**“After the Creed was Made: How the Papacy Ruled and Ruined. Justinian Acknowledges the Supremacy of the Papacy” The Present Truth 13, 48, pp. 758, 759.**

IN the supremacy of the Papacy, Justinian holds the same place as do Constantine and Theodosius occupy in the establishment of the Catholic Church. “Among the titles of greatness, the name ‘Pious’ was most pleasing to his ears; to promote the temporal and spiritual interests of the church was the serious business of his life; and the duty of father of his country was often sacrificed to that of defender of the faith.” (Gibbon.) “The emperor Justinian unites in himself the most opposite vices,—insatiable rapacity and lavish prodigality, intense pride and contemptible weakness, unmeasured ambition and dastardly cowardice.... In the Christian emperor, seem to meet the crimes of those who won or secured their empire by assassination of all whom they feared.” (Milman.) {PTUK December 2, 1897, p. 758.1}

Pope Felix was succeeded by Boniface II., A.D. 530-532, who was chosen amidst the now customary scenes of disturbance and strife, which in this case were brought to an end, and the election of Boniface secured, by the death of his rival, who after his death was excommunicated by Boniface. On account of the shameful briberies and other methods of competition employed in the election of the popes, the Roman Senate now enacted a law against bringing votes and influence in papal elections. Laws of the same import had already been enacted more than once, but they amounted to nothing; because as in the days of Cesar, everybody was ready to bribe or be bribed. Accordingly, at the very next election, in 532, “Votes were publicly bought and sold; and notwithstanding the decree lately issued by the Senate, money was offered to the senators themselves, nay, the lands of the Church were mortgaged by some, and the sacred utensils pawned by others or publicly sold for ready money.” (Bower.) As the result of seventy-five days of this kind of work, a certain John Mercurius was made pope, and took the title of John II., December 31, 532. {PTUK December 2, 1897, p. 758.2}

**CIVIL POWER AGAIN ENFORCING RELIGION**

In the year 532, Justinian issued an edict declaring his intention “to unite all men in one faith.” Whether they were Jews, Gentiles, or Christians, all who did not within three months profess and embrace the Catholic faith, were by the edict “declared infamous, and as such excluded from all employments both civil and military; rendered incapable of leaving anything by will; and all their estates confiscated, whether real or personal.” As a result of this cruel edict, “Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of what little they had, and many of them inhumanly massacred.” (Bower.) {PTUK December 2, 1897, p. 758.3}

There now occurred a transaction which meant much in the supremacy of the papacy. It was brought about in this way: Ever since the Council of Chalcedon had “settled” the question of the two natures in Christ, there had been more, and more violent, contentions over it than ever before; “for everywhere monks were at the head of the religious revolution which threw off the yoke of the Council of Chalcedon.” In Jerusalem a certain Theodosius was at the head of the army of monks, who made him bishop, and in acts of violence, pillage, and murder, he fairly outdid the perfectly lawless bandits of the country. “The very scenes of the Saviour’s mercies ran with blood shed in His name by his ferocious self-called disciples.” (Milman.) {PTUK December 2, 1897, p. 758.4}

In Alexandria, “the bishop was not only murdered in the baptistery, but his body was treated with shameless indignities, and other enormities were perpetrated which might have appalled a cannibal.” And the monkish horde then elected as bishop one of their own number, Timothy the Weasel, a disciple of Dioscorus. (Milman.) {PTUK December 2, 1897, p. 758.5}

**THE “TRISAGION” CONTROVERSY**

SOON there was added to all this another point which increased the fearful warfare. In the Catholic churches it was customary to sing what was called the *Trisagion*, or Thrice-Holy. It was, originally, the “Holy, holy, holy is the Lord of Hosts” of Isaiah 6:3; but at the time of the Council of Chalcedon, it had been changed, and was used by the council thus: “Holy God, Holy Almighty, Holy Immortal, have mercy on us.” At Antioch, in 477, a third monk, Peter the Fuller, “led a procession, chiefly of monastics, through the streets,” loudly singing the Thrice-Holy, with the addition, “Who wast crucified for us.” It was orthodox to sing it as the Council of Chalcedon had used it, with the understanding that the three “Holies” referred respectively to the three persons of the Trinity. It was heresy to sing it with the later addition. {PTUK December 2, 1897, p. 758.6}

In A.D. 511, two hordes of monks on the two sides of the question met in Constantinople. “The two black-cowled armies watched each other for several months, working in secret on their respective partisans. At length they came to a rupture.... The Monophysite monks in the church of the Archangel within the palace, broke out after the ‘Thrice-Holy’ with the burden added at Antioch by Peter the Fuller, ‘who wast crucified for us.’ The orthodox monks, backed by the rabble of Constantinople, endeavored to expel them from the church; they were not content with hurling curses against each other, sticks and stones began their work. There was a wild, fierce fray; the divine presence of the emperor lost its awe; he could not maintain the peace. The bishop Macedonius either took the lead, or was compelled to lead the tumult. Men, women, and children poured out from all quarters; the monks with their archimandrites at the head of the raging multitude, echoed back their religious war cry.” (Milman.) {PTUK December 2, 1897, p. 758.7}

**RIOTING ABOUT THE FAITH**

These are but samples of the repeated—it might almost be said the continuous—occurrences in the cities of the East. “Throughout Asiatic Christendom it was the same wild struggle. Bishops deposed quietly; or where resistance was made, the two factions fighting in the streets, in the churches: cities, even the holiest places, ran with blood.... The hymn of the angels in heaven was the battle cry on earth, the signal of human bloodshed.” (Milman.) {PTUK December 2, 1897, p. 759.1}

In A.D. 512 one of these *Trisagion* riots broke out in Constantinople, because the emperor proposed to use the added clause. “Many palaces of the nobles were set on fire, the officers of the crown insulted, pillage, conflagration, violence, raged through the city.” In the house of the favorite minister of the emperor there was found a monk from the country. He was accused of having suggested the use of the addition. His head was cut off and raised high on a pole, and the whole orthodox populace marched through the streets singing the orthodox *Trisagion*, and shouting, “Behold the enemy of the Trinity!” {PTUK December 2, 1897, p. 759.2}

In A.D. 519, another dispute was raised, growing out of the addition to the Trisagion. That was, “Did one of the Trinity suffer in the flesh? or did one *person* of the Trinity suffer in the flesh?” The monks of Scythia affirmed that one of the Trinity suffered in the flesh, and declared that to say that one person of the Trinity suffered in the flesh, was absolute heresy. The question was brought before Pope Hormisdas, who decided that to say that “one person of the Trinity suffered in the flesh” was the orthodox view; and denounced the monks as proud, arrogant, obstinate, enemies to the Church, disturbers of the public peace, slanderers, liars, and instruments employed by the enemy of truth to banish all truth, to establish error in its room, and to sow among the wheat the poisonous seeds of diabolical tares. {PTUK December 2, 1897, p. 759.3}

Now, in 533, this question was raised again, and Justinian became involved in the dispute. {PTUK December 2, 1897, p. 759.4}

This time one set of monks argued that “if one of the Trinity did not suffer on the cross, then one of the Trinity was not born of the Virgin Mary, and therefore she ought no longer to be called the mother of God.” Others argued: “If one of the Trinity did not suffer on the cross, then Christ who suffered was not one of the Trinity.” Justinian entered the lists against both, and declared that Mary was “truly the mother of God;” that Christ was “in the strictest sense one of the Trinity;” and that whosoever denied either the one or the other, was a heretic. {PTUK December 2, 1897, p. 759.5}

This frightened the monks, because they knew Justinian’s opinions on the subject of heretics were exceedingly forcible. They therefore sent off two of their number to lay the question before the Pope. As soon as Justinian learned this, he, too, decided to apply to the Pope. He therefore drew up a confession of faith that “one of the Trinity suffered in the flesh,” and sent it by two bishops to the Bishop of Rome. To make his side of the question appear as favourable as possible to the Pope, Justinian sent a rich present of chalices and other vessels of gold, enriched with precious stones; and the following flattering letter which was used to show that the emperor acknowledged the Pope of Rome to be the head of all churches:— {PTUK December 2, 1897, p. 759.6}

“Justinian, pious, fortunate, renowned, triumphant; emperor, consul, etc., to John, the most holy archbishop of our city of Rome, and patriarch:— {PTUK December 2, 1897, p. 759.7}

“Rendering honor to the apostolic chair, and to your Holiness, as has been always and is our wish, and honoring your Blessedness as a father, we have hastened to bring to the knowledge of your Holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains. {PTUK December 2, 1897, p. 759.8}

“Therefore we have made no delay in subjecting and uniting to your Holiness all the priests of the whole East. {PTUK December 2, 1897, p. 759.9}

“For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood according to the doctrine of your apostolic chair. For we can not suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved, without the knowledge of your Holiness, who are the head of all the holy churches; for in all things, we have already declared, we are anxious to increase the honour and authority of your apostolic chair. {PTUK December 2, 1897, p. 759.10}

Following out the line of this acknowledgment the arms of Justinian were soon to be used to crush Arian opposition to the pretensions of the Roman bishopric and to fully establish the temporal power of the Papacy. The Herulian kingdom had been already destroyed. Two others were to be “plucked up” before the Papacy could take its place of temporal sovereignty (Daniel 7:8). {PTUK December 2, 1897, p. 759.11}

A. T. JONES.

**“Eternal Verities” The Present Truth 13, 48, p. 761.**

“THE eternal God is thy refuge.” Deuteronomy 33:27. {PTUK December 2, 1897, p. 761.1}

He “whose goings forth have been from the days of eternity” is your Saviour. Micah 5:2., margin. {PTUK December 2, 1897, p. 761.2}

“The eternal Spirit guides you into the knowledge of “the eternal purpose which He purposed in Christ Jesus our Lord.” Ephesians 3:11. {PTUK December 2, 1897, p. 761.3}

Through Him “whose goings forth have been from the days of eternity,” “the eternal God” gives to you “eternal life,” in order that “the eternal Spirit” may guide you into the knowledge of that “eternal purpose,” in which He “hath called us unto His eternal glory.” Romans 6:23; 1 Peter 5:10. {PTUK December 2, 1897, p. 761.4}

And our light affliction, which is but for a moment, worketh—is working—for us an eternal weight of glory, while we look at things which are eternal. 2 Corinthians 4:17, 18. {PTUK December 2, 1897, p. 761.5}

And, “Thus saith the high and lofty One that inhabiteth eternity, ... I dwell in the high and holy place,—with Him also that is of a contrite and humble spirit.” Isaiah 57:15. “Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.” Isaiah 43:1. {PTUK December 2, 1897, p. 761.6}

Do you not see, then, that the Christian belongs to eternity, and not at all to time? {PTUK December 2, 1897, p. 761.7}

Oh, then stand up, and be a Christian in the full enjoyment of the presence of eternity and the consciousness of “the power of an endless life.” {PTUK December 2, 1897, p. 761.8}

A. T. JONES.

**“After the Creed was Made: How the Papacy Ruled and Ruined. The Temporal Authority of the Papacy Established” The Present Truth 13, 49, pp. 773, 774.**

ALL things were now ready for the complete deliverance of the Catholic Church from Arian dominion. Since the death of Theodoric, divided councils had crept in amongst the Ostrogoths, and the Catholic Church had been more and more cementing to its interests the powers of the Eastern throne. “Constant amicable intercourse was still taking place between the Catholic clergy of the East and the West; between Constantinople and Rome; between Justinian and the rapid succession of pontiffs who occupied the throne during the ten years between the death of Theodoric and the invasion of Italy.” (Milman.) {PTUK December 9, 1897, p. 773.1}

**THE VANDALS OVERTHROWN**

THE crusade began with the invasion of the Arian kingdom of the Vandals in Africa, of whom Gelimer was the king, and was openly and avowedly in the interests of the Catholic religion and church. For in a council of his ministers, nobles, and bishops, Justinian was dissuaded from undertaking the African War. He hesitated, and was about to relinquish his design, when he was rallied by a fanatical bishop, who exclaimed: “I have seen a vision! It is the will of heaven, O emperor, that you should not abandon your holy enterprise for the deliverance of the African church. The God of battle will march before your standard and disperse your enemies, who are the enemies of His Son.” {PTUK December 9, 1897, p. 773.2}

This persuasion was sufficient for the “pious” emperor, and in June, 533, “the whole fleet of six hundred ships was ranged in martial pomp before the gardens of the palace,” laden and equipped with thirty-five thousand troops and sailors, and five thousand horses, all under the command of Belisarius. He landed on the coast of Africa in September; Carthage was captured on the 18th of the same month; Gelimer was disastrously defeated in November; and the conquest of Africa, and the destruction of the Vandal kingdom, were completed by the capture of Gelimer in the spring of 534. {PTUK December 9, 1897, p. 773.3}

Belisarius dispatched to Justinian the news of his victory. “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 merit 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.” (Gibbon.) {PTUK December 9, 1897, p. 773.4}

As soon as this pious work of uprooting the Vandal kingdom had been fully accomplished, the arms of Justinian were turned against Italy and the Arian Ostrogoths. In 534 Amalasontha had been supplanted in her rule over the Ostrogoths by her cousin Theodotus. And “during the short and troubled reign of Theodotus—534-536—Justinian received petitions from all parts of Italy, and from all persons, lay as well as clerical, with the air and tone of its sovereign.” (Milman.) {PTUK December 9, 1897, p. 773.5}

**THE OSTROGOTHIC KINGDOM DESTROYED**

BELISARIUS subdued Sicily in 535, and invaded Italy and captured Naples in 536. As it was now about the first of December, the Gothic warriors decided to postpone, until the following spring, their resistance to the invaders. A garrison of four thousand soldiers was left in Rome, a feeble number to defend such a city at such a time in any case, but these troops proved to be even more feeble in faith than they were in numbers. {PTUK December 9, 1897, p. 773.6}

They threw over all care of the city, and “furiously exclaimed that the apostolic throne should no 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 into the city, whose gates would be thrown open to his reception.” (Gibbon.) {PTUK December 9, 1897, p. 773.7}

Belisarius at once marched to Rome, which he entered December 10, 536. But this was not the conquest of Italy or even of Rome. “From their rustic habitations, from their different garrisons, the Goths assembled at Ravenna for the defence of their country: and such were their numbers that, after an army had been detached for the relief of Dalmatia, one hundred and fifty thousand fighting men marched under the royal standard” in the spring, A.D. 537; and the Gothic nation returned to the siege of Rome and the defence of Italy against the invaders. “The whole nation of the Ostrogoths had been assembled for the attack, and was almost entirely consumed in the siege of Rome,” which continued above a year, 537-538. “One year and nine days after the commencement of the siege, an army so lately strong and triumphant, burnt their tents, and tumultuously repassed the Milvian bridge,” and Rome was delivered, March, 538. (Gibbon.) The remains of the kingdom were soon afterward destroyed. And thus was the kingdom of the Ostrogoths destroyed before the vengeful arrogance of the Papacy. {PTUK December 9, 1897, p. 773.8}

**POPE ASSERTING TEMPORAL AUTHORITY**

This completely opened the way for the bishop of Rome to assert his sole authority over the estates of the church. The district immediately surrounding Rome was called the Roman duchy, and it was so largely occupied by the estates of the church that the Bishop of Rome claimed exclusive authority over it. “The Emperor, indeed, continued to control the elections and to enforce the payment of tribute for the territory protected by the imperial arms; but, on the other hand, the pontiff exercised a definite authority within the Roman duchy, and claimed to have a voice in the appointment of the civil officers who administered the local government.” (Encyclopedia Britannica.) {PTUK December 9, 1897, p. 774.1}

Under the protectorate of the armies of the East which soon merged in the exarch of Ravenna, the papacy enlarged its aspirations, confirmed its powers, and strengthened its situation both spiritually and temporally. Being by the decrees of the councils, and the homage of the emperor, made the head of all ecclesiastical and spiritual dominion on earth, and being now in possession of *territory*, and exerting a measure of civil authority therein, the opportunity that now fell to the ambition of the bishopric of Rome was to assert, to gain, and to exercise, supreme authority in all things temporal as well as spiritual. And the sanction of this aspiration was made to accrue from Justinian’s letter, in which he rendered such distinctive honor to the apostolic see. It is true that Justinian wrote these words with no such far-reaching meaning, but that made no difference; the words were written, and like all other words of similar import, they could be, and were, made to bear whatever meaning the bishop of Rome should choose to find in them. {PTUK December 9, 1897, p. 774.2}

**BEGINNING OF THE 1,260 YEARS OF PAPAL DOMINION (Daniel 7:25)**

THEREFORE, the year A.D. 538, which marks the conquest of Italy, the deliverance of Rome, and the destruction of the kingdom of the Ostrogoths, is the true date which marks the establishment of the temporal authority of the Papacy, and the exercise of that authority as a world-power. All that was ever done later in this connection was but to enlarge by additional usurpations and donations, the territories which the Bishop of Rome at this point possessed, and over which he asserted civil jurisdiction. This view is fully sustained by the following excellent statement of the case:— {PTUK December 9, 1897, p. 774.3}

*The conquest of Italy* by the Greeks was, to a great extent at least, the *work of the Catholic clergy*.... The overthrow of the Gothic kingdom was to Italy an unmitigated evil. A monarch like Witiges or Totila would soon have repaired the mischiefs caused by the degenerate successors of Theodoric, Athalaric, and Theodotus. In their overthrow began *the fatal policy of the Roman see*, ... which never would permit a powerful native kingdom to unite Italy, or a very large part of it, under one dominion. Whatever it may have been to Christendom, the papacy has been the eternal, implacable foe of Italian independence and Italian unity; and so (as far as independence and unity might have given dignity, political weight, and prosperity) to the welfare of Italy.... Rome, jealous of all temporal sovereignty but her own, for centuries yielded up, or rather made, Italy a battlefield to the Transalpine and the stranger, and at the same time so secularized her own spiritual supremacy as to confound altogether the priest and the politician, to degrade absolutely and almost irrevocably the kingdom of Christ into a kingdom of this world.” (Milman.) {PTUK December 9, 1897, p. 774.4}

Then “began that fatal policy of the Roman see,” because she was then herself a world-power, possessing temporalities over which she both claimed and exercised dominion, and by virtue of which she could contend with other dominions, and upon the same level. {PTUK December 9, 1897, p. 774.5}

It is evident that as the Papacy had hitherto claimed, and had actually acquired, absolute dominion over all things spiritual, henceforth she would claim, and, if crafty policy and unscrupulous procedure were of any avail, would actually acquire, absolute dominion over all things temporal as well as spiritual. Indeed, as we have seen, this was already claimed, and the history of Europe for more than a thousand of the following years, abundantly proves that the claim was finally and fully established. Henceforth kings and emperors were but her tools, and often but her playthings; and kingdoms and empires her conquests, and often only her traffic. {PTUK December 9, 1897, p. 774.6}

A. T. JONES.

 **“After the Creed was Made: How the Papacy Ruled and Ruined. After Papal Supremacy Was Established” The Present Truth 13, 50, pp. 791, 792.**

THE history of this phase of the Papacy is fully as interesting, though the details are not so important, as that which shows how her ecclesiastical supremacy was established. Here, however, will be noticed but the one point, how the Papacy assumed the supremacy over kings and emperors, and acquired the prerogative of dispensing kingdoms and empires. {PTUK December 16, 1897, p. 791.1}

The contest began even with Justinian, who had done so much to exalt the dignity and clear the way of the Papacy. Justinian soon became proud of his theological abilities, and presumed to dictate the faith of the papacy, rather than to submit, as formerly, to her guidance. {PTUK December 16, 1897, p. 791.2}

And from A.D. 542 to the end of his long reign in 565, there was almost constant war, with alternate advantage, between Justinian and the popes. But as emperors live and die, while the papacy only lives, the real victory remained with her. {PTUK December 16, 1897, p. 791.3}

**LOMBARD INVASION**

In A.D. 568 the Lombards had invaded Italy, and for nearly twenty years wrought such devastation that even the pope thought the world was coming to an end. The imperial power of the East was so weak that the defense of Italy fell exclusively to the exarch of Ravenna and the pope. And owing to the weakness of the exarchate the pope alone became really the chief defender of Italy. In 594 Gregory I—the Great—became pope, and concluded a treaty of peace with the Lombards, and “the pope and the king of the Lombards became the real powers in the north and center of Italy.” {PTUK December 16, 1897, p. 791.4}

The wife of the king of the Lombards was a Catholic, and by the influence of Gregory, she “solemnly placed the Lombard nation under the patronage of St. John the Baptist. At Monza she built in his honor the first Lombard church, and the royal palace near it.” From this the Lombards soon became Catholic; but though this was so, they would not suffer the priesthood to have any part in the affairs of the kingdom. They “never admitted the bishops of Italy to a seat in their legislative councils.” (Gibbon.) And although under the Lombard dominion “the Italians enjoyed a milder and more equitable government than any of the other kingdoms which had been founded on the ruins of the empire,” this exclusion of the clergy from affairs of the state was as much against them now, though Catholic, as their Arianism had been against them before; and the popes ever anxiously hoped to have them driven entirely from Italy. {PTUK December 16, 1897, p. 791.5}

In 728 the edict of the Eastern emperor abolishing the worship of images, was published in Italy. “The pope defended the images, of course, and the Italians swore to live and die in defense of the pope and the holy images.” (Gibbon.) An alliance was formed between the Lombards and the Papacy for the defence of the images. The alliance, however, did not last long. Both powers being determined to possess as much of Italy as possible, there was constant irritation, which finally culminated in open hostilities, and the Lombards invaded the papal territory in A.D. 739. {PTUK December 16, 1897, p. 791.6}

Charles Martel, the mayor of the palace of the Frankish kingdom, had gained a world-wide glory by his late victory, 732, over the Mohammedans at Tours. Of all the barbarians, the Franks were the first who had become Catholic, and they had ever since been dutiful sons of the Church. The pope, Gregory III., now determined to appeal to Charles for help against the assertion of Lombard dominion. {PTUK December 16, 1897, p. 791.7}

**THE POPE APPEALS TO FRANCE**

He sent to Charles the keys of the “sepulchre of St. Peter;” some filings from the chains with which “Peter had been bound;” and, more important than all, as the legitimate inheritor of the authority of the ancient Roman republic, he presumed to bestow upon Charles Martel the title of Roman consul. “Throughout these transactions the pope appears actually, if not openly, an independent power, leaguing with the allies or the enemies of the empire, as might suit the exigencies of the time.” And now, “the pope, as an independent potentate, is forming an alliance with a transalpine sovereign for the liberation of Italy.” (Milman.) {PTUK December 16, 1897, p. 791.8}

The Lombards, too, sent to Charles with counter-negotiations. This the pope knew, and wrote to Charles that in Italy the Lombards were treating him with contempt, and were saying, “Let him come, this Charles, with his army of Franks; if he can, let him rescue you out of our hands;” and then Gregory laments, and pleads with Charles thus:— {PTUK December 16, 1897, p. 791.9}

O unspeakable grief, that such sons so insulted should make no effort to defend their holy mother, the church! Not that St. Peter is unable to protect his successors, and to exact vengeance upon their oppressors, but the apostle is putting the faith of his followers to trial.... Close not your ears against our supplication, lest St. Peter close against you the gates of heaven. I conjure you by the living and the true God, and by the keys of St. Peter, not to prefer the alliance of the Lombards to the love of the great apostle, but hasten, hasten to our succor that we may say with the prophet, “The Lord has heard us in the day of tribulation, the God of Jacob has protected us.” {PTUK December 16, 1897, p. 791.10}

The ambassadors and the letters of the pope “were received by Charles with decent reverence; but the greatness of his occupations and the shortness of his life, prevented his interference in the affairs of Italy, except by friendly and ineffectual mediation.” (Gibbon.) But affairs soon took such a turn in France that the long-cherished desire of the papacy was rewarded with abundant fruition. Charles Martel was simply duke or mayor of the palace, under the sluggard kings of France. He died October 21, 741. Gregory III. died November 27, of the same year, and was succeeded by Zacharias. No immediate help coming from France, Zacharias made overtures to the Lombards, and a treaty of peace for twenty years was concluded between the kingdom of Lombardy and “the dukedom of Rome.” {PTUK December 16, 1897, p. 791.11}

**THE POPE A KING-MAKER**

Charles Martel left two sons, Carloman and Pepin. Carloman being the elder was his successor in office; but he had been in place but a little while, before he resigned it to his brother, and became a monk, A.D. 747. The late events in Italy, and the prestige which the pope had gained by them, exerted a powerful influence in France; and as the pope had already desired a league with Charles Martel, who, although not possessing the title, held all the authority, of a king, Pepin, his successor, conceived the idea that perhaps he could secure the papal sanction to his assuming the title of king with the authority which he already possessed. {PTUK December 16, 1897, p. 792.1}

Pepin therefore sent two ecclesiastics to consult the pope as to whether he might not be king of France, and Zacharias returned answer “that the nation might lawfully unite, in the same person, the title and authority of king; and that the unfortunate Childeric, a victim of the public safety, should be degraded, shaved, and confined in a monastery for the remainder of his days. An answer so agreeable to their wishes was accepted by the Franks as the opinion of a casuist, the sentence of a judge, or the oracle of a prophet; ... and Pepin was exalted on a buckler by the suffrage of a free people, accustomed to obey his laws, and to march under his standard;” and March 7, 752, was proclaimed king of the Franks. (Gibbon.) {PTUK December 16, 1897, p. 792.2}

Zacharias died March 14, the same year, and was succeeded by Stephen II., who died the fourth day afterward, and before his consecration, and Stephen III. became pope, March 26. Astolph was now king of the Lombards. He had openly declared himself the enemy of the pope; and was determined to make not only the territories of the exarchate, but those of the pope, his own. “In terms of contumely and menace he demanded the instant submission of Rome, and the payment of a heavy personal tribute, a poll-tax on each citizen.” The pope again sent ambassadors; but they were treated with contempt, and Astolph approached Rome to enforce his demand. “The pope appealed to heaven, by tying a copy of the treaty, violated by Astolph, to the holy cross.” (Milman.) {PTUK December 16, 1897, p. 792.3}

**THE POPE ANOINTS PEPIN KING**

He wrote to Pepin, but got no answer. In his distress he wrote even to Constantinople, but much less from there was there an answer. Then he determined to go personally to Pepin, and ask his help. There was present at the court of the pope an ambassador from the court of France, under whose protection Stephen placed himself, and traveled openly through the dominions of Astolph. November 15, 752, he entered the French dominions. He was met on the frontier by one of the clergy and a nobleman, with orders to conduct him to the court of the king. A hundred miles from the palace he was met by Prince Charles, afterward the mighty Charlemagne, with other nobles who escorted him on his way. {PTUK December 16, 1897, p. 792.4}

Three miles from the palace, the king himself, with his wife and family, and an array of nobles, met Stephen. “As the pope approached, the king dismounted from his horse, and prostrated himself on the ground before him. He then walked by the side of the pope’s palfrey. The pope and the ecclesiastics broke out at once into hymns of thanksgiving, and so chanting as they went, reached the royal residence. Stephen lost no time in adverting to the object of his visit. He implored the immediate interposition of Pepin to enforce the restoration of St. Peter.... Pepin swore at once to fulfill all the requests of the pope.... Pepin swore at once to fulfil all the requests of the pope, but, as the winter rendered all military operations impracticable, Pepin invited the pope to Paris, where he took up his residence in the Abbey of St. Denys. (Milman.) {PTUK December 16, 1897, p. 792.5}

Pepin had already been anointed by a bishop in France, but this was not enough; the pope must anoint him too, and then upon this claim that the king of the Franks held his kingdom by the grace of the bishop of Rome. In the monastery of St. Denys, Stephen III. placed the diadem on the head of Pepin, anointed him with the holy oil, confirmed the sovereignty in his house forever, and pronounced an eternal curse upon all who should attempt to name a king of France from any other than the race of Pepin. The pope was attacked with a dangerous sickness which kept him at the capital of France until the middle of 753. {PTUK December 16, 1897, p. 792.6}

At some point in this series of transactions, we know not exactly where, the pope as the head of the restored republic of Rome, renewed to Pepin the Roman title and dignity of “patrician,” which, as well as that of consul, had been conferred upon Charles Martel. The insignia of the new office were the keys of the shrine of St. Peter, “as a pledge and symbol of sovereignty;” and a “holy” banner which it was their “right and duty to unfurl” in defence of the church and city of Rome. {PTUK December 16, 1897, p. 792.7}

A. T. JONES.

 **“After the Creed was Made: How the Papacy Ruled and Ruined. Popes and Kings” The Present Truth 13, 51, pp. 805, 806.**

HAVING anointed Pepin king of the Franks, Pope Stephen persuaded him to march into Italy to repel the Lombard rulers from the territory which was claimed as the estates of the Church. Astolph, the Lombard king, sued for peace and pledged himself, on oath, to restore the territory of Rome. {PTUK December 23, 1897, p. 805.1}

Pepin returned to his capital; and Stephen retired to Rome. But Pepin was no sooner well out of reach, than Astolph was under arms again, and on his way to Rome. He marched to the very gates of the city, and demanded the surrender of the pope. “He demanded that the Romans should give up the pope into his hands, and on these terms only would he spare the city. Astolph declared he would not leave the pope a foot of land.” (Milman.) {PTUK December 23, 1897, p. 805.2}

**IN THE NAME OF PETER**

STEPHEN hurried away messengers with a letter to Pepin in which the pope reminded him that St. Peter had promised him eternal life in return for a vow which he had made to make a donation to St. Peter. He told Pepin that he risked eternal damnation in not hastening to fulfil his vow; and that as Peter had Pepin’s handwriting to the vow, if he did not fulfill it, the apostle would present it against him in the day of judgment. Pepin did not respond, and a second letter was despatched in which the pope “conjured him, by God and His holy mother, by the angels in heaven, by the apostles St. Peter and St. Paul, and by the last day,” to hasten to the rescue of his holy mother, the Church, and promised him, if he would do so, “victory over all the barbarian nations, and eternal life.” But even yet Pepin did not respond; and as Astolph was pressing closer and harder, the pope determined to have St. Peter himself address the dilatory king. Accordingly, he sent now the following letter:— {PTUK December 23, 1897, p. 805.3}

I, Peter the Apostle, protest, admonish, and conjure you, the most Christian kings, Pepsin, Charles, and Carloman, with all the hierarchy, bishops, abbots, priests, and all monks; all judges, dukes, counts, and the whole people of the Franks. The Mother of God likewise adjures you, and admonishes and commands you, she as well as the thrones and dominions, and all the hosts of heaven, to save the beloved city of Rome from the detested Lombards. If ye hasten, I, Peter, the apostle, promise you my protection in this life and in the next, I will prepare for you the most glorious mansions in heaven, will bestow on you the everlasting joys of paradise. Make common cause with my people of Rome, and I will grant whatever ye may pray for. I conjure you not to yield up this city to be lacerated and tormented by the Lombards, lest your own souls be lacerated and tormented in hell, with the devil and his pestilential angels. Of all nations under heaven, the Franks are highest in the esteem of St. Peter; to me you owe all your victories. Obey, and obey speedily, and, by my suffrage, our Lord Jesus Christ will give you in this life length of days, security, victory; in the life to come, will multiply his blessings upon you, among his saints and angels. {PTUK December 23, 1897, p. 805.4}

This aroused Pepin to the most diligent activity. Astolph heard that he was coming, and hastened back to his capital; but scarcely heard he reached it before Pepin was besieging him there. Astolph yielded at once, and gave up to Pepin the whole disputed territory. Representatives of the emperor of the East were there to demand that it be restored to him; but “Pepin declared that his sole object in the war was to show his veneration for St. Peter;” and as the spoils of conquest, he bestowed the whole of it upon the pope—A.D. 755. {PTUK December 23, 1897, p. 805.5}

All the donations which Pepin had bestowed upon the papacy were received and held by the popes, under the pious fiction that they were for such holy uses as keeping up the lights in the churches, and maintaining the poor. But in fact they were held as the dominions of the new sovereign State descended from the Roman republic, the actual authority of which had now become merged in the pope. All these territories the pope ruled as sovereign. “The local or municipal institutions remained; but the revenue, which had before been received by the Byzantine crown, became the revenue of the Church: of that revenue the pope was the guardian, distributor, possessor.” (Milman.) {PTUK December 23, 1897, p. 805.6}

**THE POPE MAKES CHARLEMAGNE EMPEROR**

In A.D. 768, Pepin died, and was succeeded by his two sons, Charles and Carloman. In 771 Carloman died, leaving Charles sole king, who by his remarkable ability became Charles the Great,—Charlemagne,—and reigned forty-six years in all—thirty-three of which were spent in almost ceaseless wars. {PTUK December 23, 1897, p. 805.7}

Charlemagne was a no less devout Catholic than was Clovis before him. His wars against the pagan Saxons were almost wholly wars of religion; and his stern declaration that “these Saxons must be Christianized or wiped out,” expresses the temper both of his religion and of his warfare. He completed the conquest of Lombardy and placed, upon his own head the iron crown of that kingdom, and confirmed to the Papacy the donation of territory which Pepin had made. {PTUK December 23, 1897, p. 805.8}

It seems almost certain that Charlemagne really aspired to consolidate the territories of the West into a grand new Roman empire. In addition to the kingship of all the wide Frankish dominions, he wore the iron crown of Lombardy. The next step was to be emperor indeed; and that was soon brought about. Leo III. was pope. In 799 he made a journey to France, and was royally received and entertained by Charlemagne. “At an imperial banquet, the king and the pope quaffed together their rich wines with convivial glee.” In 800 Charlemagne made a journey to Rome. He arrived in the city November 23, and remained there through the month of December. {PTUK December 23, 1897, p. 805.9}

On Christmas day magnificent services were held. Charlemagne appeared not in the dress of his native country, but in that of a patrician of Rome, which honour he had inherited from his father, who had received it from the pope. Thus arrayed, the king with all his court, his nobles, and the people and the whole clergy of Rome, attended the services. “The pope himself chanted the mass; the full assembly were wrapped in profound devotion. At the close the pope rose, advanced toward Charles with a splendid crown in his hands, placed it upon his brow, and proclaimed him Cesar Augustus.” The dome of the great church “resounded with the acclamations of the people, ‘Long life and victory to Charles, the most pious Augustus, crowned by God the great an pacific emperor of the Romans.’” Then the head and body of Charlemagne were anointed with the “holy oil” by the hands of the pope himself, and the services were brought to a close. (Gibbon.) In return for all this, Charlemagne swore to maintain the faith, the power, and the privileges of the church; and to recognise the spiritual dominion of the pope, throughout the limits of his empire. {PTUK December 23, 1897, p. 805.10}

**“THAT GREAT CITY, WHICH REIGNETH OVER THE KINGS OF THE EARTH**

THUS had the papacy arrogated to itself all the authority of the ancient Roman empire, and with this the prerogative of bestowing upon whom she would, the dignities, titles, and powers of that empire. And now, as the representative of God, the pope had re-established that empire by bestowing upon Charlemagne the dignity and titles of Caesar, Augustus, and emperor. {PTUK December 23, 1897, p. 806.1}

Such was the origin, and thus was established, the doctrine of “divine right” in rulers. Thus was established the doctrine of the supremacy of the bishop of Rome over all things earthly, to whom it “belongs” to set up and to pull down kings and emperors. Thus did the Papacy become the dispenser of kingdoms and empires, the disposer of peoples, and the distributor of nations. As she had already, and for a long while, asserted supreme authority over all things spiritual, in heaven and hell, as well as upon earth, and now by this transaction was enabled to assert supremacy over kingdoms, and empires, and their rulers, henceforth the papacy recognized no limits to her dominion over heaven, earth, and hell. A. T. JONES. {PTUK December 23, 1897, p. 806.2}

 **“After the Creed was Made: How the Papacy Ruled and Ruined. Germ of the Papacy—Reformation Principles” The Present Truth 13, 52, pp. 821-823.**

EVER since that Christmas day, A.D. 800, Leo and all his successors have spent their lives, and exercised their boundless ambition, in making felt to the uttermost this blasphemous claim; and for ages, nations groaned and people perished, under the frightful exercise of this infernal power. {PTUK December 31, 1897, p. 821.1}

**HOW THE PAPACY HAS USED ITS POWER**

Under it the famous and the infamous Hildebrand punished Henry IV., Emperor of Germany, in the no less famous and infamous transaction of Canossa. By it Urban and his successors unto Innocent III., like terrible Muezzin, called millions from Europe to dreadful slaughter in the Crusades; and through it, by the instrumentality of the “Holy” Inquisition, Innocent III. and his successors unto Gregory XVI., poured out their demoniacal wrath upon the innocent Albigenses, the devoted Waldenses, and the millions of other Christians who by sword, by captivity, by dungeon, by rack, by torture, and by flame, yielded their lives rather than submit to this horrible despotism over the bodies and souls, the actions and the thoughts, of men, choosing rather to die the free men of Christ, than to live the slaves of that filthy strumpet who has “deluged Europe and Asia with blood” (Gibbon) and which the holy seer of Patmos saw “drunken with the blood of the saints, and the blood of the martyrs of Jesus.” Revelation 17:1-6. {PTUK December 31, 1897, p. 821.2}

And even the Inquisition in its practical workings, is but the logic of the theocratical theory upon which the Papacy is founded, the theory that men must govern for the Lord, and “protect” religion by forcing it upon others. It is the theory at the foundation of every Sunday law, and all connection of religion and the State. {PTUK December 31, 1897, p. 821.3}

**WHEN MEN ATTEMPT TO EXERCISE MORAL SOVEREIGNTY**

God is the moral governor. His government is moral only, whose code is the moral law. His government and his law have to do with the thoughts, the intents, and the secrets of men’s hearts. This must be ever the government of God, and nothing short of it can be the government of God. The papacy then being the head of what pretends to be a government of God, and ruling there in the place of God, her government must rule in the realm of morals, and must take cognizance of the counsels of the heart. {PTUK December 31, 1897, p. 821.4}

But being composed of men, how can she discover what are the thoughts of men’s hearts whether they be good or evil, that she may pronounce judgment upon them? By long and careful experiment, and by intense ingenuity, means were discovered by which the most secret thoughts of men’s hearts might be wrung from them, and that was by the *confessional* first, and especially for those who submit to her authority; and by the thumbscrew, the rack, and her other horrible tortures second, and for those who would not submit—in one word it was by the Inquisition that it was accomplished. {PTUK December 31, 1897, p. 821.5}

There remained but one thing more to make the enormity complete, and that was not only to sanction but to deify the whole deceitful, licentious, and bloody record, with the assertion of infallibility. As all the world knows, this too has been done. And even this is but the logic of the theocratical theory upon which the foundation of the papacy was laid in the days of Constantine. {PTUK December 31, 1897, p. 821.6}

**DEIFYING SIN AND SELF**

FOR, the Papacy being professedly the government of God, he who sits at the head of it, sits there as the representative of God. He represents the divine authority; and when he speaks or acts officially, his speech or act is that of God. But to make a man thus the representative of God, is only to clothe human passions with divine power and authority. And being human, he is bound always to act unlike God; and being clothed with irresponsible power, he will often act like the devil. Consequently, in order to make all his actions consistent with his profession, he is compelled to cover them all with the Divine attributes, and make everything that he does in his official capacity the act of God. This is precisely the logic and the profession of papal infallibility. It is not claimed that all the pope speaks is infallible; it is only what he speaks officially—what he speaks *ex cathedra*, that is, from the throne. {PTUK December 31, 1897, p. 822.1}

Under this theory, he sits upon that throne as the head of the government of God, and he sits there as God indeed. For the same pope that published this dogma of infallibility, published a book of his speeches, in the preface to which, in the official and approved edition, he is declared to be “The living Christ,” “The voice of God;” “He is nature that protests; he is God that condemns.” Thus, in the Papacy there is fulfilled to the letter, in completest meaning, the prophecy—2 Thessalonians 2:1-9—of “the falling away” and the revealing of “that man of sin,” “the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” {PTUK December 31, 1897, p. 822.2}

Therefore, sitting in the place of God, ruling from that place as God, that which he speaks from the throne is the word of God, and must be infallible. This is the inevitable logic of the false theocratical theory. And if it be denied that the theory is false, there is logically no escape from accepting the whole Papal system. The theory contains within it the germ of THE ENTIRE PAPACY. {PTUK December 31, 1897, p. 822.3}

**REFORMATION PRINCIPLES**

THEN came the Reformation, protesting against the papal system, and asserting again the rights of the individual conscience, declaring for a separation between Church and State, and that to Cesar is to be rendered only that which is Cesar’s, while men are left free to render to God, according to the dictates of their own conscience, that which is God’s. {PTUK December 31, 1897, p. 822.4}

To Luther more than to any other one, there fell the blessed task of opening up the contest with the Papacy, and of announcing the principles of the Reformation. It is not without cause that Luther stands at the head of all men in the great Reformation and in the history of Protestantism: for he alone of all the leaders in the Reformation times held himself and his cause aloof from the powers of this world, and declined all connection of the State with the work of the Gospel, even to support it. At a time when the Papacy was urging the emperor and princes to destroy him, Luther wrote to the court of the Elector Frederick, who was his friend:— {PTUK December 31, 1897, p. 822.5}

If the Gospel was of a nature to be propagated or maintained by the power of the world, God would not have intrusted it to fishermen. To defend the gospel appertains not to the princes and pontiffs of this world. They have enough to do to shelter themselves from the judgments of the Lord and his Anointed. If I speak, I do it in order that they may obtain the knowledge of the divine word, and be saved by it. {PTUK December 31, 1897, p. 822.6}

During his absence, fanatical spirits had arisen, and extreme and somewhat violent steps had been taken, and amongst the first words which he spoke upon his arrival in Wittemberg were these:— {PTUK December 31, 1897, p. 822.7}

It is by the word that we must fight; by the word overturn and destroy what has been established by violence. I am unwilling to employ force against the superstitious or the unbelieving. Let him who believes approach; let him who believes not stand aloof. None ought to be constrained. Liberty is of the essence of faith. {PTUK December 31, 1897, p. 822.8}

In 1524 the Swabian peasants revolted, and in January, 1525, Luther addressed to them the following words:— {PTUK December 31, 1897, p. 823.1}

The pope and the emperor have united against me; but the more the pope and the emperor have stormed, the greater the progress which the gospel has made... Why so? Because I have never drawn the sword, nor called for vengeance; because I have not had recourse either to tumult or revolt. I have committed all to God, and awaited his strong hand. It is neither with the sword nor the musket that Christians fight, but with suffering and the cross. Christ, their captain, did not handle the sword; he hung upon the tree. {PTUK December 31, 1897, p. 823.2}

In his later years, having refused to walk in the advancing light, and so having less of the Word of God and therefore less faith, even Luther swerved from the genuine Christian and Reformation principle, denied any right of toleration to the Zwinglians, and advocated the banishment of “false teachers” and the utter rooting out of the Jews from “Christian” lands. {PTUK December 31, 1897, p. 823.3}

At Luther’s death many Protestants set themselves to maintain the doctrines stated by him, and so they became Lutherans rather than Reformers, and the power of the Reformation was weakened. But in those early Reformation times the secret of Luther’s power as a reformer was in his preaching of the Word as the power of God unto salvation, giving to the world anew those principles of Gospel liberty originally announced by Him who was the Author and Finisher of the faith—JESUS CHRIST, THE AUTHOR OF RELIGIOUS LIBERTY. {PTUK December 31, 1897, p. 823.4}

A. T. JONES.