republics*, and sometimes in both.

power as Creator—the power of the cross,—of which the seventh day is a sign. Other religions have holidays and festivals; Christianity alone has the Sabbath. When we speak of Christianity we mean the religion of the Bible, whether in the day of Abel, Abraham, and Moses, or Paul.

The Sunday Festival

Both Christmas and Sunday are festivals connected with sun worship. Numerous citations might be given, but our space admits of only that which is very direct. Of Constantine's Sunday law, Dean Milman says:

The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun, which is to be observed by the general veneration.²⁹

“The venerable day of the sun” is the title by which Constantine referred to the day—a title which shows its ancient connection with sun worship. It was very natural that he should not allude to “its peculiar sanctity as a Christian institution,” for it had none. Nobody at that time had ever thought of Sunday as the Sabbath day; so far as a Sabbath day was observed, it was the Sabbath of the fourth commandment, between which and the first day of the week all professed Christians made a clear distinction. *Chambers' Encyclopedia* says:

Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 AD.³⁰

Constantine's law simply required that tradespeople should abstain from labor “on the venerable day of the sun,” but said:

“Let those who are situated in the country freely and at full liberty attend to the cultivation of their fields.”

²⁹ Milman, *History of Christianity*, Book iii.

³⁰ Chambers' *Encyclopedia*, Art. Sunday

Yet the Church historian Mosheim, himself an advocate of Sunday, says that by this law Constantine required Sunday...

...to be observed more sacredly than before.

It was not till after the partial Reformation, that the notion of Sunday as a sacred day came into the church. It was the Presbyterians, who wished to be independent of Rome, and who therefore felt obliged to find some other ground for Sunday observance than that of Rome, who first quoted the fourth commandment as authority for it. So much for Sunday.

The Christmas Festival

As to the Christmas festival, we quote from the Rev. Dr. Philip Schaff, who states the case very concisely:

The Christmas festival was probably the Christian transformation or regeneration of a series of kindred heathen festivals—the Saturnalia, Sigillaria, Juvenalia, and Brumalia—which were kept in Rome in the month of December, in commemoration of the golden age of universal freedom and equality, and in honor of the unconquered sun, and which were great holidays, especially for slaves and children.³¹

That Dr. Schaff did not say this in any spirit of hostility to the festival, appears in the following further statement:

Had the Christmas festival arisen in the period of the persecution, its derivation from these pagan festivals would be refuted by the then reigning abhorrence of everything heathen; but in the Nicene age this rigidness of opposition between the church and the world was in a great measure softened by the general conversion of the heathen.

Besides, there lurked in those pagan festivals themselves, in spite of all their sensual abuse, a deep meaning and an adaptation to a real want [this by way of excuse]; they might be called unconscious prophecies of the Christmas feast.

Finally the church Fathers themselves confirm the symboli-

³¹ Schaff, *Church History*, volume 1, section 77.

cal reference of the feast of the birth of Christ, the Sun of righteousness, the Light of the world, to the birth festival of the unconquered sun, which on the twenty-fifth of December, after the winter solstice, breaks the growing power of darkness and begins anew his heroic career.

He further states that the feast celebrating the birthday of the sun “is the feast of the Persians’ sun-god Mithras.” In a translator’s note to Mosheim’s *Ecclesiastical History* we read:

From the first institution of the festival, the western nations seem to have transferred to it many of the follies and censurable practices which prevailed in the pagan festivals of the same season, such as adorning the churches fantastically; mingling puppet shows and dramas with worship, universal feasting and merry-making, Christmas visits, and salutations, Christmas presents and jocularities, and Christmas reveling and drunkenness.³²

These things were not transferred to the festival, but transferred with it. Since beginning this article we find in the *Christian World* of December 16, a quotation from Dr. John Hall, of New York, protesting against the association of “Santa Claus” or any secular idea with Christmas, upon which the paper says:

We doubt whether Santa Claus will lie frightened away by this deliverance. Christmas was a festival before Christianity came in, and the mirth-making—shall we say the pagan element of it?—got into the race so deep and early that it will take a great deal more than the fulminations of the stalwart *New York Presbyterian* to dislodge it.

All that now remains to be answered is,

“When did the celebration of these festivals begin?”

They are doubtless as ancient, or nearly so, as sun-worship and to that no definite answer can be given. The citations al-

³² Mosheim, *Ecclesiastical History*, Book 3, Century iv., part 2, chap. iv.

ready given show that sun-worship was very ancient. It is, indeed, the most ancient form of idolatry; for when men began to worship and serve the creature rather than the Creator (*Romans* 1:25) the sun would naturally be the first creature after themselves—to attract their attention.

Of one thing, however, we may be certain: Truth is more ancient than the most ancient error, and will exist for ages after error has been banished from the universe together with its worshipers.

10. A Birthmark

Present Truth, October 5, 1899

THE *Catholic Times* and *Catholic Opinion* gives an account of the first of a course of “Catholic Evidence” lectures at the Central Hall, Acton, by Monsignore Vaughn, on the relation of the Catholic Church to the Bible, and says:

In the course of a splendid address he showed that while Protestants rely upon the Bible and the Bible only, they did not stick up to it, and gave several instances of their inconsistency, including their keeping the Sunday as their Sabbath instead of Saturday.

It will be hard for the most of professed Protestants to repel this charge.

The keeping of Sunday instead of the Sabbath of the Bible is the thing which marks the most of the churches of Protestantism as true daughters of the Roman Catholic Church.

11. Roman Catholics on Sunday Observance

Present Truth, November 15, 1900

THE *Catholic Press*, the leading Catholic paper of Australia, published at Sidney, had in its issue of August 26 some statements concerning Sunday, which should be interesting, if not pleasant, reading for those professed Protestants who observe the first day of the week.

There is a movement on foot in Australia, as in most other countries, to prohibit amusements on Sundays, and in an article on the subject occur the following questions and statements. It must be remembered, in reading them, that the term "Sabbatarian" is erroneously used with reference to those who plead for strict Sunday observance:

Sunday is a Catholic Institution, and its claims to observance can be defended only on Catholic principles. If the "Bible and the Bible only is the religion of Protestants," if "whatever is not read therein nor may be proved thereby" has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as the requirements of the Lord's Day? From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first. Thus Sunday observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle, and strongly suggests a religion that suffered sadly from too much hurry in the making.

If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is therefore the best fitted to settle any dispute as to its claims. She has no sympathy with a Puritan or Scotch Sabbath, and still less with the "Continental Sunday" of German Lutherans and French infidels. She forbids all servile work, and requires the day to be devoted to public prayer and worship and hearing the Word of God, but these duties fulfilled she has no objec-

tion to such hours as remain being employed in any form of innocent outdoor amusement. This is the true view of Sunday observance.

It would be interesting to see a Protestant Sunday-keeper's attempt to answer this, and to reconcile his practice with his professed principles.

The Gospel

*“For I am not ashamed of the gospel of Christ:
for it is the power of God unto salvation
to every one that believes...
For therein is the righteousness of God revealed
from faith to faith: as it is written,
The just shall live by faith.”*

Romans 1:16-17

1. Making a Bargain with God

Present Truth, March 9, 1893

“If God will forgive me for this, I will never do it again.”

THIS is an expression often heard. No doubt those who say so have a feeling of pity for the poor, benighted souls who do penance, and offer money in order that they may receive forgiveness of sins, totally unconscious that they themselves are doing the same thing; for to say that we will not do a certain thing again if God will forgive us for this offense, is to try to bribe God,—to buy His favor.

God says:

Isaiah 43

²⁵ I, even I, am He that blots out your transgressions for my own sake, and will not remember your sins.

God is rich in mercy, and He forgives us because of:

Ephesians 2

⁴ His great love wherewith He loved us,

⁵ Even when we were dead in sins.

But to try to make a bargain with God, that we shall receive His forgiveness in return for some good that we shall do, is to try to deprive the coveted forgiveness of all the quality of mercy.

If God should agree to such a bargain, there would be no gratitude on the part of the man. He would feel that God had simply given him what he deserved, and had blessed him because he was so good that He could not consistently do otherwise. Thus the man would be confirmed in sin.

Since God has provided so full and free a salvation, how much better to receive forgiveness upon His own terms, and trust Him to keep us from repetitions of it.

2. Sounding Brass

Present Truth, June 15, 1893

Original title: Front Page

1 Kings 10

¹⁶ And king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target.

¹⁷ And he made three hundred shields of beaten gold; three pound of gold went to one shield; and the king put them in the house of the forest of Lebanon.

1 Kings 14

²⁵ And it came to pass in the fifth year of king Rehoboam, that Shishak king of Egypt came up against Jerusalem;

²⁶ And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made.

²⁷ And king Rehoboam made in their stead brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house.

²⁸ And it was so, when the king went into the house of the Lord, that the guard bore them, and brought them back into the guard chamber.

IN THESE passages there is contained the history of a great many people's experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brazen shields were as good as golden ones. No doubt they did look as well, if they were kept well rubbed up; but nevertheless the value was not there.

In the same way many people who have had a real experience in the things of God, and who have allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It made as good a show, but they themselves were conscious, in spite of themselves, that the value was not there.

The enemy also knows the difference between brass and gold. He will not attempt to rob one of his brazen substitute for gold. That is why one has so much easier a time when he allows Christian reality to degenerate into a mere form.

But the case of Rehoboam with his brazen shields is more exactly paralleled by those who make their boast that they adhere closely to “the faith of our fathers.” Doubtless their fathers had real faith, and held much truth. But faith is something which cannot be transmitted from father to son, and so those who pride themselves on believing just what their fathers believed, are the possessors of merely sounding brass.

This is the case with the “historic churches.” Men formulate creeds, and their followers are careful to believe just what the founders believed, and still more careful not to believe anything which they did not believe. The result is that they do not have the faith which the founders had. They have the words, but not the life.

As brass will make even a more dazzling show than gold, so State churches, whose boast is their “historic” succession, exhibit a dazzling ceremonial in place of the substance.

3. Defending the Faith

Present Truth, August 3, 1893

WHEN Henry VIII wrote a book against the doctrine of justification by faith, which Luther preached, the Pope, in an unconscious irony, gave him the title of “Defender of the Faith.” The king was as much pleased with this as a child would be with a colored paper doll, and could not conceal his delight. His fool asked him the cause of his extravagant joy, and Henry said,

“The Pope has just made me *Defender of the Faith*.”

Whereupon the fool replied,

“Ho! ho! good Harry, let you and me defend one another, but take my word for it, let the faith alone to defend itself.”

In this case the fool was the wise man. The faith needs no defense. On the contrary, the faith is itself a defense. Among the armor which we are exhorted to put on is:

Ephesians 6

¹⁶ ...the shield of faith.

Who ever heard of a man defending a shield? It is the shield that is used as a defense for the man. So those who talk about “defending the faith,” have simply got the matter turned round. They have put themselves in a place of the truth of God. The idea as well as the title comes from the Papacy,

2 Thessalonians 2

⁴ Which opposes and exalts itself above all that is called God.

It is because of the idea that they are set to defend the faith that legislators pass laws against irreligion. They seem to think that God could not get along without the help of earthly rulers. They imagine that God’s truth will be blotted from the earth if they do not defend it. They even presume to defend God Himself by passing laws against blasphemy, that term be-

ing usually in such cases made to include a denial of certain dogmas which the aforesaid men have declared to be God's truth.

There was a time when the worship of Baal had almost entirely taken the place of the worship of God in Israel. One night Gideon, at the command of God, threw down the altar of Baal, and cut down the images. When the men of the city found out who had done it, they demanded that Joash should deliver his son Gideon to be slain for his impiety. But,

Judges 6

³¹ Joash said unto them that stood against him: Will you plead for Baal? will you save him? he that will plead for him let him be put to death while it is yet morning; if he be a god, let him plead for himself, because one has cast down his altar.

There was wisdom. If Baal were not a god, who should want to defend him? And if he were, he could defend himself. If he could not defend himself he was not worth pleading for, much less worshiping.

Jeremiah 10

¹⁰ But Jehovah is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

Then we can throw away the vain idea that man, who is not able to defend himself is required to defend God. Rather accept His truth, that it may defend us.

Psalms 20

¹ The Lord hear you in the day of trouble; the name of the God of Jacob defend you;

² Send you help from the sanctuary, and strengthen you out of Zion.

Psalms 146

⁵ Happy is he that has the God of Jacob for his refuge.

4. Apostolic Succession

Present Truth, October 19, 1893

THE Rev. J. Guinness Rogers, in a recent sermon, had this to say on the subject of “apostolic succession,” in allusion to claims put forth by a prominent speaker at the Church Congress:

What is this apostolic succession? Mr. Gore appeals to the epistle of Ignatius, the apostle of Clement, the record of the second century tradition as represented by Hegesippus and Irenaeus, and asks how in face of them any one can doubt the immense strength of the doctrine of apostolic succession.

What do I care for the apostles of Clement or Ignatius, or the traditions of the second century, they are only valuable as historic records of the state of the Church at that period, and as showing the rapidity and ease with which it had lost its pristine beauty and lost its first love. They are no more guides to my faith than the words of Rev. Chas. Gore himself!

When he appeals to the *Acts of the Apostles* and the pastoral epistles, however, it is a different thing. He states, “How any-one can read them and not find in them any warrant for the doctrine of the apostolic succession, or the exclusive rights of an episcopal organization, I am at a loss to understand.” My reply is that it is not there, and was only manufactured by the fathers of the second century.

This is the simple truth about this much-mooted question. “Apostolic succession” can no more have been handed down from the apostolic days to ours by men, than could the faith and righteousness of Abraham be handed down from his time to the Christian era by means of a literal descent.

The Pharisees put as much confidence in the virtue of Abrahamic succession, if we may so speak, as is put now by some who partake of their characteristics, in “apostolic” succession.

But the truth is that the faith and love necessary to make one an acceptable laborer for God, are the gifts of God, who

Himself calls His servants, as He did Paul, and gives them the true commission of the Holy Spirit.

5. The Confessional

Present Truth, November 9, 1893

AT THE late Protestant Conference at Bath, the ex-nun, Miss Golding, is reported to have alluded to the Roman Catholic confessional as:

“A den of infamy worthy only of Satan himself.”

Whether she was correctly reported or not, the words are quite true; because it could not be otherwise from the circumstances which the confessional presents. This will be apparent from a brief examination of the nature and object of confession as a feature of the Christian life.

We are taught in the word of God to confess our sins.

James 5

¹⁶ Confess your faults one to another and pray one for another, that you may be healed.

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Many other passages likewise teach the duty of confession, this being a necessary step in the process of conversion, or the new birth, without which no person can see the kingdom of God.

But to whom should confession of sin be made? The Catholic says,

“To the priest, at the confessional.”

If, as the Catholic doctrine teaches, the priest is the one who has power to grant absolution from sin, such an answer might not be improper. But the doctrine is not true. God alone has the power to forgive sin. Every sin that men commit is against Him, and must have forgiveness from Him.

He who has the power to forgive sins has the power to do miracles. Jesus said to the scribes,

Mark 2

¹⁰ That you may know that the Son of man has power on earth to forgive sins, (He said to the sick of the palsy),

¹¹ I say unto you, Arise, and take up your bed, and go your way into your house.

He had just put to them the question,

⁹ What is easier to say to the sick of the palsy: Your sins be forgiven you; or to say, Arise, and take up your bed, and walk?

The question was a pertinent one, for the one act was as difficult as the other, since both required the exercise of creative power. To heal the palsy, required the creation of new parts of the body to take the place of those that were diseased. To say, "Your sins be forgiven you" required the creation of a righteous man out of the sinner, even as we, all who believe, are...

Ephesians 2

¹⁰ ...created in Christ Jesus unto good works.

Creative power belongs only to God; it has never been delegated to any of His creatures.

But for what purpose do we confess our sins? What is accomplished by the act? To the priest, who presides over the confessional, one chief result is the gaining of knowledge which he did not before possess. But is this the object, or one of the objects, which confession is designed to accomplish? Do we confess in order to impart information to some one?

Certainly this is not the object of confession to God, for He sees all our sins, and we can impart no information to Him. Nor do we do this when we confess to our brother the trespass that we have committed against him, unless, as sometimes happens, it is a wrong the existence or the author of

which he has not discovered.

But no one will seriously contend that the proper object of confession is to impart information. We confess to an individual because he is the one concerned in the wrongful act which we have committed. We confess for our own good, that our spirit may bear witness with the heavenly Spirit that we are sinners, and also for his benefit, too manifest to him our contrition of heart, and take out of his way the stumbling block that our wrong-doing may have placed before him.

Confession of sin, therefore, should only be made to the party or parties that have been wronged. God is always one of these parties, for every sin is a transgression of His law. A sin that is against God alone, should be confessed to Him alone. One that is against our neighbor should be confessed to God and to our neighbor. God forgives the wrong that has been done to Him in the transgression of His law, and our neighbor forgives—or should forgive—the wrong done to him. And thus the one who committed the wrong is cleared from the guilt of his transgression.

Man has no power to forgive sin, for sin is the transgression of the law of God, and no man has authority to say that the claims of that law are satisfied. Even God Himself could not say so had not the demands of that holy law been met in the death of Christ. Any man can forgive a wrong done to himself, but this would not free the wrong-doer from the claims of the law of God. But if a man will not forgive a wrong that is done him, he cannot hold the wrong-doer in guilt if the latter has made confession.

And what is confession? It is coming into agreement with the Spirit of God and saying that the act of which we have been guilty, is wrong. But in confessing that we were wrong we also testify that God and His law are right. By the very act of condemning ourselves we justify God. We say with Paul,

Romans 7

¹² The law is holy, and the commandment holy, and just, and good;

¹⁴ ...but I am carnal, sold under sin.

When we have transgressed against our neighbor we have thereby testified against the law of God, which commands us to love our neighbor as ourself. We have in the act condemned God and His law, and justified self. And our confession, our condemnation of self and justification of God and God's law, must be as extensive as was our justification of self. Obviously this must be so, before God can hold us guiltless.

But how do these considerations apply to the institution of the confessional? Certainly it needs no argument to show that this papal institution meets none of the requirements of that repentance and acknowledgment of sin which will secure the pardon of Heaven.

The priest is but a man. He has no power to forgive sin; for this, as we have seen, is nothing less than the power of creation. To take away sin is to create a man new in Christ Jesus; it is to bring a clean thing out of an unclean thing, a work which God says no man can do.

Job 14

⁴ Who can bring a clean thing out of an unclean? not one.

He listens to a recital of sins that do not concern him, and thereby incurs great damage to his own soul; for no man can long contemplate sin without being harmed thereby.

He does not have the witness of the Spirit to the confession that comes to him, for the Spirit does not bear witness with confessions that are not made to God. Nor does the confessor find the comfort that is bestowed by the Spirit when true confession is made.

The knowledge that comes to the priest in this way is

knowledge that he should not have. It is neither for his own benefit, or for the benefit of the confessor, or of anyone else. And it need not be said that the use which the priest makes of such information is often one that is not justified by either the law of God or of man.

When we confess a sin to one whom we have wronged, the interest and concern which the latter person has in the matter makes it a very different thing from a confession made to someone else; for the Spirit of God operates in such a case both upon the heart of the confessor and of the person wronged; to both it bears witness of the righteousness and goodness of God.

But if the party is one not concerned in the transaction, the Spirit cannot bear that witness to him, because he is not the party wronged, and has consequently nothing to forgive. Confession, indeed, cannot, strictly speaking, be made to another person than the one who was wrong, because confession means an acknowledgment of our wrong-doing to the one against whom we have transgressed.

We can tell the same thing to a third person, but that does him no good, but rather harm, because it can never benefit any person to listen to the tale of another's sins. Paul exhorts us to listen to and think upon only what is pure, lovely, virtuous, and of good report. Confession comes in this class of things, but a mere recitation of sins does not.

Proverbs 28

¹³ He that covers his sins shall not prosper; but whoso confesses and forsakes them shall find mercy.

In the confessional, the great deceiver has substituted for true confession something that is not confession at all. Just as he has perverted the Christian ordinance of baptism into the ceremony of sprinkling, and the observance of the Sabbath into the keeping of Sunday, so he has perverted confession—wherever the confessional is established—into something

which can never bring pardon or mercy.

The devil does not want people to confess their sins. He is willing enough that a person should confess the sins of others, and tell them far and wide, but he does not want that confession which is the putting away of self. He knows what the Scripture says, that:

Romans 10

¹⁰ With the heart men believes unto righteousness, and with the mouth confession is made unto salvation.

But there is no salvation from the confessional.

Those who would obtain salvation must not be ignorant of the devices of Satan. And in order not to be ignorant they must search the word of God for enlightenment. There they will find only that which is genuine, and learn the difference between the true ordinances which pertain to salvation, and the false and spurious inventions which the devil has palmed off upon the credulous minds of those who neglect its sacred pages.

6. Indulgences

Present Truth, November 16, 1893

The *Catholic Times* says that:

The Protestant mind is apparently quite incapable of grasping the doctrine of indulgences.

AND as an instance in support of this assertion mentions the case of a Protestant lady who had seen people in Italy buying pictures and cards with indulgences on the back of them at the church doors. Her Catholic friend denied that indulgences were ever sold, and said that the selling only applied to the cards and pictures, while the indulgences could only be gained...

...by saying the prayers to which they were attached and fulfilling the necessary conditions.

Whatever truth there may be in this representation, it is certain that the Protestant mind is capable of grasping the doctrine of indulgences, for it is a doctrine known to every unconsecrated heart. This doctrine did not originate with the papacy. The devil originated it, and it has been a common thing among all over whom he has had control; not, indeed, in the precise form in which it is held and practiced by Catholics, but the same in principle.

The devil is adept at revamping all his old deceptions of ancient times, and palming them off upon the modern world as something new. But the principles that run through his evil devices never change. Men, however, forget to look at principles, and fasten their eyes upon persons, and forms, upon some particular things of a tangible nature, and forget that paint and whitewash can give different appearances to a thing which does not change at all in character or substance.

The Jews among whom Christ walked had the doctrine of indulgences. We have a plain record of it in the Bible. It is not

mentioned that they were gained by saying a prayer, but they could be had by selling certain other things. There is an instance recorded in *Matthew* 15. The scribes and Pharisees came to Jesus and asked Him why His disciples transgressed the tradition of the elders, by eating with unwashed hands. In reply Jesus asked of them,

Matthew 15

³ Why do you also transgress the commandments of God by your tradition?

And He added,

⁴ For God commanded, saying, Honor your father and mother; and he that curses father and mother, let him die the death.

⁵ But you say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever you might be profited by me;

⁶ And honor not his father or his mother, he shall be free. Thus have you made the commandment of God of none effect by your tradition.

A son is under obligation to honor his father and his mother by his service, either of money or labor. It is a duty embraced by the fifth commandment.

But the Pharisees and elders and rulers among the Jews, ever ready to obtain all that they could for the church (for their hierarchy can as well be called a church as the Catholic), invented this way of freeing a child from his natural service to his parents, and turning it to their own benefit, ostensibly as a gift to God.

And this differs only in form, not in principle, from the doctrine proclaimed by Tetzal, or that set forth in the *Times*, whereby a person, by performing certain works, can secure to himself moral privileges which he would otherwise not possess.

It is only the old Satanic principle of merit attaching to

works—the principle which runs through all heathen systems, and finds ever a ready welcome in the natural heart. It matters not whether the price be money, or prayers, or other pious (?) works; the principle is the same in all.

That which clamors for indulgence is self; and it is often willing to pay a good price to secure the privilege. In this way the coffers of the church have been kept filled, but the souls of men have been made eternally poor.

7. A Positive Force

Present Truth, December 28, 1893

A WRITER in the News has been discussing the question, “Is Protestantism a mere negation?”

The answer to such a question must depend very much upon that signification given to the term “Protestantism.” If by that word is meant only what is seen in the most of that worship which differs in form from Catholicism, it may be doubtful whether it is a “mere negation” or not. Certainly a large part of it is not much more than this, and is so rapidly identifying itself with Romanism that it will soon cease to be even that.

But if by that term we mean the faith of men like Luther, Wycliffe, and others who in former times earnestly contended against Rome for “the faith once delivered unto the saints” (*Jude* 1:3), and of the few who are contending in like manner today, then the question may be answered with an emphatic negative. Protestantism is not a mere negation, but a positive and most powerful force.

True Protestantism is something carried different from a mere denial of the errors of popery. It is a denial of those doctrines, just as truth is always a denial of error, although this is not the proper way to speak of truth. Truth comes first and error afterwards, so that error is a denial of truth, rather than truth a denial of error. And this is all error is; but truth is a positive, living force. It stands alone, beautiful and complete in itself, ignoring all error, and clothed with the power and life of Him who gave it birth.

True Protestantism is the Gospel of God, it is “Protestantism” only because of the protest of the princes whose faith led them to stand out against the corrupt communion of Rome. It is a belief, a faith. It was not created by the protest of the princes, but only acquired by that a new name. It existed

long before “Protestantism,” as a name, was known; long before there was any occasion for such a name. It existed, indeed, for all eternity; for the Gospel of God is the “everlasting Gospel” (*Revelation* 14:6), being:

Romans 1

¹⁶ ...the power of God unto salvation to everyone that believes.

The only protest that is needed against Rome’s errors is the proclamation of this Gospel, this power of God unto salvation. This is the most effective protest that could be made, for the straightforward proclamation of Divine truth is the best barrier that can be raised across the path of the error that denies it. The worst thing that can happen for error is to be contrasted with the truth.

The worst thing that can happen for popery,—the power of the pope and the priest and the virgin unto salvation,—is to be contrasted with the power of God unto salvation, which is the gospel. This Gospel can be proclaimed without any reference to popery whatever, and still be just as strong and effective a protest against it.

But the adherents of the papacy wish to make it appear that Protestantism is something dependent upon popery, a mere denial of the doctrines of popery, and therefore something which could not have existed without it. They wish it to appear that popery was first, and Protestantism came after it.

But it is only the name that came after it, and not the principles. Popery is the thing that denies, and not Protestantism. Gospel truth was first in the field; it was there for all eternity. It was preached to the children of Israel in the wilderness:

Hebrews 4

¹ Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

² For unto us was *the gospel preached*, as well as *unto them*: but the word preached did not profit them, not being mixed

with faith in them that heard it.

It was preached by the apostles eighteen hundred years ago; it was preached by a faithful few in the dark ages; it is preached by the “remnant” of Christ’s followers today.

The Gospel is not on the defensive; it does not care for popish innovations; but now, as ever, it calmly and majestically pursues its way to every nation and people and tongue, being:

Romans 1

¹⁶ ...the power of God unto salvation to everyone that believes.

The Gospel is a positive force; it is an infinite force. Popery cannot stop it, nor any other power that can be brought against it. This is the force which is in the true religion, the true Protestantism. It is a force which lives and works in individuals, and the word of God which abides in the hearts of Christians.

If your religion does not contain this force, it is not the Gospel of God. If your heart does not feel this power, if your life does not manifest it, you are not yet in the way of salvation.

8. The Cross and Crosses

Present Truth, February 22, 1894

THE failure with many people is that they make a distinction between the cross of Christ and their own crosses. There is no cross that comes to any person on earth, except the cross of Christ. If we will always remember this, it will be life and joy to us.

The Lord does not give us some crosses of our own,—little crosses adapted to different ones,—one having one cross and another another. We cannot separate Christ from His cross. Christ is crucified; He is the only crucified one; therefore whatever cross comes to us must be the cross of Christ; and that cross is with us continually. But in the cross of Christ we find Christ Himself.

Union With God by the Cross

What do we get through the cross? Forgiveness of sins, reconciliation.

1 Peter 3

¹⁸ Christ also has once suffered for sins, the just for the unjust, that He might bring us to God.

Ephesians 2

¹⁶ That He might reconcile both unto God in one body by the cross.

It is the cross, then, that unites us to God, and makes us one with Him. Everything then that is a real cross is life to us, because it brings us to God. Take the things that come to us:

- New duties, perhaps, are revealed to us;
- Sins, it may be, are shown to us, that must be denied.
- Different things come up that cut directly across our habits and our own way and convenience.

We can take them in a hard and cheerless way, groaning

over our religion, and giving everybody that comes near the idea that it does not agree with us, but that we must endure the service of Christ, hoping that by and by we shall get something better, when we get out of this grinding service. Or we can find joy in the cross, and salvation and peace and rest, by recognizing that cross as the cross of Christ.

The Cross Without Christ

Suppose we are stingy. Well, we have to make sacrifices for the cause of God, and so we know we must give something. We groan over it, and shrink from it, but finally by dint of hard work, will manage to give something. Then we think afterwards of what a hard cross we have borne.

Or take the Sabbath as a typical case. To keep the Lord's Sabbath is very inconvenient for our business, and we perhaps stumble over that cross a long time. But there it is plainly before us:

Exodus 20

¹⁰ The seventh day is the Sabbath of the Lord your God.

If we do not keep the Sabbath, we are afraid we shall be lost. So in order to save ourselves from destruction, we agree to keep the Sabbath. It is a weekly cross, and we are always thinking of the inconvenience and hardship. Surely it must be we shall get credit for that because it is so hard to do. Not so; when we take it that way it is our own cross, with Christ left out; and there is no salvation except in the cross of Christ.

With a thousand other things it is the same. We mourn over them, and it is only by will power that we force ourselves up to the rack, and take the bitter medicine, consoling ourselves with the thought that by and by all this will be ended. We shall not have such hard times when we get into the Kingdom.

Possibly we put this rather strongly and yet this is the idea of the Christian life with a great many people who profess to

be Christians. We sing of the “resting by and by,” and of joys to come, giving the world the idea that there is no joy in the present. The idea too commonly is that the harder the cross is, the more joy there will be when it is done with.

Pagan and Papal Penance

That is not Christianity at all. It is heathenism. How much more Christianity is there in that than in the case of the man who puts pebbles into his boots and goes on a pilgrimage, so that the worse he can make himself feel now, the better he will feel when his journey is ended? The only difference is in the sort of penance we endure. We take this duty and that as scourges with which to afflict ourselves, thinking we are working out everlasting joy for ourselves by and by.

We have all done more or less of this. It is human nature. That is the devil’s way of deceiving people. He does not care how many crosses we endure. In fact, he must thoroughly enjoy seeing people groaning over their religion, and having a hard time of it generally.

Now all these things we have been laboring over may be things that God requires us to do. He doesn’t require us to scourge ourselves with whips, or to go on pilgrimages on our knees; but the only difference between ourselves, when we have made burdens of our duties, and the man who has scourged himself or worn a hair shirt, is that we make our penances out of those things which God requires, and he makes his out of those things which the Lord has not required. Yet we have thought we were better than he!

Opposition to Christ

Both classes are trying to put up a cross that would take the place of the cross of Christ. People ask the Lord to accept their offering for sin. Every cross men bear in that way is hard. If that were all that is in the cross, those crosses ought to have served the purpose; for they were bitter and cruel

enough. Then there must be something else in the cross besides hardness. Popularly the idea is that anything that is a discomfort—that a person doesn't like to do—is a cross, and some men perform their duties as the Catholic wears his hair shirts, to make themselves uncomfortable all the time.

It makes no difference how much people talk about the Lord; how much they say they believe in Christ; how much they call themselves Christians; the setting up of a cross aside from the cross of Christ, is opposition to Christ.

Although there is much about Christ and much about crosses, in Roman Catholicism, we know that in the system itself there is none of Christ. Of course many individual Catholics have Christ, and many more would gladly know of Him; but, as a system, with its penances put upon the people, we know that Catholicism tends to eclipse and shut out the cross of Christ; so that each individual is virtually to have his own cross, and atone for his own sins. In many cases the individual is deluded with the idea that what he is enduring is the cross of Christ, and that is worse yet.

Now thousands of professed Protestants are doing what amounts to the same thing, and yet all the time they are preaching and talking against the Papacy. These crosses, men have thought, were going to bring them nearer the Lord. The idea has been, "No cross no crown;" the more we suffer, the more we shall enjoy by and by. This is the time of suffering; by and by we shall have the time of enjoyment. So we will endure it. Certainly, we thought, these crosses will bring us nearer to God.

But as a matter of fact, try as hard as we could, even at things that were right in themselves, we couldn't get nearer to the Lord than before. We were always wanting to get nearer, and yet finding ourselves afar off. Then we did not have Christ in the cross, although we persuaded ourselves that we were believing in Christ and bearing His cross. For if Christ had

been in the crosses that we bore, we should have been brought near to God. The trouble was that we had a cross in the place of the cross of Christ,—a substitute for it.

Self in Place of Christ

Who was on that cross? Self. The power of the cross of Christ is the power of His life,—the power of an endless life. The power in our crosses was only the power of our own life, which is nothing, and could not bring us nearer to God. We were crucifying ourselves on our own crosses; and as we thought that those crosses were the cross of Christ, we were putting ourselves in the place of Christ. We were very antichrist ourselves. And all the time we were doing that, we were throwing stones at the Pope. Christ said those who were without sin might throw stones (*John 8:7*); and whoever indulges in stone-throwing, thereby tacitly proclaims himself to be sinless.

And those who do as described above are claiming that very thing; because the cross is a sacrifice for sin, and atonement for it, and they are “bearing the cross.” Didn’t we do this duty? Didn’t we perform that uncomfortable service? Didn’t we deny ourselves? And thus by all these crosses, had we not, in our own minds, freed ourselves from sin, so that we could throw stones at other people?

Again we put the case rather strongly, perhaps, and yet we are assured that we are giving the experience of the natural heart. Many who have found Christ indeed testify to these old experiences, and there are many who are living through these experiences now, and are finding the way hard and wearisome and deceitful.

Only One Cross

There is only one actual cross in the world, and that is the cross of Jesus Christ.

Luke 9

²³ If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

We have often thought we were denying self, when we were only building self up; we were putting ourselves in the place of Christ. Our talk of self-denial was but Pharisaism.

People are apt to get a wrong idea of what a Pharisee was. The word “Pharisee” denoted one who was “separated.” They were the separated ones, zealous for the law, and for God, as they supposed. They were not bad as people saw them. The observer might find nothing crooked in the outward life of Saul, the Pharisee; before men he was blameless. But when he came to himself he saw that he was all sin.

There is no writer who states the depravity of human nature so vividly as the Apostle Paul. While it was all written by inspiration, he wrote what he had experienced. When he told of the wonderful grace of God, he told exactly that grace that had been revealed to him, as chief of sinners; for the man who sins and calls it righteousness, is of all sinners the chief.

Knowing Christ

The question for everyone is, Do you know that Christ lives in you? Are you joined to Him? There are many who are workers for Him professedly, who dare not say that Christ lives in them; they do not know that Christ is one with them. When we were bearing crosses after the manner we have described, we could *not* say,

Galatians 2

²⁰ Christ lives in me.

So we were separated from Him, and thus separated from His cross. It was self in the place of Christ,

2 Timothy 3

⁵ ...a form of godliness but denying the power thereof,

—for the power of godliness is the cross of Christ. We denied the cross of Christ, and so denied the power of the Gospel.

The Joy of the Cross

Christ endured the cross, but He endured it...

Hebrews 12

² ...for the joy that was set before Him.

Now the joy set before us is the only thing that will enable us to endure the cross, His cross. Remember that the Lord does not have separate crosses for us. There is one cross, the cross of Christ. When we get to that we will find connected with it what He found. When we take it as His and not our own, there is the joy in it which was His strength to endure it.

We are not crucified with Christ except we are one with Him in the crucifixion. He must be identified with us in the cross; for it is His. There is no crucifixion of the man that amounts to anything unless he is crucified with Christ. Crucified together with Him, there is virtue to us, because we get the virtue that is in Christ. That virtue is freedom, separation from sin, and redemption, life, joy, peace.

So it is not so difficult a thing to bear the cross when we are crucified with Christ. He is with us and in us. Now it is Christ enduring the cross, and to us there is joy in the Lord in it. Christ is made peace for us through the blood of His cross.

Reconciled by the Cross

Christ was crucified for sin. There was no cross except for sin. He bore our sins. There is wonderful joy that comes to us in this, that while we are yet in sin we are permitted to claim Christ as ours, and to say,

Galatians 2

²⁰ I am crucified with Christ; nevertheless I live; yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave

Himself for me.

If we could not assert this with all assurance while yet sinners, we never could assert it. But while in sin we may claim Christ as ours, and that He is in us. We know it because the Holy Ghost says that it is so. To the man who believes the Lord and dares assert it, it is everlasting strength.

Ephesians 2

⁴ God who is rich in mercy, for the great love wherewith He loved us, even when we were dead in sins, has quickened us together with Christ.

We could not be quickened or made alive together, unless dead together. So Christ identifies Himself with us in death, even the death in trespasses and sins, and it is He who bears the burden in His own body on the cross; and while we are crucified with Him we also live with Him, delivered from sin.

Saved by the Life

Christ is the present Saviour of all men. He is the:

Revelation 13

⁸ Lamb slain from the foundation of the world.

John says,

1 John 2

¹ If any man sin, we have an Advocate [or Comforter] with the Father, Jesus Christ the righteous;

² And He is the propitiation [sacrifice] for our sins.

Romans 3

²⁴ God has set forth [Him] to be a propitiation [sacrifice] through faith in His blood.

His blood is now shed for us; He is now lifted up for us. The knowledge that the cross is set up in every heart, that He is crucified for us, makes a delight of the crosses which come to us, all the burdens to be born, all the habits to be given up, which are as taking our life, because they are our life.

The knowledge that now Christ is crucified for us, that now are we crucified with Him, not in fancy but in fact, makes the presence of the cross a joy to us, for there we find Christ, and are brought into fellowship with His death, and live with Him.

Being reconciled by His blood, we know we shall be saved by His life. To take up the cross is to take Him. To deny self is to own Him. To crucify self indeed is to take His life, and the life we live with Him is not one of hardness and discomfort, and the performance of disagreeable duties for the sake of joy by and by, but it is the constant springing up of life and joy; so that...

Isaiah 12

³ ...with joy [and not groaning] we draw water from the wells of salvation.

It makes all the difference when we have His cross.

Isaiah 51

¹¹ Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head.

9. Faith and Religion

Present Truth, March 22, 1894

IS THERE a difference between religion and faith? We often hear the expression, “the faiths of the world.” How many faiths are there? The Scripture says there is but...

Ephesians 4

⁵ One Lord, one faith.

The papal definition of faith is “a system of doctrine or belief.” The man who believes this system, whether he understands it or not, has faith. That is not Scripture faith.

Faith is trust, it is building upon a sure foundation. It is that upon which the individual depends, and of course it is used only with reference to Christ; for he who depends upon anything else than Christ has no foundation. He who does not build upon the rock builds on the sand.

But faith is a substance; it is the substance of Christ; for He is:

Hebrews 12

² ...the Author and finisher of faith.

And therefore there is no faith except the faith that centers in Christ.

10. Christianity Not Penance

Present Truth, April 26, 1894

THE grace of God, which brings salvation, and has appeared unto all men,

Titus 2

¹² Teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

¹³ Looking for the blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ.

Other texts of like import, of which there are many, teach us that the Christian life is one of self-denial, one which involves a daily cross, and demands nothing less than the surrender of the heart and of all that the individual counts as his, into the hands of Him whom he would serve.

To the unconverted heart, all this means a great sacrifice. The carnal mind can view it in no other light. To one who has not exchanged this mind for the mind of Christ, the Christian life seems to be but a life of penance.

As he views it, that which Christianity demands is done for the purpose of inducing God to bestow salvation upon the individual, or to earn it from Him, as if He had bargained with men to give them eternal life in His kingdom in return for a life of self-denial here.

And this religion of penance is the religion of human nature; for human nature is fallen, and knows not how to find the path to righteousness and life. Penance is an essential element of all religions which have sprung from another source than God.

And all works done to earn salvation are of the nature of a penance. The effort to fulfill the requirements of God,—to refrain, in desire and act, from theft, adultery, Sabbath-breaking,

covetousness, etc., may be somewhat less disagreeable than wearing pebbles in one's shoes, but it is no less truly a penance to the natural heart.

It is impossible for the natural heart to comprehend the purpose and the meaning of the Christian life of self-denial.

1 Corinthians 2

¹⁴ The natural man receives not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

The natural man must become the spiritual man, before he can discern the true necessity for that which the Christian life demands. The spiritual heart,—the heart that has been touched and renewed by the Holy Spirit,—realizes the great truth that Christianity has nothing to do with penance.

In the first place, God has not to be appeased, or in some way induced to regard the sinner with favor. He has always regarded the sinner with favor; not because he is a sinner, but in spite of it. When all the world were sinners,

John 3

¹⁶ God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

Christ, “the Lamb of God” (*John* 1:29), was...

Revelation 13

⁸ ...slain from the foundation of the world.

And in Him, all sinners are accepted with God and always were accepted since the day when Adam fell. If it were not in the very heart of God to regard the sinner with favor, nothing that any man could ever do could put it there; for what inducement could man offer to an omnipotent and omniscient God? What could men do that would in itself alone possess the least degree of value in His eyes?

No man could do anything to induce God to bestow salvation upon him; nor could he do anything to earn it; and therefore penance has no place in the life of the Christian.

Ephesians 2

⁸ By grace are you saved, through faith, and that not of yourselves; it is the gift of God;

⁹ Not of works, lest any man should boast.

Salvation is God's free gift.

Romans 5

¹⁵ But not as the offense, so also is the free gift. For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, has abounded unto many.

¹⁶ And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification.

¹⁷ For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

¹⁸ Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Romans 6

²³ For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

There is no intrinsic value in any man's works. There is nothing pleasing to God in mere sacrifices and burnt offerings of bullocks and rams. The sacrifices which God accepts are not sacrifices of human energy or wealth in the form of works; but:

Psalms 51

¹⁷ The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.

The ancient Hebrews had so perverted the worship of God

that they imagined there was virtue in the sacrifices which they offered upon their altars, losing sight of the great truth that:

- only as the works of men are connected with what God has Himself provided for man's salvation have his works any value whatever;
- the intrinsic value is in the thing which God has provided, and that the value of works is but derived from connection with this.

The thought is well expressed in the words of Christ,

Psalm 40

⁶ Sacrifice and offering You did not desire; my ears have You opened; burnt offering and sin offering have You not required.

⁷ Then said I, Lo, I come; in the volume of the book it is written of me,

⁸ I delight to do your will, O my God; yea, your law is within my heart.

Here, then, is the source of our righteousness; not in our sacrifices and offerings, not in any of our works, but in the life of Him who had the law of God within His heart. This God desired and accepted. The life of Christ is righteousness, being the perfect keeping of the Father's law. And this righteousness comes to us not by sacrifices, not by penance, not by works, but by the gift of God, given because He loves us.

How true, then, are these words of Christ to us,

John 14

⁶ I am way, the truth, and the life; no man comes unto the Father, but by me.

The Christian life is the life of Christ. It is therefore not the life of self. With Christ living in us, the works of the flesh and the natural heart are not performed. Self is renounced; and this is self-denial. But it has nothing of the nature of penance;

for the language is,

Psalm 40

⁸ I delight to do Your will, O my God.

It is only the natural heart that does penance; and whenever the service of God becomes in any degree a penance, it is conclusive evidence that the natural man is not yet dead.

While the natural man lives, the attempted service of God cannot be anything else but a penance; but when he is dead, that service can be nothing else but a joy.

11. Afraid of the Lord

Present Truth, April 26, 1894

Pagan Conception of God

THE ancient Roman conception of the Divine Being is the prevailing idea of all paganism. Of this, Duruy says in its history:

The Roman knew nothing of Divine love; on the contrary, he trembled before the innumerable deities, capricious and vindictive, and whom he pictured to himself lying in wait everywhere along the path of life; in the words of the most religious of pagans,

“Full of affright he entered their sanctuary, as though their temple were the cave of a bear or dragon.”

Should he by mischance cross the threshold of his door with his left foot first, should he hear the squeak of a mouse, or his glance fall on any object held to be unlucky, immediately he re-entered his house distracted, and could not feel re-assured till he had offered an expiatory sacrifice. He believed in the evil eye, like the Italian of the present day, and like him too he thought to guard against it by a *fascinum* which he hung round the necks of his children, in his garden and over his hearth.

The Gospel Enters

To a world like this, that was through fear of its gods all the time subject to bondage, the apostles went with the Gospel of a God of love and pity.

The pagan was constantly on the alert to propitiate the favor of his gods before they injured him by frustrating his plans or even slew him. What a new revelation to such was the Gospel, showing that it is not God fighting against man, in rebellion against God; and instead of men having to propitiate the favor of God, He in His boundless love gives His own life, His only begotten Son, as a propitiation for men's sins, to rec-

oncile His enemies to Himself.

1 John 4

¹⁰ Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

When the Apostle Paul wrote to the Romans, he said,

Romans 5

⁸ God commends His love toward us, in that while we were yet sinners, Christ died for us.

⁹ Much more then, being now justified by His blood, we shall be saved from wrath through Him.

God was all the while doing all that Divinity itself could do to rescue a man from the wrath—not wrath which He had arbitrarily declared against man, but wrath which was the inevitable consequence of man’s voluntarily separating himself from God.

So those who accepted the message of pardon received not the spirit of bondage “again to fear,” but the Spirit of adoption, bringing assurance of a Father’s care and tender pity. It was a glad proclamation of liberty from the bondage of sin and fear that the apostles carried to the world. It is the same thing that is the glad tidings of great joy to all people today.

The Religion of Human Nature

Not only in the so-called heathen lands are men seeking to propitiate the favor of Deity by their sacrifices and attention to details of ritual, but it is the religion of the human nature. Many go through the forms of Christian service who come so far short of knowing the Lord that they are afraid of Him. The thought that He is soon coming, or the thought of death, brings a fear to meet Him. Such need to know God, for He is love, and everyone who knows Him knows love; for to know Him is to love Him.

As a declining Christianity compromised with paganism in the adoption of heathen ceremonies and the re-christening of

heathen ritual, so also it took over the idea of God. Hence, penances and all those things which are supposed to be necessary to secure the favor of God. It is the old idea of the expiatory sacrifice, and of course a denial of the Sacrifice God has made.

So also came in the intercession of the saints, who are supposed to argue the Lord into a more merciful frame of mind. It is all paganism; for the mercy of God is infinite and higher than the heavens.

Every soul that is lost will be lost because the mercy was rejected, and the salvation provided spurned and refused; not because the mercy of the Lord has failed.

The Merits Vanish

It is human nature to endeavor to get this goodness out of self, but notwithstanding the resoluteness of the effort there is always the conviction of failure. The very penances and self-inflictions in which men trust, are a confession that they are conscious of not doing as well as they know.

Romans 3

²³ All have sinned and come short.

And all trust in self or in the works of man must come short of bringing to perfect rest and peace which is found only in Christ and His merits.

With trust in His infinite goodness there is deliverance from every fear; for He has overcome every enemy. The faith He gives already "has overcome the world" (*John 16:33*), and the knowledge of this in the most trying times does bring the promised rest, while all the confidence placed in self banishes when the trial comes.

A French nun, who is still in a convent, recently said to her brother:

What strikes me more in my nursing ministry of thirty

years, always with the dying, is to try and give them comfort. I have two rooms, one where are the dying nuns, but the other where the patients come from without; that means, people belonging to the world. I have never yet seen a nun die in peace, they seem terrified when death is near. All their works and merits seem to vanish, they have nothing to stand in the face of death with all its terrors.

In the other room, death does not seem to bring on the same feelings. Many of these smile at its approach. Have they heard of something better than convent work?

12. Working It Out

Present Truth, May 17, 1894

IT IS NOT in harmony with human nature to acknowledge itself utterly helpless; therefore the religion of human nature is justification by works.

This is the heart of the Catholic system, and it is the religion of every unconverted man. He may profess justification by faith as a part of his creed, but unless he knows it as a life he really knows nothing of it. Of all the sacred books of the Eastern religions, Sir Monier Williams has said:

I have devoted as much time as any man living to the study of the sacred books, and I have found the one keynote, the diapason, so to speak, of them all is salvation by works, a salvation which may be purchased, the sole purchase-money being our works and our deservings.

Many quote the words,

Philippians 2

¹² Work out your own salvation with fear and trembling,

—but they stop there. The apostle goes on, however,

¹² ...for it is God that works in you both to will and to do.

Unless our works are “wrought in God” (*John* 3:21), by the Lord Himself, the works will be just as wicked as we are by nature.

Thank God that He promises to live in us, to work His will and righteousness in our sinful flesh.

13. Penance in China

Present Truth, September 20, 1894

THE Catholic doctrine of penance was borrowed from the old pagan idea that the favor of the gods was to be won by bodily torture and meritorious works. The servants of Baal cut themselves with knives in their efforts to get the attention of their god, when Elijah challenged them to the test before Israel.

The doctrine is current among all pagans, for it is only the natural outgrowth of the religion of self. Many professed Christians, even, think to make themselves better by punishing themselves in various ways. The following words of a missionary in China show how fully the Buddhist priests are in harmony with the Catholic idea:

It is no uncommon sight to meet a priest in China going about begging, with four or five long skewers run through his forearm, and little ribbons hanging therefrom. Two I have met had long iron rods running through their cheeks, and they had made oath to remove them only when they had collected a certain sum of money sufficient to repair their temples. One has had the iron rod through his face for over four months, living the while on soup and tea only.

Another way of raising money is for a priest to take his seat in a little brick sentry box, and let himself be walled in, leaving only a small window, through which he can see, and pull a rope by which a big bell is sounded and the attention of passersby is attracted. Here he will sit for months. I have known one to remain in his box for nearly a year without being able to lie down or stand up, but apparently perfectly happy, and always ready to have a bit of gossip.

14. Works of Supererogation

Present Truth, September 20, 1894

“**S**upererogation” means works above what are required; and works of this nature are very common among men, whether in the Catholic Church, or out.

It is a propensity of human nature to be willing to do either more or less than God requires, but not exactly what God requires. The Lord addresses people of this class by the prophet Isaiah, saying,

Isaiah 1

¹² When you come to appear before me, who has required this at your hand, to tread my courts?

Every work which the Lord has not required is a work of the flesh. The Lord’s will is that we should be perfect and holy, as He is perfect and holy; and as nothing can go beyond perfection, and perfection is what is required, every work not required must fall short of this, and only serve to condemn us.

And one plain thing which God has not required is the observance of the first day of the week, by which men think to honor Christ; for it is also a propensity of human nature to be willing to honor God in every other way than the way which He has designated.

15. Apostolic Succession

Present Truth, October 18, 1894

The Scriptures tell us that:

1 Timothy 3

¹⁶ Without controversy, great is the mystery of godliness.

THERE has been plenty of controversy, but the controversy has done nothing to solve the mystery.

We are reminded of this text by the controversy now raging over the question of “apostolical succession.” Having listened to the deliverances of Cardinal Vaughan and Anglican High Churchmen on the subject, it will be refreshing and profitable to look away from the field of controversy and see what is told as concerning it in the word of the Lord.

Not that “apostolical succession” is anywhere mentioned in the Bible; for like most of those subjects which have involved Christendom in fierce debate, the question is not raised in Scripture at all. The real question is that of the right and Divine authority of man to preach the Gospel.

Notice Paul’s language to the Galatians:

Galatians 1

⁸ But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

This shows at once the folly of placing any dependence upon “apostolical succession.” The important thing is not the station of a preacher, or the line of “succession” which he may be able to trace back to early times, but the word which he preaches.

But people have come to pay little attention to the latter, and are ready to accept as truth almost anything which the Church dignitaries may say, provided only that there be no

question as to his rightful place in the “succession.”

The Bible tells us who are authorized to give the Gospel invitation.

Revelation 22

¹⁶ The Spirit and the Bride say, Come; and let him that hears say, Come.

Whosoever hears the gracious invitation may pass it on to his fellow man. It is both his privilege and his duty to do so.

But any person, no matter how high or “valid” his station, who preaches any other gospel than that which Paul preached, puts himself under a curse.

16. Shutting Up Heaven

Present Truth, November 1, 1894

THE *Catholic Times* says of the Roman Catholic system of dealing with new converts, that such...

...converts are not admitted to baptism, but remain in the condition of “catechumens” for six months or a year after they express the wish to be Christians, [and that] during this time they are not only instructed but made to practice the duties of their new religion, so far as they can be observed by one not yet baptized.

This is all very consistent with the idea that the “keys of heaven” have been delivered to the Church of Rome, so that it is at her option that men are shut out of heaven or let into it, —united to or severed from the body of which Christ is the Head.

But imagine the Lord inviting and pleading with the sinner to come to Him and thus escape the wrath to come, and then when the sinner does come, holding him off for six months or a year before receiving him!

Imagine the hope or comfort we should get from the parable of the prodigal son if a father had let the repentant prodigal wait outside for six months or a year, eating husks with the swine, before taking him in!

What would be the fate of the poor would-be Christian who might happen to die during this period of waiting?

And this is not all the doleful prospect; for during this time of waiting to be allowed to become a Christian he must “practice the duties” of his new religion, to prove that as a Christian he would be worthy of confidence! This throws Pharaoh’s order for the making of bricks without straw completely into the shadow; for not only is no power furnished him with which to perform the duties of Christianity, but he cannot

possibly get the power himself, however diligent and earnest his efforts to do so. The most he can do is to pretend to be what he is not, and thus make himself a hypocrite. Any person can make a hypocrite; but it requires the power of the Lord to make a Christian.

Happily we are not left to grapple with such a doubtful prospect when we have signified our willingness to become Christians. No such doleful obscurity hangs over the pathway the Lord has marked out for our feet. Such obscurity is found only in the pathway of salvation by works.

The parable of the prodigal son tells us that:

Luke 15

²⁰ When He was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

That is the Lord's way of receiving sinners when they turn to Him. He does not wait for them to come all the way to Him, but while they are a great way off, He goes to meet them, and receives them graciously.

Acts 22

¹⁶ Why do you tarry?

This is the language of the Spirit to the penitent one;

¹⁶ ...arise, and be baptized, and wash away your sins, calling on the name of the Lord.

Acts 16

³⁰ And [he] said, Sirs, what must I do to be saved?

³¹ And they said, Believe on the Lord Jesus Christ, and you shall be saved, and your house.

³² And they spoke unto him the word of the Lord, and to all that were in his house.

³³ And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

³⁴ And when he had brought them into his house, he set

meat before them, and rejoiced, believing in God with all his house.

God's plan of salvation does not put an individual on "six months' suspicion" (as it has been appropriately termed) before allowing him to become a full Christian. It doesn't require any proof from an individual to the Lord that He is a proper person for the Lord to accept.

In God's plan all persons are on probation from their youth, and all are...

Ephesians 1

⁶ ...accepted in the Beloved.

Revelation 3

⁸ Behold, [says Jesus,] I have set before you an open door, and no man can shut it.

That door is the door of the sanctuary above, the abode of our great High Priest, who has entered into heaven,

Hebrews 9

²⁴ ...now to appear in the presence of God for us.

Romans 5

¹ Being justified by faith, we have peace with God through our Lord Jesus Christ;

² By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

No will but our own can shut us away from the life and the power that is in our Saviour Jesus Christ.

17. The Question of Authority

Present Truth, November 15, 1894

THIS is one of the questions most frequently raised by an apostate church for the purpose of silencing those in whom she opposes:

Matthew 21

²³ By what authority do you do these things?

The question brings to mind the chief priests and scribes and Pharisees, and their attempts to silence our Saviour and put an end to His work. It is not an honest question, asked for the purpose of obtaining information; but one raised merely to oppose the truth of God. That was the purpose of the Jews, and that has been the purpose of every other apostate church, in raising it. It is the only purpose the question is fitted to serve.

Our Saviour spoke “with authority” (*Mark* 1:27); that was evident to all who heard Him. Yet He had not received any authority from the chief priests and the others who sat “in Moses’ seat.” *Matthew* 23:2. Therefore these chief priest and scribes and Pharisees sought to prove Him an imposter.

They took the same course also with Christ’s followers, Peter and John. We read that as these disciples taught the people in the temple,

Acts 4

¹ ...the priests, and the captain of the temple, and the Sadducees, came upon them,

² And they laid hands on them, and put them in hold until the next day:

⁵ And it came to pass on the morrow that their rulers, and elders, and scribes,

⁶ And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

⁷ And when they had set them in the midst, they asked, By what power, or by what name, have you done this?

There was no visible line of succession to which authority had descended to Christ or to His disciples: and therefore they were treated just as teachers of the truth are treated now who are not in the supposed line of “apostolic succession.”

Today this same question is on the lips of the men who speak for the apostate Church of Rome. It has been coming from the same source since the days of the early Reformers. What is the authority of Protestantism? Recently a lecture was delivered in Liverpool by a Catholic prelate, to prove that Protestantism leads to infidelity, and that in spiritual things all Christians were dependent on the authority of the Catholic Church.

This is ground upon which Rome feels very confident, as she sees how the principles of true Protestantism have been abandoned by the vast majority of those nominally ranged under its banner, and her own principles adopted, to a large extent, in their place.

In the use of her own weapons Rome stands unequalled and fears no opponents who essay to employ them against her. If the appeal is to Church “fathers” and Church councils, Church creeds and decrees, to decide the question, the weight of evidence will be strongly on Rome’s side.

But the question can be met today just as it was by Christ and His disciples, with the same discomfiture to the Pharisees and the priests. What was the authority of Christ? It was the authority of God; for His Father dwelt in Him and did the works:

John 14

¹⁰ Believe you not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwells in me, He does the works.

The authority of His disciples was the same. Peter said to the assembly before whom he and John had been called,

Acts 4

⁹ If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

¹⁰ Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by Him does this man stand here before you whole.

The work which had been done through Peter and John for the impotent man was the work of the Gospel, and the Gospel is:

Romans 1

¹⁶ ...the power of God unto salvation to everyone that believes.

He who had done the work was God Himself, and He it was whose credentials they in reality demanded. The Gospel is manifested through an individual only when God dwells in him, and when God dwells in a man, He does the works, and the words and works of the Gospel must appear in that man, in spite of every power in the universe.

Has any church the right to say when or with whom God shall fulfill His promises of dwelling in man? Jesus said,

John 14

²³ If a man love me, he will keep my word; and my Father will love him, and we will come unto him, and make our abode with him.

Can any man or set of men deny to any man the privilege of loving Christ at any time he pleases? If so, then they have the right to deny the authority of any man to speak the Gospel because he did not derive it from the source and by the means which they prescribe.

The word of God is its own authority; and wherever it is

spoken there will be manifested...

Romans 1

¹⁶ ...the power of God unto salvation to every one that believes,

—irrespective of the objections which men may raise over the question of authority.

That question need never trouble the Christian, for he has first settled in his mind that he is nothing and can of himself do nothing, and that it is God dwelling in him who does the works.

And the words and works of God constitute their own evidence, and as effectual an answer to the prelates who shout, “By what authority?” now, as they did to the like query from the scribes and Pharisees of old.

18. Regeneration by Politics

Present Truth, February 7, 1895

THE great trouble with the majority of the ancient Jews was that they thought that God was altogether such a one as themselves.

Psalm 50

²¹ These things have you done, and I kept silence; you thought that I was altogether such a one as yourself: but I will reprove you, and set them in order before your eyes.

They were sure that they could make themselves as good as He:

Romans 10

³ For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

And they thought that the temple which men had built was sufficiently large to contain Him. When Stephen quoted the words of the prophet, wherein God declared that He was greater than the house which they had built, they killed him. Their narrow ideas of God, gave them exalted ideas of themselves. Vain imaginations, which ended in terrible judgments!

But the people of this generation have no reason to boast over them. Many professed Christians have the same distorted views of their importance as compared with God.

Only last week a meeting of the Nonconformist Council of London was called to take action in regard to the approaching London County Council election. To support a certain party was declared to be necessary in order to be loyal to Christ, and the climax was reached when the Rev. Hugh Price Hughes said that:

In this fight the Wesleyan Methodists would be found shoulder to shoulder with their other Nonconformist

brethren, to hasten the time when the city of London should become the city of God.

This was greeted with loud cheers by the assembled ministers.

The folly of this proposal is evident when we remember that the city of God is one,

Hebrews 11

¹⁰ ...whose builder and maker is God,

—and that it is situated in:

¹⁶ ...a better country, that is, a heavenly.

Men have nothing whatever to do in preparing it; their part is to yield themselves to God, that He may prepare them for a place in it.

Nothing is more needed at this time than to point out that every proposition to advance the kingdom of God by politics is not the Gospel, but is utterly opposed to it. The Gospel is the power of God, and not of men. It is the power of God to save individual men and women from sin. The ministers who are so zealously laboring to regenerate the city by means of politics, are unconsciously playing into the hands of Rome, because political religion is the very essence of Romanism.

The Romish Babylon's characteristic is that:

Revelation 18

³ The kings of the earth have committed fornication with her, and that:

Revelation 17

² The inhabitants of the earth have been made drunk with the wine of her fornication.

The extent to which the principles of Romanism have permeated even those who think they are opposed to Rome, is indicated by the two items which follow:

1. The Nonconformist Council has issued a manifesto to all the Free Churches in London, in view of the coming County Council election, in which it is said that:
“At the last London County Council election the Free Churches nobly rose to the crisis, and furnished the moral enthusiasm that led to victory.”
2. The London Reform Union has issued an appeal to the pastors of London, which closes thus:
“This, therefore, is a crisis in which the religious congregations appear to have a clear duty. The decisive voting power is in their hands. Should you feel able to bring the matter in any form before the members of your church, the London Reform Union will be glad to furnish, free of charge, any information or literature desired. If a speaker is required at any meeting in connection with your church, the London Reform Union will endeavor to supply one.”

Men who are drunk do not usually know it. Therefore is there the more urgent need to point out their danger. The religious people of the world are becoming intoxicated with the idea that political power is the agency by which the Gospel is to triumph, and their heads are turned by the thought that they have this power under their control.

It was thus that the Papacy was established in the first centuries, and it is thus that it will regain all that it lost by the Reformation.

The apostasy was the result of the neglect of God's Word; the Reformation won its victories only by the Word; and it is only as the Word preached in its purist simplicity, and power, that the fruit of the Reformation can be preserved.

Let neither Christians nor men of the world be deceived. Good men may err, and the greatest error that good men are in danger of making today is the supposition that political work is Gospel work.

19. Self-salvation

Present Truth, September 19, 1895

THE Catholic religion, as every religion of human nature, rests on self-justification. And as it is the effort of men to save themselves, very naturally there follows the idea of punishing self for its failures and misdeeds.

In modern times the zealous believer in the doctrine is ready to go as far apparently as in the medieval days. Even outside the Roman Catholic fold—though really inside it in all but name—among Anglo-Catholics, there is such a demand for instruments of self-torture as to furnish a steady employment to the nuns in a French convent, who manufacture the articles.

A London magazine gives pictures of some of these instruments in use among Ritualists of the Church of England. Here are some descriptions, and a price-list:

For self-flagellation you may buy a “discipline” for 4s. 6d. or more, according to the number of knotted thongs, or you can get the same thing in knotted steel, with which you may drench your back with blood. You can have a wristlet for 1s. 6d., or 2s. 6d., or an anklet for 10s. 6d. large enough to wrap round any part of your leg, or a cincture which will enwrap your waist for 16s. These are made of steel wire, and at the intersections of the links there are sharp-hooked steel points for the tearing of your skin at every movement of wrist, or leg, or body. Hair shirts can also be had at various prices.

This is the logical end of the effort to get good out of an evil heart. How it emphasizes the Gospel, with its power to change the heart and mould the life, as we contrast it with the substitute, which by punishment tries to make the evil bring forth good.

And the logic of the doctrine leads directly to the Inquisition, with its scheme for making men religious by punishing

them.

Isaiah 53

⁵ ...with His stripes we are healed,

–and not by stripes upon our sinful, helpless flesh. And He is the one who alone has:

John 17

² ...power over all flesh.

20. Doing God's Work

Present Truth, September 26, 1895

THE work of preaching the Gospel, by whatever means, is very properly called the work of the Lord. People who engage in Gospel work are said to be engaged in the Lord's work.

How often do we think what that means? Because the force of the expression is so much lost sight of, a great deal of work is not the work of the Lord at all. Only the Lord Himself can do the Lord's work. Jesus said of Himself,

John 4

³⁴ My meat is to do the will of Him that sent me, and to finish His work.

But He also said,

John 14

¹⁰ The Father that dwells in me, He does the works.

And again,

John 5

³⁰ I can of my own self do nothing.

How much more then must this be true of us? Suppose a man goes to work in his own strength, and calls what he does the work of the Lord; what is he really claiming for himself? Simply this, that he represents God on earth; that he himself is capable of doing as well as God Himself. That is the spirit of the Papacy. It is the beginning of the manifestation of:

2 Thessalonians 2

³ ...that man of sin,

⁴ Who...sits in the temple of God, setting himself forth as God.

The difference between him and the Pope of Rome is only one of degree.

It is not meant that all who do work in their own strength are consciously acting the part of the Pope. They think that they are doing the work of the Lord. Even so it was with the Papacy in its beginning. Men were deceived then, and the same deception works today.

None of us are so safe from the possibility of being thus deceived that we do not need to be sharply reminded of our danger. Let God do the work in us, and let Him have the glory.

21. Periodical Goodness

Present Truth, December 31, 1896

IN AN ARTICLE on the use of the Sunday before Christmas as “Peace Sunday,” we read:

As Christmas Day approaches, every Christian should carefully cast out of his heart every form of vindictiveness and ill-will.

Everybody likes to be good—at certain times; and if people were only as good all the time as they imagine they are at those special seasons, it would certainly be well with them.

Unfortunately this periodical goodness is only imaginary goodness. Evil can only be cast out of the heart by the presence of Christ dwelling within, and the Christian is the one who does not limit the indwelling of Christ to Sundays and holidays.

The Gospel knows no such thing as holiday religion. An apostate Church has invented and adopted many days and seasons for special goodness; the Lord says:

John 14

²³ If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.

22. Mechanical Confession

Present Truth, August 26, 1897

ONE who has a true view of his sin knows that no penance can wipe out the heart-stain.

But the Catholic doctrine is based on a low idea of sin, sets up an artificial standard in place of the law of God, and in the confessional further supplies an invention which fosters a purely mechanical idea of getting rid of sin.

The sincere Catholic may, in spite of the system, look beyond to God and open the heart to Him; but the fact remains that the natural tendency of the system is to set men to juggling with sin, balancing off the desire to sin against the repugnance to doing penance.

A young man, until lately a Roman Catholic, tells of devices resorted to very commonly among clever youth in the confessional. The priest would say these devices were an abuse of the system, but back of all that is the fundamental teaching of the Catholic Church which gives the utterly false view of sin and the way of salvation.

For example, the priest asks if meat has been eaten on a Friday.

“Yes, I did eat some,” confesses the penitent.

“Did you do it intentionally?” says the priest, suggesting the way out of it.

“No, I didn’t think,” and the artificially created offense of eating meat on Friday is covered by a falsehood.

But now how about getting rid of this actual sin? It is simple enough. At the end of the confession the number of untruths the penitent fears he may have uttered is named, and he adds one for the lie just told, and the poor fellow is deceived with the thought that by his periodic visit to the confessional he is in some way bettering his case.

23. Justification by Works?

Present Truth, October 7, 1897

THIS heading is not designed to indicate that there actually is any such thing as justification by works, but to call attention to an evil that is alarmingly prevalent among professed Christians, and is on the increase. The danger is all the greater because the people think that they are believing and practicing the Gospel. Let us first read a few plain declarations of Scripture on the subject.

Galatians 3

¹⁰ For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continues not in all things which are written in the book of the law to do them.

¹¹ But that no man is justified by the law in the sight of God, it is evident; for, the just shall live by faith.

Romans 3

²⁰ Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin.

Romans 14

²³ For whatsoever is not of faith is sin.

Are Works Ignored?

Does faith exclude works? and does the preaching of justification by faith ignore the necessity for good works? Never.

Romans 3

³¹ Do we then make void [that is, transgress] the law through faith? God forbid; yea, we establish the law.

Romans 2

¹³ Not the hearers of the law are just before God, but the doers of the law shall he justified.

So that, however justification comes it must make the man a doer of the law.

Jesus told the people to work. Said He,

John 6

²⁷ Labor not for the meat which perishes, but for that meat which endures unto everlasting life, which the Son of man shall give unto you; for Him has God the Father sealed.

Then the Jews asked Him how they should do the work, saying,

²⁸ What shall we do, that we might work the works of God?

Here is the reply:

²⁹ Jesus answered and said unto them, This is the work of God, that you believe on Him whom He has sent.

Thus we see that the works which God requires are all in faith; faith itself works.

Galatians 5

⁶ For in Jesus Christ neither circumcision avails any thing, nor uncircumcision; but faith which works by love.

But some one will say,

“I know people who make a great deal of faith, and yet their works do not correspond; therefore I don’t believe that faith alone will justify a man; in fact, the Apostle James plainly says that Abraham was justified by works.”

It is a very presumptuous thing for one to say that he does not believe that faith justifies, when, the Bible so plainly declares that it does, and that he who is justified by faith has peace with God.

Romans 5

¹ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

But let us look for a moment at what James says:

James 2

¹⁴ What does it profit, my brethren, though a man say he has

faith, and has not works? can faith save him?

“There,” says our friend, “that’s just what I said; faith is not sufficient for justification.”

Not quite so fast, please. What is the trouble with the man who says he has faith, and has not works? Simply this, that he has no faith. If he had faith, he would have works, for faith works. The question that the apostle asks is simply this:

“Can faith save a man who says that he has it, but who really has it not?”

In other words, what does it profit, though a man say he has a thousand pounds, and has not a farthing? Will the thousand pounds do him any good? Certainly not. Why not? is it because money is not good for anything? Not at all, but because in order for a man to get any benefit from money, he must actually have it, and not merely say that he has it.

“But the devils have faith, and they are not justified.”

Not quite so fast again, please. It is true that the devils believe that there is one God, but that is not faith with them. They have seen God. More than that, they have felt His power. Their belief in the existence of one God is the belief of actual experience. Their belief causes them to tremble, and faith does not do that. Faith works by love, and:

Galatians 5

⁶ There is no fear in love, but perfect love casts out fear.

1 John 4

¹⁸ There is no fear in love; but perfect love casts out fear: because fear has torment. He that fears is not made perfect in love.

The devils have no faith.

James 2

²⁰ Will you know, O vain man, that faith without works is

dead?

That which is dead does not exist; therefore faith that has no works is not real faith at all. It is only a form; it is a sham.

“But,” says our friend, “what will you do with the next verse?”

We shall do nothing with it but believe it. Let us read it.

Abraham's Case

James 2

²¹ Was not Abraham our father justified by works when he had offered Isaac his son upon the altar?

The question admits but one answer, and we answer, “Yes.” But we would remind the reader that the apostle did not make the division into the verses as they are numbered, and we must not assume that the subject ends with that verse. We have heard very many people refer to Abraham as proof that men are justified by works, quoting the 21st verse, as above, but we have never heard one of them go any further, and quote the next two verses, which complete the reference to Abraham. So we will quote them:

²² See how faith wrought with his works, and by works was faith made perfect?

²³ And the scripture was fulfilled which says, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

So when Abraham worked it was his faith that was working; and those works by which he was justified were simply the fulfillment of the scripture,

²³ ...Abraham believed God, and it was imputed unto him for righteousness.

The works were the product of his faith, and showed that he had it in perfection. Faith includes everything that a man can do to please God; for,

Hebrews 11

⁶ Without faith it is impossible to please Him.

James 2

²⁴ You see then how that by works a man is justified, and not by faith only.

That is, as just illustrated, a man is justified by the works of faith, and not by dead faith, which does not work. And thus we see that the Apostle James does not, as Luther thought, contradict the Apostle Paul, neither does he present the “other side” of the question which Paul preached so zealously; but he teaches the identical thing that is taught in the epistles of Paul.

The Papal Idea

What is the source of the idea that men may be justified by works? The secret of it is seen in the words which the Jews asked Jesus:

John 6

²⁸ What shall *we do*, that *we* might work the works of God?

They were fully convinced that they could do the works of God, and of course a man must be able to do the works of God, if he is justified by works, for the righteousness of God is the only righteousness that is of any worth.

But in order to be able to do the works of God, one must have to begin with power and goodness equal to the power and goodness of God. So the idea of justification by works is simply the exaltation of self against God. And that is the very spirit of the Papacy,

2 Thessalonians 2

³ ...that man of sin,

⁴ Who opposes and exalts himself against all that is called God, or that is worshiped.

In the beginning our first parents, deceived by the serpent,

who told them that by eating of the forbidden fruit they should be as God, sought justification by their own works. That is, they sought to be like God through their own works. The result is seen in the fall, when they still continued to try to justify themselves before God.

We have just seen that justification by works is the characteristic of the Papacy. But the characteristic of the Papacy is union of Church and State. That is, the civil power is used to compel men to do what the Church says is right.

The whole thing springs from the idea that men are justified by the works of the law. When men attempt to enforce religious duties by law, they virtually say,

“The people have the goodness in them, and they can do what is right, if they want to. But some of them are too obstinate to do the good that is in them, and some are too lazy, or else they are afraid to do differently from their neighbors. Therefore they must be forced to act out the goodness that is in them.”

It must be evident that the principle of religious legislation, of making laws to encourage or to compel men to do what is said to be right, is the principle of justification by works. And as such it is directly opposed to the Gospel.

Therefore every one who loves the Gospel of Jesus Christ ought with a loud voice to warn men against having anything whatever to do with religion enforced by civil law.

24. By Grace Are You Saved

Present Truth, August 2, 1900

UNDER the appropriate heading “A Medieval Christian,” one of the daily journals told the story of a young lady music teacher who recently died at Battersea as the result of injuries inflicted by herself as a penance for sin. To the hospital nurse she said that she had no thought of committing suicide, and added,

“I have been studying my Bible too deeply, and thought that by torturing my body I should purify my soul.”

The coroner’s jury rendered a verdict in accordance with her statement, and thereby showed their lack of acquaintance with the Bible.

Deep study of the Bible never led anybody to think that self-torture will purify the soul, or save from sin. From first to last the Bible is opposed to any such idea. A quiet, orderly, godly life, through faith in Jesus Christ, is set forth as the one essential thing in every page of the Scriptures. Take this for example:

Micah 6

⁷ Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?

⁸ He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God.

History

*“Let no man deceive you by any means:
for that day [of Christ’s return] shall not come,
except there come a falling away first,
and that man of sin be revealed,
the son of perdition;”*

2 Thessalonians 2:3

1. Pagan and Papal Rome

Signs of the Times, November 26, 1885³³

THE vision of the 8th chapter of *Daniel* begins with the supremacy of Medo-Persian dominion, B.C. 538, and covers the remaining portion of the world's history till the close of time. The 25th verse says that the power represented by the little horn, Rome,

Daniel 8

²⁵ ...shall the broken without hand.

This evidently refers to the same thing that is mentioned in *Daniel* 2:34, 44, 45, where the stone cut out without hands is represented as smiting the image on the feet and breaking up the entire image—all the kingdoms of earth—in pieces.

Paganism was the prevailing religion during the Medo-Persian and Grecian rule, during the first portion of the Roman Empire. In the vision of the 2nd chapter of *Daniel* there is no distinction made between pagan Rome and Rome papal, but in every other prophecy the distinction is clearly marked.

In the 7th chapter, pagan Rome is represented by the “dreadful and terrible” beast with teeth of iron and nails of brass. *Daniel* 7:7. Papal Rome is represented by the “little horn” which came out from this beast. *Daniel* 7:8. In reality, the beast, after the rise of the little horn, is papal Rome, i.e., Rome under the popes.

In the 12th and 13th of *Revelation* the Roman power is brought to view. It is not difficult to identify the red dragon with seven heads and ten horns. It is represented as standing ready to devour a certain child as soon as it was born. This child we know is Jesus, from the fact that he is to “rule all na-

³³ This article was part of a series on “The Prophecies of Daniel,” which were study guides on the Sabbath School Lessons of 1885. The whole series is included in the book, *The Prophetic Word*.

tions with a rod of iron” (*Revelation* 12:5, compared *Psalms* 2:7-9), and he was “caught up to his throne.” These particulars will apply to no one but Jesus. And Rome, through Herod as its representative, stood ready to slay Jesus when He was born. See *Matthew* 2.

The dragon, represents Rome. The question is, Does it represent the whole of Rome, or only a part? This can be answered when we have identified the next beast.

Revelation 13

¹ And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

² And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.

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 that dwell in heaven.

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.

Compare this description with what we are already familiar in *Daniel* 7, and there will be no difficulty in deciding that it also represents Rome. What? Two symbols in succession representing the same thing? The answer must be that they represent two phases of Rome. Now we know that Rome in the time of Christ was pagan; therefore this second phase, represented by the leopard beast, must be papal Rome.

Notice its blasphemous words, and its work of persecuting saints, and compare with the description of the little horn of *Daniel* 7. Notice also a time during which it was to have

power to continue—"forty and two months." This, at thirty days to the month, is just 1260 days (as prophetic symbols, years), which we have already learned was the period of papal supremacy. Here, then, as in the 7th of *Daniel*, the prophecy marks a change from pagan to papal Rome.

Once more we turn to the Roman power as brought to view in the 8th of *Daniel*. The little horn that waxed "exceeding great," we have already seen to be Rome. There is no possibility of its representing any other power. But it is to be "broken without hand," which shows that the little-horn power covers the whole of Roman history, reaching even to the coming of the Lord. This being the case, it is evident that here also we must have the two phases of Rome,—pagan and papal.

How are these two phases indicated? First, we repeat that the word "sacrifice" which occurs in verses 11, 12, and 13, is not found in the original, and there is nothing in the text that gives any idea of sacrifice. In the face of this, the Revision Committee, as if to get as far as possible from the true meaning of the passage, have placed "burnt-offering" in the *Revised Version*, in the place of "sacrifice." This is simply making a bad matter worse. They could have used the word "persecution," or "prophesying," or "dreaming," with just as much reason. Someone will ask,

"If there is no word in the original where the translators have placed 'sacrifice,' why did they place any word there at all?"

It would have been better if they had not, for then no one would have been misled. Try it in verse 13:

Daniel 8

¹³ Then I heard one saint speaking, and another saint said unto that certain saint, How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?

A very slight examination will convince anyone that the only word that can be properly supplied after “daily,” is “desolation;” thus,

“How long shall be the vision concerning the daily desolation and the transgression of desolations?”

By supplying a word that is already in the text (and we have no right to go outside of the text for a word), we make harmony, and get the real sense of the passage.

Rome, then, is here termed to a desolating power. Examine *Matthew* 24:15-16, and *Luke* 20:21-22, and you will find the Roman armies spoken of as the “abomination of desolation.” And this term, “desolation,” is a very fit one to apply to a power that shall:

Daniel 2

⁴⁰ ...break in pieces and bruise,

and

Daniel 7

²³ ...shall devour the whole earth, and shall tread it down, and break it in pieces.

Then we have two forms of desolation, at the “daily” and the “transgression.” Rome in its pagan form was well indicated by the term “daily,” or “continual,” because paganism had been the main religion of the world from almost the beginning. A few people worshiped the true God; but these were so very few that it might well be said that paganism have always been the religion of the world.

But under the Roman dominion a change was to take place. Paganism in the civilized world was to receive its death blow, and a form of worship professedly Christian was to take its place; yet this new form of religion was to be of such a character, as compared with paganism, that it was called the “transgression.” It is doubtful if the abomination of paganism

for four thousand years equaled the crimes perpetrated by papal Rome in its twelve centuries of supreme power.

This same change is set forth by Paul in the 2nd chapter of 2 *Thessalonians*. He told the Thessalonians brethren that the day of the Lord could not come until there had come an apostasy, and the “man of sin” had been revealed, and had accomplished his work of blasphemy and opposition to God and history. Said he,

2 Thessalonians 2

⁵ Remember you not that when I was yet with you, I told you these things?

That is, when he was in Thessalonica he preached to them from the book of *Daniel* concerning the rise of the papacy.

⁶ And now you know what withholds that he [the man of sin] might be revealed in his time.

That is, you know what now hinders the setting up of the papacy; it is paganism, which still has a controlling influence in the government.

⁷ For the mystery of the iniquity does already work; only he who now lets [hinders] will let [hinder], until he be taken out of the way.

⁸ And then shall that Wicked be revealed.

The apostasy had begun in Paul’s day. “Grievous wolves” (*Acts* 20:29) had already begun to devour the flock, and men speaking perverse things had drawn many away. This spirit of the papacy—“the mystery of the iniquity”—was already existing; but it could not fully develop itself until paganism—the hindering power—should be “taken of the way,” and then “that Wicked” should stand forth undisguised.

Note the similarity in the terms used by Paul and the angel in describing the papacy. The angel calls it “the transgression of desolation;” Paul calls it “that Wicked,” just as though the papacy embraced all the wickedness in the world, and so it

did. The papacy was to be so pre-eminently wicked that it could be sufficiently designated by the expression “that Wicked.”

In *Revelation* 13, the change from paganism to papacy is noted in these words:

Revelation 13

² And the dragon [pagan Rome] gave him of [that is, the beast, papal Rome] his power, and his seat, and great authority.

If any one, however supposes that this change was an instantaneous one, accomplished by a sudden revelation, he is greatly mistaken.

For several hundred years the papal power was growing almost unnoticed, before it succeeded in exalting itself above the ruins of paganism. Paul, in *2 Thessalonians* 2:6-8, brings this state of things to view, when he represents the “mystery of the iniquity” as working, but obliged to wait for its full development until paganism should be removed.

We propose to give a few quotations that will indicate, as fully as is possible in our brief space, the rise of the papacy and the overthrow of paganism.

In the last great persecution under Diocletian [AD 284-305], the bishops of Rome probably fled once more to the Catacombs. Their churches were torn down, their property confiscated, their sacred writings destroyed, and a vigorous effort was made to extirpate the powerful sect.

But the effort was vain. Constantine soon afterward became emperor, and the Bishop of Rome emerged from the Catacombs to become one of the ruling powers of the world. This sudden change was followed by an almost total loss of the simplicity and purity of the days of persecution. Magnificent churches were erected by the emperor in Rome, adorned with images and pictures, where the bishop sat on a lofty throne, encircled by inferior priests, and performing rites

borrowed from the splendid ceremonial of the pagan temple.

The Bishop of Rome became a prince of the empire, and lived in a style of luxury and pomp that awakened the envy or the just indication of the heathen writer, Marcellinus. The church was now enriched by the gifts and bequests of the pious and the timid; the bishops drew great revenues from his farms in the Campagna and his rich plantations in Sicily; he rode through the streets of Rome in a stately chariot and clothed in gorgeous attire; his table was supplied with a profusion more than imperial; the proudest women of Rome loaded him with lavish donations, and followed him with their flatteries and attentions; and his haughty bearing and profuse luxury were remarked upon by both pagans and Christians as strangely inconsistent with the humility and simplicity enjoined by the faith which he professed.

The bishopric of Rome now became a splendid prize, for which the ambitious and unprincipled contended by force or fraud.³⁴

Constantine became sole emperor of Western of Rome in 312 AD. Shortly after (March, 313), he issued the famous Edict of Milan, which restored all forfeited civil and religious rights to the Christians, and it secured to them equal toleration with the pagans throughout the empire. This was an important step in advance. Gibbon, speaking of Constantine's relation to Christianity, says:

By the edicts of toleration, he removed the temporal disadvantages which had hitherto retarded the progress of Christianity....The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interest of the present as well as of the future life.

The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smile, diffused conviction among the venal and obsequious crowds which usually filled the apartments of a palace....As the lower ranks of society are covered by imitation, the conversion of those who

³⁴ *Historical Studies*, pp. 17-18.

possessed any imminence of birth, of power, or of riches, was soon followed by [the conversion of] dependent multitudes.³⁵

Milman quotes a single paragraph from an ancient historian, which shows the advancement made by the bishop of Rome by the close of the fourth century:

No wonder that for so magnificent a prize as the bishopric of Rome, then should contest with the utmost eagerness and obstinacy. To be enriched by the lavish donations of the principal females of the city; to ride, splendidly attired, in a stately chariot; to sit at a profuse, luxuriant, more than imperial, table,—these are of the rewards of successful ambition.³⁶

In the same chapter, Milman again says:

The Pontificates of Damasus and Siricius [AD 367-398] beheld almost the last open struggles of expiring Roman paganism, the dispute concerning the Statue of Victory in the Senate, the succession of a large number of the more distinguished senators, the pleadings of the eloquent Symmachus for the toleration of the religion of ancient Rome. To such humiliation were reduced the deities of the Capitol, the gods, who, as was supposed, had achieved the conquest of the world, and laid it at the feet of Rome.

But in this great contest the Bishop of Rome filled only an inferior part; it was Ambrose, the bishop of Milan, who enforced the final sentence of condemnation against paganism, asserted the sin, in a Christian emperor, of assuming any Imperial title connected with pagan worship, and of permitting any portion of the public revenue to be expended on the rites of idolatry. It was Ambrose who forbade the last marks of respect to the titular divinities of Rome in the public ceremonies.

The final triumph of the pseudo-christian religion was gained in the early part of the 6th century, when Pope Sym-

³⁵ *Decline and Fall*, chap. 20, par. 18.

³⁶ *History of Latin Christianity*, book one, chapter 2.

machus anathematized the Emperor Anastasius.³⁷ At the same time, paganism in the West was overthrown by Clovis, king of Franks, a cruel and bloodthirsty tyrant, who had been converted to the Christianity that was then popular, by his wife, Clothilde, who was a Catholic. Clovis had promised her that if he were victorious in a battle which he was about to fight near Cologne, AD 496, he would turn Christian. After a severe struggle, he gained the victory, and soon after him and several thousand of his followers were baptized.

He afterward, AD 507-8, by virtue of his superior skill and strength in battle, succeeded in “converting” the entire nation of the Visigoths, so that Christianity became the nominal religion of the entire Roman world.³⁸ Because of these “Christian” acts, he received from the pope the title of “Most Christian King.”

Thus was the “continual desolation” taken away that the “transgression of desolation” might run its course. In AD 538, as previously shown, the papacy became supreme by the conquest of its rivals, and it pursued its career unchecked until 1798.

Since then its temporal power has gradually become extinct, but its spiritual power, though seemingly limited, is greater than ever. Its opposition to

2 Thessalonians 2

⁴ ...all that is called God, or that is worshiped,

has not diminished, nor will it cease until:

⁸ The Lord shall consume that Wicked with the spirit of His mouth, and destroy it with the brightness of His coming.

³⁷ See Cyclopedias, art. “Anastasius,” and *Decline and Fall*, chap. 47, par. 22.

³⁸ See *Decline and Fall*, chap. 38, par. 1-30; Guizot’s *History of France*, vol. 1, chap. 7.

2. The Church: True and False

Present Truth, December 14, 1893

THE Bible contains very little of what is known as “church history.” We find abundant testimony as to what the Church of Christ ought to be, and what it will be when He returns to receive it to Himself; but we find only enough of its history to enable us to see that such a church as the Bible requires is not an ideal affair, but that it did once actually exist; and thereby we may know that it will exist again.

There are numerous “Church Histories” in existence, but they are only the history of apostasy. People who study church history to find out what the church should be, are as those who go to a crippled to learn how to walk. Since the days of the apostles, the names and history of the members of the true church of Christ have been written only in the books in heaven.

We cannot at this time enter into a study in detail of what the church ought to be. Suffice it to say that the Church of Christ is the body of Christ, and that therefore it draws its life from Him.

1 John 2

⁶ He that says he abides in Him ought himself also so to walk, even as He walked.

Of Him it is said that He...

1 Peter 2

²² ...did no sin, neither was guile found in His mouth;

²³ And who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judges righteously.

2 Corinthians 8

⁹ For you know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that

you through His poverty might be rich.

And the church is exhorted thus:

Philippians 2

⁵ Let this mind be in you, which was also in Christ Jesus;

⁶ Who...

⁷ ...made Himself of no reputation, and took upon Him the form of a servant.

To find out, therefore, what the church of Christ must be, we have only to study the life of Christ;

1 John 4

¹⁷ Because as He is, so are we in this world.

We may, however, quote a few words that Christ has spoken to His followers. By keeping them in mind, we shall easily be able to discern and be on our guard against the spirit of antichrist whenever we meet it.

Unselfishness and Humility

At one time two of the disciples made a request, through their mother, for the two highest places in Christ's kingdom. When the rest of the disciples heard of it, they were moved with indignation against the two. They thought that it was unfair for the two to steal a march on them in a place for preferment.

Matthew 20

²⁵ But Jesus called them unto Him, and said, You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

²⁶ But it shall not be so among you; but whosoever will be great among you, let him be your minister;

²⁷ And whosoever will be chief among you, let him be your servant;

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.

In the world men seek for place and power for themselves.

But in the church of Christ the rule is,

Romans 12

¹⁰ In honor preferring one another.

Whenever a spirit of seeking a position for oneself, or a disposition to exercise authority over another, comes into the church, then it is the world, and not the church of Christ.

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

The true church is the body of Christ,

Ephesians 1

²³ ...the fullness of Him that fills all in all.

Therefore we find this exhortation:

Philippians 2

¹ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

² Fulfill my joy, that you be like-minded, having the same love, being of one accord, of one mind.

³ Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.

⁴ Look not every man on his own things, but every man also on the things of others.

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 to be equal with God;

⁷ But made Himself of no reputation, and took upon Him the form of a servant.

It was the mind that Christ had when He was in heaven, that led Him to do that. In heaven He had the spirit to serve, and it only needed that He should take the form of a servant, for men could not look upon Him in His glory. In Him we see in what His church must be.

Acts 10

³⁸ [He] went about doing good,

–living among men as one that served. So it is said to us,

Galatians 5

¹³ By love serve one another.

This mind can be in men only as they yield themselves to the Word of God, for the word is spirit and life. The prophecy concerning Christ was:

Deuteronomy 18

¹⁸ I will put my words in His mouth; and He shall speak unto them all that I shall command Him.

And when He came, He took as the rule of His life:

Matthew 4

⁴ It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Accordingly we find that the characteristics of the church at the time when the Spirit of God dwelt in it were humility and loyalty to the word of God.

Acts 2

¹ They were all with one accord in one place.

Acts 4

³² And the multitude of them that believed were of one heart and of one soul.

Their prayer was that with boldness they might speak the word. Verse 29. When they were dispersed from Jerusalem, they...

Acts 8

⁴ ...went everywhere preaching the word.

The Beginning of Apostasy

But this state of things did not last long, and change all came through the disloyalty to the word of God. To the elders

of the church at Ephesus, the Apostle Paul said,

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Notice that the “perverse things” spoken would have the effect of drawing disciples after the speakers, instead of to God.

John 3

³⁴ He whom God has sent speaks the words of God.

The effect of speaking the words of God, will ever be to draw men to Him; but he that speaks his own words, draws to himself. It was for this reason that the Apostle Paul through the Spirit gave the solemn charge to Timothy:

2 Timothy 4

¹ I charge you therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom;

² Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

³ For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

⁴ And they shall turn away their ears from the truth, and shall be turned unto fables.

Even in the days of the apostles, the seeds of this apostasy were in the church. Paul wrote,

2 Thessalonians 2

⁷ The mystery of iniquity already works.

John says,

3 John

⁹ I wrote unto the church; but Diotrephes, who loves to have

the preeminence among them, receives us not.

¹⁰ Therefore, 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.

He spoke perverse words, to draw away disciples after himself.

The Cause of Apostasy

It was not long before the fine gold had become dim, and a different voice than Christ's was heard in the church. Within a little more than a hundred years after John wrote, a "Theological Seminary" was in full operation at Alexandria, spreading the darkness of Egypt over the earth.

The two principal teachers at the school were Origen and Clement. To this school young men came from all parts of the world, to learn how to preach; and so great was its influence, that we are told that nearly all the servants of the day were taken either directly or indirectly from Origen. We have only to learn the sentiments of the teachers in that school, to know the kind of husks upon which the churches were fed.

Origen wrote a work on the principles of things, from which we quote:

Having spoken thus briefly on the subject of the Divine inspiration of the Scriptures, it is necessary to proceed to the consideration of the manner in which they are to be read and understood, seeing numerous errors have been committed in consequence of the method in which the holy documents ought to be examined not having been discovered by the multitude.³⁹

Clement also said:

For many reasons, then, the Scriptures hide the sense. First,

³⁹ Origen, *De Principiis*, book 4, chap. 1, section 8.

that we may become inquisitive, and be ever on the watch for the discovery of the words of salvation. Then it was not suitable for all to understand, so that they might not receive harm in consequence of taking in another sense the things declared for salvation by the Holy Spirit.

Here we have a direct contradiction of the words of Christ, who said that the things of God were revealed unto babes, and that they who receive the kingdom of God must do so as little children, and not as philosophers. When Christ was on earth,

Mark 12

³⁷ The common people heard Him gladly

They could understand the deep things which the learned men found so difficult. But let us read further what these men said. Origen said,

With respect to Holy Scripture, our opinion is that the whole of it has a spiritual, but not the whole a bodily meaning, because the bodily meaning in many places proved to be impossible.

Again He said, in the same book:

The word of God has arranged that certain stumbling-blocks, as it were, and offenses, and impossibilities, should be introduced into the midst of the law and the history, in order that we may not, after being drawn away in all directions by the merely attractive nature of the language, either altogether fall away from the true doctrines, as learning nothing worthy of God, or, by not departing from the letter, come to the knowledge of nothing more divine.

And this also we must know, that the principal aim being to announce the “spiritual” connection in those things that are done, and that ought to be done, where the word found that things done according to the history could be adapted to these mystical senses, He made use of them, concealing from the multitude the deeper meaning; but where, in the narrative of the development of super-sensual things, there did not follow the performance of those certain events, which was al-

ready indicated by the mystical meaning, the Scripture interwoven in the history the account of some event that did not take place, sometimes what could not have happened; sometimes what could, but did not. And sometimes a few words are interpolated, which are not true in their literal acceptance, and sometimes a larger number.

And a similar practice also is to be noticed in regard to the legislation, and which is often to be found what is useful in itself, and appropriate to the times of the legislation; and sometimes also what does not appear to be of utility; and at other times impossibilities are recorded for the sake of the inquisitive, in order that they may give themselves to the toil of investigating what is written, and thus attain to a becoming conviction of the manner in which a meaning worthy of God must be brought out in such subjects.⁴⁰

And as though this was not enough, he proceeded to say:

Nor even do the law and the commandments wholly convey what is agreeable to reason. For who that has understanding will suppose that the first, and second, and third days, and the evening and the morning, existed without a sun, and moon, and stars? and that the first day was, as it were, without a sky? And who is so foolish as to suppose that God, after the manner of a husbandman, planted a paradise in Eden, and placed in it a tree of life, visible and palpable, so that one tasting fruit by the bodily teeth obtained life? and again, that one was a partaker of good and evil by masticating what was taken from the tree? And if God is said to walk in the Paradise in the evening, and Adam to hide himself under a tree, I do not suppose that anyone doubts that these things figuratively indicate certain mysteries, the history having taken place in appearance, and not literally.⁴¹

Throwing the Bible Away

Before noting the necessary results of such teaching, let us see how diligently it has been transmitted to the present time.

⁴⁰ Origen, *De Principiis*, book 4, chap. 1, section 15.

⁴¹ Origen, *De Principiis*, book 4, chap. 1, section 16.

Many quotations might be given like the following, which is taken from an article by a clergymen, in one of the most prominent religious journals:

The infallibility of Scripture is on a par with the infallibility of the Pope, and the desire to lean on it is evidence of a like weakness.

Again,

I have been surprised that so little stress has been laid hitherto, except by Dr. Clifford, upon the grave popular mischief that is worked by this doctrine of Biblical inerrancy. It is the Communist stumbling-block to young disciples, and the stoutest weapon of the ignorant unbelievers....If common man held a reasonable Christian doctrine of Scripture, four out of every five secularist arguments would have no point left.

So Origen thought, and he proceeded to take the point out of secularist objections to the Bible, by throwing the Bible overboard. It was thus that some of the ministers of America proceeded to answer Ingersoll several years ago. When the infidel carped at the flood, and at other things mentioned in the Old Testament, they met it by saying that those things were not believed by educated Christians. That is, they met his objections, by agreeing with him.

Bearing in mind the fact that the same thing that Origen taught nearly seventeen hundred years ago, is in the church today, let us see what is involved in it.

In the first place it is evident that it is the spirit of antichrist, because it directly contradicts the words of Christ, who said that the things of God are revealed unto babes.

Then it puts man above God, inasmuch as it claims that God is not able to make Himself understood by common people, without the help of men who have been trained in philosophy. It puts man in the place of God, and really makes man God,

since the man who is able to tell when God means what He says, and when He does not, and who is able to find out by his own wisdom “a meaning worthy of God,” must have a mind even greater than that of God.

Anyone can see, also, that the result of such teaching must be the same as to take the Bible away from the common people by force. For once get the common people to believe that the Bible is a book that they cannot understand, and that it needs special interpreters, and they will certainly not trouble themselves with reading it.

Thus it appears that the result of teaching that the Bible has errors, and that people who read it for themselves, and who believe just what they read, will fall into dangerous errors, is to place all religious teaching in the hands of a few self-constituted interpreters. Thus are fulfilled the words of the Apostle Paul, that men should arise, speaking perverse things, to draw away disciples after them. Of course with the Bible practically out of the hands of the people, there was no manner of false doctrines that their teachers could not palm off upon them.

Clement’s teaching was that:

Before the advent of the Lord, philosophy was necessary to the Greeks for righteousness. And now it becomes conducive to piety; being a kind of preparatory training for those who attain to faith through demonstration.⁴²

Therefore it followed that in course of time only those who had taken a course in “philosophy,” especially that of Plato, were thought fit to teach the Scriptures; just as in these days a man cannot be counted a “theologian” unless he has taken a thorough course in the heathen classics. The study of heathen writers is considered one of the prime essentials in the preparation of a minister of the Gospel.

⁴² Clement, *Stromata*, Book 1, chap. 5.

The result of this philosophical training for the ministry in the early days of the Christian era, was that it led the teachers of religion,

...to involve in philosophical obscurities many parts of our religion, which were in themselves plain and easy to be understood; and to add to the precepts of the Saviour not a few things of which not a word can be found in the Holy Scriptures.⁴³

Not only so, but the greater part of the Platonists, imbibing the idea that Christianity was only another system of philosophy,

...were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles.⁴⁴

And thus, as a result of departing from the plain word of God, and being turned to fables, the church was utterly corrupted, so that it came to pass that the greatest “heretics” were those who believed the Bible. Everything was perverted.

In process of time it happened that even the teachers themselves lost all the knowledge of the Bible that they ever had; for since all that they taught they drew from their own heads, using the name of the Bible to give weight to their opinions, it soon became unnecessary to so much as refer to the Bible. When the priests spoke, the people were led to believe that it was the same as if God Himself had spoken.

True Pastors, or Bishops

In the primitive church, which is the only model for the church in all ages, there were no officers but elders and deacons. Each church had not simply one elder, but several. Thus

⁴³ Mosheim.

⁴⁴ Ibid.

Paul and Barnabas...

Acts 14

²³ ...ordained elders in every church.

Paul wrote to Titus saying,

Titus 1

⁵ For this cause left I you in Crete, that you should set in order the things that were wanting, and ordained elders in every city.

The office of elder was identical with that of bishop. Thus when Paul wrote to Titus as above, that he should ordain elders in every city, he proceeded to state the qualifications of the elders:

Titus 1

⁶ If any be blameless,...

⁷ For a bishop must be blameless.

“Elder” and “bishop,” therefore, are but two terms for the same person and office. The word bishop is *episkopos*, from which we have the word “episcopal.” The literal meaning of the word is one who looks over or oversees. Accordingly we find Paul addressing the elders of Ephesus thus:

Acts 20

²⁸ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost has made you overseers, to feed the church of God, which He has purchased with His own blood.

But although elders are bishops or overseers, they are not to be lords or drivers. They are to feed the flock. To feed a flock is the duty of a shepherd; and so we read the following exhortation:

1 Peter 5

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed;

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God's heritage, but being examples to the flock.

⁴ And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

One who feeds a flock is a shepherd; therefore the elders are called shepherds, feeding the church under the direction of Christ, the Chief Shepherd. Shepherd is the same as pastor, the latter being the Latin word for shepherd. As shepherds, the elders are to have the oversight of the flock, thus exercising the office of bishop, still under the direction of Christ, who is:

1 Peter 2

²⁵ ...the Shepherd and Bishop of our souls.

In the above texts, therefore, we find that elders, pastors, shepherds and bishops, are all one and the same thing. The church of Christ knows no higher office than that of the elders, or presbyters, which is simply and Anglicized form of a Greek word for elder. Peter declared himself to be an elder. *1 Peter 5:1.*

These elders were not to exercise lordship over the church. They were to be esteemed very highly in love, for their works' sakes; but they were not to assume any airs, nor to claim any respect as "superior" officers. The church of Christ knows no such thing as rank. So the Apostle Peter continues his exhortation,

1 Peter 5

⁵ Likewise you younger submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility.

Remember the words of Christ,

Matthew 20

²⁷ He that will be chief among you, let him be your servant.

Exaltation of the Bishops

As already intimated, the exaltation of the bishops grew out of and was parallel with the withdrawing of the Bible from the people. The idea that the Bible needed to be “interpreted,” naturally led to what Neander describes as “the formation of a false sacerdotal caste in the Christian church.”

The body of bishops regarded themselves as far above the common people, whence arose the terms, “clergy,” and “laity.” The word “clergy” is from the Greek word *klaros*, meaning a lot, or an inheritance,—a heritage,—and the application of this term to themselves by the bishops, show that they regarded themselves as the heritage of God, while all the rest were simply the “laity,” that is, the people. It was the old heathen Roman distinction of patricians and plebeians. On this point we read the following from Hase’s *Church History*:

It seemed desirable to increase the generation which necessarily attends the virtues and a faithful performance of official duties in the church, by mysterious forms of ordination, by connecting them through various associations with the Old Testament priesthood, and by external tokens of peculiar sanctity. The result was that even in the second century the priests were represented as the official mediators between Christ and the congregation. To speak in the church, and to administer holy rites, were conceded to be the special prerogatives of the clergy, although learned laymen were sometimes heard in the public assembly, with the consent of the bishop.

But this was not enough. Ambition is never satisfied, but only grows with each successive step in its gratification. The bishops were not content with being as a body above the people, but they must strive for supremacy, one over another.

Accordingly one of the elders in the church assumed and

was granted the sole right to be called “Bishop,” while all the others retained the simple title, “presbyters.” Thus the two names for the one office were made to indicate two different offices. The deacons were an order below the presbyters, and still below these were added, in course of time, several other orders; because the introduction of new orders among the “clergy,” raised the rank of those already existing.

Another step in the exaltation of the bishops was the distinction that was made between the bishops residing in the city and those over country churches. The churches in the villages and the country round the city, were considered as territory to the larger body, and the bishops as under the bishop of the city church. They were considered as above the presbyters, but beneath the chief bishop.

Councils

Still another step was the holding of Councils.

For by then, in the first place, the ancient rites and privileges of the people were very much abridged; and on the other hand, the influence and authority of the bishops were not a little augmented. At first the bishops did not deny that they were merely the representatives of their churches, and that they acted in the name of the people; but by little and little, they made higher pretensions, and maintained that power was given them by Christ Himself, to dictate rules of faith and conduct to the people.

In the next place, the perfect equality and parity of all bishops, which existed in the early times, these councils gradually subverted. For it was necessary that one of the confederated bishops of a province should in those conventions be intrusted with some authority and power over the other; and hence originated the prerogatives of Metropolitans.

And lastly, when the custom of holding these councils had extended over the Christian world, and the universal church had acquired the form of a vast republic composed of many lesser ones, certain head men were to be placed over it in

different parts of the world, a central point in their respective countries. Hence came the Patriarchs; and ultimately a Prince of Patriarchs, the Roman pontiff.⁴⁵

All this would have been avoided if the Bible had been held. Truth does not depend upon majorities, nor on great men, the Bible is the truth, and it makes no difference how unlearned and despised a man is who states truth in the language of the Bible; it is just as true, and has as much authority as though it were stated by a council of Doctors of Divinity.

The Church Paganized

The limits of this article do not allow the statement of all the errors that crept into the professed church. It is sufficient to say that they were all the abominations of heathenism, gilded over with the appearance of Christianity. This was inevitable, for when it came to be a settled thing that the study of heathen philosophy was the necessary preparation for the teaching of religion, it could not be otherwise than that the religion taught after that preparation had been gained, should be the religion of heathenism.

Thus it is that the Catholic Church is simply the continuation of ancient heathenism under the name of Christianity. Not but that there are thousands of people in that church who are as sincere as men can be, and who have the spirit of loyalty to the truth, as far as they know it; but the church itself is paganism. This may be seen in the fact that the clergy of the church gladly accepted all the homage that had previously been paid to the heathen priests. Caesar gave the following account of the priests of Gaul in Britain:

The Druids are in great honor among them; for they determine almost all controversies, public and private; and if any crime is perpetrated, if a murder is committed, if there is a contest about an inheritance or territories, they decide and determine the rewards or punishments. If any one, whether a

⁴⁵ Mosheim.

private or public character, will not submit to their decision, they debar him from the sacrifices.

The Druids are not accustomed to be present in battle, and neither do they pay tribute, like the other citizens; but are exempt from military service, and from all of their burdens. Alured by such privileges, and from inclination, many embraced their discipline, and are sent to it by their parents and friends.

In a note to Mosheim's *Ecclesiastical History*, Schlegel shows how naturally this homage paid to the Druids came to be transferred to the bishops of the church. He says:

That these pagan nations had been accustomed to treat their idolatrous priests with an extraordinary reverence, is a fact well known. When they became Christians, they supposed they might show the same respect to the Christian priests. Of course they honored their bishops and clergy as they had before honored their Druids; and this reverence disposed them to bear patiently with their vices. Every Druid was accounted a very great character, and was feared by everyone; but the chief Druid was actually worshiped.

When these people became Christians, they supposed that the Bishop of Rome was such a Chief Druid, and that he must be honored accordingly. And this was one cause why the Roman Pontiff obtained in process of time such an ascendancy in the Western countries. The patriarch of Constantinople rose indeed to a great elevation; but he never attained the high rank and authority of the Roman patriarch. The reason was that the people of the East had not the same ideas of the dignity of Chief Priest as the people of the West had.⁴⁶

When the reader remembers that heathen philosophy had taken the place of the Bible, and that great numbers of learned heathen had been led to accept this paganized Christianity, thinking, as was true, that it was only another form of paganism, and that they did not think it necessary to change any of their practices and principles, it will not be difficult to see

⁴⁶ Mosheim, *Ecclesiastical History*, Cent. part 2, chap. 2, section 7.

how the Papacy became so firmly established.

Taking the Place of God

But the “Fathers” of the church had prepared the way for this long before. Cyprian, Bishop of Carthage, had written:

The church is founded upon the bishops, and every act of the church is controlled by the same rulers.⁴⁷

Again he wrote in his 68th epistle:

They are the church, who are a people united to the priest, and a flock which adheres to its pastor. Once you ought to know that a bishop is in the church, and the church in the bishop; and if anyone be not with the bishop, that he is not in the church.

And yet again he made the following blasphemous claim, putting the bishops on a level with God:

But deacons ought to remember that the Lord chose apostles, that is, bishops and overseers; while apostles appointed for themselves deacons after the ascent of the Lord into heaven, as ministers of their episcopacy and of the church. But if we may dare anything against God who makes bishops, deacons may also dare anything against us by whom they are made.⁴⁸

But let it not be thought that the fault lay wholly with the bishops. They grasped for power, but they could not have gained the power that they did, if the people had not given it to them. If the people had held fast to the Bible, no ambitious priests could ever have brought paganism into the church.

But the truth is, that the majority of people desire a pope fully as much as anybody desires to be one. Just as we read of antichrist, and then read that there are “many antichrists in the world,” so we may know that although there is one who is

⁴⁷ Cyprian, Epistle xxvi.

⁴⁸ Cyprian, Epistle lxiv.

universally known as the Pope, there are many popes in the world.

So strong is the pope-making spirit in the world, that the truest minister of the Gospel must needs exercise all the grace that God gives him, in order to keep from being made a pope against his will. Let us see how this is done.

Making Popes

Instead of believing the promise of God, that He will give the Holy Spirit to everyone who asks, and that the Spirit will make known the words of God, people prefer to go to their minister, to find out his opinion. In short, they put the minister in the place of the Spirit of God.

Now while it is his duty to open the word of God, and to hold forth the word of life to the people, he is not to hold forth himself. He is to give them only the word of God, and not the word of man. But the people find it much easier to let somebody else do their thinking for them, and so, attaching themselves to some minister in whom they have confidence, they take his words as the words of God.

Of course this reverence and deference is very pleasing to the natural man. It is very soothing to have one's opinions received, without question, as the settlement of all controversies, and therefore the man who is not on his guard will, without realizing it, be pope to as great an extent as his influence extends. Most people are bound to have a pope.

Instead of studying the word of God for themselves, they will beseech a minister to tell them what this or that means, to give his opinion upon this text of Scripture, and to tell them what they ought to do in this or that matter. Many a good man, therefore, who can scarcely find language strong enough to condemn the Papacy, are themselves popes without being conscious of it.

We need not expend all our indignation on the Pope of

Rome. The man who puts his trust in man instead of in God's word, is as culpable as the Pope, inasmuch as they who make popes are as guilty as those who consent to be made popes. A Protestant Papacy is no better than a Roman Catholic Papacy.

The evil of the Papacy does not consist in the special errors that are held by it, but in the fact that man is put into the place of God. All the errors spring from that. Therefore repudiating some false doctrines of the Papacy, does not necessarily mean a repudiation of the Papacy itself. A man may cry out against all the false doctrines of the Papacy, and still be in reality a part of that false system. For whenever there is the spirit of exaltation of self, or the trust in man, there is the Papacy.

The word of God is the only safeguard.

Psalm 19

¹¹ Your word have I hid in my heart that I might not sin against You.

Psalm 17

⁴ Concerning the works of man, by the word of your lips I have kept me from the path of the destroyer.

Of the righteous it is said:

Psalm 37

³¹ The law of his God is in his heart; none of his steps shall slide.

Therefore the only work of the minister of the Gospel is to hold forth the word. He is to resist every attempt to make him a pope, by teaching the people that the man who puts his trust in man is cursed.

Jeremiah 17

⁵ Thus says the Lord; Cursed be the man that trusts in man, and makes flesh his arm, and whose heart departs from the Lord.

It makes no difference if the fact which they get from man is the truth. He who accepts any truth on the authority of man, does not have the truth on that point; for he has not received it as God would give it to him.

Moreover he who receives a truth on the authority of man, will just as readily receive an error on the same authority. And there is no man in the world who is infallible. Therefore the people are to be taught that no man's opinion is of any value whatever, in religious matters.

Not only is a man to refrain from giving his opinions about the Bible to other people, but he is as strictly to refrain from giving his own opinions to himself. He is not to put his opinions into or upon the sacred word. He who approaches the Bible with any opinion of his own, will learn only from himself, and not from God. Such are walking in sparks of their own kindling (*Isaiah* 50:11), and not in the light of God.

Let everyone understand, then, that the Papacy is all contained in deviation from the word of God; in putting man in the place of God.

Let them know that Protestantism does not consist in denunciations of the Pope of Rome, nor is it simply anti-Catholicism. True Protestantism is positive, not negative. It consists in perfect loyalty to the word of God.

1 John 2

⁵ Whoso keeps His word, in him verily is the love of God perfected; hereby we know that we are in Him.

3. Great Things

Present Truth, January 18, 1894

GOD only can do great things. The powers that set themselves in array against Him often boast great things, and essay to do great things, but in the end their efforts are made to look very small in comparison with the work of the Lord.

Thus it has always been at every climax of a long contest between the powers of light and of darkness. The agencies of evil have begun their work and carried it forward as far as they could by all the means in their power, and for a time have drawn the attention of the people to it; but after they have reached their utmost limit, God has gone so far beyond them in the manifestation of His power, that they have had to stand ashamed and confounded in the midst of their fallen glory.

This is what the world is about to see today. A climax is here—the last great climax in the battle between the forces of God and of Satan. The combat is hourly deepening. The law of God has been made void by the commandments and traditions of men; and when this time is reached the prophetic words of the psalmist apply,

Psalms 119

¹²⁶ It is time for You, Lord, to work: for they have made void your law.

And God will work, to vindicate His name in the earth, and all the world will see His power and glory.

But meanwhile the forces of evil, in pious guise, will magnify their power and do great things in the endeavor to lead the people to trust in them, and to terrify all that would oppose them. But to those who trust in the Lord and look to Him, He sends the word,

Deuteronomy 20

¹ Be not afraid.

Numbers 10

²⁹ The Lord has spoken good concerning Israel.

And they need have no fear of the “great multitude” (*1 Kings* 20:28), which with all the machinery of human governments and human laws, are arrayed against them. The Lord through the prophet Joel says to His people,

Joel 2

²⁰ I will remove far off from you the northern army, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savor shall come up, because [Hebrew] he has magnified himself to do great things.

²¹ Fear not, O land; be glad and rejoice; for the Lord will do great things.

And when the Lord does great things all the world will know it, and the great things which the enemy has magnified himself to do will fade into insignificance.

There is a power on earth which magnifies itself above God. It is a spiritual power, and its development dates back to the days of the Apostle Paul. Paul had much to say concerning this power to the churches among which he labored.

While at Miletus, on his way to Jerusalem (See *Acts* 20), he sent for the elders of the church at Ephesus and warned them of the development of this apostasy in the church, and how that “grievous wolves” and perverse teachers would come in and make havoc among the flock. And to the Thessalonians also he said that before the day of Christ there should come:

2 Thessalonians 2

³ ...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?

Doubtless he did not warn these two churches alone, but all those for which he labored.

What power is this which magnifies itself above God? From the text already quoted we note that it is a power represented by one who...

⁴ ...as God, sits in the temple of God, showing himself that he is God.

There is but one person to whom this language will apply, and that one is he who styles himself “viceregent of the Son of God” and claims to stand at the head of the church, to be infallible, and bids all people look to him for salvation. But Christ is the Head of the church:

Ephesians 1

²² And has put all things under His feet, and gave Him to be the head over all things to the church,

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

He bids all people look unto Him and be saved:

Isaiah 45

²² Look unto me, and be saved, all the ends of the earth: for I am God, and there is none else.

The “man of sin,” puts himself therefore in the place of Christ. It hardly need be said that this can apply only to the pope of Rome.

There is still more emphatic testimony in the book of the prophecy of Daniel. In the vision recorded in the 7th chapter, the prophet saw “four great beasts” rise out of the sea, which the angel explained to him represented four kings, or kingdoms (*Daniel* 7:17, 23).

Upon the head of the fourth beast, which had ten horns, He saw another “little horn” rise up, before which three others were plucked up by the roots, and this horn had:

Daniel 7

⁸ ...eyes like the eyes of a man, and a mouth speaking great things.

In verse 20 this horn is mentioned again as a...

²⁰ ...horn that had eyes, and a mouth that spoke very great things.

And the prophet saw that:

²¹ The same horn made war with the saints, and prevailed against them.

He was told also by the angel that this horn should arise after the first ten and should be diverse from them, and should subdue three kings. *Daniel 7:24.*

²⁵ And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

This language has unmistakable reference to the papacy, which put to death from fifty to one hundred millions of martyrs during the Dark Ages, and of which the chief representative is the pope, who wears on his head a triple crown as a memorial of the fact that the papacy was established by the overthrow of three kingdoms which stood in its way.

The greatness of God is shown by the power of His word.

Psalms 33

⁶ By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

⁹ For He spoke, and it was; He commanded, and it stood fast.

And the Psalmist also says,

Psalm 138

² You have magnified your word above all your name.

But the papacy assumes the authority to change God's word. That law which He spoke with His own voice from the flaming, quaking summit of Mt. Sinai, while the whole earth shook, and the Israelites removed in terror afar off, the papacy has thought to change, according to the prediction of *Daniel* 7:25. She has stricken out the second commandment, which forbids the worship of images, and made the fourth commandment to apply to the first day of the week instead of the seventh.

The papacy boasts of having changed the Sabbath to Sunday, as a mark of her authority. Of course no power can make any real change in the law of God, but this power has made people think she has changed it; and by claiming the authority to change this word of God, which is magnified above all His name, she has magnified herself above God.

This is the power which magnifies itself to do great things. The papacy is rapidly extending her influence throughout the world. Her spirit is rapidly permeating the world and the professed church. And when this takes place, the forces of the world and of the worldly churches will be arrayed against the saints, and this great army will magnify itself to do great things. And then the Most High God will arise and say, I will do great things.

Joel 2

²¹ Fear not, O land; be glad and rejoice: for the Lord will do great things.

This time is at hand. God will manifest Himself through His people, and the world will see great things. And now, when the great controversy is about to close, He will magnify His name more wonderfully than ever before, not even excepting the time when He led ancient Israel out of Egypt; but the prophet says,

Jeremiah 16

¹⁴ Behold, the days come, says the Lord, that it shall no more be said, The Lord lives, that brought up the children of Israel out of the land of Egypt;

¹⁵ But, The Lord lives, that brought up the children of Israel from the land of the north, and from all the lands where he had driven them.

The second redemption and gathering of Israel (the true Israel) will be with a greater manifestation of God's power than was the first. The Psalmist speaks of this in the 126th *Psalm*:

Psalm 126

¹ When the Lord turned again the captivity of Zion, we were like them that dream.

² Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord has done great things for them.

³ The Lord has done great things for us, whereof we are glad.

The heathen are all those who know not God; and when the Lord with His omnipotent power delivers His people from all their enemies, the heathen will know and say that the Lord has done great things for them.

And this time is at hand. Those who honor God He will honor. Those who honor God are those who believe Him, who humbly take Him at His word. They are those who observe His Sabbath and keep His commandments, by having Christ in their hearts by faith.

And when the Lord arises to vindicate His name these will say,

Psalm 136

¹ O give thanks unto the Lord, for He is good; for His mercy endures for ever.

⁴ To Him who alone does great wonders; for His mercy endures for ever.

4. By What Power?

Present Truth, February 7, 1895

IN HIS last *Encyclical*, addressed to America, the Pope reminds the Americans that the conversion of the country to the Catholic faith was the first care of the Spanish discoverers,

...and was realized by the Franciscan and Dominican monks and the Jesuit fathers.

It would be well if the people of America and all other lands would remember not only the designs of the Church but its methods; for the methods will be practically the same as soon as it is safe to use them. This is shown by the fact that Rome is seeking political power, and of course only to make use of it.

The agents of the Church in Mexico and Peru went in for the conversion of the people in the days of Cortez and Pizarro; not by the power of the Gospel but by human means. As Prescott says in his *Conquest of Mexico*:

No doubt was entertained of the efficacy of conversion, however sudden might be the change, or however violent the means. The sword was a good argument when the tongue failed.

The Spaniards were surprised to find the Aztecs worshipping a cross, and having other practices strikingly similar to the Roman Church; for they were ignorant of the fact that Romanism had gathered these practices from the ancient paganism of the East. But as the Indians refused to accept the offers of the priests, the Spanish adventurers cut them down by saber and cannon. Of the first great slaughter, the bishop Las Casas wrote,

“This was the first preaching of the Gospel by Cortes in New Spain.”

It was not the last, as the history of those years of blood and

perfidy testifies.

The Pope has no Spanish cavaliers to turn loose upon countries which he wishes to convert. But it makes no difference whether the sword is actually used, or whether political power is manifested in some other fashion and the pressure to convert men is worked according to the due process of law. It is a denial of the power of God just the same, and will surely lead to hypocrisy on the side of those who are influenced by it, and to persecution of those who will not deny the power of God.

It is well that the world should be reminded of the past history of the workings of the papal principle, as when men turn from the truth and accept it they do not know to what lengths they will be led; for the devil not only works in the children of disobedience, but deceives them as he works.

Rome is the same as ever, and the nations are drunken with the wine of her apostasy. The striving for political power among many professed Protestants, and the hankering for some short way of making people good according to their idea of goodness, has in it the germ of the Papacy.

The only power to righteousness and salvation is the Gospel, which is preached only by the preaching of the word of God.

5. The Papacy: The Seventh of Daniel

Present Truth, February 14, 1895

Daniel 7

¹ In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters.

JUST what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 BC; but then it was supposed that Belshazzar and Nabonadius were one and the same person.

The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 BC, chronologists placed 555 in the margin of the Bible, as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father.⁴⁹ When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the third ruler in the kingdom, and not the second, if he would interpret the writing on the wall. *Daniel* 5:16. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third.

Daniel 7

² Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

³ And four great beasts came up from the sea, diverse one from another.

⁴⁹ See Rawlinson's *Seven Great Monarchies*, Fourth Monarchy, chap. 8, paragraphs 38-50.

Four Kingdoms

The Scriptures never put us under the necessity of guessing at anything that God wishes us to understand. He wishes us to understand the book of Daniel (*Matthew 24:15*), and therefore we shall look to the Bible for the interpretation of this vision. In this 7th chapter we have the explanation:

Daniel 7

¹⁷ These great beasts, which are four, are four kings, which shall arise out of the earth.

From this first we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever. We found that this was the case with the four kingdoms of *Daniel 2*. Therefore we know that the four kings of *Daniel 7* must be identical with the four kings of *Daniel 2*. For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

Winds and Sea

There are two other symbols, namely: the winds and the sea, but they are easily explained. The four beasts came up as a result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea, represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that when a symbol was once used in prophecy, with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony in the Bible. By following this principle, all is harmonious.

In the 17th chapter of *Revelation*, John says that he saw a woman sitting on many waters (verse 1); and the angel told

him (verse 15) that these waters were:

Revelation 17

¹⁵ ...peoples, and multitudes, and nations, and tongues.

Then the great sea of *Daniel* 7 must represent the people of the earth. See also *Isaiah* 8:7, where the people of Assyria are called “the waters of the river.” If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people,—strife.

In harmony with this, we find in *Jeremiah* 25:32-33 that, as a result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In *Revelation* 7:1-3 the winds—the fierce passions of men—are represented as being held so that the earth cannot be hurt.

The prophecy, then, simply brings to view the four universal empires,—Babylon, Medo-Persia, Grecia, and Rome,—each arising as a result of the ungoverned passions of the people. They were presented in this manner in order to bring out additional features.

The First Kingdom

The first, Babylon, with its power and glory, was represented by a lion, with eagle’s wings. *Daniel* 7:4. In one place it is described as follows:

Habakkuk 1

⁶ For, lo, I raise up the Chaldeans, that bitter and hasty nation...

⁸ Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; but they shall fly as the eagle that hastes to eat.

Daniel continues concerning this first beast:

Daniel 7

⁴ I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

The marginal rendering “wherewith,” in place of the first “and,” makes the passage more clear thus:

⁴ I beheld until the wings thereof were plucked, wherewith it was lifted up from the earth, and [it was] made stand upon the feet as a man, and a man's heart was given to it.

The wings upon the back of the lion symbolize the swiftness with which Babylon extended her conquests. (See *Habakkuk* 1:6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered.

But the glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then stood still, and extended its conquest no further. Instead of being lion-hearted, Belshazzar was so timid that, when in the midst of his blasphemous revel the handwriting appeared on the wall,

Daniel 5

⁶ ...the joints of his loins were loosed, and his knees smote one against another.

“Conscience does make cowards”⁵⁰ of all wicked men, when they see the handwriting of God, whether on the wall or in His book.

⁵⁰ Shakespeare's *Hamlet*, Act 3, Scene 1.

6. The Papacy: From Babylon to Rome

Present Truth, February 21, 1895

The Second Beast

Daniel 7

⁵ And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

FOR the expression, “And it raised up itself on one side,” the marginal reading would substitute, “it raised up one dominion.” This would indicate what was actually the case, that one branch of the Medo-Persian Empire had the pre-eminence.

At the first, the Median kingdom was the kingdom, and Persia was only a province. When the Babylonian expedition was begun, it was by Darius, king of Media; his nephew Cyrus, prince of Persia, was simply an ally. When Babylon was conquered, Darius took the throne; but after the death of Darius, the Median portion of the kingdom became secondary.

Some historians say that Persia revolted from Media, and gained its pre-eminence by conquest. But however it was, there is no question but that Persia was the leading power in the Medo-Persian dominion. So greatly did it tower above the Median portion, that the empire is often spoken of simply as the Persian Empire.

Daniel 7

⁵ And they said thus unto it, Arise, devour much flesh.

By this we can see the propriety of having the second line of symbols to represent the four kingdoms. Their peculiar characteristics could not be indicated by the parts of the image, except that one could be shown to be stronger or more magnificent than another. But in this line additional features

are indicated.

Thus the Medo-Persian Empire is shown to have been characterized by lust for conquest, and disregard for human life. Every reader of history knows that the cruel, despotic disposition of most of the Persian kings, and the vast armies that they sacrificed, fully sustain the character which the prophecy gives to that empire. Prideaux pronounces the Persian kings, after Cyrus,

...the worst race of man that ever governed an empire.

The Third Beast

Daniel 7

⁶ After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The leopard is a very swift-footed beast, and the addition of four wings would give it speed almost beyond comprehension. Nothing could more fitly represent the Grecian Empire under Alexander, whose very name is a synonym for celerity of movement. Says Rollin,

Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon.

And he conquered enemies as he went. The four heads of this beast can indicate nothing but the four parts into which the Grecian Empire was divided after the death of Alexander. Bear in mind that the Grecian Empire was not divided into four other empires, but that there were four heads to the one empire, just as there were four heads to the leopard. Rollin gives the history of all the kings of the four divisions, under the head of "Alexander's Successors."

The Fourth Beast

Daniel 7

⁷ After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

⁸ I considered the horns, and, behold, there came up among them 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 great things.

Since the four beasts represented the four universal empires of earth (*Daniel* 7:17-18), it follows that the fourth beast represents the fourth kingdom, or Rome, of whose iron monarchy we studied a fortnight ago.

But Daniel was not completely satisfied with the first answer given by the angel. From his connection with Nebuchadnezzar's dream he must have known the main features of these four kingdoms; but there were some particulars upon which He desired more light.

Daniel 7

¹⁹ Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, broke in pieces, and stamped the residue with his feet;

²⁰ And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spoke very great things, whose look was more stout than his fellows.

The answer to this request was given as follows:

²³ Thus he said, The fourth beast shall be the fourth kingdom upon earth,...

²⁴ And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

The fourth beast was the fourth kingdom,—Rome,—and the ten horns, it is plainly stated, “are ten kings that shall arise,” that is, ten parts into which the Roman Empire should be divided. This division is mentioned in *Daniel* 2:41. It was affected by the incursions of the barbarous tribes which dismembered the Roman Empire in the fourth and fifth centuries, the history of which is so graphically described by Gibbon.

The Little Horn

After the division of the Roman Empire was completed, which was in AD 476, another power was to arise, and in its rise was to pluck up three of the first kingdoms by the roots. There is so general an agreement in regard to this...

Daniel 7

⁸ ...little horn [which had] eyes like the eyes of a man, and a mouth speaking great things,

—that we risk nothing in saying at once that it represents the Papacy. Positive proof of the fact will appear as we proceed. It uprooted three kingdoms to make room for itself; and as if to show the fulfillment of the prophecy, the Pope’s tiara is a triple crown. Such a crown is worn by no other ruler. The three kingdoms that were plucked up will be named a little further on in our studies.

²⁵ And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws.

If we find that these three specification apply to the Papacy, then it will be useless to look further for an application for the little horn. We will consider them in detail in our next.

7. The Papacy: The Workings of the Papacy

Present Truth, February 28, 1895

IN OUR study of the 7th chapter of *Daniel*, we have been brought to the 25th verse, describing the character and work of the power that was to arise among the divisions of the Roman Empire.

Daniel 7 [RV]

²⁵ And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change the times and the law.

We will consider the specifications in detail.

Great Words

²⁵ ...he shall speak great words against the Most High...

It is a notorious fact that the Pope is styled the “Vicar of the Son of God,” indicating that He fills the office of Christ. Paul, speaking of the Papacy, calls it:

2 Thessalonians 2

³ ...the man of sin...

⁴ Who exalts himself above all that is called God, or that is worshiped.

This is a parallel to *Daniel* 7:25. It is fulfilled in the Pope’s claim to have power to grant indulgences, a thing which God Himself has never promised to do. Further, it is fulfilled in the papal dogma of infallibility. This dogma was ratified by the council of 1870, and the following is a portion of the decree:

And since by the Divine right of apostolic primacy the Roman pontiff is placed over the universal church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes, the decision of which belongs to the church, recourse may be had to his tribunal, and that none may re-open the judgment of the apostolic see, than whose authority there is no greater, nor can any lawfully review its

judgment.⁵¹

Although this dogma was ratified in 1870, it has been held for centuries, as is shown by the following monstrous assertion in one of the Roman decretals:

If the Pope should become neglectful of his own salvation, and of that of other men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into the eternal torment, yet no mortal man may presume to reprehend him, for as much as he is judge of all, and to be judged of no one.

Monsignor Capel, who was private chaplain to Pope Pius IX, in a pamphlet entitled, “The Pope; the Vicar of Christ; the Head of the Church,” gives a list of titles and appellations that have been given to the Pope in various church documents, and from this list we select the following:

- Most Divine Head of all Heads.
- Holy Father of Fathers, Pontiff Supreme over all Prelates.
- The Chief Pastor; Pastor of Pastors.
- Christ by Unction.
- Melchizedek in Order.
- High Priest, Supreme Bishop.
- Key-Bearer of the Kingdom of Heaven.
- Supreme Chief; Most powerful Word.
- Vicar of Christ.
- Sovereign Bishop of Bishops.
- Ruler of the House of the Lord.
- Apostolic Lord and Father of Fathers.
- Chief Pastor and Teacher and Physician of Souls.
- Rock, against which the proud Gates of Hell prevail not.
- Infallible Pope.

⁵¹ *The Vatican Decrees.*

- Head of all the Holy Priests of God.
- Chief of the Universal Church.
- Bishop of Bishops, that is, Sovereign Pontiff.

These titles, and many others equally blasphemous, including “The Lion of the Tribe of Judah,” the Pope receives as his own by right. In our own enlightened age, this title has been given to Pope Leo XIII, by his servile flatterers, in whose eyes “His Holiness” is a divine being.

No other power on earth has ever so opposed and exalted itself against all that is called God, or that is worshiped; so that the Pope sits in the temple of God,

2 Thessalonians 2 [RV]

⁴ ...setting himself forth as God.

Wearing Out the Saints

Daniel 7 [RV]

²⁵ ...and shall wear out the saints of the Most High.

When we come to this particular, the evidence is overwhelming. Both time and language would fail to do justice to the matter.

Prominent among Papal atrocities is the massacre of St. Bartholomew’s Day. On the 24th of August, 1572, was begun in Paris one of the most horrible, cold-blooded massacres that history records,—that of the Huguenots. The king himself, Charles IX, took part in it, shooting down many of those who were attempting to escape the fury of his soldiers. The number slain throughout France on this occasion is placed by the best authorities at seventh thousand. To show Rome’s connection with the massacre, we quote the following from Wylie:

At Rome, when the news arrived, the joy was boundless. The messenger who carried the despatch was rewarded like one who brings tidings of some great victory, and the triumph that followed was such as old Pagan Rome might have

been proud to celebrate....Through the streets of the Eternal City swept, in the full blaze of pontifical pomp, Gregory and his attendant train of cardinals, bishops, and monks, to the Church of St. Mark, there to offer up prayers and thanksgiving to the see of Rome and the Roman Catholic Church....On the following day the pontiff went in procession to the Church of Minerva, where, after mass, a jubilee was published to all Christendom, "that they might thank God for the slaughter of the enemies of the church, lately executed in France."⁵²

But the saints were to be worn out. This implies more than outright slaughter. We quote one paragraph from the account of the imprisonment of the Waldenses, when, at the command of Louis XIV, who was the obedient servant of the Pope, they had been driven from their valleys:

We know not if ever before an entire nation were in prison at once. Yet now it was so. All of the Waldensian race that remained from the sword of their executioners were immured in the dungeons of Piedmont!...And how were they treated in prison? As the African slave was treated on the "middle passage." They had a sufficiency of neither food nor clothing. The bread dealt out to them was fetid. They had putrid water to drink. They were exposed to the sun by day and to the cold at night. They were compelled to sleep on the bare pavement, or on straw so full of vermin that the stone floor was preferable. Disease broke out in these horrible abodes, and the mortality was fearful. "When they entered these dungeons," says Henri Armand, "they counted fourteen thousand healthy mountaineers, but when, at the intercession of the Swiss deputies, their prisons were opened, three thousand skeletons only crawled out."⁵³

In the above instance we see how an entire nation was literally worn out, yet we have scarcely more than hinted at the atrocities visited upon the innocent Waldenses.

⁵² Wylie, *History of Protestantism*, book 17, chap. 16, paragraph 15.

⁵³ *Idem*, book 16, chap. 13.

In his speech a fortnight ago in the Lower House of the Convocation of Canterbury, when he vainly endeavoured to keep the House from practically condemning those Spanish churches which have separated from the Church of Rome in Spain, Archdeacon Farrar quoted the words of the eminent Roman Catholic historian, the Comte de Montalembert, who said of the Spanish Church:

On the day that it began to try and crush and persecute Jews, Moors, and Protestants, then all discussion, inquiry, and research, and initiative, and all liberty of conscience—all was lost.

Continuing, Archdeacon Farrar remarked:

It was the Church of Torquemada and Deza; in which between 1491 and 1798, 32,000 “heretics” many of whom were holy men and women, were burned, and 296,000 tortured, imprisoned, and ruined. It was the church in which, at the very time when she was blackening the skies of Spain with the Tophet smoke of burning saints, the lives of the priests were so grossly licentious that Rome had to suppress for very shame the commission of inquiry, which she herself had appointed to look into the horrible abuses of her own confessional. Had the Church of Rome repented of these things? Had she ever disowned her Inquisition? No....In 1882 the Dominican Monsabre openly defended the Inquisition in the pulpit of Notre Dame.

How many millions of martyrs have been put to death in the name of Christianity, by that most unchristian and antichristian power, the Papacy, will never be known until the dead, small and great, stand before God.

In this way, perhaps, more than by its wonderful pretensions and blasphemous titles, has the Papacy spoken great words against the Most High; because, since it professes to be Christian, it has caused the enemies of Christ to revile the Christian religion, which they ignorantly supposed to be responsible for so many outrages. The Papacy has done more to

make infidels than all other causes combined.

Against God's Law

Daniel 7 [RV]

²⁵ ...and think to change times and laws.

The Papacy has not hesitated to lay impious hands even upon the laws of God, and has remodeled the ten commandments to suit herself. To allow for her image worship, she has expunged the main portion of the second commandment, adding the remainder to the first, and has divided the tenth in order to make the number good. She also openly boasts of having changed the fourth commandment, as the following will show. The first question of chapter 23 of *The Catholic Christian Instructed* is this:

What are the days which the church commands to be kept holy?

And the answer is:

1st, The Sundays, or the Lord's day, which we observe by apostolical tradition, instead of the Sabbath,...

Again the question is asked:

What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?

Answer: We have for it the authority of the Catholic Church, and apostolical tradition.

It may be said that there is no undue assumption of authority here, since "apostolical tradition" is given as the reason for the church's celebration of Sunday instead of the Sabbath of the fourth commandment. But the Catholic Church does not claim that it has any warrant from the Bible for its practice. The next question is:

Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

In answer to this, reference is made to three passages of Scripture, in which the first day of the week is mentioned, and then the answer continues:

But neither one nor the other tells us that this first day of the week was to be henceforward the day of worship, and the Christian Sabbath, so that truly, the best authority we have for this is the testimony and ordinance of the church. And therefore those who pretend to be so religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church.

The Catholic Church claims that it has made the change by its own authority, thus arrogating to itself the power to undo the decrees of God. That it does expressly set itself above the Bible, is further shown by the following from *A Sure Way to Find Out the True Religion*:

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, “Remember the Sabbath-day, to keep it holy” (*Exodus 20:8*), which is Saturday, and not Sunday; therefore, the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.⁵⁴

But the Bible is a more sure and sufficient guide in all things.

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.

⁵⁴ Pp. 95-96.

Proverbs 30

⁵ Every word of God is pure; He is a shield unto them that put their trust in Him.

⁶ Add you not unto His words, lest He reprove you, and you be found a liar.

Whatever varies in the slightest degree from the Scripture standard, must be wrong. He who adds to His words will be found to be a liar. Now, since the Papacy does add to the words of the Lord, and boasts of its power to do so, it follows that it is one with that system of religion of which Paul says that its votaries...

Romans 1

²⁵ ...changed the truth of God into a lie, and worshiped and served the creature more than the Creator.

It puts a man in the place of God, and boasts of its power to change the words of God, and to command the consciences of men, contrary to the decrees of God; and thus it exalts itself above God.

What greater words could be spoken against the Most High?

8. The Papacy: The Paganizing of the Church

Present Truth, March 7, 1895

IN OUR study of the Papacy last week we found that it had spoken great words against the Most High, wore out the saints of the Most High, and had thought to change the law of the Most High, exalting its own words above the word of God.

Since the Bible alone is the true standard of faith and morals, it is very evident that when any power sets itself above the Bible, corruption must follow. The history of the Roman Catholic Church shows that this is absolutely true. The power that sets itself above God necessarily sets itself against God; but as God is the embodiment of all goodness, that which is opposed to Him must be the embodiment of all wickedness. Therefore, according to the prophetic declaration concerning the assumptions of the Papacy, we should expect to see in it the very depths of iniquity.

A very few quotations will be given concerning the apostasy which resulted in the full development of “that Wicked,” “the man of sin.” Dr. Wylie, in his *History of Protestantism*, says:

The moment inspired men cease to address us, and that their disciples and scholars take their place—men of apostolic spirit and doctrine, no doubt, but without the direct knowledge of their predecessors—we become sensible of a change; an eclipse has passed upon the exceeding glory of the Gospel. As we pass from Paul to Clement, and from Clement to the Fathers that succeeded him, we find the Gospel becoming less of grace and more of merit.

The light wanes as we travel down the patristic road, and remove ourselves farther from the apostolic dawn. It continues for some time at least to be the same Gospel, but its glory is shorn, its mighty force is abated; and we are reminded of the change that seems to pass upon the sun, when after contemplating him in a tropical hemisphere, we see him in a

northern sky, where his slanting beams, forcing their way through mists and vapors, are robbed of half their splendor. Seen through the fogs of the patristic age, the Gospel scarcely looks the same which had burst upon the world without a cloud but a few centuries before.

The Doctor was more charitable than the facts will warrant, in saying that the Fathers were no doubt men of apostolic spirit and doctrine. They were at best but half heathen, whatever their intentions may have been, for they drank from the muddy pool of heathen philosophy instead of at the pure fountain of divine revelation; and their great effort was to assimilate Christianity and pagan philosophy. In this they succeeded but too well. Again we quote from Wylie:

The gates of the sanctuary once forced, the stream of corruption continued to flow with ever-deepening volume. The declensions in doctrine and worship already introduced had changed the brightness of the church's morning into twilight; the descent of the Northern nations, which, beginning in the fifth, continued through several successive centuries, converted that twilight into night. The new tribes did change their country, but not their superstitions; and, unhappily, there was neither zeal nor vigor in the Christianity of the age to the effect their instruction and a genuine conversion.

The Bible had been withdrawn; in the pulpit fable had usurped the place of truth; holy lives, whose silent eloquence might have won upon the barbarians, were rarely exemplified; and thus, instead of the church dissipating the superstitions that now encompassed her like a cloud, these superstitions all but quenched her own light. She opened her gates to receive the new peoples as they were. She sprinkled them with the new baptismal water; she inscribed their names in her registers; she taught them in their invocations to repeat the titles of the Trinity; but the doctrines of the Gospel, which alone can enlighten the understanding, purify the heart, and enrich the life with virtue, she was little careful to inculcate upon them. She folded them within her pale, but they were scarcely more Christian than before, while she was

greatly less so.

Thus was the church becoming paganized, and not long did it take to complete the transformation. Wylie continues:

Apostasy is like the descent of heavy bodies, it proceeds with ever-accelerating velocity. First, lamps were lighted at the tombs of the martyrs; next, the Lord's Supper was celebrated at their graves; next, prayers were offered for them and to them; next, paintings and images began to disfigure the walls, and corpses to pollute the floors of the churches. Baptism, which apostles required water only to dispense, could not be celebrated without white robes and chrism, milk, honey, and salt. Then came a crowd of church offices whose names and numbers are in striking contrast to the few and simple orders of men who were employed in the first propagation of Christianity.

That the church should be corrupted was the inevitable result of the methods employed to make converts. Says the historian:

As the lower ranks of society are governed by imitation, the conversion of those who possessed any eminence of birth, of power, or of riches, was soon followed by dependent multitudes. The salvation of the common people was purchased at an easy rate, if it be true that, in one year, twelve thousand men were baptized at Rome, besides a proportionable number of women and children, and that a white garment, with twenty pieces of gold, had been promised by the emperor to every convert.

There is not reason to disbelieve this statement, for it is related upon good authority that Gregory Thaumaturgus (Gregory the miracle worker), bishop of Neo-Caesarea, on the anniversaries of the martyrs (and they were numerous) allowed his flock to give a loose rein to pleasure, to indulge in conviviality, and to do all the things that the worshipers of idols were accustomed to do in their temples, on their festival days, hoping thereby to gain the heathen, and thinking that in process

of time they would, as “Christian,” voluntarily leave off such customs.⁵⁵ This was not an isolated case, for Mosheim says that:

The Christian bishops purposely multiplied sacred [?] rites for the sake of rendering the Jews and the pagans more friendly to them.

Thus was pure Christianity crowded into obscurity, and that which took its name was in reality paganism with all its corruption. Speaking of the barbarians who conquered Rome, Wylie says:

These rude warriors, who had overturned the throne of the Caesars, bowed down before the chair of the Popes. The evangelization of these tribes was a task of easy accomplishment. The “Catholic faith,” which they began to exchange for their paganism or Arianism, consisted chiefly in their being able to recite the names of the objects of their worship, which they were left to adore with much the same rites as they had practiced in their native forests. They did not much concern themselves with the study of Christian doctrine, or the practice of Christian virtue. The age furnished but few manuals of the one, and still fewer models of the other.

How could there be any models of virtue, when the truly virtuous were slaughtered, and the only virtue recognized was adherence to the dogmas of Rome? Henry Charles Lea, in his *History of the Inquisition of the Middle Ages*, graphically portrays the condition of the Papacy. On this point he says, among other things:

Uniformity of faith had been enforced by the Inquisition and its methods, and so long as faith was preserved, crime and sin were comparatively unimportant except as a source of revenue to those who sold absolution. As Theodoric Vrie tersely puts it, hell and purgatory would be emptied if enough money could be found. The artificial standard thus

⁵⁵ See Mosheim’s *Ecclesiastical History*, book 1, cent. 2, part, 2 chap. 4, sec. 2, note 3.

created is seen in a revelation of the Virgin to St. Birgitta, that a Pope who was free from heresy, no matter how polluted by sin and vice, is not so wicked but that he has the absolute power to bind and loose souls. There are many wicked Popes plunged in hell, but all their lawful acts on earth are accepted and confirmed by God, and all priests who are not heretics administer true sacraments, no matter how depraved they may be. Correctness of belief was thus the sole essential; virtue was a wholly subordinate consideration. How completely under such a system religion and morals came to be dissociated is seen in the remarks of Pius II. Quoted above, that the Franciscans were excellent theologians, but cared nothing about virtue.

This, in fact, was the direct result of the system of persecution embodied in the Inquisition. Heretics who were admitted to be patterns of virtue were ruthlessly exterminated in the name of Christ, while in the same holy name the orthodox could purchase absolution for the vilest of crimes for a few coins. When the only unpardonable offense was persistence in some trifling error of belief, such as the poverty of Christ; when men had before them the example of their spiritual guides as leaders in vice and debauchery and contempt of sacred things, all the sanctions of morality were destroyed, and the confusion between right and wrong became hopeless. The world has probably never seen a society more vile than that of Europe in the fourteenth and fifteenth centuries.

Perhaps some may think that the Papacy has improved, since we no longer see crimes so openly committed under its sheltering wing. They think that its wickedness was due to the ignorance of the age, and that “advancing civilization” has made such wickedness impossible. Such should remember that “Rome never changes.” The only reason why crimes are not so openly committed under its protection is because it has not now the power to protect them. As evidence that the seeming improvement in the character of the Papacy is due to lack of power and not to the spread of education, we quote the following:

In Italy the revival of letters, while elevating the intellectual faculties, had been accompanied with deeper degradation in both the moral and spiritual condition of society. Without removing superstition, it had rendered skepticism fashionable, and it had weakened the sanctions of religion without supplying another basis for morality. The world has probably never seen a more defiant disregard of all law, human and divine, than that displayed by both the church and the laity during the pontificates of Sixtus IV and Innocent VIII and Alexander VI [1471-1503]. Increase of culture and of wealth seemed only to afford new attractions and enlarged opportunities for luxury and vice, and from the highest to the lowest there was indulgence of unbridled appetites, with a cynical disregard even of hypocrisy.

The principles of the Papacy are the same today that they were five hundred years ago. Give it the same power that it once had, for an equal length of time, and the same state of things would exist. For the low state of morals in the Middle Ages was not due to the ignorance of those times, but the ignorance that existed was due to the depravity, and both were the direct result of the papal policy.

The papal system is as corrupt today as it ever was, and it cannot be reformed. It is sin itself, “the man of sin,” and for it there can be nothing but perdition. The earth will be freed from its curse only when it is destroyed by the brightness of the coming of the Lord.

2 Thessalonians 2

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.

9. The Papacy: Its Long, Unbroken Reign

Present Truth, March 14, 1895

The prophecy continues:

Daniel 7

²⁵ And they shall be given into his hand until a time and times and the dividing of time.

The Time Period

THE “they” of course refers to the “saints of the Most High” and the “times and laws,” which are mentioned in the same verse. The “time and times and the dividing of time,” then, indicates the period of Papal supremacy, and of the unlimited reign of lawlessness.

In the first place we may notice that in the Douay Bible, as well as in the *Revised Version*,

“time and times and the dividing of time,”

is rendered,

“time, and times, and half a time.”

We have no need to conjecture what this means, for the Bible is its own interpreter. In *Revelation* 12 we find the same period of time mentioned:

Revelation 12

¹⁴ And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Now in verse 6 of the same chapter the same event is brought to view in these words:

⁶ And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

From these two verses we learn that “a time, and times, and half a time” is only another expression for twelve hundred and sixty days. Then the little horn of *Daniel* 7 was to have supremacy for twelve hundred and sixty days.

But the question now arises,

“Is it possible that 1,260 days, or three years and a half, cover the whole time which the prophecy allows to the Papacy?”

We answer, No; and the explanation is simple. The prophecy is symbolic; four mighty empires are represented by short-lived beasts; the Roman Catholic power is represented by a little horn of one of these beasts. It is obvious, then, that the prophecy would not be consistent if it should express the duration of those powers in literal years. The time would be out of proportion to the nature of the symbol representing the power. Therefore it is evident that the time must also be symbolic. We inquire, then, What is the standard of time when used in symbolic prophecy? In *Ezekiel* 4 we read the answer:

Ezekiel 4

⁴ Lie you also upon your left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that you shall lie upon it you shall bear their iniquity.

⁵ For I have laid upon you the years of their iniquity, according to the number of the days, three hundred and ninety days; so shall you bear the iniquity of the house of Israel.

⁶ And when you have accomplished them, lie again on your right side, and you shall bear the iniquity of the house of Judah forty days; I have appointed you each day for a year.

Since all prophecy of Scripture proceeds from the same source, and is not of private interpretation (*2 Peter* 1:20-21), the interpretation given to a symbol in one prophecy explains the interpretation of the same symbol in another. Therefore the “time, and times, and half a time,” or twelve hundred and sixty days, indicate just twelve hundred and sixty years.

It's Beginning and End

The next question to be settled is,

“When does this period of time begin and end?”

There are several dates given by various authors to mark the rise of Papal supremacy, but 538 AD seems to be the one that has the only just claim to consideration. The prophet, in describing the rise of the little horn, says,

Daniel 7

²⁴ He shall subdue three kings.

This is in explanation of the fact that three horns were to be plucked up before it. Of course the only powers that would be rooted up to make room for the Catholic power would be those who were opposed to it. Now long before 538 AD, paganism, as a State religion in the Roman Empire, was dead. Since the time of Constantine, Rome had been nominally Christian. The barbarous tribes by which the empire was divided into the ten parts, also embraced the Christianity of the empire. D'Aubigne says:

Already the forests of the New had poured forth the most effectual promoters of the papal power. The barbarians,—who had invaded the West and settled themselves therein,—so recently converted to Christianity were ignorant of the spiritual character of the church, and feeling the want of external pomp of religion, prostrated themselves in a half savage and half heathen state of mind at the feet of the chief priest of Rome.

But not all of these tribes were favorable to the pretensions of the bishops of Rome. Some of them, especially the Heruli, the Vandals, and the Ostrogoths, were professedly followers of Arius. The contest between the Catholics and Arians was bitter and unrelenting, and so long as these powers held Italy and the adjacent country, the Pope could not assert papal authority.

In the year 493 AD, the power of the Heruli was annihilated by the death of Odoacer. From that time it is impossible to trace them in history. In 534 the Vandals were conquered by Belisarius, the general of Justinian; and in 538 AD, Rome, which until that time had been in possession of the Arian Ostrogoths, was occupied by the Roman army, and the Catholic religion was established. These conquests are described in detail in the 39th and 41st chapters of Gibbon.

When the last of these Arian powers was overthrown (AD 538), there was nothing to hinder the bishop of Rome from occupying the proud position for which he had so long been striving. Speaking of the way in which the Roman bishop gradually usurped power over other churches, D'Aubigne says:

To silence the cries of the church, Rome found new allies. Princes, who in those troublesome times often saw their thrones tottering, offered their adherence to the church, in exchange for her support. They yielded to her spiritual authority, on condition of Rome paying them with secular dominion. They left her to deal at will with the souls of men, provided only she would deliver them from their enemies.

The power of the hierarchy in the ascending scale, and of the imperial power which was declining, leaned thus one toward the other—and so accelerated their twofold destiny.

Rome could not lose by this. An edict of Theodosius II and of Valentinian III proclaimed the Bishop of Rome “ruler of the whole church.” Justinian issued a similar decree [letter]. These decrees did not contain all that the Popes pretended to see in them. But in those times of ignorance it was easy for them to gain reception for that interpretation which was most favorable to themselves.

To show plainly the object of these wars against the Arian powers, and what was gained by them, we make two brief quotations from Gibbon. After having rehearsed the defeat of

the Vandals and the capture of Carthage by the Romans, the historian speaks as follows concerning Justinian:

He received the messengers of victory at the time when he was preparing to publish the pandects of the Roman law; and the devout or jealous emperor celebrated the Divine goodness, and confessed, in silence, the merits of his successful general. Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded, without delay, to the full establishment of the Catholic Church. Her jurisdiction, wealth, and immunities, perhaps the most essential part of Episcopal religion, were restored and amplified with a liberal hand; the Arian worship was suppressed, the Donatist meetings were proscribed; and the synod of Carthage, by the voice of two hundred and seventeen bishops, applauded the just measure of pious retaliation.

The victory of Belisarius over the Ostrogoths (AD 538) is thus described:

The Goths consented to retreat in the presence of a victorious enemy; to delay till the next spring the operations of offensive war; to summon their scattered forces; to relinquish their distant possessions, and to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, though it was incapable of opposing the wishes of the Romans.

But a momentary enthusiasm of religion and patriotism was kindled in their minds. They furiously exclaimed that the apostolic throne should not longer be profaned by the triumph or toleration of Arianism; that the tombs of the Caesars should no longer be trampled by the savages of the North; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman emperor as a new era of freedom and prosperity.

The deputies of the Pope and clergy, of the Senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be

thrown open for his reception....The first days, which coincided with the old Saturnalia, were devoted to mutual congratulation and the public joy, and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ.

These quotations show most conclusively that in AD 538 the bishop of Rome did become literally “the Pope,” i.e., the father, or head and ruler, of the churches. The last opposing horn had then been plucked up, and the Papacy was free to enter upon that career of ecclesiastical tyranny for which it had long been preparing; and the “mystery of iniquity” which had been working so long was given full liberty.

But since the supremacy of the Papacy was to continue twelve hundred and sixty years, it is evident that it must have been checked in the year 1798 AD. Let us see if at that time anything happened to justify this conclusion. From *Chambers’ Cyclopaedia*, article “Pius,” we quote:

At length the [French] Directory ordered the invasion of Rome; Berthier entered the city, February 10, 1798, and took possession of the castle of St. Angelo. Pius [VI] was called on to renounce his temporal sovereignty, and on his refusal, was seized, February 20, and carried away to Siena, and afterwards to the celebrated Certosa, or Carthusian monastery, of Florence. On the threatened advance of the Austro-Russian army in the following year, he was transferred to Grenoble, and finally to Valence on the Rhone, where, worn out by age and by the rigor of confinement, he died in August, 1799, in the eighty-second year of his age and the twenty-fourth of his pontificate.

Thus we see that from 538 to 1798 AD there were twelve hundred and sixty years of unbroken power, plainly fulfilling the prophecy. At that time the power of the Papacy was broken; indeed, it might well have been thought to be utterly destroyed. In March 1800, however, another Pope was chosen, and the Papacy has continued ever since, but with diminished

power.

Immediately after the enunciation of the dogma of Papal infallibility, July 21, 1870, Victor Emmanuel took advantage of the withdrawal of the French soldiers from Rome, to make that city the capital of his kingdom. Accordingly he entered it on September 20 of the same year, and that day marked the close of the temporal dominion of the Pope of Rome, who ever since has sulked in the Vatican, where, in order more effectually to work upon the sympathies of the people, he professes to be a prisoner.

From his retreat, like Bunyan's aged pope in his cave, he growls out at those who despise his pretensions, "You will never mend till more of you be burnt;"⁵⁶ for his one ambition is the restoration of the Papacy to its former power.

Whether this dream will ever be fully realized is not indicated in the prophecy under consideration; yet that, before the end, the power of the Papacy will increase far beyond what it is at the present, is plainly set forth in these words:

Daniel 7

²¹ I beheld, and the same horn 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.

For several years it seemed as though every vestige of the power of the Papacy was irrecoverably gone; but:

John 10

³⁵ ...the Scripture cannot be broken.

And now, although it has no territorial dominion, there is no kingdom on earth that approaches it in power. The Pope rules not only the vast host of Catholics in every land under the sun, nearly all of whom hold their allegiance to him above

⁵⁶ John Bunyan, *Pilgrim's Progress*; words ascribed to the old giant, Pope.

that which they owe to their civil rulers, but he rules nations.

10. God's Witness to Asshur

Present Truth, June 20, 1895

God No Respector of Persons

IT IS a very common idea that in the days of Israel of old the Lord had no care for other nations and peoples, and that they were altogether left out of His benevolent plans for the salvation of men. Nothing could be further from the truth. What the Lord is today, that He always has been. He is that He is, and He is...

Acts 10

³⁵ ...no respector of persons; but in every nation he that fears Him, and works righteousness is accepted with Him.

This was His character when He took Israel by the hand to lead them out of Egypt. He proclaimed His name to Moses then as:

Exodus 34

⁶ The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.

His mercy and longsuffering had just been inviting Egypt to turn from its iniquity and warfare against the Lord; and the power of the Lord manifested in judgments was as ready to manifest itself in the salvation of Pharaoh as of Moses.

And when by the wonderful deliverance of the Israelites all the nations of the East heard of the power of the Lord, He was ready to manifest that power in their behalf. The one person in Jericho who was willing to let the Lord work the deliverance from sin, the harlot Rahab, found the Lord's mercy and goodness abundantly displayed.

Hebrews 13

⁸ Jesus Christ, the same yesterday, and today, and for ever.

He was the Saviour of men then as now. His purpose was to give the Jewish nation the high honor of preaching the Gospel

to the world: but they continually thwarted His purpose by their wicked apostasies from the truth. But at the same time,

Acts 14

¹⁷ He left not Himself without witness, in that He did good,

—sending the rain and fruitful seasons to all. And the word of invitation and warning was also sent.

The Assyrian Kingdom

The history of Assyria furnishes an interesting example of God's witnessing to the heathen empires of antiquity. Its history, as we have it, runs parallel with that of Israel; for it was rising to its position of power at the very time of the Exodus from Egypt, and its fall came just before the Babylonish captivity.

When the glory of Solomon's reign attracted the attention of the world, Assyria must have heard of the true God; for we read that:

1 Kings 10

²⁴ All the earth sought to Solomon, to hear his wisdom, which God had put in his heart.

But just then the Assyrian was too much engrossed in building up the glory of his empire to care to give attention to wisdom that reprov'd wickedness. Later, in the days of Ahab and of Jehu, Assyria came into conflict with Israel, and Shalmaneser II says in the annals of his Syrian campaign that Jehu paid him tribute.

About this time the prophet Jonah was sent to Nineveh to speak the words of the Lord, and warn Assyria of the wickedness which was growing with its pride and luxury. And the Lord was no respecter of persons in condemning wickedness, for in those same days He had been sending prophets to Israel calling them to repent of their wicked ways, and to cast away the licentious sun-worship which Jezebel had introduced.

At the preaching of Jonah the men of Nineveh repented. A fast was proclaimed, and the judgments which their sins had brought so near did not fall upon them. The Lord pitied the people in their ignorance:

Jonah 4

¹¹ And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

The Pride of Asshur

Not long after Shalmaneser, came Tiglath Pileser II, who added to the power and military glory of the empire. Israel had then so far rejected the Lord that it joined with Syria (2 *Kings* 16) for an attack upon the kingdom of Judah and Jerusalem. Isaiah assured the king of Judah that he need not fear this confederacy, for the Lord would shave Israel...

Isaiah 7

²⁰ ...with a razor that is hired, namely, by them beyond the river, by the king of Assyria.

So the Assyrian was allowed to come up against the kingdom of Israel to punish it for its rebellion, and frustrate its wicked purpose against the southern kingdom.

The trouble which came upon the northern kingdom of Israel did not lead to reformation, and more than once afterwards their evil ways brought upon them the Assyrians, who at last, in the reign of Hoshea, carried them away into captivity. 2 *Kings* 17:6.

In visiting the sins of Israel the Lord merely used the conquering armies of the Assyrians as the rod of His anger. *Isaiah* 10:5. But the pride of Assyria attributed the downfall of Israel and other kingdoms solely to her own prowess, and she glorified herself, increasing her wickedness. Tiglath Pileser left a record in which he boasts of his victory over Israel, greatly

exaggerating his achievements. The Lord, speaking by the prophet Isaiah, rebuked this haughty pride of Assyria, saying:

Isaiah 10

¹² It shall come to pass, that when the Lord has performed His whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

¹³ For He says, By the strength of my hand I have done it, and by my wisdom; for I am prudent...

¹⁵ Shall the axe boast itself against him that hews therewith?

The Assyrian was glorifying in his power just as Nebuchadnezzar did later, when he said,

Daniel 4

³⁰ Is not this great Babylon, which I have built?

But he learned by affliction that:

³² ...the Most High rules in the kingdoms of men and gives them to whomsoever He will.

The boasting and blasphemous Sennacherib, of Assyria, might have learned the same lesson when he came down upon Jerusalem “like a wolf on the fold,”⁵⁷ and the Lord smote 185,000 of his men in a night, and sent him back to Nineveh. *Isaiah 37.*

But nations in those times were no more ready to turn from their own ways and the pride of dominion than they have been since. The wealth and luxury which had come with conquest were weakening the empire, and the cup of its iniquity began rapidly to fill up.

Last Days of Nineveh

In the reign of Sennacherib’s grandson, Ashurbanipal, the storm-cloud of wrath began to hover darkly over Assyria, still glorying in her strength, and careless and unconscious of her

⁵⁷ Lord Byron, Poem: *The Destruction of Sennacherib.*

approaching doom. Zephaniah then sounded the warning:

Zephaniah 2

¹³ He will stretch out His hand against the north, and destroy Assyria; and will make Nineveh but a desolation.

¹⁵ This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me.

The destruction came at a time when Assyria was at the height of its culture and civilization. Rawlinson says:

The annals of Ashurbanipal...exhibit him to us as a warrior more enterprising and powerful than any of his predecessors....Ashurbanipal is the only one of the Assyrian monarchs to whom we can ascribe a real taste for learning and literature.

But culture and artistic refinement have been shown by the history of every nation to be not incompatible with the deepest vice. Yet again the Lord repeated the warning by the prophet Nahum. The “burden of Nineveh” was:

Nahum 3

¹ Woe to the bloody city! It is all full of lies and robbery; the prey departs not;

² The noise of a whip, and the noise of the rattling of wheels, and of the prancing horses, and of the jumping chariots.

³ The horseman lifts up both the bright sword and the glittering spear; and there is a multitude of slain.

The historian says:

Advancing civilization, of more abundant literature, improved art, had not softened the tempers of the Assyrians....Ashurbanipal reverted to the antique system of executions, mutilations, and tortures....Glorying in his shame, he not merely practiced cruelties, but handed the record of them down to posterity by representing them in all their horrors upon his palace walls.

Added to her violence were the witchcraft and sorceries, by which she had, like Babylon, corrupted the world. *Nahum 3:4*.

For these things the Lord said:

Nahum 3

⁵ I will show the nations your nakedness, and the kingdoms your shame.

⁶ And I will cast the abominable filth upon you, and make you vile, and will set you as a gazing-stock.

Along with all these denunciations of sins was sent the invitation of mercy. The “burden of Nineveh,” was also:

Nahum 1

⁷ The Lord is good, a stronghold in the day of trouble; and He knows them that trust in Him.

The Lord was ready to save to the uttermost. But the reign of pleasure continued, the strongholds of the city, the beautiful palaces, and the apparent strength of the empire seemed to promise lasting prosperity. But the word of the Lord was sure. Soon after Ashurbanipal's death, the forces of Media and Babylon besieged the city, and it fell. Nahum had said:

Nahum 2

⁶ The gates of the rivers shall be opened, and the palace shall be dissolved [“molten,” margin].

Ctesias, the ancient writer, says the river Tigris overflowed during the siege, washing down the wall, whereupon the king burned himself in his palace. The great empire fell to pieces with astonishing rapidity; for his vices had enervated the people, and it was full of treachery, though outwardly presenting the appearance of solidity. It was even as Nahum had said:

Nahum 3

¹² All your strongholds shall be like fig trees with the first ripe figs; if they be shaken, they shall even fall into the mouth of the eater.

Its fall was complete. Assyria was the “cedar in Lebanon” in whose spreading branches all the fowls of heaven made their nests, but, says the word of the Lord,

Ezekiel 31

¹⁶ I made the nations to shake at the sound of his fall.

Its ruin was set forth as an example.

¹¹ I have driven him out for his wickedness.

This was the Lord's word to Egypt, as Ezekiel set before Pharaoh the severe judgments which followed corruption.

A Lesson for the Last Days

Over and over again since the fall of Nineveh history has repeated the lesson, and through it all the Lord has been witnessing of Himself, and gathering out of the ruin all the souls who have been willing to trust Him. And at the background of the history of empires the Lord has set the ruins of Nineveh, the careless city, as a gazing-stock, a reminder to nations and to men of the terrible results of continuing in sin, and of fighting against the God of heaven.

The lesson has a special significance to men now; for it was from Nineveh, and from her sister Babylon, that the abominations of Paganism went out into all the world. It was by joining in these that the Jewish nation ruined itself. It was by the same pagan abominations that the worldly church was corrupted in the early centuries, and thus the Papacy became by direct succession the spiritual Babylon, the mystic city which now reigns over the kingdoms of the earth.

It is a fact that, whether acknowledging the Papacy directly or not, all nations have drunk of the wine of her abominations, as the Lord says:

Revelation 18

³ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And now, in these last days, with its doom overhanging it,

the world dwells as carelessly as Nineveh of old, glorying in its culture and enlightenment.

But the Lord leaves not Himself without witness. Wherever the genuine Gospel of Christ's kingdom is preached the call is sounding,

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

⁵ For her sins have reached into the heaven, and God has remembered her iniquities.

He is still the stronghold in the day of trouble, mighty to save all who are willing to be separated from sin.

11. The Rival Popes

Present Truth, August 20, 1896

AT A TIME when the Papacy was preparing to destroy Wycliffe, and silence his testimony, the papal agents had their attention distracted, and the Reformer was granted a little time for quiet work, by the great schism in the Papacy which exhibited to the world two Popes, each anathematizing the other as antichrist. Wiley thus describes the origin and history of the schism:

On the seventh of April, 1378, the cardinals assembled in the Quirinal to elect a successor to Gregory. The majority of the sacred college being Frenchmen, the Roman populace, fearing that they would place one of their own nation in the vacant chair, and that the Pontifical court would again retire to Avignon, gathered round the palace where the cardinals were met, and with loud tumult and terrible threats demanded a Roman for their Pope. Not a cardinal should leave the hall alive, so did the rioters threaten, unless the request was complied with.

An Italian, the Archbishop of Bari, was chosen; the mob was soothed, and instead of stoning the cardinals it saluted them with "Vivas." But the new Pope was austere, penurious, tyrannical, and selfish; the cardinals soon became disgusted, and escaping from Rome they met and elected a Frenchman—Robert, Bishop of Geneva—for the tiara, declaring the former election null on the plea that the choice had been made under compulsion.

Thus was created the famous schism in the papal chair, which for a full half-century divided and scandalized the papal world. Christendom now saw, with feelings bordering on affright, two Popes in the chair of Peter. Which was the true vicar, and which carried the key that alone could open and shut the gates of Paradise?

This became the question of the age, and a most momentous question it was to men who believed that their eternal salvation hung upon its solution. Consciences were troubled;

council was divided against council; bishop battled with bishop; and kings and governments were compelled to take part in the quarrel. Germany and England, and some of the smaller States in the center of Europe, sided with the first-elected pope, who took possession of the Vatican under the title of Urban VI. Spain, France, and Scotland espoused the cause of the second, who installed himself at Avignon under the name of Clement VII.

Thus, as the first dawn of the Gospel day was breaking on Christendom, God clave the papal head in twain, and divided the papal world.

12. The Crusades

Present Truth, August 27, 1896

EIGHT hundred years ago this summer and the first Crusade was organized and started for the Holy Land. To commemorate this anniversary twelve persons are about to start from Amiens, France, from whence Peter the hermit, with his followers, started out eight hundred years ago, on a program made to Jerusalem. They go on foot, as did the rank and file of the age crusaders.

It seems there is a "Society of the Crusades" in England, and this society has thought it fitting that Englishmen should also celebrate this anniversary with some memorial of the part taken in those strange and desperate expeditions by English kings, princes, knights, and people, against the Turks to recover the Holy Sepulchre. Therefore this society announces a second pilgrimage, to start from England in September, evidently not to go on foot, for a meeting is appointed in advance to be held in the Christian Temple, Jerusalem, on October 1, to decide what the memorial shall be which they will raise to the memories of those who fell in the battles of the Crusades.

It is evident, from the early date of this appointment that the English contingent of this nineteenth century crusade does not intend to march to Palestine, but will ingloriously accept the aids of modern civilization, and will make its descent upon the Holy Land quite after the manner of the modern tourist. Indeed the ways, and manners, and methods, and purposes, of the tourist parties of the present day, personally conducted by gracious and well-informed gentlemen, are incontestably preferable to those conducted by Peter the Hermit and his confreres.

There are many theories as to the great value to the world of the influence of the Crusades, and much mistaken senti-

ment. The invasions of the Goths and Vandals and Huns and Saxons,—and the return trips of the Crusaders, were the ancient method of traveling, influenced by dire necessity or by fanatical zeal and bigotry.

The tourists of those days traveled either on foot or horse-back, and instead of paying their way with good coin of the realm, took what they required or desired at the edge of the sword or the point of the pike.

But these expeditions resulted in slaughter, cruelty, shameful deeds, and enormities of such extent and character that the Turkish-Armenian massacres of the present day which chill the world with horror are yet productive, in comparison, of but the minutest fraction of human woe.

Out of the millions who undertook the desperate journey to Palestine, men, women, and children, but a few thousand returned, strewing pestilence, plague, and leprosy along their homeward way—bringing everywhere destruction alike upon themselves, their foes, and their friends.

The few survivors from such a terrible school must necessarily have learned something by their experiences. The barbarian churl and semi-civilized knight brought back to hut and castle a bitterly earned knowledge of men and the world. This, by the kindness of an over-ruling providence, has since proved profitable, but at what a cost was this knowledge gained!

The plain truth about the Crusades is that they, and all that they stand for, are no more worthy of celebration than the slaughter and persecutions of the Inquisition, or the cruelties of the religious wars of Mohammed, or the massacres of helpless Armenians in Turkey today. Although masquerading under different names, they are all the same spirit.

13. Irreligious Religion

Present Truth, September 23, 1897

THE story of the church councils shows how easy it is for men destitute of genuine religion to be zealously and even violently religious. The Lord says,

Jeremiah 17

⁹ The heart is deceitful above all things, and desperately wicked.

Human nature is a collection of contradictions, and unless God rules in the heart, laying bare its perversity and renewing it, it is bound to deceive its possessor.

Here, for instance, were men discussing about the nature of Christ, and exhibiting on both sides the very nature of the devil. What was the trouble?

Human Opinions

First, it was not to become partakers of the Divine nature by partaking of the Word, that they were holding controversy; but each had opinions and definitions for which they contended, in pride and hatred demanding that others should accept, not the gracious Word of God, and the Spirit's power for practical life, or the character of the meek and lowly Jesus, but rather their definitions and views about the Lord, or about the Holy Spirit.

The Lord sent the believers, forth to "preach the Word" (2 *Timothy* 4:2), to speak...

Acts 5

²⁰ ...all the words of this life.

The aim was reformation of life by the power of God, and it was wrought, too, wherever the Word was received as the Word of life. Very soon after the days of the apostles, however, and even in their days, departure from the faith and dis-

putings about words came in, and the result is seen in the controversies of these times, which led up to the Papacy and the supremacy of human authority over the Divine.

Self-Exaltation

And as it was not to become partakers of the life and to lead into deeper holiness that debates and strifes were inaugurated and councils met to thresh out human theories, so, too, there was a second motive at work. The theory represented a cause, and it was the aim of the promoter to lift himself into place of power or position of honor as leader of a following. The pride of opinion and the love of power are everywhere apparent in the whole sad story.

Human nature is the same in all ages. The natural man is a fighter. If he be a religious man, still unredeemed from the state of nature, he will love religious strife. Paul's two epistles to Timothy show how this element caused trouble in the apostolic church. It was the beginning of the "falling away." Of the temperament of the theological fighter the Lord said by the apostle:

1 Timothy 6

⁴ He is proud, knowing nothing, but doting about questions and strifes of words, whereof comes envy, strife, railings, evil surmisings,

⁵ Perverse disputings of men of corrupt minds, and destitute of the truth.

Yet the typical controversialist is the one who thinks he knows, and he excuses all the strife by urging his fervor for truth. It is difficult to explain to such the difference between firmness for the truth and contentiousness about theories of truth. But it is the difference between preaching the truth to win souls to the Lord, and arguing to convince someone of the superiority of a certain view, which really means of one's own superiority.

The contentious man preaches a loud sermon on human

weakness, and one of the lessons of these church councils of old time is that the heart is verily deceitful above all things, and desperately wicked. If the enemy cannot altogether keep men indifferent to truth, he next endeavors to pervert the right way, or to draw away the vital godliness and the warmth of the first love, leaving only the shell and form of the truth, and setting every wind of doctrine going for men to discuss and strive about.

Not Theories, But Life

No one is so difficult to help as the one to whom the name of Jesus suggests but a theory about His nature. Mention of conversion brings at once an abstruse definition or a special view about the new birth. So it goes, and the religious life is but a cabinet of ticketed theological specimens.

The faith of Jesus is not a cabinet of fossils but a growing garden, each plant rooted in the Word and growing up into the sunlight of God's love. Such a garden the Lord will plant in every heart surrendered unconditionally to Him.

Truth in the inward parts, the law of righteousness written in the heart, the fruits of the Divine nature blossoming in the life; this is knowing God.

The Father is the husbandman. Let Him do the planting and the rooting out. And,

Matthew 15

¹³ Every plant which my heavenly Father has not planted, [said Jesus,] shall be rooted out.

And the plants of the Lord's planting cannot be tied up to the stakes of human creeds and definitions.

Self-Exaltation

*“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.”*

2 Thessalonians 2:4

1. Great Words

Signs of the Times, May 26, 1887

THE prophet Daniel, describing the little horn that came up among the ten horns of the great and terrible beast which symbolizes the Roman power, said:

Daniel 7

⁸ And, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

These “great things” were said by the angel who interpreted the vision, to be:

²⁵ ...great words against the Most High.

The prophet John, in describing the same power under the symbol of a beast like a leopard, says:

Revelation 13

⁵ And there was given unto him a mouth speaking great things and blasphemies.

In no other thing have commentators been so fully agreed as they have in applying these words to the Roman Catholic Church, with the Pope at its head.

As the actual fulfillment of a prophecy is the best proof of whether or not any given interpretation is correct, we quote a few of the titles and appellations which have been given to the Pope at various times by his zealous followers, and which the so-called “Holy Father” has received with complacency as rightly belonging to him.

The list from which we quote, contains sixty-two different titles; it was collected by S. Francis de Sales, and may be found in Monsignor Capel’s book entitled, *The Pope: The Vicar of Christ; the Head of the Church*:

- Most Divine of all Heads.
- Holy Father of Fathers, Pontiff Supreme over all

Prelates.

- Overseer of the Christian Religion.
- The Chief Pastor; Pastor of Pastors.
- Christ by Unction. (That is, the Anointed Christ.)
- Abraham by Patriarchate.
- Melchisedec in Order.
- Moses in Authority.
- Samuel in the Judicial Office.
- High Priest, Supreme Bishop.
- Prince of Bishops.
- Heir of the Apostles; Peter in Power.
- Key-Bearer of the Kingdom of Heaven.
- Pontiff Appointed with Plenitude of Power.
- Vicar of Christ.
- Sovereign Bishop of Bishops.
- Sovereign Priest.
- Ruler of the House of the Lord.
- Apostolic Lord, and Father of Fathers.
- Chief Pastor and Teacher and Physician of Souls.
- Rock, against which the proud gates of Hell prevail not.
- Infallible Pope.
- Head of all the Holy Priests of God.
- Head of all the Holy Churches.
- Chief of the Universal Church.
- Bishops of Bishops, that is, Sovereign Pontiff.

In addition to the list of which the above is only a part, Mgr. Capel gives the following quotations from a letter which “the great S. Bernard, Abbot of Clairvaux,” wrote to Pope Engenius III, AD 1150:

Who are you? The High Priest, the Supreme Bishop. You are the Prince of Bishops, you are the Heir of the Apostles.

You are Abel in primacy, Noah in government, Abraham in the patriarchal rank, in order Melchisedec, in dignity Aaron, in authority Moses, Samuel in the judicial office, Peter in power, Christ in unction.

You are he to whom the keys of Heaven are given, to whom the sheep are intrusted. There are, indeed, other doorkeepers of Heaven, and other shepherds of the flocks; but you are the more glorious in proportion as you have also, in a different fashion, inherited before others both these names. The former have the flocks assigned to them each one his own; to you all are intrusted, One Flock for the One. Not merely for the sheep, but for all the shepherds also you are the One Shepherd.

Whence do I prove this, you ask? From the word of the Lord. For to whom—I say not among the Bishops, but among the Apostles—have the whole flock been committed in a manner so absolute and undistinguishing? “If you love me Peter, feed my Sheep.” What sheep? The inhabitants of this or that city or country, those of a particular kingdom? “My sheep,” He says. Who does not see that He designates not some, but all? Nothing is excepted where nothing is distinguished. The power of others is limited by definite bounds; yours extends even over those who have received authority over others. Can you not, when a just reason occurs, shut up Heaven against a Bishop, oppose him from his Episcopal office, and deliver him over to Satan? Thus your privilege is immutable, as well in the keys committed to you as in the sheep intrusted to your care.

It would seem as though men had exerted all their ingenuity to invent flattering titles for the Pope. This thing itself would be sufficient to condemn the whole system. Elihu said:

Job 32

²¹ Neither let me give flattering titles unto man.

²² For I know not to give flattering titles; in so doing my Maker would soon take me away.

And we have no reason to suppose that the giving and receiving of flattering titles is not displeasing to God, for our

Saviour himself said:

John 5

⁴⁴ How can you believe, which receive honor one of another, and seek not the honor that comes from God only?

The giving and receiving of flattering titles is an evidence of departure from God, for the honor that comes from God only is given only to the humble.

1 Peter 5

⁵ Likewise, you younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and gives grace to the humble.

In this case, however, the titles are not simply flattering, but are blasphemous, and show the one to whom they are applied, to be:

2 Thessalonians 2

³ ...that man of sin,...

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.

2. Papal Assumption

Signs of the Times, June 22, 1888

ON THE 11th inst. the “Most Rev.” Dr. Dwyer, bishop of Limerick, delivered an address to the clergy of his diocese, in which he said some things that are quite interesting, as showing how the Catholics look to the Pope instead of to God. The report says:

He urged that by the Papal decree the practices of boycotting and plan of campaign as they exist in Ireland stand condemned as a violation of the moral law of charity and justice. “This,” he added, “is no longer a matter of opinion. It is now the settled and certain law of the Catholic Church, which all the faithful of this diocese are bound to take from me as their bishop, that these practices are sinful, and it is even more sinful as being against faith to defy or impugn, under any pretext, the right of the Pope to condemn them.”

There can be no question but that boycotting is a violation of the moral law, but it is no more so now than it was before the Pope issued his decree. None of these priests had a word to say against it before, however; they did not know that it was immoral until the Pope said so.

This is not a very flattering testimony to their moral sense, for any child who ever read the Sermon on the Mount could have told them that boycotting is a sin. But what is the use of one’s having moral sense, when he can go to the Pope to find out what is right?

But worse than the fact of ignoring a wrong condemned by the law of God until the Pope declares it to be wrong, is the statement that to disobey the Pope is “even more sinful” than to violate the moral law. That is to say, although boycotting is a sin against the moral law, those who engage in it now are guilty of the greater sin of disobeying the Pope. Thus the Pope is exalted...

2 Thessalonians 2

⁴ ...above all that is called God or that is worshiped.

Could blasphemy go any further?

After the commands of the Pope have thus been declared to be more sacred than those of God, we are not surprised at the following statement made by the bishop:

This decree of the Pope's is final and unalterable, and you might as well expect to put back the sun in its course as to undo it.

The Lord's decree may be set aside by the Pope, but the Pope's decree is unalterable. Such is the decision of "good" Catholics. Yet there are many professed Protestants who feel aggrieved if it is intimated that the Papacy is not a part of Christianity. The closing words of the bishop are in keeping with the rest of the address. Still speaking of boycotting he said:

If it is condemned by the church I will not have it, but accept the decision of our own father, Christ's vicar, who is placed by his exalted office above the passions and self-interest that often blind us, and who has no motive in all he does but God's honor and our salvation.

It is a mystery how a man of intelligence could have his mind and conscience so enslaved, but in this we have an evidence that education is not of itself any bar to superstition. It is a proof also of the truth of the Scripture statement. "Souls of men" form part of the merchandise of Babylon the great, the mother of harlots and abominations of the earth.

Revelation 18

¹¹ And the merchants of the earth shall weep and mourn over her; for no man buys their merchandise any more:

¹² The merchandise of...

¹³ ...*souls of men*.

3. What Is the Papacy?

Present Truth, January 4, 1894

THE expression “the papacy” naturally brings to mind the Pope of Rome, with his cardinals, bishops, and priests, the Vatican, the Inquisition, and various other institutions connected with the machinery of the papal system.

But the real papacy is not a set of men holding the titles of pope and cardinal and priest; is not the institutions which these men and their supporters have planted in Italy and throughout the world; it is not the false doctrines of Catholicism; nor is it all three of these together.

It is a system of principles,—of false principles,—carried out to the full limit of their evil capacity. It is false worship developed to its most baleful degree of perfection. Before there were any popes or bishops or cardinals, or before most, if not all, of the false doctrines which Rome teaches had arisen,

2 Thessalonians 2

⁷ The mystery of iniquity does [did] already work.

Before papal institutions had been established or the papal machinery had been put in operation, the principles were working which culminated in the revelation of:

³ ...that man of sin,...the son perdition.

What the real essence of this system is, may be seen from the following words of the Apostle Paul, taken from his second letter to the Thessalonians:

2 Thessalonians 2

³ Let no man deceive you by any means; for that day [the day of the Lord] 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.

The *Revised Version* reads,

⁴ ...setting himself forth as God.

It is the exaltation of self; it is putting self in the place of God. Develop this principle to the full limit, and the result will be the papacy every time.

And this principle is naturally inherent in every man. Every individual has within him a tendency to put self in the place of God. This tendency most naturally finds expression in efforts to supply the power to make himself do what is right.

1. He makes vows, and resolves to live righteously; next
2. He makes laws to compel himself to be righteous; and finally
3. He inflicts penances upon himself as a last resort, to change himself, as it were, in the pathway of obedience to the Divine will.

This is the principle that works in paganism,—the principle that leads men to throw themselves under the wheels of Juggernaut, to crawl on hands and knees for scores of miles to the Ganges, or shrines of their gods, and to inflict upon themselves various other tortures. With it is coupled the equally false idea that such things serve in some way to appease the wrath of God.

The papacy goes a step farther than this and thereby reaches a far more baleful position. It extends the principle to the doctrine that a man should not only make laws and inflict penalties for the spiritual guidance of himself, but for other people as well; that he should not only exercise power to regulate his own conscience, but the consciences of his fellows!

And thus we have the Pope of Rome, sitting as God in the temple of God, and assuming authority to command all men under sin; to shut up heaven to all, or to release from “purga-

tory,” or to absolve souls from the penalties of all laws; to regulate, in short, the consciences and the worship of the whole world! This is the principle of putting self in the place of God, carried out to its full extent.

And what should be borne in mind in connection with all this is that this principle of self-exaltation is not confined in its operation to any certain kind or class of men, but is a principle which has a natural hold upon all, a hold which can only be loosed by the power of the Gospel of God.

And hence it is just as possible to have popes among Protestants as among Catholics. Indeed it is certain that there are many popes in the Protestant world today,—not visibly and ostensibly such, but men which nevertheless put themselves, or allow others to put them, in the place of God, so that people seek to them instead of to God to learn what is right. The principle is the same in both, and the results are bound to be as evil in the one case as in the other.

Let every man beware how he puts himself in a position, or allows himself to be put, where he stands in the place of God.

1 Peter 4

¹¹ If any man speak, let him speak as the oracles of God.

It could be not God’s voice that is heard, and God’s power that is felt, through him,—if, in other words, he calls attention not to God but to himself, lifts up himself and not Christ before the multitude.

Then, although not a pope in name, he is actuated by the same principle that works in popery, and is bringing upon himself a share in its condemnation.

4. Christ or Self?

Present Truth, July 12, 1894

THE following extract from the first paragraph of the Pope's *Encyclical*, shows what is to be the basis of the unity which he desires:

Throughout the whole course of Our Pontificate it has been Our constant purpose, and We have endeavoured, as far as We could by word and deed, to bind all nations and peoples more closely to Ourselves, and to place in evidence the power of the Roman Pontificate, which is salutary in every respect.

We therefore feel deeply grateful...to rulers, Bishops, the Clergy, and private individuals everywhere, who by numerous proofs of piety and affection have taken care to honor Our person and Our dignity, and to tender to Us opportune consolation.

We have given the capital letters as in the document, in order that the reader may get the full benefit Papal arrogance. Everything is to center round the Pope's person. To bind people more closely to himself is his "constant purpose." This one statement shows that the Pope is of the class against whom the Apostle Paul warned the Elders of the church at Ephesus:

Acts 20

²⁹ For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

³⁰ Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

The true shepherd leads people to Christ; the wolf, or the false shepherd, seeks to draw them to himself.

The blasphemous presumption that characterized the Papacy in ancient times, is not lacking in this *Encyclical*, as will appear from the following. After mentioning the vast number of people who are not Catholics, Leo XIII, says:

By this thought We were and are seriously affected; nor

would it be right We should without poignant grief think of such a large portion of the human race who are far separated from Us, and have, as it were, taken a path that leads them astray.

Now, as We are on earth the Viceregent of the Omnipotent God, Who wants all men to be saved, and to come to the knowledge of truth, and as both Our protected age and the bitterness of the cares we have to bear are pressing Us to imitate the example of Our Redeemer and Master Jesus Christ in this, that when He was just about to return to heaven He besought the Father with most earnest prayers that His disciples and followers should become one in mind and heart: "I pray...that they all will become one, as You Father are in me, and I in You that they also may be one in Us."

5. Subject to the Pope

Present Truth, August 16, 1894

EVERY trivial detail of the life of the Roman clergy would seem to be subject to the Pope.

Says the *Chronicle*:

Our Rome correspondent informs us that the Vatican has recently decided that the clergy may use bicycles if the needs of the ministry require it.

6. Papal Dignities

Present Truth, August 30, 1894

THE Lord told His disciples that among the Gentiles the great of earth were concerned about titles and dignities, but among His followers it was not to be so. There is but one Lord and Master, and he who is most truly the servant of all, is the greatest of all.

The Papacy developed on principles exactly opposite, and the exaltation of one above another in honor has naturally followed the self-exaltation which led to the apostasy.

In his last encyclical, the Pope referred to his predecessor as “of holy memory,” but there is evidently much conventionality in such references. A writer in the *Contemporary* shows how jealous the present Pope is of praise bestowed upon Pious IV. Failure to sufficiently guard against this once led to the public humiliation of the learned Cardinal Pitra. The reviewer, who writes as a Catholic, says:

This venerable Benedictine wrote a letter a few years ago to the clerical editor of a Catholic periodical in Amsterdam, in the course of which he recalled with melancholy pleasure the zeal and self-sacrificing spirit of Pius IX, during whose reign the Catholic cause was everywhere in honor. This eulogy of the dead Pope was held to be in some sort an insult to his living successor, and Cardinal Pitra was compelled to publish an abject apology, and to express his heartfelt regret for having unwittingly hurt the delicate susceptibilities of Leo XIII, whose diplomatic successes have rendered such incalculable services to religion.

7. The Pope Fulfilling Prophecy

Present Truth, August 2, 1894

THE tribute of adulation and worship which is paid to the Pope on occasions of his public appearance in St. Peter's Church, which adjoins the Vatican at Rome, is thus described by a writer in the *Fortnightly Review*:

The scenes that have lately been witnessed in St. Peter's bear witness to what may be called an extraordinary recrudescence of Papal popularity. Imagine twenty thousand persons closely packed from early morning till six o'clock in the vast area beneath Michael Angelo's dome.

At about five o'clock a wild shout was heard from the multitude in the distance outside. It was known that the Pope had left his apartments in the Vatican, and was descending by private passage into St. Peter's. The instant he entered, a cry of enthusiasm arose within at the bottom of the dim church, which was taken up by the expectant multitude.

Very slowly borne high aloft by his guards, the old man moved up the middle aisle, seated on his royal throne, robed "in white samite, mystic, wonderful." He wore the red slippers and was shadowed by the tall peacock fans (imperial peculiarities imported from Persia by Caligula, and adopted by the Popes after the third century when the seat of government was removed to Constantinople and the Pope became joint magistrate of Rome and assumed imperial power).

From the moment that Leo XIII entered until he disappeared in the far distance, an almost invisible speck at the high altar, and the service commenced, the roar of enthusiasm never ceased rolling like thunder throughout the building.

The scene was repeated as the Pope passed back again down the aisle at the close of the service. He rose majestically, and bowed in blessing to the right and to the left. It was a scene fraught with singular spiritual and temporal associations never to be forgotten.

Leo XIII's personal popularity in part explains a reception

which certainly no other potentate in the world could at present command.

How marked is the contrast between this scene and any scene in the life of the Saviour or of any of His apostles or prophets! The Son of God, at the end of His earthly life, was led bearing His cross amid the cheers and derision of the mob, to the place of crucifixion. His pretended vicar, at the close of his earthly career, sits in a magnificent temple, surrounded with every token of pomp and magnificence, and borne aloft above the heads of a vast audience, from whom he receives adulation and worship. Jesus said,

John 15

²⁰ The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.

These words alone are sufficient to stamp the Pope as antichrist. But how forcibly such a scene calls to the mind of the Bible student the inspired language of Paul to the Thessalonians:

2 Thessalonians 2

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.

Thus does the Pope unwittingly fulfill the prophetic word.

8. Temporal Power

Present Truth, September 27, 1894

JESUS CHRIST refused to be made a temporal King. His Kingdom is not of this world. *John* 18:36.

But apparently the subjects of the Papacy are willing to go to almost any length in their effort to restore the Pope's temporal power. A writer in the *Tablet*, referring to the resolutions passed by Catholic Congresses every year, urges that these are useless until public opinion in Italy is changed, or until the Catholics of France, Spain, and Austria are ready to do more than pass resolutions.

Not until the Catholics of these three states, or even of one of them, acquire the supremacy over the anti-Christian portion of their fellow-subjects and hold in their hands the destinies of their country, can they invite the 200 million of Catholics, in the rest of the world, to aid them by furnishing money and volunteers for the undertaking which should be carried out in the name of the whole Catholic community.

This is the real spirit of the Papacy, the encyclicals on peace and good-will among men notwithstanding.

9. When a Pope Dies

Present Truth, October 25, 1894

IN RELIGIOUS and political circles in Italy the next Papal Conclave is being discussed. The Pope and his last Bull fixed the regulations that are to guide the Cardinals in choosing his successor. Even when a Pope is drawing his last breath there are forms and ceremonies to be performed which seem anything but appropriate to a deathbed.

A French prelate has recently published a work in which he gives the traditions and the laws governing the papal succession. And describes the elaborate ceremonial of the death chamber:

Around the couch where the moribund Pontiff is battling with death, the Sacred College, or at least as many of the Cardinals as are at Rome, are kneeling. The Sacristan Bishop administers the Viaticum and the Extreme Unction. The Grand Penitentiary gives the Absolution. The Penitential Psalms are then intoned. The Sacristan Bishop pronounces the consecrated formula, the expiring Pontiff, if he has the strength to do so, gives his benediction to the Assembly, and the dirge of the mortuary hymns continues until the end. In order to make official record of the death, the Camerlengo takes up a small silver Hammer, with which he strikes three light blows on the dead man's head, and calls on him by his Christian name.

On the 7th February, 1878, the dead Pope was Pious IX, and, after dealing the three blows with a hammer, the Camerlengo, Cardinal Pecci—the present Pope—called “John! John! John!” and then, turning to the assembly, exclaimed, “The Pope is truly dead!”

All present then kneel, and the Camerlengo recites the *De profundis*. The Master of the Chambers then removes from the dead Pope's finger the “fisherman's ring,” and hands it to the Camerlengo—a ceremony that is intended to be the outward signs of the temporary transfer of the authority of the

Holy See.

At the first plenary meeting of the Sacred College this ring, the seals, and other insignia are broken up. All emblems connected with the late Pope are destroyed. The temporary sovereignty passes to the hands of the Sacred College.

10. His Holiness

Present Truth, December 27, 1894

THE Pope is designated, throughout the religious world, Protestant and Catholic alike, by the adulatory title, “His Holiness.” How well the designation befits him may be seen by a reference to the apostle of whom he claims to be the successor. Upon this claim his pretensions to super-human sanctity and authority rests.

Peter, as any reader of Scripture knows, was never addressed by such a title as the above. But Peter at one time had the spirit of the Papacy in his heart,—the spirit of self-exaltation. All the disciples had it; for they disputed among themselves which should be the greatest. And that contest, happily abandoned by them, was afterwards revived in the Church and finally settled in favor of the Bishop of Rome.

Since that time he—as Pope—has been the “greatest,” claiming authority and power superior to all his fellows, and making himself God on earth.

At that time when Peter possessed this spirit, the Saviour addressed him by a peculiar but not a flattering title. Jesus had been telling His disciples...

Matthew 16

²¹ ...how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

²² Then Peter took Him, and began to rebuke Him, saying, Be it far from You, Lord; this shall not be unto You.

What prompted Peter to do this? The reason is plain; he wanted his Master to set up a glorious earthly kingdom, where he himself would be given an exalted place. His selfish mind may have pictured a position of splendor and power not unlike that occupied by his pretended successors in the Papacy's palmy days.

The idea that Christ was to be put to death rudely dispelled this pleasing vision, and Peter set himself against it, as if by his opposition he might turn the course of the events in another way.

²³ But Jesus turned, and said unto Peter, Get behind me, Satan; you are an offense unto me; for you savor not the things that be of God, but those that be of men.

The pretended successor of Peter, animated by the same spirit, only more fully developed, which Peter then had, has the same claim to the title “His Holiness” that the unconverted disciple had, and no more.

11. Papal Infallibility

Present Truth, January 3, 1895

ASIDE from the wicked and blasphemous presumption involved in the claim that any creature is infallible, the Roman Catholic doctrine of infallibility is one of the most ridiculous things in the world.

It is thought to relieve it of its baldness by saying that the Pope is not infallible except when he speaks *ex cathedra*. He is not infallible in ordinary conversation, and his opinions, and even on matters of polity or doctrine, are not to be received as infallible, unless it is stated that he speaks *ex cathedra*.

But he himself is the sole judge as to when he thus speaks, and he can thus speak whenever he chooses. So he himself determines when he will be infallible and when he will not be. When he gets ready to give forth an infallible utterance, he virtually gives warning, saying,

“Take care, I am infallible now.”

Either this must be done, in order that “the faithful” may know what is imperative and what is not, or else they must be left in suspense until the event determines whether or not he was infallible at any given time.

And since when he does not speak *ex cathedra*, he must be infallibly sure of that fact, it follows that the claim amounts to the same thing as his complete infallibility. The Pope’s claim is really this:

“I am infallible all the time, but I do not choose to exercise my infallibility on all occasions.”

12. Taking Christ's Place

Present Truth, January 3, 1895

Original title: Back Page

A CHRISTIAN is one who not only professes belief in Christ, but who is an actual follower of Him. Christ says of Himself,

Matthew 11

²⁹ I am meek and lowly in heart.

He is one who does not exercise lordship, but who serves. Least of all is he who sets himself up in Christ's stead. The Pope of Rome claims to be Christ's vicar on earth. He claims to have the authority of Christ on earth. That is to put himself in the place of Christ, and thus to be antichrist.

But Christ and antichrist have nothing in common. Therefore wherever the Pope is honored and exalted, there Christ is dishonored and denied. Christ said,

Matthew 28

²⁹ Lo, I am with you always, even unto the end of the world.

Now since a vicar or vicegerent is one who takes the place of another, and acts in his stead, it is evident that the claim that Christ has a vicar on this earth is a denial that Christ Himself is with His people. The Papacy, therefore, is as opposed to Christ as darkness is to light.

There are very many honest, sincere Catholics, who serve God to the best of their knowledge; but Catholicism itself is antichristian. For Catholics we have only love; for Catholicism we are not allowed to have any sympathy.

13. The Papacy Against Peter

Present Truth, January 17, 1895

THAT the Papacy, which professes to be built upon “blessed Peter,” is really against Peter, is abundantly clear from making a comparison of Peter’s testimony with that of the Papacy, as made recently to *Present Truth* on the point of the Church’s foundation.⁵⁸

No less contradictory to Peter’s words is the Papacy’s testimony concerning the Shepherd of the “flock of God.” The Papacy affirms that:

The supreme charge of the sheep and lambs—that is, the whole flock of Christ, is entrusted to his—Peter’s care (*John* 21:15-17). “Thus,” writes Mr. Allies, “Peter had simply what the other apostles had collectively. He had promised and engaged to him, first and alone, the supreme government, a portion of which was afterwards promised to them with him....He had the supervision of all entrusted to him alone, for even they were committed to his charge in the words, “Feed my sheep.” And so he alone was the doorkeeper, he alone was the shepherd of the fold.”⁵⁹

In the 5th chapter of Peter’s first epistle we find his testimony on the subject, which is the testimony of God, who put the words in Peter’s mouth. He says:

1 Peter 5

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.

² Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

⁵⁸ **Editor’s Note:** Waggoner is referring to two articles by A. T. Jones which appeared in the *Present Truth* of December 6 & 13, 1894. These have been gathered into the book, *The Light Shines in Darkness*, which is a companion volume to this one.

⁵⁹ The quotation is from the *Catholic Times* of December 7, 1894.

³ Neither as being lords over God's heritage, but being ensamples to the flock.

⁴ And when the Chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

Those whom Peter addressed were "elders;" he was "also an elder." He stood on a level with them. They were charged to "feed the flock of God," "taking the oversight thereof." This was all that Peter was commissioned to do; they as well as he were shepherds of the flock.

And the "chief shepherd" is plainly declared to be Jesus Christ, He who "shall appear," and at whose appearing crowns of glory will be given to the faithful. The testimony of Paul is, if possible, still more explicit.

Hebrews 13

²⁰ Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.

2 Timothy 4

⁸ Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

In contradicting Peter, the Papacy contradicts Christ; for Peter spoke only as the mouthpiece of the Spirit of Christ that was in him. All the holy men of old,

2 Peter 1

²¹ ...spoke as they were moved by the Holy Ghost.

1 Peter 1

¹⁰ Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

¹¹ Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should

follow.

¹² Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

And as if it were not enough to deny Christ by making Peter the foundation of the church and the one Shepherd of the flock, this catholic quotation affirms that:

He alone was the doorkeeper.

The wickedness of such a claim appears when we consider the words of Christ Himself:

John 10

⁷ I am the door of the sheep.

⁹ I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

He is the door; and this door must be tended by Peter lest good and bad go in and out at their pleasure! The whole doctrine of popery makes Christ as impotent and inanimate as a door of wood. But He is a living door,—one that needs no keeper; and all who enter in and find pasture must enter alone by Him.

But Christ is more than the door. We enter in by Him, but we do not get beyond Him. Wherever we go in that pasture, we abide still in Him. It is evident therefore that the sheep of His fold find their food in Him. And this is plain from His own words.

John 6

⁵³ Except you eat the flesh of the Son and drink His blood, you have no life in you.

⁵⁶ He that eats my flesh and drinks my blood, dwells in me, and I in him.

But the literal flesh and blood “profits nothing.” The Spirit

and life are in the words which He speaks.

⁶³ It is the spirit that quickens; the flesh profits nothing: the words that I speak unto you, they are spirit, and they are life.

The sheep, therefore, if they are to be nourished, must be fed on the words of Christ; and this fact destroys completely all idea of any inherent authority in Peter or any other, either in his day or in ours, with regard to the church of God.

The sheep tasted Christ, not Peter; they heard Christ's voice, not Peter's. If any man speaks with his own voice, the sheep take alarm at once, and...

John 10

⁵ ...flee from him, for they know not the voice of strangers.

And thus at every point the papal doctrine of authority in the Bishop of Rome to act and speak as the doorkeeper and shepherd of the flock of God, by virtue of succession to the "chair" of Peter, breaks down under the testimony of Peter himself, speaking the words given him by Jesus Christ.

And Christ Himself is seen to be the one "great Shepherd of the sheep," in whom is all authority and power, and who alone can supply the needs of His flock.

14. Another Head

Present Truth, April 11, 1895

Original title: Front Page

1 Corinthians 11

³ I would have you know that the head of every man is Christ.

WOULD that all men knew and believed this today. Can it be thought strange that the world is in such a sad state spiritually and that so little moral progress is visible, when so many men, even in the church, are trying to get along without a head? As well might the body try to get along without a physical head.

If we reject Christ, we disconnect ourselves from our Divine Head and are spiritually headless. And if we make some man our head,—be it the Pope or any other—we simply go one step farther and put on a head in the place of the one which has been severed.

15. All About a Title

Present Truth, December 26, 1895

THE quarrel between Gregory, called the Great, and the Patriarch of Constantinople over a question of title is an interesting episode in the history of the exaltation of the Roman bishopric.

The primacy of the Bishop of Rome had been practically acknowledged and was stoutly maintained by Rome, but the Patriarch, John the Faster, taking courage by the fact that Constantinople was the seat of the empire, assumed the title of "Universal Bishop."

Thereupon Gregory wrote epistle after epistle roundly denouncing the pride of his episcopal brother. He himself claimed the primacy, and declared that it was for Peter's prerogatives, not his own, that he protested, but he quoted Christ's words,

Matthew 23

⁸ Be not called Rabbi,

and said that John was imitating, not His humility, but the pride of His great foe.

Of course John could not see it, as he wanted the honor of the first place as much as Gregory himself, and the emperor, Maurice, as well as his successor, Phocas, failed to find any way of suppressing the title, that "wicked word," which Gregory declared,

"...plainly indicated that the full manifestation of Antichrist was at hand."

The sequel is thus told by Professor Hodgkin, in *Italy and Her Invaders*:

The issue of the controversy, which shall be finally stated here, was so illogical as to be almost amusing. Notwithstand-

ing a decree of Phocas, the successor of Maurice, confirming in strong terms the primacy of the see of Rome, the Patriarchs of Constantinople continued to use the objectionable title, and at length the Roman Pontiffs, finding that they could not inhibit the use of it by their rivals, decided to adopt it for themselves.

About the year 680 two Pope's began to style themselves, and to allow others to style them, Ecumenical Bishops or Ecumenical Popes; and in the two succeeding centuries the title, as used by or of the bishops of Rome, was a frequent occurrence.

The world had thus the curious spectacle of two rulers of the Church, each of whom claimed universal jurisdiction, though not yet at open war with one another; and the Church of Rome saw Pope after Pope assuming a title which, in the judgment of their greatest predecessor, was a distinct note of the precursor of Antichrist.

16. Trustworthy Promises

Present Truth, March 4, 1897

ROMAN Catholic journals have been printing an advertisement which begins thus:

St. Francis Xavier Promised

That “Whoever would make a Novena in his honor from the 4th to the 12th of March should obtain whatever favor they asked, if it were according to the Divine Will.”

We have the promise of God Himself that,

John 5

¹⁴ If we ask anything according to His will He hears us.

But God’s promise is insufficient, apparently, and we are asked to pay special honors to Xavier, and he promises to see that God keeps His promise, at any rate from the 4th to the 12th of March.

It is perfectly consistent with the papal system, which is founded on the principle of exalting the human...

2 Thessalonians 2

⁴ ...above all that is called God or that is worshiped.

No doubt Roman Catholics feel much surer now that Xavier has added his guarantee of God’s promises.

17. The Papal Court

Present Truth, September 23, 1897

OF THE one who professes to sit as the successor of Peter, the fisherman and apostle who went about preaching the Word, a newspaper paragraph says:

The Court of Pope Leo XIII comprises 1,000 persons. There are 20 valets, 120 chamberlains, 300 extra honorary chamberlains, 130 supernumerary chamberlains, 30 officers of the Noble Guard and 60 Guardsmen, 14 officers of the Swiss Guard and Palace Guard, seven honorary chaplains, 20 private secretaries, 10 stewards and Masters of the Horse, and 60 doorkeepers.

18. Which Pope

Present Truth, December 9, 1897

OF WHAT USE is it to reject one pope merely to accept another?

The man who says that he will be bound by no man's opinions or dictum, is to be praised, provided he is consistent; but too often he is as zealous a papist as any Romanist. For while he fiercely declaims against being bound by the ideas of a mere man, he is in that very position, in that he resolutely follows his own opinions. He is his own pope.

We submit that he has not improved matters at all. There is probably no man in the world who would be more of a success as a pope than Leo XIII. If I were to have a pope I should choose him, for I think that he fills the position far more successfully than I could, having had more experience.

“What would you have a man do? Shall he have no mind at all? Whom shall he trust? or shall he trust nobody?”

Psalm 37

³ Trust in the Lord.

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus.

Jeremiah 17

⁵ Thus says the Lord, cursed be the man that trusts in man, and makes flesh his arm.

And the curse rests upon him just as much if he trusts in himself as if he trusted in some other man.

⁷ Blessed is the man that trusts in the Lord.

Proverbs 18

³⁶ He that trusts in his own heart is a fool.

Why should a man trust to his own foolish heart, when

Christ, the wisdom of God, is given him?

19. The Man of Sin

Present Truth, December 8, 1898

IN THE 2nd chapter of 2 *Thessalonians* we read of the apostasy from the simplicity of the Gospel of Christ, and the manifestation of the...

2 Thessalonians 2

³ ...man of sin,...the son of perdition,

⁴ Who opposes and exalts himself against all that is called God, or that is worshiped; so that he sits in the temple of God, setting himself forth as God.

It was not long after the death of the apostle who penned those words, that the prophecy was fulfilled. Among the elders or bishops of the church there arose men whose great ambition was to draw away disciples from Christ to themselves. They did not claim to be doing this, but they had so put themselves in the place of Christ that they imagined that in exalting themselves they were advancing the church.



One of the most striking examples of the arrogance of men who professed to be the representatives of Jesus, is that indicated in the illustration on this page. We see Henry IV of Ger-

many, in the garb of a penitent, waiting for admission to the presence of Pope Gregory VII, to obtain his pardon, and have his dominion restored to him.

The Emperor had claimed for himself power which God alone can exercise in the church, and had been deposed by the Pope; not because of his sin, but because the Pope would be the only one on earth to set himself forth as God.

God alone has the right to remove kings, set up kings; but this right the popes claimed for themselves. We need not dwell on their sin, but simply note it, in order that we may see that theirs was not an exceptional case of presumption and self-assertion.

Every sin that a man commits is in himself. The fact that one man is in a position to exhibit his sinful disposition more fully than another, does not make him a greater sinner than that other one. Or, to put it the other way, the fact that the sphere of a man's influence for evil is circumscribed, does not make him personally any less a sinner than if it were unlimited. The lamp whose rays are shut in by the four walls of a room shines just as brightly as though the light were not enclosed.

Even so we, although acting in a very small place, may be in reality as much the man of sin, opposing God, as any pope that ever sent his anathemas to the ends of the earth. Obedience to the Word of God is the only safeguard against popery.

If the teaching and example of Jesus had always been followed, there would never have been a pope; and he who does not thus follow Jesus, lacks only opportunity and ability, to be as great a pope as Innocent III or Gregory VII. Jesus said:

Matthew 20

²⁵ You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

²⁶ But it shall not be so among you; but whosoever will be

great among you, let him be your minister;

²⁷ And whosoever will be chief among you, let him be your servant;

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.

Matthew 7

¹ Judge not, that you be not judged.

So although Jesus spoke as never man spoke, He said,

John 12

⁴⁷ If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

⁴⁸ He that rejects me, and receives not my words, has one that judges him; the word that I have spoken, the same shall judge him in the last day.

Our part is to teach the Word, whether men will hear, or whether they will forbear; and we can teach the Word only as we live it, for it is the Word of life.

Romans 12

³ For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.

Philippians 2

⁵ Have this mind in you, which was also in Christ Jesus;

⁶ Who, being in the form of God, counted it not a prize to be on an equality with God,

⁷ But emptied Himself, taking the form of a servant.

Colossians 3

¹⁴ Love is the bond of perfectness.

1 Corinthians 13

⁴ Love suffers long, and is kind; love envies not; love vaunts not itself, is not puffed up,

⁵ Does not behave itself unseemly, seeks not its own.

1 Corinthians 16

¹⁴ Let all that you do be done in love.

20. Mistaken Opinions

Present Truth, March 15, 1900

Someone said to me:

"I have as good a right to my opinions as you have to yours."

QUITE right; we may even state the case more emphatically:

The most ignorant and despised person in the world has as much right to his own opinions as the wisest and most renowned person has to his opinions.

Let me now make another statement for your consideration:

"I have as good a right to steal as you have."

You reply,

"Oh, but nobody has the right to steal!"

Exactly, and even so nobody has any right to his own opinions.

1 Corinthians 3 [Psalm 94:11]

²⁰ The Lord knows the thoughts of the wise, that they are vain.

Proverbs 28

²⁶ He that trusts in his own heart is a fool.

Isaiah 55

⁸ My thoughts are not your thoughts, neither are your ways my ways, says the Lord.

⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Philippians 2

⁵ Let this mind be in you, which was also in Christ Jesus.

God's mind and God's thoughts, that is, God's opinions, are all that any person has a right to have. God should be allowed to think in every person, forming his opinions for him. He who "thinks for himself," independently of God, thereby proclaims that he thinks that his judgment and his opinions are better than the Lord's.

Thus he places himself above God. That is essentially the Papacy, which exalts itself above God. Whoever clings to his own opinions is as really a papist as if he acknowledged the claims of the man in the Vatican, and he may be much more dangerous, and more difficult to deal with.

Heathen Rites and Ceremonies

*“For the time will come
when they will not endure sound doctrine;
but after their own lusts
shall they heap to themselves teachers,
having itching ears;
and they shall turn away their ears from the truth,
and shall be turned unto fables.”*

2 Timothy 4:3-4

*“Also of your own selves shall men arise,
speaking perverse things,
to draw away disciples after them.*

Acts 20:30

1. A Superstitious Practice

Signs of the Times, October 6, 1887

THE religion journals and teachers of the day have much to say about a slavish obedience to forms, urging that the observance of forms is utterly opposed to the spirit of the gospel.

Such language is heard especially whenever anything is said about keeping the Sabbath...

Luke 23

⁵⁶ ...according to the commandment,

being...

Romans 6

⁴ ...buried with Christ by baptism into death,

and sometimes even in regard to the Lord's Supper. The keeping of the seventh day of the week, as the Lord enjoins, is said to be a Judaistic regard for mere form; and whenever it is shown that nothing but immersion is baptism, they will say that to put so much stress upon mere form savors of superstition.

We notice, however, that those who thus deprecate form in connection with Sabbath observance and baptism, are very zealous sticklers for Sunday observance, and for sprinkling in place of baptism. The natural conclusion is that they have no objection to forms, so long as those forms are of their own choosing.

Not only is this conclusion just, but it may also be shown that those who thus insist that the form is of no consequence, are indeed most superstitious in their observance of certain forms that are not commanded, and that they regard a mere ceremony much as the heathen regards a charm or an amulet.

That this is true of the entire Catholic world, needs no proof. It is only necessary to remind the reader of the "relics" which is claimed are possessed of such wonderful healing

properties, and of the sign of the cross and the Ave Marias which alone are said to ward off all evil spirits.

An instance of this superstitious trust in a mere form recently came to our notice in Oakland. A laborer was caught in the shaft of a mill, and was fatally injured. He was carried to the hospital in an unconscious condition, from which he never recovered. A priest was summoned, who administered the “sacrament” of extreme unction to the unconscious man, who died soon after. If that “sacrament” had not been administered, all Catholics would have entertained at least a doubt as to that man’s future; but having received it, the priest can assure them that he is sure of Heaven!

Now no intelligent, candid person would dare affirm that “extreme unction” or anything else performed over a man who is really dead so far as consciousness is concerned, could have the least effect on his spiritual condition. Even Catholics themselves, when pressed, will admit that the performance of rites and ceremonies, or the repetition of prayers, is of no avail if unaccompanied by faith.

And yet thousands of professed Protestants, who talk so glibly about the slavish obedience to mere form, show themselves to be as superstitious as their Catholic brethren from whom they have borrowed those forms. In proof of this, we will cite only the so-called baptism of infants.

As a matter of fact, infants are never baptized except in the Greek Church; they are only sprinkled; but if we did not know how easy it is to be inconsistent, we should wonder that people who argue against immersion, on the ground that the form is of no consequence, and that baptism is simply “the answer of a good conscience” (*1 Peter* 3:21), should be so scrupulous in regard to a mere form where it is impossible that there should be any conscience at all.

Two instances will suffice to show that infant baptism is simply the result of gross superstition that is not exceeded among Roman Catholics. In a recent note on “Children’s Day,”

the editor of the *Congregationalist* said:

The rite of infant baptism can be made most impressive. Last year a young man of more than twenty, witnessed this ordinance for the first time on Children's Day. As he watched the pastor take one dear little one after another in his arms to bless them, he said, with deep emotion, "If my father and mother had done that when I was a baby, I might have been a different boy."

If the intelligence indicated by that remark was a fair sample of the product of the brain of that "young man of more than twenty," we should say that he was even then a proper subject for the administration of "infant baptism." But we must remember that he simply echoed the sentiments of the church people around him, and that his remark is indorsed by the editor of the *Congregationalist*.

Now we ask, What would have been the difference if that young man had been "baptized" when he was a baby? If that ceremony had been performed, and he had been a model youth, to what would the *Congregationalist* attribute his goodness? It could not be to any volition on his part, but simply to the magic charm of the few drops of water sprinkled upon him, or to the words uttered by the pastor.

But we have another case in which the element of superstition is so prominent as to be laughable. In the *Advance* of September 22, A. L. Frisbie, D. D., has an account of a "Sunday with the Stonies," a tribe of Indians on their reservation near the line of the Canadian Pacific, who have been civilized by missionary effort. He tells of the crowds that flocked to church, of the good order, of the reverence during prayer, and of the enthusiasm with which they sang "Old Hundred," and continues:

A baby was presented for baptism after the benediction. Fortunately he was asleep, so that he could not express any disapprobation of the proceeding.

And then in all seriousness he goes on to say that mothers

and nurses might learn a lesson from the way in which this baby was “put up,” because he was placed in a casket shaped to the tiny form, the whole wrapped and bound, and his limbs, body, and head so snugly cased and held, that he “could not kick if he wanted to.” If he had been awake, he could not have objected to the proceeding except by yelling. “Fortunately he was asleep,” and so the beautiful ceremony was not marred.

Will anybody tell us how much more solemnity or efficacy there was in that ceremony than in the incantations of the heathen Indian “Medicine Man”? If it is said that this was done in the name of Christ, then we reply that it was simply taking the name of Christ as a charm, and differed not a particle from the act of the seven sons of Sceva. See *Acts* 19:13-14.

We may add, also, that the mere calling of the name of the Lord Jesus over a person, will have no more effect if done by a Christian minister than if done by a Jewish exorcist.

In the instance quoted from the *Advance* the climax of absurdity was reached. There was an intent without power to discern between its right hand and its left; added to this it was bound hand and foot, and then while it was asleep the minister surreptitiously sprinkled a few drops of water upon it, and, behold, it was a Christian baby!

This fairly surpasses the method by which the Jesuit missionaries in California converted the Indians a century ago. It is said that the Jesuits which would mount their horses, lasso an Indian, force him into the mission building, and “baptize” him, and henceforth he was a child of the church.

If sprinkling an unconscious infant is productive of any good, we cannot see what argument can be brought against the forcible “baptism” of adults. No one can fail to see that the element of faith is entirely excluded.

But it is urged when the child is thus baptized, the parents pledge themselves to train it up in the nurture and admonition of the Lord, and to bring it up in the full fellowship of the

church. This is not true. The parents may indeed make the pledge, but it is not the so-called baptism that seals the pledge. If it had anything whatever to do with the pledge, then the parents themselves should receive the ceremony in token thereof.

Would not the pledge be just as valid if the ceremony of sprinkling was not performed? Certainly; the sprinkling of the infant can by no means affect the parents; so we see still that the act is one of conformity to a superstition.

To make this still more emphatic, we have only to cite the numerous cases that are related, where the child sought the company of the vicious as soon as it arrived at years of understanding, and at an early age left home and parents for a wild career, yet after many years he was converted, because he had been sprinkled in infancy. In such a case the same virtues is attributed to the so-called baptism that the savage attributes to the spell of the sorcerer.

But again, it will be said that in such a case the prayer of the parents fail to bring the erring one into the fold, even though he be absent from them. Very good; we know that...

James 5

¹⁶ The effectual fervent prayer of a righteous man avails much.

And we are willing to accept that explanation and the cause of the young man's conversion; but that explanation nullifies the theory that the sprinkling in infancy was of any virtue. Would not the prayers of the parents be just as effectual without the mockery of "baptizing" an unconscious babe?

The assumption on the part of the Pedobaptists who relate such cases, is that they would not be; and so again we see that some mysterious magic charm is attributed to the ceremony performed in infancy.

We have before us an article from the *Advance* of July 7, which tells of a very godless man whose wife had died, leav-

ing two very young babes, twins. Two neighboring children became interested in the twins, and desire to have them “baptized,” but the father refused his consent. Finally, as he was about to go to the far West, he gave a grudging consent to have the ceremony performed, but said that it should not be done in a church, and that no clergyman should come into his house. The writer relates the brother’s delight at the consent gained, and says:

Hurrying home, the young churchman told his sister of his success, adding, “And you and I must be sponsors.” The sister, though sharing his delight and the prospect of bringing these little ones into the fold, shrink from the responsibility of a god-parent where there seemed so little opportunity to fulfill the duties of the office. “We can pray for them,” was the brother’s answer.

Accordingly the ceremony was performed at the home of the brother and sister, and a few days later the babies were taken away, and were not heard of again until twenty years later, when the brother and sister learned that they were active church workers. The writer closes his narrative with the following moral:

“We who are god-parents may not always be able to use personal influence, or make direct appeal to those for whom we are to take care. But these means failing our honest effort, there remains one mighty resource: We can pray for them.”

Of course you can; and you could pray for them just as well if they had not been sprinkled. To say that this is not so is to say the sprinkling acts as a charm.

We have said that this anxiety for the “baptism” of infants, so that they may be sure to be saved, is a superstition. To show that this is the correct term for it, we quote Webster’s definition of superstition:

Extreme and unnecessary scruples in the observance of religious rites not commanded.

Some may claim that their scruples for infant “baptism” are

not extreme or unnecessary; but we hold that the observance, to any extent, of rites not commanded, is unnecessary, and that if stress is laid on them, as though they were necessary to salvation, then it is superstition.

We believe that baptism is necessary, for the Lord has commanded it. We would not dare tell any individual that he could be saved without it; indeed, we should tell him that he could not, if, knowing the commands and having the opportunity, he should refuse.

But while it becomes us to be baptized, thus to fulfill all righteousness, we remember that:

- With the heart man believes unto righteousness (*Romans* 10:10);
- There can be no righteousness without belief; and
- Only “he that believes and is baptized, shall be saved.”
Mark 16:16.

We do not decry the observance of forms, if those forms have been commanded. There is no element of superstition in humble obedience to a divine command, no matter how trivial the required act may seem.

But:

- when there is no obedience, because there is no command;
- when, even if there is a command, the act is done by proxy; and
- when there cannot by any possibility be either belief or obedience,

then we say that devotion to a form is gross superstition, and can result only in evil, for no superstition is harmless.

2. A Sign of the Times

Present Truth, April 20, 1893

NOTHING is more noteworthy than the growing prevalence of the observance of the so-called “festivals of the church.” Mark it well, that they are church days, and not days commanded in the Bible.

A generation ago the observance of Easter and Christmas was confined to the Roman Catholic Church, and its eldest daughter, the Church of England; but now nearly all the churches of the land make almost as much of them as do the first mentioned.

The Congregationalists are pointing with more and more pride to their descent from the Puritans, and have just celebrated the death of three of them, who were martyred in this city three hundred years ago, because they rejected Popish forms and vestments. Yet we have seen Congregationalist houses of worship decorated for Easter and Christmas; and less than a month ago a body of Congregationalist ministers in the city of Chicago voted...

...to recommend that so far as practicable Holy Week be observed by our churches with special devotional services, and more particularly on Thursday evening and Friday afternoon.

In the discussion of the resolution, one prominent minister...

...took ground in favor of the adoption of the Church Year, or at least so much of it as relates to Passion Week and Easter.

His idea was that it would...

...bring before the churches the life and personality of Christ.

And this, he said,

...is a great need at the present time.

Indeed it is; but think of it! A professed minister of the Gospel seriously arguing for the adoption of the Roman Catholic “Church Year,” in order that the life and personality of Christ may be brought before the churches! Heaven pity the churches, if this observance of one day or one week in the year, is all that they have to bring before them the life and personality of Christ.

But the growth of ritualism is always in proportion to the decadence of spirituality. And this then is one sign of the times.

But it is when we consider the origin of these festivals, that we see where the churches are drifting, in their observance of them. We shall confine our attention at this time wholly to Easter. John Richard Green the historian, says that:

Eoster, the god of the dawn or the spring, lends his name to the Christian festival of the resurrection.⁶⁰

Dr. Schaff says,

The English Easter, Anglo-Saxon Oster, German Ostern, is at all events connected with East and sunrise....The comparison of sunrise and the natural spring with the new moral creation in the resurrection of Christ, and the transfer of the celebration of Ostara, the old German divinity of the rising, health-bringing light, to the Christian Easter festival, was the easier, because all nature is a symbol of spirit, and the heathen myths are dim presentiments and carnal anticipations of Christian truths.⁶¹

We may not accept the statement that the heathen myths are presentiments of Christian truths; but the statement is of

⁶⁰ *History of the English People*, section 20.

⁶¹ *History of the Christian Church*, vol. 1, sec. 99.

importance as showing that the so-called Christian festival of Easter had only a heathen origin. It was a part of the nature worship of the ancients. The fact is very well stated in an editorial in the *Daily Chronicle* of March 31:

Easter Sunday, too, is related to the ancient celebrations, as that of Demeter, at Eleusis, of the annual resurrection of nature after the long black winter sleep. At Eleusis the very appearance of the time of the goddess might have suggested to a later observer the aspect of a Catholic cathedral. The altar was ablaze with lights. The smoke of incense filled the air, the chant of thanksgiving rose and fell on the ear.

When men began to worship and serve the creature instead of the Creator, their chief deity was the sun. They had great festival days to celebrate the various positions of the sun. After midsummer the sun sinks lower and lower toward the horizon, until it reaches its lowest point about the close of the year, when it begins to rise higher. This was celebrated as the birthday of the sun.

Then there was the festival in the spring, to celebrate the new life that was springing up in the earth, under the influence of the sun. The early Christians saw how attached the pagans were to these superstitious ceremonies, and so they made them church festivals.

They professed to see in the heathen worship of the sun a symbolic worship of the "Sun of Righteousness," and so they called the pagan festivals in honor of the "birth" and the new life of the sun, the celebration of the birth and resurrection of Christ. Thus they eased their consciences for adopting the heathen festivals, and at the same time they made the way very easy for the heathen to come into the church which was thus paganized.

Mosheim says that as early as the second century a large part of the Christian observances and institutions...

...had the aspect of the pagan mysteries.

The Roman Catholic Church is, therefore, simply the perpetuation of ancient Paganism under the name of Christianity.

Professed Protestants may think that it is a light thing that they are adopting these “Church” festivals. The *Chronicle* says that:

The fierce ultra-Puritanism, which looked askance on Good Friday as a “Popish” celebration, does not find much favor with people in modern England.

And there are few people Protestant enough to dispute the fact. But in so far as it is a fact it marks the decline of Protestantism and the growth of the Papacy. It marks the acceptance of the traditions of men.

Roman Catholics are not slow to see whether the professed Protestant bodies are drifting; they read the signs of the times in this respect very accurately. Here is what is said by the *Catholic Times* and *Catholic Opinion* of March 31st, under the heading of “Holy Week in London”:

That Holy Week is becoming a religious reality to thousands of people in London, outside of the Church, is but one more sign of the slow and gradual undoing among us of the work of the 16th century Reformation.

Fifty years ago, in this so-called Christian land, it is not too much to say that Good Friday meant nothing more than a somewhat gloomy Sunday, enlivened by an early consumption of hot cross buns. The very term of Holy Week had dropped out of the ordinary vocabulary, and no pretense was made of marking, by outward observance, the most solemn portion of the Christian year.

Theaters, entertainments, amusements of all sorts went on as usual, and it is a fact that not so many years ago Her Majesty the Queen, wishing to give a ball to her servants and dependents, fixed on Good Friday for the celebration of the festivity, without apparently the inappropriateness of the

date having occurred to anyone within the Royal circle.

Such obliviousness, we venture to hope, would be impossible today. "The old order changes giving place to the new." The old-fashioned dissenting prejudice against anything and everything in the shape of a church festival, whether mournful or joyful, is slowly dying out.

To be sure, there is as yet not much resemblance during Holy Week between London and a Catholic city like Madrid, where for three days all traffic is stopped, and pious crowds pass slowly on foot from church to church. But a beginning has undoubtedly been made, and every year sees some progress achieved.

In closing, the editorial says that what it calls "this re-awakening sense in the English conscience," is telling "in favor of the Catholic church." We should not think that this would be pleasant reading for those professed Protestants who are thus following in the wake of Rome, but we fear that very few of them will take warning.

There is a great outcry against the encroachments of Rome, and strong talk about the enforcement of law; but that will not affect anything. It is not by law that Roman Catholicism is to be successfully met. Civil laws concerning matters of religion are what made the Catholic Church in the first place, and they are what foster its growth now. For while professed Protestants are seeking the aid of the law in their work, the enemy is coming in silently, and yet like a flood.

The only thing that can successfully cope with Rome is the Spirit of the Lord working upon individual hearts who are loyal to the word of God, and who will give not the slightest heed to anything that cannot be found therein.

3. The Church in the Early Centuries

Present Truth, May 4, 1893

SOME weeks ago the Archdeacon of London wrote an article which appeared in the *Christian Commonwealth*, entitled, "The Christian Church at the End of the Third Century." Coming from the source it does, the article is worthy of the attention of those who think that everything that "custom" sanctions in the present practices of the church is necessarily of Divine authority. We quote below a large portion of the article:

It is very natural, after the long lapse of centuries, that Christian people, in all their manifold divergences of faith and practice, should appeal to the example of the primitive church. Much, indeed, may be learned from its history, to illustrate and explain the development of Christian institutions. But even here we shall nowhere find absolute perfection. As the apostles themselves could be mistaken about so important a point as the meaning of our Lord's words about St. John, "If I will that he tarry till I come, what is that to you?" so we should expect to find errors and inconsistencies even in those early days.

It is well for everybody alike to remember the wise rule of the English Church, "Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith; or be thought requisite or necessary to salvation."

And again the English Church pronounces clearly the fallibility of all churches, even the earliest: "As the church of Jerusalem, Alexandria and Antioch, have erred, so also the Church of Rome has erred, not only in their living and manners of ceremonies, but also in matters of faith."

And once more speaking of General Councils, the English Church declares: "Forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God, they may err, and sometimes have erred even in things per-

taining unto God. Wherefore things ordained of them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of the Holy Scripture.”

The present inquiry is intended to show some of the more noticeable points where the church at the end of the third century had diverged from apostolical practice.

1. The delay of baptism till after a catechumenate of two or three years.
2. The form of exorcism of evil spirits in baptism.
3. The administration of milk and honey in baptism, as typifying the blessings of the Heavenly Canaan.
4. The giving of the Lord’s Supper to infants.
5. The distinction between clergy and laity, as constituting the former “Churchmen” in some sense.
6. The multiplication of subordinate church officers.
7. The beginnings of the Roman primacy.

The claims which ripened into the supremacy of the Bishop of Rome over the Western Church had already been put forward, and to a great extent admitted, during the first three centuries. Arising naturally out of the civil supremacy of the capital, the pretensions of Rome were supported by the fiction of Peter’s bishopric there, and also by the equally groundless statement that the church was founded by Paul.

At the end of the second century we find a precedence assigned by Irenaeus, not to the Bishop of Rome as the successor of Peter, but to the Church of Rome as the chief center of the Apostolical tradition derived from Peter and Paul.

Cyprian is the first eminent advocate of the superiority of the Bishop of Rome as the successor of Peter....He calls the Church of Rome the chair of Peter, and the chief church, whence the unity of the priesthood had its source, the root and mother of the Catholic Church.

The importance of the capital of the Roman Empire was thus ignorantly transferred to a new and spurious spiritual supremacy.

8. The earlier Apologists gloried in the taunt of their hea-

then adversaries, that they had neither temples nor altars. But in the second century the metaphor of sacrifice began to be used incautiously and indiscriminately about the Lord's Supper, and the political term "altar" began also to be employed for the Lord's table.

9. The carrying of the elements (the consecrated bread and wine) by the deacons after the service to those who were sick or in prison. The earliest germs of the Romish practice of communion in the bread alone was to have sprung from the custom of communicants carrying home portions of the bread to be partaken of by the family at morning prayer. This habit of "domestic communion" prevailed in North Africa....

15. The custom of keeping Lent, however excellent and desirable in itself, is not of apostolical authority.

The great *Quadragesimal* fast before Easter, in commemoration and imitation of the forty days' fasting of Jesus in the wilderness, began in the second century. But the exact correspondence of the duration was not at first insisted on. It was sometimes as short as a day, or two days, or forty hours, and sometimes a few weeks, but less than the forty days, a period which was finally fixed by the influence of Rome.

The Archdeacon closes his article with the following remarks, in which he ignores and directly violates the declarations of the Church of England, which he quoted at the first:

Some of the customs and principles introduced by the Church of the first three centuries, as distinct from what we gather from the actual writings of the New Testament, have commended themselves; others have been dropped by Reformed Christianity....

But no period of the Christian Church is guaranteed to be free from error, except the life and teachings of its Founder; and though the earlier we go back, the purer and simpler we find, to our great delight, its doctrines and customs, still it has over us no absolute authority; and those doctrines and customs must all be submitted to the test of agreement with Holy Scriptures, where as in the case of the points mentioned in this paper, there are divergences and variations—these

may be perfectly harmless and even salutary; they may also be the reverse.

We must be guided in our attitude towards them partly by our own judgment, in reliance on the Holy Spirit and the use of earnest prayer; partly, where recourse can be had to such assistance, by the advice and direction of the spiritual organization to which we belong.

There are many other things besides those mentioned by the Archdeacon, wherein the modern church differs from the Apostolic church. Notable among these are infant “baptism,” the substitution of sprinkling for baptism, and the substitution of the observance of Sunday instead of the seventh-day—the Sabbath of the Lord. On this last point, the *Christian at Work*, a Presbyterian journal, has said:

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

The Rev. Dr. Scott, in commenting on *Acts* 20:7, had the following to say on the subject:

The change from the seventh to the first appears to have been gradually and silently introduced, by example rather than by express precept.

The celebrated ecclesiastical historian, Mosheim, speaking of the second century, says:

It is certain that to religious worship, both public and private, many rites were added, without necessity, and to the great offense of sober and good men. The principal cause of this I readily look for in the perverseness of mankind, who are more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart, and who despise whatever does not gratify their eyes

and ears.

There is good reason to suppose that the Christian Bishops purposely multiplied sacred rites, for the purpose of rendering the Jews and the pagans more friendly to them.

A large part, therefore, of the Christian observances and institutions even in this century, had the aspect of the pagan mysteries.⁶²

The question arises,

“How are we to distinguish the pagan additions from the Christian original?”

The answer is,

By the Holy Scriptures.

It is so easy a matter that any child who can read can readily discern it.

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.

The Holy Scriptures are perfect, and they contain all that is necessary for perfection in all good works, all that is necessary for salvation. Whatever, therefore, differs from their standard is wrong, and tends to imperfection and destruction.

The Archdeacon says that:

Some of the customs and principles introduced by the church of the first three centuries, as distinct from what we gather from the actual writings of the New Testament, have commended themselves.

To what have they commended themselves? Only to those

⁶² *Ecclesiastical History*, Book 1, century 2, part 2, chap. 4, sections 1, 2, 5.

who are...

...more delighted with the pomp and splendor of external forms and pageantry, than with the true devotion of the heart.

Those things which do not come from the Bible, do not come from God, and hence are only blots on Christianity, instead of a part of it.

In determining what things are right and what are not, there is no guide but the Bible. Even “earnest prayer” is no guide; prayer is a help only as it is prayer for the aid of the Spirit to lead into the truth which the Bible sets forth. He who resorts to prayer to find out whether or not he shall do a certain thing, when he has a plain command for it in the Bible, or when the Scriptures give no warrant for it, thereby insults God. He is guilty of asking God if He really means what He says.

Neither is “the spiritual organization to which we belong” to be in any respect our guide in these matters. In His word the Lord speaks to individuals. Each person is to read for himself.

1 Corinthians 11

³ The head of every man is Christ.

It makes no difference whether the Papacy is represented by one man or by an organization of men,—the Papacy consists in the interposition of some man or men between the individual soul and God. There are many good and learned men in the world, but there is not and never has been one so good and wise that he could in the slightest degree take the place of Jesus Christ.

God has set teachers in the church; but the work of the teachers is not to originate truth, not to take the place of God’s word, but to lead souls to God and His word, so that they may drink for themselves from the Fountain Head. Who-

ever deviates in the slightest degree from the word of God, is to that degree a false teacher. He is blind, and can only lead his blind followers into the ditch.

In passing through the darkness of this world's night,

Isaiah 8

²¹ ...hardly bestead and hungry,

the only safety lies in turning...

²⁰ To the law and to the testimony.

God's word and it alone is the truth. "The church" is not the guide. Whoever takes it for a guide is following men. The church is not a law-making body; Christ is the head of the body, the church. "The church" is indeed the church of Christ, only when it implicitly follows His word. When the body is connected with the Head, having nourishment ministered to it from the Head, it...

Colossians 2

¹⁹ ...increases with the increase of God.

Therefore!

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

⁹ For in Him dwells all the fullness of the Godhead bodily.

¹⁰ And you are complete in Him, which is the head of all principality and power.

4. The Cross and the Crucifix

Present Truth, September 28, 1893

The *English Churchman* says:

It is painful to notice in visiting churches throughout the country how frequently a cross is to be seen above the communion table; in fact, it now seems to be considered the correct thing, much to the advantage of the manufacturer and seller of such articles, if to no one else.

The next step is a crucifix, and even now this idolatrous emblem is being introduced into reredoses, in such a way, too, that, as at Hatfield Parish Church, unless very closely examined it appears to be detached from the structure. If the doctrine of the cross were only better understood the dealers in these wares would have little occupation.

This is true. If the doctrine of the cross were understood as it should be, and as the Bible teaches it, there would never be any demand for a crucifix to be stationed in the church, or worn on the person, or for any other purpose. Christian faith and worship demand no outward symbol of that kind. He who understands and lives out the doctrine of the cross of Christ will see that such a thing is utterly useless.

For the Christian, the crucifixion of Christ is an ever-present reality; not a symbol upon the breast or gazed upon in the church, but a daily experience in his life. Hear the apostle Paul:

Galatians 2

²⁰ I am crucified with Christ.

And again,

2 Corinthians 4

⁸ We are troubled on every side...

¹⁰ Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifest in our body.

And to the church he wrote:

Galatians 3

¹ O foolish Galatians, who has bewitched you, that you should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you?

And what had been done for the Galatian church had been done for all the churches. In Paul's day and under his preaching, the churches saw Jesus Christ set forth, crucified among them, and the believers experienced His crucifixion in their hearts. They had the reality; and where the reality is, symbols are altogether unnecessary and out of place.

Symbols are only necessary where the reality is not. Christ suspended from the body in a crucifix is not consistent with Christ dwelling in the heart. Christ suspended as an image in the church is not consistent with His actual presence there by the Holy Spirit.

Where such images are, they are the only proof the religionist has to offer of the connection of himself or his church with Christ; but the possession of Christ in the heart is a condition which speaks for itself, showing to all men Christ crucified, and His life in human flesh.

By images and crucifixes the devil has made a great many men believe that they were followers of Christ, just as he made the Pharisees believe that they were very pious because they wore the law upon their phylacteries and were so zealous for its outward forms, and just as he makes a great many people today believe they are pretty good Christians if they have a Bible or two in their homes or carry one with them to and from church, although it is little read and still less understood.

The great truth needs to be learned that the place for Christ and His word and for His law is in the heart; it will avail nothing to the individual to have them anywhere or everywhere else.

5. What is Christmas?

Present Truth, December 28, 1893

POSSIBLY ninety-nine out of every hundred people who give the matter any thought at all, would answer that it is the anniversary of the birth of Christ. So general has this idea become, that many people regard Christmas as a sacred day, and think that labor thereon is a sin. In the Catholic Church it is regarded as far more holy than Sunday.

As a matter of fact, nobody knows the month nor the day of the month on which Jesus of Nazareth was born. The only place where we could hope to find any definite information on the subject, namely, the Bible, is utterly silent regarding the matter. The fact that the Bible gives no sanction whatever to the celebration of the birth of Christ, not even mentioning when it occurred, is sufficient evidence that the Lord did not wish to have it celebrated. Whatever the Bible does not mention is forbidden.

There is only one thing that we can know with any certainty about the birth of Christ, and that is that it did not take place on the 25th of December, nor in the month of December. Read the record:

Luke 2

⁸ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

⁹ And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

¹⁰ And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

¹¹ For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Winter in Palestine is the season of rain. Snow falls, and there are sharp frosts. While it is a subtropical country, it is certain that in the winter season sheep are not kept in the

field, and shepherds do not in winter, watch their flocks by night “all seated on the ground,”⁶³ as the hymn has it.

Christ was undoubtedly born in the spring or summer, although at what day nobody knows, for no record has been kept. No one thought of celebrating any day as the birthday of Christ until about three hundred years after His ascension. Dr. Schaff tells us that we first find Christmas in Rome,

...in the time of the Bishop Liberius, who on the twenty-fifth of December, 360, consecrated Marcella, the sister of St. Ambrose, nun or bride of Christ, and addressed her with the words, “You see what multitudes are come to the birth festival of your bridegroom.” This passage implies that the festival was already existing, and familiar. Christmas was introduced in Antioch about the year 380; in Alexandria, where the feast of the Epiphany was celebrated as the nativity of Christ, not till about 430.

Dr. Schaff also tells us something about the origin of the Christmas festival. He says:

The Christmas festival was probably the Christian transformation or regeneration of a series of kindred festivals—the Saturnalia, Sigillaria, Juvenalia, and Brumalia—which were kept in Rome in the month of December, in commemoration of the golden age of unbridled freedom and equality, and in honor of the unconquered sun, and which were great holidays especially for slaves and children.

This connection accounts for many customs of the Christmas season, like the giving of presents to children and to the poor, the lighting of wax tapers, perhaps also the erection of Christmas trees....Had the Christmas festival arisen in the period of the persecution, its derivation from these pagan festivals would be refuted by the reigning abhorrence of everything heathen; but in the Nicene age this rigidity of opposition between the church and the world was in a great measure softened by the general conversion of the heathen.

⁶³ Nahum Tate, 1703; Hymn: *While Shepherds Watched Their Flocks*.

When we recall the fact, stated by Mosheim, that in consequence of the introduction of pagan philosophy into the church, the heathen came into the church in great numbers, without thinking it necessary to materially change any of their former practices, we can understand how the opposition between the church and the world came to be softened by the general “conversion” of the heathen.

As Dr. Schaff says, Christmas was adopted after the close of persecution, when abhorrence of everything heathen had ceased. There is not the slightest question but that Christmas is of purely heathen origin, and is one of the things which marked the progress of the transformation of Paganism into Roman Catholicism.

In the paragraph quoted above, Dr. Schaff says that the heathen festival which later became Christmas, was “in honor of the unconquered sun.” In heathen times, when sun-worship was universal, there was a festival in the latter part of December, to hail what the heathen termed the birth of the sun, when the sun began to rise higher and higher, after its decline.

The professed Christian bishops, who were willing to make almost any compromise to enlarge “the church” numerically, adopted this festival, identifying the sun with Christ, “the Sun of righteousness,” so that the heathen could keep their old customs and still be called Christians. They continued to worship the sun, but were told that in doing so they were worshipping Christ.

Mosheim tells us that even in the second century, a large part of the Christian observances and institutions had the aspect of the pagan mysteries. This was because “the Christian bishops purposely multiplied sacred rites” for the purpose of conciliating the pagans. As illustrating the spirit of compromise he quotes the following from Gregory Nyssen’s life of Gregory Thaumaturgus:

When Gregory perceived that the ignorant and simple multitude persisted in their idolatry, on account of the sensitive pleasures and delights it afforded, he allowed them in celebrating the memory of the holy martyrs, to indulge themselves, and give a loose to pleasure (i.e., as the thing itself, and both what precedes and follows, placed beyond all controversy, he allowed them at the sepulchers of the martyrs on their feast days, to dance, use sports, to indulge conviviality, and to do all things that the worshipers of idols were accustomed to do in their temples on their festival days), hoping that in process of time they would spontaneously come over to a more becoming and more correct manner of life.⁶⁴

When “Christian” bishops would allow that, it would be but a light thing to them to adopt the very days themselves that the heathen celebrated. This is shown very fully in the following by Dean Milman:

The festivals in honor of the martyrs were avowedly instituted, or, at least, conducted on a sumptuous scale, in rivalry of the banquets which performed so important and attractive a part of the pagan ceremonial....Panegyric operations were delivered by the best preachers. The day closed with an open banquet, in which all the worshipers were invited to partake. The wealthy heathens had been accustomed to propitiate the Manes of their departed friends by these costly festivals; the banquet was almost an integral part of the heathen religious ceremony.

The custom passed into the church; and with the pagan feeling, the festival assumed a pagan character of gaiety and joyous excitement, and even of luxury....As the evening drew on, the solemn and religious thoughts gave way to other emotions; the wine flowed freely, and the health of the martyrs were pledged, not infrequently, to complete inebriety.

All the luxuries of the Roman banquet were imperceptibly introduced. Dances were admitted, pantomimic spectacles were exhibited, the festivals were prolonged till late in the evening, or to midnight, so that other criminal irregularities

⁶⁴ *Ecclesiastical History*, Cent. 2, part 2, chap. 4, section 2, note 3.

profaned, if not the sacred edifice, its immediate neighborhood.

The bishops had some time sanctioned these pious hilarities with their presence; they had freely partaken of the banquets, and their attendants were accused of plundering the remains of the feast, which ought to have been preserved for the use of the poor.⁶⁵

The Dean says that:

The heathen calendar still regulated the amusements of the people.

These amusements, be it remembered, were the festival days of the church; so that the “church year” is but little else than the old heathen round of festivals. The heathen had a festival on the day that the sun was longest seen in the heavens, —the midsummer holiday. This was, of course, just six months before the winter festival which afterwards became Christmas, and so it was very conveniently adopted as the birthday of John the Baptist, and is known as St. John’s day. Most of the other church festivals had a similar origin and connection with sun worship.

Thus much for the compromising spirit in general, which adopted heathen customs, so that the heathen could be brought into the church. Now for one more statement, bringing the matter home. In *The Story of Religion in England*, by Brooke Hereford, D. D., we find the following in connection with the history of Saxon times:

Gradually Christianity became the general religion of the whole people. The change was made easier by its not destroying all their old associations, but rather turning them to account. Augustine had found that at various times in the year there were great religious festivals kept up all over the land, and he knew that it would be very difficult to put these down, for they have been so kept up for centuries, yet he did

⁶⁵ *History of Latin Christianity*, Book 4, chap. 2.

not like them because they were associated with the old heathenism, and helped to keep it alive. So he sent to Rome to ask what he must do. The Pope wisely replied that he had better let the people keep them as before, and indeed keep their old customs generally, but that he must teach them new meanings for them, and turn them into festivals and customs of Christianity.

Thus there was a great religious festival kept by the Saxons in honor of their goddess Eostre, in the spring, about the time when the Christians kept the festival of the resurrection, so it was changed into the Christian festival, but the old name, Eostre—our Easter—remained for it among the people, and still remains. Then in the winter the Saxons, like all the northern people, kept the great Yule feast, so this was turned into a festival of the birth of Christ, and by-and-by people forgot that Christmas had ever been anything else.

The wisdom of the Pope in giving the advice he did to Augustine, was worldly wisdom, and not the wisdom of Christ. The Apostolic injunction was,

Ephesians 5

¹¹ Have no fellowship with the unfruitful works of darkness.

But “the church,” in its desire to become “Catholic,” went into full fellowship with those unfruitful works, and thus brought the darkness into the professed church of Christ.

“But is not Christmas a Christian festival now, since it is associated only with the birth of Christ?”

It is just as much a Christian institution as a statue of the Emperor Nero would be a true image of Jesus, if people associated it with thoughts of Christ, and called it His statue. Thinking so, and calling it so, could not make it so. Calling the 25th of December Christmas does not the least take away the fact that it is a purely heathen affair.

The existence of such festival days in the professed Protestant Church today, only shows how incomplete was the work

of the Reformation of the sixteenth century. That was only a beginning, and much yet remains to be done; for when Christ appears the second time He will find a church as free from Paganism as it was when He left it.

The finishing of the work of the Reformation will not be brought about *en masse*, nor by any general or formal action, but by individuals taking the Bible alone as their guide, and daring to be counted peculiar for the sake of Christ.

Who will be among the number?

6. Christ's Life

Present Truth, January 11, 1894

ONE of the incongruities of the Christmas services which have met the eyes of some newspaper readers, was the spectacle of a preacher,

...wearing the magnificent cape of cloth of gold and a jeweled mitre, and holding the crozier, or pastoral staff,

preaching from the text,

Galatians 2

²⁰ I live; yet not I, but Christ lives in me.

Such display illy comports with the life of Jesus. But we have not to look to Catholic pulpits alone to see what Christ would not do. He would not lose patience and speak the sharp or thoughtless word, nor slam a door, nor gossip about His neighbors.

There are many things common to most lives every day, which show that it is the old self and not Christ that is living.

7. Formalism in Prayer

Present Truth, April 19, 1894

THERE is not a hint in the whole Bible favoring such a thing as formalism in prayer. The scriptural idea of prayer forbids such a thing; as it is but the communion of the believer with his Lord, as a child would converse with its parent and ask for the thing desired, or give expression to the love and thankfulness that springs up in the heart.

Where there is love and confidence it would be very unnatural for a child to approach the parent with set phrases and unvarying forms of speech. This, too, is not the true attitude of the believer in communion with God; for he belongs to the household of faith, and is talking with his Father. There is confidence without irreverence, and simplicity without familiarity. But there is nothing of formalism. The worship must be in Spirit, and the Spirit of the Lord must direct it.

The Saviour said to the disciples,

Matthew 6

⁷ When you pray, use not vain repetitions, as the heathen do.

When He gave them a manner of prayer, the Spirit of the Lord inspired writers who recorded it to give it in different language, showing that no form of words was to be followed. It was only a model in the manner of asking for the simple means of daily life.

If one does not know what to pray for, it is the Spirit that must teach him. No other man can put into his mouth the words which express the language of his heart. The words are shaped from the heart, and not the feelings of the heart inspired by the words.

Matthew 12

³⁴ Out of the abundance of the heart the mouth speaks.

The publican who prayed,

Luke 18

¹³ God be merciful to me a sinner,

prayed from the heart a prayer that justified him, short though it was. The manner of the Gentiles, of which the Saviour warned us, is recorded in history. Duruy says of the ancient Roman religion:

But what belongs more particularly to the Roman religion is its formalism. There is no fervor or Divine aspiration, still less philosophic reflection in its piety. The words, attitudes and gestures are ordered by the ritual. To leave the established rule, even to be generous to the gods, was to go beyond what was proper, and to fall into superstition...For the ceremonies, all was settled beforehand, even to the prayer, which should only rise from the heart, and soon they began to pray in forms which are no longer understood.

In the time of the Antonines, the brotherhood of Arvales chanted songs which is dated back perhaps from Numa. It was needful, too, to repeat these ancient compositions with religious care, for a peculiar virtue attached to the very expressions. By the omission of one word a sacrifice became useless, a prayer vain....When a consul had a religious formula to pronounce, he read it from the ritual, for fear of omitting or transposing a word. A priest followed the reading in a second book, in order to be sure that all the sacramental phrases were said aright.

From this sketch of the ancient Roman forms of worship and prayer, we can readily determine the source of the ritual and formalism which was brought into the church when that “falling away” came. In the Latin prayers recited to the ears of those who cannot understand them, and in the repetition of the same prayers year after year, we have in the Roman Church of the present day the counterpart of the ancient pagan worship.

And some of these things are even clinging to communions

which were supposed to have come out from Rome in Reformation days. It is a return to New Testament faith and simplicity and power, and to the word of God that is needed.

8. The Senses or the Heart?

Present Truth, May 3, 1894

THE use of elaborate ritual in the Roman services is thus defended by Archbishop Satolli in the *International Journal of Ethics*:

Eye and ear become the channels of temptation and corruption, and it is only through the senses that images of a higher sort can be awakened, nobler aspirations aroused, and virtuous actions secured. Such notions...are amply verified in the history of Protestantism, the positive forms of which are coming back to ritual and liturgical observance.

But our Lord taught the truth that transformed men's lives—and the only truth that can do so—and what sort of ritual could be constructed for the teachings and example of Christ, or of the apostles either? Men do not go to the New Testament for precedents in the ritual, but to later days, when the majority of the church had fallen away from the purity of the truth and compromised with the ritual and doctrines of Paganism.

The teaching of Christ was not dependent on spectacular displays, but appealed directly to the heart; because sin is a malady to the spiritual nature, and not a disorder to the senses. By the teaching of the Gospel men learned that the kingdom of God was not meat and drink, or ritual and dress, but righteousness and peace and joy in the Holy Ghost. The Spirit of God convicted of sin and revealed righteousness alike in the cases of the blind who could not see, and the palsied who could not feel.

The fact that there is a "coming back" to ritual among Protestants that encourages Rome, only shows that the same influences are now operating that brought the corruptions into the early church soon after apostolic days.

When the word of God is not followed indeed, and the

power of the Spirit is not relied upon alone, human nature will always suggest these compromises with natural religion, which by appeals to the senses seek to make men righteous by making them feel religious.

The real nature of sin is thus lost sight of, and the true power of the Gospel is not laid hold of.

9. A Dangerous Mixture

Present Truth, May 10, 1894

THE editor of an evening newspaper having been asked why he published sporting news, since he declared that he disapproved of it, replied:

The plain truth is, that it would greatly limit the area over which the teaching of the paper has influence.

To the question if it is not a fact that the sporting mania is increasing, he replied:

Undoubtedly—spreading down to the very lowest strata of society from the Prince of Wales down to the crossing sweeper.

And then, to the suggestion that the responsibility of newspaper proprietors and amateurs who foster the sporting media is very serious, he replied:

Truth. But as things are, the publication of this kind of news is a condition of a newspapers' reaching many thousands whom it wants to influence. To sum it up, if we did not publish racing news, we should have a smaller circulation and the result would be that the teaching for the social good, which we give the people, would not get into nearly so many hands.

Unfortunately, this plan of doing evil that good may come has not been always confined to the non-religious world. It was this sort of reasoning which led the professed Christian bishops of the early centuries to multiply rites and ceremonies so as to compete with the splendors of Paganism, and to indulge the heathen customs of their so-called converts, in the vain hope that they would by-and-by outgrow their heathenism.

They thought that they must, by any means whatever, bring as many as possible within the sphere of the church's teach-

ing, and so they compromised truth with error, with the result that error prevailed, truth was rooted out, and the church became Paganized.

At the present time too many churches are endeavoring to compete with the world in presenting attractions to the people. They think to rival the attractions of the music halls, by presenting some of the same features, trusting that the truth which they have will counteract the evil. But the plan will fail.

In order to compete with the world on its own lines, the church must outdo the world on those same lines; and when this is done, the church and the world are one. The union of a clear stream and a muddy one, results in one muddy stream. The clear water does not purify the impure.

One of the most effective ways of serving the devil is that, which so many well-meaning people fall into, of combining error with truth, and of pandering to the evil desires of the people to whom it is desired to teach truth.

Poison combined with wholesome food is far more dangerous than when enclosed in a bottle by itself, and labeled, "Poison." In the former case even the otherwise wholesome food becomes poison.

10. Incense

Present Truth, May 31, 1894

IT IS well known that the use of incense in the services of the Greek and Roman and Ritualistic English churches was not borrowed from the services of the Levitical priesthood, but was taken over from the pagan ritual when the main body of the early church became corrupted and compromised with the idolatry and wickedness of the world that surrounded it.

In the April *Nineteenth Century*, Mr. Edward Dillon has an article on “A Neglected Sense,” the sense of smell, in which he describes the luxuriousness of the pagan “fast” life, and the use of incense and their revelings and services. The early Christians inveighed against these practices, and yet, he says,

For all this, the use of perfumes crept into the church, and we find the early fathers adopting an apologetic and uncertain tone on the subject.

Just in this gradual and insidious way the early piety slipped away from the majority of the church, and the corruptions of heathenism crept in. Speaking of the modern use of incense in church services, Mr. Dillon says:

Very striking is the ritual of the English Church in the extravagant use of incense. In Greece and in the Lavant so much is this the case that it produces oppression and headache to those not habituated to such an atmosphere.

No doubt there is a purpose in this—the heavily perfumed air serves as a stimulus to a devotional frame of mind; so in the orgies of the later Romans, the spiced wines and the aromatics helped to promote other and baser passions. This at least is the opinion of the pious *Didache*.

I think, too, that the heavily “drugged” look so often noticeable in the *papsis* of Greek convents and churches may be due in part to the constant exposure to these fumes.

11. Christmas Thoughts

Present Truth, December 20, 1894

THE great church holiday of the year is at hand, and it is most natural that the season should awaken thoughts in regard to an institution so generally observed throughout Christendom.

There are few things in which the influence of “the church” is more strikingly manifest than in the general observance of this festival day by so many who do not profess to be Christians. Since reasonable beings desire to know the reason for the things which they are required to do, it seems most natural that first in order we should consider the

Origin of Christmas

This is a thing that is very seldom treated of in these days. The commonly-accepted idea is that it is the celebration of the birth of Christ. If it were not that most people are like school boys, glad of any excuse for a holiday, and that the celebration of Christmas in supposed commemoration of the birth of Christ is one of the easiest ways in which a person can make himself believe that he is religious, the day would long since have fallen into oblivion for lack of foundation. For one of the surest things about the 25th of December, commonly called Christmas, is that it is

Not Christ's Birthday

Luke gives us the fullest account of the birth of Christ, but neither he nor any other writer of Scripture gives the slightest hint as to when it took place. Much less is there any hint in the Bible that the birthday of Christ was to be observed any more than any other day in the year.

We do know that when Jesus was born in Bethlehem,

Luke 2

⁸ There were in the same country shepherds abiding in the field, keeping watch over their flock by night,

–to whom the angel of the Lord appeared, announcing the birth of the Saviour.

But that this was not the 25th of December, nor any other day of that month, is certain from the fact that December is the height of the rainy season in Judea, when neither flocks nor shepherds could have been out in the fields at night. No man who knows anything about sheep would think of leaving them out at night in a cold, winter rain.

Facts like these, however, have never been allowed to stand in the way of the celebration of festival days. The main thing is to have a day; the facts can be manufactured to suit the occasion.

Not From the Beginning

Neander, in his church history of the first three centuries, speaks of the institution of Easter and Whitsuntide, and says that they were the only feasts observed at this period.

The idea of a birthday festival was foreign to the Christians of this period generally.

Besides, it was in truth unknown at what definite time the celebration of the remembrance of Christ's birth should be placed, as nothing definite was ascertained respecting the date of His birth.

He might as well have added also that nothing definite is known now, but that custom has been accepted in the place of knowledge.

Its First Appearance

There is quite general agreement that the first celebration of the festival of Christmas began in the fourth century after Christ. Neander says,

This feast first makes its appearance, as one generally celebrated in the Roman Church, under the Roman Bishop Liberius, after the middle of the fourth century....It was not till later, however, that it spread from the Roman church to Eastern Asia....Chrysostom says expressly, in a discourse pronounced at Antioch in celebration of this festival, on the 25th of December in the year 386, that it had first become known there less than ten years before.⁶⁶

Dr. Schaff says:

We first find it in Rome in the time of Bishop Liberius, who on the 25th of December 360, consecrated Marcella, the sister of St. Ambrose, nun or bride of Christ, and addressed her with these words: "You see what multitudes are come to the birth-festival of your bridegroom."⁶⁷

The association in which it is first seen is surely no recommendation to it for Protestants. The name Christmas—Christ mass—shows its Roman Catholic origin, and should have been sufficient to condemn it for those who reject the "idoltrous sacrifice of the mass."

Let it be remembered that if we could find the clearest evidence from history that the festival of Christmas was observed from the first century, that would not add a feather's weight to its authority. The two essential things would still be lacking, namely, the knowledge of when Christ was born, and a command to observe the day of His birth, even if it were known.

A Relic of Heathenism

It is a fact too well known to require any lengthy argument here, that it was not very long after the days of the apostles before the church began to court the favor of the world. Indeed, the "mystery of iniquity," which should develop into the "man of sin," was already working in the days of the Apostle

⁶⁶ *History of the Christian Church*, vol. 2, section 3.

⁶⁷ *History of Christian Church*, vol. 2, sec. 77.

Paul. See *2 Thessalonians* 2:3-8.

Mosheim tells us that as early as the 2nd century, that is, within less than a hundred years of the death of Paul, a large part of the “Christian” observances and institutions “had the aspect of heathen mysteries.” This being the case, no one need be surprised to read testimony like the following from Dr. Schaff (same section as above), which might be multiplied indefinitely:

The Christmas festival was probably the transformation or regeneration of a series of kindred festivals—the Saturnalia, Siggilaria, Juvenalia, and Brumalia—which were kept in Rome in the month of December, and commemoration of the golden age of universal freedom and equality, and in honor of the unconquered sun.

The Saturnalia

Space allows but a very brief reference to this Pagan festival, just enough to show how closely it has been copied. The *Encyclopedia Britannica* says of it:

The great festival of Saturn was celebrated on the 19th, but after Caesar’s reform of the calendar, on the 17th of December....In popular usage, the festival lasted seven days. The time was one of general joy and mirth....All classes exchanged gifts, the commonest being wax tapirs and clay dolls. These dolls were especially given to children, and the makers of them held a regular fair at this time.

So we see that in ancient heathen Rome the shops doubtless presented much the same appearance about Christmas time that they do now in England. It is thought, and with reason, that the dolls that were given on the occasion of the festival of Saturn represented the human sacrifices that had formerly been offered to that god.

Dr. Schaff well says,

Had the Christmas festival arisen in the period of the per-

secution, its derivation from these pagan festivals would be refuted by the then reigning abhorrence of everything heathen.

And he adds,

But in the Nicene age this rigid opposition between the church and the world was in a great measure softened by the general conversion of the heathen.

The adoption of the festival was, therefore, a mark of the growth of apostasy, and of the patronizing of the church. The heathen, whose chief god was the sun, regarded the time when it began to rise higher in the heavens as its birthday; and it was very easy for church people with whom heathen philosophizing had taken the place of the word of God, to take advantage of this idea, and make the heathen believe that they were in reality celebrating the birth of Christ, and so bring them into the church in swarms.

Christmas at the Reformation

At the time of the Reformation, there was considerable discussion concerning the festivals of the Catholic Church. By some nearly all of them were retained, and by others nearly all rejected. The Presbyterians and Congregationalists, particularly, rejected all the yearly festivals as human institutions. Doubtless the reason why the rejection of them was not permanent was that in the rejection more dependence was placed in Parliament than in the Bible. Neal, in his *History of the Puritans*, says:

Among the ordinances that passed this year (1646) for reformation of the church, none occasioned so much noise and disturbances as that of June 8, for abolishing the observance of saints days, and the three grand festivals, of Christmas, Easter, and Whitsuntide, and other festivals, commonly called holy days, have been heretofore superstitiously used and observed; be it ordained that the said feasts, and other festivals, commonly called holy days, be no longer observed as festi-

vals; any law, statute, custom, constitution, or canon, to the contrary in any wise notwithstanding.⁶⁸

An Unanswerable Argument

Says Neal,

The king was highly displeased with this ordinance and while the matter was under debate, he put this query to the Parliament-commissioners at Holmby-house, April 23, 1647.

Which shows that as long as the king's head remained on his shoulders it was clearer than those of the theological politicians:

I desire to be resolved of this question, Why the new reformers discharge the keeping of Easter? my reason for this query is, I concede the celebration of this feast was instituted by the same authority which change the Jewish Sabbath into the Lord's day or Sunday, for it will not be found in Scripture where Saturday is discharged to be kept, or turned into Sunday; wherefore it must be the church's authority to change the one and instituted the other; therefore my opinion is, that those who will not keep this feast may as well return to the observance of Saturday, and refuse the weekly Sunday. When anybody can show me that wherein I am in error, I shall not be ashamed to confess and amend it.⁶⁹

No one performed this task. Sir James Harrington made a simple denial that the Sabbath was changed by the authority of "the church," and asserted that the change was derived from the authority and example of Christ and the apostles; but he very naturally neglected to give any evidence from the Scriptures, as the king required, since none is to be found.

It is true that the king's point was made concerning Easter, but it applies equally well to Christmas. The reformers were not willing to carry the reformation so far as to return to the

⁶⁸ Neal, *History of the Puritans*, Vol. 3, ch. 8.

⁶⁹ *Ibid.*

Scriptures as the only guide in all matters of religion. They determined to retain the observance of the Sunday; and the retention of that day, which, like Christmas, was a heathen festival day, left the way open for the bringing back of all the other festivals.

Thus it is that today we see the church festival days coming more and more into recognition by the various Protestant bodies. And thus it will be that within a few years the Roman Catholic Church will have regained all that it lost a few centuries ago. For when people adopt so much as one custom that has no warrant in Scripture, the Catholic Church has a long lever with which to bring them into its fold, into the observance of all its unscriptural customs.

Is It a Good Thing?

Some will certainly ask,

“But is it not a good thing to observe one day in the year in memory of the birth of Christ?”

The reply is, No; it is not a good thing. If it were, it would have been appointed in the Bible.

Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.⁷⁰

It is not lawful for the church to ordain anything that is contrary to God’s Word written.⁷¹

Job 14

⁴ Who can bring a clean thing out of an unclean? Not one.

The Christmas festival was originally an unclean heathen

⁷⁰ Thirty Nine Articles of Religion, Article VI, 1571 (contained in the *Anglican Book of Common Prayer*).

⁷¹ *Idem*, Article XX.

festival, and nothing can make it clean. Heathenism can never become Christianity. The power that presumed to transform a heathen festival into a Christian institution, is the very same that claims the ability to transform a common piece of bread into the actual body of Christ.

The setting apart of one day in the year in commemoration of God manifest in the flesh, must and does tend directly against the daily recognition of that fact. The birth of Christ is a mystery which is to be commemorated not by a yearly festival, but by the formation of Christ within as the hope of glory. Nothing can commemorate the event but the event itself.

The life of Christ is to be manifest...

2 Corinthians 4

¹¹ ...in our mortal flesh,

and

¹⁶ ...renewed day by day.

In the festivals of “the church year,” we have the substitution of forms and ceremonies for Christian reality; and it is one of the worst signs of the times, that the increasing observance of those days, adopted directly from heathenism, is looked upon as a proof of the growth of Christianity.

There was never a time when a reformation was more imperatively needed in the church than today.

Christmas Gifts

“What about Christmas gifts? Are they also to be condemned?”

That depends. The Lord assures us that:

Acts 20

³⁵ It is more blessed to give than to receive.

But He makes a distinction in giving.

Luke 6

³² If you love them which love you, what thanks have you? for sinners also love those that love them.

³³ And if you do good to them which do good to you, what thanks have you? for sinners also do even the same.

³⁴ And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, to receive as much again.

³⁵ But love you your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

There is not the slightest doubt but that Christmas giving, as generally practiced, is productive of only evil. Selfishness and jealousy are fostered by means of it. The child is encouraged to value its parents and friends according to what it can get from them. They are encouraged to think only of self. And this evil is not confined to children.

Besides this, the squandering of so much money upon foolish, unnecessary, and even harmful presents, is wicked, when there are so many who are suffering not only for food and clothing, but for the bread of life. This of course applies to gifts at any time; but if it were not for certain holidays when gifts are by custom specially expected, the evil would be far less.

Luke 14

¹³ But when you make a feast, call the poor, the maimed, the lame, the blind;

¹⁴ And you shall be blessed; for they cannot recompense you; for you shall be recompensed at the resurrection of the just.

The rule for giving, whether to members of one's own family or to others, is to give where there is need, and to give the thing needed. This is the way with the Lord, whose grace supplies the needy,

Hebrews 4

¹⁶ ...in time of need.

But if this rule were followed, there would not be a greater display of giving at Christmas than at any other time.

Mark 14

⁷ The poor you have always with you, and whensoever you will you may do them good.

It is a thing much to be commended that Christmas is by many, perhaps more than in time past, devoted to gifts that will benefit the needy; but while it is better to give at Christmas time than not to give at all, it is far better to give when there is need, without any reference to the day.

As before stated, these annual church festivals tend to minimize the necessity of daily Christian living; and this is doubtless the reason why the Gospel knows nothing of them.

12. The New Year

Present Truth, December 27, 1894

THE “New Year” is at hand; and the time by common consent sacred to the formation of new resolutions. In most cases, however, the resolutions of the previous year have the dust brushed off from them, and are made to serve again, being just as good as new on account of never having been used.

There is a difference of opinion as to the value of making resolutions at any time. It is not our promises that save us, but the promises of God. Making good resolutions often tends directly against real improvement, since the resolution is taken as a substitute for action.

A man makes a resolution and breaks it, and then when he is confronted with his failure, he makes another, or repeats the former one with new emphasis, and straightway his conscience is at rest. The resolution is accepted as an “indulgence.”

In saying this we do not in the least discount a fixed choice, nor a firm purpose to cleave to the Lord; but the penitent who makes real progress is the one who comes to the Lord, saying:

No preparation can I make,
My best resolves I only break,
Yet save me for Your own name’s sake,
And take me as I am.⁷²

Yet allowing the most that might be claimed for good resolutions, the custom of having one special day for making reformation, out of three hundred and sixty-five, is most pernicious. It is often the case that people wait for months till the New Year to “turn over a new leaf.”

This evil habit is fostered by religious papers and teachers who make so much of the New Year as the fit time for reflect-

⁷² Eliza H. Hamilton, Hymn: *Take Me As I Am*, 1808.

ing over the past and making a fresh start. From such talk people get the idea that there's something sacred about New Year's day.

This evil would be avoided if they would remember that the 1st day of January is no more the beginning of a new year than is the 3rd of March, the 13th of June, the 19th of October, or any other day of any other month in the year. Every day is just one year from three hundred and sixty-five days before, and so every day begins a new year.

Whatever is fit and especially appropriate for the first day of a new year, may be attended to at any time. Are you convinced of the error of your ways, and impressed that you ought to reform? Then never think of waiting for the first day of January to come.

2 Corinthians 6

² Behold, now is the accepted time; behold, now is the day of salvation.

One word more as to the date of the New Year. It is purely arbitrary, and is not the same in all parts of the world. In England, until the adoption of the Gregorian calendar, in 1752, the legal and ecclesiastical year began at March 25. This was more nearly the original time of beginning the year, as directed by the Lord. The spring of the year is the natural season. To begin a new year in the beginning of winter is as senseless and arbitrary as to begin a new day in the middle of the night.

As a matter of convenience in reckoning, and for business purposes, the 1st of January is as good as any other day; but no one should think that any sort of sacredness attaches to it, or that it is any better than any other day for ceasing to do evil and learning to do well.

The false idea concerning the 1st of January, which is due chiefly to the Roman Catholic Church, has led to what are known as "watch night" services by many people. They as-

semble in a meeting-house on the last day in December, and remain together until after midnight, to “watch the old year out, and the new year in.”

There would be something irresistibly funny in this performance, even if the first day of the year were sacred by Divine appointment. For since the last day begins at sunset, it is evident that the new year must also begin at sunset, with the day. So that when people watch till midnight to see the new year in, they are like men who watch for a train that has passed eight hours before.

It is stated on good authority that the term “watch night” originated with Wesley, but not with any reference to the New Year. That godly man was accustomed to spend much time in prayer, and would often, with a company of his people, spend the entire night in prayer. Thus they “watched” the night through. Not that they were watching the hours as they passed, but that they were watching with the Lord.

The thought came from the Saviour’s words to His disciples on the night of His betrayal,

Matthew 26

⁴⁰ Could you not watch with me one hour?

and,

Mark 14

³⁸ Watch and pray lest you enter into temptation.

If there were more of this sort of watching every day in the year, there would be less superstition concerning one particular day.

Micah 6

⁸ What does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God?

13. Christmas Day

Present Truth, January 3, 1895

Original title: Back Page

The *Church Times* says:

Christmas day is the only day in every year upon which all sorts of conditions of men, willingly or unwillingly, pay some degree of graceful homage to the Catholic Church.

Fortunately there are some yet who do not bow the knee to Rome, and doubtless there are many others who will refuse even this tribute when they learn that in recognizing Christmas Day they are exalting, not Christ, but the Catholic Church.

14. Christianizing Paganism

Present Truth, January 24, 1895

THE following statement expresses the general idea concerning the adoption of heathen customs by professed Christians:

It is possible, as is sometimes asserted, that the Christian teachers at first remonstrated against the festivities which their converts brought into their new faith, but finding their attachment to them irresistible, Christianized them.

Now there is no question but that heathen men may become Christians, but that is a far different thing from heathen practices becoming Christian institutions. The idea that if the Christian Church adopts any heathen custom, that custom thereby becomes Christian, is a subtle fallacy that has deceived thousands, and which needs to be sharply exposed.

Let us take a clear case as an illustration. The violation of the seventh commandment is a very common thing among the heathen. They are very much addicted to it. Suppose now that the Christian teachers had at first remonstrated against the adultery of the heathen, but finding their attachment to it irresistible, had adopted it into the church; would adultery thereby have become Christianized? Would not, on the contrary, the Christian church have become heathenized and demoralized?

In such a case as that, the answer is clear; but the same principle applies to every heathen custom. Sin cannot become righteousness because a hitherto good man begins to practice it. On the contrary, when a good man sins, he becomes a sinner. So a heathen custom cannot become a Christian act simply by being adopted by Christians. No; on the contrary, Christians, by adopting heathen customs, become to that extent heathen. This is really admitted by a writer in the *Church Times*, who says:

Many superstitious observances attributed by prejudiced minds to medieval times are really survivals of paganism, re-clothed and often re-named, but none the less heathen in origin, and sometimes betokening even the continuance of heathen ideas.

There are indeed “many” of these heathen customs still lingering, even in that portion of the church which is called Protestant, among which may be noted the observance of Sunday, Easter, and Christmas.

It is a startling fact, but a fact nevertheless, and one which demands earnest attention, that a great deal of what is commonly supposed to be Christianity is nothing else but refined heathenism.

If “the church” had not attempted to Christianize heathen customs, it would not now be necessary to work for the Christianizing of the church.

15. Two Voices on Ritualism

Present Truth, July 4, 1895

IN THE last week's issue of the *Church Times* that organ of the more Catholic party in the Established Church speaks of the triumph of the party as follows:

The number of people who recognize the critical character of the present moment in the history of the Church of England is comparatively small. We have reached a period of calm and rest after a prolonged and angry contest. The Catholicity of our Church has been vindicated, and the Puritanism which had settled on her like a fungus growth has been, if not cut away, at all events deprived of much of its power for evil by being declared a parasitic growth, and treated accordingly.

What its opponents call the High Church party, or what we prefer to call the more Catholic members of the Church of England, have been pronounced by high authority to be in the ascendant. A protracted trial, to vary the metaphor, has been conducted, in which the ablest counsel has been engaged on both sides. Precedents, customs, laws, and history have been industriously brought under the light, and judgment has been given for the Catholic defendant.

It is because the appeal was to "precedents, customs, laws and history" more than to the living Word that the more Protestant party has been worsted in the trial. There is no half-way ground. It is either the Bible alone, or it must be precedent, custom, and ecclesiastical law, and purely papal principles.

The Church of Rome sees the triumph of her principles—so far as temporal influence and numbers are concerned—and rejoices at it. Thus the *Melbourne Argus* reports a sermon preached by R. C. Archbishop Carr, in which he said of the movement toward Rome:

Whatever the result may be, it is certain that many Angli-

cans are yearning for union with the Roman See. They have been taking back one by one the visible symbols of religion which they discarded with outrage at the Reformation. The Cross again surmounts their Temples. The Crucifix is in the place of honor above the reredos—aye, the Mother and Child once more guard the entrance to England's noblest fane—Westminster Abbey.

They have been adopting Catholic practices and devotions to such an extent that a stranger entering one of their churches finds it difficult to distinguish the counterfeit from the real. They have introduced auricular confession, they believe in the real presence, they recite the Rosary of the blessed Virgin, they pray for the dead.

They feel the inconsistency of being at once so near and yet so far from us. They bewail their want of unity, and as a consequence their lack of Catholicity. And now, after 300 years of separation and disintegration, they are turning again to that rightful mother.

The words of the Good Shepherd are ringing in their ears: "And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." Truly a marvelous change has come over the tone and temper of Protestantism with the last fifty years.

16. Baptism

Present Truth, August 29, 1895

The commission which Jesus gave His followers was,

Mark 16

¹⁵ Go you into all the world, and preach the Gospel to every creature.

¹⁶ He that believes and is baptized shall be saved.

SO THE apostles went out preaching the Gospel, and baptizing those that believed; for the believers followed the example of Christ, who was Himself baptized of John in Jordan that He might fulfill all righteousness.

To the believer baptism is a burial with Christ, and a rising to newness of life. Without the living faith which makes the crucifixion and death to sin and the walking in newness of life a fact of experience, there can be no real baptism. As the apostle says,

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.

How the Ordinance was Perverted

But when the falling away came after apostolic days, the walking in newness of life ceased to be a reality in the great mass of professors, and gradually the “likeness” was lost sight of, so that in the great body of the churches today one looks in vain for any likeness of the burial and resurrection of Jesus in the rite which is spoken of as baptism.

The late Dean Stanley, who, as a Churchman, certainly had no motive for trying to make out a case against the common practice of the churches, wrote as follows in his *Christian In-*

stitutions:

For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word “baptize”—that those who were baptized were plunged, submerged, immersed into the water.

Thus the likeness in the mode lingered long after the real signification of the ordinance was lost in the “Catholic” Church; for it is important that it should be remembered, in reading of the perversions of the Gospel in those early times, that the true followers of the primitive faith were found outside of the great system which grew into the Papacy.

As Baptism is the open profession that the individual has yielded up his sins to walk in newness of life, the ordinance is, of necessity, for those only who believe, who are old enough to know what it means to die to self and let the life of Jesus Christ be manifested in them. Of the change which came in this respect Dean Stanley says:

In the apostolic age, and in the three centuries that followed, it is evident that, as a general rule, those who came to baptism came in full age, of their own deliberate choice. We find a few cases of the baptism of children; in the third century we find one case of the baptism of infants.

Even among Christian households, the instances of Chrysostom, Gregory Nazianzen, Basil, Ephrem of Edessa, Augustine, Ambrose, are decisive proofs that it was not only not obligatory but not usual. All these distinguished personages had Christian parents, and yet were not baptized till they reached maturity. The old liturgical service of Baptism was framed for full-grown converts, and is only by considerable adaptation applied to the case of infants.

Gradually the practice of baptizing infants spread, and after the fifth century the whole Christian world, East and West, Catholic and Protestant, Episcopal and Presbyterian (with the single exception of the sect of the Baptists before mentioned),

have adopted it. Whereas in the early ages, adult baptism was the rule and infant baptism the exception, in later times infant baptism is the rule, and adult baptism the exception.

Like every perversion of the Gospel, the change came in very gradually and naturally. The pagan systems of religion had their “holy water” lustrations, or sprinklings, which were supposed to confer some mystic power of regeneration. As baptism had become but a form for admission into the church in the days of apostasy, the church adopted the pagan idea that the water baptism was the regenerating power.

Then as the virtue was attributed to the “consecrated” water it was an easy step to the sprinkling of unbaptized persons upon their dying beds, inasmuch as in the application of the water was supposed to lie the mystic power insuring entrance to heaven.

Then the sprinkling of infants was the next natural step; for salvation was made to depend upon the rite, and if the water in the hands of the priest could insure salvation, why risk the eternal loss of the infant?

And thus the ordinance, so full of meaning and blessing, was perverted into a rite which became the substitute for faith, rather than the expression of saving faith.

A Terrible Indictment

In the quotations Dean Stanley speaks frankly, showing how the prevailing practice is totally unlike that which was Divinely ordained. Some may wonder how the Dean explained the Church’s divergence from the Scriptures in this matter. This is his explanation:

Beginning in the thirteenth century it [sprinkling infants] has gradually driven the ancient Catholic usage out of the whole of Europe. There is no one who would now wish to go back to the old practice. It followed, no doubt, the example of the apostles and their Master. It had the sanction of the ven-

erable churches of the early ages, and the sacred countries of the East.

Baptism by sprinkling was rejected by the whole ancient church (except in the rare case of deathbeds or extreme necessity) as no baptism at all....It is a striking example of the triumph of common sense and convenience over ancient usage of form and custom.

Perhaps no greater change has ever taken place in the outward form of Christian ceremony with such general agreement. It is a larger change even than that which the Roman Catholic Church has made in administering the sacraments of the Lord's Supper in the bread without the wine. For whilst that was a change that did not affect the thing which was signified, the change from immersion to sprinkling has set aside the most of the apostolic expressions regarding baptism, and has altered the very meaning of the word.

The Lord left His example and command, and the Holy Spirit used the word which described the ordinance; but when "the church" adopted and adapted the pagan doctrine and form, it was a "triumph of common sense"? Daring presumption could have gone no further. It is equivalent to saying—we hesitate to write it—that the Lord had not common sense, and that the church of the apostasy knew better what was needed than the Holy Spirit.

But the Word of the Lord stands fast, and now, when His coming draws near, the Lord is calling men to return to the Word, and to the life of the Word. Men perverted the ordinance when they lost the life.

Now as the life is received it will manifest itself in loyal obedience, just as it did when Jesus went down and was baptized of John in Jordan,

Matthew 3

¹⁵ ...to fulfill all righteousness.

17. Incense

Present Truth, August 29, 1895

In reply to a correspondent the *Church Times* said:

We do not say that the apostles used incense in the worship of the apostolic church. It is quite possible that they did, although the tendency at first in the early church was to discontinue a rite which was associated with heathen worship in the minds of converts who had come over from Paganism.

This hints at the very clear origin of the use of incense. Of course it was not used in the early church, nor until the church fell away and, as Cardinal Newman acknowledged, adopted heathen practices in order to win over heathen peoples.

18. Mace and Grimace

Present Truth, October 17, 1895

“The Archbishop was present,” says a Church of England paper describing the Archbishop of Canterbury’s share in a recent service, “attended by his chaplain, who carried His Grace’s jeweled cross, and another attendant, who carried the silver mace.”

NOW what would be thought of a business man, as a banker or a merchant, who in going about his work should have men marching before and behind with maces and other gewgaws? Such a spectacle could only cause grimaces.

But somehow in religion these fantastic evolutions are expected to be seriously taken. The religion of Jesus is too serious a matter for such displays.

19. Where Heathenism Came In

Present Truth, October 10, 1895

WHEN it is pointed out that certain religious observances commonly recognized are of heathen origin, the question is often asked,

“What difference does it make, if only they are used in the worship of God?”

A few of the things “written for our learning” will answer the question.

Israel Borrows Heathen Rites

When God called Israel away from the idolatry of Egypt in order that they might serve Him they were warned against the rites by which the inhabitants of Canaan worshiped their gods.

Deuteronomy 12

² You shall utterly destroy all the places, wherein the nations which you shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree;

³ And you shall overthrow their altars, and break their pillars, and burn their groves with fire; and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

⁴ You shall not do so unto the Lord your God.

The Lord knew the tendency of the human heart to substitute self-service for His service, and forewarned them against the specious plea that some were sure to urge, that the rites of the heathen might be used in His worship.

³⁰ Take heed to yourself that you be not snared by following them.

The ceremonies of the heathen worship, like garments tainted by the contagion of a deadly disease, were sure to infect those who touched them with the cursed plague of pa-

ganism. Therefore He said,

³² What things soever I command you, observe to do it: you shall not add thereto, nor diminish from it.

Judges 2

² And you shall make no league with the inhabitants of this land; you shall throw down their altars.

Just here the people failed. They did not destroy the traces and instruments of the false worship.

² You have not obeyed my voice: why have you done this?

And soon after the death of Joshua they were following the...

¹² ...gods of the people that were round about them.

Again and again in the history of Israel the Lord raised up some reformer to deliver them, and again and again they fell away.

In the days of Ahab the religion of the Phoenicians, the worship of the sun-god Baal, was introduced into both Israel and Judah, and from that time on to the destruction of Jerusalem the worship of Jehovah was seldom free from the corruptions which turned it into the worship of the pagan gods.

And as Satan is the originator of every false thing, the apostle, speaking by the Spirit, declares that this service was the worship of devils.

1 Corinthians 10

²⁰ But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils.

This apostasy destroyed the people of Israel, and it is all traceable to the adoption, little by little, of heathen ceremonies, adding to and taking from the Word of God until

what was professedly His service became in reality paganism.

Repeated After Apostolic Days

The Spirit of God, by the apostles, warned the early church of the dangers before it in the great “falling away,” which was to reveal the man of sin, the spirit of lawlessness. The failures of Israel were written as a lesson for those in this danger.

1 Corinthians 10

⁶ Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

⁷ Neither be idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

⁸ Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

⁹ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

¹⁰ Neither murmur, as some of them also murmured, and were destroyed of the destroyer.

¹¹ Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Paul said this to the Corinthian church, and in the same connection he warned that church against having fellowship with the heathen ceremonies:

²⁰ But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that you should have fellowship with devils.

²¹ You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord's table, and of the table of devils.

If that lesson of Israel's failures had been taken to heart by those who came after the apostles what a different story would be told of the history of the last eighteen centuries. The apostles taught the church to build on the Word, as the complete rule of conduct and service; for the mystery of lawlessness was even in their day at work in their midst.

As soon as they were gone—even as it was with Israel when Joshua and the elders that were with Joshua had died (*Judges* 2:7)—the great majority began to compromise with the heathenism that was round about them. To attract the heathen and to silence their objections,

The Christian doctors thought it necessary to introduce some external rites, which would strike the senses.⁷³

Having lost the power of the Gospel and its purity, they must needs appeal to the senses. And what rites so useful in this as those which were familiar to heathenism?

Cardinal Newman frankly says of this time, about the third century:

Confiding then in the power of Christianity to resist the infection of evil, and to transmit the very instruments and appendages of the demon-worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes.⁷⁴

This is soberly written in a book of great repute. What the development really is, every reader must decide, weighing the Lord's own words against the apology of the theologian.

The rapid spread of this policy of compromise is thus confessed by the same writer:

In the course of the fourth century two movements or developments spread over the face of Christendom, with a ra-

⁷³ Mosheim.

⁷⁴ *Development of Christian Doctrine*, page 371.

pidity characteristic of the Church; the one ascetic, the other ritual or ceremonial.

We are told in various ways by Eusebius that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed to in their own....

The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; holy days and seasons, use of calendars, processions, blessing on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison, are all of pagan origin, and sanctified by their adoption into the Church.⁷⁵

These heathen abominations, introduced by the falling church, were essentially the same as those by which Israel anciently fell. The center of them all was the same Mithraic sun-worship which had spread over the world from the East. Thus it was that the introduction of the heathen festivals, alluded to by Cardinal Newman, included, as chief among them, the “venerable day of the sun,” the Sunday which has been substituted for the Sabbath of the Lord.

In another part of this book the Cardinal answers the objections of Protestants to the Romish doctrines not founded on the Word of God by asking them in turn what prominence the lawfulness of bearing arms, or infant baptism, or “the substitution of the first day of the week for the seventh” has in the New Testament.

Thus the Church of Rome boasts of having added to, and taken from, the words of the Lord, and frankly confesses the adoption of the heathen times and seasons in place of the Sabbath, just as Judah and Israel “observed times” when they forsook the commandments of the Lord, and despised His holy

⁷⁵ *Idem*, Page 373.

day. *2 Kings* 21:6.

Instead of sanctifying these pagan practices by adopting them, the fallen church was itself paganized. And now what is to be done?

The Divine Answer

The Divine answer is,

2 Timothy 4

² Preach the Word.

Isaiah 58

¹ Cry aloud, and spare not, lift up your voice like a trumpet, and show my people their transgression.

The Gospel message for the last days, just before the coming of the Lord (*Revelation* 14:6-14), is burdened with this special warning against the corruptions of the papal power.

Does it make any difference whether one wears the uniform of heaven or the mark and livery of the Papacy? The difference is that between life and death, God and Satan.

- There is life in every word of God, and salvation from sin.
- There is freedom for the sinner, and rest for the weary.

It is to this that God invites men as He warns them against the abominations of heathenism.

We live in no ordinary time. Before the Lord comes a whole world is to be awakened by the Word to make the choice between God and His truth and Satan and the systems of error by which he has sought too successfully to hide the truth.

Men and women are now making that choice, and the Lord invites every soul to build upon His Word. There is safety, and there alone. Will you build upon the sure foundation?

20. The Specious Plea

Present Truth, December 26, 1895

WHEN the Lord's chastisement had led Manasseh, King of Judah, to repent of his abominable ways, he set about purging the temple and Jerusalem from the symbols of heathen worship.

2 Chronicles 33

¹⁶ He repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel.

But the Reformation was only half-hearted on the part of the people.

¹⁷ Nevertheless the people did sacrifice still in high places, yet unto the Lord their God only.

They did not want to give up all the heathen symbolism, so they kept the high places; and—notice the specious plea by which they salved their consciences—surely, they thought, it will not be so bad to keep just this much of the pagan religion and use it only to serve the Lord with.

The reason why they wanted to keep the wicked institution was because of their own wicked hearts, and the consequence was that they fell right back into the old heathenism.

Herein is a lesson for people nowadays who are compelled by the evidence to admit that institutions and ceremonies now common in the great body of the churches are of pagan origin, and were associated with the ancient devil worship. But now, it is urged, they are used in the service of the Lord. The plea is:

“We will still keep them, only unto the Lord our God.”

No; the Lord is a jealous God, and when His Word warns against seeking to compromise with the world by bringing the

symbols of paganism into the church it will be well for men to listen to what He says.

21. The Sign of the Cross

Present Truth, April 2, 1896

AS LONG as the early believers kept the faith and preached the Word they could well call the heathen world to come away from the elaborate ritual of the false worship to the simplicity of the life of faith. The mystery of the Gospel was altogether the mystery of a Divine power working in the life, and not in mysterious ceremonies.

Adopting Pagan Forms

But just as soon as there came the falling away, and the Word was first taken by the multitude of professed teachers and believers, there began to come in those adaptations of the pagan forms which are apparent to this day. Cardinal Newman, speaking of these times, said:

The rulers of the Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes....We are told in various ways by Eusebius that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own.

The use which the Catholic Church has made of the sign of the cross is supposed by many to have originated in a pious commemoration of the Saviour's death. It is far otherwise, however, and hence it has been that where the wooden cross and the sign of the cross are most in evidence, the preaching of the Cross indeed is unknown.

This Catholic use of the emblem is one of the things which were adopted to please the heathen, as the Cardinal says. A work entitled *Paganism Surviving in Christianity*, by Dr. A. H. Lewis, gives the following sketch of the use of the sign of the cross in ancient times:

Heathen Origin

Comparatively few readers realize that the cross was of heathen origin, and a religious symbol of the lowest order, and that it was not adopted as the symbol of Christianity until the Church was well paganized. Its origin lies in the shadows of the prehistoric period. It was a religious symbol in the Asiatic, Egyptian, Grecian, Roman, Druidic, and Central American heathenism. It originated in the lowest department of sun-worship *cultus*. Ishtar, the Assyrian Venus, was represented as holding a staff, the upper end of which was in the form of a Latin cross. The worship of Ishtar was one of the darkest features of the Babylonian religion. It was conducted with lascivious rites which may not be named. It corrupted the Hebrews on every side. We find it with other forms of sun-worship, polluting the temple itself, and sharply condemned by the prophet of Jehovah. See *Ezekiel* 8:14-18.

Tammuz was the young and beautiful sun-god, the bridegroom of Ishtar who bore the cross-crowned scepter; and this mourning for him was associated with gross obscenity.

Another form of this same worship is condemned by Jeremiah thus:

“See you not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink-offerings to other gods, that they may provoke me to anger.” (*Jeremiah* 7:17-19)

There is evidence to show that these cakes were marked with one form of the cross, the Greek tau (T). In later times the Greeks offered cakes thus marked to Bacchus, in connection with the vilest orgies. Specimens of these are found at Herculaneum. Similar ones have been found in the catacombs. The “hot cross-bun” is the lineal descendant of the *tau* (T)—marked cakes of the obscene sun-worship *cultus*. Its association with Friday—day of Ishtar, and Venus, Frega—is a remnant of paganism, although later efforts to Christianize it have associated it with “Good Friday.”

The cross appears in the Assyrian history, worn as a reli-

gious emblem by the priest-king, Samsi-lul, son of Shalamanezar, and also by Assur-Nazir-Pal. The specimens may be seen in the British Museum. It is the Greek cross, and identical with the “pectoral cross” worn by the Pope, and seen on altar-cloths at the present day. Priority of possession is several thousand years in favor of the Assyrian.

The same style of crosses are found in the Etruscan Department of the Vatican Museum at Rome. They are on the breasts—painted—of certain large Etruscan male figures, and are taken from mural decorations in ancient Etruscan burial-places. Similar “pectoral” crosses may be seen also in the British Museum on two figures from Thebes, in the Egyptian Hall. They date from about 1100 BC, and represent men of Asia bringing tribute. In Wilkinson’s *Ancient Egypt* the same cross may be seen on the breast of two warriors.

There is a figure of the youthful Bacchus, taken from an ancient vase, with which antiquarians are familiar, holding a cup and fennel branch—a figure of much beauty. The head-dress is a band with crosses as of Horus. A portion of the band falls from the head, and with its fringe and single cross, if lengthened, would form a modern “stole.”

The cross is also found on a Greek pottery, dating from 700 to 500 BC. It appears in relics of the Latin people of the same period. It was used as a symbol in Buddhism in India long before the time of Christ. It is also found in Thibet, Scandinavia, and other parts of northern Europe.

That the cross was extensively known and used before the Christian era is shown by an admirable article in the *Edinburgh Review* of October, 1870, on the pre-Christian Cross. The author of the article claims to have collected nearly two hundred varieties of the cross, in its heathen form. He speaks of it as follows:

“From the dawn of organized paganism in the Eastern world, to the final establishment of Christianity in the Western, the cross was undoubtedly the commonest and most sacred of symbolical monuments, and to a remarkable extent it is so still in almost every land where that of Calvary is unrecognized or unknown. Apart from any distinctions or social or intellectual superiority of caste, color,

nationality, or location in either hemisphere it appears to have been the aboriginal possession of every people of antiquity—the elastic girdle, so to say, which embraced the most widely separated heathen communities, the most significant token of universal brotherhood, the principal point of contact in every system of pagan mythology, to which all the families of mankind were severally and irresistibly drawn, and by which their common descent was emphatically expressed....

“Of the several varieties of the Cross still in vogue as national or ecclesiastical emblems in this and other European States, and distinguished by the familiar appellations of St. George, St. Andrew, the Maltese, the Greek, the Latin, etc., there is not one among them the existence of which may not be traced to the remotest antiquity.” (pp. 224, 226)

22. The Inevitable Crucifix

Present Truth, June 4, 1896

THE educational power of pictures is undoubtedly great, and ecclesiastical art so often falsely represents the apostles as typical priests, with a pastoral staff, strange garments, and crosses that it is not surprising that many ignorant people are deceived as to the apostolic simplicity of the early church.

A magazine writer, discussing stained-glass windows, describes a window in an Irish convent, representing the women accompanying Christ to Calvary:

Everything in the window when finished was correct except one figure, which was very much out of place. That figure represented one of the nuns of the modern convent, standing amid a crowd of sad women, and, yet more strange, from her neck hung a crucifix. She was actually wearing the emblem before the event took place.

Such a detail, however, is scarcely worth noticing, as to represent the apostles and early disciples with crucifixes after the crucifixion is as false as to put the inevitable crucifix upon them before the event.

It was not until the cross of Christ was lost sight of, that the apostasy began to manufacture crucifixes.

23. Borrowed from Paganism

Present Truth, July 23, 1896

In the *Month*, a Catholic magazine, a writer says:

“No intelligent student of antiquity, Catholic or non-Catholic, would never hesitate to avow that many Christian ceremonies and observances have had their origin in pagan customs. We say ceremonies and observances, because such things do not touch in the least the essence of the Christian faith.

It is one thing to admit that the Christians borrowed the liturgical use of incense and flowers, let us say, from the ideas of the pagan world in which they lived, and quite another to assert that they derived the doctrine of the blessed Eucharist, which is the foundation-stone of all Catholic worship, from some vague folk tradition about African priests and the corn spirit.

How far this influence of paganism upon Christian ritual extended is a very obscure and difficult question, much too intricate to be treated here. But there are few facts for which such abundant evidence is forthcoming as the almost universal prevalence of the cross symbol in pre-Christian ages.

Notwithstanding the writer's reservation, it is perfectly plain that the mysteries of the mass in Catholic doctrine are also borrowed from the ancient mysteries, associated with the sensuous sun-worship of the East.

24. Prayers for the Dead

Present Truth, August 20, 1896

THE revival of ultra-Catholic practices in the Church of England continues. Speaking of the increase of prayers for the dead in that Church, the *English Churchman* says:

The Guild of All Souls exists for the special purpose of organizing prayers for the dead. Every month, according to its own printed statements, Masses are said for the “faithful departed.” The notorious Society of St. Osmund has published a pamphlet on the subject, dealing with a variety of details, and suggesting the desirability of setting apart paid Mortuary Priests! The Confraternity of the Blessed Sacrament offers Masses for the dead yearly, as does the English Church Union.

As instances of the spreading influence of this mischievous propaganda, it may be added that the usage of praying for the dead has been openly advocated in the pulpits of St. Paul’s Cathedral and Westminster Abbey, while at its recent Diocesan Conference the Archbishop of Canterbury expressed a sympathetic opinion on the practice.

Much as Evangelicals deprecate the practice, it is a fact that when they stoutly maintain the doctrine of man’s natural immortality they build up the foundation of error on which rest those other Romish doctrines—prayers for the dead, invocation of saints, and purgatory.

The only safeguard against these dealings with the dead, and against Spiritualism is that Word which reveals the only source of life, and which declares that the departed...

Daniel 12

² ...sleep in the dust of the earth,

until the awakening of the resurrection. This is the testimony from one end of the Bible to the other.

But the mythology of ancient heathen religions peopled a

fabulous region with the souls of the dead, and the living sought to the dead for knowledge and offered sacrifices for them and to them.

The same notions came into the church in the days of apostasy, and are today responsible for this propaganda which is making such headway in the Church of England.

25. The Catholic Religion of the Natural Man

Present Truth, November 5, 1896

WHEN the Spaniards, under Cortes, penetrated Mexico, when the New World was new indeed and strange to the Old, they were not more amazed at the wealth and splendor of the ancient civilization of the Aztecs than at the religion which was practiced there.

The priests who accompanied the expedition (in order that the papal religion might win the souls of the barbarians while the arms of Spain were winning their possessions) were at loss how to account for the striking similarity to their own rites and doctrines which the Aztec religion bore.

The Sign of the Cross

Says Prescott, the historian of the Spanish conquest,

They could not suppress their wonder as they beheld the Cross, the sacred emblems of their own faith, raised as an object of worship and the temples of Anahuac. They met with it in various places, and the image of a cross may be seen at this day, sculptured in bas relief, on the walls of one of the buildings of Palenque.

Sacerdotal Order

The sacerdotal order was very numerous; as may be inferred from the statement that five thousand priests were, in some way or other, attached to the principal temple in the capital.

While in attendance at the temple,

They lived in all the stern severity of conventual discipline. Thrice during the day, and once at night, they were called to prayers. They were frequent in their ablutions and vigils, and mortified the flesh by fasting and cruel penance—drawing blood from their bodies by flagellation.

Confession and Absolution

It is remarkable that they administered the rights of confession and absolution. The secrets of the confessional were held inviolable, and penances were imposed of much the same kind as those enjoined in the Roman Catholic Church.

The priestly caste by this means held the people in their power as fully as the priests of modern Rome or those of ancient Egypt and Babylon. By a few drops of water sprinkled upon an infant it was supposed to be regenerated from all traces of original sin, and there was a celebration resembling the Catholic mystery of the Eucharist.

Clerical Education

The priests controlled the educational policy, and at an early age children were brought into the schools within the temple enclosure, and trained in the mysteries of religion and the sciences of the period.

Such was the crafty policy of the Mexican priests, who, by reserving to themselves the business of instruction, were enabled to mould the young and plastic mind according to their own will, and to train it early to implicit reverence for religion and its ministers.

Thus they exalted themselves and made the people willingly subject to a priestly caste.

A Catholic Paganism

These and other features might well amaze the superstitious Catholic missionaries, who did not know that paganism is the Catholic religion of the natural man, and that from the cradle of the race in the East the religion of apostasy had spread into all the earth by the migrations of the human family after the dispersion of Babel.

An Oriental Religion

The religion of the Aztecs was not similar to that of the Ro-

manist because—as some of the early chroniclers were inclined to believe—the devil had copied the rites of Rome in building up the gorgeous system of the Mexicans. It was because the Roman corruptions came from the same place as the Mexican—the East. The Spanish, says Prescott,

...were not aware that the cross was a symbol of worship, of the highest antiquity, in Egypt and Syria; and that rites, resembling those of communion and baptism [after the Catholic form], or practice by pagan nations, on whom the light of Christianity had never shown.

Natural Religion

Natural religion is a religion of all the world outside of Christ. It is expressed in many ways, but the central thought in it is self-salvation, and the systematization of this religion inevitably leads to the exaltation of a priestly caste whose business it is to save men and whose power to do so comes from the consent and authorization of their fellows.

This built up the sacerdotal system which Babylon of old, as the first of the great cities after the deluge, passed on to all nations. Along with priestcraft came the worship of the forces of nature, the sun and moon, and all the host of heaven.

Instead of worshiping the God who made all that he saw, a foolish man did not like to retain God in his knowledge, and so he worshiped the creature more than the Creator.

Instead of keeping the Sabbath, which God gave the race as the memorial of His power as Creator and as a sign of His salvation, in order that men might keep Him in their knowledge, the natural man, to suit his self-appointed natural religion, substituted for it festival days dedicated to the gods of his own imaginings, chief of which was the sun.

Making of the Papal Religion

Repeatedly God warned Israel against this religion of apos-

tasy, as practiced by their heathen neighbors. They failed because they became corrupted by it. The apostle says the story of their failure was written in order that the early church, and all believers, might profit by it.

But the predicted “falling away” came, and as Cardinal Newman acknowledges, and the fathers of the Catholic Church in the third and fourth centuries adapted “the very instruments and appendages” of the heathen religions in order to win the people to the Church. Thus Romanism took on many points of similarity to the Mithraic worship of the Orient.

The Aztecs of Mexico had preserved many of the traditions of the East, and the story of their origin clearly indicated that their fathers migrated from Asia and came down through the great North-west, planting in sunny Mexico a civilization resembling that of Egypt and Babylon in many features other than those of religion, already mentioned.

So it was that the Roman Catholic missionaries found the subjects of Montezuma caricaturing the Roman ritual. Later they tried to believe that the similarity was Divinely ordered to facilitate the conversion of the natives.

The religion of the modern Mexican Indian is full of the old superstition, and in out-of-the-way places the priests have sometimes found those nominally under their spiritual charge showing regard to images of heathen gods.

Most natives, however, have accepted the crucifix and images of the saints as efficient substitutes for the gods of their fathers.

26. Pagan Survivals

Present Truth, January 7, 1897

IN AN article on “Christmas and Memory,” in the *Christian World*, are the following well-known facts about Christmas, which seem to be strangely absent from the memories of most professed Christians:

Our Yule-tide feeling is, I have said, an amalgam. The bottom part of it, perhaps the greatest part, is pagan. When we spread our feast, when we hang up the holly and mistletoe, when we pile on the Yule log, we are following in spirit and in letter not our Christian but our Norse traditions.

The Yule fire is an offering to the Scandinavian sun-god; the mistletoe and the old-fashion meal of fermety are a recognition of the northern Ceres, the mother of the fruits of the earth. There is more in all this than the survival of customs, the origin of which we have perhaps forgotten.

Those who search deeply within themselves will, we think, find that Christianity comes into Christmas not only late in history but late in the development of the human spirit. And it shares the fate of the late-comer in finding the ground already to a large extent occupied.

For it is not only that the old heathen usages revived at Christmas. It is the time when the awakening of the old Norse spirit, the genius for carouse and jollity, and the strength of a strange indefinable sense of affinity with the past, make plain to us the rock out of which we have been hewn, and along the road along which our race has traveled.

Figs do not grow from thistles, and Christianity is not an off-shoot of Paganism; when therefore “the church” adopted heathen customs, it is not difficult to tell exactly what it, to that extent, becomes.

27. Enthroning a Bishop

Present Truth, February 11, 1897

THE one work of the minister of Christ is to lift Him up. He is the One to be seen.

This is where Ritualism, with its vestments and elaborate ceremonies is altogether wrong. It calls attention to the minister and not to Christ.

One has only to try to fancy the apostles or the Lord Himself posturing and processioning about in the manner of the modern sacerdotalist to see how foreign all these additions are to the Gospel that teaches that Christianity is a life to be put into men and not a garment to be put upon the outside.

The papers describe the “effects” produced by the groupings of colors worn by the ecclesiastics in enthroning the Bishop of London, and the processions, and the enthronement of the Bishop by the Archdeacon, “causing him to sit down” on his throne.

All this can have no very cheering effect on Protestants in the Church of England, or on any who know that all of these things come from the time when the church joined the world and the dignitaries of the fallen church adapted the ways and even some of the garments of the civic magistrates of Rome, and had thrones and commanded obedience.

Simple Christians may well wait for that enthronement when the overcomer will sit down with Christ on His throne (*Revelation* 3:21), clad in no vestments borrowed from the pagan church or Roman State, but in the “white raiment” that is the righteousness of the saints.

28. The Easter Festival

Present Truth, April 22, 1897

Original title: Mingling Darkness with Light. The Easter Festival

THE Roman Church has always charged Protestants with inconsistency in choosing to follow some of the traditions of the Catholic Church while rejecting others.

Thus, in asserting that Rome's authority alone has established the Sunday in preference to the Sabbath, the *Catholic Christian Instructed*, an authorized Catholic Catechism, says:

Therefore those who pretend to be so religious observers of the Sunday, while they take no notice of other festivals ordained by the same church authority; show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the Church.

But the Romanists have reason for their expressions of hopefulness in the attitude of a large portion of the Protestant world at the present time. Every year there is more attention paid to these other festivals, and the Easter festival, specially, has become a high day among Protestants. Pagan influence in the church at a very early period is shown by this festival, since it was in the second century that the celebrated controversy concerning it occurred.

Of the name itself and the origin of the festival a London daily paper—the *Echo*—very truly observed the other day:

The name Easter is derived from the heathen goddess Eostre, to whom our forefathers, and those of other Northern nations, sacrificed in the month of April. This season of the year has always been signalized by a festival among all the peoples of the earth, in all ages. The Persians, Egyptians, Chaldeans were all sun worshipers, and in April celebrated the entrance of the sun into that division of the Zodiac known as Aries, and sacred to the Eastern goddess Astarte.

It is not the continuation of the Jewish Passover, and has no manner of connection with that feast. In *Acts* 12:4, the translators of our common version have given us the word Easter instead of Passover, but it is correctly rendered in the *Revised Version*. The word Easter is not found in the Bible. The controversy concerning this festival was on this wise:

In the East we find the churches in the second century keeping a festival which corresponded in point of time to the Jewish Passover. It is supposed that this was in memory of the death of Christ, although there was never any instruction given to the church to celebrate the death of Christ in any such way.

The festival was doubtless simply a concession to the prejudices of the Jews, who were more numerous in Asia, just as where the pagans were more numerous; the church adopted pagan festivals, in order to conciliate the heathen, and to make them more willing to profess Christianity.

But unity of practice was greatly desired in all the churches, and Rome's arrogance had already gone to such a length that one assumed the right to fix the standard of unity. She was the chief city and capital of the world, and why should she not set the fashion in matters of religion as well as in other things?

Now the Roman church was mostly composed of pagans, and heathen influences surrounded it. Consequently it had no care to conciliate the Jews. But found it expedient to lean towards paganism; and the pagans had a festival which they celebrated in honor of the return of spring, about the time of the vernal equinox. This was adopted by the church of Rome and the churches which it influenced.

The Bishop of Rome commanded the Eastern churches to celebrate their spring festival at the same time that he did. They refused. But Jewish influence could not prevail against the great body of pagans, and at the Council of Nice, AD 325,

the Roman custom was made universal. Easter was henceforth celebrated by all the churches. The time was fixed, as now, to the first Sunday after the full moon which followed the 21st of March.

Dr. Schaff is very free to note the adoption of heathen festivals by the church because he does not think that the practice is to be condemned. He says ("Church History"):

The English Easter, Anglo-Saxon Oster. German Ostern, is at all events connected with East and sunrise, and is akin to eos oriens, aurora. The comparison of sunrise and the natural spring with the new moral creation in the resurrection of Christ, and the transfer of the celebration of Ostara, the old German divinity of the rising health-bringing light, to the Christian Easter festival, was the easier, because all nature is a symbol of spirit, and the heathen myths are dim presentiments and carnal anticipations of Christian truths.

The word Easter, from Eostre or Ostara, is by some traced to Ishtar, or Astarte, the Assyrian counterpart of Baal, the sungod, corresponding to the Latin Venus. Sacred eggs were connected with her worship. But whether Easter may or may not be traced to Astarte, with her licentious worship, it is certain that it is nothing but a relic of sun-worship.

All we care for in the above is the admission that Easter is only a relic of nature-worship. We do not accept the suggestion of the identity of Christianity and pagan nature-worship; but we note with sorrow that the pagan-worship of the creature rather than the Creator very early corrupted the Christian church.

The reader will not fail to note that it was sun-worship, and that alone, that fixed the time of the Easter festival, and that in this concession to heathenism there was a long step taken toward the exaltation of "the venerable day of the sun,"—the weekly sun-festival, Sunday.

How to Celebrate Christ's Resurrection

“But,” some one may ask, “do you not think that the resurrection of Christ is of sufficient importance to be celebrated? ought we not by some means to commemorate so wonderful and glorious an event?”

Most certainly; and just because the resurrection of Christ is so overwhelmingly important, it is of the utmost consequence that it be properly celebrated.

To profess to celebrate that grand occurrence, without once giving a thought to whether or not the celebration has any connection with the event, shows that the resurrection itself has never made any real impression on the mind and heart.

If the Lord had anywhere or at any time indicated that we should keep one day in the year in memory of His resurrection, that would of course settle the matter; but the fact that He has not given even the remotest hint of such a thing is in itself sufficient reason for not keeping “Easter Sunday.”

Just as truly as light has no communion with darkness, and Christ no concord with Belial, nor the temple of God any agreement with idols (2 *Corinthians* 6:11-16), so surely has “the light of the glorious Gospel of Christ” (2 *Corinthians* 4:4), not the remotest connection with the darkness of heathen.

True Christianity is not indebted to paganism for anything. Christ did not place His Gospel as a patch upon pagan systems of religion, but introduced sunlight where before was darkness. Christianity does not piece out paganism, but supplants it, just as the Christian life is not the filling out of the old life of sin, but the substitution of an entirely new life.

This new life, without which there is no true Christianity, is the real celebration of the resurrection of Christ. For the resurrection of Christ is not a mere historical fact of a day, but an eternal, living reality. Those who truly believe in Jesus,

Romans 6

⁴ ...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.

In like manner also we read of those who are made...

Colossians 2

¹⁰ ...complete in Him,

that they are...

¹² Buried with Him in baptism, wherein also you are risen with Him through the faith of the operation of God, who has raised Him from the dead.

And then follows the exhortation:

Colossians 3

¹ If you then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

² Set your affection on things above, not on things on the earth.

³ For you are dead, and your life is hid with Christ in God.

It must be evident to everybody, that nobody can really celebrate the resurrection of Christ if he does not know what the resurrection is, and what it means; and it is equally true that no one can know what the resurrection is, nor what it means, unless he himself is risen with Christ, and has thus experienced the power of the resurrection.

Such and only such ones can celebrate the resurrection of Christ, by the Lord's own appointed symbol,—baptism,—and by yielding themselves to Christ, that He may live in them His resurrection life.

Thus the true and only celebration of Christ's resurrection is not a thing of one day in the year, but a lifetime, beginning with one's acceptance of Christ, and continuing throughout

eternity.

The promise of the Lord is,

Malachi 4

² Unto you that fear my name shall the Sun of righteousness arise with healing in His wings.

Those who have this blessed experience can say, with the joy of positive knowledge,

“Christ is risen.”

And this glad announcement will no more be limited to one day in the year than will their breathing, for Christ is their life, and the life itself celebrates, as it demonstrates, the resurrection.

29. The Bishop's Miter

Present Truth, April 29, 1897

Original title: Mingling Darkness with Light. The Bishop's Miter

THE new Bishop of London has worn his mitre in St. Paul's and thus established a record as the first to wear such a head-piece in St. Paul's since the Reformation. Now, apparently, nothing is lacking in the great cathedral, as its services have long been so "high" that only the fact that they are not in Latin indicated to the casual observer that he was not in a Roman Catholic place of worship.

A writer in the *Edinburgh Review* some time ago gave some examples to show how "paganism revenged its defeat by adulterating the Christian creed," when the "falling away" from the purity of the faith came. He said of the miter:

The miter which Clement of Alexandria mentions as a pagan dress took its name apparently from Mithra. The initiate refused the wreath offered to him in those curious mysteries, and exclaimed, "My crown is Mithra." It is the head-dress of the Persian priests, and of the Mithra-worshippers of Com-magene on statues of the early Roman period.

This is by no means the only instance in which pagan vestments came to be used by Christian priests. The robes of the flamens were adopted by cardinals; the alb is an Egyptian sacred dress; the dalmatic, a short-sleeved shirt, was worn by Commodus and Elagabalus, the emperor who was priest of the sun god symbolized by the black stone brought from Emesa, in Syria, to Rome.

Except that the paganism which these things symbolize is a living leavening curse in religious life, the millinery worn by the clergy would be of little interest to anyone. But as it is, they are the marks and trappings of apostasy which is leading the religious world away from God and back into the corruptions of old pagan times.

And, strange to say, there are multitudes of professed

Protestants who object to these extreme points of ritual who nevertheless defend clerical dress of a special style in order to distinguish between “clergy” and “laity,” a distinction which is absolutely unscriptural and at the root of all this extreme sacerdotalism and ritualism.

The Bishop of London has also made another record, as the first in his office to adopt the Eastward Position in St. Paul’s since the Reformation. The Eastward Position has long been adopted in the cathedral, but now the choir and chapter have a bishop to join them. This is another contribution from the sun-worshipping East.

In the 8th chapter of *Ezekiel* the Lord plainly tells what he thinks of it.

Ezekiel 8

¹⁵ Then said He unto me, Have you seen this, O son of man? turn yet again, and you shall see greater abominations than these.

¹⁶ And He brought me into the inner court of the Lord’s house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshiped the sun toward the east.

Is there not need for the message,

Revelation 18

⁴ Come out of her, my people.

30. And the Reformation is Not Ended Yet

Present Truth, April 29, 1897

THE late Mr. C. H. Spurgeon once graphically described the process by which the early church was paganized. He said:

The greatest curse, perhaps, that ever visited the world came upon it in this way. Certain vain-glorious preachers desired to convert the world at a stroke, and to make converts without the work of the Spirit. They saw the people worshipping their gods, and they thought that if they could call these by the names of saints and martyrs the people would not mind the change, and so they would be converted. The idea was to Christianize heathenism.

They virtually said to idolaters, "Now, good people, you may keep on with your worship, and yet you can be Christians at the same time. This image of the Queen of Heaven at your door need not be moved. Light the lamp still; only call the image 'our Lady' and 'the Blessed Virgin.' Here is another image; don't pull it down, but change its name from Jupiter to Peter." Thus with a mere change of names they perpetuated idolatry; they set up their altars in the groves, and upon every high hill, and the people were converted without knowing it—converted to a baser heathenism than their own.

They wanted priests, and lo! there they were, robed like those who served at the altars of Jove. The people saw the same altars and sniffed at the same incense, kept the same holy days and observed the same carnivals as aforetime, and called everything by Christian names.

Hence came what is now called the Roman Catholic religion, which is simply fearing God and certain other gods. Every village has its own peculiar saint, and often its own particular black or white image of the Virgin, with miracles and wonders to sanctify the shrine.

This evil wrought so universally that Christianity seemed in danger of extinction from the prevalence of idolatry, and it would have utterly expired had it not been of God, and had

He not therefore once more put forth His hand and raised up reformers, who cried out: "There is but one God, and one Mediator between God and man." Brave voices called the church back to her allegiance and to the purity of her faith.

As for any of you who are trying to link good and evil, truth and falsehood together, beware of the monstrous birth which will come of such an alliance: it will bring on a curse from the Most High.

31. The Leaven of Paganism

Present Truth, June 3, 1897

IN A WORK just published, Professor Karl Pearson, F.R.S., speaks as follows of the corrupting influence of pagan nature and demon worship on the merely nominal Christianity which Rome gave to Europe:

The missionaries brought their religion, and sought to force it on the German people; they branded as devilish all the old heathen festivals, the religious dances, and the ancient marriage rites, thus unwittingly creating all the deep medieval feeling as to witchcraft. But the folk-spirit was not to be thus repressed; it danced into the churches; it took Christianity out of the hands of the priests; it molded it to its own ideas, and shaped it to that wonderful artistic polytheism of which the nominal Founder never dreamed, and which would have been sternly repudiated by the early Christian teachers.

Of course it would have been repudiated; for Christ has no concord with Satan, nor can there be any admixture of paganism with the Gospel. The influence of this nature worship left so great a mark upon nominal Christianity that Professor Pearson speaks of Western Christianity as:

...a product neither of Jewish nor Greek minds, but of the Teutonic folk-spirit.

He makes the usual mistake of those who record the growth of these influences, in calling Christian that fraudulent substitute for Christianity developed by the Roman apostasy, and in thinking that any human influence, East or West, Jewish or Greek, left any mark whatever upon the religion of Jesus Christ.

But these writers only call attention to what every Bible believer who thinks at all of the subject must see for himself, that Christendom is full of practices and errors which originated in out-and-out paganism, and which have leavened the

whole mass.

Now that the Lord's coming is drawing near, He again sends forth the Gospel of His kingdom calling men to the standard of His Word. The Reformation began by setting free the Word. People now have it in their hands. All who believe it will live by it.

32. Religion in Italy

Present Truth, October 28, 1897

REVIEWING a recent book on Italy, the *Edinburgh Review* for the current quarter calls attention to the fact that very generally in Italy,

Worship is almost confined to attendance at mass.

Such religious teaching as there is, has no reference to conduct. Sermons consist mainly of panegyrics of the saints—useful rhetorical exercises for the young clergy, but with no bearing on life.

In consequence the masses are almost as ignorant of all that pertains to life and godliness as any people of darkest heathendom.

33. Burning the Yule Log

Present Truth, December 23, 1897

Original title: Survivals from Old Pagan Superstitions

AS CHRISTMAS itself comes not from any connection with the birth of Christ—for He was not born at this time of the year, and Christmas was invented several centuries after Christ, to take the place of the Roman festival of the Saturnalia—so, too, it is interesting to notice that many of the old world customs connected with it are distinctly traceable to their ancient origin in pagan sun or fire worship.

In the Christmas number of the *Queen*, Lady Cunninghame has an article on the subject in which she says:

Many a religious observance, as well as many a household habit and everyday custom, may be traced back to times which, pagan and barbaric as they were, have given to the world of today some of its most cherished and poetic fancies. Let us give as an instance appropriate to the present season the burning of the Yule Log...

It takes the burning of the Yule Log out of the category of ordinary Christmas customs when we realize that it owes its origin to the religious ceremonies of pagan ancestor worship, and that the old-fashioned custom of lighting the Christmas log from the remains of the old one is a link in the chain that binds its to bygone times, when, to quote Max Müller, “the hearth was the first altar, the father the first elder, his wife, and children, and slaves, the first congregation, gathered together round the sacred fire.”

It is not fifty years ago since, in Lanarkshire, it was considered unlucky to give a light to anyone on the morning of the New Year, and if the house fire was allowed to go out that day recourse must be had to the embers of the village bonfire....In heathen days there was a sacred fire burning on a public hearth in every village, which was never allowed to go out. The Beltane fires of the Middle Ages were evidently in direct succession from these village hearths, round which all might gather.

A curious relic of fire-worship was to be met with in Scotland when the century was young. It was called the festival of "The Clavie," and was held every year soon after Christmas, the scene being the little fishing village of Burghead. A tar-barrel was burnt on the shore, and as it fell to pieces there was a wild rush on the part of the fishwives of the place, eager to secure a piece of the lighted wood. With this a fire on each cottage hearth was at once lighted, which must be kept alight for the rest of the year if any "luck aboot the hoose" was to be expected.

34. The Reason for Ritualism

Present Truth, February 22, 1899

IN THE recently published biography of Dean Milman, there appears an explanation of ritualism, which seems to come very close to the root of the matter. He thought that young clergymen were in many cases “unequal to the strain of preaching some hundred and fifty sermons a year,” so that they were driven to ceremonies as a substitute.

Further than this, undistinguished (however good, active, and zealous they may be), poor, hardly able to keep their place in society, can we wonder that they invest themselves in their priestly dignity, and are tempted to console themselves for their inferiority in most respects by assuming the belief in their sacerdotal superiority?

The explanation is not at all flattering to the ritualistic clergy.

The real minister of Christ will never find it a strain to preach one hundred and fifty times a year. His charge is,

2 Timothy 4

² Preach the Word; be instant in season, out of season.

He who has a message will never be at a loss to deliver it. But preaching is fearfully wearing as a “profession.”

35. Pagan Festivals in the Church

Present Truth, June 29, 1899

THE *Church Family Newspaper* of the 16th June contains the following bit of information appropriate to the season:

The near approach of Midsummer Day calls to mind the fact that that day and the preceding eve, now dedicated to St. John the Baptist, have been regarded as a holy season even from remote pagan times. There seems to be little doubt that one custom which was observed in our own time, and may be still in remote parts of Ireland and Scotland—that of lighting fires on the hills on Mid-summer Eve—has come down to us from the time when the sun-god Bel, or Baal, was worshiped in these islands. Such fires were common over the greater part of Europe—from the cold borders of Lapland to the Levant.

The same custom is continued till the present time in Norway and Sweden, where Midsummer Day is quite a holiday. In connection with the foregoing, the following from the same paper, with regard to Stonehenge in Salisbury Plain, fits very well:

There is now no doubt of the character of this mighty ruin. Baal worship was at one time almost the universal religion, and this was one of the great temples. It was oriented so that the rays of the rising sun at midsummer should fall upon its sacred altar.

It would be rash to guess its age for it may be older than the time of Elijah. Very little is known of the religious teaching of the Druids, but they were believed to have been Baal, that is, sun worshipers....Sixty years ago I heard boys sing in the streets a song which is a portion of a Druidical hymn to the rising sun. In English it sounds like nonsense, and they had no idea what they were saying; it was a wonderful survival of pagan Britain, and Elijah may have heard this chorus, sung by the priests of Baal, three thousand years ago.

In one or two remote parts of Britain, the custom of commemorating the triumph of the sun on June 21st still continues, with dancing and bonfires. The peasants are probably innocent of the origin of this custom.

Many people are observing pagan customs, wholly ignorant of their origin, thinking indeed that they are Christian because “the Church” has adopted them and sanctions them. How many realize the connection between Christmas and Midsummer Day?

The observance of the latter is admitted to be solely of pagan origin. Sun worshipers celebrated it as the day of the greatest triumph of their god, the day on which the sun was longest and highest above the horizon. Just six months later, after a period of progressive daily decrease of sunshine, when the sun seemed to be going away, they celebrated the time of the beginning of its return, its birth, as they called it.

Now when the bishops of the early church, more anxious to secure a large following than to win men from the superstitions of paganism, saw how firmly the heathen were wedded to these sun-festivals, they resolved to adopt them, so that the heathen could profess Christianity without making any violent change in their habits and customs.

But of course it would not do to continue them as emblems of the worship of the ruler of the day. So, remembering that Jesus was just six months younger than John the Baptist, they hit on the plan of calling Midsummer Day the birthday of John the Baptist, and the winter celebration the birthday of Jesus, quieting their consciences, if they had any conscience in the matter, by the fact that Jesus is “the Sun of righteousness.” *Malachi* 4:2.

So we have Christmas, a purely heathen festival, firmly fixed in the Church. When so much of sun worship had been adopted, it was but a short step to the adoption of Sunday, “the venerable day of the sun.”

36. The Basis of Catholic Religion

Present Truth, March 21, 1901

THE *Church Times*, whose chief burden is to make the Church of England Catholic minus the Pope of Rome, derives great comfort and encouragement from the ceremonies that were observed in connection with the passing sway of Her majesty the Queen. It says:

Large numbers of Church people will have read with satisfaction what has been done at Osborne. They will remember that when the Duke of Clarence died at Sandringham a crucifix was prominent in the death chamber, and that even in a more churchly manner has the body of our late Sovereign been treated. They have felt that due reverence has been shown to the dead, in transforming the apartment in which her body has lain into a Chapelle Ardente, with its little prie-dieu, crucifix, lighted candles, and the reciting of offices.

A few pious Protestants may find their souls vexed thereat, but Churchmen generally will rejoice, and the vast body of the public will think that if Royalty acts in this way it must be right, and the example ought to be copied. We may therefore expect that in future everything connected with death and burial will be conducted on more Catholic lines, and this will mean that Catholic truth about the intermediate state will have received a vast impetus.

“Catholic” means general,—that which is accepted by all. Of course, strictly speaking, there is no such thing as Catholicism, for there is nothing in which all people are agreed. Sin is the most Catholic thing on earth, but God has always had a “little flock” (*Luke 12:32*) of faithful souls who have “loved righteousness and hated iniquity” (*Hebrews 1:9*); so that even sin is not universal.

When it comes to matters of religion, it is evident that no one system, and no single doctrine, is universally adopted or practiced. Heathenism is more nearly Catholic than any other

form of religion. But the spirit of Catholicism, as connected with professed Christianity, is identical with...

Ephesians 2

² ...the spirit which now works in the children of disobedience,

—whether they be open heathen, Mohammedan, or professedly infidel. It is the spirit of doing as the majority do, and of following the example set by those in places of authority and power. It never takes any account of what God's Word says, but always asks,

John 7

⁴⁸ Have any of the rulers or of the Pharisees believed on Him?

Lucifer was the highest created being, an angel of wondrous power and wisdom and glory, the one whose office it was to place the seal on perfection, yet his high position did not justify anybody in following him in sin.

There will always be a majority on the side of evil, as this present evil world continues. Yet the few who withstand the influence of numbers and great names, and steadfastly enquire for the word of the Lord, are the ones who indeed follow authority, for they trust in the...

Philippians 2

⁹ ...Name that is above every name.

37. The Origin of Easter Sunday

Present Truth, March 27, 1902

THE question is asked how it is that, while Christmas, the supposed birthday of Christ, is celebrated every year on a certain day of a certain month, without regard to the day of the week, Easter, which is also celebrated annually as the day of Christ's resurrection, always falls on Sunday, and not on a fixed day of a certain month.

It is a perfectly natural question, and the wonder is that it is not more frequently raised; the fact that it is not shows how readily people accept that which is customary, without troubling themselves to find out whether or not it has any solid foundation.

In general answer to the question, it may be said that it is because the Papal Church has taken upon itself to turn everything upside down,—to ignore and denounce everything that is commanded or that is definite, and so make obligatory that which is not commanded, or of which nothing definite is known, in order to establish its own supremacy.

Thus, nobody knows the day or the month when Christ was born; therefore the Papacy has decreed that His birthday should be celebrated on the 25th day of December; but we do know the day of the month (in the Jewish year) on which Christ arose from the tomb, and the Papacy has taken it upon itself to decree that the resurrection shall be celebrated on a certain day of the week, without regard to either the month or the day of the month.

The word "Easter" does not occur in the Bible, although by some strange perversity the translators of the *King James Version* inserted it in *Acts* 12:4, where the *Revision* very correctly has "Passover." The word is from "Eostre," the Old Saxon goddess of the dawn or spring, and the adoption of it instead of the Bible word "Passover" shows how "the Church" inclined

to heathenism rather than to the religion of the Bible.

That Easter is a perversion of the ancient Passover is evident from the substitution of the word “Easter” for the latter word in *Acts* 12:4, and also from the name pask, pasque (a corruption of the Greek *pascha*, Passover), by which the festival is often known.

After the ascension of Christ the disciples continued the celebration of at least some of the ancient festivals of the Jews, the Passover among the rest. This they observed according to the Scriptures (*Exodus* 12:1-6) on the fourteenth day of the first Jewish month. But soon changes took place, and only the Christians of Asia Minor continued the celebration on the original date.

There were various modifications, but the most, following the leader of Rome, adopted the custom now in vogue. There was a great deal of controversy over the matter; the Bishop of Rome (Victor, in the latter part of the second century) presuming to command the Quartodecimans (as those were called who adhered to the fourteenth day of the month) to conform to his custom. They did not, however, acknowledge his authority in the matter.

Of the controversy that arose, Socrates wrote:

The Quartodeciman’s affirm that the observance of the fourteenth day was delivered to them by the Apostle John; while the Romans and those in the Western parts assure that their usage originated with the Apostles Peter and Paul. Neither of these parties, however, can produce any written testimony in confirmation of what they assert.⁷⁶

The absence of written testimony, however, did not make any more difference with the people then than it does now, and both parties continued in their own way until Constantine took it upon himself to legislate for the church, and he

⁷⁶ *Ecclesiastical History*, Book v. chapter XXII.

had such a summary way of dealing with those who ignored his decrees that he very soon brought all to his views.

One of the objects for which the Council of Nice was called (325 AD) was to bring about uniformity in the matter of the celebration of Easter. Of the decision, and of the reason for it, Constantine himself wrote a letter to the churches, of which the following is an extract:

At this meeting the question concerning the most holy day of Easter was discussed, and it was resolved by the united judgment of all present, that this feast ought to be kept by all and in every place on one and the same day. For what can be more becoming or honorable to us than that this feast, from which we date our hopes of immortality, should be observed unflinching by all alike, according to one ascertained order and arrangement?

And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have implicitly defiled their hands with enormous sins, and are, therefore, deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the observance of this ordinance to the future ages....Let us then have nothing in common with the detestable Jewish crowd.⁷⁷

It is true that Constantine declared that the order which, in compliance with his will, the Council decreed had been preserved from the very day of the passion until his times; but he could not produce written authority any more than the others could; and we of course know that his statement was untrue, since the day of the week cut no figure whatever in the original festival. But the emperor did not trouble himself much about the Scriptures, and the following additional extract from the same circular letter gives us an insight into how church "holy days" were made:

Since, therefore, it was needful that this matter should be

⁷⁷ Eusebius's *Ecclesiastical History*, Book III. Chapter 18.

rectified, so that we might have nothing in common with that nation of parricides who slew their Lord; and since that arrangement is consistent with propriety which is observed by all the Churches of the Western, Southern, and Northern parts of the world, and by some of the Eastern also: For these reasons all are unanimous on this present occasion in thinking it worthy of adoption.

And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your wisdoms will gladly admit that practice which is observed in the city of Rome, and in Africa; throughout Italy and in Egypt, in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the Dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgment.

And you will consider not only that the number of churches is far greater in the regions that I have enumerated than in any other, but also that it is most fitting that all should unite in desire in that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews.

In fine, that I may express my meaning in as few words as possible, it has been determined by the common judgment of all, that the most holy feast of Easter should be kept on one and the same day. For on the one hand a discrepancy of opinion on so sacred a question is unbecoming, and on the other it is surely best to act on the decision which is free from strange folly and error.⁷⁸

Now we see how it came to pass that we have Easter at all, and how it is that a yearly festival, is always on the same day of the week. It was because Constantine would not have controversies in the church, because they disturbed the peace of his empire, and were likely to produce revolution; and because of Rome, which even at that time was aiming at, and even claiming, supreme power, was determined to exalt the heathen Sunday festival in place of the Sabbath of the Lord.

⁷⁸ *Idem*, Chapter 19.

38. Easter

Present Truth, April 10, 1902

THE *Daily Chronicle* of March 29, the day before Easter Sunday, had the following as a leading editorial note:

Easter is one more instance of the way in which the early missionaries converted an existing heathen ceremony into a Christian feast. There was an old Saxon god named *Eostre*, who presided over the festival of spring; and as the “Sunday of Joy,” or the “Bright Day,” as Easter Day used to be called, was timed to fall on the first Sunday after the full moon that was nearest to March 21, the ceremony connected with this god was a convenient one to adopt.

Consequently a certain amount of the heathen ritual has been absorbed in the Christian, such as, for instance, the prominence given to fire, which still survives in the burning of candles and tapers during the services, and in the lighting of bonfires, which is a custom that prevails at Eastertime in several European countries.

Another Easter custom that carries us back to heathen times is the giving of Easter eggs. The egg was held sacred in the oldest religions of the world, notably in those of the Egyptians and Persians, by whom it was looked upon as a symbol of new life. For this reason it was, of course, specially adapted for use in the Christian observance of the Resurrection; and in England the Easter eggs used to be blessed by the Church and kept all the year as a charm against illness.

It is doubtful, however, whether most of the Christians who buy their Easter eggs stuffed with chocolates and other frivolities, know that they are linking their religion with that of the ancient world, or indeed, are aware that they are observing a religious rite at all.

God said that His people should be “the head, and not the tail” (*Deuteronomy* 28:13); yet His professed people feel no shame to themselves that they have borrowed their chief religious festivals from the heathen. Since “the customs of the

peoples are vain” (*Jeremiah* 10:3), what can be said of the worship in which they are adopted, except the words of Christ recorded in:

Matthew 15

⁹ But in vain they do worship me, teaching for doctrines the commandments of men.

39. Easter

Present Truth, April 9, 1903

THE only Scripture reference to Easter is in *Acts* 12:4, but the word should have been “Passover,” and it is so translated in the *Revised Version*.

Neither Christ nor the apostles ever gave any instruction for the observance of Easter, and the festival is one of purely human authority. Where we find men instituting anything, as a part of Christianity, which has not been commanded by God, it is safe to conclude that there is no real worship in the observance:

Mark 7

⁷ In vain do they worship me, teaching for doctrines the commandments of men.

And it is also safe to conclude that, while commanding that which God has not ordained, they are ignoring the very thing that He has appointed.

For the first few centuries Easter was a source of continual dispute and strife in the church, owing to the different days on which it was observed. This gave opportunity for the Bishop of Rome to arrogate the authority over other bishops, which finally developed into the despotism of the Papacy. The question was not settled until the church called in the aid of the Emperor Constantine at the Council of Nice in 325 AD.

Pagan customs have been grafted on to the festival, which owes its very name to the Saxon goddess of spring, Eostre, so that, even in professedly Christian lands, the pagan emblems, including hot cross buns and Easter eggs, eclipse the connection of the day with the death and resurrection of the Lord Jesus.

The pagan emblems, however, matter little, except as they help to trace the festival to its real author.

1 Corinthians 8

⁴ We know that an idol is nothing in the world, and that there is none other God but one.

The greatest mischief that Easter has done is to give millions of people the idea that the death and resurrection of Christ can be adequately commemorated by the observance of two or three days in a year.

But the day on which He rose matters nothing. The fact that He rose is everything. Because He lives, we live also, and living the life of Christ is the only way we can show our faith that He is risen. The resurrection was not the event of a day. It was eternal life, overcoming death, and doing it in our sinful flesh, to show the power of God in the Gospel to everyone that believes.

The Lord's Supper is that by which we show forth His death till He come:

1 Corinthians 11

²⁶ For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come.

And the only scriptural ordinance which commemorates the resurrection is baptism, immersion, which consists in being buried with Christ, and rising to walk with Him in newness of life.

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.

Baptism takes place but once, but the experience it represents is to be a life-long one.

It is natural enough that the church which has thought to better God's plan, by appointing a day to commemorate the resurrection when He gave no such command, has also tried to rob the God-given ordinance of baptism of all its signifi-

cance, by substituting for the burial in the water, the sprinkling of a few drops on the forehead.

Mary and the Saints

*“The children gather wood,
and the fathers kindle the fire,
and the women knead their dough,
to make cakes to the queen of heaven,
and to pour out drink offerings unto other gods,
that they may provoke me to anger.”*

Jeremiah 7:18

1. Antichrist

Signs of the Times, May 19, 1887

FROM an editorial in the last number of the *Catholic Mirror*, we take the following extracts reflecting the idolatry which the Papal Church imposes upon those who blindly accept its teachings:

Devotion to the blessed virgin is the best indication of the faith and sincerity that dwell in the Catholic heart.

Her office is that of protectress of the weak and faltering, and the dispenser of mercies and graces, flowing from the fountain of all good.

It is inconceivable that a Catholic who understands the position of Mary,—the attitude of powerful mediatrix in which she lovingly stands between him, in his ever-recurring lapses from the narrow path, and the justice of God,—should fail to be drawn towards her by the strongest and deepest feelings of reverence and devotion.

Devotion to the blessed virgin, we are told by some of the greatest saints who illustrated the truth of this belief in their own lives, is the surest passport to eternal exaltation.

The Bible student will readily see that Christ is left altogether out of the account in this dictum, which denies such statements as that the name of Jesus is the only one under Heaven given among men, whereby we must be saved:

Acts 4

¹⁰ ...the name of Jesus Christ of Nazareth...

¹² Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

—and that:

Philippians 2

⁹ God also has highly exalted Him, and given Him a name which is above every name;

¹⁰ That at the name of Jesus every knee should bow, of things in Heaven, and things in earth and things under the earth.

And yet there are thousands of professed Protestants who are almost ready to stone anyone who says that the Papacy is antichrist!

2. Spiritualism and Romanism

Signs of the Times, June 22, 1888

THOUGH not generally recognized, it is nevertheless a fact that Spiritualism and Romanism are but different phases of one gigantic system of error. Both are paganism, the former pure and simple, while the latter has a slight admixture of formal Christianity.

They are, however, equally antichristian, for the one absolutely denies Christ, while the other gives to the Virgin and to the “saints” the honor which belongs alone to Christ.

Both are alike dependent, also, for their very existence upon the doctrine of the natural immortality of the soul; and as is shown by the following quotations from the *New York Observer*, of May 10, the conscious state of the dead is alike their sole stock and trade:

Spiritualism enthralles many by its claim to have communication and association with the departed loved ones. Romanism claims to relieve the sufferings of departed loved ones by masses and labors. This degradation of Christianity is not at all realized by those brought up in Protestant communions.

The *Catholic Mirror*, one of the most intelligent Romanist publications in this country, has an editorial urging attention to the Pope’s encyclical which calls for a special mass for the dead on the grandest scale possible in honor of the Jubilee. It says that after death “we lose power to contribute to our own salvation” and are “thrown upon the charity of those who are left behind;” and this religious newspaper thus concludes:

“It is for this reason that the church never ceases to offer a share of the merits due to every voluntary good work and prayer for the suffering souls of her children in purgatory; and it is for this reason that our Holy Father bids the faithful to unite in a special service offered up for the satisfaction of God’s justice in behalf of the departed, that they may enjoy a share of the blessings and graces so abundantly showered upon the church and the faithful at this time.”

No Scripture-taught Christian believes that those who die in the Lord are “thrown upon the charity of those who are left behind.” What a caricature of the church is that organization which teaches that good works, prayers, and money of the living, can be used as “the satisfaction of God’s justice” in behalf of the dead.

But this superstitious idea of helping out of suffering deceased loved ones and others, and ourselves when death has taken us away, serves to comfort many a deluded heart. Like Spiritualism, it takes advantage of strong natural instincts to secure faith in preposterous claims. It is both dangerous and degrading.

For one dollar the Bishop of Montreal offers a share in the spiritual advantages of more than ten thousand masses, nearly a half million communions and ways of the cross, more than a half million rosaries. This is doubtless a very small share, but it is promised to do something at least, however small, to lessen the torments of posthumous suffering on account of sin.

This gives but a faint idea of the boldness in which this matter is dealt with by the priests.

3. Saints

Present Truth, June 1, 1893

THE term “saint,” is used in the Bible has altogether a different meaning from what it has in common use. In the common use there is seen the wonderful influence of Roman Catholic teaching, and how much it lingers among those who are the most “Protestant.”

In ordinary use it is applied only to those in whom the Catholic Church, through its bishops and Pope, has decided are worthy of the title. But the Catholic Church calls none saints except those to whom it decrees that prayers may be made, and not until a long time after they are dead; whereas in the Bible the term is applied to men living, and to none others, for:

Ecclesiastes 9

⁵ ...the dead know not anything;...

⁶ Also their love, and their hatred, and their envy, is now perished.

Psalms 115

¹⁷ The dead praise not the Lord, neither any that go down into silence.

Several of the epistles of Paul are addressed to the saints living at such and such a place. He wrote:

Romans 1

⁷ To all that be in Rome, beloved of God, called to be saints.

Again he wrote:

1 Corinthians 1

² Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints.

In both these instances the better rendering, as shown by the fact that the translator supplied the words, “to be,” is,

“called saints.” It is a fact that God calls all men to be saved, but it is also a fact that those who heed the call of God in Christ, are called saints.

The fact that God has called all men to be saints is hidden by the Catholic custom of applying the term only to a select few. That custom is responsible for the introduction of a false standard of morality, or in reality a double standard.

It is responsible for the idea that common people cannot be saints; that they cannot attain to the degree of goodness necessary to make one a saint; but that in order for one to be a saint he must have nothing to do with the ordinary affairs of life, but must give himself wholly to what is called a “religious life.”

The effect of this was naturally to discourage Christian effort on the part of common people, and also to make Christianity consist in forms and ceremonies, and not in exhibiting the life of Christ in all the details of every-day life. It ignores the fact that Jesus was the Son of God as much when He was working at the carpenter’s bench as when He was preaching upon the mount, or stilling the tempest.

The Catholic Church in declaring some persons to be saints, and assigning others to a lower place, takes upon itself the work of judging the character of men, which belongs only to God. It is only carrying out a little more fully the principle acted upon by most professed Protestant bodies, in declaring of some people that they have gone to heaven, and saying of others that they have gone to hell. Thus they not only anticipate the Judgment Day, but take judgment entirely out of the hands of God.

One of the most necessary things to remember is that God has called all men to be saints, and that those who accept Christ and His salvation are saints. It is only as this fact is recognized, that men will...

Philippians 3

¹⁴ ...press toward the mark for the prize of the high calling of God in Christ Jesus.

A few texts will show that among God's people there are no distinctions, but that all are saints. The epistle to the Ephesians was addressed:

Ephesians 1

¹ To the saints which are at Ephesus.

Still more plain, as showing that the term includes the whole church, is the first verse of the epistle to the Philippians:

Philippians 1

¹ Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons.

It is very evident that this includes the whole church at Philippi. Again, in closing the epistle to the Philippians, the apostle said,

Philippians 4

²² All the saints salute you, chiefly they that are of Caesar's household.

This is a very important text. It shows that there were saints in the court of Nero, one of the most cruel and profligate rulers that ever lived. In these times there remains so much of the old monkish ideas, that people think that in order to live a Christian life they must get into the midst of Christian surroundings, where they will hear scarcely a breath of unbelief.

A man living in a neighborhood of unbelievers becomes a Christian, and he at once begins to think of getting into a place where he can have "church privileges." Young men and women engaged as servants to people who are not Christians, think that as soon as they accept Christ they must seek service in the family of believers. No greater mistake than this

could be made.

Of course there are circumstances under which it becomes impossible for an employee to retain his situation and to be a consistent Christian, as for instance when he is absolutely required to labor on the Sabbath. But in too many cases the evil is created by the imagination.

The notion that Christians must be clannish lies too often at the bottom of the difficulty. Hear the counsel of the Scriptures:

1 Corinthians 7

²⁰ Let every man abide in the same calling wherein he was called.

²¹ Are you called being a servant? care not for it; but if you may be made free, use it rather.

²² For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant.

Christ said to all His followers,

Matthew 5

¹⁴ You are the light of the world. A city that is set on a hill cannot be hid.

¹⁵ Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.

¹⁶ Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

A light is of no use unless it shines in the darkness; so a Christian is of no use if his sole desire is to get away from the dark places of earth. The Saviour also said,

¹³ You are the salt of the earth.

But no matter how good salt is, it is useless unless it comes in contact with the thing that is in need of preservation. And salt that loses its savor by contact with that which needs preservation, is worse than no salt at all. So Christianity that

has to be shut up in a cloister, or some other secluded place, is not worth preserving.

True Christianity, will survive all lawful contact with the darkness of the world. Christ's prayer was,

John 17

¹⁵ I pray not that You should take them out of the world, but that You should keep them from the evil.

Joseph in the house of Potiphar, Nehemiah in the court of Artaxerxes, Daniel and his three friends in the palace of the king of Babylon, are shining examples of saints in the midst of the worst kind of heathenism.

When Christ shall come the second time, it will be...

2 Thessalonians 1

¹⁰ ...to be glorified in all His saints.

But He will be glorified in all those who believe on Him, for all His people are to be changed, and...

Philippians 3

²¹ ...fashioned like unto His glorious body.

Therefore all who believe in Christ are His saints. A saint is one who is sanctified, and Christ is the sanctified heir of all that believe.

1 Corinthians 1

³⁰ [He] of God is made unto us wisdom, and righteousness, and sanctification and redemption.

Christ is not divided. He is not one thing to one person, and another thing to another person. All that He is to one, He is to all. God is no respecter of persons, and therefore He has no special favorites among His children. Christ's prayer for all who should believe on Him, was:

John 17

²³ That the world may know that You have sent me, and have

loved them, as You have loved me.

And so the possibility for all, and that to which all are called, is shown by the inspired prayer and assurance,

1 Thessalonians 5

²³ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

²⁴ Faithful is He that calls you, who also will do it.

4. England and the Virgin

Present Truth, July 13, 1893

IN THE sermon of “reconsecration” of England to the Virgin Mary and to Peter, was the following passage:

And now a few words on the act to be made today. I observe, then, that it is not a mere act of personal devotion. It has been announced as an act by which the Catholic Church in England consecrates Our Lady and St. Peter not merely its own actual members, but the whole of England. Are we competent to perform an act like this, we who for only a minority, and even a small minority of the nation?

I reply that what would be certainly presumptuous and ridiculous in a modern sect, well befits the ancient Church that brought England to the faith, and held it in the unity of the faith for a thousand years. If she has been deposed from her throne by force and cruelty, she has never ceased to claim the nation as her appanage.

This reason would hold good though some entirely new act were in contemplation. But, in fact, the national act was performed long since by the king of England and his united people. England then gave herself in free oblation to Our Lady.

What we now ask, and what the Catholic Church throughout England is about to ask, is that our dear Lady would enter again into full possession of her ancient dowry.

One other thing we must not forget. Devotion in this wretched world must ever mean reparation and expiation. As the procession of Corpus Christi was a reparation for the blasphemies of Berengarius, and afterwards of the Hussites and the Lollards, so, too, the consecration of England to Our Lady coincided with the outbreak of Wycliffe’s impieties against her, and was quickened by those insults.

Thus it appears that the act of consecrating or as it is called, of “reconsecrating” England to the Virgin, is a step in the recovery of the power which the Catholic Church once had in this kingdom, and which she regards as lawfully hers still.

Of course the ceremony itself is only a pious farce, since the Virgin Mary and Peter are both dead hundreds of years ago, and know nothing of what is going on, and would be no party to it if they were alive. But it is intended to quicken the zeal of Catholics, who believe that the dead are more alive than ever, and that Peter, if he were alive, would consent to be made lord over God's heritage.

Let the reader now couple with the reference to the reformation under Wycliffe and Huss, the following which appeared in the *Tablet* of October 1, 1887. It was published beneath the Papal arms, and was entitled, "a letter of our Holy Father Pope Leo XIII the Bishops of Italy, on the Rosary:

Since God has called us to govern His church on earth, we have sought to use every possible means that we deemed suitable, for the sanctification of souls, and the extension of the reign of Jesus Christ. We have excepted from our daily solicitude no nation and no people, mindful that our Redeemer and His precious blood on the cross, and opened the reign of grace and of glory for all.

None, however can be surprised that we showed special care for the Italian people, for our Divine Master Jesus Christ chose, from out all the world, Italy to be the seat of His Vicar on earth, and in His providential designs appointed Rome to be the capital of the Catholic world. On this account the Italian people are called upon to live close to the Father of the whole Christian family, and to share in a special way in his sorrows and his glory.

Unfortunately we find in Italy much to sadden our souls. Faith and Christian morals, the precious inheritance it bequeathed by our ancestors, and in all past time the glory of our country and of Italy's great ones, are being attacked artfully and in covert ways, or even openly, with a cynicism that is revolting, by a handful of men who seek to rob others of that faith and morality they themselves have lost.

In this more especially is seen the work of the sects, and of those who are more or less their willing tools. Above all, in this city of Rome, where Christ's Vicar has his See, are their

efforts concentrated, and their diabolical designs displayed with ferocious obstinacy. We need not tell you, venerable brethren, with what bitterness our soul is filled at seeing the danger there is for the salvation of so many of our beloved children. And our sorrow is greater because we find it impossible to oppose such great evil with that salutary efficacy we would desire, and have the right to use; for you know, venerable brethren, and all the world knows, the state to which we are reduced.

On this account we feel a still greater desire to call upon the Mother of God, and to ask her help. And our most lively and sure hope is placed in the Queen of the Rosary, who has shown herself, since she has been invoked by that title, so ready to help the church and Christian peoples in their necessities. Already have we recorded these glories, and the great triumphs won over the Albigenses and other powerful enemies, glories and triumphs which have not only profited the church afflicted and persecuted, but also of the temporal welfare of peoples and nations.

Why in this hour of need should we not behold again such marvels of the power and goodness of the August Virgin, for the good of the church and its Head, and of the whole Christian world, if the faithful only revive on their part the magnificent examples of piety given by their forefathers under similar circumstances.

The reader will notice that the horrors inflicted upon the Albigenses, by which a province was depopulated, are by Leo XIII termed glorious victories, and are said to have been gained under the patronage of the Virgin.

Note also that the Pope mourns the spread of heresy, and the fact that he has not now the power to use those "salutary" means which he desires, and which he claims the right to use, in order to check the spread of error. It is for this reason that he calls on the Virgin, that she may restore to him the power which he used so effectively in the case of the Albigenses.

Can the reader now have any difficulty in seeing why Eng-

land is put under the special patronage of the Virgin? Can there be any doubt as to the meaning of the ceremony recently performed? We well know that most people will laugh at the suggestion; but Rome likes nothing better than that people should laugh at her movements, if they do not believe.

The carelessness with which Romish assumption is regarded in these days is regarded as an evidence of freedom from the bigotry which Protestants once exhibited. It is thought to show that the world is getting more tolerant. But the fact remains that Rome is not growing more tolerant. She has not changed since the days of the Albigenses; and the carelessness with which professed Protestants view her encroachments, is evidence only of the fact that professed Protestantism has receded from the standard of the Reformation, and is unconsciously assimilating to Rome.

A marked instance of the Papal spirit in professed Protestantism was afforded in the position which the churches of the United States took in regard to the Sunday closing of the World's Fair, when a meeting of the Evangelical Alliance desired President Cleveland to compel Sunday closing with the aid of troops.

The designs of the Pope upon England which are obvious enough, are not such as can be thwarted by legislation. Appeals to the patriotism of Englishmen will effect nothing. It is not a question of patriotism but of Christianity.

The fact that the churches did not seem to regard the appeal to arms, that was made by the Evangelical Alliance of Boston, as a very serious matter, is evidence that the spirit of the Papacy has permeated them to an alarming extent.

Nothing can oppose the progress of Rome, but the "preparation of the Gospel of peace" (*Ephesians* 6:15), and a love of the truth as it is in Jesus.

5. Putting the Creature Above the Creator

Present Truth, December 7, 1893

AT THE dedication of a Catholic church, called St. Joseph's in a town in Wisconsin, USA, the preacher, who had among his hearers Monsignor Satolli and the bishop of the diocese, delivered the following:

Joseph was the head of the family; the foster father of Jesus; the spouse of Mary. Jesus was subject to him, so the Scriptures say, not only loving him, but was a dutiful child, obeying him readily. A mere wish of Joseph had the power of command for Jesus.

The relations of the three are not now changed, although the surroundings are; the Virgin Mary is still the spouse of St. Joseph, as Jesus is still the foster child. That Mary, Queen of Heaven and Earth, is still the perfect spouse, and Jesus still subject to Joseph, his foster father, gives some idea of the high position in heaven of Joseph; with the exception of the blessed Virgin he alone of all the saints, takes for strength; for even Mary and Jesus pay homage to Joseph, what they could pay to no one else.

Therefore his influence with the Fountain of Grace must be powerful; a mere wish of Joseph equaling to Jesus as a command. This immense influence Joseph uses in the interest of the welfare of his clients, and as protector of their temporal interests.

The *New York Independent*, from which we clipped the above, says of it:

This is very curious language, and makes assertions which no human being living can justify by any knowledge.

That is true, but it is no less the truth. The whole truth is that it makes assertions the falsity of which every living person can demonstrate by the surest knowledge. We will note three points.

1. The Name of Jesus Above All

Take the statement that Jesus pays homage to Joseph, and that Joseph exercises authority over Jesus, using his influence over Jesus in favor of his “clients.” That would make Joseph superior to Jesus, and the most important factor in the salvation of men. Now let us read a few Scriptures. Peter, full of the Holy Spirit, said of Jesus,

Acts 4

¹² Neither is their salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

The name of Joseph and of the Virgin Mary are excluded. Again, after speaking of the sacrifice of Jesus, the Apostle says:

Philippians 2

⁹ Wherefore God also has highly exalted Him, and given Him a name that is above every name;

¹⁰ That the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

2. The Creator Above the Creature

The scripture tells us that:

Hebrews 1

³ [Christ] upholds all things by the word of His power.

And that after He had...

³ ...by Himself purged our sins, [He] sat down on the right hand of the Majesty on high.

To make Him pay homage to a created being, is to exalt the creature above the Creator. This fact, therefore, shows that Roman Catholicism is the direct, lineal descendant of heathenism. See *Romans* 1:21-25.

Again, the Apostle Peter assures us by inspiration that:

1 Peter 3

²² [Jesus] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject to Him.

The Bible affords ample evidence by which anybody may detect the fallacy of the assumption that there is any creature that is above Jesus, or that divides honors with Him.

3. Waiting for the Resurrection

But the simplest and strongest evidence has not yet been given; that is that neither Joseph nor Mary are in heaven, to influence Jesus by their prayers or commands, or to look after the temporal interests of earthly “clients.” Not only so, but they are utterly unconscious of and indifferent to all the idolatrous adulation that is paid to them. Read the words of Scripture:

Ecclesiastes 9

⁵ The living know that they shall die; but the dead know not anything.

Psalms 146

³ Put not your trust in princes nor in the son of man in whom there is no help.

⁴ His breath goes forth, he returns to his earth; in that very day his thoughts perish.

These two texts are sufficient to settle for ever any question as to the souls of the departed being in purgatory or paradise. If the Scriptures were believed, there could never be any saint worship, prayers for the dead, or masses to help souls out of purgatory.

Of all the faithful souls of old, the apostle says that they have not received the promise,

Hebrews 11

⁴⁰ God having provided some better thing for us, that they without us should not be made perfect.

When the Lord descends, and the last trump sounds, the dead shall be raised incorruptible, and the living changed, and together all will meet the Lord, and ascend with Him to heaven.

1 Corinthians 15

⁵¹ Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

1 Thessalonians 4

¹⁵ For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

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 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.

¹⁸ Wherefore comfort one another with these words.

Then Joseph and Mary, with all the redeemed saints, will render humble and grateful service to Jesus, the only Mediator between God and man, the Saviour of mankind.

6. A Store of Merit

Present Truth, February 1, 1894

IN ROMAN CATHOLIC theology, the works of some—called saints—have been more than was required and these supererogatory works constitute a store of merit from which the church draws for those who have been deficient, to release from purgatory or grant indulgences.

Of course such a doctrine could originate only with those who expected to earn salvation by their good works. This being the case, the man who could do an exceptional amount of goodness, more than others who are earning eternal life, would have more merit than is really required.

Ecclesiastes 12

¹³ Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man.

To fear God and keep His commandments is the whole duty of man. Anyone who can do more than this, does more than is required. But it took nothing less than the Divine life of Christ to meet the demands of the law. Unless one has more than this to give, he cannot do more than is required.

The law of God is His own way, His own character, and therefore the Lord requires of us nothing less than His own perfection and goodness.

Further, only one who is good can do good works.

Matthew 19

¹⁷ There is none good but one, that is God.

Then we can work not the slightest good.

Titus 3

⁵ Not by works of righteousness which we have done, [thank the Lord,] but according to His mercy He saved us.

There is a store of merit, of good works for those who are deficient—and all have...

Romans 3

²³ ...come short of the glory of God.

1 Corinthians 1

³⁰ ...Christ...of God is made unto us [first of all,] wisdom, and righteousness...

Righteousness is right doing. Not works stored up by mortal men have we to draw upon, but by faith in Him we have the treasures of His merits counted unto us for righteousness. Our works are wrought in Him.

Psalms 30

¹⁹ Oh how great is your goodness, which You have laid upon them that fear You; which You have wrought for them that trust in You before the sons of men!

Wrought for us, but also wrought in us by His own power.

7. The Communion of Saints

Present Truth, August 23, 1894

SPEAKING of the memorial service for departed ministers, which was a feature of the recent Wesleyan Conference, the *Church Times* says:

It is characteristic of our time that there is among Christians a growing desire to return to the ancient and Catholic view of the intermediate state. Among ourselves, for instance, the practice of holding a memorial service is a sign that the modern Protestant idea of an absolute separation between those on earth and those in Paradise is losing its hold upon men's minds.

And we may feel confident that in time the bareness and want of meaning in such memorials will come to be felt, and the doctrine of the Communion of Saints will be fully grasped. The memorial service having found its way into Methodism, we may hope that the more timid among us will take courage and rise to the Catholic level of intercession for the dead.

The Biblical doctrine of the communion of saints is the doctrine of the "fellowship of the Spirit." No other kind of fellowship is from the Christian standpoint profitable or desirable. The nature of this fellowship is set forth by Paul in the epistle to the Philippians:

Philippians 2

¹ If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

² Fulfill my joy, that you be likeminded, having the same love, but being of one accord, of one mind.

³ Let nothing be done through strife or vainglory, but in holiness of mind let each esteem the other better than themselves.

This is the only true fellowship in communion of saints. But

it is not that communion which the *Times* hopes to see prevailing among the professed followers of Christ; for the fundamental idea of that communion is the participation in it of the departed saints. And as the saints are supposed to know a great deal more after death than they did before, they naturally assume the position of teachers to those still in the flesh, thus destroying that perfect equality which is a feature of the communion set forth in Scripture, and also usurping the place of the Holy Spirit, which is the divinely-appointed Teacher and Guide into all truth.

From the communion of which Paul writes, the dead are evidently shut out, for it is clear that he is addressing only the living. Nor do the Scriptures anywhere address the dead as conscious intelligent hearers. But of them it declares that:

Psalm 115

¹⁷ The dead praise not the Lord.

And that they...

Ecclesiastes 9

⁵ ...know not anything.

Therefore they can have no communion with either the living or each other. But this supposed communion with departed saints is the main foundation upon which the doctrines of Rome rest; and in accepting that doctrine and following out the line of its teaching, an individual will speedily and surely find, as the above writer suggests, the level of Roman Catholic doctrine.

The person who believes in the communion of the living with the dead, and is determined to hold to the doctrine in spite of the plain statements of Scripture such as have been quoted, might as well join hands with Rome at once. It is a deplorable and alarming...

...characteristic of our time that there is among Christians a growing desire to return to the ancient and Catholic view of

the intermediate state.

It is alarming that so many persons are ready to adopt any other view of the subject than the one supported by Scripture.

8. Saint-Making in the East

Present Truth, September 13, 1894

ACCORDING to the Scriptures, all who accept the call of God are “called to be saints.” *Romans* 1:7. Not that any are saints by any merits of their own; for it is all by grace, and not one of all the redeemed will have whereof to boast.

The practice of saint-making is a denial of the Gospel, as it is based on the idea that men may lay up a store of merits by their own deeds. It is justification by works, the root principle of every false religion, as justification by faith alone is the vital principle of the Gospel of Christ.

Proceeding on the idea that man can make themselves saints, the Catholic Church assumes the authority of pronouncing them such. It is all of man, and all comes of self exalting itself above God, and setting itself forth as God. This is human nature always, and in this matter of saint-making, as in a multitude of other details, it works the same in other false religions as in Roman or Greek Catholicism.

The last *Contemporary Review* has a contribution on “Saint-Making in the East,” which shows the similarity, proving the common origin of the idea of the beatification of mortal, sinful men:

There are three principal modes of beatification as practiced in the East. The commonest method is by the voice of the people. “He was a Saint!” they explain on the death of some remarkable man, and the priests acquiesce, for each new saint brings grist to their mills. When the voice of the people is silent, then the priest, in their own interests, proclaim saints, and demand shrines for them.

These two methods are especially characteristic of Hindustan. A distinguished writer has compared the process of beatification, canonization, or deification—whichever term we like to use—to the ascent and descent of Jacob’s ladder. “The Hindus,” he says, “construct for themselves Jacob’s ladders

between earth and heaven; the men are seen as ascending until they become gods; they then descend again as embodiments of the divinities; insomuch that it may be almost doubted whether any god, except the Vedic divinities and other obvious Nature gods, comes down the ladder who had not originally gone up as a man, and an authentic man."

The Hindu, in a certain stage of the enlightenment, is inclined to deify any notable person, not necessarily waiting for his death. While Warren Hastings was on his trial in England it was stated as an argument in his favor that he was being worshiped in his appropriate temple in India.

But, interesting and important as the Hindu methods of deification are, those of the Chinese are far more curious. In China the Emperor claims power, not only over his subjects (and indeed, for that matter, the whole inhabited world), but also over the realms of departed spirits. These he beatifies, canonizes, decorates with titles, mentions with approval in the *Peking Gazette* when they do anything to deserve that honor, and actually degrades and uncanonizes if he sees just cause.

In the latter respect his power over the departed clearly exceeds that even of the Pope himself. For example, the Emperor Hieng-fung elevated the god of war to an equal rank with Confucius, who previously had been chief among the State gods. Sir Alfred Lyall has drawn attention to some amusing extracts from the *Peking Gazette*, illustrating the way in which the Chinese treat their deities. Thus the *Gazette* of November, 1878, has the following:

"The Governor-General of the Yellow River requests that a tablet may be put up in honor of the river-god. He states that during the transmission of relief—rice to Honon, whenever difficulties were encountered through shallows, wind, or rain, the river-god interposed in the most unmistakable manner, so that the transport of grain went on without hindrance. Order: Let the proper office prepare a tablet for the temple of the river-god."

9. The Middle Ages Upon Us

Present Truth, September 27, 1894

IT IS a common idea that the superstitions of the Middle Ages could never have flourished in an age of enlightenment and general knowledge like the present. It is true that ignorance was the parent of the medieval superstitions, but it was ignorance of God. The advancement of general knowledge in this century is no barrier to superstition where there is ignorance of the Gospel.

This is shown by the rapid increase of superstitious practices in our own day. The shrines of “saints” were never more patronized, and the demand for relics and all the kindred mummeries seems to increase from year to year:

- In France Lourdes draws its thousands, and
- In Britain St. Winifrede’s Well, in Flintshire, has done the same this summer.
- Across the water, in Canada, the worship of the shrine of St. Anne has been as grossly idolatrous as anything in the center of Africa.

A writer who is often contributed to our columns describes it as follows:

Should Paul come forth from his grave and visit the shrine of “Good St. Anne of Beaupre,” near the city of Quebec, Canada, his spirit would again be stirred within him as “he saw the city wholly given to idolatry.”

He would not see the “temple of the great goddess Diana,” but the temple of the “valiant,” “invincible,” “holy,” “blessed,” “glorious St. Anne,” the “Mother of the Queen of Angels,” “Mother of the Mother of God.”

Instead of hearing Demetrius and his fellow-craftsmen shouting for “the space of two hours,” “Great is Diana of the Ephesians,” he would find the people saying day and night, “O good, O glorious, O pious, O merciful, O incomparable

Mother Anne.”

Instead of beholding the people prostrate before the shrine of the “goddess Diana,” he would see them kneeling before a gilded statue of “St. Anne,” imploringly saying, “Grant, O Good St. Anne, that henceforth I may show myself more worthy of you, so that, one day, I may be united to you in heaven.”

He would see the people crowding the marts of the church buying, not the “Holy Scriptures, which,” as Paul wrote to Timothy, “are able to make you wise unto salvation through faith which is in Christ Jesus,” but memorial beads, rings, and chains, medals, books, and images of “Good St. Anne,” with which, through faith in St. Anne, they hoped for protection from the ills of this life, and “eternal glory through her intercession.”⁷⁹

All this idolatry is practiced by the church claiming to be Christian, to be “the only true church,” the “spouse of Christ,” the “holy Catholic Church.”

When the servant of God raises his voice against such apostasies, as of old, its votaries are “full of wrath” (*Acts* 19:28), “the whole city is filled with confusion” (*Acts* 19:29), and, as in the case of the Baptist mission at Quebec on August 7, the servant is stoned and the house of worship wrecked by a Roman Catholic mob.

⁷⁹ This is part of an article called “Saint Worship” by A. T. Jones, originally printed in *American Sentinel*, August 30, 1894, and included in the book, *The Light Shines in Darkness*.

10. Obtaining Grace

Present Truth, March 28, 1895

THE *Catholic Times* describes “a very efficacious means of obtaining graces both spiritual and temporal,” which is recommended by a French Catholic.

“It consists,” says the *Times*, “in a new devotion to the great Franciscan wonder-worker St. Anthony of Padua. Those who wish to obtain graces from St. Anthony must promise him bread for the poor, which he only gets if he grants the grace that has been asked. One must promise him so many loaves of white bread, or so much in money for bread, every one promising according to their means.”

This seems to have the merit of being a very safe commercial enterprise. No favors, no bread. But what the “saint,” who died several hundred years ago, can lack of bread, the non-Catholic mind is unable to make out.

11. Seeking to the Dead

Present Truth, June 3, 1897

BEFORE declaring the two new papal saints, to whom petitions may be addressed, the Pope, according to the formula, twice deferred granting the request for canonization in order to consult with the Lord.

If he had really listened to the Lord's voice, he would have heard this:

Isaiah 8

¹⁹ Should not a people seek unto their God? on behalf of the living should they seek unto the dead?

²⁰ To the law and to the testimony!

Job 14

¹⁰ Man dies, and wastes away: yea, man gives up the ghost, and where is he?

¹¹ As the waters fail from the sea, and the river decays and dries up;

¹² So man lies down and rises not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

12. He Hears Us

Present Truth, October 17, 1895

WHAT a glorious truth it is that God is no respecter of persons, and that His ear is ever open to the cry of those who need help and deliverance. Jesus, the Friend of sinners, died that...

1 Peter 3

¹⁸ ...He might bring us to God.

But the Catholic doctrine of God, and of sin, and of the intercession of Mary completely shuts away from men this truth. It makes God a being who cannot receive sinners, it makes them a thing of which one must purify himself, and it substitutes Mary for the Lord to bring us to God.

In preaching on prayer the other day Cardinal Vaughan made the following plea for the Catholic forms of prayer:

Will the "Our Father" be in any way enhanced or strengthened by the addition of the "Hail, Mary"? Certainly not. The petition is perfect. But what about the petitioner? The petition may be perfect, but it may be rejected on account of the state and condition of the petitioner.

If a poor man, a criminal, was to endeavor to force his way into the royal presence, holding in his hand a petition drawn up with all the requisite formalities, is it likely that he would be permitted access to the sovereign? No. His petition might be perfect, but the petitioner himself might be so far a criminal and so far unworthy as not to obtain access to the sovereign.

Well, now, the "Hail, Mary" is simply this, that when we offer up the "Our Father" to God upon His throne of mercy, we ask the Blessed Mother of God, who is in heaven, and who is our Mother also, to accompany us, to pray with us, to take us by the hand, as it were, and lead us up to her Divine Son, and present us to the Eternal Father.

What a different picture of the Father's love from that which Christ reveals. Such a paragraph is useful in that it puts in plain speech some of the thoughts which so frequently come in the heart of unbelief. Unbelief says that God does not love sinners. Unbelief in the days of Christ said that,

Luke 15

² This man receives sinners,

—and considered it a most serious charge against Him. Unbelief suggests that a man must put away his sin before he comes to Christ, and therefore, as every honest man will admit that he is a sinner, unbelief suggests that some human being, as a priest, or Mary, or whoever else it may be, must gain the access to God for us.

No.

Ephesians 2

¹⁸ Through Him [Christ, *not* Mary] we both have access by one Spirit unto the Father.

Hebrews 7

²⁵ Wherefore He is able also to save them to the uttermost that come unto God by Him.

God's court is not like that of the Vatican, accessible only on the recommendation of some favorite, or to those who bring properly certified credentials. God invites all to come,

John 6

³⁷ And him that comes to me I will in no wise cast out.

13. Lords Many and Gods Many

Present Truth, June 10, 1897

THE heathen are subject to gods many and lords many. In the ancient religions of Europe and the East, nearly every profession or pursuit, either of business or pleasure, was under the patronage of special deities, at whose shrines the superstitious offered their devotions.

When the Gospel was preached it had power to turn those who received it...

1 Thessalonians 1

⁹ ...from idols to serve the living and true God.

But when the falling away came, instead of turning the heathen from their idols, the church of the apostasy invented the doctrine of the invocation of saints, and substituted deified dead men and women for the gods of the heathen.

Thus it comes that in Romanism there are now patron saints, whose aid the superstitious invoke, and who are supposed to have special callings over which to exercise care. The elasticity of the Catholic calendar of saints is shown by the recent selection in France of a patron for cyclists. The *Catholic Times* says:

St. Catherine of Alexandria is the saint upon whom the choice of Catholics appears to have fallen, a preference suggested by the time-honored custom of representing her in sacred art in association with the wheel which was intended for her torture, but which was miraculously used against her persecutors. The *Croix*, which warmly advocates the choice of St. Catherine makes the following reflections on the subject:

“As the saint stands leaning upon her wheel she makes us think of a bicyclist in repose. The cyclist travels upon a wheel and the saint who escaped so miraculously from suffering and danger will protect those who invoke her aid with faith.”

14. Worshiping the Dead

Present Truth, October 21, 1897

IN THE most benighted Catholic lands the ignorant have little thought of God in their worship. They have gods many, and lords many in the multitude of the Catholic saints and the supreme object of their prayers, the Virgin Mary.

Intelligent Catholics deny paying divine honors to the saints, and there is some conflict of testimony as to how they regard Mary, but the last encyclical of the Pope shows authoritatively that Rome exalts Mary, who is dead, to the place of Deity. The Pope says:

We do not pray to the blessed in the same way as to God; for we ask the Holy Trinity to have mercy on us, but we ask all the saints to pray for us. Yet our manner of praying to the Blessed Virgin has something in common with our worship of God, so that the church even addresses to her the words with which we pray to God: "Have mercy on sinners."

15. Christ's Relationship with Mary

Present Truth, September 9, 1897

Original title: Front Page

Mark 3

³⁵ For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

THIS was Jesus' reply to those who told Him that His mother and brothers were waiting to see Him. *Matthew* 6:46-50. Evidently they thought that the family relationship gave them special privileges of access to Him, not enjoyed by others.

But His relationship was to the whole human family. He was made flesh, made the Son of man, in order that every man and woman in Him might become of the household of God. He took part of human flesh and blood that all flesh in Him might find a Brother. He would allow no personal considerations to obscure that truth.

This misapprehension of His relationship to man which He here corrected, was responsible, in later times, for the exaltation of Mary, as one who had special access to the Lord, and whose petitions He could not refuse.

Of course Mary is dead, and will not be living until that day when those that are in the graves shall hear His voice and shall come forth, the righteous unto life; the wicked unto the "second death;" but, aside from this error, there is in the Catholic doctrine of the Virgin Mary that determination of the natural heart to worship and serve...

Romans 1

²⁵ ...the creature more than the Creator.

So, instead of Jesus being the Mediator,

1 Timothy 2

⁵ ...the man Christ Jesus,

—whose heart is touched with the feeling of our infirmities, because, as our Brother, He Himself has suffered, being tempted in all points like as we are; instead of this Saviour of men, the Catholic doctrine makes Mary the all-pitiful, able to persuade reluctant Divinity to succor sinners in need.

On another occasion, when one woman of the company, considering the honor of being related in the flesh to so great a Teacher, cried out,

Luke 11

²⁷ Blessed is the womb that bore You,

Jesus again replied:

²⁸ Yea rather, blessed are they that hear the Word of God and keep it.

He is the Saviour of all men, the Brother of all in need, and whosoever is willing to be turned from sin by His life finds in Him one closer than a brother. *Proverbs 18:24.*

The high honor of blood relationship with Jesus, the Son of God and Son of man, is open to every one who is willing to be turned from disobedience unto righteousness.

16. A Belated Appointment

Present Truth, August 16, 1900

THE Papal authorities have just issued a decree declaring the Venerable Bede to be a Doctor of the Universal Church.

As the Venerable Bede died nearly thirteen hundred years ago, it looks to the onlooker as though the honor comes too late to be of any practical benefit, and might as well have been omitted altogether.

And yet the degree will do him just as much good now as it could possibly have done him if bestowed in his lifetime.

The granting of degrees, by which one is authorized to write two or more letters after his name, is one of the trifles with which learned men amuse themselves and show that they are but children of a larger growth.

Priestcraft

*“Now the Spirit speaks expressly,
that in the latter times some shall depart from the faith,
giving heed to seducing spirits, and doctrines of devils;
speaking lies in hypocrisy;
having their conscience seared with a hot iron;
forbidding to marry,
and commanding to abstain from meats,
which God has created to be received with thanksgiving
of them which believe and know the truth.”*

1 Timothy 4:1-3

1. Celibacy of the Clergy

Signs of the Times, June 16, 1887

A READER asks if it can be proved that the Simon spoken of in *Luke* 4:58 is Simon Peter, the one whom the Catholics claim was the first Pope, and thinks that if it can be so proved, it will be very much against the Papal dogma that the clergy should not marry.

We reply that the Simon of *Luke* 4:58 is none other than Simon Peter, as may be seen by reading *Matthew* 8:14-15, where we find the same thing that is recorded in *Luke*.

But this does not affect the Papal doctrine of the celibacy of the clergy. The Catholic Church does not profess to derive that point from the Bible, and consequently nothing that can be drawn from the Bible will have any weight with them.

They are very well aware that Peter was married. In fact, it is not probable that there was one of the apostles who was not a married man; and Paul, in giving the qualifications of a bishop, says that he...

1 Timothy 3

² ...must be blameless, the husband of one wife.

In the early history of the church, no such thing as the celibacy of the clergy was known.

In the third century it began to be taught that a clergyman should not marry the second time. This was from a false conception of *1 Timothy* 3:2.

In the fourth century, as the "mystery of iniquity" was approaching its full development as the "man of sin," decrees began to be issued forbidding the clergy to marry. For several centuries there was controversy over this subject, and perhaps the majority of Catholic priests were married, although councils were declaring against them.

It was not till the pontificate of Gregory VII, AD 1073-1085, that the celibacy of the clergy was fully established in the

Catholic Church, that Pope being the first who had the determination and the power to enforce his decrees. Those priests who were married were obliged to put away their wives. Many scandals ensued, and at the time of the Reformation these were so common among the clergy as to scarcely excite remark.

There can be no doubt that while celibacy has been a fruitful source of the abominations of the Papacy, it has added to its power, since the priests, having no family ties, may be sent at a moment's notice wherever their superiors indicate.

2. Follow Christ

Present Truth, February 21, 1895

God has said,

Exodus 23

² You shall not follow a multitude to do evil.

IF IT is not safe to follow a multitude, it is certainly not safe to follow a few, or one individual. The voice of the people is not the voice of God. The multitudes are not leaders, but followers; they echo the sentiments and strive to imitate the example of their great men. It is a man's voice, a man's wisdom, that guides them, and the great men of the world are not safe spiritual guides.

In the Christian's calling,

1 Corinthians 1

²⁶ Not many wise men after the flesh, not many mighty, not many noble, are called.

Psalms 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

If we cannot put our trust in princes, we cannot trust in men of less degree.

Romans 3

²³ All have sinned, and come short of the glory of God.

Of man is written,

Romans 3

¹⁰ There is none righteous, no, not one;

¹¹ There is none that understands, there is none that seeks after God.

¹² They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

We may walk among men, but we must not follow them. This will not deprive us of good company, but will on the con-

trary insure it to us. The rule given us by inspiration is,

Hebrews 12

¹ Let us run with patience the race that is set before us,

² Looking unto Jesus, the Author and Finisher of our faith.

The Saviour stands in full view of all who will look unto Him in faith. He is our Leader, and we must not allow our sight of Him to become obscured by the interposition of another being between us. This will not be if we keep near enough to Him.

But when faith fails, the spiritual side grows dim, and then it is that we fall back and ere long find ourselves following some human leader. The Christian walks...

Hebrews 11

²⁷ ...as seeing Him who is invisible.

He who has a visible spiritual leader, is not following the Christian's Guide. Faith gives us a sight of the invisible, being...

Hebrews 11

¹ ...the evidence of things not seen.

And faith comes by hearing the word of God.

Romans 10

¹⁷ So then faith comes by hearing, and hearing by the word of God.

By believing and resting upon Christ's word, we keep Him ever in view. When we go to the earthly oracles for guidance, it is because we have forgotten that there are "living oracles" given us from God. *Acts 7:38*. We have forgotten that:

Psalms 119

¹⁰⁵ Your word is a lamp unto my feet, and a light unto my path.

And there is a voice behind us saying,

Isaiah 30

²¹ This is the way; walk in it.

No mystic utterances do these oracles speak forth, as did the heathen oracles of old; no lying voices proceed from them, as from the heathen shrines. The word of the Lord enters into the heart that is open and willing, and is a discerner of its thoughts and intents.

Hebrews 4

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

And by that very thing it makes its meaning irresistibly clear to us. The discerning process is not one that takes place in the heart unconsciously. We cannot be unconsciously convicted of sin; and being convicted or justified, we must know the truth by which our way has been measured.

Colossians 2

⁸ Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

⁹ For in Him dwells all the fullness of the Godhead bodily.

¹⁰ And you are complete in Him.

Each one of us already has the oracles of God, and outside of these there is only...

Colossians 2

⁸ ...philosophy, and vain deceit, after the tradition of men.

Any man who would take the place of the oracles of God to us, has only this to give us. God does not communicate with us by the word of man, but by His own words; and:

1 Peter 4

¹¹ If any man speak, let him speak as the oracles of God.

Let us look at an incident in the life of Peter,—he from whom the Pope claims to derive authority to speak and act as the world's spiritual guide. Just before His ascension the Saviour met Peter and some other disciples at the Sea of Galilee: and after talking with Peter and telling him of the

manner of His death, He said to him,

John 21

¹⁹ Follow me.

²⁰ Then Peter, turning about, saw the disciple whom Jesus loved following;...

²¹ Peter seeing him said to Jesus, Lord, and what shall this man do?

²² Jesus said unto him, If I will that he tarry till I come, what is that to you? Follow me.

The Lord rebuked Peter for such a question, notwithstanding he had just been commissioned to feed the lambs and the sheep of God's flock. Much more would He have rebuked him if he had presumed to tell the disciple what he must do, and take measures to compel him to do it.

John was not following Peter, but Christ; and no man had authority to be his leader. And Peter, if he had kept his eyes on Christ, would not have essayed to stand between Him and John.

And if Peter had no authority or right to do this, there is none to be derived from him, neither has any man possessed it since his day.

God looks directly to each one of us; and we must look directly to Him.

3. The Claims of Priestcraft

Present Truth, August 27, 1896

EVEN the scribes, with all their self-assumption, knew that it was blasphemy for man to assume to forgive sins against God.

Mark 2

⁷ Who can forgive sins but God only?

This they asked when Christ said to the sick of the palsy,

⁵ Son, your sins be forgiven you.

They were all right as to the power which alone could forgive sins, but their failure was in not recognizing who Christ was. Jesus thereupon demonstrated...

¹⁰ ...that the Son of man has power on earth to forgive sins,

by healing the sinner bodily as well as spiritually.

But the Catholic priest goes beyond the scribes and assumes to himself the authority which God alone possesses. Thus, a Catholic priest, as reported in the *Derry Journal*, says, truly enough, that neither angels nor Mary can forgive the sinner.

Of course not; for Mary is dead, and the angels are not able to do that which God alone can do; nor, since they witnessed the fate of the fallen angels, who tried to usurp the place of God, can they have any desire to emulate the example of Satan and his hosts.

This spirit of evil, however, is the great genius of the Papacy, which, as Paul foretold, has sought to exalt itself...

2 Thessalonians 2

⁴ ...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.

Therefore this priest, after telling his hearers that angels cannot forgive the sinner his sin, says:

Who can do this for him? The priest of God. He can rescue the sinner from hell, and make him worthy to be received in the heavens; go, therefore, where you will, to heaven or through this earth, you will find only one created being who can forgive the sinner, and that being is the Catholic priest.

Thus we see that the priest is raised beyond the brightest spirits which God has created or ever will create, and that to him are given powers, which have been denied to the Mother of God, and to the angels in heaven.

Are we any longer, then, surprised to hear our Lord addressing those solemn words of warning to the Church at large: "Beware of touching my anointed ones, he who touches them touches the apple of my eye." Is it any wonder that St. Francis of Assisi should have exclaimed, "If I met an angel and a priest at the same time, I would first bow my knee to the priest, and then to the angel."

And the difference between the priest of Rome and the angel of God would be that while the angel would rebuke such adulation (*Revelation* 22:8-9), the priest would encourage it and even command it.

Priestcraft is as arrogant and proud in its claims now as ever in the days of Tetzal and his chest of money, in which the chinking of every golden coin signaled a soul released from purgatory, as easily as the penny-in-the-slot machine delivers a cake of chocolate.

Times have changed a little, and the matter must be conducted rather more discreetly than that old indulgence seller found necessary, but the old claims are still made, and still mortal men assume the power to let men in or shut them out of the Church of Christ.

4. Ecclesiastical Dress

Present Truth, November 26, 1896

THE protests of Anglican Protestant journals against the vestments of the Sacerdotalist party would have more weight if it were a protest on principle against that distinctive dress which is thought to mark the difference between clergy and laity.

The distinction has no existence, save as a priestly assumption has manufactured it. The Scriptures declare the whole church to be God's "clergy":

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.

And the authorized standards of the Church of England, in making a priestly costume compulsory on all ministers in Anglican pulpits, lays the foundation for the entire system of vestments by which Ritualism adorns its ministry.

Nor is this purely papal arrangement confined to the Establishment.

5. Bread from Heaven

Present Truth, July 8, 1897

THE Catholic makes a great point of the alleged power of the priest to convert the bread of the communion into the material substance of Christ's body. Without going into the false foundation on which the Catholic claim rests, we may ask,

“What of it if the bread of the communion were actually the flesh of Christ?”

Jesus said,

John 6

⁶³ The flesh profits nothing.

He had told them that:

⁵³ Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.

The people, ever blind to the spiritual meaning of His words, debated among themselves as to how they could eat His flesh. The Catholic priest answers that by saying,

“Here it is, in the bread of the communion.”

But Jesus answers,

⁶³ It is the Spirit that quickens; the flesh profits nothing; the words that I speak unto you, they are spirit, and they are life.

Feeding upon the Word is partaking of Christ, the Living Bread.

6. The Confessional

Present Truth, September 29, 1898

IT IS through the confessional that the Church of Rome holds the people. Not merely by the knowledge which the priests get of the secrets of the people, but by the very fact of the confessional; for if one is in trouble, or burdened by sin, there is always a desire to share it with someone else; and the Church of Rome makes capital out of this desire, for its own advancement.

Now let all those who know the Lord proclaim aloud to every sin-burdened soul that he may cast his burden on the Lord, and freely confide in Him. He will not only share the burden,—He will take it all. He is much nearer than any priest can be, and is every moment near.

Every hour we may make our confession to Him. And He has pity and compassion such as no man, even though he be the dearest relative, can feel. There is no fear that He will betray our secrets, for He Himself will forget our sins.

Psalm 118

⁸ It is better to trust in the Lord than to put confidence in men.

He will never fail; and the tender, loving sympathy that He has for the erring, and the perfect peace that He bestows, are beyond all description.

1 John 1

⁹ If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

7. Superstition in High Life

Present Truth, October 18, 1900

LET no one think that the age of superstition is past. A French religious paper tells of a baron who was hastily summoned to his stables because one of his cows was being choked to death by a turnip that had stuck in her throat. He writes:

My man could not extract the offending turnip. I secretly promised five francs to Saint Antony. Hardly was the promise made when my man cried, "She's swallowed it!" and after a sneeze or two the beast was herself again. Let wiseacres laugh as they may, their sneers will not decrease my confidence in the good saint, nor my gratitude to him.

When such superstition is possible on the part of a presumably educated man, the cruel persecution which superstition has always visited upon those who do not agree with it is also possible. Said Christ,

John 16

³ These things will they do unto you, because they have not known the Father, nor me.

Rank and learning are no surety against the grossest deeds, if the knowledge of God and His Word is absent.

8. Changing the Truth into a Lie

Present Truth, August 2, 1900

THE address of Lord Halifax at the annual meeting of the *English Church Union*, of which he is President, very plainly plainly needs only the recognition of the Pope to be thoroughly Roman Catholic. He said:

In the Sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become in and by consecration verily and indeed the body and blood of Christ, and that Christ our Lord present in the same most holy sacrament of the altar under the form of bread and wine is to be worshiped and adored.

Speaking of the "Real Presence," he went on to say:

Christ's visible presence is, indeed, withdrawn from us, but we believe that He is with us invisibly....This presence He, who, in the days of His visible sojourn upon earth, was subject to His own creatures, now vouchsafes at His altars, according to His own institution, at the voice of his Church. We have no need to ask with Mary Magdalene where His sacred Body has been laid. We have that Body given into our keeping as often as we will.

We possess Him in the Holy Eucharist, and, possessing Him, we repeat in each Eucharist what He did at the Last Supper in the Upper Chamber—we offer Him, sacramentally present under the outward and visible signs of Bread and Wine, to the Father, as the Lamb that has been slain, in commemoration of that death and passion by which He made a full, perfect, and sufficient sacrifice for the sins of the whole world.

Nothing could be further from the truth, or could show more complete ignorance of what Christ did at the Last Supper. He did not turn bread and wine into His body and blood, but sitting by His disciples, in the flesh, He took bread and wine and said,

Matthew 26

²⁶ This is my body,

and

²⁸ This is my blood.

And they were not one whit different after He said those words from what they were before. The bread was His body before He took it up, as much as afterwards. The church has no voice in the matter. There is a world wide difference between

“This *is* my body,”

and

“This *becomes* my body.”

9. Clergy and Laity

Present Truth, January 23, 1902

THESE are very common terms in the church, relics of the Papacy, which was built up on the assumption that God is a respecter of persons, and that in His church there are class distinctions, the same as in the world.

The Scriptures show that there is no such distinction. Christ abolished all titles among His followers, saying,

Matthew 23

⁸ All you are brethren,

—and declared that whoever did the most service, and was the lowest of all, was the greatest.

Matthew 20

²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister;

²⁷ And whosoever will be chief among you, let him be your servant.

This was a truth entirely unknown among the Jews at that time; for the Jewish Church in the days of Christ and the apostles corresponded exactly to the Roman Catholic Church today.

Therefore when the rulers saw the boldness of Peter and John, and knew that they were unlettered laymen, they marveled. This is the exact force of *Acts 4:13*. The apostles were of “the laity” in the Jewish Church, and such they remained all their lives.

Jesus Himself had been the cause of the same wonder; for He was a “lay member” of the congregation, and had never been to the schools of the Rabbis.

The disciple is not above his Lord; and so we know that Jesus never intended that in His church there should be such distinctions as “clergy” and “laity.” The word “laity” is from the Greek word *laos*, meaning people; therefore all are “the

laity.”

The Spirit is given to all for witnessing; and all are to witness according to the working of the Spirit in them. No two persons have exactly the same gifts, and consequently there cannot be any classification of witnesses according to rank.

Testimony That Cannot Be Repressed

The apostles, men in humble station in life, were threatened with severe punishments if they continued teaching in the name of Jesus, and healing people; but they replied:

Acts 4

¹⁹ Whether it be right in the sight of God to hearken unto you rather than unto God, you judge;

²⁰ For we cannot but speak the things which we saw and heard.

Thus it appears that there is no ground for the complaint sometimes made, that men are “kept back,” and not allowed to exercise their gift in the ministry. If anybody has the gift of the Spirit, it cannot be kept back.

Notice that the complaint is not that a testimony to what God has done is kept back, but that *they* are kept back. The apostles preached, not themselves, but Christ Jesus the Lord (*2 Corinthians* 4:5), and,

Mark 7

²⁴ He could not be hid.

When God puts a testimony into a man’s mouth, all the officials in the church or nation cannot repress it; he would utter it, even if he were dumb, and therefore much more easily if he were simply gagged by men. Jeremiah said:

Jeremiah 20 [RV]

⁹ There is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain.

It made him so weary to keep still, that he found rest in testifying. Even so Jesus said:

John 4

³⁴ My meat is to do the will of Him that sent me, and to finish His work.

When men have the Word in them in that way, it will come forth; and if they have not, there is nothing for them to do. So all we have to concern ourselves about is to have the Word—the works—of God in us.

He will provide the opportunity for their manifestation, and we may be glad during the work to be covered in the shadow of His hand.

10. Priesthood and Confession

Present Truth, April 3, 1902

THERE has been much comment over the “Round Table Conference” at Lambeth, presided over by the Bishop of London, concerning confession and priesthood in the church.

Seemingly no conclusion was arrived at, which is not strange; for the fact that a body of learned theologians should be necessary to hold a conference over so simple a matter, makes it very certain that they will not come to an understanding of it thereby.

The reason is, that they ignore the only real instruction on the subject, which is so plain that a child cannot be mistaken. Two texts of Scripture are sufficient. The first treats of the priesthood:

The Priesthood

1 Peter 2

⁹ You are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him has called you out of darkness into His marvelous light.

This is to all who have come to Christ, the Living Stone, and thus...

⁵ ...as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Then we have this rule concerning confession:

Confession

James 5

¹⁶ Confess therefore your sins one to another, and pray one for another, that you may be healed. The supplication of a righteous man avails much in its working.

With these two texts as a basis, one need never be at a loss to know the truth. The difficulty arises only when a determined attempt is made to limit the priesthood to special class, whose business it shall be to hear the confessions of all the others.

Monastic Orders

*“I pray not that you should take them out of the world,
but that you should keep them from the evil.”*

John 17:15

1. A Jesuit's Training

Present Truth, July 5, 1894

ABOUT a year ago, as many will remember, considerable interest was excited by the withdrawal of a German Count from the Jesuit order. He published a book giving his reasons, and from a review of the work we gather some samples of the regulations and methods by which the order destroys individuality and independence of character, which the Gospel encourages and strengthens, and guides into right channels.

Most of the recruits are very young—between sixteen and twenty years of age. The mental strait-waistcoat which is to hinder all development of individuality is put on the novice for two years, and never relaxed for a moment.

- His tasks are frequently and abruptly changed, so that no one of them has time to make any fixed impression on his mind.
- He never knows what he is to do next. It is five minutes here, ten minutes there.
- If he is thirsty he must ask leave to drink; does he need a paper, pencil, or a book, he must ask permission to get it.
- He is told how to do even the simplest task, and not allowed to think it out himself, or do it in his own way.

Such slavery is the discipline by which the order is prepared for the enslavement of human souls. There is no tyrant like a slave who has the authority given him. The very essence of the Gospel is liberty, and every man is set free to exercise his own way.

Romans 14

²² Have you faith? have it to yourself before God,

So wrote the apostle. The Jesuit system, like every Papal

abomination, is just the opposite of the truth. Men are taught to judge one another, and to give more attention to repressing faults in their fellows than to discovering their own.

In the early part of his novitiate he is given a “guardian angel,” who daily at a given hour tells him of his faults. Several times a year a so-called “stoning” takes place, when each novice steps out before his associates and superiors, and he is criticized. He may walk too fast, or too slowly; he looks to one side, or straight ahead; speaks too loudly, or too softly, etc.

He is told what to eat and drink, how to walk, sleep, dress, and with all this the very expression of the countenance is prescribed.

Thus men are trained to pitilessness, exacting preciseness, and consciousnessless obedience to the commands of the head center of the wicked combination.

2. The Religious Life

Present Truth, September 26, 1895

All English Catholics are agreed that the revival of the religious life for man in the Church of England is most desirable.

THUS writes a “priest” of the Church of England, to the *Church Times*. The statement will be assented to by very many people who are not “Catholics” of any kind, and who are not even Churchmen. Indeed, we should go much further, and say that the revival of the religious life is most desirable, not only for men, but also for women, and not only in the Church of England, but in every denomination.

But we read further, and find that the “religious life” to which the writer to the *Times* refers, is a religious life of a special kind. He signs himself as head of the “Brotherhood of St. Paul,” and says:

I have now three or four promising men waiting for reception into the Novitiate, but am unable to receive them, simply because I have only a very small roof to shelter those already with me, and can take no more men until I have more accommodation; £250 will enable me to build cells for nine novices.

So we find that this “religious life,” the revival of which is thought so desirable, is simply the revival of monkery. Now without saying a word against the character of monks themselves, or of any order of monks, and even admitting that they are sincere and honest, and wholly engaged in works of charity, the fact still remains that the evil wrought by such orders is infinitely greater than all the good they can possibly do.

How so? Simply because they give the people in general utterly false ideas as to what constitutes a religious life. A false standard of religion is raised. The idea is given that in order to live a religious life one must withdraw from ordinary business and from family and social relations, living wholly

apart from the rest of mankind, except when he meets them in the discharge of the duties of his order.

It is evident that when such an idea of the religious life prevails, the inevitable result must be that common working people will think that they cannot be religious, and will make no effort.

There are then two classes of people in the community:

1. The religious class, and
2. The working class.

And the business of being religious is left, with the exception of a few ceremonies, to the former class. It is a fact that wherever monkery has flourished, there the general morality has been lowest.

The probability of there ever being any great revival of such a “religious life” in England is so small that it would not be worthwhile to write about it if it were not a fact that as a result of the teaching of “the Church” in time past, the idea is still quite prevalent that it is much more difficult for one to be a Christian when engaged in the ordinary duties of life than when living alone with little to do except to read, sing, pray, and meditate.

Unspotted from the World

The Bible tells us that:

James 1

²⁷ Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Notice this, that it does not say to keep out of the world, but to keep unspotted from the world. Christ prayed for His disciples:

John 17

¹⁵ I pray not that You should take them out of the world, but that You should keep them from the evil.

They are to be in the world, but not of it. But a man may be of the world in a monk's cell or in a cave, just as much as if he were in a place of business.

1 John 2

¹⁶ The lust of the flesh, the lust of the eyes, and the pride of life...

These are of the world. An unconverted man is of the world though he may live like a hermit, and a truly converted man is not of the world, though he be surrounded by the crowds of the city. It is what is within a man that determines whether or not he is defiled.

Mark 7

²¹ For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

²² Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness;

²³ All these evil things come from within, and defile the man.

The only way to keep "unspotted from the world" (*James* 1:27), is to have Christ within. Without that there can be no pure religion.

Freedom from Temptation

Many people imagine that if they were by themselves, with no one near to bother them, they would be free from temptation. Well, suppose they would? The truly religious life does not consist in not being tempted, but in resisting temptation. Temptation is not sin, but the yielding to it is. Christ was tempted, but He did not sin.

The man who has never been tempted to commit a certain sin may feel very well satisfied with himself, and yet he may know far less of the religious life than the man who in the

midst of temptation has gained the victory over it through Christ, even though he fell many times before he learned how to stand in Him.

But the fact that a man is alone and released from the responsibilities of active life, does not free him from temptation. It is from within, not from without, that sin comes. It is utterly impossible for any person to be on this earth in the possession of his senses, and be free from temptation. No person ever becomes so good that he has no temptations to sin. The One who lived entirely free from sin, was tempted more than anybody else ever was tempted.

It is possible, however, to live a righteous life, no matter where one's lot may be cast. But in order to do it one must get away from himself, and this he cannot do simply by living alone. He takes himself with him.

The only way is by putting off the old man, and putting on the new man, the Lord Jesus Christ. *Ephesians* 4:22-24. Then one can be a Christian wherever he is. Christ was a carpenter till He was thirty years old, and was always, with the exception of certain periods of retirement, in the midst of busy, social life; and He most surely lived "the religious life."

The Salt of the Earth

If the Lord had designed that men should live by themselves, shut away from human society and fellowship, He would have made them like snails or oysters. But that was not His design. Jesus says to His followers,

Matthew 5

¹³ You are the salt of the earth; but if the salt have lost its savor wherewith shall it be salted?

But if the salt were to be kept shut up closely in a box, it would make no difference if it had no savor. It is of use only as it permeates a substance. So Christians are of no use in the world if they are not really in it. Yet as salt retains its savor,

and does not cease to be salt even when in use, so Christians must be Christians in the world. Again:

Matthew 5

¹⁴ You are the light of the world.

A light is of no special use if it is surrounded by thousands of other lights equally brilliant. Its loss would not be felt if it were removed. The light is needed where there is darkness. Christ, the light of the world, shown in the darkness. So Paul exhorts us to...

Philippians 2

¹⁵ ...be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world.

Religion in Work

The Bible tells us to:

1 Thessalonians 5

¹⁷ Pray without ceasing.

But that does not mean that we should be continually in the closet on our knees; for the command is to all, and some at least must work. We are also told to be...

Romans 12

¹¹ ...not slothful in business; fervent in Spirit; serving the Lord.

The Apostle Paul also wrote,

Titus 3 [margin]

¹⁴ Let us learn to profess honest trades for necessary uses, that they be not unfruitful.

He himself practiced what he preached, for although he was the chiefest apostle, he worked at his trade as tent-maker. *Acts 18:3*. The man who cannot pray while his hands are actively employed does not know how to talk with the Lord at

any time.

There are many hard-worked housewives whose time is closely occupied with the care of a large family, who are so influenced by the old monkish idea that they imagine that they are doing no religious work, and they either fear lest they shall fail at last to hear the words,

Matthew 25

²¹ Well done, good and faithful servant,

—or else they become indifferent. If such ones are not making unnecessary work for themselves, but are simply doing the necessary work that comes to hand, they are serving the Lord as truly as a missionary who is teaching the heathen.

When the Lord was about to come down upon Mount Sinai, to proclaim the ten commandments in the assembly of the people, He gave them certain directions, among which was this:

Exodus 19

¹⁰ Let them wash their clothes.

That is a commandment of the Lord, and is as important as any other. When the Israelites were washing their clothes, they were serving the Lord just as well as when they were standing in the congregation listening to the proclamation of His law.

Cleanliness is as essential now as it was then. Therefore when the God-fearing woman is washing the clothes of herself and family she is serving the Lord just as truly as when she sits with her family in those same clean garments and sings and prays.

Let those who are doing honest work that naturally falls to them, remember that they can do it...

1 Corinthians 10

³¹ ...to the glory of God.

Colossians 3

²³ Whatsoever you do, do it heartily, as unto the Lord, and not unto men;

²⁴ Knowing that of the Lord you shall receive the reward of the inheritance; for you serve the Lord Christ.

Grace Sufficient for the Need

Finally, as to the idea that it is much more easy to serve the Lord in some situations than in others. It is very true that it is more easy to serve the Lord when we are in a place where He wishes us to be than when we are in a place where He has not sent us.

Suppose Jonah had been allowed to finish his journey to Tarshish, and to work there in quiet; he might have led a very quiet, contemplative life, but it would have been more difficult to serve the Lord there than in the busy streets of Nineveh. In fact, he could not have served the Lord at all in Tarshish.

If God places a man in the midst of ungodly and scoffing shopmates, he may serve the Lord there, and live the religious life just as well as he could in the quietest place in the world.

James 4

⁶ [God] gives more grace.

Romans 5

²⁰ Where sin abounded, grace did much more abound.

The Christian has the promise of...

Hebrews 4

¹⁶ ...grace to help in time of need.

Nothing is too hard for the Lord. He works and upholds by...

Hebrews 1

³ ...the word of His power.

And it is no more difficult for Him to speak the word that

upholds the universe, than to speak the word that carries the thistle-down. So when we are in a specially trying situation, if we cast all our care upon Him, the burden will be no greater for us than if we have but a light load to roll upon Him.

The true religious life, therefore, is the life of Christ. It is lived only by Christ dwelling in the heart of the one who is yielded to Him.

And just as Christ Himself could live a sinless life in any part of the world, and under the greatest temptation, so can He, by the power of His life, keep every soul who puts his trust in Him, and can present him...

Jude

²⁴ ...faultless was before the presence of His glory.

3. The Jesuits

Present Truth, February 13, 1896

IT WAS inevitable that such a body as the Jesuits should spring from the Papal system.

Its organization is so strong that successive popes have tried in vain to free themselves from its grasp, and now and then something is made public showing that the Jesuits still know how to gain their ends in spite of the popes and cardinals, who dare not break with them.

“We are informed on good authority,” says the *Chronicle*, “that Cardinal Manning left papers containing an important statement dealing with the Society of Jesuits and their policy, with distinct directions for the publication of the statement after his death. This came to the knowledge of the Jesuits, who made extraordinary efforts for the suppression of the papers in question, and with success. Thus it has come about that a solemn message which the Cardinal designed to reach the ears of Christendom has been deliberately and secretly suppressed.”

4. Fighting the Jesuits

Present Truth, May 14, 1896

EVER since the children of the flesh began to war against the children of the Spirit it has been constantly shown that no human power can quench the shining of the true Light. The light shines from the Word, and so, while error may resort to force and persecution, the truth only shines on, delivering men who receive it from the darkness of error.

And it is a truth—which all who would resist Rome in these days need to know—that error is not to be crushed by force. Darkness is dispelled only by the shining of the light. Of course in the end Divine power will destroy all the works of the devil, but for men it is only to hold forth the Word of life.

No better illustration of the futility of trying to suppress error by force could be given than is found in the history of the Jesuits. Rising at a time when Rome sadly needed some new force in order to regain her feet after the shock of the Reformation, the society established by Loyola fully deserves the discredit of setting up the counter movement to the Reformation which kept the light from entering Latin Europe.

But it was at the same time setting up a rival authority in the Church of Rome, and the struggle began which was to decide whether the Jesuit society should manage the Church or the Church manage the society. Then began the efforts to suppress Loyola's followers, the most determined opposition coming from purely Catholic communities. They were expelled from:

- Saragossa in 1555,
- La Palantine 1558,
- Vienna 1566,
- Avignon 1570,
- Antwerp, Portugal, and Sagovia 1578,

- England 1579,
- England again 1581,
- England again 1586,
- Japan 1887,
- Hungary and Transylvania 1588,
- Bordeaux 1589,
- the whole of France 1594,
- Holland 1596,
- the city of Tournon and Berne 1597,
- England 1602,
- England again 1604,
- Denmark, Thorn, and Venice 1606,
- Venice again 1612,
- the kingdom of Amura in Japan 1613,
- Bohemia 1618,
- Moravia, 1619,
- Naples and the Netherlands 1622,
- China and India 1623,
- Malta 1634,
- Russia 1723,
- Savoy 1729,
- Paraguay 1733,
- Portugal 1759,
- France again 1764,
- Spain and the two Slollies 1767,
- the Duchy of Parma and Malta 1768,
- from all Christendom by the Bull of Clement XIV in 1773.

In his famous document against them, Clement first sketched their history and then declared them...

...suppressed, extinguished, abolished, and abrogated for-

ever.

But the society would not be extinguished and abolished forever, nor for a year. Under various names, and in non-Catholic countries, it continued its work, and has cut back its old power and its recognition of the Church.

Many countries have since tried to legislate to prevent its agents from working, but in vain. Now and then some Protestant calls attention to the Act making their presence illegal in England, but it is not surprising that such a purely Romanist statute as a law against religious opinions and orders should fail to shut out the Romanist society.

Now and then, when the veil is lifted, we see how the Jesuits hold the Church of Rome in their hands, sometimes in spite of the efforts of those who writhe under their tyranny. The late Cardinal Manning left certain documents relating to the society with his biographer. The *Catholic Times* shows how the Jesuits moved everything to get possession of them:

Cardinal Manning's papers and correspondence—including the famous memorandum about Jesuits—have, it is stated, been obtained from Mr. Purcell, his executors took legal proceedings, with a double object of recovering the documents and restraining Mr. Purcell from publishing anything more.

Everywhere they are at work, and everywhere the leaven of Romanism is working. This history shows, as we have said, the utter uselessness of trying forcibly to suppress principles of error which find their spring in the natural heart. The cry for laws and the use of force which finds expression in some professedly Protestant circles betrays an ignorance of the true nature of error, and of the power of the Word.

When the Princes thought to stay up the Reformation by the sword they well-nigh brought it to its end: and when Catholic and Protestant sovereigns alike tried to suppress Jesuitism by force they failed utterly.

But through it all the Word has been the one thing which Jesuitism could not face.

5. In the Philippines

Present Truth, October 21, 1897

THE friars in the Philippine Islands are said to hold a large share of the wealth of the islands, the compulsory tithe having come to be regarded as rent.

They have many monasteries, and their barbarous rule has led to the revolt of the natives in very desperation. The revolt is still unsubdued, and the Jesuit “missionaries” are determined to regain their power.

The natives are said to be willing to lay down their arms if the friars are banished and the islands allowed to be represented in the Spanish parliament.

6. Escaping from the World

Present Truth, September 15, 1898

We are told that:

Galatians 1

⁴ [Jesus Christ] gave Himself for our sins, that He might deliver us from this present evil world.

Yet the same Jesus has given to His disciples this commandment:

Mark 16

¹⁵ Go into all the world, and preach the Gospel to every creature.

He made the greatest sacrifice to deliver us from this world, and yet He deliberately sends us into it; how can this be? The answer is given in His prayer for His disciples:

John 17

¹⁵ I pray not that You should take them out of the world, but that You should keep them from the evil.

This world is diametrically opposed to Christianity,

1 John 2

¹⁶ For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

¹⁷ And the world passes away, and the lust thereof; but He that does the will of God abides for ever.

And “the world” does not get converted. It is as much opposed to Christianity today as it was to Christ. What Christ does is to save men from it.

A faulty idea of what and where the world is, from which Christ would save men, has led many to retire into monasteries and into desert places. A writer in a recent number of the *Echo* gives the following explanation of why a certain author has become a nun:

The world is irreligious, and for the man of spiritual views

it is a huge disappointment. According to M--, while a man is of this world, he cannot commune with God, therefore the only course left is to retire from it, to mix with men who think only of their Creator, and who, by a life of prayer and meditation, reach a plane of devotion denied to those who seek the things of this world.

It is true that “while a man is of this world, he cannot commune with God;” and that true Christians are...

John 15

¹⁹ ...not of the world.

But they do not withdraw from their fellow-men, because Christ has set them in the world to be lights to it. To them it is said:

Philippians 2

¹⁴ Do all things without murmurings and disputings:

¹⁵ That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom you shine as lights in the world.

Thus we see that the ideal Christian life is that which is lived “in the midst of a crooked and perverse nation.” The true Christian life cannot be lived anywhere else by the man who is in possession of ordinary health and strength; for God has never sent any man to dwell in a monastery, and men can live true godly lives only where God sends them.

“The world” is the lust of the flesh, the lust of the eyes, and the pride of life; and these every man carries with him. It is not some other person’s lust and pride, but the lust of our own flesh, and our own pride, that cause us to sin. One may go into the desert, and live alone, yet he will carry the world with him. If he cannot live free from the world when surrounded by people, he cannot do it when alone.

Jesus Christ lived a life of activity in this world. He had seasons of retirement, as every one should have, but His life was among the people.

1 John 4

¹⁷ As He is, so are we in this world,

—if we are His true followers. The sole business of the Christian is to benefit others; and he who can benefit his fellows in no other way than by taking himself away from them, is certainly not a representative of Christ.

A light is for the purpose of shining where it is dark. Christ is the true light.

John 1

⁴ In Him was life, and the life was the light of men.

⁵ And the light shines in darkness, and the darkness comprehended it not.

The darkness could not put it out. A light that cannot be seen better in the dark than in the light, is not worthy of being called a light.

The darkness of sin in this world did not cloud the life of Christ. He was able to live a perfect life among men who lived in sin. He is the same today that He was then, and by the Holy Spirit He lives personally in those who yield to Him in faith.

John 1

¹² As many as received Him, to them gave He power to become the sons of God.

His life in a man today will be as perfect as it was centuries ago.

He “gave Himself” (*Galatians* 1:4), instead of taking Himself away. The object of Christianity is not a selfish one. The Christian is not selfishly seeking for the pleasantest thing for himself in this life, nor are his efforts directed to the saving of his own soul.

Mark 8

³⁴ Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

³⁵ For whosoever will save his life shall lose it; but whosoever

shall lose his life for my sake and the gospel's, the same shall save it.

In seeking to save himself, a man loses everything; but when, forgetting himself, he devotes his efforts to the salvation of others, He finds salvation; for he can save others only by the life of Christ in him, which is salvation.

No man can save himself by good works; but any man may and should be a worker with Christ for the salvation of others.

The Mingling of Church and State

*“Cursed be the man that trusts in man,
and makes flesh his arm,
and whose heart departs from the Lord.”*

Jeremiah 17:5

1. Ashamed of Luther

Present Truth, June 1, 1893

HERE is an interesting item bearing on one of the most important signs of the times, namely the drifting of so-called Protestantism into Catholicism:

Although Germany is the leading Protestant power on the Continent, it has been decided that in the new Parliament building being erected in Berlin, in which there will be the busts of scores of princes, generals, scientists, poets, and other men prominent in the history of the Fatherland, there shall be no bust of the greatest of all Germans, the Reformer Martin Luther.

It had been regarded as a matter of course by the building commission that Luther should be included among those thus honored, but the determined protests of the Ultramontanes and the desire to keep the Center in good humor has influenced the authorities to exclude him. Naturally the Protestants of Germany are more than indignant at the slight put upon the Reformer's memory.

The trouble is that men have almost completely lost sight of what Protestantism is. The Reformation started with the Bible, and there was never any real reformation that did not come from the word of God.

But not even the Reformers themselves had all the light, and were not always consistent in opposing Rome only with the Bible. The majority who followed in the train of the Reformers saw only the political bearing of the movement, and consequently opposed with the sword.

This is the aspect of a great deal of the "Protestantism" of today, and since political religion is the very soul and life of Catholicism, it naturally thrives under such "protesting."

2. Intolerant of Evil

Present Truth, May 10, 1894

AT THE fiftieth annual meeting of the London YMCA one of the speakers, the head master of Harrow, said in this course of his address:

If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them for an instant.

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life we will be intolerant, as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! We are public opinion.

It is in our power to say, as Christian men and women, what we deem to be right; and, depend upon it. If we stick to that which we deem to be right in Christ's name, there is no power on earth that can stand against us.

Unfortunately, that idea is very common. This very statement was highly eulogized by a daily paper that is prominent in the ranks of reform, and most people would read it without thinking of its real tendency, which is the worst sort of persecution. It means that every professed Christian is to make his ideas of right and wrong the standard of everybody else, and then to do the best he can to force others to come to that standard.

Of course people working singly in such a way would accomplish nothing, and would be regarded as nuisances; and so they must unite and agree on certain points, and then by their combined power and influence compel other people to come to the same standard. There is in human nature enough tendency in that direction, without clergymen teaching it as a Christian duty.

The only way in which a man can rightly be intolerant of evil is to be intolerant of it in himself. The Christian is represented as a soldier, and the Christian's life is a warfare, but not against men.

2 Corinthians 10

³ For though we walk in the flesh, we do not war after the flesh;

⁴ For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;

⁵ Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Jesus Christ is the Lamb of God. He was strong, He resisted even unto blood, striving against sin; but by no means could He be called intolerant. Fierceness is not a characteristic of a lamb. He was the light of the world, which means that He enlightened the world in respect to righteousness.

Romans 8

³ [He] condemned sin in the flesh,

—both by His life and His words; yet He did not presume to condemn men. He said,

John 12

⁴⁷ If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

And so He instructed His disciples:

Luke 10

³ Behold, I send you forth as lambs among wolves.

It is the wolves and not the lambs that are intolerant. Christ's followers are simply to bear a plain testimony, leaving the Holy Spirit to impress it upon the people, and the Lord himself to deal with those who will not accept it.

This was made very clear by the parable of the wheat and the tares. When the servants of the husbandman told him that

tares had appeared in the wheat, and asked if they should root them out, he replied:

Matthew 13

²⁹ Nay; lest while you gather up the tares, you root up also the wheat with them.

³⁰ Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

In the same chapter the Saviour explained that:

³⁹ The harvest is the end of the world; and the reapers are the angels.

The end of the world and the coming of the Lord is the time when evil is to be rooted out by force. And it is to be done only by the Lord and His angels.

The spirit of intolerance is the spirit of the Papacy. It is a most insidious evil. The intolerant one persuades himself that he is actuated solely by righteous zeal for the Lord, when he is in reality moved only by zeal for his own opinions. He opposes an evil, not so much because it is evil, but because it seems to defy him, or, in other words,

“It outrages public sentiment.”

And he seeks to enforce something that he judges to be right, simply because he judges it to be right, and not because the word of the Lord commands it. If he knew the commandment of the Lord, he would know that it is love, and that force and intolerance are a violation of it, because:

2 Timothy 2

²⁴ The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves;

²⁵ If God peradventure will give them repentance to the acknowledging of the truth.

3. Who Shall Rule?

Present Truth, May 17, 1894

THE same question that caused the rupture between Henry II and Thomas à Becket, namely, whether ecclesiastics are amenable to civil laws, has caused a little flurry in the Catholic body in the United States.

D. S. Phelan, a Catholic priest, and editor of *The Western Watchman*, had declared that bishops were subject to the laws of the State, and could be held to account for any illegal act, the same as anyone else. Sattoli, The papal legate, denied this, saying:

It is well enough known that by Canon law all ecclesiastics and, by a greater right, bishops are personally exempt from secular courts, whether in ecclesiastical causes, or in causes either civil or criminal, unless the Holy See by a concordat takes away their privilege.

Mr. Phelan declared that in the United States, where there is no concordat, this did not apply. The Archbishop ordered that in every church in the diocese there should be read a rebuke for his utterance, and his paper be declared dangerous and unworthy of support. Phelan declare that his pen was his own, and that he would never apologize, under compulsion, for what he had written, the truth of which he still affirmed.

But this did not end the matter. Sattoli wrote a letter to the archbishop, stating that he...

...wished and exacted that *The Western Watchman* should be compelled to advocate the laws respecting the exemption of the clergy from the jurisdiction of secular courts,

—and also wrote to Phelan to the same affect. This was sufficient, and Phelan at once wrote the archbishop that he was ready to sign any apology that might be required. The next issue of the *Watchman* contained a humble retraction and apol-

ogy.

This little incident is very significant. It shows the power of the Catholic Church over its members, and it also shows that Rome's claim to supremacy over the nations is no less now than in the Middle Ages, and is as strong in the United States as elsewhere.

There is nothing that Rome cannot do when her clergy are exempt from allegiance to the laws of the land. Of course this claim is not yet recognized by the civil authority; but as the Catholics are accustomed to getting everything they ask for in the United States, it will doubtless be acceded to before long.

4. A Great Fall

Present Truth, August 23, 1894

JOHN Wesley, speaking of the “conversion” of Constantine, said:

Persecution never did, never could, give any lasting wound to genuine Christianity. But the greatest it ever received, the grand blow which was struck at the very root of that humble, gentle, patient love which is the fulfilling of the Christian law, the whole essence of true religion, was struck by Constantine the Great, when he called himself a Christian, and poured in a flood of riches, honors, and power upon the Christians, more especially upon the clergy...

From the time that the Church and the State, the kingdoms of Christ and of the world, were so strangely and unnaturally blended together, Christianity and heathenism were so thoroughly incorporated with each other that they will hardly ever be divided till Christ comes to reign upon the earth.

This is sadly true as to the fall. But there can be no blending of Christianity and heathenism. There can be no concord between the temple of God and idols. Nor is the individual Christian to wait supinely for the Lord to come to separate the good and evil. The separation comes before the coming of the Lord. To every man God now says,

2 Corinthians 6

¹⁷ Wherefore come out from among them, and be separate.

Again, in the words of the *Revelation*, spoken of a time just before the coming of the Lord, we read,

Revelation 18

⁴ Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

5. Rome Unchanged

Present Truth, October 25, 1894

HAS Rome changed? Has she become the friend and advocate of religious freedom?

In two of the leading countries of Europe she has lately answered this question.

In Hungary, after opposing with all her strength the Civil Marriage Bill, which narrowly escaped extinction at her hands, she fought against and defeated the Religious Liberty Bill,—a mild measure which granted to all denominations freedom in the practice of religious rites.

In Spain the consecration of a Protestant bishop of Madrid has called forth protests and denunciations from the Papal Primate of Toledo, and also from the Papal Nuncio, and the whole country is excited. All the Spanish bishops, it is said, have uttered their minds, declaring the act to be:

...an outrage on the traditional rights of the Spanish Church,

and also,

...a violation of Art. XII of the Constitution.

Meanwhile the head of the Church, Leo XIII, from his seat of power and authority looks quietly on without a word of protest or a syllable spoken in favor of that religious freedom of which the Catholic Church is alleged to be the friend and defender.

No; religious freedom for Protestants is still an “outrage” upon Catholic “rights,” and a “violation of the supreme law of the land.” Consequently it is in order for the civil authorities in Spain to take the offenders in hand and deal with them as the law prescribes, or as it may be construed by a Catholic judge or jury.

The only reason why this will (probably) not be done, is that enlightened public sentiment, both in that country and elsewhere throughout Europe, plays a restraining hand upon such extreme exhibitions of religious bigotry.

Notice, also, that since this “outrageous” act is punishable as a violation of the civil law, such punishment cannot, according to the logic of some who call themselves Protestants, be considered religious persecution.

And as conviction and punishment for violations of the civil law was what sent Christians of the Dark Ages to the dungeon, the rack, and the stake, it follows from the same logic that Rome never really persecuted anybody, and that the millions of “martyrs” of that period were not martyrs, but only criminals.

This is exactly what Rome claims. In this, as in other respects, she is the same today that she was then.

6. Archbishop Laud and the Church of England

Present Truth, January 24, 1895

ON THE tenth day of January, 1645, Archbishop Laud was beheaded as a traitor on Tower Hill. The 250th anniversary of that event was celebrated by the singing of the *Te Deum* on the site of his scaffold, by some of the Anglican clergy, and many “relics” of Laud are now on exhibition in a neighboring church to those who wish to pay a shilling to view them.

For some time the Catholic portion of the Church of England has been zealously lauding Laud and his work. It is quite generally agreed that:

A great debt of gratitude and reverence is due to the man, to whom, more than any other individual, the Church of England owes her present shape.

We have no desire to condemn the man, or to say anything against him; but when he is honored as having done more than any other man to establish the “present shape” of the Church of England, an impartial statement of his work will serve to show the present position of that Church.

This will be found in few words in the following short extracts from Green’s *History of the English People*. The extracts are taken from sections 1003 to 1008:

His resolve was to raise the Church of England to what he conceived to be its real position as a branch, though a reformed branch, of the great Catholic Church throughout the world; protesting alike against the innovations of Rome and the innovations of Calvin....

In Laud’s view, episcopal succession was of the essence of a church; and by their rejection of bishops the Lutheran and Calvinistic churches of Germany and Switzerland had ceased

to be churches at all. The freedom of worship, therefore, which had been allowed to the Huguenot refugees from France, or the Walloons from Flanders, was suddenly withdrawn; and the requirement of conformity with the Anglican ritual drove them in crowds from the southern ports to seek refuge in Holland....

As Laud drew further from the Protestants of the continent, he drew, consciously or unconsciously, nearer to Rome. His theory owned Rome as a true branch of the church, though severed from that of England by errors and innovations against which the primate vigorously protested. But with the removal of these obstacles reunion would naturally follow; and his dream was that of bridging over the gulf which ever since the Reformation had parted the two churches...Union with the great body of Catholicism, indeed, he regarded as a work which only time could bring about, but for which he could prepare the Church of England by raising it to a higher standard of Catholic feeling and Catholic practice.

The great obstacle in his way was the Puritanism of nine-tenths of the English people, and on Puritanism he made war without mercy....On the death of Abbot, Laud was raised to the Archbishopric of Canterbury, and no sooner had his elevation placed him at the head of the English Church than he turned the high commission into a standing attack on the Puritan ministers. Rectors and vicars were scolded, suspended, deprived, for "gospel preaching."

The suppression of Puritanism in the ranks of the clergy was only a preliminary to the real work on which the Archbishop's mind was set, the preparation for Catholic reunion by the elevation of the clergy to the Catholic standard in doctrine and ritual. Laud publicly avowed his preference for an unmarried to a married priesthood.

Some of the bishops, and a large part of the new clergy who occupied the post from which the Puritan ministers had been driven, advocated doctrines and customs which the reformers had denounced as sheer papistry—the practice, for instance, of auricular confession, a real presence in the sacrament, or prayers for the dead....Meanwhile Laud was indefatigable in his efforts to raise the civil and political status of

the clergy to the point which it had reached ere the fatal blow of the Reformation fell on the priesthood.

As Laud aimed at a more Catholic standard of doctrine, in the clergy, so he aimed at a nearer approach to the pomp of Catholicism in public worship....Bowling to the altar was introduced into all Cathedral churches.

In their last remonstrance to the king, the commons had denounced Laud as the chief assailant of the Protestant character of the Church of England; and every year of his primacy showed him bent upon justifying the accusation. His policy was no longer the purely conservative policy of Parker or Whitgift; it was aggressive and revolutionary.

The above are the simple facts, very mildly stated. No further comment need be made upon them than this. From a consideration of this work, and the fact that Laud is extolled as the one to whom the Church of England owes its "present shape," it follows that the Church of England is essentially Catholic.

In saying this, we are bringing no railing accusation, but stating a simple fact; Churchmen themselves make the same claim. The main reason for the present statement is to point out the fact that if there was ever in the world any necessity for the Reformation, that necessity exists today nearly as much as it ever did. In his sermon on Laud, the Bishop of Peterborough said,

He endeavoured to do the Lord's work with the world's weapons.

Such work in establishing a church must of course result in a worldly church.

As for Laud's execution, no apology can or should be made for it. He was not a traitor in any ordinary sense of the word. He suffered at the hands of the executioner simply because the professed Protestants who succeeded him in power were, like him, endeavoring to do the Lord's work with the world's

weapons, which means that they were doing their own work, and calling it the Lord's. In his case was fulfilled the statement,

Matthew 26

⁵² They that take the sword shall perish with the sword.

Unfortunately history, both sacred and profane, seems to have been written in vain for most people, and so professed Christians of nearly all classes are still found attempting to do the Lord's work by the world's methods.

7. Persecution and Tolerance

Present Truth, April 11, 1895

Persecution and Tolerance, Being the Hulsean Lectures preached before the University of Cambridge in 1893-4, by the Bishop of Peterborough, Dr. Creighton. Longmans, Green, & Co.

THIS book is not an apology for the persecutions which blacken the record of the professed church since the days when earthly power was accepted by it. It rather shows how utterly contrary to the spirit and teaching of the Master was the desire for such power, and consequently how antichristian was the exercise of it.

In the first place, it must be remembered that the idea of enforcing uniformity of worship for the supposed good of society and the State comes from Paganism. It was a matter of political expediency that men should at least profess to hold the same religious opinions. The language of Plato did not materially differ from that of the Inquisitor:

Let this then be the law: No one shall possess shrines of the gods in private houses, and he who is bound to possess them, and perform any sacred rites not publicly authorized, shall be informed against to the guardians of the law; and let them issue orders that he shall carry his private rites to the public temples, and if he do not obey, let them inflict a penalty until he complies. And if a person be proven guilty of impiety, not merely from childish levity, but such as grown-up men may be guilty of, let him be punished with death.⁸⁰

Similar principles were put in operation in the Roman Empire, and as the teachers of the Gospel went out into the empire preaching the doctrine of the Cross, they were persecuted as disturbers of the social order.

The Gospel, teaching that every man must give account of

⁸⁰ Plato, *Laws*, Book X, "Law against Private Shrines."

themselves before God, denied the pagan principle that the individual must allow the authorities of the State to be conscience for him. Soon after apostolic days came the “falling away” from the principles of the Gospel in the church, and when the rulers of the church compromised with an assimilated Paganism, they succeeded to the evil principle of enforced uniformity.

The origin of the spirit of persecution is well stated in these words:

It comes from the universal sense of inconvenience, when we do not at once get our own way. Then follows impatience, irritation, and resentment. Then reason is called in to help passion, and clothe the feelings with the semblance of deliberate action founded on policy and expediency.

The love of power comes next, suggesting the future good to be obtained from a prompt display of resoluteness. Power supplies its own justification; for would it be there if it were not meant to be used? And who can blame it when it has succeeded?

Then comes “that last infirmity of noble minds,” the hope for fame, the gratification that attends success, the proud consciousness of having cleared a difficulty out of the way. All this is so natural, and yet so wrong.

It is wrong, of course, for it is the devil’s own way of working. It is the spirit that exists in every heart were self exists. The life of Jesus Christ working within is the only power that can keep the natural man down, and so it is a fact that the spirit of persecution is in the hearts of all men who are not in Christ, and only awaits an occasion to break forth.

As the Papacy was founded on the principle of self-exaltation, it was prepared to manifest the Spirit of intolerance to the highest degree. Yet it was not without protest that some church leaders saw the principle carried out to its logical extremes at first, and then, also, not without the argument that always comes in to excuse religious persecution, the plea that

the good of society demands it. Dr. Creighton says:

Uniformity of religious belief was ruled by the State to be necessary, and was enforced accordingly. This was contradictory to the spirit of the church, and was long felt to be so. Yet the church gave way to the supposed necessities of its new position. Paganism was forbidden; heretics were reduced to obedience by the strong arm of the law. When the penalty of death was first inflicted for erroneous opinions, the Christian conscience was profoundly shocked.

But when a wrong principle is espoused the natural man soon gets accustomed to its most rigorous application.

The protest was soon forgotten by those who lived near the time; by the middle of the next century, Leo the Great accepted as a duty the suppression of heresy, and raised no objection to legislation which treated heresy as a crime against civil society, and declared it punishable with death. Thus the Divine law and the human law were put on the same footing, and the truth of God was no longer to be borne in upon the consciences of man by gentle pleading, but to be enforced as part of the necessary framework of social order.

With the history that followed all are more or less familiar. The church and the world were hand in hand. It was not called religious persecution. The church delivered the heretic to the civil power and he was punished as a destroyer of order. Or the church succeeded in getting her ecclesiastical institutions adopted as part of the common law, and then the State was bound to maintain the institutions of the church in order to maintain its laws.

When the civil power for political or social reasons wished to engage in the suppression of the rights of a people, the church lent her sanction to the secular policy, and pronounced the crusade justifiable on religious grounds as well.

When the Scriptures began to be opened in the beginning of Reformation days, the light of the Gospel of liberty began

again to be seen. Yet, as we have seen, the spirit of Rome is but the spirit of human nature and the devil, and so the evolution of the work of reformation has presented strange inconsistencies; and yet perhaps not strange when we remember the gross darkness which the long rule of the Papacy had cast over the earth.

Luther denounced the use of force in matters of conscience, and declared that the Word of God alone must contend. But in later years he forgot the principle.

Luther had his reward; his movement fell into the hands of secular princes, who were authorized by theologians to decide controversies among preachers, and put down dissensions by the secular arm.

And thus the Reformation in Germany has stood still where Luther left it, and Rome has long been winning back its hold upon the Fatherland. Calvin delivered Servetus to the death, and the once gentle and mild Melancthon congratulated him on getting the “blasphemer” put to death. The Reformers were not able all at once to throw off the blindness with which the Papacy had smitten in the eyes of all peoples.

Dr. Creighton shows that the modern idea of toleration rests not so much upon the recognition of the principles of the Gospel, as upon the demands of political and social expediency. Such a basis cannot secure lasting results.

It is often said that in this enlightened age the intolerance of past ages could never manifest itself. All history shows that this is a delusion. The Bishop says of tolerance:

It was not won by enlightenment, and it cannot be maintained merely by a trust in enlightenment. Christianity was converted into the basis for social order, and men were bidden to accept it for the maintenance of that order. Opinions which are judged necessary for social organization tend to be exacting in their demands for entire allegiance. They advance at first by persuasion; then their upholders chafe at the slow-

ness of progress. Why not quicken advance by compulsion? Why not reduce obstinacy by force? The temptation is always present; the spirit of persecution is ever ready to reassert itself unless it be checked by some controlling sense of duty.

But when men throw off the restraints of the Lord and are fighting against His Word and truth the sense of duty is thrown utterly to the winds. Dr. Creighton closes the volume with a warning which is doubly significant in these times when signs are abounding showing that the old methods of securing uniformity are to be revived on the same old plea of maintaining social order.

Meanwhile I do not know that the tolerance which is now praised by the world is very firmly established. It rests at present mainly on an equilibrium of forces which might easily be upset. There is always a temptation to the possessors of power—be they individual, or an institution, or a class—to use it selfishly or harshly. Liberty is a tender plant and needs jealous watching. It is always unsafe in the world, and is only secure under the guardianship of the Church; for the Church possesses the knowledge of man's eternal destiny—which alone can justify his claim to freedom.

But all the history of intolerance since the apostasy in the early centuries shows that it has been "the church" that has led in persecution. Not indeed the church of Jesus Christ, which is composed of all who have the life of Jesus manifested in the flesh, but those ecclesiastical organizations which have sought the favor and power of the world, and have made a virtue of "tolerance,"—these have always been led into using their power to cast down the truth and to silence dissent.

The very use of the term "tolerance" in this interesting volume shows the frailty of the foundation on which the popular idea of religious liberty rests. The wickedness of intolerance is shown, but it is assumed that tolerance is a virtue. The word

tolerance may often be incorrectly used by those who would repudiate that which their language signifies. But the idea that tolerance is a virtue must of necessity rest on the assumption that the person who dissents from another's use has committed an offense against him, requiring the exercise of tolerance.

Thus in matters of religion the one who "tolerates" assumes a lordship over the other's mind and conscience. In other words he puts himself in the place of God, the very species of self-exaltation which characterizes the Papacy.

Tolerance and persecution are very closely allied. Tolerance is far from being a recognition of that perfect liberty of conscience which God grants to every man during earthly probation, and which He Himself will not invade.

John 12

⁴⁷ And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

⁴⁸ He that rejects me, and receives not my words, has one that judges him: the word that I have spoken, the same shall judge him in the last day.

8. Paganism in Civilization

Present Truth, March 19, 1896

IT IS a horrible thing to think of thousands of men slaughtered in a single battle,—shot down and tumbled into holes, as though they were dogs, or left to rot on the ground.

But there is another side to the matter than that which usually engages the attention of the few who do have a thought of pity for the victims of war. Of all the papers that we have seen, only one paper, and that a secular journal,—the *Echo*,—has spoken out without partiality in consideration of the natives who are slaughtered in these African wars. It speaks thus strongly and pointedly:

For the moment the incontinent ambition of European nations has met with a paralyzing repulse in Africa. And what do our readers consider is a consolation to the Italians in the present crisis of their history? They console themselves with the thought that, though they have received a crushing defeat themselves, they managed to kill many thousands of native Africans. And even papers in this country harp on the same string.

It is said that the Pope, when he heard of several thousands of his countrymen killed, was much affected; and well he should be. But neither he nor we believe any other nominally Christian bishop in Christendom would have been particularly moved if ten times the number of native Africans had been slaughtered.

We have not seen a word of regret, or heard of a single sigh of sorrow at the killing of thousands of native Africans. And these men were fighting for their country and their homes, and were animated by purer motives than the invading soldiers.

The Pope and other Christian bishops, in speaking of the glories and the conquests of Christianity, say that men all over the world are members of the same family and children

of the same God. But when the Christian members of the family from Europe go to smite and to slaughter their weaker brethren in Africa, we hear of no Papal or patristic condemnation.

The fact is that European nations, in their greedy scramble in Africa for Africa, their scientific methods of killing the populations of Africa, and their hypocritical cant about spreading the blessings of civilization are as pagan as the Romans before Christ came on the earth. And Italy, the home of the Papacy, and the inheritor of nearly two thousand years of Christian teaching and experience, appears to be the most pagan of all.

It should be remembered, however, in reading this, that nothing is Christianity except that which is like Christ, no matter what the profession may be. The Papacy is not, and never was, Christianity, or any part of it; and the Pope is not a Christian bishop.

Genuine coin of the realm is not blamed for the counterfeits that exist; and so Christianity must not be charged with the false profession thereof.

9. The Church and War

Present Truth, May 28, 1896

CHRIST'S life and teaching are so directly opposed to strife and war that it has exceedingly perplexed the religious world to know how to justify the general teaching of Christendom that a Christian may slaughter his fellow-men and still be a follower of the Lord, who commissioned His disciples to preach the Gospel to every creature—not to kill. A Church paper argues thus:

Christian peoples have followed Christian kings to battle from Constantine's time to the present, and Christian bishops have solemnly besought the blessing of the God of Battles, while the solemn Te Deum has filled Christian Cathedrals with the exultant strains of victorious rejoicing over the defeated. Are we to say that the whole history of Christendom has been a hideous travesty of the evangelical precept: "I say unto you, resist not evil: but whosoever shall smite you on your right cheek turn to him the other also"?

So, because professedly Christian people have died since Constantine's day, the conclusion is that it must be right, and that because the "church" since his day has blessed war is entirely in harmony with Christ's commission to His church to bless the sword and the battleship, and pray for Divine assistance in prosecuting national and commercial quarrels.

And the churches that happen to live on the other side of an imaginary boundary line are in turn supposed to pray to the same God for help to slaughter their fellows, whom, in ordinary times, they profess to regard as brethren in the Lord.

The mere statement of the case shows how abhorrent it is to every principle of the Gospel for Christians to have part in strife and bloodshed. Christians do not kill one another, neither do Christians kill unbelieving heathen, to whom the Lord has commissioned His servants to preach the Gospel of life.

The error, into which the journal from which we quote falls, is the common mistake of confounding the worldly system, which arose in the great apostasy, with Christianity. It was not Christianity. It was heathenism, masquerading in the name of Christ.

Constantine, who is accepted as the first and pattern “Christian” leading “Christian” followers to battle, was the murderer of his own wife, and other members of his family, besides the many treacherously put to death to secure his own aims and the multitudes slaughtered in his wars to secure the throne for himself alone. And the “Christian” bishops who championed his cause for the patronage he gave the “church” were almost as pagan as Himself.

The Christianity of Jesus Christ was not this hideous substitution; and today it is the same Christianity as in Christ’s day—a life which does not insist even upon its own—which knows no racial or geographical distinctions, and which can take no part in depriving the life of the man for whom Christ gave His life.

Is it not time to preach peace? And should not Christians decide whether Christ’s life and teachings are the standard for Christians, or whether some other standard of living has been found, adapted to the needs of professedly “Christian Powers” which are arming for the slaughter, setting the example even to the great “heathen” nations; and teaching those who make no profession about a Prince of Peace how to destroy life in the most expeditious manner?

10. The Sword and the Law

Present Truth, June 4, 1896

Original title: The Sword and the Law, or the Gospel and the Bible

MANY men have done those things which seem right in their own eyes, but they were not right in the eyes of God. When Solomon said,

Proverbs 16

²⁵ There is a way that seems right unto a man; but the end thereof are the ways of death,

—he was stating something which would always be true, until death should be done away with for ever at the second death of the wicked and the destruction of Satan, by whom death came into the world.

In every age there have been those who were zealous to persecute. By this they have thought that they were serving God. Paul, before he became an apostle, was one of these. It seemed right to him to persecute. But was it right? Did he do right when he helped stone Stephen? Did he do right when he went into the houses and took out Christian men and women, and committed them to prison? With what bitter repentance he afterwards acknowledges his error.

Yet, although Stephen died, and many were put in prison, still even this did not suppress the Gospel, but it spread it the more, for many, being scattered abroad, went everywhere preaching the Word.

- In the condemnation and crucifixion of Christ a certain semblance to the fixed forms of law was followed, though so palpably insufficient as to be a mockery.
- In the stoning of Stephen legal regulations were observed.
- In the Roman persecutions of the Christians which followed, the forms of law were invoked.

- All the unnumbered millions whose lives have been taken by the Inquisition and in the persecutions of the Roman Catholic Church, have met their death for conscience sake, but according to the law.
- There have been Protestant persecutions, and in them also the law served the same purpose.

Is it not time that history taught intelligent men a few lessons? It is time for those who would be Christians to know that neither the sword nor the law are Gospel missionaries, acceptable to God.

And still more,—those who use them must yet repent, and suffer under the forces which they themselves have started, as did Paul, or take their place before the judgment seat at last, with Pilate and the priests, the Pharisees, and the soldiers who crucified Christ, the young men who stoned Stephen, and the informers, the inquisitors, and the executioners who have put to death their millions since, because they would not deny Him who Himself died upon the cross.

It is indeed time that men read and understood their histories and their Bibles.

11. Ecclesiasticism and Civilized Paganism

Present Truth, June 4, 1896

ECCLESIASTICISM is the human substitute for the Divine government of the Church. The history of ecclesiasticism is:

- the history of heresy and schisms, of persecution and intolerance, of the rack and the stake.
- a tale of the dungeon, of blood, of fire, and the sword.
- a story of the satiated frenzy of human diabolism on the one side, and the patient suffering of the direst agonies of which the human frame and mind are capable, on the other.

Paganism is the epitome of earthly and infernal evil as expressed through humanity. It is the religion of devil worship, which has fed itself on human lives here that it may feast on eternal death hereafter.

Paganism is a lie. It is false throughout. It is the worship of the father of lies. There is in it no foundation of truth, as there is in him no truth, for he is all of falsehood and evil personified, and his subjects are himself incarnate.

How then do paganism and ecclesiasticism differ? If it is true that everything shall bear fruit after its kind, and that we may know them by their fruits, and the product of the one is similar to the product of the other, differing only in the degree of development, then we may justly draw the conclusion that both are from the same source, the fruits of the same spirit.

Envy and strife, war and slaughter, the desire to conquer and to kill, and to take the conquered and his possessions as booty due the victor,—these are not the fruits of righteousness; for the fruit of righteousness is peace:

James 3

¹⁸ The fruit of righteousness is sown in peace of them that

make peace.

That which counsels to such deeds is not the wisdom from above; for that is peaceable, gentle, and full of mercy, long suffering and kind:

James 3

¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

But that wisdom which is not from above is:

¹⁵ ...earthly, sensual, and devilish.

Of all these crimes against man and sins against God paganism is guilty; and so also have they all been done in the name and by the order of ecclesiasticism.

In paganism Satan rules without an intermediary; in ecclesiasticism he rules by that human agency, which he has found so traitorous to its kind and to its God as to accept his delegated authority and undertake to be second in that dominion in which Christ refused to be first.

In either case, then, the ruler is the same, and that being so, the government must be similar; the requirements of allegiance, the oaths of office cannot be different. They are not different; they are the same. They only vary as the varying development of the intellectual and social life requires, and that variation is equally true of either form of satanic government.

The rule of Satan in the pagan world is supreme, his subjects render him a terror-stricken and unquestioning obedience. It is his aim to seek absolutism everywhere; thus he is always a usurper, and hence it is that ecclesiasticism is never content until it has enthroned itself in a despotism.

All forms of ecclesiasticism are from the same original stock, and they will again merge into one common type, which, whether the name of the original be retained or not,

will be the same antichrist. He who has staked an eternity and the third place in heaven upon his effort to win eternal supremacy will brook no rival and grant no equal. He, and no other, will rule his own.

It is the ultimate philosophy of every people that all things resolve themselves finally into either good or evil, that there is in the last event no other contest than that between the forces of right and wrong. This is a legitimate deduction. There is also Divine authority for it, for He Himself has said that they who are not for Him are against Him.

If this be true, as the human mind has acknowledged from all time, it is inevitable that the discrimination must be made. Each factor in the fight must be called up and the “shibboleth” put to him,

“What say you of Christ, whom say you that He is?”
(*Matthew 22:42*)

By this and by their fruits must all be proved, so that which is good may be held fast.

As in the ultimate event there can be but two principles, good and evil, so there are but two supreme representatives of these antagonisms, and these two beings are God and Satan. From the beginning the fiat has gone forth,

Joshua 24

¹⁵ Choose you this day whom you will serve.

The necessity for this choice devolves upon a humanity none the less now that in these last days man has found out for himself so many evil devices, and Satan, having developed all his supernatural subtleties, is coming down with all deceptableness such as might lead astray the very elect themselves.

It behooves every man then to ask,

“Where is peace?”

For God is the God of peace, and Satan is the god of strife.
Romans 15:33.

“Where is equal justice to all men without respect of persons?”

For God is no respecter of persons, but Satan is the god of envy as he is of strife. *Acts 10:34.*

“Where are they that confess that Jesus Christ is come in the flesh, for the salvation of souls?”

For they are of God, but they that deny him are of the spirit of antichrist. *1 John 4:2-3.*

“Where are they that keep the commandments of God and the faith of Jesus?”

For at the last day they shall stand on the sea of glass, and sing the song of Moses and the Lamb; but as for the ungodly and the wicked what shall their end be? *Revelation 14:9-12.*

There is but one name by which men may be saved.

- It is not the name of any sect or denomination.
- It is not by protesting against the errors committed under the name and authority of any hierarchy, while neglecting to pick the beam from their own eyes.
- It is not by declaring loudly against the errors of others, while failing themselves to walk with humility and meekness in the steps of the Master.

If this be so—as it is—where will they be who are striving among themselves for the mastery? who are organizing to combat one another,—not going forth two by two to preach the Word, to warn the world, to heal the sick, and bring the Gospel to them that hunger for God’s last message of joy to the world.

The inner purpose of every human organization is known to God. It cannot be concealed from Him,—nor from those who

serve Him in truth,—if their purpose is not to serve God: and, whatever their purpose, they cannot by the use of legal and military force serve the God of peace.

It makes no difference what these organizations may call themselves; whether they be professedly religious, civil, or military,—if their methods and purposes are not those of the God of peace and justice, they are the final expression of a civilized paganism, or a highly developed ecclesiasticism, or a combination of both, in a last desperate allegiance to fight the battles of Satan against God and His goodness.

12. The Trials of a Pope

Present Truth, August 27, 1896

YEARS ago, when the plaint of the “prisoner of the Vatican” was bitterer than in recent times, enterprising clericals sold straws to the faithful, the stalks of corn, which brought a good price, being represented as taken from the bed of straw on which the Pope was languishing in prison.

Latterly the general knowledge of the sumptuous apartments of the Vatican, with the semi-royal state maintained by the Pope, must have dispelled these ideas even among the Catholic masses.

But the plaint is still heard. The other day—the day on which he had been celebrating the release of the Apostle Peter from prison—the Pope said to a distinguished newspaper director:

I, too, am a prisoner, and that for eighteen long years. In fact the nineteenth has now begun since I am here in imprisonment—a noble imprisonment, if you like, but still a real imprisonment. For eighteen years I have not been able to get a glimpse of the streets of Rome or of its holy Basilicas. I have had a new apse constructed in St. John Lateran’s, and yet it has been impossible for me to see it.

Is the Pope a prisoner? He is not. The only reason why he refuses to go out is that he demands the homage of a temporal prince and the Roman State; and because he has been dispossessed of his temporalities he sulks in his palace, complaining all the time, and intriguing all the time to overthrow the Italian Government in order to recover his place as a petty prince in this world.

He seems to realize, however, what many far-seeing observers have repeatedly declared, that his influence in the world at large was never greater in recent times.

“One thing greatly consoles me,” he says, “in spite of all this, and it is the universal attention given to the Pope’s voice. I write Encyclicals, and all give ear to them.”

13. Political and Religious Reform

Present Truth, October 15, 1896

WHEN Wycliffe saw by the Scriptures how impossible it was that the church of Christ should be intriguing with the governments of earth and working to elevate itself to a ruling place over the affairs of nations, he was quite prepared to denounce the Papacy for its efforts to maintain a temporal power over the English people.

This naturally drew to him those who were struggling for political freedom. But this was not the Gospel which God was sending to men. He desired them to know freedom, the spiritual despotism of the Roman Church, and freedom from the power of sin.

So it was that Reformer was led along the path of Bible Protestantism to testify against Rome's claim to dispense salvation to man, and to reassert the truth that Jesus Christ is the only mediator between God and men, and that the Word of God is the rule of life.

But here those whose political sentiments had led them for the moment to applaud the principles which Wycliffe taught now forsook him. The King was prevailed upon by the ecclesiastics to withdraw all sympathy from him, and, as Wiley says:

When this was seen, all his friends fell away from him. John of Gaunt had deserted him at an earlier stage. This prince stood stoutly by Wycliffe as long as the Reformer occupied himself in simply repelling encroachments of the hierarchy upon the prerogatives of the crown and independence of the nation. That was a branch of the controversy the duke could understand.

But when it passed into the doctrinal sphere, where the bold Reformer, not content with cropping off a few excrescences, began to lay the axe to the root—to deny the Sacrament and abolish the altar—the valiant prince was alarmed; he felt that he had stepped on a ground which he did not

know, and that he was in danger of being drawn into a bottomless pit of heresy. John of Gaunt, therefore, made all haste to draw off. But others too, of whom better things might have been expected, quailed before the gathering storm, and stood aloof from the Reformer.

How many times has this principle been illustrated in history. When one of the German princes wanted to place his sword at the service of Luther to protect him, Luther gave him to understand that the Elector was more in need of his (Luther's) protection, as a servant of God, than was he in need of a sword as a protector.

The mere political reformer considers his chances and the votes at his command, or the swords which the votes represent. He knows how to go to work because he fights with carnal weapons for merely carnal reformation.

But in moral reform, wherein the weapons can be only spiritual, he is as much out of his element as a fish is when out of water. He knows not how to use the weapons which are mighty through God, to the pulling down of strongholds; and while he would be full of courage if the battle were his own, and would sell his life in fighting for political liberty, he doesn't understand the moral heroism which leads one to lose this life, battling in spiritual warfare against sin, in order to find eternal life.

The world is in great danger, in these days, of confusing the methods of moral and political reform; and those engaged in moral Reformation will frequently meet the temptation which Wycliffe in large measure met successfully,—that of lowering the standard to secure the favor and influence of those whose aims are not spiritual, and whose ideas are merely social and political, impossible to realize in a world where sin makes slaves of all who are out of Christ.

The world was full of wrong in Christ's day. Tyranny and selfishness reigned, and Palestine was sullenly watching an

opportunity to throw off the Roman yoke. It was not because Christ disregarded wrongs that He had led no social or political movement to overturn existing conditions. His whole life was one of sympathy for suffering and all His teaching a rebuke of wrong-doing.

But His Gospel was of infinitely higher imports than any program of reform ever conceived by man. It promised the liberty of heaven to the slave with manacles about his limbs, and it promised the infinite riches of heaven to the enslaved toiler who was willing to be saved from wrath and malice and covetousness in this world.

People complain of the “other-worldliness” of this Gospel, and men have fought through the centuries to right their wrongs. But the ills that have always afflicted society are still with us, worse than ever; and the world is filling with discontent and a determination to smash something, if need be, to find a remedy.

But the disease is in the life, in the heart, of the very one who suffers, and the Gospel alone brings the cure. And it brings the patience to wait until the coming of the Lord, enduring injustice and oppression without malice and without rendering evil for evil, if that is the lot of the one who waits.

He can rejoice in tribulation, and glory in His sufferings, for Christ shares them with him. The patient endurance with which Jesus met oppression in the days of His flesh is granted His associates now.

This is not the Gospel that the world wants, but it is what the world needs, and it is the only Gospel God has for it.

14. Rome's Boldness

Present Truth, February 18, 1897

HER success in recent years and the general tendency among Protestants to mix religion and politics have caused Rome to adopt a less apologetic tone in regard to her past record. Why should she apologize when the demand for religious legislation and a religious State—at the root of all the religio-political controversy and of the Sunday laws—is but the same thing that led to the Inquisition, and is now leading toward its revival?

Defending the Inquisition

A few months ago a Roman Catholic writer in the *Catholic Mirror*, Cardinal Gibbon's official organ, expressly justified the Inquisition and the rack. Of the times when heretics were punished, he says:

King and subject, prince and peasant, rich and poor, priest and people, all believed her doctrines not only to be true, but incapable of being false....And so, quite naturally, it seemed to all who lived in such surroundings, and rightly too, that anyone who sought to destroy the faith of a nation, which is at all times its most priceless treasure, was as great an enemy to the State as one who contrived to undermine its civil institutions....

The State then, as it should now, protected and defended her holy bride from danger and persecution: the church softened the might and impetuosity of her sterner companion with gentleness and mercy. The State made enactments and laws for the government of its citizens; the church inspired and seasoned them with justice and wisdom. All the laws then, had a tinge of Catholicity, and they were carried out in a manner savoring of the principle of that universal religion.

Consequently, it is evident, that one who was a heretic then, was by that very fact in opposition to the spirit of the laws and customs of his country—in other words, a disturber of the public peace, and an underminer of civil society.

On the same grounds multitudes of professed Protestants defend religious legislation now.

“Converting” by the Rack

The writer says,

The Roman Inquisition was formally established to bring to trial the Cathari,

—the Albigenses, early Protestants of southern France, but it was not fully established...

...until in 1248, Innocent IV took the tribunal out of the hands of the seculars, and turned it over to the Dominicans, who had done great work in converting the Cathari.

But aside from the question of civil society, was the Church justified in punishing heretics for that reason alone? Most assuredly. The Church is the Divinely appointed guardian of the revelations of Jesus Christ, and consequently has the right to rebuke those who, in any way, attack the purity of that faith....It was not only not unjust but even obligatory and praiseworthy for the Catholic Church, which has been entrusted with the teachings of the Spirit of Truth, to exclude from within her sacred fold the wolves who sought to prey upon the innocent lambs, which she sheltered and guarded therein.

Thus Rome today justifies torture by the cruelest means that devils can suggest to human minds in order to bring men into what holds itself forth as the fold of Christ. Of the Spanish Inquisition this writer says:

In fact, the Inquisition was a very merciful tribunal, I repeat it, almost a compassionate tribunal. Very few of those condemned were sentenced to death; and a man was only allowed to be racked once, which no one can deny was a most wonderful leniency in those times.

15. Rome, One and Indivisible

Present Truth, March 4, 1897

ROME never tires of boasting of its unity, the Roman church standing to the same thing in every country and clime.

For the sake of pointing the lesson we grant that there is uniformity. But if Rome does stand for the same principles everywhere, how, we ask English Romanists, are we to understand the fact that in Spain, where Rome is powerful, the Church is calling for the suppression of Protestant schools and even of Protestant public worship?

One can see the same thing in every country where Rome rules supreme, and is not afraid to avow its sentiments.

The Roman boast of unity means nothing less than that those who are now in this country demanding a share from the public purse for religious schools would, if they possessed sufficient power, take the very position here that their brethren arrogate to themselves in Spain and elsewhere.

16. For Pious Purposes

Present Truth, March 18, 1897

WHENEVER one wants to do a wicked thing he can do it with far more enthusiasm if he can persuade himself that it is for a pious or philanthropic purpose.

No wars are so cruel and bloody as those in which men mingle religious feeling with political aims. It nerves them to acts of which they would be incapable did they not consider themselves the instruments of Divine vengeance.

They think God is animated by the same hatred that fills their own hearts. Thus they make God like unto themselves, which is the way of all heathenism.

In the name also of civilization, and even "Christian civilization," adventurers can perpetrate upon weak races crimes which even the most heartless would shrink from if they merely considered the atrocity itself.

It is the devil's way of making men think they do God's service when they are swayed by the very spirit of Satan.

John 16

¹ These things have I spoken unto you, that you should not be offended.

² They shall put you out of the synagogues: yea, the time comes, that whosoever kills you will think that he does God service.

³ And these things will they do unto you, because they have not known the Father, nor me.

17. A Pernicious Fallacy

Present Truth, March 25, 1897

VOX POPULI, VOX DEI—"The voice of the people is the voice of God,"—is a very popular saying. This might be expected from the very nature of the case; for anything which tends to give the people a good opinion of themselves is sure to be popular.

At the same time, no saying was ever invented that was farther from the truth. It is one of the most dangerous of Satan's lies. Its effect is to lead people to ignore the plain commandments of God, which are revealed in His Word, and to put themselves in the place of God.

It is taken for granted that what "the people" say and do must be right, even though there may be a command of God to the contrary. And thus this mischievous saying leads "the people" to exalt themselves above God, by making them think that by their united action they can change the decrees of God.

Men ought to be able to learn something from history; if they do not, history is written in vain. The lessons which we learn from the history of the past are equivalent to lessons concerning the future, for,

Ecclesiastes 1

⁹ The thing that has been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

This is true because human nature is the same among all people, and in all ages. Let us recall a few of the things that have been.

Within a thousand years after the creation, God saw that "the people" had corrupted their way on the earth, and so nearly universal was the downward tendency, that only one

man was found who followed the expressed commandment of the Lord. Yet, although the people were so nearly unanimous in their choice of evil, it did not cease to be evil, neither did they change the mind of God. Every man who followed the way that was “right in his own eyes” was destroyed by the flood.

It was “the people” who, shortly after the flood, thought to make a name for themselves by building a city and a tower whose top should reach to heaven; but God frustrated their plan to exalt themselves above Him, and their city was destroyed and they were scattered.

Coming down to later times, we find that when God would have a people for Himself, who should honor Him and keep the knowledge of His will alive in the earth, He found only one man, Abraham, whom He could select as the father of His people.

And when that people had become great and were being conducted to the land which God had given to them, they were told,

Deuteronomy 7

⁷ The Lord did not set His love upon you, nor choose you, because you were more in number than any people, for you were the fewest of all people.

The majority of “the people” ignored God, and did as they pleased. Surely, if it were true that “the voice of the people is the voice of God,” God would not have rejected the bulk of mankind for a comparatively insignificant race.

Leaving out the great world who had rejected God, and had in consequence been rejected by Him, we find that “the people” whom God chose as His own peculiar people were, as a people, more often in opposition to God than in harmony with Him.

1. It was “the people” who said to Aaron, “Make us gods,

which shall go before us;” and when the golden calf was made, “the people” worshiped it. *Exodus* 32:1.

2. It was “the people” who said, “Let us make a captain, and let us return into Egypt.” *Numbers* 14:4.
3. It was “the people” who time and again murmured against the Lord’s chosen prophet, and were often on the point of stoning him to death. *Exodus* 17:3-4.

In the days when Christ was on earth, it was His own people to whom He came, who rejected Him. When He was accused before the Roman governor, it was “the people” of Israel—God’s own chosen people—who cried,

Mark 15

¹³ Crucify Him!

Still later, when the disciples of Christ were many thousands in number in Jerusalem, they were still a poor, despised sect, and so few in number in comparison with “the people” who constituted the Church, that they were compelled to flee for their lives. *Acts* 8:1.

Then Herod the king stretched forth his hand to vex certain of the church. And he killed James with the sword; and when he saw that “the people” were pleased, he proceeded to take Peter also. *Acts* 12:1-3.

This same Herod it was who a short time afterwards made an oration to a vast concourse who had assembled to do him honor,

Acts 12

²² And *the people* gave a shout, saying, It is the voice of a god, and not of a man.

In this case “the voice of the people” was immediately shown to be *not* the voice of God for God rebuked their impiety, and caused the vile creature, whom they called a god, to die a loathsome death.

²³ And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

Still later we find that “the people” whom God had taken out from among the Gentiles, became so great that they were deemed worthy of State recognition. In the great empire of Rome, which filled the world, the “Christians” were so numerous that the crafty and worldly-wise Constantine saw that it would be greatly to his advantage to favor them rather than his pagan subjects. So “the church” was “recognized” by the civil power.

Thus the sect, which in the days of Paul was “everywhere spoken against” (*Acts 28:22*), now sat in the high places of the earth, and all nations were flowing unto it. See *Isaiah 2:2-3*. Surely now the voice of the people must have been the voice of God, because Rome, which was then only a synonym for “the world,” was a “Christian nation.”

This had not been brought about by a mere legal enactment without the concurrence of “the people,” but Christianity was exalted to the throne of the world because the majority so willed it.

Constantine was too wise a ruler to make laws that would not receive the commendation of the majority of his subjects. The voice of the people was to him the voice of God, and when Christianity became the religion of the empire, it was simply the recognition of the prevailing sentiment.

But was the voice of the people in that case really the voice of God? Far from it. This expression of the will of “the people”—the church—was only the last step but one in that great apostasy of which Paul had written, and which culminated in the establishment of the Papacy,

2 Thessalonians 2

³ ...that man of sin...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 to be God.

This was the practical working of the adage,

“The voice of the people is the voice of God.”

The falsity of that claim is shown by the fact that “the people” who have impiously exalted themselves above God by claiming that their voice is His, are to be:

2 Thessalonians 2

⁸ ...consumed with the spirit of the Lord’s mouth, and destroyed with the brightness of His coming.

God’s word to every man is,

Exodus 23

² You shall not follow a multitude to do evil.

The multitude walk in the broad way, but to follow Jesus Christ one must turn the feet into the narrow way that leads to life. We need not ask,

“How many walk in this way?”

But,

“Is this the way in which He walked?”

It is natural for the natural heart to trust in numbers, and men fancy that before they can do right they must get others to agree to do right also. The spirit of confederation is abroad in the world. The Powers bind themselves together in alliances, labor unions are opposed by capitalistic associations, and in the religious world organizations are multiplying to effect this or that purpose by the use of legislative power.

Amidst all this the Lord desires men to understand that every man must decide for himself in things pertaining to faith and morals, and that man who knows the way is responsible to God alone to walk in His ways and not in the way of the

multitude.

Isaiah 8

¹¹ For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

¹² Say not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear their fear nor be afraid.

¹³ Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.

18. The Pope's Army

Present Truth, May 13, 1897

THE Pope's kingdom, unlike Christ's, is altogether of this world, and hence do his servants fight. *John* 18:36.

An Italian paper says that he has just reorganized his personal forces. The worst of it is that his influence is able sometimes to set greater armies in motion than this little one which guards the Vatican and keeps up the semblance of his temporal sovereignty.

This alone, however, ought to teach his followers that the Papacy is an anti-Christian power. An evening paper, quoting from the *Italian Catholic* journal, thus describes the army:

It is divided into five separate bodies, which are known as the Noble Guard, the Swiss Guard, the Palatine Guard, the Gendarmes, and the Fire Brigade.

The first of these, that is, the Noble Guard, is commanded by Prince Altieri, and is composed of fifty young members of the Roman nobility. Each member of the corps receives from three to four hundred lire a month, and a special club is maintained for their use and amusement.

The Swiss Guard numbers one hundred strong, and the men are specifically selected for their youth and strength. Their duty is to guard the doors and entrances to the Vatican, and they are armed with the Remington rifle. As under the old regulations they will still carry the halberd while on parade.

The Palatine Guard is divided into two companies, commanded by General Erostarosa, who has under him a staff of two majors and four captains. This corps raised from among the citizens of Rome, is called out only on special occasions. The gendarmes number one hundred, under the command of Colonel Taglifletri, and are recruited from ex-soldiers of the Italian army, specially recommended by Italian Bishops for their religious fidelity and fervor.

The firemen, or pompiers, number thirty, and are always in

the Vatican.

19. Blind Humanitarians

Present Truth, September 23, 1897

NO ONE can rightly question the sincerity of those seeking social reform who do not acknowledge God's authority as the first step toward true reform. They merely do not know.

But not to know is sinful, for men might know. When Jesus was condemned it was from this "general humanitarian" point of view. Said Caiaphas,

John 11

⁵⁰ It is expedient for us that one man should die for the people, and that the whole nation perish not.

But their rejection of Jesus and, in that, of God's law and rulership brought swift ruin upon people and nation.

Paul was denounced as a "pestilent fellow" (*Acts* 24:5) and Christians were a sect "everywhere spoken against" (*Acts* 28:22) because they were preaching the Gospel in a society that men were trying to bind together by universal ties of trade and common religion, enforced by civil law.

But the Gospel of liberty which they preached was the only hope of society.

Just so Papal Rome for many centuries tried to compel uniformity in error for the general good and peace of society. But Rome corrupted and ruined the world.

20. Dishonoring the Cross of Christ

Present Truth, December 23, 1897

CARDINAL KOPP has sent the following telegram to the German Emperor:

The voyage of your illustrious brother to the Far East for the protection of the Cross is consecrated by the sincerest blessings.

We have nothing to say of the work in which the Emperor is engaged, but would only call attention to the idea that the cross is to be protected.

Only the weak need protection. But the cross of Christ is the power of God. It is the protector and refuge of those who flee to it. It has no more need of protection than has God Himself.

All so-called “holy wars;” all crusades, every exercise of force for the “defense” or “support” of the religion of Christ, is simply an evidence of unbelief in the value of that religion.

Heathen gods must needs be protected, since they cannot help themselves; but God is the Refuge of His people. No greater contempt could be heaped upon the cross, than to talk about protecting or defending it.

If men would but acknowledge their own helplessness, and trust the power of the cross to save, we should hear no more patronizing talk about defending the Lord, and wars would cease unto the ends of the earth.

21. Real and Pretended Authority

Present Truth, January 10, 1901

IN THE Papal Allocution at the Secret Consistory, December 17, the Pope made “a vigorous protest against usurpation,” saying, among other things:

A source of grief in particular is it that the same force which deprived the pontiff of his just and legitimate temporal sovereignty, with which was bound up the freedom of his sacred office still persecuting, continues to hold him subject to an alien power, and an alien domination.

Our sense of the bitterness of this injustice was recently renewed by what we saw taking place in the Italian State—that is, when the government of the city, which was wrongfully secured, was passed on from one to another, as if it had been obtained by right.

Suffering under these serious hardships on every hand, and moved by the consciousness of duty, we complain of the continuance of the grievance.

It is a pitiful wail, and a humiliating confession of impotence, from the one who poses as the “Vicar of Christ.”

The Apostle Peter was not deprived of the freedom of his sacred office, even when bound in prison. On two different occasions he was set at liberty, in order that he might preach the words of life. But then, he had the words of life to give.

The humblest Christian, who is a Christian indeed, because of personal acquaintance with the Lord, has a sovereignty of which no power on earth can deprive him. Whoever is risen with Christ, is set with Him—not in an earthly palace—but in the heavenly places,

Ephesians 1

²¹ Far above all principality, and power, and might, and dominion.

By his complaint that the King of Italy, in depriving him of

his temporal dominion, has also deprived him of the freedom of his “sacred office,” the Pope admits that he has not and never had any real spiritual freedom or authority.

It is only usurped pretended authority, that can be taken away from one by human force. He who has real authority from God can hold it in spite of all the powers of earth and hell, so long as he is faithful to Christ.

22. A Case of Papal Arrogance and Oppression

Present Truth, November 27, 1902

THE following paragraph we take from the *Christian World* of November 13. We have not seen the item in any other paper, but there is no reason to doubt its correctness, since such things are not uncommon in countries where military service is compulsory.

But as involving a principle, even apart from the Sabbath question, the case is worthy of far more passing notice.

A common soldier, named Albert Meierhofer, has been condemned at Zurich, in Switzerland, to three months' imprisonment for insubordination. His trial and conviction have caused considerable excitement in the little Republic, especially among religious circles.

Meierhofer, who is a recruit and an adherent of the sect of Seventh-day Adventists, declined to do duty from sundown on Friday evenings to sundown on Saturdays. He declined on the ground that Holy Scripture forbids this. After undergoing length and military punishment of the most distressing kind, e.g., drilling all day and in prison all night, he declared himself firm in his conviction that he would be sinning against God's commands if he gave way.

His superiors gave him an excellent character in other respects. They extolled his willingness to do all, even the most repulsive duties, on other days, they described him as a man of the highest virtue and character. But this did not save him from punishment.

At his trial he declared that in battle he would not raise his weapon against the enemy. Meierhofer's counsel begged the court to acquit the prisoner, as it was evident they had to do with a religious maniac, but the court did not take quite this view. While admitting he was "partially crazy," they could not acquit him fully of all responsibility, and sentenced him to ten weeks' hard labor. When this term expires, he will be

given another chance, and should he still be recalcitrant, the sentence will be renewed.

The fact that such an affair does not make the slightest ripple among Christian people, shows that the Papacy has so firm a footing in the world, that high-handed evil passes for righteousness.

Someone may ask what the Papacy has to do with this case. The answer is that it has everything to do with it, for there is a great deal of Papacy that is not so labeled. The Papacy is described as:

2 Thessalonians 2

⁴ ...the lawless one...

⁷ That opposes and exalts himself against all that is called God or that is worshiped.

And that is exactly the position that the Swiss military authorities occupying in this case.

In the first place, although the commandment says,

Exodus 20

¹³ You shall not kill,

—they, in common with the Governments of all nations, have taken it upon themselves, not only to say that men may kill one another, but to insist that they must do so if required.

There is no more glaring manifestation of the Papacy in the world than in the military rule that has everywhere established itself, and is constantly increasing in strength. The commandments of God have no weight whatever with it. It issues its decrees in opposition to God's laws, and then when one will be faithful to God's commandments, he must be "punished" as a criminal.

We are not seeking to arouse sympathy for the soldier in this case, or suggesting that anybody should interfere in his behalf. He is not nearly so much in need of sympathy as are

the men who are persecuting him.

Religious persecution it truly is, as much as any that was ever perpetrated. It is appalling, when we stop to think what power men have arrogated to themselves over their fellow-men, and in opposition to God. A body of men who are only men, band together and not only put themselves in the place of God to other men, but as assume power which God never seeks to exercise; namely, to override a man's conscience. Surely God will visit for such things.

Care must be exercised by the reader not to misapprehend opposition in this case, nor that of the soldier in question. We are not counseling the despising of authority even though it be self-assumed.

2 Timothy 2

²⁴ The servant of God must not strive.

Nor must you resist evil. This, according to the report, the soldier recognizes; for he has shown himself submissive to every requirement, no matter how unreasonable, so long as it did not conflict with his duty to God. It is just because he is "blameless and harmless" that he is being persecuted. It is because he will not strive. As with Daniel, so with him: they can find no fault with him except...

Daniel 6

⁵ ...concerning the law of his God.

No Christian is warranted in ever resisting injustice for oppression; but that does not warrant the exercise of injustice or oppression. Nor does Christianity demand that its adherents should keep silence in the face of Papal arrogance. On the contrary they are to:

Isaiah 58

¹ Cry aloud, and spare not.

It is a comparatively light thing that a man should suffer for

conscience sake. His case is in the hands of his God, who judges righteously, and who will not forget him; but it is a terrible thing that people's spiritual perception is so dull that they cannot see when God is being defied.

For the case is not one between the military authorities and a common soldier, but between them and God. It is against the Lord Jesus that they are lifting up their hands, as truly as when Herod and Pilate and the rulers of the Jews were gathered together.

We pray that God will give the man grace to abide faithful, and that by means of this patient endurance some souls, even it may be among his oppressors, may be led to see that they, as well as he, ought to obey God before man.

Stealthy but Rapid Progress

*“His deadly wound was healed:
and all the world wondered after the beast.”*

Revelation 13:3

1. Encyclical Letter of Pope Leo XIII

Signs of the Times, January 7 & 14, 1886

THE letter from Pope Leo XIII, “Concerning the Christian Constitution of States,” addressed “To All the Patriarchs, Primates, Archbishops, and Bishops of the Catholic World,” has been the subject of considerable comment by both the secular and the religious press. So far as we have seen, it has met with quite a general commendation.

The *New York Observer* is an honorable exception to those who, like the *Independent*, think it is:

...an excellent and sensible pastoral.

We have delayed making any comments upon it until we could read it as published by authority. We now propose to notice a few points in it, simply to show that the Catholic Church is the same in every particular that was four hundred years ago and that people may see with what insidiousness it is making its way in the world.

The first thing that attracts the attention is the following statement in the “Introduction”:

The Church looks essentially, and the very nature of her being, to the salvation of souls and the winning for them of happiness in Heaven; nevertheless, she also secures even in this world advantages so many and so great that she could not do more, even if she had been founded primarily and specially to secure prosperity in this life which is worked out upon earth.

In truth, wherever the Church has set her foot, she has at once changed the aspect of affairs, colored the manners of the people as with new virtues and a refinement unknown before—as many people as have accepted this have been distinguished for their gentleness, their justice, and the glory of their deeds.

The above sentences seem little involved, but the idea is very clearly expressed, compared with the greater portion of the letter. If we have been correctly informed, Leo XIII is a close student of the Fathers; and it would seem that he has been an apt student, for his composition very closely resembles the dry platitudes and the circumlocution which abound in the "Fathers" of the Catholic church.

The above paragraph, however, is clear enough to convince any who will think, that it is groundless assumption. In proof of its falsity, one has only to think of the natives of Mexico, Central America, Spain, and Italy. These countries have been under Catholic rule for centuries, and may be taken as representative instances of the refining and civilizing influence of the Roman Catholic Church.

If the statement of the pope be true, those countries ought to lead the world in everything. On the contrary, however, they are at the bottom of the list. Of some of them it may be said that they have even deteriorated under the papal influence.

The Italian Government, since Victor Emmanuel rescued it from papal oppression, has taken a leading position, although not much can yet be said for the great mass of poor, deluded Italians themselves. But this only makes more prominent the evils of Catholic rule.

It is true that many Catholics have been distinguished, but not as a consequence of their Catholicism. The truth is, as appears further on in the letter, the Catholic Church adapts itself to the people. Among civilized people it has all the learning known to the school; but it is content to leave savage races where it finds them, provided they will acknowledge its power.

The following paragraph sounds very well, and, taken by itself, would not be very objectionable:

As it is not lawful for anybody to neglect his duties towards God, and as it is the first duty to embrace, in mind and then conduct, religion—not such as each may choose, but such as God commands—in the same manner States cannot, without a crime, act as though God did not exist, or cast off the care of religion as alien to them or useless, or out of several kinds of religion adopt indifferently which they please; but they are absolutely bound to, in the worship of the Deity, to adopt that use and manner in which God himself shows that He wills to be adored.

Therefore among the rulers the name of God must be holy; but it must be reckoned among the first of their duties to favor religion, protect it, and cover it with the authority of the laws, and act to institute or decree anything which is incompatible with its security.

Whether there is anything wrong in this statement or not depends upon the source from whence it proceeds, as will hereafter be seen. When the pope speaks of religion, he means *the Catholic Church alone*. The following paragraph explains the above, and shows what he desires when he says that rulers must cover religion with the authority of the laws. It is entitled, “What the Church has Done for Civilization”:

There was once a time when the philosophy of the gospel governed states; then it was that the power and divine virtue of Christian wisdom had penetrated into the laws, institutions, and manners of the people—indeed, into all the ranks and relations of the State; when the religion instituted by Jesus Christ, firmly established in that degree of dignity which was befitting, flourished everywhere, in the favor of rulers and under the due protection of magistrates; when the priesthood and the government were united by concord and a friendly interchange of offices.

And the State composed in that fashion produced, in the opinion of all, more excellent fruits, the memory of which still flourishes, and will flourish, attested by innumerable monuments which can neither be destroyed nor obscured by any art of the adversary.

If Christian Europe subdued barbarous peoples, and transferred them from a savage to a civilized state, from superstition to the truth; if she victoriously repelled the invasions of the Mohammedans; if civilization retained the chief power, and accustomed herself to afford others a leader and mistress in everything that adorns humanity; if she has granted to the peoples true and manifold liberty; if she has most established many institutions for the solace of wretchedness, beyond controversy is greatly due to religion, under whose auspices great undertakings were commenced and with whose aid they were perfected.

Truly the same excellent state of things would have continued if the agreement of the two powers had continued if greater things might rightfully have been expected if there had been obedience to the authority, the sway, the counsels of the church, characterized by greater faithfulness and perseverance, etc.

Who cannot see that this is a long look backward to the time when the pope ruled kings, and when with a word he released subjects from their allegiance to their rightful rulers? The time when:

- the pope forced an emperor in Germany to stand for three days in the snow, awaiting the papal pleasure;
- a legate of the pope used as a foot-ball the crown of a king of England;
- designing men waxed rich off from the superstitions and vices of the ignorant, by selling them pretended indulgences;
- the pope had such control of the people's consciences that he could keep them in so great a state of degradation that even the ignorant rabble whom he made to be priests, were far above them;
- thousands of priests had never seen a copy of the Bible, and when, as a consequence, the pure principles of the gospel had almost ceased to be recognized in the world, so that the very name of priest was almost a synonym

for libertine;

- the few who dared refuse obedience to the vile men who presumed to stand in the place of Christ, were proscribed and hunted from the earth with the most diabolical tortures which demons in human shape could invent; and
- the pope publicly gave thanks to God for the massacre of sixty thousand Huguenots, whose only offense was that they believed the Bible;

—these are the times for which Leo XIII longs. These are some of the “excellent fruits” of the union of the Church and the State. And the pope truly says that:

...greater things might rightfully have been expected,...if the agreement of the two powers had continued.

Let the so-called “National Reform Party” make a note of this.

That the above state of things is what the pope desires, is shown by his reference to the Reformation as:

That dreadful and deplorable zeal for revolution which was aroused in the sixteenth century, after the Christian religion had been thrown into confusion.

And in spite of all this, there are professed Protestants who think that the letter is...

...an excellent and sensible pastoral.

Sensible it may be, from the Catholic standpoint, but we deny its excellence from any standpoint whatever. Following up the above statements, the pope says of the Reformation and its results:

And since the people is said to contain in itself the fountain of all right and of all power, it will follow that the State deems itself bound by no kind of duty towards God; that no religion should be publicly professed; nor ought there to be

any inquiry [by the State], but to each equal rights ought to be assigned with the sole end that the social order incurs no injury from them.

The above needs no special comment here. We merely ask the reader to compare it with some of the extracts which follow, and which shows that the Roman Catholic Church holds that no other form of religion ought to be tolerated in the State.

In the following, the Pope shows still more plainly, the design of the Roman Church:

Those foundations of the State being admitted, which at this time are in such general favor, it easily appears into how unfavorably a position the church is driven. For when the conduct of affairs is in accordance with the doctrines of this kind, to the Catholic name is assigned an equal position with, or even an inferior position to, that of alien societies in the State; no regard is paid to each ecclesiastical laws; and the church, which, by the command and mandate of Jesus Christ, ought to teach all nations, finds itself forbidden in any way to interfere in the instructions of the people.

The “Church” finds itself forbidden “to interfere” in the instructions of the people. That is, the Catholic Church has to be content with the same privileges that are granted to other religious bodies. This is truly an “unfavorable position” for a church that has been accustomed to enforce its dogmas by the sword, the rack, and the stake. Again we quote:

Concerning the reasons for the separation of Church and State, the same pontiff [Gregory XVI] speaks thus: and “Nor can we hope happier results either for religion or the Government, from the wishes of those who are eagerly desirous that the Church should be separated from a State, and the mutual good understanding of the sovereign secular power and the sacerdotal authority be broken up. It is evident that those lovers of the most shameless liberty dread that concord which has always been fortunate and wholesome, both for

sacred and civil interests.” To like the effect Pius IX, as opportunity offered, noted many false opinions, which had begun to be of great strength, and afterwards ordered them to be collected together, in order that in so great a conflux of errors, Catholics might have something which, without stumbling, they might follow.

To a careless reader the above statement might seem to be very innocent; but it can easily be shown that it endorses all of the intolerance which ever disgraced the papacy in the Dark Ages. Read again the reference to Pius IX, and the “false opinions” which he noted and caused to be collected. This refers to the *Syllabus of Errors* which was put forth by Pious IX. This *Syllabus* is a collection of about eighty statements, all of which are declared to be grievous errors. We have space for only a few of these “errors.” Number 21 is as follows:

The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion.

Remember that the Catholic Church holds just the opposite of this “error.” According to this, none of the Roman Catholics have any religion at all. The 23rd “error” which the pope unqualifiedly condemns, is that:

The Roman pontiffs and ecumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matters of faith and morals.

On no ground can it be held that Roman pontiffs have not usurped the rights of princes, except on the ground that princes have no right which popes are bound to recognize; and this is just what the Roman Church holds.

And right here we might note that the papacy finds a parallel in the self-styled “National Reform Association,” which, according to its organ, the *Christian Statesman*, holds that:

The State and its sphere exists for the sake of, and to serve the interests of the Church.

Human meant nature has not changed a particle in the last three or four hundred years, and every principle of reasoning justifies the statement that such sentiments as the above, whether held by popes or by professed Protestants, will work out the same results in the nineteenth century that they did in the fifteenth and sixteenth centuries.

“Errors” number 24 and 27 are as follows:

The Church has not the power of availing herself of force, or any direct or indirect temporal power.

The ministers of the Church and the Roman pontiff, ought to be absolutely excluded from all charge and dominion over temporal affairs.

Of course these are errors, if this is true that Roman pontiffs have never exceeded their jurisdiction, nor usurped the rights of princes; and this is what Leo XIII reiterates in his “excellent and sensible pastoral.” And the “National Reform Association,” and all who favor it, cannot consistently deny the pope’s claim.

One more quotation from the “Syllabus of Errors” must suffice to show that Leo XIII holds exactly the same views that were held by his predecessor, Pius IX and, by the amiable Leo X, who placed Luther under ban, and caused the Christians of his time to be slaughtered. Numbers 77 and 78 of the “errors” noted by Pious IX are the following:

In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

Whence it has been widely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship.

Which means that Leo XIII, in common with Pius IX and all

the popes who ever reigned, holds that the Roman Catholic religion ought to be held as the only religion of the State, “to the exclusion of all other modes of worship,” and that persons coming to reside in countries called Catholic, ought not to be allowed to enjoy the public exercise of their own worship. Let those who will, applaud such sentiments; we will not.

But as the pope proceeds, he grows more bold, and speaks out the popish views so plainly that it would seem that even the most blind Protestant might take the alarm. He says:

These, then, are the things taught by the Catholic Church concerning the constitution and government of the State. Concerning these sayings and decrees, if men will only judge dispassionately, no form of government is, per se, condemned if so long as it has nothing repugnant to Catholic doctrine, and is able, if wisely and justly managed, to preserve the State in the best condition.

Nor is it, per se, to be condemned whether the people have a greater or less share in the government; for at certain times, and with the guarantee of certain laws, such participation may appertain, not only to the usefulness, but even to the duty of the citizens.

Moreover, there is no just cause that anyone should condemn the Church as being too restrictive in gentleness, or inimical to that liberty which is natural and legitimate. In truth, the Church judges it not lawful that the various kinds of divine worship should have the same right as the true religion; still it does not condemn those governors of States, who, for the sake of acquiring some great good, or to prevent great ill, patiently bear with manners and customs, so that each kind of religion has its place in the State.

Let no one think that “the Church” would lay out a cast-iron rule for the government of States. Let not patriotic Americans be alarmed. The pope does not condemn a Republican form of government, nor indeed any form of government, per se, if it will only work for the interests of the papacy. The Catholic Church is just as well satisfied to control a senate or

a legislature as it is to control a king.

And let no one, says the crafty Leo, condemn the Church for its leniency in tolerating the other forms of worship than the Catholic, because it does not now, any more than it ever did, judge it lawful that the various kinds of divine worship should have the same right as the Catholic religion; but, owing to its present “unfavorable position,” it is not able to “interfere” as much as it would like to.

And, moreover, the Roman Church, so great is its kindness, does not condemn those rulers to allow “each kind of religion” to have “its place in the State,” since, on account of the existing circumstances, they cannot help themselves. That is, the pope does not condemn rulers for not persecuting Protestants, when they have not the power to do so! what marvelous gentleness!

And then, as if to emphasize the fact that the Catholic Church still cherishes, as a precious legacy, the principles (or, rather, the lack of principles), which caused Huss and Jerome and thousands of others to be burned at the stake, the pope says:

Therefore at so critical a juncture of events, Catholic men, if, as it behooves them, they will listen to us, will easily see what are their own and each other’s duties in matters of opinion as well as of action. And the formation of opinion, whatsoever things the Roman pontiffs have handed down, each and every one is it necessary to hold in firm judgment, well understood, and as often as occasion demands, openly to declare.

But how shall these wise and humane recommendations be carried into effect? The pope provides for this as follows:

But generally, as we have said, to wish to take no part in public affairs would be in that degree vicious, in which it brought to the common weal neither care nor work; and on this account the more so, because Catholic men are bound by

the admonition of the doctrine which they profess, to do what has to be done with integrity and with faith. If, on the contrary, they are idle, those whose opinions do not in truth give any great hope of safety, would easily get possession of the reins of government. This also would be attended with danger to the Christian name, because they would become most powerful who are badly disposed to the Church, and those least powerful who are well disposed.

Wherefore it is evident that there is just cause for Catholics to undertake the conduct of public affairs; for they do not assume those responsibilities to approve of what is not lawful and the methods of government at this time; but in order that they may turn these very methods, as far as may be, to the unmixed and true public good, holding this purpose in their minds, to infuse into all the veins of the commonwealth the wisdom and virtue of the Catholic religion.

Is there any one who cannot see the meaning of this? Is it an innocent and harmless recommendation? Read it again carefully. Catholic men ought to take active part in public affairs. Well, is there any reason why they should not? No; a Catholic has as good a right to vote as anybody else has; but we would have professed Protestants alive to the object for which they vote, so that it may be defeated.

Why should Catholic men not be idle in public affairs? Because if they are, those who are not favorable to popish assumptions will get the reins of government. This must not be allowed.

No one need think that a Catholic, but becoming active in the politics of a Government that is non-Catholic, does so because he approves of that form of Government, but because the design is to turn “these very methods” to the support of the “public good.” In other words, the pope is anxious to use even this Republican Government for the support of papal pretensions.

In connection with the last quotation, read the following:

The means to seek these ends can scarcely be laid down upon one uniformed plan, since they must suit places and times different from each other. Nevertheless, in the first place, let concord of wills be preserved, and a likeness of things to be done be sought for. And each will be attained to the best, if all shall consider the admonitions of the apostolic see a law of conduct, and shall obey the bishops.

What does this mean? It means that whatever methods varying circumstances demand should be employed. Only one object is in view, and that is to secure the advancement of the Roman Catholic religion, to the exclusion of all other forms of worship.

It means that whether in Europe or in the United States, the Roman Catholic who engages in politics is to “consider the admonitions of the apostolic see a law of conduct,” and to “obey the bishops.” It means that a steady and untiring effort is being made to bring the United States, as well as all other Governments, under the dictation of a foreign, ecclesiastical ruler, the representative of that “man of sin,” “who oppose and exalts himself above all that is called God, or that is worshiped.”

We claim that these conclusions are legitimately drawn from the letter of Pope Leo XIII, and not only so, but these things are plainly stated in that letter. Every candid person must testify that we have not wrested the pope’s meaning in the slightest degree. His words speak for themselves.

And now someone will ask:

“Do you really imagine that the pope will ever gain such control as he desires?”

Not in this country; but the danger is none the less, not withstanding. When Protestants can see nothing but what is perfectly allowable in such a letter as that of the pope’s, and can even commend it, this shows that the principles of what is nowadays termed Protestantism are not very different from

those of Catholicism.

The angel of *Revelation*, who announced the judgment of the great harlot, Babylon, declared that:

Revelation 18

³ All nations have drunk of the wine of the wrath of her fornication.

Fornication, when applied to the church, means connection with the world, which, on the part of the church, is always unlawful; and the position which the majority of professed Protestants take concerning the pope's views on "the Christian Constitution of States," shows that people are fast becoming intoxicated with the pleasing idea that the church, instead of depending alone on the pure words of the gospel, ought to unite with the world, that it may secure support from it.

So intoxicated are they that their vision is affected, so that they cannot see anything wrong in the demands of the papacy. Surely it cannot be long before the likeness to the beast will be complete it.

And when this unholy union has been consummated, then we may be sure that all the wrath of offended supreme power will be visited upon those who will maintain their allegiance to God alone.

We are willing to be called alarmists, for we are commanded to:

Joel 2

¹ Sound an alarm.

God grant that many may heed the alarm, and in keeping "the commandments of God and the faith of Jesus" (*Revelation* 14:12), may find a safe refuge from the unmingled wrath of God, infinitely greater and more terrible than that of all the nations of earth, which is sure to be visited upon all who worship either the beast or his image.

2. American Romanism

Signs of the Times, October 7, 1886

THE *Catholic Mirror* of September 18 contains a letter from Cardinal Gibbons, in which he announces to the clergy that Pope Leo XIII has formulated certain prayers which are henceforth to be “said” after every Low Mass, instead of those now in use.

Such is the order of the Pope. We do not know the nature of the prayers now declared to be out of date, nor why it is that they have lost their efficacy; but we have the text of the prayers which are now declared to be official, and we will favor our readers with them. The first is as follows:

O God, our refuge and our strength, graciously look upon your people who cry to thee; and through the intercession of the glorious and Immaculate Virgin Mary, Mother of God, of Blessed Joseph, her Spouse, and of your holy Apostles, Peter and Paul, and all the saints, in your mercy and kindness hear the prayers which we pour forth for the conversion of sinners, and for the freedom and exaltation of Holy Mother the Church. Christ our Lord, Amen.

The reader will notice that in this prayer Christ is not altogether ignored. After “the faithful” have implored the intercession of Mary, Joseph, Peter and Paul, “and all the saints,” they are permitted to close with a reference to the name of Christ. It requires no great discernment to see that among Catholics the name of Christ is not considered to be...

Philippians 2

⁹ ...above every name.

The second prayer is as follows:

Holy Michael, the Archangel, defend us in the battle; for our protection against the wickedness and snares of the devil. Rebuke him, O God, we suppliantly beseech thee; and do you, O Prince of the heavenly host, by the divine power drive

into hell Satan and the other evil spirits who wander through the world seeking the ruin of souls. Amen.

Among the “other evil spirits” who are thus charitably consigned to hell are, of course, all those who oppose the Catholic Church; for “the Church” regards all souls as ruined, who reject her dogmas and ceremonies. The two prayers, taken together, coming as they do from the Pope himself, afford a fair view of Catholicism at its best.

But this is not all. The Cardinal closes with the following announcement:

His Holiness Pope Leo XIII grants to all who recite these prayers, as aforesaid 360 days’ indulgence.

Here we have the veritable antichrist itself revealed. The granting of indulgences fitly accompanies the rejection of Christ as sole Mediator. Here we find the Pope promulgating, as a matter of course, the very things which aroused the holy zeal of Luther, and against which the Reformation was directed; yet today not one Protestant in ten thousand will give the matter a second thought.

Professed Protestants now regarded Catholicism as a “branch” or grand division of the Christian Church, and the National Reformers urge the necessity of courting its favor, and even of submitting to repeated rebuffs if in the end they can but secure the alliance of the Catholic Church.

When we consider the increased civilized population of the world in the last four hundred years, we cannot shut our eyes to the fact that Rome has already more than regained that which she lost by the Reformation. We think we are warranted in drawing the following conclusions:

1. The Roman Catholic Church is the same today that it was four hundred years ago. The general diffusion of knowledge has changed her tactics, but she still works for the same ends as then and secures them. What she

accomplished then by force, she now gains by flattery. But her doctrines and principles have not changed in the least, and she is just as ready to use force now, when she can, as she was then.

2. Protestantism is now little more than a name. "Protestants" as a class have ceased to "protest." They are content with the knowledge of the fact that they are the descendants of those who did protest, and they view with indifference the rapidity with which the Church of Rome is extending its conquest of the world.
3. This indifference must arise from the fact that "Protestantism" so-called, has degenerated until it is very like Catholicism. If men were actuated by the spirit of the Reformers, they would as strongly protest against the evils of the "the church" today, as those noble men did. The Reformation has been deformed and that which the reformers regarded as the enemy of the truth, their children are ready to embrace as the conservator of truth. Since "Rome never changes," Protestantism must have changed, in order to bring about the state of things.
4. "National Reform" is Romanism under a different title. The Reformers withdrew from Rome, because Rome and they were antagonistic. If there had been oneness of thought and purpose, instead of antagonism, they would not have separated from Rome. But National Reformers are now seeking an alliance with Rome, and so anxious are they for this alliance, that they are determined to press their suit even though they may be repeatedly rejected. If the separation of the true Reformers from Rome indicated their antagonism to her, certainly the desired union of the National Reformers indicates their likeness to her.
5. If professed Protestants are so nearly like the Catholics that they cannot see any menace to the liberty of our country in the insidious advances of the Papacy; and if

a degenerate Protestantism is anxious to ally itself with Catholicism, that both “branches” of “the church may be” thereby strengthened,—then when this degenerate Protestantism, under the name of “National Reform,” shall have succeeded in its purposes, it will certainly adopt the tactics, as it already has the principles, of Rome, and will not scruple to persecute those who cannot be won to its support by milder measures.

Indeed, the National Reformers themselves concede this point, for Mr. Sommerville, in the *Christian Nation*, says that it is most certainly right...

...to take public money to teach principles, enforce laws, and introduce customs to which many members of the committee are conscientiously opposed.

Papal Rome, in her highest period of exaltation, never did more than this. When a Government or power of any kind enforces laws and customs against the conscientious convictions of upright citizens, it is persecution for conscience’ sake. The National Reformers make no secret of their adherence to principles like this.

Therefore we say that when national reformers shall have succeeded in their designs, they will have nothing other than an exact image of the Papacy. Scripture is not silent upon this point.

The leopard beast of *Revelation* 13:1-8 is quite generally admitted to represent the Papacy. If any doubt this, their doubts may easily be silenced by the most convincing proof. The power brought to view it in the verses following is said to “make an image” to this papal beast, and that image we now see in process of construction.

Once men predicted from this prophecy just such an image to the Papacy, in this country; now they do not need to refer to the prophecy to be aware of the fact. It certainly is time for

all who value civil and religious liberty to sound the alarm.

And the urgent necessity of warning the people against the adoption of papal principles, whether under the name of Romanism or National Reform, is made still more evident by the following announcement of divine wrath upon all who take any part in such iniquitous alliances:

Revelation 14

⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;

¹¹ And the smoke of their torment ascends up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.

3. Good Words for Rome

Signs of the Times, December 22, 1887

QUITE a sensation was made in one of the meetings of the Christian Conference just held in Washington, DC, by a reference to the Catholic Church. Mr. Simcon E. Baldwin, of New Haven, Conn., asked what church had best observed and guarded the teachings of the Bible regarding the family and divorce, and replied that no church represented in that conference, but only...

...the older Christian church with its head at Rome.

He said that he was sorry that in this conference he had listened to unkind words respecting the sole Christian church. At this some member cried out,

I object to that; I don't believe it is a Christian church at all.

After the buzz of excitement that followed this had subsided, Mr. Baldwin rejoined:

That is exactly the sentiment that I have heard uttered from this platform, and against which I protest. In my work with Mr. Dike in the divorce-reform league, I have found no truer friend than the Roman Catholic Church. One of the great friends to the cause of social advancement is the Roman Catholic Church. It guards the home, it guards the family, it guards the child. We ought to make friends with the Roman Catholic Church, and unless we do it, we reject one of the great factors in the cause of the advancement of Christ.

When Mr. Baldwin sat down, Mr. Dodge the President of the *Evangelical Alliance*, under whose auspices the conference was held, said he was sorry that Mr. Baldwin had so entirely mistaken the sentiment of the Alliance on this question. He said that he knew of no one who had not profound respect for the piety of Roman Catholics, and for the good done by them.

The only word that had been uttered was that they did not believe in allegiance to a foreign power, a power that was opposed to our free institutions, especially our public schools, but that for the Catholic Church as a Christian church they had nothing but love and sympathy. Said he:

We will always welcome their assistance, and we will defend with our hearts' blood rights for them that we claim for ourselves.

The remarks of Mr. Dodge were interrupted by prolonged applause, and the conference broke out in applause at their close.

Thus we see how the barriers between Catholicism and Protestantism are being taken away, and it is not the Catholic Church that is making the advances. How long will it be before professed Protestants will begin to condemn Luther?

The Catholic Church has not changed a particle; and if it is now one of the great factors in the advancement of the cause of Christ and social reforms, it must have been so in Luther's day; and if so, he made a great mistake.

The truth is, the great body of professed Protestants have become so intoxicated with the wine of Rome—the desire for “catholicity” and church supremacy—that they are even now scarcely able to distinguish between Christ and antichrist.

4. Let There Be No Alliance with Rome

Signs of the Times, June 1, 1888

THE *Presbyterian Union* of New York City is composed of the Presbyterian ministers of that city. In their meeting February 28, the discussion turned on the question,

How far is the Roman Catholic Church our ally, and how far our enemy?

From a report of the proceedings we take the following points of interest:

Rev. Philip Schaff, D. D., the ecclesiastical historian and professor in Union Theological Seminary, opened the discussion. He said that the origin of the Roman Catholic Church was involved in obscurity. It may have originated on the day of Pentecost; it may have originated at Corinth, or it may have originated much later. In any event the precise time could not be fixed.

He claimed that the Pope is antichrist, but not the church. That the Pope and the church are not one, and that *Second Thessalonians* refers to the Pope alone, claiming that this was the view held by Calvin, Melancthon, and Luther. He said that the Roman Catholic Church must hold to all the cardinal doctrines, such as the Trinity, divinity of Christ, justification, sanctification, good works, and others.

He emphasized the historic character of the church and that under its claim of infallibility it could not abandon one of the cardinal doctrines and live; that it was the largest church of Christendom, with its 200,000,000 members, and should be the ally of Protestantism.

Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church, was the next speaker. Each point that Dr. Schaff raised Dr. Hall answered, and when he said that he could not realize how so learned a man, a professor in the chair of

church history in a Presbyterian theological seminary, could advocate an alliance with the historic enemy of truth, justice, and morality, he was enthusiastically applauded.

He held to his clear and logical style of argumentation, but his deep interest and earnest convictions upon this important subject, led him into such bursts of eloquence that he carried his audience before him with irresistible force.

Dr. Hall said that he had lived among Catholics; had preached in a parish where there were three Roman Catholics to one Protestant; he had been to Rome and met the cardinals to whom he had been introduced. He knew Romanists and Romanism, priesthood and laity, better, probably, than any person present.

He said the Pope was the church and the church was the Pope, and that both are antichrist,

2 Thessalonians 2

⁴ ...so that he as God sits in the temple of God, showing himself that he is God.

The Pope and Romanism stand and fall together. Paul demonstrated this antichrist, this son of perdition, as the workman of Satan; that Satan who had overcome the first Adam, and with all the subtlety of his nature endeavored to overcome the second Adam, but had failed. Satan had endeavored to overcome Christ by offers of that temporal power which the Church of Rome now holds out, and the offer was made by the same arch conspirator.

Moses's fight was continually against apostasy. Satan does not ask the people at first to become atheists, but he asks them to place alongside of the true God other gods also. This is what the Roman Catholic Church asks and does. Satan was satisfied when the Jewish kings set up the temple of the living God, provided they had Baal and Ashtaroth in their groves.

As to the origin of the Roman Church, a careful reading of

history showed that it was from Constantine, who was a shrewd statesman, a politician and murderer, that it had sprung. Out of heathenism, Judaism, and Christianity, were taken those portions of their several services that would appeal to the sensualism of man, and with these playing upon the inborn sentiment of natural religion, Christ was kept out of the heart.

Dr. Schaff had referred to the decrees of the Council of Trent, acknowledging the divinity, kingship, and priestly offices of Christ. Dr. Hall said that it was true, but it was not fair to quote a portion and not the whole of the decrees. Read them through and in their logical connection, and you would find that they were completely Romish; the doctrine of justification is ignored, Christ's office as a Saviour is rendered wholly void; and every leading doctrine of the religion of Christ had been manipulated until it was of none effect.

The decrees of the Council of Trent claimed ten virtues for the priesthood, traditions, penances, purgatory, indulgences, and in Mariolatry, to one in the atonement of Christ. Christ's divinity was merged in the infallibility of the Pope, the influence of the Holy Ghost merged in the confessional interferences of the priesthood, and instead of bowing to the kingship of Christ, the devotees of the Roman system kissed the toe of St. Peter's statue. No Catholic is permitted by the decrees of the church to be "justified freely by His grace through the redemption that is in Christ Jesus," and his soul goes blindly into purgatory in order that the church may receive money for saying masses for his soul.

As to the church's influence, no devotee of heathenism in Japan but lives a freer life than does the slave of Romanism. There is no truth of the Decalogue that it has not broken, no truth of Christianity that it has not assailed.

It is claimed that the marriage relationship has been defended by the Romish Church, and yet there has been no

greater insult offered to that holy relationship than celibacy and monasticism and their attendant evils.

It is said that Romanism educates. It does so in places where it has no other way to carry on its aggressive work, and when it does educate, it does so always at your expense; but where it can get along without it, it does not educate.

It is claimed that the Roman Church holds in check the turbulent spirits that have caused our strike, and that we should join hands with it to keep this power under restraint. That 60,000,000 of people should conciliate 8,000,000 of enemies to their liberties in order to keep in check a small portion of our body politic! No; a thousand times better that these misguided people should strike, and strike, until they learn how to appreciate the laws of our land and their own good, rather than that the iron hand of superstition and spiritual death should be riveted about their arms and souls until they could not move.

The Presbyterian Church should not form such an unholy alliance. It was our duty to magnify Protestantism, the Christianity of the Bible, and not make an unholy alliance with error. He had no word against the individuals of the Church of Rome, but against that church he should always raise his voice.

When Dr. Hall had concluded, the Rev. Howard Crosby, D. D., pastor of the Fourth Avenue Presbyterian Church, arose and commenced his address with the question,

Why should we not join with the Roman Catholic Church in the fight against infidelity?

He paused and deliberately said,

Because the Roman Catholic Church makes infidelity.

The answer was electrical. The audience cheered and applauded for several minutes. Dr. Crosby continued:

The Roman Catholic Church has been called an historic church, and we are asked to make it an ally because it is such. Look at Mohammedanism, Buddhism; they, too, are historic. Shall we join with them on account of their antiquity?

When does an apple get so rotten that it ceases to be an apple? Let us not be deceived by the virtues of those who are superior to their religion, into fellowship with that which is unfriendly to our every interest.

5. An Alarming Proposition

Signs of the Times, June 8, 1888

AND still they travel the road to Rome. We have frequently of late given in these columns instances of the way in which Catholicism is absorbing Protestantism, or, rather, the way in which Protestantism is plunging headlong into Catholicism, and now we have another step to record.

In the *Christian at Work* of April 12, Prof. Charles A. Briggs, Lt. Lt., of Union Theological Seminary, New York, had an article which was continued in the *Christian at Work* of April 19. The article was entitled, "Is Rome an Ally, an Enemy, or Both?" Starting out with the assertion that:

The Roman Catholic Church and the Protestant churches are agreed in nine-tenths or more of the contents of Christianity.

Doctor Briggs makes some statements concerning the Reformation and then says:

We are agreed as to the essentials of Christianity. Our common faith is based on the so-called apostles' creed, and worship on the Lord's prayer, our morals upon the ten commandments, and the sermon on the mount. Who will venture to say that the Roman Catholic Church is not as faithful to these foundations of our common religion as Protestants?

Taking our stand on the apostles' creed, we must add to the articles of faith on which we are agreed, all the doctrinal achievements of the church for fifteen centuries, the doctrine of the unity of God, the person and work of Jesus Christ, the holy Trinity, original sin and human depravity, salvation by divine grace, the absolute need of the atonement of Jesus Christ. On all these great doctrines of our religion Romanism and Protestantism are one. Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands.

And differences about justification by faith, and salvation by the divine grace alone, and the authority of the church as regards the determination of the canon of Scripture, and its interpretation, ought not to prevent our cooperation and alliance in the great work of indicating and proclaiming the common faith. Our conflict over the doctrines in which we differ would be more fruitful in good results if our contest should be based upon concord and alliance in the common faith. If our contest could be narrowed to the real points of difference, and that contest could be conducted in a brave, chivalrous, and loving manner, the results would be more fruitful.

Taking our stand upon the Lord's prayer we observe that as to the greater part of Christian worship we are agreed. We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the sacraments of baptism and the Lord's Supper. All this is common.

Furthermore, we take the liberty of affirming that the matter of all this worship is for the most part common in both these great bodies of Christians. I have heard sermons in Roman Catholic Churches of Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant churches in Berlin, London, and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material derived from the old mass-books, and they are all the more valuable for that.

Roman Catholic baptism has many superstitions connected with it, but the essentials of baptism are there in the baptism by the minister in the name of the holy Trinity. Roman Catholic observance of the Lord's Supper is connected with the worship of the materials of the supper under the doctrine that they are really the body and blood of the divine Lord; but who can deny that pious souls by faith really partake of the body and blood of Christ in this holy sacrament, notwithstanding the errors in which it is enveloped? If we look with eyes of Christian charity upon the Lutheran and Zwinglian views, which are regarded as serious errors by the standards of the reformed churches, and would not deny to the partici-

pants real communion with Christ, why should we deny such communion to pious Roman Catholics?

In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshipping God in his house, and of becoming members of his church by baptism, and of seeking union and communion with the Saviour by Christian worship, the study of the Scripture, and the observance of the Lord's Supper.

With this recognition of concord, Protestants can then debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excessiveness they have heaped upon the simple worship in the spirit and in truth which seems to us more in accordance with the Scripture and the wishes of our Saviour.

We should also note that in the great constituent parts of prayer, invocation, adoration, thanksgiving, confession of sin, petition, intercession, and consecration, Roman Catholic and Protestant worship are agreed, and consequently the matter of prayer is essentially the same, the differences are less than most people imagine.

In Christian song the differences are still less. If our hymn-books were stripped of hymns from the ancient and medieval church, and from modern Roman Catholics, they would be bare indeed.

Looking now at the sphere of morals we take our common stand on the ten commandments and the sermon on the mount. As to the vast majority of all questions of morals, Romanism and Protestantism are agreed. It is true there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, Protestantism has little to boast of.

On all these questions it is of the highest importance that the Roman Catholic Church and Protestant churches should make an alliance. Their joint efforts would have an influence

upon public and private morals such as the world has not yet witnessed. We may agree to differ and debate on all questions of morals where there is discord. But when we are agreed on the vast majority of questions that come before the public it is sheer folly for us to waste our energies in antagonism, when cooperation and alliance would be productive of vast good.

We hold, therefore, that the Roman Catholics and the Protestants ought not to hesitate to ally themselves for the maintenance and the preparation of those great principles of Christian doctrine, Christian worship, and Christian morals that they hold in common.

The proposed alliance with Rome, the necessity for which Doctor Briggs reiterates so often, is a noteworthy sign of the times, and we could not ignore it and be true to our name. The Doctor seems to base his plea for alliance quite largely upon the fact that Protestantism is about as bad as Catholicism. He says above that Protestantism has little to boast of over Roman Catholicism, in the way of morality, and elsewhere in the same article he says:

Why should we complain of the persecutions that our ancestors suffered from Rome, when we have to lament that others of our ancestors were merciless to Roman Catholics? Roman Catholic intolerance and bigotry may be matched by Protestant intolerance and bigotry. I doubt whether God looks with any more favor upon these detestable vices in the one than in the other.

This is, no doubt, a valid reason why Protestantism and Roman Catholicism should join, for when Protestantism becomes as bad as Catholicism, we can see no necessity for maintaining a separate existence.

For ourselves we think that there is yet quite a difference between the two bodies; but when a prominent professor in one of the leading theological seminaries in the land can see no difference between the Lord's Supper as celebrated accord-

ing to the divine command, and the Roman Catholic mass, and when he endorses “all the doctrinal work of the [Catholic] Church for fifteen centuries,” the point of perfect union cannot be far off.

What an array of names we now have in favor of Protestant union with Catholicism,—Doctors Hodge, Hitchcock, Schaff, Patton, Briggs, Field, etc. But who has heard or read of a Catholic priest clamoring for Catholic union with Protestantism? Nobody. Why not? Would not the Catholic Church be willing to enter into such an alliance as these Protestant doctors of divinity propose? Most certainly it would be, but the movement must all be made by the Protestants.

The Catholic Church will gladly receive the Protestant churches to her bosom, or she will accept their aid in the furtherance of her peculiar schemes,—but she can afford to wait till they come of their own accord, for if they make the proposal, she can dictate the terms.

One more thought. What must we conclude will be the effect of an alliance between Protestantism and Catholicism, when we remember that one of the strongest pleas for such an alliance is not that Catholicism is as good as Protestantism—but, that Protestantism is nearly, if not quite, as bad as Catholicism? Those who know anything of Rome’s peculiarities, do not need to have an answer given them.

Some may say that we are alarmists. Indeed we are; and we think that anyone who sees such danger approaching and does not sound an alarm, deserves to suffer all the ill that may follow. Our only wish is that we might sound the alarm so loud that it would awaken the thousands who seem to be asleep, and who are in danger of being taken in the snare.

6. The Papacy and the Schools

Present Truth, February 15, 1894

FOR over twenty years the Board of Schools of London have been conducted according to a “compromise,” to the effect that “religion” shall be taught, but that the children shall not be instructed in any distinctive doctrines.

Of course this resulted practically in no religious teaching at all, and thus satisfied many Nonconformists who thought that religious instruction is the work of the church, and not of the Government.

But as it was only a compromise, trouble must necessarily result from it. There are now two distinct parties on the School Board, and among the people. One party wishes to have the teaching of definite dogmas, while the other party wishes to have the compromise maintained. There are none on the Board, and none to speak of among the people, who dare advocate no religious instruction whatever in the public schools.

It is obvious that the party which stands for definite religious instruction has the stronger position, and it is also the stronger in numbers. For any thoughtful person can see the inconsistency of trying to maintain “religious” teaching while insisting that nothing definite shall be taught.

Quite recently the party which is determined to force definite religious instruction upon the school children, has scored a victory. This party may be styled the “church party,” since its leaders are very “high” churchmen. The victory consists in the passage of an amendment to the effect that the “Christian religion” is to be taught. Of the value of this amendment the *Catholic Times* and *Catholic Opinion* speaks thus:

The denominational party in the London School Board have scored a triumph. Mr. Athelstan Riley and his friends had

carried an amendment which is of vast importance for the future of religious instruction in Board Schools. To some easy-going people there may not appear much in the resolution which substitutes the words "Christian religion and morality" for "religion and morality." But there is a deep, underlying principle in the change.

Indeed there is, and that "deep, underlying principle" is the principle of the Papacy. In the fourth century, when Constantine was manipulating the church for political ends, he first issued an edict granting freedom of worship to all. Then he commanded that all church buildings should be restored to the Christians.

But this was not definite enough, because there were divisions among the professed Christians; and therefore Constantine issued another decree specifying that the property must be given only to the "Catholic" Christians, as distinct from the Arians.

But this was not sufficient, as there were parties in the so-called "Catholic" church; therefore Constantine had to specify which party of the Catholic church He meant to favor.

So we see that the *Catholic Times* has good reason to be pleased with this triumph of the denominational party in the School Board. It knows that the logical outcome is the specification of what the "Christian religion" is, and that means eventually the complete Romanizing of the schools.

This next step is already being taken. A few days ago there was a contest in the Board, of over nine hours' duration, over the proposed issue of a circular to the teachers defining exactly what they should teach as the Christian religion. The matter was not settled before adjournment, although the church party had a majority.

It might be a matter of interest to know that in this struggle the spirits of the church party were kept up by a liberal supply of beer and oysters, while the members of the opposing

party regaled themselves with oranges and buns.

We have space for only the two following paragraphs of the circular which the church party propose to send to all the teachers:

The Board have never intended their teachers to diverge from the presentation of the Christian religion which is revealed in the Bible. While following the Syllabus which is suggested to you yearly, you are at liberty to refer to other parts of the Bible by which the principles of the Christian religion may be elucidated and enforced.

But in the course of the lessons as opportunity occurs you will impress upon the children the relation in which they stand to God the Father as their Creator; to God the Son as their Redeemer; and to God the Holy Ghost as their Sanctifier.

The Board cannot approve of any teaching which denies either the Divine or the Human Nature of the Lord Jesus Christ, or which leaves on the minds of the children any other impression than that they are bound to trust and serve Him as their God and Lord.

In moving the adoption of this circular, Canon Bristow congratulated the Board on the stage at which it had arrived on this difficult and important question. He said that they had settled that the religious instruction was to be in the Christian religion.

The further question now came, What did they mean by the Christian religion? The circular explained exactly what they meant.

Still further, the Rev. J. J. Coxhead, who is the author of the circular, in replying to a speaker who asked

...that there should be left in the hands of the teachers absolute liberty to explain according to their private judgment the doctrines of the Bible,

said that...

They had no right to give that amount of liberty to the teacher.

Therefore we are assured that the religion to be taught in the schools is not merely the Christian religion, but is to be the Christian religion as defined by the majority of the School Board.

It is useless to raise the cry of bigotry, or to charge the promoters of this scheme with being hypocrites. We cannot allow that they are thoroughly honest in their convictions, and that there is no more bigotry in their composition than there is in those who are opposed to the circular. Hard words will not affect the matter in the least.

Neither will we at this time speak particularly of the manifest injustice of taking the money raised by taxation of the entire body of the people, for the purpose of teaching what is believed by only a portion. The precept,

Matthew 7

¹² Whatsoever you would that men should do unto you, do you even so to them,

—should be honored by all who profess to be Christians. Therefore if a Christian would object to being taxed to support the teaching of infidelity, he should be as unwilling to tax an infidel to support the preaching of the Gospel. The fact that the Gospel is right, and that infidelity is wrong, has nothing to do with it. Christ who is the Truth, says,

John 12

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

That course which is contrary to the teaching of Christ, is not Christian, no matter what it may be called. The ground on which we base our dissent from such a course as is proposed, is the ground that the Christian religion cannot be taught in the way that is proposed; it cannot be made a matter for ex-

amination, as is arithmetic and grammar.

We believe in God; we believe in Jesus Christ as the Word is God, and who was made flesh; and we believe in the Holy Spirit as the Divine revealer of both the Father and the Son,—a Being so wonderfully sacred as not to admit of description even by Inspiration.

But the truth about the Father, Son, and Holy Spirit cannot be taught in Board Schools. The teaching will at best be but a form of godliness, without the power, and that is the Papacy, or Paganism veneered with seeming Christianity.

The Scripture says:

1 Corinthians 12

³ No man can say that Jesus Christ is Lord, but by the Holy Ghost.

When Peter made his clear confession of faith to the Saviour,

Matthew 16

¹⁶ You are the Christ, the Son of the living God,

Jesus replied,

¹⁷ Flesh and blood has not revealed it unto you, but my Father which is in heaven.

And again Jesus said:

Matthew 11

²⁷ All things are delivered unto me of my Father; and no man knows the Son, but the Father; neither knows any man the Father, save the Son, and He to whomsoever the Son will reveal Him.

From these Scriptures it is evident that any amount of teaching about God will not make people acquainted with Him, unless the Holy Spirit prompts and accompanies the teaching. No man knows of the Lord, unless he knows Him as His own, personal Saviour. No one knows Jesus Christ, except

he in whom the Holy Spirit dwells.

Therefore the only way in which the children can be taught the things which the circular requires, is for the teachers to turn the schools into missions, and to labor in earnest for their genuine conversion. We strongly suspect that the churchmen who are clamoring for religious instruction, would be the first to object if such teaching were given as would lead the children really to know the Lord.

This movement is wholly Papal. There is in it none of the religion of Jesus. It is essentially Papal, in that it requires teachers to take their religious ideas from the School Board, which thus occupies the position of pope.

It is Papal, in that it makes religion to consist of dogmas, instead of being only the life of Christ. Pure and undefiled religion is nothing less than the life of Jesus Christ personally lived by Himself in an individual. The life of Christ can never be put into a formula nor a creed.

No man can comprehend God; and so no man can describe Him. Therefore no man, nor any body of men, can frame any propositions that will set forth the true religion. The life of God is...

...broader than the measure of man's mind.⁸¹

Personal yielding to God, for Him to live His own life in us in His own way, is the only true religion.

We pass by the fact that an inquisition would be demanded to decide upon the ability of men and women to teach religion. The main point is that at the very best the form of godliness would be taught, without the power. It would be religion without life, which is Paganism. But it would be Paganism under the name of the church of Christ, and that is Papacy.

We call no man hard names, and have nothing to do with

⁸¹ Frederick Faber, Hymn: *There's a Wideness in God's Mercy*, 1862.

the controversy. Our part is to set forth the religion of Jesus Christ, and that leaves no time for controversy.

And we wish that all who profess to love the Lord, might be so well acquainted with Him that they would know that it is hollow mockery to profess to make either adults or children acquainted with Him, by familiarizing them with a form of words.

7. The Papal Plea for Unity

Present Truth, July 12, 1894

THE Roman Pontiff has issued an “Encyclical” in behalf of Church unity, which is remarkable in that it is addressed to all Christendom,—Protestant, Greek, and Roman Catholic.

The fact affords strong evidence of the feeling of confidence which pervades the Roman hierarchy at this stage of their struggle for the recovery of Rome’s former supremacy.

It is said that the Pope was previously in possession of reliable assurances both from Greek and Anglican Church parties that such a plea for himself would be welcomed in their midst; though doubtless the ever increasing flow of the Romeward tide in so-called Protestant churches throughout Christendom, furnished the Pontiff with all the evidence needed that his effort would not be in vain.

The papal plea for unity is, of course, nothing more than a plea for union with Rome. No other kind of unity is desired or recognized by the Papal Church. The Pontiff has deliberately invited the Protestant bodies throughout the world to acknowledge the authority of the Church of Rome in spiritual things, and to declare that the Reformation was wrong and that Wycliffe, Luther, Wesley, and their co-laborers were agents of the devil, instead of servants of God.

An Italian, surrounded by others of this kind, brought up in an atmosphere that knows never a ray of Gospel and liberty, invites those who have been reared in the atmosphere of freedom to acknowledge him as their spiritual leader! But on the other hand, the insult has itself been invited by the inconsistent, compromising, and spiritually-lifeless character of the Protestantism which a great part of the Protestant world has now for some years exhibited.

The basis of the desired union is as stated, an acknowledg-

ment by all other churches of the authority of Rome, of the error of all doctrines which stand in opposition to hers, and of the wickedness of the work of all by whom such doctrines have been taught; for this is what a compliance with the Pope's proposition involves.

It is not Christian unity for which the Pontiff pleads, but for the “unity of Christendom,” in that sense of the word which refers more to a profession of Christ than to possession of what He gives.

Christian unity is:

Ephesians 4

¹³ ...the unity of the faith,

—not unity of belief merely, nor unity which men can bring about with respect to the faith, but unity which the faith itself gives to men, as many as will receive it. Faith—Christian faith—is a gift of God, and not an outcome of a will or reason of man:

Ephesians 2

⁸ For by grace are you saved through faith; and that not of yourselves: it is the gift of God.

And Christian unity is the result of the faith which they have, and not of any efforts on their part to agree on points of doctrine while in a state of discord.

There being but one faith, there must necessarily be unity among all who possess it. All who are united to Christ are by that very bond united to each other.

And therefore no anxiety need ever be felt by anyone for Christian unity itself, for that must always exist wherever there are Christians; and the very fact that a plea is put forth for the unity of Christendom is itself proof that it is not Christian unity that is called for, but only such unity as can be produced by the will and efforts of men.

The Encyclical declares, as stated in the *Catholic Times*, that:

The Church continues with an ardor that knows no abatement the work of propagating the faith which has lived through nineteen centuries,...

—in which assertion there is more of truth stated than is realized by the Pope or his defenders; for what he miscalls “faith” has, in its Catholic phase, existed since the days of the Apostle Paul, who saw the beginning of its working nineteen centuries ago.

2 Thessalonians 2

⁷ For the mystery of iniquity does already work.

But the Christian faith is very much older than that, for:

Hebrews 11

⁴ By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous.

And the Gospel was preached to Abraham, and to his descendants who came out of Egypt:

Galatians 3

⁸ And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.

Hebrews 4

¹ Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it.

² For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

The Christian faith is as old as the days when God first spoke to men, for faith is belief of God’s word, and we read:

1 Peter 1

²⁵ The word of the Lord endures for ever; and this is the word

by which the Gospel is preached unto you.

The Gospel is everlasting:

Revelation 14

⁶ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

And therefore the Christian faith,—the faith which God gives to man,—is everlasting; it has been prepared for eternity.

The doctrines of the Papacy are, in principle, older than nineteen centuries, extending back into the darkness of ancient heathenism until they become lost in the mists of time; but in their Christian guise they have existed for nineteen centuries and no more.

The Pope offers himself to the Protestant world as an infallible religious guide, since they have, as he informs them, no certain rule of faith or authority. In other words, since the word of the Lord, which by the Gospel is preached unto men is not a sure rule of faith or authority to them, the Pope offers them the word of man, preached by the prelates of Rome!

Sad indeed it is that the attitude of professed Protestants should invite such a deliverance from the...

2 Thessalonians 2

³ ...man of sin.

The root of this terrible evil is neglect of the words of God,—the holy Scriptures. Turning away from them and refusing to accept them in childlike faith, they have indeed no certain rule of faith or authority left them, but have only the dire remedy for their schisms of going back to Rome. But,

2 Timothy 2

¹⁹ Nevertheless the foundation of God stands sure, having the seal: The Lord knows them that are His.

8. Roman Catholic Progress

Present Truth, September 13, 1894

IT REQUIRES no very keen observation to see that the Roman Catholic Church is on the alert, and active in making use of every situation in the affairs of nations that can advance its interest. It inherits honestly the craft by which it is enabled to “prosper and practice.” *Daniel* 8:25.

The current in Protestantism which is running toward Roman methods, and setting the customs of the Church—many of them received from Rome—against the word of God, is doing the work which gives Rome her opportunity.

The rationalist that openly undertakes to undermine the Bible, and every one who indirectly undermines it by contending that the Scriptures do not really mean just what they say, are helping to build up the Papacy, which rests upon the principle of self exalted above God.

In England the activity of Roman Catholics in every direction is noticeable, and new churches and cathedrals are being opened or built. In Germany they have just been holding their forty-first annual Congress. The following summary (from the *Echo* report) of the topics of discussion shows how boldly and confidently they are planning to further their interests, making use of all the temporal power they can obtain control of:

1. The re-admission of the Jesuits into the German Empire;
2. The restoration of the Pope’s secular monarchy;
3. The maintenance of “the Christian School” at State cost;
4. The relation of the Church to the modern demands of the workers;
5. The support of the Roman Catholic newspapers.

The president, Dr. Orterer, declared amidst loud cheers, that the Jesuits were already in Germany.

“We are all Jesuits nowadays,” said he, “I am an arch-Jesuit.”

Professor Schoepmann, of Holland, said that his own country set a noble example to Germany. The Dutch soil is as free to the Jesuit as to every other religionist.

“For my own part,” exclaimed this enthusiastic son of Loyola, “I regard the Jesuit as the man in whom the ideal Christ is incorporated.”

The attempt to keep down the power of the Jesuits and the power of the Romanist in Germany by repressive laws has signally failed. Cannot every Protestant see that the only weapon that can successfully resist the Papacy is the word of God—the word which accomplished such wonders when the early Reformers let it loose in their days?

The trouble since their days is that instead of going on to know all the word of God to men, too many have ceased to go forward and are content with the traditions received from their fathers, who themselves protested that they saw not all the truth, and urged their successors to search for every ray of light which God has given.

9. Reunion with Rome

Present Truth, September 20, 1894

LAST week, at Preston, Cardinal Vaughan defined the Roman Catholic position on the reunion question. The only possible ground of reunion is the acceptance of Rome's claims, and she has nothing to concede.

She knows well enough that she is the real home of all who want a church authority apart from the authority of the Scriptures, and so she waits and works, and glories in the progress being made.

The growth of Romish principles and practices in the churches separated from her in ecclesiastical government is the main point for congratulations. Cardinal Vaughan sees this among both Nonconformists and Anglicans. His hopes of submission to Rome on the part of an ever-increasing number of Anglicans rest on the following facts—and that they are facts every observer must admit:

1. The growing realization of the Catholic, and therefore of the non-national character of the church of Christ, and the increasing distrust of national limitation in the idea of religion;
2. The growing appreciation of Catholic doctrines and devout practices, and a sensible diminution of the difficulties and prejudices that have hitherto obscured them.

Contrast the churches of the Establishment of sixty or seventy years ago—closed from weekend to weekend; no daily service, no festivals and saint's days kept, the communion service read three or four times a year, everything dry, cold, and formal—with the present churches, which are often distinguishable only with extreme difficulty from those belonging to the Church of Rome.

The study of the patristic, of the theological, ascetical, devo-

tional, liturgical, and rubrical writers of the Catholic Church has brought about a change in the mind, feelings, and tastes of an ever increasing section of the Anglican Church, which has been simply a revolution.

The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, superstitious, and fond inventions, have been re-examined and taken back, one by one, until the thirty-nine articles have been banished and buried as a rule of faith.

The real presence, the sacrifice of the mass, offered for the living and dead—sometimes even in Latin—not unfrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to Our Lady, to her immaculate conception, the use of her rosary, and the invocation of saints, are doctrines taught and accepted, with a growing desire and relish for them, in the Church of England.

A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting and other penitential exercises—candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honor, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, miters, croziers, the adoration of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century.

And what is still more remarkable is that the movement has been stronger than the rankest Protestantism, stronger than the bishops, stronger than the lawyers and the Legislature. A spasmodic protest, a useless prosecution, a delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and convents, in schools, churches, and even

cathedrals, until it is rapidly covering the country.

Has there ever been seen a more marvelous change, and this within half a century!

10. The Pope and the East

Present Truth, December 20, 1894

THE *Apostolic Constitution*, giving effect to the decisions of the recent conference of the Eastern churches, has been issued.

According to Reuter's Rome correspondent, after referring to the history of the Eastern churches and testifying to the dignity imparted to them by the Church of Rome, which is spoken of as the Mistress of the World, the document alludes to the ecclesiastical colleges founded by the Papacy in Rome and in the East, which Leo XIII proposes to develop on behalf of Orientals. It proclaims the necessity of maintaining intact the rites of the Orientals, because their very divergencies give splendid expression to the oneness of the dogmas of the Catholic religion.

The Constitution confirms the measures taken by the Pope Benedict XIV to preserve the Oriental rites, and sanctions thirteen new regulations, the principal of which provides that any Latin missionary who invites an Oriental to embrace the Latin rites shall *ipso facto* incur suspension from his functions and loss of his position. The colleges and religious orders shall see that Oriental students are instructed according to their respective rites.

No new college is to be established in the East by Latin monks without the authority of the Pope. All Orientals—even those placed beyond the jurisdiction of the patriarchates—shall continue to be instructed according to their rites, and those who may have embraced the Latin rite shall be allowed to revert to the Oriental.

Matrimonial cases and questions of conscience shall be referred to the Congregation of the Propaganda. The jurisdiction of the Greek Melchite Patriarch is extended over all the faithful of his rite in the whole Ottoman territory.

In conclusion, the *Constitution* announces that the Pope will establish colleges and churches in the East, and will afford them assistance with the aid of generous Catholics in all countries.

It will be seen that recognition of the Pope is the one essential thing. That being granted, all else will follow as the Pope desires. It is not to be wondered at that the Papacy is exulting in its successes.

11. Healing the Wounds

Present Truth, January 3, 1895

Original title: Back Page

THE *Church Times* says, concerning the Pope's efforts for unity:

All Christians cannot but sympathize with the Pope's sincere and holy desire for the healing of the wounds of Christendom, and they will receive with all due respect any appeal he may judge fit to put forth.

We are Christians, but we beg to be left out of that statement. As followers of Christ we cannot give any hearing whatever to anything any pope may say.

The most that the Pope can do to heal the wounds of Christendom is to become a Christian himself, and in order to be a Christian he would need to cease to be Pope.

12. The Catholic Outlook

Present Truth, January 24, 1895

IN ALL the world the Church of Rome is seeking control of political affairs. It very largely measures its growth and strength from year to year according as it succeeds in this; and it is succeeding, being aided by the movement among professedly Protestant circles in the same direction.

The *Catholic Times* and *Catholic Opinion*, of January 4, has an article on “The Old Year and the New,” in which the status of Roman Catholicism in the different countries is considered. The simple facts are stated, and are well worth considering. We present the main features by countries, in the order that they are noted in the *Catholic Times*. First in order is:

France

The relations of Francea—“the eldest daughter of the Church”—with the Holy See have on the whole been exceedingly satisfactory, and signs have not been wanting to prove that the authorities have recognized that the old policy of “anti-clericalism” was detrimental to the best interests of the country.

If the “new spirit,” the necessity of which was publicly acknowledged, has not been made apparent by many overt acts, there has at least been no manifest evidence of official hostility towards the clergy or the head of the Church.

So far as the general condition of the Church in France is concerned, there is good reason to believe that it has been very sensibly improved by the new policy which the Catholics adopted at the direction of Leo XIII, and that as time advances and the organization of the Catholics becomes more complete, its position will be more secure and powerful.

Spain

In Spain there has been an attempt by Lord Plunket, the Protestant Archbishop of Dublin, to introduce Protestantism

by the consecration of a certain Senor Cabrera as Bishop, but the procedure has been universally regarded as a harmless display of Quixotism, and it is certain that never was Spain truer to its Catholic traditions and more loyal to the Holy See than at the present time.

Germany

The Catholics of Germany have, as usual, shown during the past year that in the defense and propagation of Catholic principles they are essentially practical. Their National Congress at Cologne was undoubtedly one of the most successful gatherings of the kind ever held, and in the social program they adopted they set an admirable example of what may be done by Catholics for the amelioration of the lot of the toiling masses.

Italy

In, Italy as well as in France, there has been a change of attitude towards the Church. The growth of Anarchy and the diabolical deeds perpetrated by men who were members of this conspiracy against law, order, and human life, brought home to King Humbert and his Ministers the fact that nothing could be more disastrous to a State than the weakening of the religious sentiment, and, therefore, that to treat the Church with hostility is equivalent to acting the part of an enemy of the country.

Accordingly Signor Crispi delivered at Naples an address which sounded somewhat like a renunciation of the policy of persecution and a promise to evince a more conciliatory disposition. Some Liberal journals went so far as to found upon this speech the hope of a complete restoration of harmony between Church and State, and a settlement of what is known as the Roman question....As to the vast majority of the Italian people there is no doubt that they are firm and unswerving in their attachment to the Church.

Belgium

In Belgium the Catholics signalized themselves at the Gen-

eral Elections by a triumph which caused astonishment throughout Europe, and carried dismay into the camp of spurious Continental Liberalism that then received a blow from which it will probably not soon recover. The lesson was much needed, and it has also served to inspire Catholics in other countries with courage in pursuing a combative policy.

In all the above-mentioned countries it is quite a matter of course that Catholics should occupy the leading place; the chief interests, therefore, in this outlook must center in the two leading Protestant nations. The *Times* proceeds with the:

United States

If from the Continent of Europe we turn towards the Republic of the United States, the prospect is even more cheering. There we see the Catholic Church, abounding in life and energy, taking a noble part in molding the destinies of a nation which appears fated to be the great Power of the future, and under the guidance of progressive prelates and by the cleverness and soundness of its principles asserting its right to be considered a true pioneer in the advancement to higher aims.

We see its ministers establishing points of contact with those outside the Church, opening up a new era of brotherly love, and unfolding fresh aspects of social duty, thus gaining for the Church a degree of authority and a measure of respect which raise it far above all other religious denominations and assure it in the future a position the importance of which it would now be difficult to gauge.

Great Britain

In our own islands the religious horizon during the past year has on the whole been most gratifying. It has become manifestly evident that no serious alarm need be felt at the threatened inroads of atheism and agnosticism. It is now generally admitted that the campaign against religious belief conducted by the late Mr. Charles Bradlaugh was an unmistakable failure, and that since his death the number who profess his views has become almost infinitesimal.

Agnosticism, pure and simple, too, has been on the wane, and though it still claims some men of ability, who are intoxicated by the sense of their own self-sufficiency, it is certain that their influence is continually diminishing.

On the other hand the leaning of Protestants, especially members of the Anglican Church, towards Catholicism is becoming more and more marked. The number of conversions has also been great. Thanks to the light and leading of the Cardinal-Archbishops and other well-equipped thinkers and guides.

The conclusion which the *Catholic Times* arrives at from all the above is this:

Wherever, then, we examine the signs of the times, we find them plainly indicating that the effects of the so-called Reformation are gradually dying out and that the people are beginning to recognize the evils of religious divisions.

It is certainly high time that those who believe that there was any reason for the Reformation should be asking themselves the question if there is not yet a good deal of reformation to be accomplished.

The Bible teaches us that the Papacy is to resume its ancient power before the end comes, and that “all that dwell upon the earth,” with the exception of those whose names are in the Lamb’s book of life, shall worship the beast.

Revelation 13

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

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.

But that does not mean that we should acquiesce in such worship. Rather does it incite us to warn all men of the impending evil, so that none need fall into the snare unawares.

13. How to Get to Rome

Present Truth, March 28, 1895

LAST month Lord Halifax, President of the *English Church Union*, delivered a lengthy address before the Bristol branch of that body, which was published in full in the *Church Times* of February 15. It occupied four pages of that paper, and was thus editorially commended:

We make no apology for occupying our columns with so full a statement. The subject is too important for that. All we would suggest is that it should be read, and the subject given careful consideration by every thoughtful and earnest Churchman.

Although Lord Halifax is only a “layman,” his position as President of the ECU, and the prominence which it gives his address, make his words quite significant of the growing sentiment in the Church of England. After having spoken of the central position that Rome occupied in the early centuries, he said:

In the case of England it was the source from which our Saxon forefathers derived their Christianity. It was to a Bishop of Rome—one of the greatest of the Popes—that the conversion of our Anglo-Saxon forefathers was due. St. Augustine was the apostle of England, and it is to St. Gregory the Great that we owe his mission to our shores. Canterbury was the daughter of Rome.

This of course is simply the statement of a well-known fact, but it figures largely in the argument. The fact that England was originally Catholic is advanced as the strong reason why it ought still to be Catholic, although we cannot see why that follows any more than that it ought to be heathen, since it was that even before it was Catholic.

We pass by nearly half of the address, which treats of the break between England and Rome, and come to the considera-

tion of:

Present Relations with Rome

Lord Halifax says:

Surely there is no one, if he thinks what it would be to see the Western Church once more reunited, her schisms healed, and peace once more existing among her members, but must long for the day when the Church of England, our own branch of the Church which we love so well, should again be united in bonds of visible communion with the Apostolic See and all the churches of the West. What would we not give to be able to make our confessions and our communions abroad as we do at home! Who can endure the sense of being separated from those with whom in all essentials of belief and sentiment we are one? And why should we not see the day of such a happy reconciliation?

It was never the intention of the Church of England to depart from the rest of the Catholic Church. What is there which should make her desire to remain in her present isolation, which should make such a renewal of her ancient relations with Rome impossible?

She counts herself a portion of the visible church, estranged rather than divided from the rest of Catholic Christendom. Her articles expressly assert the authority of the universal church in controversies of faith, and in the institution of rites and ceremonies; while in her canons she has given to her clergy the proper key for interpreting her Articles, by ordering them to be understood and explained only in a sense conformable to the teaching of the Catholic Fathers and Doctors of the undivided church. Some of her most eminent bishops and divines have in a continuous chain ever since the separation in the 16th century yearned for the restoration of unity, and have labored for that blessed result.

The matter of:

Papal Infallibility

is of course one of the chief obstacles to union between the

two bodies; but Lord Halifax sees a way over it. He proceeds:

Even in regard to the Vatican Council it appears not impossible that mistakes and exaggerations as to its scope and consequences may have been made, and that as time goes on explanations will emerge which may make the difficulties it seems to involve less than they have sometimes appeared. It is certain that the explanations given by Bishop Fessler, the Secretary of the Council, with the approbation of the Pope, were by no means such as some who had pressed for the definition approved.

If by papal infallibility it is only meant that the Pope is infallible when acting as the head of the whole church, and expressing the mind of the church, and after taking all the legitimate and usual means for ascertaining that mind, in determining which, the authority and witness of the bishops, as representing their respective churches, must be paramount, and then only in regard to the substances of the deposit handed down from Christ and His apostles, it would seem that the difficulty of a possible agreement is not so insuperable as it has been sometimes represented.

The situation is fully summed up in the following words:

Let me recapitulate our position again. It is essential there should be no mistake about it. In the words of the recent writer, which leave nothing to be desired, We wish for union with Rome; we wish for nothing so much, but such a desire on our part involves nothing inconsistent with a sincere and loyal allegiance to the Anglican communion.

We are convinced on the one hand that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Protestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome.

We are indeed members of a body not in communion with the Holy See. We deplore the isolation, and desire to do our best to heal the breach between us. That breach is none of our making....We have never renounced communion with Rome. There is nothing in the formal teaching of the Church

of England which in the last degree implies the desirability of such a separation; on the contrary, it is distinctly repudiated.

Priests in Roman orders may minister, members of the Roman communion may communicate, at our altars, we desire from the bottom of our hearts to be allowed to make our confessions to and receive our communions from the hands of the Roman clergy abroad.

Peace with Rome

Then the steps which the Pope is taking for reunion are referred to as the work of Christ, and the present work of the Church of England is thus set forth:

Meanwhile, on our side the main point we have to insist upon at the present time, is that reunion is to be worked for, prayed for, that the present is an opportunity which, once lost, may never occur again. Do not let us be afraid to speak of the possibility, of the desirability, of a union with Rome. Let us say boldly we desire peace with Rome with all our hearts...

One thing above all others let us do. Let us take the opportunity of the appeal made by the present Encyclical to assure Leo XIII that we, at least, are grateful for his efforts—that he may rely upon a sympathetic answer to any appeal he may make to the Church of England.

Another speaker at the same meeting said that reunion with Rome must come before anything was done towards reunion with the “separated brethren” at home. They should do all they could to remove existing prejudice, but first of all let them get reunion of all organized Western Christendom, and then they could go out to the various Dissenting bodies, and...

...with such power that the latter would not be able to resist them.

All this applies to a recognized, organic union, and shows that there is a strong sentiment in that direction. Surely the Church of Rome will not longer turn a deaf ear to so pathetic

a plea, but will take in the pleaders.

The Bible Only?

But even though the two bodies never became one in name, and Dissenters never formally come back, the real essence of union already exists. And the “separated brethren” also have a short cut to Rome, on a road that will land them there without fail.

As an illustration we offer the following extract from a sermon by a clergyman of the American branch of the Church of England. It was preached before the seventeenth annual synod of the Diocese of Springfield, Ill., USA, and was printed with the approval of the bishop:

It is true that of late years a sect has arisen which seeks to overthrow the Christian Sunday, and substitute, or rather re-establish, the Jewish Sabbath. And it is also true that this sect is rapidly increasing in numbers. The cause is not hard to find. A large number of those who profess and call themselves Christians, have unwisely rallied to the cry of “The Bible and the Bible only, as the religion of Protestants,” and as the change from Saturday to Sunday is neither authorized nor even mentioned in the Bible, they are of course defenseless against the attack of the Sabbatarians.

When these advance their arguments, the so-called Bible Christians have nothing to reply, and if they are really consistent, they must leave the denomination to which they belong, and unite with the Sabbatarians. Many of them are doing so; more will certainly follow, and it need not be a matter of surprise if the boundary lines of Protestantism are entirely changed by the attacking forces of this comparatively new sect.

But when “the Bible and the Bible only” ceases to be the religion of Protestants, there will be no difference between Catholics and Protestants. Once let it be definitely settled among Protestants that the Bible is not a complete and perfect guide in faith and duty, and there is no escape from either the

Papacy or religious anarchy.

If the Bible is not sufficient, and human authority must be added to it, or substituted for it, then there must be some man or set of men who will be recognized as the representative of that authority.

But, as the clergyman said, men must either keep the Sabbath of the Bible,—the seventh day of the week, or else cease to recognize the Bible as the perfect revelation of God’s will. So that the Sabbath question is the test between Protestantism and Catholicism. Let us put the case sharply in a few simple propositions.

1. If the Bible be not acknowledged to be the perfect and only guide in matters of religion, there is no escape from Catholicism, whether the name be taken or not.
2. If the Bible be acknowledged as the perfect revelation of God’s will to men, then the Sabbath of the Bible—the seventh day, Saturday—must be kept, since the Bible gives no sanction to Sunday keeping.
3. If the Sabbath be rejected, and Sunday clung to in its stead, then the Bible is repudiated as the perfect guide in matters of religion, and the one making such a choice is virtually, if not openly, in the Catholic Church.
4. Therefore the truth upon the Sabbath of the Bible is the message by which God calls to those in Babylon, saying, “Come out of her, my people.” *Revelation* 18:4.

Where will you stand? Will you yield wholly to God and His Word? or will you follow the Papacy and tradition?

14. Protestants and the Roman System

Present Truth, May 2, 1895

IN THE 13th of *Revelation* the revival of the power of the Papacy is represented as the healing of the deadly wound; and the prophet saw that when the wound was fully healed,

Revelation 13

³ ...all the world wondered after the beast.

The Reformation let free the Word of the Lord, and called multitudes out of the antichristian organization of the Papacy, and placed them upon the foundation of the Scriptures, which was able to build them up.

But lately the attitude of popular Protestantism towards the Church of Rome has modified, and reunion is loudly talked in some quarters. The old leaven of Romanism which was not wholly cast out is leavening the lump.

We have lately commented on the talk of reunion in Britain, and as evidence that the same ideas are working in other countries we print the following words by leading Methodist ministers of America. We clip these significant sayings from *Zion's Herald*, which gives place to a round-table conference on the question,

“What should be the attitude of Methodism towards the Roman Catholic Church?”

Remember that it is not the attitude towards individuals that is discussed, but the relation to be sustained to the papal system.

Methodism should recognize the Roman Catholic Church as a branch of the Church of Christ, preserving still much of truth amid its corruptions, superstitions, and idolatries.

The attitude of Methodism toward the Roman Catholic Church should be one of readiness to unite with that church or its members in any moral reform or work of Christian phi-

lanthropy, where such union necessitates no sacrifice of principle.

Methodism should take toward Romanism an attitude of Christian brotherliness.

It is difficult to maintain a consistent attitude toward this great question. It includes so much. On the one hand due recognition of the Roman Catholic as a church of the Lord Jesus Christ, on the other uncompromising hostility to its errors....No unprejudiced person can deny that it is a Christian church; that it contains a larger number of communicants than any other Christian church; that we are largely indebted to it for our present Christian civilization.

The mighty Roman Church with its unrivaled opportunities and possibilities will not be destroyed. It will be renovated from within. It will be re-energized and purified by that God whom its adherents reverently, however blindly and mistakenly, worship. It will cast off the errors and delusions that now mar it, and take its place as a potent factor in the regeneration of the world.

Of course the call,

Revelation 18

⁴ Come out of her, my people,

cannot be sounded from the pulpit which contributes this last paragraph. An apologist for the veneration of relics says:

Before me on the desk lies an open Bible, printed in 1550 by one "Dr. Mart. Luther." Do I do wrong to "venerate" the relic that is so eloquent of a magnificent past? What hearts it stirred! What doors it opened it! What history it changed! What glory it let loose on the earth! Clinging to my relics, I have a weakness toward my brother who clings in like manner to his. Perhaps we both may mean something like the same thing.

It was because the Bible to Luther was not a relic, but a living voice, that he accomplished so great a work in turning men from the darkness of the Papacy to the light of the

Gospel.

15. On Which Side?

Present Truth, June 20, 1895

Revelation 19

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

SUCH was the scene presented before the prophet John as he was given a vision of the final outcome of the great controversy between the forces of good and of evil.

He “that sat on the horse” is the Lord Jesus Christ, and against Him and His army the apostle saw gathered together,

¹⁹ ...the beast, and the kings of the earth, and their armies.

Christ is coming to overthrow their kingdoms and set up upon the earth His kingdom, which will last for ever, and they will be gathered together to resist Him. On which side will we be in that last great contest?

No temporal millennium, when all the world will become converted, is pictured here. That doctrine is a pleasing fable, designed by the father of lies to lull man to sleep in the time of sudden destruction.

The Lord’s side,—the side of truth and righteousness,—will not be in that day the side of earthly wealth, influence, or numbers; and for that reason we should all the more seriously and earnestly ask ourselves upon which side we stand, for if we are on the wrong side now, we should lose no time in changing our position.

Are we on the popular side, the side of the majority, the side which has the support of the world’s wealth and power? And if so, shall we be on the same side in that day? for notice it is the side of popularity and power that is represented by those gathered together against the Lord.

“The beast [the Papacy], and the kings of the earth, and their armies,”

—not much of the civilized world is found outside of these. They are at present the most conspicuous objects on the earth. Current history contains little else beside the record of them and their doings. They represent the world’s power, wealth, influence, and respectability. Yet in the prophetic record they are found arrayed against the Leader of the armies of heaven, or the side which goes down in destruction.

It is so natural for the human mind to associate right with might, to measure truth and justice by the world standards, and to give credence to the ideas and doctrines which have only the sanction of popularity, that all are in great danger of being drawn to the wrong side, where in the end they will be found fighting against God.

Psalm 146

³ Put not your trust in princes, nor in the son of man, in whom there is no help.

The righteous life is the life of faith, and faith is trust in God, and Him alone.

16. Christ? or the Church?

Present Truth, July 4, 1895

John 6

⁶⁸ To whom shall we go?

THIS question was asked by Simon Peter, in the presence of the other disciples, concerning the source of that wisdom which leads to salvation. It is asked by many others to-day who would be made wise unto salvation; but not always is it answered as it was by Peter.

Peter's question and answer were addressed to Christ. He said,

John 6

⁶⁸ Lord, to whom shall we go? You have the words of eternal life;

⁶⁹ And we believe and are sure that You are that Christ, the Son of the living God.

But many now answer the same question by turning to "the church." This was not Peter's answer. He was himself an apostle, and could speak with as much wisdom and authority as any one of the followers of Christ; but both he and the other apostles with him confessed their own spiritual insufficiency in the question,

"Lord, to whom shall we go?"

Whoever might have come to the apostles for the words of eternal life would not have found them, except as the apostle spoke the words of Christ. And every individual who is a component part of "the church" today is just as dependent upon Christ for the words of eternal life as was Peter. And the Saviour is just as accessible to every individual who desires to hear the words of life as He was to Peter.

Peter never invited the attention of those whom he addressed to himself, or to "the church." In his first epistle he

writes:

1 Peter 2

² As newborn babes, desire the sincere milk of the Word, that you may grow thereby:

³ If so be you have tasted that the Lord is gracious.

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, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

There is laid in Zion a “chief corner stone,” which is the Lord Jesus Christ. To that Stone every seeker for salvation must come; to that alone are they invited by the Lord to come. They must fall on the Rock and be broken. The church is but the light which God has placed in the world to show men the way to Christ, the living Stone.

The church existed long before the time of Peter; for the church is the body of Christ, and Christ has been the spiritual Head of His followers ever since the time of Adam. The martyr Stephen said that the great company who went with Moses out of Egypt constituted...

Acts 7

³⁸ ...the church in the wilderness.

So there was the church in the time of Peter and the other apostles, for the same spiritual organization had been retained from the time of Moses, with its system of sacrifices and beautiful temple, which stood in the place of the tabernacle which Moses built.

The “church in the wilderness” was the true church of Christ; for we are told:

1 Corinthians 10

⁴ They drank of that spiritual Rock that followed them, and that Rock was Christ.

Frequently they rebelled against the Lord, and their descendants did the same; but the Lord, though they often rejected Him, did not reject them; so that even as late as the time of Peter, Jesus said of them,

Matthew 23

² The scribes and Pharisees sit in Moses' seat;

³ All therefore whatsoever they bid you observe, that observe and do.

But if Peter had sought to “the church” for spiritual light and wisdom, he would not have been a follower of Christ; for “the church” rejected Him and put Him to death.

John 1

¹¹ He came unto His own, and His own received Him not.

If Martin Luther and his fellow-workers had made “the church” the spiritual guide, the world would never have heard from them the preaching of the Gospel in the Reformation. Yet they found the Word of the Lord—the Holy Scriptures—and gave that Word to the people, having first received it into their own hearts.

They drank from the fountain of life, and then led others to the same fountain. They all as did ancient Israel, “drank of that spiritual Rock that went with them,” which was Christ. And Christ Himself is the fountain of life today.

Job 14

⁴ Who can bring a clean thing out of an unclean? not one.

Who can bring infallibility out of fallibility? When any number of fallible beings take action together, the result is fallibility still. They can produce only fallible decisions and speak only fallible words. There is an infallible Word which they can hold forth, and that is the word of Christ, which He said should not pass away.

Philippians 2

¹⁶ Holding forth the word of life; that I may rejoice in the day

of Christ, that I have not run in vain, neither labored in vain.

Mark 13

³¹ Heaven and earth shall pass away: but my words shall not pass away.

There is an infallible Guide, which will guide the believer into all spiritual truth; but that Guide is the “Comforter,”—the Holy Spirit, whom the Father gives willingly to all that ask Him.

John 14

²⁶ But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John 15

²⁶ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, He shall testify of me.

John 16

¹³ Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

Thus God has given us His Word, which is the Word of life, and His Spirit, whose office is to guide men into all truth and reveal to them the things of God. All this is free to rich and poor, and to learned and unlearned, alike.

And therefore no man can have any occasion or excuse for being led by any other word or guide. If he lacks wisdom he has only to:

James 1

⁵ ...ask of God, who gives to all men liberally and upbraids not, and it shall be given him.

The principle of looking to “the church” for spiritual guid-

ance is the principle of the Papacy, and is consistent with papal assumptions and claims,—implying as it does that God is far off from mankind, so that He needs a viceregent here to carry on His work, who must needs demonstrate his infallibility, which is necessary to his acting in God's stead, by a vote of several hundred men, all of whom were fallible.

But God is not far off from every one of us, Christ is with His church even unto the end of the world, and His sheep hear His own voice, and know not the voice of a stranger.

There is nothing that has any rightful place between the soul and Him.

17. Ecclesiastical Displays

Present Truth, September 26, 1895

SOME time ago in a note about the new Westminster Cathedral, we alluded to the pomp and display which figure so largely in the Catholic religion. An Anglican correspondent takes us to task for this calling attention to the “great solemnity” of the cathedral services and decorations, and says:

Look at our noble St. Paul’s and Westminster Abbey; we seem to feel more holy when we step into one of such places.

That is why these displays have been introduced. They make people “feel” holy, and holiness and religion become a matter merely of sense and feeling, and not of the heart.

This appeal to a feeling is the strength and mystery of all Paganism. And it is openly confessed by intelligent Catholics that these things were adopted from Paganism for the purpose of attracting to the church the same heathen classes who had felt the drawing power of the religion of the senses in the services of the pagan temples.

When one is willing to open his eyes and see things as they are, one does not see in these ecclesiastical trappings anything to regard as sacred.

During the Tractarian controversy, when some Anglican writers charged Rome with having in its religion a large measure of the ancient Paganism, Cardinal Wiseman retorted by showing that the Church of England had taken the same things. He cited the pagan characteristics appearing in the building and services of St. Paul’s Cathedral, and declared that:

If a Roman pagan were to be raised to life and brought to St. Paul’s he would recognize the likeness to his ancient faith on every hand.

Cardinal Newman declared that:

The very instruments and appendages of demon worship... were brought into the Church in the early centuries. When we know that:

1. Faith is not feeling, and that
2. The Word of God is the source of faith, the one faith of Jesus, and
3. When we read of God's warnings to have no fellowship with the practices of heathen worship,

–we can feel no solemnity about the sensual display which attend high services. The Lord does not desire His Church to adopt the livery of Paganism in His service, and He calls,

2 Corinthians 6

¹⁷ Come out from among them, and be separate, says the Lord, and touch not the unclean thing.

18. The Three-Fold Confederacy

Present Truth, December 12, 1895

Subtitle: Romanism, False Protestantism, Spiritualism

REUNION ideas are in the air. We are familiar enough with the question through the efforts that are being made to bring the Anglican and Roman Catholic Churches together. And the Nonconformist Churches have not been entirely left out of the program. It is the dream of the Papacy to see herself once more the recognized queen of Christendom.

The details of the scheme are really non-essential. Uniformity may come only in a few great principles. But this we know of the Papacy, that before the coming of the Lord, “the wine of the wrath of her fornication” will have corrupted all nations, so that the Spirit and principles on which the Papacy is founded will sway the world. *Revelation* 18:3.

The issues which are bringing professed Protestantism into line with Rome, and leading to the enforcement of the mark of Rome’s authority—the Sunday—in Protestant lands, have frequently been set forth in these columns.

We have outlined in *Revelation* 13 the work of the Papacy, something just like it, though distinct from it, even as that action of professedly Protestant peoples in enforcing an institution of Rome in an exact reproduction of the workings of the Papacy. And in connection with this, the prophecy speaks of the wonder-working power by which the people are deceived and led to the bitter end in the fight against God and truth.

The miracle-working power of Satan has always been manifested in sustaining his deceptions. Wherever in ancient times we find sun-worship and idolatry, there also is found witchcraft, sorcery, etc. It was one of the sins of Nineveh and of Babylon. It is not surprising, therefore, that this is the agency employed in the gathering of forces for the last conflict.

The Papacy was the result of the corruption of the church

by the errors which prevailed in ancient Babylon, and which spread from Chaldea into all the heathen world. Along with these errors come the old error which is the foundation of Spiritualism—the belief in the conscious state of the dead.

Thus Rome and the great body of Protestantism are ready for the doctrines of Spiritualism; in fact they are already thoroughly permeated with them, unconsciously often, but none the less really. One may hear purely Spiritualistic teaching from the pulpits on every side.

And when Rome and Protestantism join hands in setting aside the Word (and it is beginning to be done in earnest over the Sabbath question), it awaits only the full manifestation of the third partner, Spiritualism, and then under the influence of this three-fold confederacy the forces of the world will unite against God.

Revelation 16

¹³ And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

¹⁴ For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

And not a few bold pioneers in the confederacy are already willing to go the full length, till the “reunion” cry takes in not merely Roman Catholic and Protestant, but all the pagan world as well. Thus the editor of the *Review of Reviews* declares that “Borderland” principles alone will meet the case, and that means, as most people know, the principles of Spiritualism. Thus he says:

It seems to me that what the Pope and the Primate and other good men are fumbling after, while it is a very good thing in itself, it is an unattainable thing, and even if it were obtained it would leave more than one-half of the human family out of the fold of the unity of the faith. The true goal

is a Catholicism that will be really catholic, a unity that will be universal. On no Apostles' Creed nor on any such narrow foundation can we hope to rear the temple of the federated faiths of man.

To us of the Western World the Apostles' Creed may be the highest attainable embodiment of the maximum of Divine truth which we are able to assimilate. But to the Hindus it may be foolishness and useless for good compared with familiar formulae in which their own saints and sages have embodied the same essential truth....The Fatherhood of God, the Brotherhood of Man, Redemption through Sacrifice, the Ministry of Unseen Intelligences, and a Future Life in which the soul will have to answer for the deeds done in the body—the key to these things is to be found in the Borderland across which we must venture boldly if we would re-establish the waning faiths of man in the existence of the soul.

All the religions of paganism are based on "Borderland" principles, and Spiritualism is the bond that will link all together. The world is ready for just such a federation, and it will come.

Those who know what it means should sound the warning against it by telling what the Word of the Lord declares. The prophet Isaiah left a record for a time just such as this, when every spirit of evil is seeking to draw the whole world into the great confederacy of final apostasy from the Word.

Isaiah 8

⁹ Associate yourselves, O you people, and you shall be broken in pieces...

¹⁰ Take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us.

¹¹ For the Lord spoke thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying,

¹² Say you not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear you their fear, nor be afraid.

¹³ Sanctify the Lord of hosts Himself; and let Him be your

fear....

¹⁶ Bind up the testimony, seal the law among my disciples.

¹⁷ And I will wait upon the Lord, that hides His face from the house of Jacob, and I will look for Him.

¹⁹ And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? [RV: "on behalf of the living should they seek unto the dead?"]

²⁰ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.

There are these two voices in the world:

1. One says: A confederacy, and turns men toward the abominations of witchcraft, or Spiritualism;
2. The other cries: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit....Come out of her, my people, that you be not partakers of her sin, and that you receive not of her plagues." *Revelation* 18:2-4.

These voices will sound with ever-increasing volume to the end. Let each one know for himself which is the voice of the Lord, and follow it though all the world opposes.

19. Forgetting Facts

Present Truth, April 16, 1896

THE general talk about courts of arbitration has led Cardinals Vaughan, Logue, and Gibbons, representing England, Ireland, and the United States, to issue an appeal in favor of such a court to settle quarrels among English-speaking races.

They delicately hint that the Pope is already quite prepared to undertake the work of arbitrating, if the nations would only allow him to do so.

“Such a court,” the cardinals said, “existed for centuries, when the nations of Christendom were united in one faith. And have we not seen nations appeal to that same court for its judgment in our own day?”

We can well believe that the Papacy would like to umpire again. When one reads the history of those centuries during which that “court” existed its scarcely occurs to one that it was anything that made for peace. It was peace so long as the Papacy had its way over the souls of men, but war to the death whenever the sword and the torch and rack could be invoked against peoples who did not acknowledge the Papacy.

And in present-day political affairs the influence of the Papacy has never been for peace whenever there was a chance to intrigue for the return of the temporal power. The Vatican still wants to be able to arm her papal troops, which were deprived of their arms when the Italians made Rome a part of United Italy.

It is astounding with what confidence modern Roman authorities—and often professedly Protestant writers as well—take it for granted that the world has forgotten all the bitter record of the Dark Ages, when the Church of Rome flourished with her own way.

And it must be confessed that they are not without reason for their confidence. The great masses of the world give so little thought to principles of truth that they fail to understand that evil principles must always bear evil fruits.

Just so, when the Papacy speaks for peace, we may know that it can only work for war, as it is itself a revolt against the Gospel of the Prince of Peace. It is because the nations have drunk in of its spirit that...

Revelation 11

¹⁸ The nations are angry.

20. The Papacy's Growing Power

Present Truth, April 23, 1896

THE *Chronicle's* special correspondent from Rome continues to mingle with his eloquent description of the Papal pomp and circumstance of the events, at the Vatican and St. Peter's, much that is of great political significance. He refers to the old contest between the Vatican and the Quirinal and dubs it:

A controversy which goes down to the roots of the European situation, which troubles the peace of king and cardinals, and affects the alliances and estrangements of the great States of the world.

After enumerating various local incidents which have caused friction between the representatives of the Papal court and the State, and have given some new prominence, within the very precincts of Rome itself, to the persistent seclusion of the "Prisoner of the Vatican," he says:

And above all the crushing blow which the House of Savoy has received in Africa, the relations of Italy to the Triple Alliance, the Pope's leaning toward France—all the pressing problems which during the last few weeks have centered in Rome and made her the "hub" of diplomatic Europe, the center of the modern as she was of the ancient world—have swept this "Roman question" to the front.

And yet, he asked himself, why should there be any desire to see this question raised at this time? For,

Not for years—I had almost said for centuries—has the moral and political influence of the Vatican stood at so high a level.

In his view too the very disabilities under which the Pope has chafed so impatiently have been to the advantage of the Papacy,

...and the Holy See has gained enormously by its dissociation from the responsibilities of secular power.

So that now it is a fact that the Papal chair is raised in the eyes of the Roman Catholic world above the throne of Kaiser and Czar and King, that it is in a sense protected and guaranteed by Europe, that it has founded a new empire in the new world, that it is sustained by an acute and active diplomacy, and yet is free from actual responsibility, and, like Hamlet's Ghost, possesses a certain majestical invulnerability of its own.

Yes, all this is true,—the Papal power is a creature of destiny and of prophecy. Until that destiny and that prophecy are fulfilled it does possess a certain invulnerability.

But when that time has come when she shall feel no longer these disabilities and shall say,

Revelation 18

⁷ I sit a queen, and am no widow, and shall see no sorrow,
—then,

⁸ ...shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her.

21. Rome's Position Restated

Present Truth, July 9, 1896

THE Pope's new encyclical on the unity of the church has appeared. It is addressed to the dignitaries of the Roman Catholic Church by their different titles, and deals with the question of the attitude of the Catholic Church towards those who reject any of its doctrines.

The position taken is uncompromising. It holds that the Roman Catholic Apostolate is commanded:

...to the end of time to teach and rule the nations,

—and that Christ

...ordered the nations to accept their teaching and obey their authority,

as the successors of Himself and His apostles. This is definite, and leaves no room for any negotiations as to the validity of Anglican orders except through the acknowledgment of complete and unquestioned Roman Catholic supremacy.

That there need be no room for doubt left as to the absolute completeness of the surrender required, these words are used:

There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith.

The idea which the encyclical enforces is the divine right of the Papacy to rule the world and the religious duty which the world is under to subject itself unreservedly to its authority.

The soul of Leo longs for unity but only on the basis of papal supremacy by divine right.

22. The Regenerated State

Present Truth, June 11, 1896

THE bishops in the fourth century conceived the idea of regenerating the State by gaining control in political affairs. They thought great things would come of it; but it led to the darkness and immorality of the Dark Ages.

When the Church forsook the power of God and the Word for political power there was left nothing to hold back the elements of evil.

Now again a large portion of the religious world is infatuated with the same idea—they will bring the nations to righteousness by securing control of politics in the interests of a religiously-ordered State.

The *Methodist Times* reports the annual meeting of the great Methodist body in America, and enthusiastically welcomes that portion of the Address which revives this fourth-century program. It says:

“The purpose of Christ in this world,” adds the Address, “is not merely the regeneration of the individual. He also desires the regeneration of the State. The State is as truly Divine as the Church. Nay, the State is the designed outcome of the perfected Church. A man may be as much a missionary of God in the politics of America as in the forests of Africa.”

This is first rate, and shows that the detestable doctrine, which has scarcely any religious supporter left in England except Dr. Parker, that the State is purely secular, is now being rejected by the adherents of all great Churches even in America.

When men wanted to make Christ king by force, He eluded them; for His kingdom is not of the world. When men now try to enthrone Him king of an earthly kingdom it is only their own perverse wills that they enthrone; and that has

meant tyranny, and woe, and wickedness throughout all history.

It is of the Papacy, through and through; but men get so intoxicated with the wine of the papal Babylon, and so fascinated by the idea of getting power to “run things” according to their own way, that they forget Divine principles, and the power of the Gospel, and the nature of true morality, and the loud cry of history and of prophecy.

Under the plea of saving the State, Christ’s death was decided upon (*John* 11:49-50), and He has been crucified afresh and put to shame whenever His professed followers have sought earthly power with which to honor Him.

Nonconformity’s Error

Dr. Parker has lately been pointing out to Nonconformists the fatal error they have made in insisting that religion, as they define it, should be taught by the State. How they have thus helped Rome and Ritualism into power is a matter of recent history.

If Dr. Parker’s is the only voice in popular Nonconformity that is raised against the “regenerated” State theory in England, it is so much the worse for both religion and the State in England.

When the fourth-century bishops, losing confidence in the power of the Gospel to save sinners, turned to what they thought would be a short way of saving the State, they ruined both Church and State. And they began—just as Methodism and other religious bodies in America have done—by getting the State committed to Sunday laws, and pushing it on deeper and deeper into religious controversy and strife.

When modern States are made “Christian” after this plan, the hardest place in this world for citizens of the kingdom of heaven will be in “Christendom,” even as it was in the Dark Ages. And the whole current is setting in that direction.

History furnishes many examples of the religious-State theory in practice. Even now we have only to look to Russia, or Austria, or some of the South American States to see the Roman Catholic ideal of a religious State.

“But these,” our Protestant champions would say, “are but examples of States with the wrong religion. Let us make the State religious after the proper religion, and all will be well.”

That is just where they have always erred. The sin is in turning aside from the preaching of the Gospel of the kingdom of heaven to trying to manage the kingdoms of this world, and to make people religious by law. Whether priest or presbyter has mattered not a whit; when churches want civil power, they want it to use, and they have always used it as the world uses power.

When the Puritans fled to America to escape Episcopacy in power, they founded a State “regenerated” after their ideal; but they soon made it worse for the Quaker and the Baptist than it had been for themselves under Episcopacy, and their severity in the New England shocked their former persecutors in Old England.

Religion in power in the State never can be the religion of Jesus Christ; for His kingdom is not of this world, nor do His servants fight. But the moment the State is made religious that moment religious power seizes the sword, and sooner or later the logic of events will bring the use of it.

Even now, in America, the professedly Protestant churches—misguided, and ignorant of what they are doing, we must allow—have made such malignant use of Sunday laws against Sabbath-keepers that even Roman Catholic journals have protested.

An Image to the Papacy

The moment a people determine to make a State policy religious, that moment, in a mixed population, begins the strug-

gle to see whose religion shall be supreme. This very struggle that is now attending the world-wide revival of the religio-political question, is adding bitterness to public life day by day. Compromises only hold the elements in check temporarily, and when next the strife breaks out it is harsher than ever. Cannot every one see that the result will be strife and bitterness to the end?

In Catholic countries the question is settled; in professedly Protestant countries the strife is but beginning, so far as the modern development of the idea is concerned. The religious State that will suit one section will not please another. And even though compromising Protestantism were able to settle some basis for the religious State, what would it be but a very likeness of the Papacy?

It will be human law in place of God's law, and man enthroned in the place of God. It will be but the image to the papal beast of prophecy (*Revelation* 13), itself the triumph of papal principles over the grand old Protestant doctrine of the non-interference of the magistrate and the State in the realm of religion.

And that doctrine is the doctrine of Jesus Christ, who when He was offered all the kingdoms of this world and the glory of them by the god of this world, refused the gift, leaving an example of loyalty to the kingdom of heaven which His followers must imitate.

Matthew 4

⁸ Again, the devil took Him up into an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them;

⁹ And said unto Him, All these things will I give you, if you will fall down and worship me.

¹⁰ Then said Jesus unto Him, Get you hence, Satan: for it is written, You shall worship the Lord your God, and Him only shall you serve.

23. The Power of the Pope

Present Truth, June 18, 1896

MR. JUSTIN McCARTHY has written a book on the Pope as a Statesman. In it he styles the Pope a universal ruler, and says that:

We talk about great empires, but that the empire of the Pope is far vaster than any, as well as far stronger, needing no armies and navies to defend it; for it is an invisible empire enthroned in human hearts.

Except as a matter of news in the daily papers, the people of the United States do not care, and have no need to care three straws about what England and France and Germany and Russia are doing.

But the Papacy is an influence everywhere, and it has to look after everything. Its dominion is seated in the consciences of men—of its followers, to be sure, but then its followers are everywhere.

Mr. McCarthy is right in saying that the Papacy is an influence everywhere, and that its followers are nearly everywhere is also true,—and it is none the less true that it is both willing and anxious to undertake to look after the whole earth.

To acquire this universal paternal control the Papacy systematically puts forth every effort and exercises every subtlety of diplomacy and statecraft. Men of affairs and writers are beginning, especially of late, to comprehend the truth of these facts, and state them publicly.

24. Papal Progress

Present Truth, August 13, 1903

CONSIDERABLE prominence is given in all the dispatches from Rome, and in all the descriptions of the new Pope, to the fact that he is non-political, that he is not given to pomp and ceremony, and that he is “a simple man of God,” devoted to the cause of religion; that as Archbishop of Venice he has been affable, easy of access, and has insisted on instruction in the Gospel being given to the people, in language that they can understand.

All this is good, and we can believe that he is personally a pious man; but there is one thing that overtops all these things, and that is that he is Pope. The better man he is, the more it is to be regretted that he takes a position that is itself a denial of Christ.

For example, take the following sentence in one of the dispatches of Rome:

At ten o'clock this morning the third Adoration by the members of the Sacred College was held in the Sistine Chapel,

where the Cardinals assembled to do the new Pope homage. He who is highest in Christ's church is servant of all, and none are to be lords. The Papal system is wholly wrong, wholly opposed to the teaching of Christ; and it is absolutely impossible for even the best of men to do right by wrong methods.

If an angel from heaven were to come to earth and were to teach or practice anything contrary to the Scriptures, he would thereby bring himself under the curse. *Galatians* 1:8.

In this connection it is worth while to note further how Roman Catholics regard the present position of Protestants. The *Catholic Times*, in an editorial article, August 7, says:

Among the Protestants of the West the voice of press and people has unmistakably designated the pope as the Father of the Faithful, Catholic and Protestant alike. That is a wonderful step in advance, especially when we consider the bickering, grudging, or directly hostile expressions previously used by Protestants towards Roman Pontiffs at critical moments ever since the sixteenth century.

We have but to turn to the English and American newspapers, and in them we find admissions by Protestants as to the power of the Church and the unequaled influence of the Holy See, and eulogies of the work of the last Pontiff as frank and as glowing as any Catholic could write.

Can we not see in this a long stride towards the fulfillment of *Revelation* 13?

Revelation 13

³ ...and his deadly wound was healed: and all the world wondered after the beast.

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.

