**“The Seed of Popery” American Sentinel 13, 21.**

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**“Present Truth,” London. Eng**

“Let us not be desirous of vainglory, provoking one another, envying one another.” Galatians 5:26. That is to say, Let us have done with emulations and strife. Emulation and strife are the natural outgrowth of self-righteousness, the exaltation of self above God’s law. This is the very essence of popery. If there were no emulation, no strife, there would be no pope. The papacy,-the existence in the world of such a thing as a pope,-is the result of the strife for the supremacy among the early bishops. At first all bishops, or elders, or presbyters, or pastors, for all mean the same thing, were equal. “All ye are brethren,” said Christ, and for a little while they lived as brethren. But soon there was a strife as to who should be the greatest and the streets of more than one city, Rome especially, ran with blood which was shed in these contest. The final result was the recognition of the bishops of Rome as supreme. {AMS May 26, 1898, p. 324.1}

“But how can it be that so many acknowledge the pope’s supremacy, if the popish spirit is inherent in human nature?” Thus when the popish principle is admitted, some one must be chief, or else there will be a war of extermination. So the others unite in homage to the fortunate one, in hope that their turn may come next, or in the knowledge that they will at least be popes of lesser rank, exercising lordship over those who are beneath them. {AMS May 26, 1898, p. 324.2}

Wherever there is emulation, there is the Papacy; and wherever the Papacy is, there is every evil work. The Spirit of God casts out the Papacy from the individual human heart, by producing meekness, faith, goodness. He who knows that from self only evil can come, and that all good things come only from the Spirit, is made humble by that very knowledge. Knowing that he is nothing, he gives place to the Spirit, and the fruits of the Spirit grow in him. Such an one is truly happy, because he is, through the Spirit, “perfect and entire, lacking nothing.” {AMS May 26, 1898, p. 325.1}