**“How to Oppose the Papacy” The Present Truth 10, 24, p. 375.**

THE secret of the great advantage that the Papacy holds is that peculiar “policy” by which she can so fully and constantly “cause craft to prosper” in her hand. She is such a perfect mistress of every kind of deceitful invention that there is no kind of human working that can successfully contend with her. To attempt to oppose her by any kind of crafty method is not only to be so far just like her, but at the last to find yourself so far outdone in craftiness as to be made ashamed that you ever tried it. To attempt that you ever tried it. To attempt opposition to her *now* by any political or governmental method, even though it be right, is to find yourself at such an immense disadvantage as to make all such effort practically useless. {PTUK June 14, 1894, p. 375.1}

What shall be done? Shall we sit still and do nothing?—No, no. We are to be more active, and do more than ever before. How then shall it be done?—There is one way to do it, and only one. *That is* with the word of God, the everlasting Gospel. This method gives to him who employs it *every* advantage of position and of power over the Papacy and all her workings. {PTUK June 14, 1894, p. 375.2}

It gives every advantage in *position*, because the Papacy knows nothing of the Gospel, and in contending with him who uses that method only, she is all at sea. It gives every advantage in *power*, because the Gospel itself is the power of God, and in contending with him who depends upon the power of God, and is allied to it only, the Papacy is impotent. {PTUK June 14, 1894, p. 375.3}

This is the true Christian way, this is the true Protestant way, to oppose the Papacy; and in this way there is no such thing as defeat or failure; for what seems to be failure is victory, and what appears to be defeat is triumph. This has been closely and abundantly proved in history. {PTUK June 14, 1894, p. 375.4}

This is true of the time of Luther and the rise of Protestantism. So long as Protestants held faithfully to the Gospel alone, and depended only upon its power, the Papacy which then possessed all the power of Europe, was powerless before them. Martin Luther, the chief and leader of the opposition to the Papacy in that day, was attacked with all the power, cunning, and craft, of the Papacy; by the published decree of the emperor in behalf of “holy Church,” he was outlawed in all Europe, and everybody was commanded, under penalty of treason, to take him and deliver him up, and receive the reward due to so good a work. Yet for all this the Papacy was unable ever to lay a hand on him or do him harm, and he died at last peaceably and in his bed, an everlasting victor over all the power of the Papacy; and, living and dying, a proof to all the world of what a man can do in opposition to the Papacy, who depends upon the Gospel alone and is allied to the power of God only. {PTUK June 14, 1894, p. 375.5}

And so long as Protestantism was faithful in its allegiance to the Gospel and the power of God only, so long the tide of the Reformation swept irresistibly onward. But the moment this allegiance was slackened, this tide was checked; and as this allegiance lessened, the tide was reversed. But the Gospel has not ceased. The word of God is not bound. The power of God is not slack toward those who believe. The everlasting Gospel abides, and is to be preached with the attendance of the power of God in such measure as the world has never seen, and which is to accomplish indeed what Luther longed to see—the complete overthrow and engulfing of the Papacy and all her abominations. {PTUK June 14, 1894, p. 375.6}

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**“Justification by Faith” The Present Truth 10, 25, p. 386.**

“WHATSOEVER is not of faith is sin.” Romans 14:23. {PTUK June 21, 1894, p. 386.1}

Faith is of God and not of ourselves (Ephesians 2:8); therefore whatsoever is not of God is sin. {PTUK June 21, 1894, p. 386.2}

Whatsoever is of God is righteousness: faith is the gift of God: and whatsoever is of faith is therefore righteousness, as certainly as that “whatsoever is *not* of faith is sin.” {PTUK June 21, 1894, p. 386.3}

Jesus Christ is the Author and Finisher of faith (Hebrews 11:2), and the word of God is the channel through which it comes and the means by which it operates. For “faith cometh by hearing, and hearing by the word of God.” Romans 10:17. Where there is no word of God there can be no faith. {PTUK June 21, 1894, p. 386.4}

The word of God is the most substantial and most powerful thing in the universe. It is the means by which all things were produced. It carries in itself creative power. For “by the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.” “For He spake and it was; He commanded and it stood fast.” Psalm 33:6, 9. And when this world was thus made, and darkness covered all the face thereof “God said, Let there be light: And there was light.” {PTUK June 21, 1894, p. 386.5}

Thus the word of God is self-fulfilling, and of itself accomplishes the will of God in every one who receives it as it is in truth the word of God. “When ye received the word of God which ye heard of us, ye received it *not* as the word of *men*, but as it is in truth *the word of God*, which *effectually worketh* also in you that believe.” 1 Thessalonians 2:13. Thus to receive the word of God; to yield the heart to it that thus it may work in the life; this is genuine belief, this is true faith. This is the faith by which men can be justified, made righteous indeed. For by it the very will of God, as expressed in His own word, is accomplished in the life by the creative word of Him who has spoken. This is the work of faith. This is the righteousness—the right doing—of God which is by faith. Thus “It is God that worketh in you, both to will and to do of His good pleasure.” Thus the character, the righteousness, of God is manifested in the life, delivering from the power of sin, to the saving of the soul in righteousness. {PTUK June 21, 1894, p. 386.6}

This is justification by faith alone. This is justification by faith, without works. For the faith being the gift of God, coming by the word of God, and itself working in man the works of God, needs none of the work of sinful man to make it good and acceptable to God. The faith itself works in man that which is good, and is sufficient of itself to fill all the life with the goodness of God, and needs not the imperfect effort of sinful man to make it meritorious. This faith gives to man good works, instead of being itself dependent upon man for “good works.” It is not expressed by “faith *and* works;” but by “faith *which* works,” “for in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but *faith which worketh* by love.” Galatians 5:6. “Seest thou how *faith wrought?*” James 2:22. “Remembering without ceasing, you work *of faith;*” “and the work *of faith* with power.” 1 Thessalonians 1:3; 2 Thessalonians 1:11. And, “This is the *work of God*, that ye *believe on Him* whom He hath sent.” John 6:29. This is “the faith of God” which Jesus exhorts us to have (Mark 11:22, margin); which was manifested in him; and which by his grace is a free gift to every soul on earth. {PTUK June 21, 1894, p. 386.7}

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