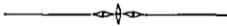


life. And we believe and are sure that Thou art that Christ, the Son of the living God." And where that is so, there is both evidence of the salt and savour of "vital religion" in the present, and hope for fuller development in the collective and corporate life of the communion represented in the future.

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 Quindecimvirs through the whole world from the Vatican itself."<sup>1</sup>

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

<sup>1</sup> 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."<sup>1</sup> 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-

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<sup>1</sup> Quæst., in Jos., c. 24.