**“Catholicism vs. Christianity. The Free Salvation of God” The Present Truth 11, 14, pp. 213, 214.**

**THE FREE SALVATION OF GOD**

THE article on the Catholic doctrine of penance, which makes every man his own saviour, closed two weeks ago with the statement: {PTUK April 4, 1895, p. 213.1}

Thus by her own showing, the god of the Papacy is of such a disposition and character that it is necessary for *men*, wicked men, to do “good acts” in order to move him; and then, after they have thus moved him, it is still essential that they shall pay “a debt of temporal punishment” in order to induce him to allow them the justification which they have so hardly earned. {PTUK April 4, 1895, p. 213.2}

But such is not the God of the Bible. Such is not the God and Father of our Lord Jesus Christ. Such is not his way of justifying men. Such is not His way of salvation. Here is His own announcement of His name, which is simply the proclamation of His character and His disposition toward all mankind: “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.... And the Lord passed by before him and proclaimed: The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.” This is the true God. {PTUK April 4, 1895, p. 213.3}

“Merciful”—full of the disposition to treat people better than they deserve. Mercy is not to treat people as they deserve. Mercy is not to treat people better than they deserve, in an outward way. It is not to wait till one is “moved” by good deeds and punishments to grant what has been thus already caused. No, no. It is the *disposition*, the very heart’s core of the being, to treat all persons better than they deserve. This is the Lord, the true God. “He doth not afflict from the heart, nor grieve the children of men.” Lamentations 3:33, margin. “He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust.” Psalm 103:10-14. His mercy is great above the greatness of the heavens. Psalm 108:4. {PTUK April 4, 1895, p. 213.4}

“Gracious”—extending favour. And that without measure; for it is written: “Unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. And the measure of the gift of Christ is but the measure of “all the fulness of the Godhead bodily.” And this is the measure of the full and free favour that God has extended to every soul on this earth, just where he is, and just as he is. And this boundless grace to every one, brings salvation to every one in the same measure as is given the grace, which is the measure of the gift of Christ. For again it is written: “The grace of God *which bringeth salvation*, hath appeared to all men.” Titus 2:11. As the grace, the favour, of God is full and free to every one; and as this grace brings salvation; so the salvation of God is a full and free gift to every one. Though it is freely given, He will compel no one to take it. As it is freely given, it must be freely received. And the receiving of the free gift of God is the exercise of the faith which He has also freely given to every man. “For by grace are ye saved, through faith, and that not of yourselves, *it is the gift of God*.” Ephesians 2:8. “Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.” Romans 4:16. {PTUK April 4, 1895, p. 213.5}

This is God’s way of justification; by grace, through faith; and of faith, that it might be by grace. “Being justified freely by His grace through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation through faith in His blood, to declare *His righteousness* for the remission of sins that are past, through *the forbearance* of God.” Romans 3:24, 25. Justification is the free gift of God through the righteousness of Jesus Christ, who is altogether the free gift of God. For “as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon *all men to justification* of life.” Romans 5:18. And the receiving of this gift of justification, this gift of righteousness, as the free gift of God which it is, this is the exercise of the faith which God has given. And this is justification, this is righteousness, *by faith:* “Even the righteousness *of God* which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.” Romans 3:22. The faith being the gift of God, the righteousness which it brings and which it wrought by it is the righteousness of God. And this is righteousness, justification, *by faith alone*, of which by her own boast the Catholic Church knows nothing; and in so boasting advertises her utter lack of Christianity. {PTUK April 4, 1895, p. 213.6}

True, men are to repent, and they will repent when they find God as He is in truth, as He is revealed in Jesus Christ. For “it is the goodness of God” that leads men to repentance; and repentance itself is the gift of God. Romans 2:4; Acts 5:31. True repentance being the gift of God, is perfect in itself, and needs no punishing of ourselves to compensate for the imperfection in it. But when the repentance is of ourselves, it has no merit that can bring to us any good, and all the punishment of ourselves that could ever be inflicted by ourselves or in ten thousand purgatories never could compensate for the imperfection of it. For it is simply impossible for any man to save himself by punishment or in any other way. {PTUK April 4, 1895, p. 213.7}

The salvation, the justification, offered to mankind by Christianity, is altogether of God by faith. The salvation, the justification, offered to mankind by the Papacy, is altogether of self by penance. The salvation offered by Christianity saves to the uttermost all who will receive it. The salvation offered by the Papacy brings to utter destruction all who follow after it. And yet the professed Protestantism of to-day recognises “Christianity” in the Papacy! Than this, nothing could possibly show more plainly how completely apostate such Protestantism is, not only from true Protestantism, but also from true Christianity. {PTUK April 4, 1895, p. 213.8}

A. T. JONES.

**“Catholicism vs. Christianity” The Present Truth 11, 15, pp. 226, 227.**

LAST week we considered the free salvation of God by the faith that is the free gift of God, the faith that works by love. {PTUK April 11, 1895, p. 226.1}

**THE CATHOLIC DENIAL OF FAITH**

Now of this faith it is the boast of the Catholic Church that she knows nothing. This is the very doctrine of faith, and of justification by faith, which produced the Reformation and made original, genuine Protestantism. And of this faith, and of the Reformation which was produced by it, the Catholic Church speaks thus:— {PTUK April 11, 1895, p. 226.2}

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering the seven sacraments of pardon and of grace. {PTUK April 11, 1895, p. 226.3}

They began, therefore, by discarding five of these sacraments.... They then reduced, as it appears, to a matter of form, the two sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and Divine grace, independently of the priests and of the sacraments, they invented an *exclusive means, never known in the church of God*, and *still rejected* by all the eastern churches and *by the Roman Catholics throughout the world*.... They have framed a new dogma of *Justification by Faith Alone, or by Faith only*. {PTUK April 11, 1895, p. 226.4}

Luther invented, as we have said, the doctrine, and was the first to affix such a meaning to the word *faith*.... And from that period only there existed man who saw in the word “faith,” occurring so frequently in Holy Scripture, that which has never been seen by the fathers, doctors, saints, and by the whole Church of God.—*Catholic Belief, pp. 365, 366, 374*. {PTUK April 11, 1895, p. 226.5}

**THE FAITH OF THE CREED**

THESE extracts are enough to show, and they declare plainly enough, that the Catholic Church does indeed know nothing of the faith which is of God, and which, because it is of God, bears in itself sufficient power and merit to justify and save the sinner who will allow it to work in him the righteousness of God. What meaning then does she affix to the word “faith”? Here it is:— {PTUK April 11, 1895, p. 226.6}

These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation, but the *faith of the Creed*, ... is the faith availing for justification.—*Ib., p. 370*. {PTUK April 11, 1895, p. 226.7}

But who made the creed?—Men, and men only. Constantine was the chief agent in the making of the original Catholic creed, the Nicene Creed. Men being the sole authors of the creed, and “faith” being “the faith of the creed,” it follows at once that that faith is solely of themselves, of their own manufacture, and not the gift of God at all, and is therefore not true faith at all. For the true faith, the faith that really saves, is “not of yourselves, it is the gift of God.” And as men only made the Catholic creed, and as Catholic faith is only “the faith of the creed,” it is as certain as anything can be that the Catholic faith is a base counterfeit that she would pass off upon all the world, and by force too, to supplant the true faith. {PTUK April 11, 1895, p. 226.8}

It is not enough, however, to say that it is a mere human invention; it comes from lower down than that. And she herself has given us the means of tracing it to its original. Here it is:— {PTUK April 11, 1895, p. 226.9}

By *faith* is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messias, the Christ, the Son of God, that what is related of him in the Gospel is true, and that what he taught it true.—*Ib., p. 369*. {PTUK April 11, 1895, p. 226.10}

**EXAMPLES OF THIS FAITH**

Now there are recorded in the Scriptures several examples of this same identical “faith” here defined. And now, as we read these examples, and have the plain word of God as to what they were who held this “faith,” we can have no difficulty in knowing the real nature and origin of the Catholic faith, “the faith of the creed.” {PTUK April 11, 1895, p. 226.11}

Here is one: “And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him.” Luke 4:33-35. {PTUK April 11, 1895, p. 226.12}

Here is another: “And unclean spirits, when they saw Him, fell down before Him, and cried, saying, Thou art the Son of God. And He straitly charged them that they should not make Him known.” Mark 3:11, 12. {PTUK April 11, 1895, p. 226.13}

And here is another: “And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?” Matthew 8:28, 29. {PTUK April 11, 1895, p. 226.14}

And yet another: “Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?” Acts 19:13-15. {PTUK April 11, 1895, p. 226.15}

In these examples there is every element of the “faith” above defined and set forth as the “saving faith” of the Catholic Church. Every one of these devils showed “evidently a firm belief,” and actually proclaimed it, “that Jesus is the Messias, the Christ, the Son of God”! And that legion of them that found a home with the hogs and set the whole two thousand of them crazy, showed also “evidently a firm belief that what is related of him in the Gospel is true.” For from the beginning of the Gospel in this world it had been related of Him that He should bruise the devil’s head; and it was indeed related of Him that He should destroy the devil. And that this legion of devils had “evidently a firm belief” that this is true is clearly shown by their terrified inquiry, “Art thou come hither to torment us *before the time?*” They thoroughly believed that this time of torment was coming, as it had been related; and what they feared now was that it was to befall them “before the time.” {PTUK April 11, 1895, p. 226.16}

Not only do these examples supply every element of that which is authoritatively defined and set forth as Catholic “saving faith,” showing it to be but the faith of the devils, but the Scripture plainly states that that is just the kind of faith that it is. Here are the words: “Thou believest that there is one God; thou doest well; *the devils also believe*, and tremble.” James 2:19. There is the plain word of the Lord, that this “faith” that is proudly set forth as the Catholic faith is simply the faith that the devils have. And *it does not save them*. It has no power to change their lives. They are devils still. And, moreover, Jesus forbade them to preach this “faith.” {PTUK April 11, 1895, p. 226.17}

**TRUSTING A DEAD FAITH**

THIS is precisely “the faith of the creed.” It is of themselves and not of God. And being only of themselves, it is impotent to bring to them any virtue to change the life; it is powerless to work in them any good. Being incapable of working, it is a faith that is dead. And those who hold it, realising that it is lifeless and so unable to do anything for *them*, are obliged to give it the appearance of life by doing great things for *it* in the multiplication of dead works. For, works that are not of faith, that are not wrought by the faith itself, are dead works. They are worse than valueless, for “whatsoever is not of faith is sin.” Any faith that is not able to itself to produce, to work, but works of God in him who professes it, is a dead faith. It is “the faith of the creed.” It is the “faith” of the devils. It is the “faith” of the Papacy. And when such “faith” is passed off for Christianity, it is the mystery of iniquity, wherever it is found. And therefore it is that the Scripture, immediately after describing this “faith” of the devils, exclaims: “But wilt thou know, O vain man, that faith without works is dead?” And then cites Abraham and calls to all, “Seest thou how *faith wrought* with his works, and by works was faith made perfect?” James 2:20, 22. Thus the works by which faith was made perfect, were wrought by the faith itself. When the faith is living, the works of faith appear just as certainly as when the tree is living the fruit appears in its season. {PTUK April 11, 1895, p. 226.18}

The only thing that will be accepted in the Judgment is *works*. The only works that will be accept in the Judgment are works of *righteousness*. And the only righteousness that will be accepted or countenanced in any way whatever in the Judgment is the righteousness *of God*. And this righteousness is a free gift to men, and is wrought in man by faith alone—“even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.” {PTUK April 11, 1895, p. 226.19}

It is true that “the Church” says that “this faith,” “the faith of the creed,” this faith of the devils, “leads to trusting in Christ, and to all other virtues.” But it is a notable fact that it has not done this for the devils. And it is just as notable and just as apparent that “this faith” has not, in all these hundreds of years, led the Catholic Church to trusting in Christ nor to any other virtues. {PTUK April 11, 1895, p. 226.20}

A. T. JONES.

**“Catholicism vs. Christianity” The Present Truth 11, 16, pp. 243, 244.**

ROME gives an illustration to show the difference between the faith of Christ and “the faith of the creed,” and here it is:— {PTUK April 18, 1895, p. 243.1}

To show the unfairness of taking the word “*faith*,” occurring in the Holy Scripture, in this new Protestant sense of trust in Christ for pardon, to the exclusion of any other dispositions or means, and not in the Catholic sense of belief in revealed truths, ... allow me to use the following illustration: Suppose a man afflicted with a grave disease sends for a physician of repute. The physician comes and prescribes, and to inspire the patient with more confidence, tells him, “Only believe in me and you will be cured.” Can we suppose that the poor sufferer, on the departure of the physician, would say: “I shall take no medicine, for the physician said: ‘Only believe and you will be cured’?” This way of reasoning and acting seems impossible to be adopted in regard to the cure of the body, but respecting the cure of the soul it is an unhappy matter of fact that thousands of persons fall into this sad mistake.—*Catholic Belief, pp. 374, 375*. {PTUK April 18, 1895, p. 243.2}

Now there is not the least doubt that this statement perfectly illustrates the difference between the faith of Christ and Catholic faith, for it proceeds altogether upon the view that there is no more power or virtue in the word *of God* than there is in the word of *a man;* that the word of Christ, the heavenly Physician, has no more power to cure than has the word of an earthly physician. And that is indeed just the difference between true faith, the faith of God, and Catholic faith, “the faith of the creed.” {PTUK April 18, 1895, p. 243.3}

**THE FAITH A POWER TO WORK**

TRUE faith finds in the word of God, the word of the heavenly Physician, the living—creative—power of God to accomplish all that that word says. When the centurion asked Jesus to cure his sick servant, Jesus said, “I will come and heal him.” But the centurion said, “Speak the word only, and my servant shall be healed.” And Jesus himself decided this to be “faith,” and even “so great faith” as he had not found in Israel, and then said to the centurion, “Go thy way; and *as thou hast believed*, so be it done unto thee. And his servant was healed in the selfsame hour.” Matthew 8:5-13. {PTUK April 18, 1895, p. 243.4}

A nobleman also came to Jesus beseeching him: “Sir, come down ere my child die. Jesus said unto him, Go thy way; thy son liveth. And the man *believed the word* that Jesus had spoken unto him, and he went his way.” And when the man neared his home “his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at *the same hour in which Jesus said* unto him, *Thy son liveth;* and himself believed, and his whole house.” John 4:46-53. {PTUK April 18, 1895, p. 243.5}

This is faith, genuine faith. It finds in the word of God itself all sufficiency to accomplish all that the word expresses. And over and over again, in fact in all the cases recorded in the New Testament, it was believing the word spoken and thus receiving the power of that word to accomplish of itself the thing that was spoken—it was this faith that healed the sick, restored the palsied, made the impotent to talk, and *forgave the sinner*. This is believing God. This is faith. {PTUK April 18, 1895, p. 243.6}

But when the word of God is held to be as powerless as the word of a man; when the word of Jesus Christ is held to be as empty of healing virtue as is the word of a mere human physician; when the word of the living God is thus reduced to the level of the word of men, and to all intents and purposes is received as the word of men, and the words of men themselves, formulated into a creed, are really put in the place of the word of God; then such belief, such faith, is only of themselves and is as powerless and as empty of saving virtue as are the men themselves. It is the same story over again, of the effort of men to save themselves by themselves from themselves. And this “faith” that is altogether from men themselves, that stands only in the words and wisdom of men, this “faith of the creed” that is identical with the “faith” of the devils—this, by her own showing, by her own boast, and by her own illustration, is the faith of the Catholic Church. Very good. We accept her showing in the case. Undoubtedly it is the truth. The illustration is perfectly satisfactory. {PTUK April 18, 1895, p. 243.7}

**SELF TO WORK IT OUT**

THERE is another statement that she makes which so clearly reveals again the essential nature of the “faith” which is held, and the salvation that is offered, by the Catholic Church, that it is worth quoting. Here it is:— {PTUK April 18, 1895, p. 243.8}

We seem to hear Jesus, our heavenly Physician, say: I died for all, and thereby prepared in My blood a remedy for all. If you would have the merits of My passion and death applied to you, to free your souls from sin, you must ... believe that I am what I declare Myself to be, and believe what I teach. *Do also what I have told you to do*, and *then* you shall have the merits of My passion and death applied to you and you shall be justified. {PTUK April 18, 1895, p. 243.9}

This is in very substance, and even in terms, the old covenant. It is identical with the covenant “from the Mount Sinai, which gendereth to bondage.” Galatians 4:24. Here are the terms of the old covenant, the covenant from Sinai. “Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto myself. Now therefore, *if* ye will obey My voice indeed, and keep My covenant, *then* ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.” “And all the people answered together, and said, All that the Lord hath spoken we will do.” Exodus 19:4-6, 8. {PTUK April 18, 1895, p. 243.10}

Their agreement to obey his voice indeed, was an agreement to keep the ten commandments indeed. For when His voice was heard from Sinai the Ten Commandments alone were spoken. And of these it is written: “Fear God and keep His commandments, for this is the whole duty of man.” Ecclesiastes 12:13. {PTUK April 18, 1895, p. 243.11}

So that in substance this covenant from Sinai, just as certainly as this Catholic statement, says, I have done this great thing for you. Now, if you would have the benefit of it, believe what I teach, *do also what I have told you to do*, and *then* you shall have it and you shall be justified. And the people all said they would do it, and this, too, *with the hope of being justified*. These two statements are identical in substance and in doctrine. The thought of both is that man must *do* righteousness in order to *be* righteous, instead of first *being* righteous in order to *do* righteousness. {PTUK April 18, 1895, p. 244.1}

**MEANING OF THE OLD COVENANT**

IT will not do though to say that as the Lord made the statement from Sinai, therefore this statement from Rome is truth. The Lord had a purpose in this covenant from Sinai even though it did then “gender to bondage.” That covenant from Sinai corresponds to Hagar in the family of Abraham. The children of that covenant, the people who entered into it, correspond to Ishmael, the child of Hagar. As Hagar was a bondwoman, so the child that was born of her was a bondchild. And thus she gendered to bondage. As Hagar represents the covenant from Sinai, and her child was a bondchild, so the covenant from Sinai gendered to bondage and the children of that covenant were bondchildren. {PTUK April 18, 1895, p. 244.2}

Moreover, Ishamael was “born after the flesh.” And as Ishmael represents the children of the covenant, so they were “after the flesh” and knew only the birth of the flesh. Knowing only the birth of the flesh, and minding only the things of the flesh, they thought themselves capable of fulfilling all the righteousness of God. The Lord knew full well that they could not do it; but they did not know it, and they would not believe that they could not do it. In order to convince them that they could not do it, and enable them to see it so plainly that they themselves would confess their inability to do it, the Lord gave them a full and fair opportunity to try. {PTUK April 18, 1895, p. 244.3}

Within forty days they had fully demonstrated their utter inability to do what the Lord had told them, and what they had freely promised to do. They were in deeper bondage than ever. They were *then* willing to have the Lord deliver them from the bondage of sin to the liberty of righteousness by his own power, through His own word, in His own promise, even as He had delivered their father Abraham. In a word, they were then willing to attain to righteousness, to be justified, *by faith*, instead of trying to obtain it by works. They were willing to be children of promise, instead of children of the flesh. {PTUK April 18, 1895, p. 244.4}

Having found by this experience that “the minding of the flesh is enmity against God, and it not subject to the law of God, neither indeed can be,” they were willing to be born again and of the Spirit of God, rather than to trust longer to the ways of the birth of the flesh. Having found that by this old and temporary covenant they were *lost*, they were willing to be saved by the new and everlasting covenant, which is this:— {PTUK April 18, 1895, p. 244.5}

“I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for they shall all know Me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” {PTUK April 18, 1895, p. 244.6}

In this covenant there is no “if.” It depends not upon what we shall do, but upon what God will go “unto all and upon all them that believe, for there is no difference. For all have sinned and come short of the glory of God.” {PTUK April 18, 1895, p. 244.7}

**A WICKED PERVERSION**

SUCH was the covenant from Sinai, such was its nature, and such its purpose. And that the recording of it, with the nature and experience of those who caused it to be made and who entered into it, was necessary for future ages, is demonstrated by this repetition of it in the Catholic system of “faith.” That covenant was faulty, as it rested upon the promise of the people to obey God’s law without faith in Jesus Christ; but this repetition of it is infinitely faulty and altogether bad, as compared with the original example. For there, although it was their own sinfulness and self-righteousness that led to the making of it, yet through the sad experience of it God would draw them away from themselves to the knowledge of Christ. While here and in this, the Papacy takes the very revelation of the Gospel of Christ itself and perverts it into the old covenant, and through this perversion draws men away from Christ to the exaltation of self. It puts the old covenant in the place of the new. It puts works in the place of faith. It puts bondage in the place of freedom. It puts ceremonies in the place of Christ. And it puts man in the place of God. {PTUK April 18, 1895, p. 244.8}

This is the Papacy, and this her doctrine of “faith.” And as God said of Hagar and Ishmael in the family of Abraham, and of the covenant from Sinai and its children in the family of Israel, so He says of this same wicked thing as it would be in the family of Christianity: “Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.” Galatians 4:30. {PTUK April 18, 1895, p. 244.9}

There never was a truer description of the Papacy than that it is “a method of forgetting God, which shall pass as a method of remembering Him.” {PTUK April 18, 1895, p. 244.10}

A. T. JONES.

**“Reputation” The Present Truth 11, 17, p. 264.**

IT is character alone that is acceptable to God. No brilliancy of reputation can dazzle Him. He demands truth in the inward parts. “God looketh on the heart.” And here people make a great mistake as often as in anything else. Thousands when called upon to obey the truth of God, will put first their reputation, and what they think is their influence, and will make their allegiance to God—their character—yield to these. Christ “made Himself of no reputation;” so likewise did he who was the figure of Christ, he “refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt.” So it will ever be. The disciple is not greater than his Lord. The people of God have ever been subject to reproach; the truth of God has always been unpopular, and men often have the opportunity to follow Christ most closely by, like Him, making themselves of “no reputation.” Often it becomes necessary for us to forfeit reputation before men, that we may perfect character before God. {PTUK April 25, 1895, p. 264.1}

A. T. JONES.