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THE
CHURCHMAN

JANUARY, 1894.

ART. I.—“FAITH AND CRITICISM.”—*Concluded.*

TO pass from the essay of Mr. Thomas on “Prayer” to that of Mr. F. H. Stead on “The Kingdom and the Church,” is like passing from the calm and peaceful shade of some cathedral cloister into the noise and the crowd and the bluster of some busy market-place or turbulent public meeting. The change of atmosphere may, no doubt, be partly accounted for by the fact that Mr. Stead is described as “late editor of the *Independent*.”¹ Fresh from the editorial chair, the writer naturally indulges in the kind of language which the Americans have taught us to describe as “high-falutin.” We are introduced to such expressions as “objectify,” “sociological ideal,” “social articulation of the kingdom,” “revelatory value of the social evolution of the kingdom,” “unification of an enfranchised humanity.” The Church is defined as “the kingdom in its phase of corporate self-consciousness and corporate self-actualization”; and in still more mysterious, though briefer, terms, as “the intuition of Incarnation.” Our Lord is spoken of as “*the* Christ,” as if universal usage had not made that word almost as much a personal name as “Jesus.” St. John is “the seer of Patmos”—a mode of speaking which recalls an anecdote told of Charles Simeon. A young divinity student was reading a sermon of his own composition for the great man’s criticisms. He spoke of “the son of Amram.” “The son of Amram!” exclaimed Simeon, “who was the son of Amram?” “Well, sir,” was the reply, “I meant Moses.” “Then, sir, if you *meant* Moses, why didn’t you *say* Moses?”

The ostensible purpose of the essay we are now considering is to distinguish between the *kingdom* of Christ and the *Church* of Christ. The writer regards “the central significance with which the Christian religion invests the idea of the

¹ This description appears to be omitted in the second edition.

kingdom of God" as "one of the chief theological discoveries of the present age"; though it is by no means clear from the essay itself what precisely is the point which the older theology so entirely failed to "discover." The kingdom of God is defined as "the fellowship of souls divine and human, of which the law and the life alike are love, wherein the Fatherhood of God and the brotherhood of man, as both are embodied and revealed in Jesus the Christ, are recognised and realized." The definition of the Church has been already quoted. With regard to the members of the Church, Mr. Stead says: "The sole and sufficient condition of membership in the Church is a person's credible confession of his life-purpose to follow the Christ at all risks and at all costs. This ensures for him the ecclesiastical franchise. All thus enfranchised in a given village or town or neighbourhood would together constitute the communal unit of the Church Catholic—the village, town, or district Church"—and so on through the various grades of the "county or civic Church," the national Church," and the "race Church," up to Mr. Stead's highest ideal, the "Œcumenical Church."

So far as we can understand, all existing churches, or Christian bodies, are invited to give up their ministries, sacraments, creeds and confessions, in order to federate themselves into a body of which the most definite note is "corporate self-actualization"—whatever that may mean. But this is not all. The various "denominations" having thus agreed to efface their distinctive peculiarities, and to merge themselves in the new collective body—whether kingdom or church, for the distinction may for practical purposes be ignored—must further combine to act in concert for one great end—the establishment of Democracy as the universal form of government. "Democratic Sympathies of the Kingdom," is the title of one of the sections of the essay. "The general drift of our Lord's teaching," says Mr. Stead, "makes it not hard to explain how it happens that in lands where Christianity is purest and strongest, the State tends to become a complete democracy. . . . To maintain that the kingdom regards all forms of rule, autocratic, oligarchic, democratic, with indifference, or with a neutrality equally benevolent, is to ignore the teachings of Revelation, as well as the facts of subsequent Christian experience." . . . The principle of "federated democracies" is, we may conclude, not distantly akin to the principle whereby the kingdom will ultimately unify mankind." Thus constituted, and with these objects in view, the Church, or the Churches, might engage in many undertakings which have generally been regarded as outside the scope and sphere of ecclesiastical bodies, as such: they might, for

example, "unite to 'run' a model factory—as great landlords run a model farm—and practically demonstrate how labour and capital ought to be employed": or they might "conduct a Christian daily newspaper, which in capital, enterprise, world-wide interest, and brains, should surpass the *Daily Chronicle*, and in circulation the *Daily Telegraph*."

Towards the attainment of these ends, Mr. Stead considers that some steps have already been taken, and that in this movement Congregationalists have been the foremost. "Within the denomination, co-operative union is growing; and in movements that aim at bringing other British Churches into closer association, Congregationalists have taken a leading part. The first Free Church Congress (held in 1892) contained a majority of Congregationalists: and the wider Reunion Conferences at Grindelwald owed much to modern representatives of the Elizabethan separatists. . . . First among the Œcumenical assemblies of Christendom, the International Congregational Council of 1891 adopted the formula of Free Fraternal Federation as the key to Christian union." (The alliteration, suggesting the "three F.'s" as a new symbol, is due to Mr. Stead himself, the resolution which he quotes not containing the word "free.")

For any practical purpose, we of the Church of England may regard Mr. Stead's Churches, whether "District," "Civic," "Racial" or "Œcumenical," as castles in the air. Even if we were agreed that to promote the adoption of democracy as the universal form of government, or to "run" factories or newspapers, are the chief ends for which, as an organized Christian body, we exist, yet we scarcely find in Mr. Stead's "Free Federations," or in his descriptions whether of Church or kingdom, anything to compensate us for such an entire abandonment of Church order and definite Christian teaching as an adherence to his scheme would imply. Our internal differences, for example, on the nature of the Christian Sacraments are sufficiently marked; but it is not easy to see how agreement would be promoted, if for the words of the Prayer-Book, or the statements of accredited Anglican divines, were to be substituted such vague phrases as Mr. Stead's "In the two sacraments the life and activity of the Church as the self-realized life and activity of the kingdom are symbolically summed up and displayed. Baptism is the sacrament of evangelism. The Eucharist is the sacrament of edification. And both are acts of confession and communion," etc. Moreover, it cannot be entirely kept out of sight, that in all schemes of comprehension emanating from such quarters, the largest body of Christians in the world, the Church of Rome, is entirely ignored. Mr. Stead, indeed, makes a passing reference to Leo XIII.; but the

possible relation of the present or any other Pope to such a scheme of reunion as Mr. Stead sketches is never so much as alluded to.

In this respect, however, this essay does not differ from many other Protestant schemes of comprehension. What gives it its individual mark or flavour is the strong democratic or socialistic element which pervades it. The elevation of human life, the improvement of the general moral tone, the mitigation or removal of present evils, not so much by the spiritual and moral progress of the *individual*, as by the collective action of the whole democratic society—this is the special note of such writers as Mr. Stead. To them, the sentiment which Dr. Johnson introduced into Goldsmith's "Traveller"—

How small, of all that human hearts endure,
The part which laws or kings can cause or cure !
Still to ourselves in every place confined,
Our own felicity we make or find

—is specially distasteful. Such phrases as "sociological ideal," "ideal commonwealth," "social organism," "social evolution," "federated democracies," "economic development," "actualization of the kingdom," "corporate self-consciousness," and similar expressions, are the keynotes or watchwords of this essay; while "organize," "organism," "organization," occur so frequently, and in so many connections, that without them it could hardly have been written. It is instructive to contrast with all this the marked *individualism* which characterizes nearly all the words employed in the New Testament to describe the various conditions of the human soul with regard to God and the spiritual life—faith, love, joy, grace, meekness, holiness, righteousness, truth, peace; forgiveness, edification, salvation, regeneration, everlasting life. A few words only, such as those which Mr. Stead has made use of, Church and kingdom, introduce the idea of social or collective life; and in the use even of these, all mention of the chief purposes for which, in Mr. Stead's view, Churches exist, is conspicuous by its absence. Perhaps there is no part of the New Testament so pervaded with the idea of the *corporate* life of the Church as St. Paul's Epistle to the Ephesians; yet we look in vain through those famous passages for any hint of the "democratic" or "sociological" ideas which are so prominent in such writers as Mr. Stead.

It is instructive, too, to note the very different point of view from which another essayist, Mr. Forsyth, regards the same facts. Speaking of the obstinate unwillingness of many to "take the yoke of Christ," he says: "The last enemy to be destroyed is that all but invincible pride and recalcitrancy in man, which will readily yield to an impersonal *law*, but must

be broken in pieces ere it give way to another *person* as absolute King. This is why social and political progress is so much more rapid and welcome than religious; and it is a fact which removes all parallel between the work of the politician and [that of] the preacher, the socialist and the saint." To Mr. Stead such a contrast or antithesis has no existence; the preacher must needs be a politician, the saint has not the "one thing needful" if he is not also a socialist.

The eighth essay, by Professor Armitage, of the Yorkshire United Independent College, handles the important subject of "Christian Missions," and handles it in a spirit which will commend itself to all readers. There are three points which the Professor desires especially to emphasize. The first is, that the work of foreign missions must spring from and be founded on the sense of personal obedience to Christ, "as His bond-slaves." "It is the deep assurance that the man is but an obedient bond-servant, and that his Master is directing him forward, that [alone] can strengthen the missionary in his assault upon the high places of heathenism. . . . It was in this spirit that the Apostles entered on the work of preaching the Gospel in heathen lands. Paul designates himself a bond-servant of Jesus Christ in the opening words of his Epistle to the Romans, and it is only in the obedience and the confidence of a bond-servant that he bears his Master's message beyond the limits of Jewry, and dares to summon the imperial races of the West to bend their knees at the name of Jesus."

The second point insisted on by Mr. Armitage is, that the preaching of the Person and work of Christ must precede that of theological principles or systems; and the third, that there are no valid arguments from racial differences to show that the Gospel cannot, or ought not, to be made world-wide. "Can ever," he asks, "a wider or deeper gulf be crossed by any creed than was crossed by Christianity, when it was borne from Judæa and planted in the hearts and lives of the men of Athens and Corinth and Rome? May we not say that the prow of Paul's ship, as he sailed from Troas to Neapolis, cut to tatters for ever the argument which men urge against the world-wide spread of Christianity on the ground of racial differences? The voyage was a very short one if measured by leagues, but if measured by other standards, it was one of the longest that any traveller could take; for it carried him out of the East into the West, out of the lands which lived in the past to the lands that were facing the future, from the home of an unchanging tradition into the midst of races eager to enter on an even fuller life. What test, then, could be applied to any religion so severe as that to which Paul was prepared to submit the Gospel of Christ?"

The contention that racial differences do not deserve to be considered as barring the way to the future universal reign of Christ is fully illustrated and enforced by Professor Armitage, from the progress and the results of the modern sciences of comparative ethnology and comparative philology. "The comparative student of race sees to-day all racial boundaries traversed by the missionaries of the Cross, and all theories of the fundamental unlikeness of the various tribes of man rebutted by the demonstration of their unity in Christ."

It may be questioned whether the Professor does not press rather too far the necessity of preaching "the Person and work of Christ," as compared with the presentation of a systematized theology, to the disadvantage of the latter. Indeed, he himself admits that the Nicene Creed, which is nothing if not theological, forms an indispensable basis for the preaching of the Gospel to the heathen, although that symbol dates back only to the fourth century of Christianity. "The great declaration at Nicæa, that Jesus of Nazareth was none other than the Eternal Son of God, is to be intimately associated with the fidelity of the Church to Christ's last command, and the blessing which rested upon it. . . . The decisions of the Council of Nicæa have proved irreversible, just because they recorded that glory of the Lord which was seen by those who had believed His word and obeyed His command." It is not only conceivable, but it has actually occurred, that the preaching of the Gospel may bring us into contact with races which expect and require, rather than are offended by, such a fencing-off of erroneous expositions of our religion as is to be found, not only in the dogmatic statements of the Nicene Creed, but in the far more elaborate, though often negative, definitions of the Athanasian.

It is on record that Bishop Colton of Calcutta, in a Charge published some thirty years ago, has expressed the high value which he set on the longer and later creed, as especially adapted to meet the various forms of error which he met with in India, and which corresponded, *mutatis mutandis*, to the heretical depravations of the truth which it was the object of the early Church to combat. He warns us to "pause before we expunge from the records of our Church an ancient protest against the application of those tendencies" (the four condemned in the Athanasian Creed) "to Christianity, since, whenever the educated classes of India embrace the Gospel, there will be need of watchfulness, lest its simplicity be perverted by the revival of errors which all had their origin in Eastern philosophy."

Limits of space forbid our quoting some valuable passages in which Professor Armitage either examines the difficulties of

foreign missions, or enforces the reassuring conclusion: “Already it may be claimed that in every great nation in the world Christianity is entering on a life which is independent of the missionary, and the outlook justifies a sober belief that the religion of Christ will be the one religion of mankind.” The essay may be commended to all who aid and who pray for the ultimate triumph of the Gospel.

The appropriateness of the last essay in this volume, by Mr. T. Raleigh, is not apparent, since it is noted that the writer is “not a Congregationalist,” and the subject of the essay, “Church and State,” has no obvious relation either to Faith or Criticism. It is a clear statement, by a temperate and cultured Radical, of what may be called “the case for Disestablishment.” Probably those who are responsible for the *exploitation* of the work felt that the “Nonconformist conscience” would not have fully delivered itself unless some pronouncement on this question had been appended to the essays, and that such pronouncement would come with greater force if the writer stood outside the communion to which the rest profess their allegiance.

It is not our purpose to discuss the questions raised by Mr. Raleigh—questions on which it is not only impossible that anything new can be said, but almost impossible that anything can be said in a new way—although it may be remarked that, like many other writers on this subject, he begs the most important part of the question at issue by a single adjective: “The Established Church has the advantage of other Churches in respect of her continued enjoyment of *national* revenues.” We are, however, indebted to him for pointing out that this matter cannot be settled by calling out, “Spoliation!” and “Sacrilege!” If the nation, rightly or wrongly, believes that the endowments of the Church are being so used as to do no good, or more harm than good, then it is not only within the power of the nation, but it is its absolute duty, to take them away from the Church and to devote them to other purposes. The question is, whether they are being so abused or not.

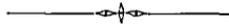
Mr. Raleigh has set himself to combat three or four statements which are commonly made in connection with his subject. On one of these it may be useful to quote his words, in order to contrast them with the very different views which Mr. Stead supports, and which have been already referred to when his essay was under review: “‘*The Church,*’ says another, ‘*is the true embodiment of social democracy.*’ Here, again, is a statement which lends itself easily to mistaken interpretations. The Christian doctrine of brotherhood, the Christian sentiment of equality, have exercised, and must always exercise, a considerable influence on politics; but the Church has no mission to advocate any particular form of government, or course of

policy, or mode of distributing property; she has other and more important matters to attend to. Her warfare is not with injustice or intemperance, or any other of the sins of society, but with sin; with the evil principle in the hearts of men, not with any particular manifestation of it. . . . What, at the most, are we to expect from 'social democracy'? A better distribution of property, better conditions of labour, a happier and more rational life for the masses of our people. So might it be! But the New Testament seems to say that we may gain all that, and yet be as far from righteousness as we were. 'Democracy,' moreover, is a word of many meanings; it brings with it some associations which are non-religious, or even anti-religious, in their character. Why is it that the logical democrats of France have so often declared war against the Christian faith? It is because every Christian teacher begins by telling them that they need a Saviour. They do not see the necessity; they attribute the evil and unhappiness which they see around them to causes outside themselves; if every man had his rights, they hold that humanity would save itself without assistance. If humanity could march into the Church in a body, well; but to come in one by one through the strait gate of repentance—that is a much less attractive kind of gospel to the social democrat."

The task of passing under review this interesting series of essays has on the whole been a pleasing one. If they advance no reasonings which are likely to move us from the position, theological or ecclesiastical, which, as Churchmen, we conceive to be the true ones, they contain, on the other hand, very much which we may admire, and with which we may agree, not only in substance, but even in expression. If they give us no reason to think that the body from whom they emanate are likely to come to ourselves, crying, "Give us of your oil, for our lamps are going out," they show, on the other hand, that in one of the largest bodies of Nonconformist Christians in this country there are ministers and teachers who hold the central doctrines of the faith with an earnestness and a devotion to our common Master which may well be an example to ourselves. If here and there they are too much tinged with the colour of what we must call, for want of any more adequate description, the "political Dissenter," they give, on the other hand, evidence of the existence and the strength, in the body which they represent, of a faith which is deteriorated by no secular entanglements or inferior motives or objects, but maintains steadfastly its adherence both to the Person of our Lord and to at least the chief dogmatic statements of the Church Catholic concerning Him, which, in all sincerity, says with St. Peter, "Lord, to whom shall we go? Thou hast the words of eternal

life. And we believe and are sure that Thou art that Christ, the Son of the living God." And where that is so, there is both evidence of the salt and savour of "vital religion" in the present, and hope for fuller development in the collective and corporate life of the communion represented in the future.

A. COLCHESTER.



ART. II.—ON THE SURVIVAL OF ANCIENT HERESIES IN MODERN ROMANISM.

IT was the greatest misfortune of the Christian Church in its early history that its centres of power and influence were placed in the strongholds of heathenism, and that many of the principles and practices of the ancient idolatry survived even under the Christian Emperors. The apparent successes of Christianity were rather brought about by concessions to the older faith than by conversions to the newer one. The Bishops of Rome were not ashamed to take the heathen title of Pontifex Maximus, and to substitute for the festivals of heathenism celebrations which too nearly resembled them. Saint-worship took the place of the old hero-worship, and, with a sad significance, the Vatican Hill became the centre of the most seductive and far-spread of the worships of heathenism, that of the Mother of the Gods, the Queen of Heaven, whose altars were found at the foot of the Vatican Hill, and whose apostles designed (as the Canon Bianchini tells us) "to overthrow the hierarchy of the Church, and to spread the mysteries of the Mother of the Gods by means of Quindecemvirs through the whole world from the Vatican itself."¹

Can we be surprised that "the Vatican itself" became in later days the centre of a worship too painfully representing the earlier idolatry, and that the *cultus* of the Virgin Mary as the Queen of Heaven made it unnecessary for the propagators of the earlier devotion to continue their work? The remarkable sermon or prayer addressed to the "Mother of the Gods" by the apostate Emperor Julian, was succeeded by the prayers which are now addressed to her who was content to be the "handmaid of the Lord," and whose only word of exhortation to the disciples of her Divine Son was, "Whatsoever He saith unto you, do it." And none of His words were so solemn and emphatic—none so pervaded all His teaching, as these: "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (*illi soli servies*).

But the Church of Rome was not content to interweave in

¹ Praef. in Libr. Pontificalem (ed. Vaticana, 1718, c. 28).

her system many of the relics of the older religion. By a process of assimilation she has absorbed not a few of the principles, as well as the practices, of the heresies which distracted the Church during the early synodical period. She has thus created a kind of composite Christianity which, by the variety it presents to the eye under its different aspects, possesses a charm and a fascination which few who have not traced her later doctrines and practices to their origin are able to resist.

Our object in the following pages will be to exhibit a few of the more obvious instances of the heresies involved in the modern teaching of Rome, and the heretical principles which are very thinly veiled under the clamorous assertion of an exclusive orthodoxy. And first, we will consider the introduction by means of inferior and relative worships (which in practice, at least, are identical with the supreme worship, and even supersede it) of the fundamental error of Arianism—the worship of a created being.

THE ARIANISM OF CREATURE-WORSHIP.

The doctrine of Arius affirmed that our Lord, though the highest of created beings and resembling the Deity, was not one with the Father in being and existence—that though exalted above all created beings, He was nevertheless a creature. Notwithstanding this denial of His Divine nature, they gave Him the fullest measure of worship, an inconsistency by which, according to the irrefragable arguments of Athanasius, they convicted themselves of idolatry.

In the great work of St. Athanasius against the Arians, we find the following passages:

“The Apostle blames the Greeks for worshipping a creature, saying, ‘They worship the creature rather than the creating God.’ But the Arians, who affirm that our Lord was a creature, and worship Him as such, in what respect do they differ from the Greeks? how can it be that the accusation is not addressed to them also, and that they are not rebuked by St. Paul himself?”—(“Con. Arian,” Orat. I.)

“Peter, when Cornelius wished to worship him, forbade him, saying, ‘I also am a man.’ The angel in the Revelation, when John would have worshipped him, prevented him, saying, ‘See thou do it not; I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God.’ Wherefore, worship belongs to God alone, and this even the angels know, who, although exceeding one another in glory, are created beings, and are not to be worshipped, but are of those who worship the Lord.”—(Orat. III.)

“If the ‘Word’ is made and formed out of things that had a created existence, He is either not true God as being a part of the things created, or if they call Him God in rebuking consciousness of the Scriptures, they must needs confess two Gods—one a created, the other uncreated, and worship two Lords—the one unbegotten, and the other begotten, and therefore a creature. They would, further, have two faiths—one in the true God, the other in one made and fashioned by themselves and called God. It will be necessary for them, being thus blinded, while they are worshipping the uncreated God, to come into collision with the created one, and while they are approaching the created, to turn away from the Creator. For it is not possible to see the one in the other, on account of their natures and workings being strange to and incompatible with each other. Wherefore, while the Arians think thus, they are uniting together many gods. For this is the attempt of those who fall away from the one God. Why, then, do not the Arians, thus teaching and thinking, attach themselves to the Greeks? For if the heathen worship one uncreated and many created beings, and the Arians one created and another uncreated being, there can be no difference between them, since he whom they deem a created being is only one out of the many deities of the heathens.”—(Orat. IV.)

The two first extracts show that exactly the same arguments which are alleged from Scripture and reason against creature-worship of all kinds in the present day, would have been urged against it by Athanasius on the same immovable grounds. They cover the whole question in a few comprehensive sentences.

The third extract is more distinctive and suggestive, and claims a more careful examination.

St. Athanasius (we may observe first) cannot imagine the possibility of any inferior worship. If we worship two objects, he conceives that we must recognise two Gods. He admits no “relative worship” and no intermediate worship. He would have seen in the whole system of inferior worship, which was developed during the Middle Ages, the principle of Arianism extended to the saints and martyrs, and in the most fatal degree to the Virgin Mary, who is, to her imprudent devotees, in every sense a second deity. For he identifies the worship of the Arians of an uncreated and a created being, with the Greek worship of a creative deity supplemented by a Pantheon of inferior and created ones. He shows with great force that there can be no real union or common measure between the two kinds of worship—that the one neutralizes and even destroys the other. If we turn away (he argues) from the Creator to the creature, we are adopting, not a concurrent but

an antagonistic worship. The supposition that creature-worship leads us on to the Creator-worship, and that we see God through the saints, is thus entirely repudiated. Relative worship, according to Athanasius, has no possible defence. The worships are in inevitable collision—and hence he asks: "Why do not the Arians unite themselves with the heathen," whose theory they carry out? What would the great champion of early orthodoxy have said could he have foreseen the worship of the Virgin Mary as the Mother and "Queen of Heaven," and realised the fact that the worship of the "Mother of the Gods," which the Emperor Julian renewed upon the Vatican Hill, would become the fatal dowry of Imperial Heathendom to Imperial Christianity? The "Hyperdulia" assigned to the Virgin, as it rises even above the "dulia" which the Scriptures and the ancient Fathers attribute exclusively to God, introduces the twofold deity of Arianism in the most repulsive form, and we are sadly reminded of the words of our Lord, "No man can serve two masters." Divisions of worship can only represent a divided heart and a divided service, the work of "a double-minded man" who is "unstable in all his ways."

But the Roman advocates are convicted by the express words of their own canonized Vulgate, not to speak of the Septuagint version which has the higher authority of our Lord and His Apostles. For the words of the second commandment, repeated by our Lord in the Temptation, run thus: "Dominum Deum *adorabis* et illi soli *servies*;" where we observe that "adoration" and "service" are used as identical forms, and that the words "illi soli servies" shut out every pretext for "*dulia*" as given to created or inferior beings. Hence, in 1 Samuel vii. 3, we find the word *δουλεύσατε* substituted for the *λατρεύσατε* of the commandment as given in Exodus and Deuteronomy. In the latter book we find the words of the second commandment given in the Vulgate in the form "Dominum Deum timebis *et illi soli servies*" (v. 13). "Dominum Deum tuum timebis *et ei soli servies*" (x. 20). The schoolmen who invented the distinctions of worship which the Roman Church in an evil hour adopted, were as ignorant of the Greek of the Septuagint as they were of the Hebrew original, and it was left for the learned Hebraist, Xanthus Pagninus, the reviver of Hebrew learning under Leo X., to point out the fact that *latricia* and *dulia* represent the single Hebrew word עָבַד *serviit*, and must therefore be equivalent and interchangeable terms. It is used of the worship of God, Exod. iii. 12, ix. 1, and Deut. iv. 19 and viii. 19, in both which latter places it is rendered in the Septuagint by the word *λατρεύσης*.

But the identity of the terms is singularly emphasized by

Theodorit (fl. 457) in his "Questions on Joshua," where he describes the alternative set before the Israelites of worshipping either the gods of the heathen or the Lord God. "Then the people" (he writes), "repudiating the worship, (*λατρείαν*) of the false gods, promised to serve (*δουλεύειν*) the God who had redeemed them." After repeating the reply of Joshua, the people are described as again promising to "serve" (*δουλεύειν*) the Lord. Upon which Joshua rejoins, "Ye are witnesses unto yourselves that ye have chosen to serve (*λατρεύειν*) the Lord."¹ Upon this the learned editor of Theodorit's "Works," Professor Schulze, observes: "*δουλεία* et *λατρεία* idem. nil clarius nil magis promiscuum."

The ancient Church would undoubtedly have pronounced the *dulia* of saint-worship and the *hyper-dulia* of Mariobatus to be a flagrant violation of the second commandment, and to be, according to the clearest sense of that inexorable law, an act of idolatry.

(To be continued.)



ART. III.—THE PROSPECTS OF HOME REUNION.

FIVE years have now elapsed since the last Conference of Anglican bishops was held at Lambeth; and a rather shorter period lies between us and the next Conference, which is announced to be held in 1897. It appears, therefore, an appropriate moment for recalling to mind the business which was transacted in 1888, and observing what practical fruits have resulted from it. This will be of special interest in reference to Home Reunion, which was then first officially taken up by the Church at large, and which at the time formed the subject of ardent aspirations and prayers. The question has certainly not been allowed to slumber in the interval. It has been considered at one Church Congress after another, and on each occasion its paramount importance has been recognised. Moreover, what is of more significance, it has been discussed in joint meetings of Churchmen and Non-conformists who have admitted its expediency, and have frankly interchanged views upon it. First among these in point of time was the Langham Street Conference of a few leading clergymen and laymen of the Church of England and an equal number of prominent Congregationalist ministers, whose deliberations, under the presidency of Earl Nelson, extended over many months, the results of them being pub-

¹ Quæst., in Jos., c. 24.