





AUTHORITATIVE CHRISTIANITY.

THE SIX SYNODS OF THE UNDIVIDED CHURCH, ITS ONLY
UTTERANCES, "THOSE SIX COUNCILS WHICH WERE
ALLOWED AND RECEIVED OF ALL MEN,"
SECOND PART OF THE CHURCH OF ENGLAND HOMILY AGAINST PERIL OF
IDOLATRY WHICH IS APPROVED IN ITS ARTICLE XXXV.

THE THIRD WORLD COUNCIL;
THAT IS THE THIRD COUNCIL OF THE WHOLE
CHRISTIAN WORLD, EAST AND WEST,
WHICH WAS HELD A. D. 431, AT
EPHESUS IN ASIA.

VOLUME III.

WHICH CONTAINS A TRANSLATION OF ALL OF ACT
VII., AND ARTICLES ON TOPICS CONNECTED
WITH THE THIRD ECUMENICAL SYNOD,

BY

JAMES CHRYSTAL, M. A.

Act VII is noteworthy as guaranteeing with the rest of the utterances and canons of the first four Ecumenical Councils (the only World Synods which made canons) the rights of every national Church, including its autonomy, so long as it holds to the faith and discipline of the VI sole Ecumenical Synods, and rejects the creature worship and image worship of old Rome, Constantinople the new Rome, and all the other creature invoking and idolatrous Communion, all whose bishops and clergy are deposed and all whose laics are excommunicated by Ephesus for those paganisms. "*If he neglect to hear the Church, let him be unto thee as a heathen man and a publican.*" Matt. xviii., 17. With such a deposed or excommunicated "*idolater*" we may not even eat, I Corinthians v. II.

JAMES CHRYSTAL, PUBLISHER,

Jersey City, New Jersey, U. S. A.

1908.



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DEDICATION.

TO THE CHRIST-LOVING RUSSIAN PEOPLE, WHO HAVE SO LONG BEEN AN EASTERN BULWARK AGAINST THE ATTACKS OF THE FOLLOWERS OF THE FALSE PROPHET OF MECCA, AND HAVE DONE SO MUCH TO LIBERATE CHRISTIANS FROM THEIR YOKE. MAY ALL RUSSIA'S SONS, AMONG THE CONFLICTING POLITICAL THEORIES AND EXPERIMENTS OF THE HOUR, SOON LEARN THAT WHAT SHE MOST NEEDS IS TO THROW AWAY ALL THE IDOLATRY OF THE IDOLATROUS SECOND COUNCIL OF NICAËA, HELD A. D. 787, AND OBEY STRICTLY AND FULLY THE HOLY SCRIPTURES, AND ENFORCE ON ALL AND SPREAD EVERYWHERE OBEDIENCE TO THE ORTHODOX SIX ECUMENICAL SYNODS WHICH THAT HERETICAL CONVENTICLE CONTRADICTS, AND WHICH TEACH US TO WORSHIP GOD ALONE. AND MAY ALL CHRISTIANS SHUN THE ECUMENICALLY CONDEMNED SINS OF INVOKING CREATURES AND WORSHIPPING IMAGES AND CROSSES AND OTHER MATERIAL THINGS, AND ALL HOST WORSHIP, FOR ALL WHICH GOD CURSED US ALL IN THE MIDDLE AGES, AND BE AGAIN UNITED IN NEW TESTAMENT ORTHODOXY AS THEY WERE BEFORE, AND THEN WITH GOD'S BLESSING, WITH THEIR RESISTLESS ARMIES BANISH THE TURK AND THE MOOR FROM ANCIENT CHRISTIAN LANDS, DEPOSE IN ACCORDANCE WITH THE DECISIONS OF THE VI. SOLE ECUMENICAL, SOLE SOUND SYNODS OF THE UNDIVIDED CHURCH, EAST AND WEST, ALL CREATURE WORSHIPPING AND IMAGE WORSHIPPING BISHOPS AND CLERGY, AND EXCOMMUNICATE ALL LAICS GUILTY OF ANY SUCH WORSHIP, OR OF HOST WORSHIP, AND RESTORE SOUND CHRISTIANITY EVERYWHERE, AND HASTEN ON THE DAY PREDICTED WHEN *THE KINGDOMS OF THIS WORLD SHALL BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST, AND HE SHALL REIGN FOR EVER AND EVER* (REVELATIONS xi., 15). THEN CHRIST'S PRAYER WILL BE ANSWERED AND *HIS KINGDOM WILL HAVE COME AND HIS WILL WILL BE DONE ON EARTH AS IT IS IN HEAVEN* (MATTHEW vi., 10.)

PREFACE
AND
LESSONS TO SOUND CHRISTIANS FROM
EPHESUS.

This volume concludes the Acts of *Ephesus*, which now, for the first time, appear in English or, so far as the translator knows, in any other modern language.

The translation was greatly needed.

1. To expose and to refute the old lies and mediæval slanders on the noble Synod to the effect

(a) That it called the Virgin Mary *Mother of God* (1).

(b) That it approved and authorized *her worship*, a most baseless and infernal misrepresentation, which has been the means of luring tens, aye hundreds of millions into that sin of creature worship contrary to Christ's law in Matthew IV., 10, and sending them down to the hopeless grave of the creature worshiper and the idolater, for the Redeemer has warned us all in that passage against all worship of any but God, "*Thou shalt worship the Lord thy God, and Him only shalt thou serve,*" Matthew IV., 10. That was a favorite text of Cyril against the Nestorian worship of Christ's humanity, as was also Isaiah XLII, 8: "*I am Jehovah; that is my name: and my glory will I not give to another, neither my praise unto graven images;*" and Psalm LXXXI., 8, 9, which is Psalm LXXX., 8, 9, in the Greek Septuagint translation, which reads, as there translated, "Hear O my people, and I will speak to thee O Israel; and I will testify to thee; if thou wilt hearken to me, *there shall be no new god in thee, neither shalt thou worship a foreign god.*" And surely any man of any intelligence can see at once that to worship Mary is to worship one who is not God, but a creature, and so to disobey Christ's law above. To take but one act of worship, *prayer*, which all admit to be an act of religious service; a common rosary of Rome, in use among her poor, deluded and idol-

NOTE 1.—Which, in Greek, would be ἡ μήτηρ τοῦ Θεοῦ.

atrous people, has ten prayers to the Virgin Mary to one "Our Father" and not one to Christ! That is owing largely to the fact that her unlearned clergy do not know that there is not a solitary word in that Third Synod of the undivided Church, nor in any of its VI. Synods which even mentions her worship, much less favors it; but that, on the contrary, it forbids the new fangled Nestorian heresy of worshipping the mere humanity of Christ, the highest of all created things, in which God the Word is incarnate, under pain of deposition for all Bishops and clerics and of excommunication for all laics who do. Indeed, as we see by Article XIII. below, pages 341-362, Cyril expressly repudiates the Nestorian slander that he might worship her, and St. Epiphanius, as we see by Article XIV., pages 363-423 below, when her worship first appears in history, about A. D. 374 to 376 or 377, ascribes its origin to the craft of the devil and the folly of women.

And yet that soul-damning sin of creature worship has so spread in these late days that many idolatrous and unlearned Anglican clerics have been led astray by it and are leading silly women into that sin of spiritual whoredom. As one instance, I saw in Jersey City, N. J., a few weeks ago, on a Lord's Day night, a cleric and a congregation of women saying the *Hail-Mary* together, he saying the first part and they the second. A few men were present. Oh! the soul-damning work of such deposed clerics.

(c) Another ignorance of Romanists, Greeks, and others exposed by publishing this translation of *Ephesus*, is that the reason why the Ecumenical Synod authorized the expression *Bringer forth of God* (2) to be used of Mary not to her, was not to worship her but to guard the truth of the Incarnation of God the Word in her womb and His birth out of her that He may be worshipped as *God*, and so to do away Nestorius' denial of the Incarnation and

NOTE 2.—In Greek, θεοτόκος, the word authorized by the Third Ecumenical Council. The exact Latin for it and the English above as given by Sophocles in his *Greek Lexicon of the Roman and Byzantine periods* is *Deipara, Bringer Forth of God*, not *Mother of God*. To guard the Incarnation *Bringer Forth of God* is a much more exact and much stronger expression than *Mother of God* for we often use the term *mother* where there has been no bringing forth, as, for example, of a stepmother of a child, and as a title of respect to an aged woman, etc. Besides *Bringer Forth of God* is approved and authorized by the whole Church in an Ecumenical Council at Ephesus where *Mother of God* is not. Let us therefore prefer and stick to the term adopted by the Holy Ghost-led Synod of the whole Church.

his worship of a mere man, which, of course, is the worship of a creature contrary to Matthew IV., 10.

2. As the work of reform is spreading and the day of unity in the whole of Christendom seems to be drawing near, the translation of Ephesus and the rest of the VI. Ecumenical Synods is absolutely necessary to teach men what the "*One Holy, Universal and Apostolic Church*" has defined in them and what she has not. For certain great and fundamental and saving and necessary truths which she has defined with all authority are denied by infidels and by idolaters, and, on the other hand, certain great and soul-damning paganisms and infidelities which she has clearly condemned are nevertheless said to be hers. And the masses of the clergy and people are ignorant of the facts, and, as a consequence, millions of them are led astray to their ruin.

The translation of the Third Synod, Ephesus, and the rest of the VI. Ecumenical Councils will do great good,

3. By showing that all the invocation of the Virgin Mary and of other saints, and of angels and all other creature worship, and all the wafer and water and wine worship of Rome, and all the bread and wine and water worship of the Greeks; and the error of the Real Presence in the Eucharist of the Substance of Christ's Divinity, and the real presence of the substance of his humanity or any part of it there, on which those heretical worships are based, and all the image worship and cross and relic worship, and all the relative worship of those Communion are condemned, and all guilty of any of them, who if Bishops or clerics are deposed, and if laics are excommunicated by the "*One, Holy, Universal, and Apostolic Church,*" which we confess in the Creed, and

4. These translations of Ephesus and the rest of the VI. world-councils, will do good by showing to all that those Synods maintain the autonomy of the Anglican and all other Western Churches and all their rights against the idolatry, the usurpations, and the tyranny of Rome. And in like manner they maintain the rights of all sound and Orthodox Eastern Christians against the two great idolatrous sees of Rome and Constantinople, the Old Rome on the Tiber, and the New Rome on the Bosphorus.

5. This translation will do a necessary work as preparatory to a fast approaching Seventh Ecumenical Council by teaching all what every one must believe before he is allowed to sit in it, that is the only decisions of the “*one, holy, universal and apostolic Church*” in the VI. previous Holy Ghost guided Synods. For nothing that contradicts those utterances can be admitted by any Orthodox man, or, to put it in other words,

The great value of the decisions of the Third Ecumenical Council to all the Reformed, including all true Anglicans, Presbyterians and Lutherans, and all Methodists and all Protestants of conservative type is as follows:

It condemns with the authority of the “*one, holy, universal and apostolic Church,*” under penalty of deposition for all Bishops and clerics and of excommunication for all laics, the following heresies and all who hold them or any of them:

(i.) *Nestorius’ denial of the Incarnation, and anticipatively and by necessary logical inclusion therefore all such denials since by which he made his Christ a mere inspired Man.* Such forms of unbelief abound among Jews, Arians, Socinians, and infidels of other types. See on that whole matter pages 77–85 of this volume, especially pages 80–85; and in volume I. of *Ephesus* in this set, pages 637–639, *Nestorius’ Heresy I., his denial of the Inflesh and the Inman.* See, also, Article II., pages 77–116 below, and fit references to the Indexes of this volume.

(ii.) The Nestorian worship of Christ’s humanity alone or ill God the Word; and by necessary logical inclusion, the condemnation under the above penalties of all worship of any creature less than that spotless humanity, be it the Virgin Mary, or any other saint, or any archangel or angel, and all creatures are inferior to that ever sinless humanity of Christ in which God the Word is incarnate. See on that whole topic Articles II. to XII. inclusive, pages 77–341 inclusive; and in volume I. of *Ephesus* in this Set, notes 183, pages 79–128, and for Ecumenical decisions pages 108–112, under Section II., and note 679, pages 332–362 of the same volume, and pages 639–641 of it under *Nestorius’ Heresy 2, his Man Worship*, and under *Man-Worship*, pages 631–635, and page 580, and, indeed, all under *Christ*, pages 577–581, and *Cyril of*

Alexandria, pages 586-601, and similar expressions in the other General Indexes in this Set, and under appropriate words in the other Indexes.

(iii.) Another Nestorian Sin condemned by the Council was the excuse that it is right to worship Christ's humanity, a creature, if it be done *relatively* to God the Word. That is contained in several of his XX. Blasphemies, pages 449-480, 486-504. See especially his Blasphemy 8, page 461, and note 949, pages 461-463 there, and note F., pages 529-552; and Articles II. to XII. inclusive, pages 77-341. See, also, under *Relative Worship* in the General Index to this volume and in the other volumes of this Set.

(iv.) Ephesus condemned the one Nature Consubstantiation of Nestorius and his fellow heretics, that is the Consubstantiation of Christ's humanity with the leavened bread and wine, with their worship there, as being according to Nestorius, His flesh and blood, and branded the worship of Christ's humanity as the *worship of a human being* (*ἀνθρωπολατρεία*), and the eating of Christ's humanity there as *Cannibalism* (*ἀνθρωποφαγία*). Both Cyril and Nestorius held and taught that the eternal substance of Christ's Divinity is not in the rite but is *really absent* from it. Their only difference was as to the real substance presence of His humanity there, the worship of it there, and the eating of it there, all of which Nestorius asserted and St. Cyril denied, as did Archbishop Cranmer, the Scholar, the blessed Reformer and Restorer and Martyr for Christ, and for the doctrine of the Universal Church at Ephesus in his work on the Lord's Supper. The Ecumenical Council, in condemning Nestorius' Blasphemy 18 in its Article I., of course thereby approved Cyril's doctrine on all those three points and condemned Nestorius'.

(v.) And in approving Cyril's doctrine of the *real absence* of the substance of Christ's Divinity and *the real absence* of the substance of His humanity from the sacrament, and only that which we need, *the real presence* of His grace to sanctify, it therefore by necessary inclusion forbade and condemned under strong penalties the Pusey-Keble heresy of Two Nature Consubstantiation, that is,

(1.) The Consubstantiation of both natures of Christ with the bread and the wine.

(2. The worship of both natures there, and

(3.) After that ecumenically condemned worship, the Cannibalism of eating and drinking them there, all which heresies of course follow their error of the real substance presence of both of His natures there. And indeed Two Nature Consubstantiation means that new fangled sort of real substances presence.

(vi.) And as all who hold to the Greek Transubstantiation and all who hold to the Latin form of that heresy hold to the real substances presence of both Natures of Christ in the Eucharist, to their worship there, and to the Cannibalism of eating them there, they also, with their doctrine, are condemned in the condemnation of Nestorius and his doctrine, for they hold all of his three errors,

(1.) The real substance presence of Christ's humanity there.

(2.) Its worship there, and

(3.) To the Cannibalism of eating it there, and more errors which neither Cyril nor the Synod held, nor, indeed, the arch heretic Nestorius himself; for example:

(1.) The real substance presence of Christ's Divinity in the rite;

(2.) Its worship there, where its substance is not but is in heaven till the restitution of all things; Acts III., 20, 21.

(3) Its being on the table at all. For Cyril writes to Nestorius: "*But thou seemest to me to forget that what lieth forth on the holy tables of the Churches* IS BY NO MEANS OF THE NATURE OF DIVINITY," see pages 254, 255, volume I. of *Ephesus*, note.

(4.) Its being eaten there, which St. Cyril denounces as a "BLASPHEMOUS THOUGHT," as not "*on the holy tables of the Churches,*" and he says again, plainly: "THE NATURE OF DIVINITY IS NOT EATEN." And again he writes, "AND THAT THE WORD IS NOT TO BE EATEN . . . IS CLEAR TO US BY AS MANY AS TEN THOUSAND REASONS." See more to the same effect in Section F, pages 250-260 in note 606, volume I. of *Ephesus*, and under *Eucharist* in its *General Index* and *Nestorius' Heresies*, 2, 3, 4 and 5, pages 639-644 in it, and under *ἄνθρωποφαγία*, page 696 of that volume, and under *ἄνθρωπολατρεία* and *ἄνθρωπολάτρης* on pages 694-696, and under *Christ* and *Cyril of Alexandria* and *Tetradism* in its *General Index*, and similar terms where found in the *Indexes to this volume*.

(vii.) In addition to what is said above on the action of the Third Ecumenical Synod in defending and protecting Cyprus against the attempts of St. Peter's See of Antioch, as it is called in an Act of the Fourth Ecumenical Council, to deprive it of its liberties, I would say that I have an article or work on the attempt of Rome in centuries V. and VI. to usurp the power of getting Appellate Jurisdiction in Latin Africa, and its failure. I had hoped to embody it in this volume, but, as there is no room for it, it must be deferred till another.

But see under *Cyprus*, page 432 of this volume, and the action of the Council in its favor. Both articles show the autonomy of all the Orthodox National Churches, and that the VI. Councils favor and guarantee their rights. See volume I. of *Ephesus* in this Set, page 573, under *Appeal* and *Appellate Jurisdiction*, and under *Church Government*, on page 582. See, also, in this volume under *Appeals*, and under *Appellants to Rome*, on page 426.

(viii.) The Third Ecumenical Council set forth the very important and necessary doctrine of the *Economic Appropriation* of the sufferings and and other human things of the Man put on by God the Word to God the Word to guard against the worship of that Man, in accordance with Christ's command in Matthew IV., 10. Alas! it was almost forgotten in the Middle Ages, and is still in the Roman and in the Greek Communion and hence the Nestorian error of *worshipping a human being* (*ἀνθρωπολατρεία*) so much denounced by St. Cyril and condemned by the Third Synod came in and spread and became the faith of all the creature-worshipping communions so that, like Nestorius, they worshipped the mere humanity of Christ, but also went further into that error than he did by worshipping the Virgin Mary and other saints, and what is equally the sin of creature worship contrary to Matthew IV., 10, they worshipped archangels and angels. Rome has even invented the new heresy of worshipping the Sacred Heart of Jesus and the Sacred Heart of Mary, which is surely the worship of a human being. See under *Economic Appropriation*, and *Appropriation* in the *General Index* to this volume and under the same terms in the *General Index* to volume I. of *Ephesus* in this Set.

In brief, with the exception of the anti-simple and flattering and

anti-sincere, and anti-New Testament titles bound by Roman law, seemingly, on all, and those used by the Roman Emperors of themselves, such as "*our Divinity*," not by the Synod, all this noble Council is Scriptural, primitive and *Protestant* in the sense that God protests, in Jeremiah XI., 7, and in the sense that the English Reformers of blessed memory were Protestants, that is thoroughly opposed to all *worship of a human being* (*ἀνθρωπολατρεία*) and to all Cannibalism (*ἀνθρωποφαγία*), in the Eucharist and to its concomitant heresies of real substances presence of Christ's Divinity and humanity and to either of them there, to their worship there, and to the worship of either of them there, and of course to their reservation there to be worshipped, either or both of them. And, besides, the action of the Council against the attempt of the Bishop of Antioch to usurp jurisdiction over Cyprus is Protestant, in connection with all the Canons of the first four Ecumenical Synods, in limiting the jurisdiction of the Bishop of Rome, even when he was Orthodox, to seven provinces of Italy and to the three Italian islands of Sicily, Sardinia, and Corsica (3); and now that he is a *man-worshipper* (*ἀνθρωπολάτρης*) and guilty of Cannibalism (*ἀνθρωποφαγία*), that is, is a Cannibalizer on the Lord's Supper, by the decisions of the whole Church at Ephesus he, with all his Bishops and clerics holding the same heresies, are deposed, and all his laics holding the same errors are excommunicate; and all the Bishops and clerics of the Greek Church, as well as all those of the Nestorians and all those of the Monophysites are likewise deposed for the sins just

NOTE 3.—That is the largest computation of the original sway of the Bishop of Rome, as is ably shown by Bingham in his *Antiquities of the Christian Church*, book IX., Chapter I., sections 8 to 12 inclusive, and, indeed, section 6, and the whole chapter. What he gained beyond that was not by any Ecumenical canon, but against their general and definite law and tenor, and Rome was a curse to all those Western lands to which her usurpation finally extended for it corrupted their faith and by that and by forcing on them the dead Latin, kept back the development of their own languages and national churches till the Harlot's harmful tyranny and idolatry and its result God's wrath, were done away from the Protestant nations at the Reformation, in the sixteenth century, when, by God's mercy, we restored, in effect, the decisions of Ephesus against her worse than Nestorian *worship of a human being* (*ἀνθρωπολατρεία*) and her worse than Nestorian *Cannibalism* (*ἀνθρωποφαγία*) on the Lord's Supper. For we must remember that in those respects and in others the Anglican Reformation was in large part a Restoration also, as was that of the Reformed in Scotland, and on the Continent also. What the Anglican Communion needs I have tried to point out in volume I. of *Nicaea* in this Set, pages 95-128.

mentioned, and all the laics of those Communion are excommunicated for them by the decisions and canons of the Third Ecumenical Synod.

A word more. Whatever Communion any man belongs to,

(1.) Let him not follow any of its writers or any school in it against the sole decisions of the VI. Ecumenical Councils, and

(2.) Where they have not spoken, let him follow the doctrine, discipline and rite of the whole Church in its first three centuries, always preferring if there be a difference, the earlier to the later, as, for example, the African 40 hours Lent of Tertullian's day in the second century to any longer one in the third or fourth.

Had Archbishop Laud, in the seventeenth century, and his fellow corrupters followed the VI. Synods and the Ante Nicene doctrine, discipline and rite, the fields of England would not have been drenched by the blood and cursed by the woes of civil war, nor would he and King Charles I., his backer, who had married an idolatrous woman, have died on the scaffold, and the Stuarts been banished from England for a time, till they had promised fidelity to the nation's sound faith, the faith of its Church. And when afterwards the Stuarts forsook the doctrine of the VI. Synods they found woe, for after bringing on bloodshed in Ireland they were driven forever from the throne, and the last of them died in exile.

And if Pusey, Keble, and Newman had known thoroughly and followed the VI. Synods and the first three centuries, the Anglican Communion would not be what it is now, a doctrinal, disciplinary and ritual wreck, where unlearned men are made Bishops by deistical Freemasonry, but are stripped of all the Episcopal control over their clergy which is guaranteed to Bishops by the VI. Synods, and where every ignorant or half read or effeminate clergyman is free to Romanize or infidelize at his own sweet will and to hear confessions without the authorization or leave of his Bishop and so to lead simple confiding women into the sins of spiritual "*whoredom*," the invocation of the Virgin Mary, and of other saints, and into the worship of the "*Sacred Heart of Jesus*," and the "*Sacred Heart of Mary*," sins of the *worship of a human being*, (*ἀνθρωπολατρεία*),

condemned under the strong but righteous penalties of deposition and excommunication above, nor would so many of the clergy have apostatized to that sin and to the other apostasy of Cannibalism (*ἀνθρωποφαγία*), which was also condemned by the “*one, holy, universal and Apostolic Church*” at *Ephesus* under the same penalties, and being justly bound on earth by Christ’s agent, the sound apostolate and Church, they are bound forever in heaven, Matthew XVIII., 17, 18.

A MEMORIAL OF GRATITUDE TO GOD,

For raising up the following benefactors to Church and State from among His servants to enable the translator to publish this third volume of the Sound and Orthodox Third Synod of the whole Church, East and West, held at Ephesus A. D. 431, now first translated in its entirety into English, and, so far as the writer knows, the first into any other modern tongue.

May God most richly bless the givers and bless it also to the dispelling the darkness and ignorance of all who worship the Virgin Mary or are guilty of any other form of worship of a human being (*ἀνθρωπολατρεία*) as Cyril calls it, and all who believe what its great leader, Cyril of Alexandria, calls *Cannibalism* in the Eucharist and the logical sequences of that Christ insulting heresy.

Gifts to publish "*those Six Councils which were allowed and received of all men,*" (Homily against "*Peril of Idolatry,*") in the period June 13, 1904, to January 10, 1908.

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Without counting anything for the support of the editor and annotator for 3 or 4 years, about \$1,600 were needed for the cost of the whole volume, including the pay of the printers, electrotypers, paper makers and binders. A volume of this set, of 500 pages, costs about \$1,600, for much of the type is fine print, and the Greek costs extra, and the translator needs and asks about \$500 a year on which to live while giving himself wholly to this work. And at his death the set will be given into the hands of any society which may be formed before to continue their publication without addition or subtraction or any other change. And he earnestly asks that such a society be formed at once and that he be advised of it.

Certain facts must ever be borne in mind.

1. Because of the lack of accurate knowledge of the contents of these priceless documents, the leaders of the Oxford Movement of A. D. 1833, Pusey, Newman and Keble, fell into the idolatry of invoking saints and the worship of the Host and favored the worship of images, and, not heeding the command of God in Revelations

XVII., 18, and XVIII., 4, to come out of Rome, they led hundreds of the clergy and thousands of the laity back into her sins and brought the Church of England into such disrepute that hundreds of thousands, aye millions of the English people are no longer with her, and she is threatened with disestablishment. If she is to be saved, therefore, her clergy and people must know these sole decisions of Christ's "*one, holy, universal and apostolic church.*" And this is the only translation of them into English.

2. If ever orthodox Protestants, and, indeed, all Christians, are to be united, it must be on these former bases of union, the sole possible way to godly unity, for since the church forsook them, in the eighth century and the ninth, and became idolatrous, it has split into East and West and remains divided till this hour and will till it all reforms; just as the Israelitish church before it, was split for like idolatry into Judah and Israel, as the blessed Reformers teach in the *Second Part of the Homily of the Church of England against Peril of idolatry.*

3. Of "1,285,349," though one other account gives it as "something more than 1,400,000" immigrants who came to us last year, perhaps not more than 150,000 were Protestants. And if this land of ours is to be saved from being swamped by a vast influx of Christ-hating Jews, Romanists, Mohammedans and other non-Christians, or rather Antichrists or Antichristians, the Protestants must get together on the basis of the VI. Synods of the Christian World, A. D. 325-680, and, on matters not decided by them, on the Scriptures as understood in the pure period of the church, the first three centuries—that will be to perfect and crown our Reformation of the sixteenth century by a perfect Restoration, as the reformed Jews perfected their Reformation made in Babylon, by a complete Restoration at Jerusalem in the days of Ezra and Nehemiah. Some facts necessary to a full Restoration were not well known then. They are now.

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ACT SEVENTH (I).

Copy of the matters brought forward by the Bishops of Cyprus in the Council at Ephesus:

"In (2) the Consulship of our Masters, Flavius Theodosius, Consul for the thirteenth time, and Flavius Valentinian, Consul for the third time, the ever August Ones, on the day before the Calends of September (3), the holy Synod being congregated by God's favor and by the edict of our most pious and Christ-loving Emperors in the metropolis of the Ephesians (4), in the holy Church, which is called Mary (5), Rheginus, Bishop of the holy Church at Constantia, in Cyprus said;

"Since certain persons trouble our most holy Churches, I pray that the written statement (6), which I bear in my hands, be received and read.

"The holy Synod said, 'Let the written statement (7) offered, be received and read.'

"To the most holy, the glorious, and the great Synod congregated by the favor (8) of God and the nod (9) of our most pious

NOTE 1.—All that here follows up to the "Vote of the same Holy Synod," that is canon VIII, as it is often called, is preserved in a Latin translation alone in *Coleti* and the *Collectio Regia*, from which we translate it into English. It is in Latin alone in Cap. XXXIII of Irenaeus' *Synodicon* also. The Greek is not in Hardouin nor Mansi, but the Latin is.

NOTE 2. Or "after." Latin, *Post Consulatum*, etc. See on this expression, note 19 page 19, vol. I, of Chrystal's *Ephesus*.

NOTE 3.—That is August 31, 431. But Hefele in his *History of the Church Councils*. English translation, vol. III, page 71, tells us that Garnier and some others think that July 31 is the right date, though the Acts have the above.

NOTE 4.—That is, Ephesus.

NOTE 5.—It will be seen that the *St.* is not used here, nor the evil expression, so common in our day, *St. Mary's Church*, *St. Peter's*, *St. Paul's*, etc. See on that, vol. I of Chrystal's translation of *Ephesus*, page 21, note 22, and Bingham, as cited there. No church should be named after any creature, but after God alone. All saints' names for them should be abolished at once and forever. The perfect restoration of all New Testament and Antenicene Christianity will never be accomplished till that is done. In Rome and among the idolatrous Greeks saints' names for churches are accompanied by their worship, contrary to Christ's law in Matt. IV, 10; Colos. II, 18; Rev. XIX, 10, and Rev. XXII, 8, 9, and the decisions of the whole church at Ephesus. Some have supposed that Mary was buried there. But of that elsewhere.

NOTE 6.—"Libellus."

NOTE 7.—"Libellus."

NOTE 8.—Or *grace* (*gratia*).

NOTE 9.—Latin, "*nutu*," that is here, *decree*.

Emperors in the most loyal to God (10) metropolis of the Ephesians; (11); a petition from Reginus, and Zeno, and Evagrius, Bishops of Cyprus (12).

"Even some time ago Troilus, who was our holy father and Bishop, suffered many things from the Clergy of Antioch, and the most pious Bishop Theodore endured uncommon violence, even as far as to stripes, such as it does not befit men who are slaves and liable to the lash, to bear; and that forbiddenly, unreasonably, and unlawfully. For when he went away" [to Antioch] "for another cause, he succeeded indeed in finishing it happily, but they, abusing his going away" [from us and his visiting Antioch], "wished to compel him by violence even to subject to themselves the holy Bishops of the island contrary to the Apostolic canons (13), and to the decisions of the most holy Synod of

NOTE 10.—Latin, in *Ephesiorum metropoli Dei observantissima*.

NOTE 11.—That is, Ephesus.

NOTE 12.—According to Wiltch's *Geography and Statistics of the Church*, vol. I, page 213 of the English translation, there were no less than fourteen suffragan Bishops in Cyprus about this time, whose sees are there named. The cause of the absence of all but two may be found in the Emperor's First Decree, convoking the Council, in which each Metropolitan is ordered to provide "a few most holy Bishops of the province which is under him, as many as he may approve, to run together to the same city, so that there may remain a sufficient number of most holy Bishops for the most holy churches in the same province, and that there be in no wise lacking a fit number for the Synod." See that Decree, pages 32-41, vol. I, of Chrystal's translation of *Ephesus*. Professor Bright, in his *Notes on the Canons of the First Four General Councils*, page 118, states that "Cyprus . . . had at this time some fifteen or sixteen bishoprics in cities, and, according to Sozomen, some of its villages had Bishops over them (VII, 19)." But were some of the fourteen bishoprics mentioned by Wiltch above in villages or not? The reference to Sozomen is to chapter 19, book VII, of his *Ecclesiastical History*. Bright's little work, pages 118-122, has some valuable matter on Canon VIII of Ephesus.

NOTE 13.—The Greek is lost, but the Latin is: *contra apostolicos canones et definitiones sanctissimæ synodi Nicaenæ*. But does this mean, "contrary to apostolic rules," in the sense of being contrary to the rules of conduct laid down by the Apostles in the New Testament, that is, the rules which teach us to respect the rights of our brethren, not to domineer over them, as, for example, some understood I. Peter V, 3; as did the African Synod just before this in resisting a similar attempt of Rome against them? Or does it mean the generally deemed spurious documents, which are now called the *Apostolic Canons*, and form part of the generally deemed spurious work called the *Apostolic Constitutions*? If these last be meant, the reference may be to Canons XIV, XXXIII, XXXIV, XXXV, most of all to the last mentioned one. Hefele thinks this last is here meant. See pages 455, 456 and 457, vol. I, of the English translation of his *History of the Church Councils*. That Canon XXXV is as follows:

"Let no bishop dare to perform ordinations outside his own boundaries, for the cities and country places not subject to him, but if he be convicted of having done that against the judgment of those who have those cities or those country places, let both he himself be deposed and those whom he has ordained"— But so far as appears, though the petition of Reginus may mean that canon, Canon VIII of Ephesus makes no allusion to it, but to

Canons IV and VI of Nicaea. On page 457 Hefele adds as to the so-called Apostolic Canons: "In the ancient collections they generally number eighty-five, corresponding to the number found in the copies employed by Dionysius the Less" [?] "and Joannes Scholasticus. On the other hand, when they are collected in the manuscripts of the *Apostolic Constitutions*, they are divided into seventy-six canons. For it must not be forgotten that in ancient times the number of canons, and the way in which they were divided, varied greatly."

But while Hefele thought that the above canon and the others just specified may be meant by the expression "*Apostolic Canons*," he did not, however, admit that the Apostles made those Canons, but held that they were parts of an old code drawn up some time in the first three centuries, in which he seems to follow Bishop Beveridge's view. See on that whole matter the English translation of Hefele's *History of the Christian Councils*, volume I, pages 449-492. Speaking on page 452 of "*the Anglican Beveridge*," as he terms him; Hefele writes: "Beveridge considered this collection" ["*the so-called Apostolic Canons*," as Hefele there and on page 449 terms them] "to be a repertory of ancient canons given by Synods in the second and third centuries. In opposition to them, the Calvinist Dallaeus (Daillé) regarded it as the work of a forger who lived in the fifth and sixth centuries; but Beveridge refuted him so convincingly, that from that time his opinion, with some few modifications, has been that of all the learned. Beveridge begins with the principle, that the Church in the very earliest times must have had a collection of canons; and he demonstrates that from the commencement of the fourth century, bishops, synods, and other authorities often quote, as documents in common use, the *Κανὼν ἀποστολικὸς*, or *ἐκκλησιαστικὸς* or *ἀρχαῖος*" [that is the *apostolic* or *ecclesiastical* or *ancient rule*]; "as was done, for instance, at the Council of Nicaea, by Alexander, Bishop of Alexandria, and by the Emperor Constantine, etc. According to Beveridge, these quotations make allusions to the Apostolic Canons and prove that they were already in use *before* the fourth century."

Next Hefele turns to "Dr. von Drey, who," he thinks, "is the author of the best work upon these *Apostolic Canons*, and also upon the *Apostolic Constitutions*," (id. page 449). After "*fourth century*" just above he goes on to compare his work with Bishop Beveridge's:

"Dr. v. Drey's work, undertaken with equal learning and critical acuteness, has produced new results. He has proved

1st. That in the primitive church there was no special *codex canonum*" [*Code of Canons*]" in use;

2nd. That the expression *κανὼν ἀποστολικὸς*" [*apostolic rule*, or *apostolic canon*] "*does not at all prove the existence of our Apostolic Canons*, but rather refers to such commands of the apostles as are to be found in Holy Scripture (for instance to what they say about the rights and duties of bishops), or else it simply signifies this: *Upon this point there is a rule and a practice which can be traced back to apostolic times*, but not exactly a written law. As a summary of Drey's conclusions, the following points may be noted: Several of the pretended Apostolic Canons are in reality very ancient, and may be assigned to apostolic times; but they have been arranged at a much more recent period, and there are only a few which, having been borrowed from the *Apostolic Constitutions*, are really more ancient than the Council of Nicaea. Most of them were composed in the fourth or even in the fifth century, and are hardly more than repetitions and variations of the decrees of the synods of that period, particularly of the Synod of Antioch, in 341. Some few are even more recent than the fourth Ecumenical Council, held at Chalcedon, from the canons of which they have been derived. Two collections of the Apostolic Canons have been made; the first after the middle of the fifth century; the second containing thirty-five more than the other, at the commencement of the sixth century."

Von Drey then attempts to show that eighteen of those canons were derived from the first six books of the spurious *Apostolic Constitutions*, one, Canon 79, from the eighth book of them, four or five from the Ecumenical Council of Nicaea, twenty from the local Council of Antioch, of A. D. 341, four from the local Synod of Laodicea, in the fourth century, one from the sixth canon of the First Council of Constantinople, A. D. 381, the Second Ecumenical, one from a local Council of Constantinople, of A. D. 394, five from the Fourth Ecumenical

Nicaea (14). And now [again] *“because they have ascertained that the blessed man has migrated from this life, they have suborned the most magnificent Duke Dionysius to write a mandate to the governor (15) of the province (16), and to the clergy of the most holy Church of Constantia (17). The letter is public and we have it at hand, and are prepared to show it to your Holiness (18). On account of it, we ask and beg that men who will dare to do any thing, be not permitted to bring in any innovation; for aforesaid and from the beginning (19) they have wished, contrary to the Church canons and decisions set forth by the most holy Fathers congregated in Nicaea, to impose on the great*

Council, Chalcedon, A. D. 451, one from a canon of the local Synod of Neocaesarea, of the fourth century, two from Basil the Great, who died in A. D. 379, two others from the pretended letter of S. Ignatius to the Philippians; and he deems that rather less than a third of the Apostolic Canons are of unknown origin. But Von Drey professes to be able to tell, as above, exactly whence every other of the other about two-thirds of those canons is derived, but it seems to me, often or generally, without any solid reason. That derivation is largely or wholly mere guess work or supposition. Indeed it would be just as provable in some cases to assert that the canon said to be derived from another is older than that other is, and hence was never derived from it. Because a dozen codes of different nations use similar language on any crime, it does not follow that they are all derived from each other. And it is not clear that the so-called *Apostolic Canons* were not the work of one author, either orthodox or heretic, some time in the first four centuries of the Christian era. But more on this matter when we come to Canon VIII of Ephesus below.

NOTE 14.—The reference is, seemingly, to its Canons IV. and VI. It is noteworthy that no reference is made to the canons of the Second Ecumenical Synod, two of which, the IInd and the VIth, are pertinent and in favor of the autonomy of the Cypriots. But that Council is not mentioned in the Acts proper of the Third Synod. It is, however, in the Fourth in its Definition and is there approved. Rome held out against two or three of its canons for a long time, but, as even the Romanist Hefele confesses, finally received the Synod. See the English translation of his *History of the Church Councils*, vol. II, section 100, pages 370-374. So the Bishops of Rome contended against Canon XXVIII of Chalcedon because of the place which it gave the See of Constantinople and also because it put the ecclesiastical rank of Rome on the basis of its prominence in the civil notitia, a position which, for selfish reasons, it still holds to, though Hefele admits that in A. D. 1215 Pope Innocent III gave the intruded Latin Patriarch of Constantinople the rank next after Rome; see pages 448, 449, volume III of the English translation of his *History of the Church Councils*. He there admits also that the Patriarchs of Constantinople have ever used the canon and the great power which it gives them in the East.

NOTE 15.—Latin, “*provinciae principi*.”

NOTE 16.—That is, “*the province*” of Cyprus.

NOTE 17.—The metropolitanical see of Cyprus, of which Rheginus was Bishop. Here we have, as often, more Anti New Testament Byzantine superlatives.

NOTE 18.—Latin, *vestrae sanctitati*. A collective title of the Ecumenical Synod, Byzantine and to be shunned.

NOTE 19.—If a document mentioned and quoted elsewhere in this work be genuine Bishop of Antioch had written to a Bishop of Rome some time before this his desires against Cyprus, and that Bishop of Rome had promised to write to the Cypriots on that matter, the document be authentic and he did write, his advice was unheeded.

and holy Synod (20) also with their own decisions which are not at all useful (21). For, as we have said, the most magnificent Duke Dionysius, who has the care of the afflicted Church (22), would not have usurped those things which do not become him, nor would he have mixed himself up with ecclesiastical matters, if he had not been deceived by the most holy Bishops who were there (23) congregated and by their clergy, and supposed that thing (24) to be canonical, (as his orders also testify), and which by their advice (25) he has "[in hand]" against the Bishop of Constantia the metropolis of Cyprus. But we "[on the other hand]" pray that both that (26) letter of the most magnificent Duke be read, and his commands, and all things at the same time which have been committed and done in this tragedy (27), so that your holy and great Synod may ascertain from those very things the unendurable violence that has been done. For no common tumult has arisen

NOTE 20. That is, the Ecumenical Synod of Nicaea. The Bishops of Antioch in their unholy ambition were going to pervert the Canons of the Ecumenical Synod of Nicaea, as they long had, and especially its Canon VI, in which Antioch is mentioned, but not the exact limits of its jurisdiction, to make its sway to include Cyprus, and so the Antiochian prelates, by their useless enactments, would take from Cyprus and from its Metropolitan and his suffragans, the autonomy guaranteed to it as to every other province by the Nicaean Canons IV, V and VI. Compare Canon VII of that Synod.

Or perhaps the meaning may be that they were going to try and impose by that perversion of the Nicene Canons on the Third Ecumenical Synod, as they had perverted them long before against Cyprus. The context shows that it also is included.

NOTE 21.—Or "not at all profitable."

NOTE 22.—That is, the metropolitanical Church of Constantia, afflicted by the death of its Bishop, Theodore.

NOTE 23.—That is, at Antioch.

NOTE 24.—Or "that innovation."

NOTE 25.—The Latin here reads: nisi . . . putasset eam canonicam (quod etiam praecepta ejus testantur) quam absque eorum consilio adversus episcopum Constantiae Cyprici metropolis habuit; but I judge that absque is a mistake for abs and que; unless we take "their" (eorum) to refer to the Cypriot prelates suffragan to Constantia; and so render "which without their advice," and so "against their advice;" but the former view may seem to some perhaps the more probable of the two.

NOTE 26.—It is given below in the document referred to.

NOTE 27.—The murder of the rights of Cyprus by Antioch would have been an accomplished tragedy. But it was defeated. Alas! how many nations' rights have been murdered by Rome in the West and by Constantinople in the East, by fastening the nightmare of their idolatries, of image and cross and relic worship and saint worship, and all their creature service, including also their Cannibalism and bread or wafer and wine worship in the Eucharist, on them, and, in the case of Rome, in depriving them of the use of their own language in the service, and so keeping them from rendering a rational and acceptable service to the Lord. Compare note 814, page 403, vol. II, of Chrystal's *Ephesus*.

in the whole metropolis (28). Moreover, we make known to your holy Synod that a Deacon of the holy Church of Antioch was also sent with the letter of the most glorious Duke (29). Therefore we entreat by all that is holy, and fell forward to your holy knees, that by a canonical sentence" [from you] "even now our Synod of the Cypriots may remain uninjured and superior to plots and power, as it has from the beginning from the times of the Apostles, and" [that too] "by the decisions and canons of the most holy and great Synod at Nicaea (30). And so now also, we desire that justice be done us through your incorrupt and most just decision and by your enactment.

NOTE 28.—Constantia in Cyprus. The Cypriots were evidently not disposed to submit tamely to have their autonomy wrested from them and to bend to a foreign yoke at Antioch. Perhaps also the matter of nationality had something to do with it, for the Cypriots were Greeks, and Antioch was the capital of the Syrians.

NOTE 29.—As the Deacons of Antioch were subordinate to its Bishop and at his orders, the presence of one of them in the Island of Cyprus with Duke Dionysius' letter would imply the Bishop's complicity with the secular power to enslave it to his see; and indeed would imply that the Bishop had the chief hand in the plot.

NOTE 30.—The canons of Nicaea referred to are Canons IV, V and VI. They guard the rights of Great Britain, Ireland, America, North and South, and every land outside of Italy against the claims of Rome to jurisdiction, even were Rome now Orthodox, but being idolatrous, she has no claims either to baptism or orders, judged by the Holy Ghost led decisions of the Six Synods of the whole Church. Here again there is no mention of the Second Ecumenical Synod, (I Constantinople, A. D. 381), whose canons equally well defend the rights of all sound Churches against Rome and against Antioch also. See its Canons II, IV, and VI. It has been supposed that the non-mention of the Second Ecumenical Synod in the Acts of the Third was owing to the fact that in its Canon III it made Constantinople the second see in the Universal Church, a place which Alexandria had held before, and that Cyril and the Egyptians present in the Council and strong and influential, with such others of the Orientals as disliked that canon, purposely ignored it. Indeed, Juvenal of Jerusalem in the Synod wished to claim for his see the first place in the whole Church, but was not gratified on that point. But the place of Constantinople and the Ecumenicity of the Second Ecumenical Synod, there held, were recognized by the Fourth Ecumenical and the Fifth and Sixth. And in so doing they acted in accordance with the thus Ecumenically approved old oriental principle, that not the founder of the see, be it Peter the Apostle or any other, determines the rank of the see in the Church, but its rank in the civil notitia. That is in effect confessed by the Romanist Hefele in his *History of the Church Councils*, English translation, volume II, page 338, where, speaking of Canon III of I Constantinople, he writes:

"With the Greeks it was the rule for the ecclesiastical rank of a See to follow the civil rank of the city. The Synod of Antioch in 341, in its ninth canon, had plainly declared this (cf. *supr.*, p. 69), and subsequently the Fourth General Council, in its seventeenth canon, spoke in the same sense." Then he goes on to show how Rome opposed the principle. She did so because it sweeps away her claim to primacy in the whole Church on that principle, for she no longer is a seat of Empire, and the principle refutes all her claims to be the first see on account of the Apostle Peter. The soreness of Alexandria in passing down from the second place to the third, on the basis of that Oriental, but now Ecumenically approved principle, was not wise nor well grounded therefore, and not long after she finally accepted the precedence of Constantinople in the East. But the Roman Empire, on which and in which those precedences were based, has long since passed away, and to-day Constantinople is a larger

“I, Rheginus, Bishop of Constantia in Cyprus, have subscribed with my own hand.

“I, Zeno, Bishop of the holy Church of God at Curium in Cyprus, have subscribed with my own hand.

“I, Evagrius, the least, Bishop of the holy Church of God at Soli, in Cyprus, have subscribed with my own hand.

“Bishop Rheginus said: Since we present the command also of the Most Magnificent Commander Dionysius written to the Most Illustrious Governor of the province (31), I pray that it also be read.”

“THE HOLY SYNOD SAID, ‘Let the command of that most magnificent Dionysius be read.’

“Flavius Dionysius, the Most Illustrious and Most Magnificent Master of both armies, (32) to Theodore, the Most Illustrious President of the region of the Cypriots.

“The Imperial authority, for many and especially ecclesiastical

city than Rome, but not the seat of a sound Christian but of a Mohammedan Empire, and its population is largely or mainly Mohammedan, while Rome is the capital of a paganized and apostate Christianity, and Alexandria is a city of a largely or mainly Mohammedan population and of a Mohammedan realm, the result and curse on it for its idolatry also.

But the common sense principle embodied in the seventeenth canon of the Fourth Council of the whole Church, would make London the first see of the Christian world, and its Bishop the first of its Patriarchs, for it is the largest Christian city of the whole world, and the capital of a Christian Empire, whose ruler sways his sceptre over 400,000,000 of the human race, more than three times as many as were subject to the mightiest of the Roman Emperors. And the rank of the other greatest sees of the Christian world are now New York, Berlin, Paris, St. Petersburg and Vienna. The former great sees of the Roman Empire have passed away by their own idolatries and creature invocation, which are antecedently condemned by the VI Synods, and by God's curses on them for them. And the great sees in a future Seventh Ecumenical Synod will be those of the reformed nations, among which, let us hope, will be France, and Russia, and Austria, as well as Great Britain, and Germany, and the United States. And, in accordance with Canon VI of the Second Synod, every orthodox God alone invoking Christian nation should be autonomous and under its own Patriarch, and not under Rome nor Constantinople.

NOTE 31.—That is, of Cyprus. The Duke was a military officer. The governor of Cyprus was subject to the Duke Dionysius. Dionysius is spoken of as “of both armies,” by which seems to be meant both the army of Antioch and that of Cyprus, or both the land army and the naval army. Gibbon, in chapter XVII of his *Decline and Fall of the Roman Empire* (pages 209, 215, 216 of vol. II, of the seven-volume edition of Bohn) gives an account of the offices of the counts and dukes, and of the proconsuls, on pages 209, 210; and of those of the governors of provinces who were called *presidents*, as he of Cyprus is in this Act VII of the Ecumenical Council of Ephesus. Here we have again extravagant Byzantine titles.

NOTE 32.—On this expression, see the last note above. The Latin is *utriusque exercitus Magister*.

causes, has by a divine (33), open, and signed letter commanded the most pious Bishops to meet in Ephesus. But since we have ascertained that the Bishop of the city of Constantia (34) has migrated from the present life, and has fulfilled the day predestinated for him, we have judged that this necessary order should be sent across" [the water] (35) "to thee, that no one may dare to name another in place of the defunct, without the decree or letter of the most pious Synod. For it is a thing befitting to wait for the form which the agreement of such most pious Bishops (36), shall prescribe, for, as we have said, the most pious men aforesaid have been ordered to meet for those matters. Therefore if quarrelsome persons excite disorders, let thy Gravity for its part, and the army that obeys it (37) for its part, study to avert them, and let it prohibit them in every way, and, as I have said, permit no one to be

NOTE 33.—Latin, "*divinis*," etc., literally "*divine*," but used slavishly, after the pagan Roman fashion, for *imperial* letters, etc.

NOTE 34.—Theodore mentioned above.

NOTE 35.—Cyprus, of course, is across a strip of water from Antioch. It may also be rendered "transmitted," but in the same sense.

NOTE 36.—Those of the Third Ecumenical Synod; an Ecumenical Synod being the sole supreme court of judicature in the whole Church of God, provided it be composed wholly and only of God alone invoking and in every respect orthodox bishops. For all others are deposed and excommunicated by the decisions of the Six Ecumenical Synods.

NOTE 37.—That is, that obeys thy *gravity* (*tua Gravitas*). Gibbon, Chapter XVII. in his *Decline and Fall of the Roman Empire*, mentions "*Gravity*" as one of the authorized titles in the imperial system of appellatives (page 198, vol. II, of Bohn's seven-volume edition, London, 1854). The reader who, like myself, is disgusted with the high-sounding and anti-New Testament and flattering titles of bishops and secular rulers and others, should by all means read pages 196-234, where quite a long account is given of those which are secular and which are found in the Theodosian Code in the first half of the fifth century, the very age in which the Third Ecumenical Council was held. Their use was regulated and enforced by law. To take but one instance: In a note on page 198, of his volume II, Bohn's edition, London, 1854, Gibbon states (I translate his Latin):

"The Emperor Gratian" [who ruled A. D. 367-383] "after confirming a law of precedency published by Valentinian" [I. who ruled A. D. 364-375] "the father of his *Divinity*, thus continues" [I translate his Latin]:

"If anyone therefore shall usurp a place not due to himself, let him not defend himself by" [the plea of] "*any ignorance*" [on his part] "*and let him be clearly condemned for sacrilege because he has neglected divine commands*" [that is, blasphemously enough, the Emperor's orders] "*the Theodosian Code, book 6, title 5, law 2,*" (leg. 2).

The same enactment is continued in the *Justinian Code*, book XII, title 8. Its date there given, in Herrmann's edition, is A. D. 384, therefore about 47 years before Ephesus.

The imperial Roman law fairly stinks in its ascriptions of *divinity* to Roman Emperors and to things pertaining to them, and in its use of creature worshipping language. A Greek, Alexander Lycurgus, Archbishop of Syros and Tenos, to some extent a reforming prelate, now dead, told me about as follows: "We" [the Greeks] "have suffered as much from the imperial rulers at Constantinople as you" [Westerns] "have from the Bishop of Rome." When we remember the Roman law, and such Emperresses as Irene and Theodora, the favorers and

promoted (38)” [to the vacant place of Metropolitan of Cyprus], “before the most pious Bishops (39) have approved him by their authority. But if the ordination of a not surely Bishop be performed before this letter arrives command him, in accordance with the heavenly Rescript (juxta caeleste responsum) of the Emperors to go to Ephesus like other Bishops; and be not ignorant that if thou approve any thing being done otherwise, thou indeed shalt be compelled to pay five pounds of gold to the imperial treasury, and the army the same amount to it. And so, moreover, let these things which have been decreed in accordance with the petition of the most pious Bishops be written, and get swift fulfilment. We have commanded Maturius and Adelphius to be sent for this thing to them from the army. Given on the twelfth day before the Kalends of June (40) at Antioch.’

“Bishop Rheginus said, ‘There is also another order of the same most Magnificent Dionysius, written to the most pious clergy of Constantia the metropolis, and I pray that it, too, be read.’

“THE HOLY SYNOD SAID: ‘Let it be read and inserted in the Records of the Acts.’

“Flavius Dionysius the most Magnificent and most Glorious Count, and Duke of both armies, (et Dux utriusque exercitus) and Proconsul, to the most pious clerics in the metropolis of Constantia in Cyprus.

“Your Piety also knows how the August and gloriously triumphant Masters of the world, have commanded the most religious and most holy Bishops to meet in Ephesus for many other, and especially for ecclesiastical causes. And so since we have learned from the most holy Bishops themselves, who have met here, (41), that your most blessed Bishop has fallen asleep according to the divine will, I have deemed it worth while to inform and to admonish your piety, to be on your guard, and to see to it that no one be elected Bishop by any one, nor ordained (for a form (42)

patrons of saint worship and image worship and relic worship and their restoration of those idolatries, in Centuries VIII and IX, and Emperors of Constantinople of similar paganizings his words seem most true.

NOTE 38.—Latin, *progredi*, “to advance.”

NOTE 39.—Those of the Third Ecumenical Synod seem to be meant.

NOTE 40.—That is, May 21, 431, according to the modern English way of computing time.

NOTE 41.—At Antioch.

NOTE 42.—Latin, “*forma*,” here corresponding, I presume, to *τύπος*, a decree.

will be plainly prescribed on that matter); but wait for the decision which is there to be given. It is certainly a worthy and just thing, for holy Fathers to observe those things which Fathers command. But if it shall happen that any one shall be placed in the see before our letter arrives, (which we do not suppose will be the case), admonish him to go with the most pious men to Ephesus in accordance with the divine (43) edict; and be not ignorant that praise shall follow the obedient, and that, furthermore, the present writing will fitly correct the disobedient.

THE HOLY SYNOD SAID: 'But because the cause which has moved the most Magnificent and most Glorious Commander Dionysius to write those things, is deemed too obscure in the things set before us; let the here present most pious Bishops of the holy Churches which are in Cyprus, tell (44) us more clearly, what has moved the Most Magnificent Commander (45) to send forth those orders.

Zeno, Bishop of the City of Curium in Cyprus said: 'And Sapritius of blessed memory, who came hither with me, came hither for that purpose. But since he has departed from this life, we necessarily inform your Holy and Universal Synod, that it was at the suggestion of the Bishop and Clergy of Antioch that the Most Magnificent Commander (46) wrote to the Governor and Clergy' [of Cyprus].

THE HOLY SYNOD SAID, What did the Bishop of Antioch wish?

Evagrius, Bishop of Soli, in Cyprus, answered: He is trying to subject our island and to snatch to himself the right of ordaining," [there] "contrary to the canons and to the custom which now prevails and has prevailed" [there] 'aforetime.

NOTE 43.—"Juxta divinum edictum," that is merely *imperial*; more blasphemous language. And notice "the heavenly rescript of the emperors" a little before. And wonderful is the fact that even in such a degenerate imperial age the Holy Ghost guided the Bishops of the Council into *all truth* in the matter of its decisions against Nestorius' *Denial of the Incarnation* and against his *worship of a human being* (*ἀνθρωπολατρεία*), and against his *cannibalism*, (*ἀνθρωποφαγία*) on the Lord's Supper; and all that, too in spite of the opposition of the emperor and his officers. May a Seventh Ecumenical Synod soon meet and restore all their sound doctrine.

NOTE 44.—Literally "teach us" (*doceant*), a courteous expression.

NOTE 45.—*Capitaneum*.

NOTE 46.—*Capitaneus*.

THE HOLY SYNOD SAID, Has the Bishop of Antioch never been seen to ordain a Bishop in Constantia?

Zeno, Bishop of Curium in Cyprus, said, From the" [days of the] "holy Apostles, they can never show that the Bishop of Antioch was present and ordained, or that he ever communicated the favor (47) of ordination to the island, nor has any other" [foreigner] "communicated it.

THE HOLY SYNOD SAID: Let the Holy Synod be mindful of the canon of the holy Fathers congregated in Nicæa, which preserves to each Church its ancient dignity. Let that Bishop of Antioch also be mindful of it (48). Tell us therefore, whether the Bishop of Antioch has the right of ordaining among you by old custom.

Bishop Zeno said, We have already affirmed, that he was never either present, nor has he at any time ordained, either in the metropolis, or in any other city, but the assembled Synod of our province has been wont to constitute the Metropolitan, and we pray that your Holy Synod by its decision may agree with us, and establish those usages, so that the old custom may now prevail as it has hitherto prevailed, and that it (49) permit no innovation to be made in our province.

THE HOLY SYNOD SAID, 'Let the most pious masters show also whether that Bishop Troilus of holy and blessed memory, who is now at rest, or Sabinus of holy memory, who preceded him, or the venerable Epiphanius, who was before them, were ordained by any Synod?

Bishop Zeno said, Those Bishops" [whom ye have] "just mentioned, and the most holy Bishops who were before them and those who were from" [the times of] "the holy Apostles, all orthodox.

NOTE 47.—Or "grace" (gratiam).

NOTE 48.—Coleti *Conc.*, tom. III, col. 1^o24: Sancta Synodus dixit; Memor sit sancta Synodus canonis sanctorum Patrum in Nicæa congregatorum, qui conservat unicuique ecclesie priscam dignitatem. Hic etiam memor sit Antiochiæ. Docete igitur, an non jus ordinandi ex more veteri apud vos habet Antiochenus. The canon referred to is Canon VI of Nicæa. Compare its Canon IV also. See below the defense by Carthage, in Century V and after, of its rights under those canons against the attempt of Rome to secure Appellate Jurisdiction in Latin Africa.

NOTE 49.—That is, the Third Ecumenical Synod.

were constituted Bishops (50) by those Bishops" [who belonged] "in Cyprus, and never did the Bishop of Antioch nor any other" [foreigner] "have any right (51) to ordain in our province (52).

VOTE OF THE SAME HOLY SYNOD (53).

THE HOLY SYNOD SAID :

The most dear to God Fellowbishop Rheginus, and Zeno and Evagrius, the most dear to God Bishops of the province of the Cypriots, who are with him, have brought us tidings of a thing which is an innovation contrary to the Church laws and to the canons of the holy Fathers (54), and which touches (55) the liberty of all (56). Wherefore, since the common sufferings (57) require the greater remedy, because they bring the greater damage, and especi-

NOTE 50.—That is, were ordained, for a Metropolitan was ordained by the Bishops of his own province. That is commanded by Canons IV and VI of Nicaea.

NOTE 51.—Literally, "place," (locum).

NOTE 52.—That is, Cyprus.

NOTE 53.—This is now often or generally in some editions of the canons put with them as Canon VIII of Ephesus, the Third Ecumenical Synod. It is preserved in Greek. I have translated it from Lambert's handy little volume, *Codex Canonum Ecclesiae Universae*, London, Dickinson: there is no date on the title page, but his preface gives A. D. 1868. In that preface he writes that his "Greek text" is "that given in the Paris edition of Zonaras, 1618, compared throughout with the text of Justellus and Bishop Beveridge, as reprinted in Migne's Series. . . . The Latin is that contained in the works of Zonaras, as above specified."

NOTE 54.—See below the matter "On the so-called *Canons of the Holy Apostles*," on the above.

NOTE 55.—That is, assails, Greek, ἀπτόμενον.

NOTE 56.—Canons of the first four Ecumenical Councils, the only Canons of the whole Church, have in a few cases been modified; but by the only power which can modify, change or abolish them, an orthodox, anti-image worshipping Ecumenical Synod, and where it has been or is impossible to gather such a Council and necessity or great profit demands it, by an orthodox local, that is a Council of the nation deeming itself oppressed. Examples of such changes occur in the case of Constantinople and of Jerusalem; in the case of Constantinople, when it became the chief city and capital of the Eastern Empire. For when it was Byzantium it was suffragan to its metropolitan at Heraclea, whose rights over it were guarded by Canon VI of Nicaea; but when, by the will of Constantine the Great, it became the capital of the province of Europa, its Bishop became the Metropolitan, and Heraclea became a see suffragan to it. And as at the same time Constantinople became the capital of the civil diocese of Thrace, its Bishop became the head of the whole Diocese with what was afterwards termed Patriarchal power. And all that system was put into the form of Ecumenical law by Canons IV and VI of the Second Ecumenical Council, A. D. 381, a fact which led the Church historian Socrates to remark in his work, book V, chapter 8, that that Council had constituted Patriarchs. And Canon XXVIII of the Fourth Synod of the whole Church, A. D. 451, gave Constantinople jurisdiction over the great Church Dioceses of Pontus and Asia, which Rome, and, perhaps we may say, the West so far as her influence extended, resisted. And certainly the non-Greek races, the Armenians, and others of those lands did not relish the sway of the

ally since (58) no ancient custom has come down for the Bishop of

Greek see of Constantinople over them then, and do not now. And to-day the non-Greek parts of Thrace, and the Roumanians, and the Bulgarians, Servians, Montenegrins, Bosnians, Herzegovinians and the Russians resent as an insult any attempt on her part to rule them, though she did in the Middle Ages, and each of those nations has its autonomous national Church in accordance with the law of common sense and of strict justice, and highest good and absolute needs.

And so bitter is the hatred in Macedonia to-day between those nations and the Greeks, that a Greek paper tells us that they have organized guerilla bands which fight and slay each other and in a few cases have slaughtered each others priests. And now Constantinople has become almost wholly a Greek see, and rules in Europe hardly any but Greeks, while the Bulgarians have their Exarch, and the Bulgarians stick by him notwithstanding that Constantinople has branded them as schismatics and had tried to excite their fears and to subdue them by excommunicating them, the result of which has been only greater hate and a wider schism between the two. They care nothing for Canon XXVIII of Chalcedon, A. D. 451, made therefore in the very century when they crossed the Danube, and they are right in so doing for they wish to preserve their language in the service which they assert the Greeks abolished here and there where they could, and they assert that Constantinople had endeavored in different ways to rule them by Greek Bishops and to denationalize them. See on such matters the article on Bulgaria in McClintock and Strong's *Cyclopaedia*.

Jerusalem is another instance of change in accordance with the Oriental principle made Ecumenical by the VI Councils of the whole Church, that is, its elevation from being a suffragan see to being metropolitan and patriarchal. The Seventh Canon of the First Synod of the whole Christian world recognized it as the first suffragan see of its province, but preserved to the Metropolitan at Caesarea his rights over it. But, when Jerusalem grew and in Christian times became the metropolis, its Bishop became the Metropolitan, and Caesarea became suffragan. And at the Fourth Ecumenical Synod, A. D. 451, by an arrangement, approved by that Council, between Domnus, Patriarch of Antioch, whose diocese had included all Palestine as being in the Roman Diocese of Syria, and Juvenal, Bishop of Jerusalem; Juvenal and his successors were to have the three provinces of Palestine, and Antioch was to have the rest of Syria.

But the Patriarch must now be a Greek, for the Greeks control it, and have furnished the Patriarch to Antioch which the Syrians now resent and, it is said, helped by Russia, have elected one of their own for that see.

Now to state the case in other words, at the risk of repetition:

Canons VI of Nicaea, VIII of Ephesus, and II of the Second World-Synod were modified afterwards, we repeat, as to the three Church Dioceses of Thrace, Asia, and Pontus by the friends of Constantinople in her favor in Canon XXVIII of the Fourth Ecumenical Synod, but without the consent of Rome, which has never fully admitted the *Oriental principle* that the rank of the see in the civil notitia determines its rank in the ecclesiastical notitia; though at Florence in 1439, and indeed long before, she admitted the *fact* of Constantinople's precedence of all other sees in the Eastern Church, a fact which rests for its justification wholly on that principle and on Canons IX, XVII and XXVIII of Chalcedon, which embody it, as does also Canon III of the Second Ecumenical Synod, at which there was no representative of Rome. Indeed it is, in effect, the *Ecumenical principle*, as we have said, for it is the only one recognized as supreme in the only Ecumenical Canons, that is, those of the first IV Christian World Synods.

Professor Bright in his *Notes on the Canons of the first Four General Councils*, page 122, asserts that the "Ephesian prohibition" [in its Canon VIII] "was set aside by the Council of Chalcedon when it formally subjected three *Dioceses*, including twenty-eight metropolitan Churches (Bingham I. c.)" [Bingham IX, 1, 6, 10.] "to the see of Constantinople (Chalc. 28)." That is true if he means on that matter only. But that does not prove that Canon VIII was set aside as it regards any other see than Constantinople, or any further as to Constantinople

the city of the Antiochians (59) to perform the ordinations in

than is specified in the canons of the Fourth Ecumenical Council. It has never been set aside, even in the practice and belief of the Eastern Church, so far as to subject Cyprus to Antioch, for that island maintains its autonomy under the canons to this hour. Nor did the Council of Chalcedon do it away as it regarded the usurpations of Rome in the West. Its provisions are unmodified to this very hour, by any Ecumenical Synod, as to all the West, and in all the vast extent of the Eastern Church, except as to Constantinople's jurisdiction in Canon III of the Second Ecumenical Synod, and more definitely still in Canon XXVIII of the Fourth. The fact, as we have just seen, that when Constantinople became the metropolis of the Province of Europa, its Bishop became Metropolitan, whereas before it had been suffragan to the former Metropolitan at Heraclea, was strictly in accordance with the Oriental principle made Ecumenical by the canons of the first four Ecumenical Synods, that ecclesiastical precedences shall follow the rank of the sees in the civil notitia, which is explained by Bingham in his *Antiquities of the Christian Church*; book IX. See especially Canon XVII of Chalcedon. And so, when it became the capital of the Eastern Empire, its Metropolitan, following the same principle, embodied also in Canons II and VI of the Second Synod, became Patriarch of the whole Diocese of Thrace. See Socrates' *Eccelesiastical History*, book V, chapter 8, and compare book VII, chapter 31. The Council of Nicaea had held so fast to that principle that while in its seventh canon it honored the Bishop of Jerusalem as seemingly the chief suffragan of the Province, it nevertheless preserved to his Metropolitan at Caesarea his proper dignity. Afterwards, when Jerusalem became the civil metropolis of the province, its Bishop became the Metropolitan and the Bishop of Caesarea became one of his suffragans. But by Canon IX of Chalcedon a person might appeal at his own option to the Exarch that is Patriarch of his Diocese, or to that of Constantinople, though Constantinople never had any canonical jurisdiction in any part of the West. Its intrusion into Sicily and part of Southern Italy lasted only so long as it was supported by the Greek Emperor at Constantinople. See the English translation of Wiltch's *Geography and Statistics of the Church*, vol. I, pages 434, 435, and 468, and in Wiltch's vol. 2, pages 24, 25, 259, 260, 268, 278, 286-288, 305, 306.

NOTE 57.—τὰ κοινὰ πάθη. The term *πάθη* means both *suffering* and (hence) *disease*. Compare the language of the same Spirit, who aided the Bishops of Ephesus to make this canon, in 1 Cor., XII; 26: "And if one member suffer (πάσχει), all the members suffer (συνπάσχει) with it."

NOTE 58.—Or, "and especially if no ancient custom has come down for the Bishop of the City of the Antiochians to perform the ordinations in Cyprus," etc., as above. For the Greek here see as in this note below. The rendering of Hammond here is "since." Lambert gives "if." The worshipper of the Virgin Mary, and Azymite corrupter of the Eucharist, John Mason Neale, an apostate in heart and mind from the anti-creature service of the English Church, asserts (page 267, vol. I, of his *History of the Holy Eastern Church, Alexandria*), that, "The Council guardedly decreed, that if the assertions of the Cypriot Bishops were true, they should remain, as in time past, free. The fact was, that the claims of Antioch in this instance were well founded." If Neale is right, then Reginus and Zeno and Evagrius were terrible liars! But Neale's assertion that they lied is rash and uncharitable, for there is no sufficient reason for believing that Antioch had governed Cyprus "from the beginning;" and that is the point involved. Nor, moreover, is it likely that, if it had been the case, the alleged lie of the Cypriot Bishops would have gone unpunished, or that their autonomy, secured by such lying, would have been tolerated by the Ecumenical Synods afterwards when Antioch was represented in them by Orthodox prelates.

And so, because the Cypriots had told the truth and not the barefaced and inexcusable lie that Neale says they did, their freedom was preserved for them by the principle laid down in the canon that every Province and [civil] Diocese of Provinces, should preserve the liberty which it had from the beginning, and that if any other see had subjugated any such Province

 Cyprus, as the most religious men who have come to the Holy

or Diocese it must "restore it." This is a law forever and condemns the usurpations of Rome in the West as it did the usurpation of Antioch in Cyprus.

It has sometimes indeed been asserted on the authority of a passage in an alleged letter of Innocent I, Bishop of Rome, A. D. 402 to 417 to Alexander, Bishop of Antioch, that Alexander asserts that the Bishops of Cyprus had always been ordained by the Bishop of Antioch till the times of the Arian troubles. The passage is found in an epistle of Innocent I to Alexander, column 549, of tome 20 of Migne's *Patrologia Latina*, not in the words of Alexander, but in Innocent's alleged statement of his ideas on that point. What is said is as follows:

"Thou assertest indeed that the Cypriots, wearied some time ago by the power of the Arian impiety have not held to the Nicæan Canons in ordaining Bishops for themselves, and that up to this time they hold it as a thing taken for granted that they may ordain of their own free will, consulting no one. Wherefore we" [will] "persuade them to take care to be wise in accordance with the Catholic faith of the canons and to agree with the other Provinces, so that it may appear that they themselves also are governed by the grace of the Holy Spirit as all are."

Allowing, for the sake of the argument, this letter and passage to be genuine, there is no *clear* assertion here on the part of Alexander that Cyprus at any time belonged to the jurisdiction of Antioch nor does Innocent I *clearly* say that he will persuade them to submit to it, but only to the canons of Nicæa, though, if the document be genuine, both *may* and *probably* do mean that, and we may grant that Antioch's claim was that it had held jurisdiction over Cyprus till the Arian troubles rose, and besides that Cyprus was then claimed by Antioch as under it by Canon VI of Nicæa. Yet even this claim is not supported by any facts, whereas the Cypriots themselves in the Third Ecumenical Synod, while showing that before this, Bishops Troilus and Theodore of Cyprus had been vexed by the Antiochians with the idea of making them subject to it (and one of them must have lived about Alexander's and Innocent's time), nevertheless deny the assertion that they had ever been under Antioch; for to the Third Ecumenical Synod, they say: "We humbly beg (that) our Cypriot Synod, which has hitherto, since the time of the Apostles, and also by virtue of the Nicene decrees, remained free from the encroachments of foreign power, may be also protected and maintained in the possession of this freedom by means of your just ordinances" (*Willsch's Geog. and Statistics of the Church*, vol. I, p. 246). See the exact words translated above. Even if Alexander had asserted that they were under Antioch by the Nicæan decrees, his single assertion would be offset by the three Cypriot Bishops who were in the Ecumenical Synod at Ephesus. And it would be very unjust to accuse them of lying when, so far as appears, no one of the hundreds of Bishops present contradicted them, and, as nearly all of them were Easterns, some of them would be likely to know the facts. The course of the Bishops of St. Peter's and Paul's See of Antioch, was evidently similar to that of the Bishops of St. Peter's and Paul's See of Rome, and with as little fairness and reason as they had when they claimed that Carthage was under Rome by the Canons of Nicæa, although Antioch was not guilty of the cheat and trick of trying to pass off the canons of the local council of Sardica as those of the Ecumenical Council of Nicæa, as Rome tried to do. All that Alexander of Antioch definitely complains of is that the Cypriot Bishops ordained for themselves, without consulting any one else, which he deemed contrary to the canons of Nicæa. That charge that they had acted contrary to the Canons of Nicæa would not be true unless they belonged to the jurisdiction of Antioch, which they deny, and prove.

I would add that if Innocent's letter be genuine and uninterpolated, and if he wrote to the Cypriots to submit to the jurisdiction of Antioch, they did not regard his wish in the matter, but maintained their autonomy nevertheless; and, what is very noteworthy, the Third Ecumenical Synod sustained them in that refusal against both St. Peter's See of Rome, and St. Peter's See of Antioch as the latter is called in the Acts of the Fourth Ecumenical Council; and so has the whole Church, and so does it to this very hour,

Synod have shown (60) in their written statements and by their own voices; the prelates of the holy Churches in Cyprus shall have the unassailable and inviolable right (61), in accordance with the canons of the holy fathers and the ancient custom, of performing by themselves the ordinations of their most religious Bishops (62). And the

Besides we must remember how many alleged letters and decretals of Bishops of Rome are now well known to be wholly spurious, or interpolated. We must not forget the stupendous forgery of the *False Decretals of Isidore*, and that for many centuries in the Middle Ages they were received in the West as genuine, and that their bastard teaching is now, to a greater or less extent, part and parcel of Rome's Canon Law, nor may we forget the ambition of the great sees to subjugate others to themselves, as for example the attempt of Bishops of Rome, Zosimus, Boniface I, and Celestine I, to subdue Carthage and all Latin Africa, and the outrageous conduct of Leo I, Bishop of Rome, A. D. 440-461, in subjecting by the aid of the civil power, Hilary of Arles and all Gaul to his see, and the conduct of Constantinople in subduing to itself by Canon XXVIII of the Fourth Synod, the great Dioceses of Pontus, Asia, and Thrace. And it would be too long to tell of the quarrels between Rome and Constantinople for sway, how Constantinople for a time held even a part of Rome's peculiar jurisdiction, Sicily and part of Southern Italy, and how after a long contest she got control over Bulgaria against Rome's attempts to secure it, and how Rome subjugated Britain and all the West against the Nicene Canons, and of struggles for precedence among Bishops of the same nation even.

A word as to the translation of *εἰ* here. As Liddell and Scott show in their Greek Lexicon, it has both the meaning of "if" and "since." Indeed they say that "In Att'[ic], "*εἰ* with indic'-[ative]" is used not only of *probable*, but of *actual* events, to qualify the positive assertion, and so much like "*ὅτι*," *because*, that is: See the Harpers' New York edition of 1850. So it is used in the New Testament as Robinson in his *Lexicon of the New Testament* shows under *εἰ*, I, i, g, where instances are given. But I do not contend on the matter as to the rendering "if," or "since," for, whichever way we translate, it does not affect the principle set forth in Canon VIII of Ephesus, nor indeed the application of that principle to Cyprus, for it has preserved its autonomy after all struggles till this hour, and that from the beginning.

NOTE 59.—That is John of Antioch, who, as the facts show, was bending his efforts to maintain the heresiarch Nestorius in his former see, even though he was now deposed by the whole Church, and to advocate his *Man-Worship* and his *Cannibalism* of the Eucharist and, on the other hand, to crush the autonomy of the Orthodox Bishops of Cyprus and to bring them under his usurped sway.

NOTE 60.—Literally "*have taught*," (*ἐδίδαξαν*): this being a courteous expression for "*have showed*."

NOTE 61.—The troubles which Cyprus had suffered from the ambition of the Bishops of Antioch and the final result are told in *Wiltch's Geography and Statistics of the Church*, English translation, vol. I, pages 245-249: see there. Peter's See of Antioch, as it is called in the Acts of the Fourth Ecumenical Synod, and Paul's, (Galat. II, 11-21, compare Acts XIV, 26; XV, 1-41, and XI, 20-30), resorted to violence, by means of the secular powers, to gain her ends, but deservedly failed. Though Cyprus was in the civil diocese of the East, the head of which was Antioch, there was excellent reason why it should not be in the Ecclesiastical, for the Cypriots were deemed Greeks, and therefore Japhetic, whereas the dominant race in Syria was Syrian and so Shemitic. For we must respect national and race feelings and interests while preserving love for all.

NOTE 62.—We find the following note on this in Lambert's meritorious *Codex Canonum Ecclesiae Universae*, pages 44, 45: "From this it is clear how little the Council of Ephesus

same right shall be carefully preserved regarding the other Dioceses (63) and the provinces everywhere; so that no one of the most dear to God Bishops shall seize upon another province which has not been under his hand, aforesaid and from the beginning, that is to say which has not been under the hand of these before him" [in his own see]. "Moreover, even if any one has seized upon" [another province], "and brought it by force under himself, he must give it back (64); lest the Canons of the Fathers (65) be trans-

regarded the judicial sentence (sententiam decretoriam) of the Roman Bishop, Innocent I., who, about twenty years before this, in an epistle to Alexander, Bishop of Antioch, had claimed for this same Alexander the power of ordaining Bishops in the island of Cyprus. See the Decrees of Pope Innocent, ch. XLV, XLVI.' Routh, p. 461. The Decrees of Innocent referred to may be seen in *Patrol [ogia] Latina*, vol. LXVII, col. 235. See Stillingfleet's *Orig. Brit.*, pages 106-8, and note 5 on 6th *Can. Conc. Nic. sup.*'

NOTE 63.—Greek, τῶν ἄλλων διοικήσεων. The dioceses meant are the civil dioceses of the Roman Empire, of which Bingham reckons 13. See his *Antiquities of the Christian Church*, book IX, chapter 1, sections 3 to 7. The rights of each one are guarded in this canon. See below. Britannia formed one of them. Each diocese had two or more provinces in it; and each province had several parœciæ or parœces or parishes in it; and every parœcia, or parœc, or parish, (for these three last terms mean the same thing, that is what we now commonly term a diocese,) was a suffragan Bishop's jurisdiction, and had several congregations in it. The Church adopted the division of dioceses and provinces from the civil divisions of the state of the same names. At first no Bishop ruled more than one of the civil dioceses, but Rome, contrary to this canon, finally subjugated the following Western dioceses, the Italic, the Spanish, the Gallic, the British, and extended its limits even beyond. But her attempts on Africa failed. Rome's original jurisdiction was confined to a part of Italy. See Bingham's *Antiq.*, book IX, chap. 1, sect. 9 and after. Constantinople, notwithstanding the opposition of her jealous rival Rome, got three, namely Thrace, Asia and Pontus, and finally the power of receiving appeals in certain cases from the whole Eastern Church: see in proof Canons IX, XVII and XXVIII of the Fourth Ecumenical Synod, which are modifications or even utter changes from this canon. She finally subjugated the diocese of Macedonia, and at one time had under her sway Bulgaria, Servia, Montenegro, Roumania and the vast domain of Russia, and what is now free Greece but all these are now not under her patriarchal dominion, though she still claims the Bulgarians, who however, utterly renounce as Slavs and as a distinct nation any dependence on her, and in that stand are supported by the other Slavic Churches.

Alexandria kept the Diocese of Egypt and extended her rule after Egypt was guaranteed her by Canon VI of Nicaea, over Abyssinia. The Coptic Monophysite Patriarch of Alexandria exercises sway over it now. Antioch, which is mentioned in that canon, has lost much territory by Nestorian and Monophysite schisms, and most of her once teeming population by Mohammedan persecution, for her soul damning creature worship and image and relic worship. In her case the civil Diocese of Antioch was not the same as the ecclesiastical, for she had under her sway three provinces of Asia Minor, Isauria and the two Cilicias, (see in proof Bingham's *Antiquities* book IX, chap. 1, sections 1-8 inclusive; book IX, chap. 2, sec. 9; and book IX, chap. 3, sec. 16. Compare also *Wiltch's Geography and Statistics of the Church*, English translation, vol. I, pages 208, 209, 213, 435, 461, 478, and vol. 2, page 161. And, on the other hand, Wiltch shows that the sway of Antioch extended in other directions outside of the Roman Civil Diocese of the East. See his vol. I, pages 61-63, 200-203.

NOTE 64.—If Rome had used the secular powers to enable her to force the Africans under her yoke, as Augustine or Hippo mentions tearfully and fearfully that he had heard they

gressed, and lest under the pretence of sacred function (66) the pride of" [worldly (67)] "authority slip in by stealth, and we lose unawares little by little the freedom which our Lord Jesus Christ (68), the Liberator of all men, gave us by His own blood (69). It

were going to do, this enactment commands her to restore the stolen property. I have given Augustine's letter in English in the part below on the struggle of Rome to acquire appellate jurisdiction there. It was first published in the *Church Journal* of New York City for 1870 under the head of "*Defence in Centuries V and VI by the Diocese of Northwest Africa of its Rights as guaranteed by Ecumenical Canon against the claim of Rome to Appellate Jurisdiction there.*"

NOTE 65.—There is no mention here of "*Canons of the Apostles,*" when there naturally would if the Council as a whole believed in the myth that the Apostles made any canons, because *Apostles* are more authoritative than *Fathers*; that agrees with the lection, "*The Canons of the holy Fathers*" above in the first part of this Canon, and not so well with the readings preferred by some Greek Church writers, "*the Canons of the holy Apostles.*"

NOTE 66.—Under the pretence of caring for the interests of the churches and countries and lands which they wish to gobble up, and that in subjugating them they are acting by the authority of Peter whom they claim to succeed; to whom Christ gave power, they falsely assert to, in effect, override the Canons and Decisions of the whole Church, in its VI Synods, as the crafty Bishops of Rome have been wont to talk with increasing arrogance since the last half of the fourth century or the first half of the fifth. Their bulls, epistles, decrees, etc., are full of such Ecumenically condemned error and stuff. There are feet and yards of it. And since Rome's approval of the invocation of saints and of the relative worship of images, crosses, and relics, and of the worship of the Host, at the idolatrous conventicle, II Nicaea in A. D. 787, she has done all she could to nullify and reverse the decisions of the VI Synods of the whole Church, East and West, against those sins, and against the heresy of Papal Infallibility in condemning Pope Honorius as a heretic.

NOTE 67.—Bright in his *Note* on this canon well calls attention to the noteworthy similarity between this language and the language of the African Council, of Carthage, in resisting and in rebuking the attempted usurpation by Celestine I, Bishop of Rome. See the latter Document translated in the *N. Y. Church Journal* for November 30, 1870, and inserted in this volume below.

NOTE 68.—Literally "*our Lord Jesus Anointed,*" (Χριστός). The reference to freedom or liberty here seems to have been derived from Galatians V. 1, and Rev. I. 5, and V. 9.

NOTE 69.—A noble utterance for true liberty, not license, and, antecedently against Rome's usurpations over other nations, and her tyranny, and against Constantinople's over the Bulgarians, etc.

NOTE 70.—As the call issued by the Emperor is to the Metropolitans who were ordered to take along some of their suffragans, such as they should approve; and as the manner of the age still was; "*Metropolitan*" is here used for those now called "*Patriarchs*" as well as for those whom we now call "*Metropolitans.*" But some Metropolitans, like him of Cyprus, were autocephalous, and others, two or more, were under another Metropolitan, who became thereby a Patriarch, like, for example, him of Antioch, him of Carthage, etc. The Patriarch was generally the Bishop of the capital of a civil diocese, and every Metropolitan under him was Bishop of the capital of a Province. Compare Canons II and VI of the Second Synod. The Patriarch was often or generally the head of a people or nation, as, for example, Alexandria of Egypt and the Egyptians, Antioch of Syria and the Syrians, Rome of her part of Italy and a part of the Italians, the suburbicarian Churches, that is, at the farthest lawfully, the seven Provinces of South Italy and the three Italian islands of Sicily, Sardinia and Corsica. So London must be of England, and the English, Washington of the Americans, Paris of the French, Berlin of the Germans, St. Petersburg of the Russians, and similarly in the case of each nation.

has therefore seemed good to the Holy and Ecumenical Synod that there shall be preserved pure and inviolate to each province the rights which have belonged to it aforetime from the beginning, in accordance with the ancient prevailing custom; each Metropolitan (70) having permission to take off copies of this Action (71) for his

NOTE 71.—Greek τὰ ἴσα τῶν πεπραγμένων; which literally means "copies of the things done." It seems, from the context above that the reference is to the whole Action of which Canon VIII is part. Of course, each Metropolitan might, for that matter, take a copy of the whole proceedings of the Synod; but the utterances of Cyril, and the decision of the Council here constitute, by parity of reasoning, an antecedent decree that every Metropolitan who was assailed by Rome in the West, or by Constantinople, or by St. Peter's see of Antioch, in the East, might present this enactment to the usurper to guard its own rights against him, as Carthage had gotten from Cyril and Proclus a few years before, the genuine Canons of Nicaea and pleaded them and their rights under them against Rome in resisting her attempted usurpation of the power of appellate jurisdiction in Africa. See Chrystal below on the struggle of Rome in Century V and VI to obtain Appellate Jurisdiction in Latin Africa. And this enactment authorizes and demands that every Metropolitan in the West and every one in the East guard and preserve now and ever the rights of his own Province and Diocese, that is nation, against any and all claims of Rome to get appellate jurisdiction there, aye, and equally against such a claim by any other see or nation. So that Cranmer and Ridley and Latimer and all the English Reformers and the other Trinitarian Reformers of the Continent in throwing off the yoke of the usurped jurisdiction of Rome from their necks acted in strict accordance with the decision of the Universal Church in this Canon, and their decision was rendered doubly urgent because Rome had fallen away from the faith long before and held to the worship of creatures, and to transubstantiation and its wafer worship, heresies and idolatries, condemned antecedently and by necessary inclusion by its decisions against even the Nestorian worship of Christ's humanity, and much more (a fortiori) against the worship of any creature less than that perfect humanity, (and all other creatures are less than that ever spotless humanity in which dwells God the Word), and against all real substance presence of Christ's divinity and His humanity in the Eucharist, and the error of worshipping them or either of them there, or His humanity anywhere. And those decisions of the whole Church in its Third Council are enforced by its canons on every Bishop and on every cleric under penalty of *deposition*, and on every laic by *excommunication*. See its Canons IV and VI. For its decisions against the worship of Christ's humanity and by necessary and logical inference against all creature worship see Chrystal's *Ephesus*, vol. I, note 183, pages 79-128, and especially for the decisions of the whole Church, pages 108-112; see also note 664, pages 323, 324; notes 676-679, pages 331-362; and for the decisions of the whole Church against the dodge of *relative worship* for that error, see note 949, pages 461-463, and note 156, pages 61-69, and see also note 582, pages 225, 226.

On the decisions of the whole Church, on God the Word as the only Mediator by his humanity see pages 363-406.

See the Orthodox champion Cyril's utterances and the decisions of the whole Church at Ephesus on the Eucharist, that is Thanksgiving as *Eucharist* means, in note 606, pages 240-313; note 499, pages 229-38, and note E, pages 517-528; note 692, page 407, and note 693, pages 407, 408.

We must therefore, in accordance with the aforesaid decisions of the whole Church at Ephesus regard all Rome's idolatrous Popes and other Bishops and clergy as deposed and all her laics as excommunicate; and in accordance with Canons of Ephesus we must regard them as utterly without authority and as without the Church, till they reform and obey those decisions of the Universal Church, and we must also enforce those enactments against all

own security. But if any one adduce any" [other] "enactment which conflicts with the things now decreed, it has seemed good to all the Holy and Ecumenical Synod that that enactment be OF NO AUTHORITY" (72), (73).

who hold to her errors and against all the Bishops and Clerics and laics of all the creature invoking and Host worshipping communions, for the Canons of Ephesus smite them all on those themes. And Ephesus' decisions are approved by the three World Synods after it. And we must regard as guilty and deserving of deprecation, aye must depose and shun, all Bishops and clerics who, like Pusey and other corrupters, fault Trinitarian Protestants who rebuked and left such Bishops and clergy at the blessed Reformation in the 16th Century, and we must finish the Reformation by a full Restoration in our day of all that was lost in the time of idolatry as Ezra, Nehemiah and the High Priest Jeshua restored at Jerusalem after the Reformation in Babylon all that had been lost in the times of Judah's idolatry.

NOTE 72.—The reference here is undoubtedly to the action of Rome in quoting canons of the local Council of Sardica as being those of the Ecumenical Council of Nicaea, in order to get appellate jurisdiction over the Diocese of Africa which included six provinces. The Africans in noted councils mentioned by Chrystal on that topic in this work below, had resisted the usurpation and had refused to receive the said Sardican canons as those of the Ecumenical Council of Nicaea because they could not find them in its enactments, but wrote to this very Cyril of Alexandria, and to the Bishop of Constantinople, and to the Bishop of Antioch, to get the genuine Canons of Nicaea. Cyril had answered sympathizingly and courteously and sent the Africans the twenty original Greek Canons of Nicaea and Proclus of Constantinople had done the same: and the Africans, thus fortified by their brethren of the East, courteously but firmly and peremptorily in their Council of Carthage, A. D. 426, rejected Rome's attempt to get appellate jurisdiction in Africa. Neither Cyril nor the other Orientals, nor Vesula of Carthage, had forgotten that attempt to assail or "touch," as this Canon words it, "the liberty of all;" and so, to avoid any claim of Rome on the basis of those Canons or on any others to appellate jurisdiction out of her own proper jurisdiction in Italy, they and the Universal Church in this, its Third Synod, added this last peremptory and strict clause against any such tyrannical innovation. And we may be sure that Vesula, the representative present in the Ecumenical Synod from Carthage, would not forget his duty to remind all of it. And, remarkably enough, there is no protest from Rome's representatives in the Synod. See further, on Philip a Roman representative in this Council, and on this Canon VIII, in vol. II. of Ephesus in this set, pages 131-134. See further on the attempts of Rome to secure Appellate Jurisdiction in Latin Africa and elsewhere, Smith's *Gieseler's Church History*, vol. I, pages 377-396, and as to Africa its pages 393, 394, where important quotations from the original documents are given in the notes, against Rome's claim there, and the Nicene Canons quoted by the Africans to guard their rights, which guard equally the rights of Britain, America, and all lands outside of Rome's original jurisdiction in part of Italy. For an account of the original independence of the British Church and its subjugation by Rome see *id.*, pages 188, note 4; 462, note 11; 529-533; 551-557. And see also in vol. VIII. of Bingham's *Antiquities*, under *Britain*, and *British Church* in the *General Index*, in R. Bingham's ten volume edition, Oxford, A. D. 1855.

This enactment, Canon VIII, pronounces without authority also all those anti-canonical privileges which were gotten by different prelates from the secular powers, such as the power gotten later, that is in A. D. 445, from the vicious Emperor of the West, Valentinian III, by Leo I of Rome, to crush Hilary, Metropolitan of Arles, and the liberties of the Gallican Church with him; and any such powers as Augustine, in a letter to Leo's predecessor Celestine, feared that he might get from the secular powers to bring Africa under his yoke, on which see below; and such exercises of the right of appellate jurisdiction outside his own jurisdic-

A LETTER (74) SENT BY THE HOLY SYNOD TO EVERY BISHOP OF A PROVINCE (75), AND TO EVERY BISHOP OF A CITY (76), TO

tion by the Bishop of Constantinople as were not in conformity to the canons, and all similar usurpations everywhere; on which see the English translation of Wiltseh's *Geography and Statistics of the Church*, volume I, pages 145-151, 434-438, 461-465.

NOTE 73.—I give the Greek here of this whole Canon VIII; Κανὼν Η'. Πρῶγμα παρὰ τοῖς ἐκκλησιαστικοῖς θεσμοῦς καὶ τοῖς κανόνας τῶν ἁγίων Πατέρων [according to the critical and learned Beveridge's *Synodicon*, with which agrees the Latin translation in Lambert. CHRYSTAL] καινοτομονμενον, καὶ τῆς πάντων ἐλευθερίας ἀπτόμενον, προσήγειλεν ὁ θεοφιλέστατος συνεπίσκοπος Ῥηγίνος, καὶ οἱ σὺν αὐτῷ θεοφιλέστατοι ἐπίσκοποι τῆς Κυπρίων ἐπαρχίας, Ζήνων καὶ Εὐάγριος. Ὅθεν, ἐπειδὴ τὰ κοινὰ πάθη μείζονος δεῖται τῆς θεραπείας, ὡς καὶ μείζονα τὴν βλάβην φέροντα, καὶ μάλιστα [καὶ μάλιστα is not in Lambert's Greek, and Ralle and Potle in a note here state that it is not in the edition of Zonaras' Exposition by Quintinus, nor in the edition of Balsamon's Exposition by Hervetus, nor in the Trebizond manuscript. The note is found on page 203 of the second tome of their *Συνταγμα* (Athens, A. D. 1852). Compare page 16 of their preface to tome I. CHRYSTAL.] εἰ μὴδὲ ἔθος ἀρχαῖον παρακολούθησεν, ὥστε τῶν ἐπίσκοπων τῆς Ἀντιοχείων πόλεως, τὰς ἐν Κύπρῳ ποιεῖσθαι χειροτονίας, καθὰ διὰ τῶν λιβέλλων καὶ τῶν οἰκείων, φωνῶν ἐδίδαξαν οἱ εὐλαβέστατοι ἄνδρες, οἱ τὴν πρόσδοτον τῇ ἁγίᾳ συνόδῳ ποιησάμενοι, ἐξοισι τὸ ἀνεπηρέαστον καὶ ἀβλαστον οἱ τῶν ἁγίων ἐκκλησιῶν, τῶν κατὰ τὴν Κύπρον, προεστῶτες, κατὰ τοὺς κανόνας τῶν ὁσίων Πατέρων καὶ τὴν ἀρχαίαν συνήθειαν, δι' ἑαυτῶν τὰς χειροτονίας τῶν εὐλαβεστάτων ἐπισκόπων ποιούμενοι τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων, καὶ τῶν ἀπανταχοῦ ἐπαρχιῶν παραφυλαχθήσεται: ὥστε μηδένα τῶν θεοφιλεστάτων ἐπισκόπων ἐπαρχίαν ἕτεραν οὐκ οἶσαν ἄνωθεν καὶ ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ, ἦγον τῶν πρὸ αὐτοῦ χεῖρα, καταλαμβάνειν· ἀλλ' εἰ καὶ τις κατέλαβε, καὶ ὑφ' ἑαυτῶν πεποιθται, βιασάμενος, ταύτην ἀποδιδοῦναι ἵνα μὴ τῶν Πατέρων οἱ κανόνες παραβαίνωνται, μηδὲ ἐν ἱερουργίας προσχῆματι, ἐξουσίας τύφος κοσμικῆς παρειδύνηται, μηδὲ λάθωμεν τὴν ἐλευθερίαν κατὰ μικρὸν ἀπολλέσαντες, ἣν ἡμῖν ἐδώρησατο τῷ ἰδίῳ αἵματι ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ πάντων ἀνθρώπων ἐλευθερωτῆς. Ἐδοξε τοίνυν τῇ ἁγίᾳ καὶ οἰκουμενικῇ συνόδῳ, σώζεσθαι ἐκάστη ἐπαρχία καθαρὰ καὶ ἀβίαστα τὰ αὐτῇ προσόντα δίκαια ἐξ ἀρχῆς καὶ ἄνωθεν, κατὰ τὸ πάλαι κρατήσαν ἔθος, ἄδειαν ἔχοντος ἐκάστου μητροπολίτου τὰ ἴσα τῶν πεπραγμένων πρὸς τὸ οἰκεῖον ἀσφαλες ἐκλαβεῖν. Εἰ δὲ τις μαχομενον τύπον τοῖς νῦν ὠρισμένοις προκομίσει, ἄκυρον τοῦτο εἶναι ἔδοξε τῇ ἁγίᾳ πάσῃ καὶ οἰκουμενικῇ συνόδῳ.

I have translated the above Canon from the Greek in Lambert's *Codex Canonum Ecclesiae Universae*, pages 44-47, where a Latin translation also is found, and from Ralle and Potle's *Συνταγμα τῶν θείων καὶ Ἱερῶν Κανόνων*, tome II. (Athens, 1852), pages 203 and 204. In the few places where their texts differ I have followed what I deem the best lection.

NOTE 74.—This heading is a marginal reading in column 1325, tome III, of Cletii. Instead of it, we find here in his text, "*Canons of the Two Hundred holy and blessed Fathers who met in Ephesus.*" I have removed this last mentioned heading to just before the canons because I deemed that the marginal reading would most naturally come in where I put it. Yet I state the fact that the reader may judge for himself as to that point.

In Ralle and Potle I find nothing here, but Fulton has in Latin "*Epistola Synodica*," that is *Synodical Epistle*, and in the heading to his English translation, "*Encyclical Letter of the Synod.*"

NOTE 75. That is, the Metropolitans.

THE PRESBYTERS (77), THE DEACONS, AND LAICS (78), IN REGARD TO THE ORIENTAL, (79) BISHOPS.

NOTE 76. That is, to the Bishops who were suffragan to the Metropolitans. Though Canon VI of the Second Ecumenical Synod, creates Exarchs, that is, Patriarchs, by putting the Metropolitan of the chief city of a whole Diocese composed of many provinces, above all the other Metropolitans in that Diocese, nevertheless the Ecumenical Synod here makes but two classes of Bishops in the whole world, that is Metropolitans and suffragans: though not, of course, in such a sense as to deny that canon. Such differences among Metropolitans were a matter of development and of convenience, and of national profit. For the Diocese was often or generally of one nation or race. And it became necessary for the sake of Church unity in every nation that the Metropolitan of its chief city, should be a sort of centre to all the ecclesiastical forces of the nation. Hence in Canons II and VI of the Second Synod of the Christian World, the Bishop of the capital city of each Diocese, who at first was a Metropolitan, it might be, and generally was the case, one of several, was wisely elevated above the other Metropolitans to preside in the National Council, to call all the Metropolitans together to a Synod in case of an appeal from a Metropolitan and the Synod of his province, as is provided for in Canon VI of the same Second World-Council, and for other necessary purposes. For, much as in our present form of government, there lies an appeal in civil cases from the lower courts to the highest court of each State, and thence to the Supreme Court of the United States, so in the Church there lies an appeal in all ecclesiastical cases from the action or decision of a parish, that is, a suffragan Bishop, to the Metropolitan and Synod of the Province, which by Canon V of Nicaea and Canon XIX of Chalcedon must be held twice every year, and thence to a council of Bishops of the whole Diocese, in accordance with canons IX and XVII of the Fourth Synod of the Christian World.

Another but an optional appeal lay by Canons IX and XVII of the same Council to the Patriarch of Constantinople in the Eastern Empire.

But that is first mentioned in those canons, and authorized, with the option instead of appealing to the Exarch, that is, Patriarch of the Diocese. It has never been allowed in the West, which in the Middle Ages was tyrannized over by Rome instead. No appeals were allowed thence to Constantinople. In the XXVIIIth Canon of Chalcedon the Exarchs of the three great Church Dioceses of Pontus, Thrace, and Asia were subjected to Constantinople. All Asia Minor, except the three Provinces of Isauria, Cilicia Prima and Cilicia Secunda, was under the Exarch of Ephesus. See *Bingham's Antiquities of the Christian Church*, book IX, chapter 2, section 9, and book IX, chapter 3, section 16. The Bishop of Caesarea of Cappadocia Prima was Exarch of Pontus. See *Bingham*, book IX, chapter 2, section 6, and book IX, chapter 3, section 2.

The only encroachment of Constantinople in the West, was later in Rome's jurisdiction in Italy when the Emperors of Constantinople helped her to get sway in Southern Italy and Sicily, which, however, passed away when that imperial sway ended and Rome got back her dominion there. Whether after the conquest of Africa by the Byzantine Belisarius in the sixth century, appeals were enforced thence to Constantinople by Canon XXVIII of Chalcedon, I know not. But its Bishops might get them by that canon, though after resisting Rome's claim to Appellate Jurisdiction it must have been galling to have to admit it in the case of Constantinople. But for her idolatry and creature worship Carthage and the Diocese of Africa were not long after given up by the just God to the cruel Mohammedans, who exterminated Christianity from it in the eighth century.

Of course an appeal lay to an Ecumenical Synod from any Patriarch and from any Bishop and from any Synod whatsoever.

In the Ecumenical Canons we sometimes find that an *Exarch* is only a higher Metropolitan. The Exarch of the Diocese is mentioned in Canons IX and XVII of Chalcedon; and

THE HOLY AND ECUMENICAL SYNOD CONGREGATED IN EPHESUS BY THE DECREE OF THE MOST RELIGIOUS (80) EMPERORS, to the Bishops of each Province (81), and of each city (82), to the Presbyters (83), Deacons, and to all the laity (84).

When we assembled in accordance with the pious letter (85) in the metropolis of the Ephesians (86), certain persons, being in number a little more than thirty, apostatized from us (87), having as teacher of their own Apostasy (88) John, the Bishop of the Antiochians, and their names are as follows:

First, that (89) John of Antioch in Syria, and John of Damascus;

Alexander of Apamea;
 Alexander of Hierapolis;
 Himerius of Nicomedia;
 Fritilas of Heraclea;
 Helladius of Tarsus;

its Canon XXVIII evidently reckons the Exarch as one of the Metropolitans of the Diocese, though the first of them, for *the Metropolitans of the said Dioceses*, in it, includes them, because they also were ordained by the Patriarch of Constantinople, as well as the other Metropolitans.

NOTE 77.—Literally, *elders*, (πρεσβυτέροις).

NOTE 78.—Greek, λαϊκοίς.

NOTE 79.—The Bishops of the Patriarchate of Antioch.

NOTE 80.—Or, "most reverent," εὐσεβεστάτων.

NOTE 81.—The Metropolitans.

NOTE 82.—The Suffragans.

NOTE 83.—Literally, "*the Elders*," as the Greek term here used is well translated in the New Testament.

NOTE 84.—Literally, "to all the people," (καὶ παντὶ τῷ λαῷ), that is to all the Christian people, that is, as we say, "*to all the laity*."

NOTE 85.—The Emperors' Edict summoning the Ecumenical Council.

NOTE 86.—Ephesus.

NOTE 87.—Or, "*stood off from among us*;" Greek, ἀπεστήσαν. Their action was both an apostasy and a standing off as its result.

NOTE 88.—Greek, ἀποστασίας. The language and decision of the Council abundantly prove that they did not regard Nestorianism as a separation merely but as an *Apostasy* from fundamental and essential and necessary doctrines of the Christian faith, that is from the Incarnation, from the worship of God alone, and from what is, in effect, the real absence of the substances of Christ's flesh and blood from the Eucharist to their real material substances presence there, and to the paganism of worshipping them there, and to what St Cyril calls the *cannibalism* of eating and drinking them there.

NOTE 89.—Or, "first John of Antioch in Syria himself."

Maximinus of Anazarbus;
 Theodore (90) of Marcianopolis;
 Peter of Trajanopolis;
 Paul of Emesa;
 Polychronius of the City of the Heracleans;
 Eutherius of Tyana;
 Meletius of Neocaesarea;
 Theodoret of Cyrus;
 Apringius of Chalcedon (91);
 Macarius of Laodicea the Great (92);
 Zosys of Ebusus;
 Sallust of Corycus in Cilicia;
 Hesychius of Castabala in Cilicia;
 Valentinus of Mutloblaca;
 Eustathius of Parnassus;
 Philip of Theodosiana; and
 Daniel; and
 Dexianus; and
 Julian; and
 Cyril; and
 Olympius; and
 Diogenes; (93) and
 Theophanes of Philadelphia;
 Graianus (94) of Augusta;
 Aurelius of Irenopolis;
 Musaeus of Aradus;
 Helladius of Ptolemais;

who have no permission of Church Communion that they should be able to hurt or help any by sacerdotal authority; for some of them had been already deposed, and all of them were most clearly con-

NOTE 90.—Or "Dorotheus."

NOTE 91.—Or "Chalcis;" note there in Harduin., tome I, col. 1621, margin.

NOTE 92.—No less than four Laodiceas are mentioned in the "*Index of Episcopal Sees*" at the end of book IX of Bingham's *Antiquities*.

NOTE 93.—A marginal note in Coleti here states that "*Polius*" is here inserted in the ms. Seg.

NOTE 94.—Or, according to another reading, Tarianus ?

victed before all of promoting the opinions of Nestorius and of Celestius, by the very fact that they were unwilling in connection with us to condemn Nestorius by their votes: whom the Holy Synod by a decree in common has made aliens from all Church Communion, and has stripped them of all sacerdotal power, by which they were able to hurt or help any persons (95), (96).

[CANONS OF THE TWO HUNDRED HOLY AND BLESSED FATHERS WHO MET IN EPHESUS (97)."]

PREFACE TO THE CANONS:

“And (98) forasmuch as it is necessary that those who were left off from the Holy Synod (99) and have remained in country or in town for some cause churchly or bodily, should not be ignorant of what was formulated in it, in regard to them (100) we [hereby] make known to your Holiness and Love that:

NOTE 95.—The Greek, as in Fulton's *Codex Canonum*, page 150, reads as follows: Οἱ τινες τῆς ἐκκλησιαστικῆς κοινωνίας μηδεμίαν ἔχοντες ἀδειαν ὡς ἐξ αὐθεντίας ἱερατικῆς, εἰς τὸ δύνασθαι τινὰς ἐκ ταύτης βλάπτειν ἢ ὠφελεῖν, διὰ τὸ καὶ τινὰς ἐν αὐτοῖς εἶναι καθηρημένους, πρὸ πάντων μὲν τὰ Νεστορίου καὶ τὰ Κελεστίου φρονήματα ἐπιφερόμενοι σαφέστατα ἀπεδείχθησαν, ἐκ τοῦ μὴ ἐλέσθαι μεθ' ἡμῶν Νεστορίου καταψηφίσασθαι οὐς τινὰς ὀδγματι κοινῶ ἢ ἀγία σύνοδος πάσης μὲν ἐκκλησιαστικῆς κοινωνίας ἄλλοτρίους ἐποίησε πᾶσαν δὲ αὐτῶν ἐνέργειαν ἱερατικὴν περιεῖλε, δὲ ἣς ἡδύναντο βλάπτειν ἢ ὠφελεῖν τινὰς.

NOTE 96.—Lambert in note 1, page 46 of his *Codex Canonum Ecclesiae Universae* quotes, on Canon VIII of Ephesus below, the following from Johnson's *Vade Mecum*:

“By this canon our divines have fully established the exemption of the British Churches from subjection to any Patriarch whatever; for it cannot be made to appear that either the Bishop of Rome, or of any other see, had any manner of jurisdiction over us before this canon was made; and whatever power he has assumed since was contrary to this canon.”

That is well said. Furthermore the sway of Rome over us was idolatrizing and corrupting, and degrading. She is “*the great whore which did corrupt the earth with her fornication*,” Rev. XVII, 1-18; XVIII, and XIX, 1-4, that is the spiritual whoredom of praying to creatures contrary to Christ's law in Matthew IV, 10, and worshipping images, crosses, and other mere things. In the Old Testament the term “*whoredom*” is applied to such sins again and again. In Rev. XVII, 18, the Babylonian Harlot is explained in words which can mean Rome only, as Christian writers have explained from the beginning.

NOTE 97.—On this see note 74 on the first part of this Circular Letter a little above. All in brackets is perhaps an addition of a copyist. I mean the words, “*Canons of the Two Hundred Holy and Blessed Fathers who met in Ephesus*.”

NOTE 98.—The “and” here connects the Canons with the Circular Letter just before them, for with it they evidently formed one document.

NOTE 99.—The Emperor's Letter convoking the council was addressed to the Metropolitans only, each of whom is directed by it to bring with him “*a few*” of his suffragans, “*as many as he may approve*.” This expression implies of course that the rest of his suffragans were to be “*left off*.” See it on page 37, vol. I, of Chrystal's translation of *Ephesus*.

Τῆς ἐν Ἐφέσῳ Τρίτης Οἰκουμενικῆς Συνόδου.

CANON I.

Ἐπειδὴ^α ἐχρῆν καὶ τοὺς ἀπολειφθέντας τῆς ἀγίας συνόδου, καὶ ἠμείναντας κατὰ χώραν ἢ πόλιν διὰ τινα αἰτίαν ἢ ἐκκλησιαστικὴν, ἢ σωματικὴν, μὴ ἀγνοῆσαι τὰ ἐν αὐτῇ τετυπωμένα, γνωρίζομεν τῇ ὑμετέρῃ ἀγνότητι καὶ ἀγάπῃ, ^α ὅτιπερ εἴ τις μητροπολίτης τῆς ἐπαρχίας ἀποστατήσας τῆς ἀγίας καὶ οἰκουμενικῆς συνόδου, προσέθεται τῷ τῆς ἀποστασίας⁽¹⁾ συνεδρίῳ, ἢ μετὰ τοῦτο προστεθείη, ἢ τὰ Ἐκλεστίου⁽²⁾ ἐφρόνησεν ἢ ἐφρονήσει, οὗτος κατὰ τῶν τῆς ἐπαρχίας ἐπισκόπων διαπραττεσθῆναι οὐδαμῶς δύνάται, πάσης ἐκκλησιαστικῆς κοινωνίας ἐντεῦθεν ἦδη ὑπὸ τῆς συνόδου ἐκβεβλημένος καὶ ἀνερέργητος ὑπάρχων. Ἀλλὰ καὶ αὐτοῖς τοῖς τῆς ἐπαρχίας ἐπισκόποις, καὶ τοῖς πέριξ μητροπολίταις τοῖς τὰ τῆς ὀρθοδοξίας ἠφρονοῦσιν ὑποκείσεται εἰς τὸ πάντι καὶ τοῦ βαθμοῦ τῆς ἐπισκοπῆς ἐκβληθῆναι.

CANON II.

Εἰ δέ τις ἐπαρχιωτὴς ἐπίσκοποι ἀπελείφθησαν τῆς ἀγίας συνόδου καὶ τῇ ἀποστασίᾳ προστεθείησαν, ἢ προστεθῆναι πειραθεῖεν, ἢ καὶ ὑπογράψαντες τῇ Νεστορίῳ καθαιρέσει ἐπαλινωδύνησαν πρὸς τὸ τῆς ἀποστασίας συνέδριον τούτους πάντι κατὰ τὸ δόξαν τῇ ἀγίᾳ συνόδῳ ἀλλοτρίους εἶναι τῆς ἱερωσύνης καὶ τοῦ βαθμοῦ ἑκπίπτειν.

CANONS

OF THE THIRD WORLD-SYNOD, EPHESUS, A. D. 431.

 CANON I.
Punishment of Nestorianizing and Pelagianizing Metropolitans.

If any Metropolitan of a Province has apostatized from the Holy and Ecumenical Synod, and has joined himself to the Sanhedrim of the Apostasy (101) or may hereafter join himself to it, or has held or may hold the opinions of Celestius, he can in no wise effect any thing against the Bishops of the Province, for he is henceforth cast out of all ecclesiastical communion by the Synod, and is rendered incapable of doing anything. And, moreover, he shall be subject to the Bishops of the Province themselves and to the Metropolitans round about who hold the sentiments of Orthodoxy, in order that he may by all means be cast out from the grade of the episcopate also.

 CANON II.
Punishment of all Nestorianizing suffragan Bishops.

But if any of the provincial Bishops (102) have been left off from the Holy Synod, and have joined themselves to the Apostasy, or have attempted to join themselves, or if they have even subscribed to the deposition of Nestorius, but have afterwards run back to the Sanhedrim of the Apostasy (103), they shall, by all means, in accordance with the decree of the Holy Synod, be aliens from the priesthood (104) and shall fall out from their grade.

CANON III.

Εἰ δέ τινες^α καὶ τῶν ἐν ἐκάστη πόλει ἢ χώρᾳ, κληρικῶν ὑπὸ Νεστορίου καὶ τῶν σὺν αὐτῷ ὄντων τῆς ἱερωσύνης ἐκωλύθησαν διὰ τὸ ὀρθῶς φρονεῖν ἐδικαιώσαμεν καὶ τούτους τὸν ἴδιον ἀπολαβεῖν βαθμὸν. Κοινῶς δὲ τοὺς τῆ ὀρθοδόξῳ καὶ οἰκουμεικῇ συνόδῳ συμφρονοῦντας κληρικοὺς, κελεύομεν τοῖς ἀποστατήσασιν ἢ ἀρισταμένοις ἐπισκόποις^β μηδὲ ὅπως ὑποκειῖσθαι κατὰ μηδένα τρόπον.

CANON IV.

Εἰ δέ τινες ἀποστατήσασιν τῶν κληρικῶν, καὶ τολμήσασιν ἢ κατ' ἰδίαν ἢ δημοσίᾳ τὰ Νεστορίου⁽¹⁾ ἢ τὰ Κελεστίου φρονησαι, καὶ τούτους εἶναι καθηρημένους, ὑπὸ τῆς ἀγίας συνόδου δεδικαίωται.

CANON V.

Ὅσοι δὲ ἐπὶ ἀτόποις πράξεσι κατεκρίθησαν ὑπὸ τῆς ἀγίας συνόδου ἢ ὑπὸ τῶν οἰκείων ἐπισκόπων καὶ τούτοις ἀκανονίστως κατὰ τὴν ἐν ἅπασιν ἀδιαφορίαν αὐτοῦ, ὁ Νεστόριος καὶ οἱ τὰ αὐτοῦ φρονοῦντες, ἀποδοῦναι ἐπειράθησαν, ἢ πειραθεῖεν κοινοῦν ἢ βαθμὸν, ἀνωφελήτους εἶναι καὶ τούτους, καὶ μένειν οὐδὲν ἤττον καθηρημένους^ε ἐδικαιώσαμεν.

CANON VI.

Ὁμοίως δὲ καὶ εἴ τινες βουλευθεῖεν τὰ περὶ^δ ἐκάστων πεπραγμένα ἐν τῇ ἀγίᾳ συνόδῳ τῇ ἐν Ἐφέσῳ οἰωδῆποτε τρόπῳ παρα-

CANON III.

Restoration of all Orthodox clerics unjustly deposed. They must not be subject to Nestorian Bishops.

But if any of the clerics in any city, or country place, under Nestorius and those who are of his party, have been hindered from the functions of the priesthood (105), on account of their believing rightly, we have deemed it just also that they should recover their own rank. And, in common, we command the clerics who agree in opinion with the Orthodox and Ecumenical Synod, to be not at all subject in any way to the Bishops who have apostatized or are apostatizing (106).

CANON IV.

All Nestorianizing and all Pelagianizing clerics to be deposed.

But if any of the clerics have apostatized and have dared either in private or in public to hold the errors of Nestorius or those of Celestius, it has been deemed just by the Holy Synod that they also be deposed (107).

CANON V.

Nestorian restorations of heretical or immoral clergy invalidated.

Furthermore, we have deemed it just that all those who have been condemned by the Holy Synod or by their own Bishops for actions which were out of place, and to whom uncanonically and in accordance with his "[wonted] 'lack of discrimination in all things, Nestorius and those who hold his opinions have tried or may try to restore communion or rank, that all such shall remain without profit' [from such action of Nestorius and his partisans] 'and that they shall be none the less deposed (108).

CANON VI.

Punishment of all who try to disturb any of the decisions of Ephesus.

And in like manner, moreover, if any persons wish to disturb in any way whatever, the things done in regard to each and

σαλεύειν ἢ ἁγία σύνοδος ὤρισεν, εἰ μὲν ἐπίσκοποι εἶεν ἢ κληρικοὶ, τοῦ οἴκειον παντελῶς ἀποπίπτειν βαθμοῦ· εἰ δὲ λαϊκοὶ, ἀκωνωνήτους ὑπάρχειν.

CANON VII.

Τούτων ἀναγνωσθέντων, ⁽¹⁾ ὤρισεν ἡ ἁγία σύνοδος, ἑτέραν πίστιν μηδεὶ ἐξεῖναι προσφέρειν ἢ γρον συγγράφειν ἢ συντιθέναι, παρὰ τὴν ὀρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ ^bΝικαέων συναχθέντων πόλει, σὺν ἁγίῳ Πνεύματι. Τοὺς δὲ τολμῶντας ἢ συντιθέναι πίστιν ἑτέραν ἢ γρον προκομίζειν ἢ προσφέρειν ⁽²⁾ τοῖς θέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας, ἢ ἐξ Ἑλληνισμοῦ, ἢ ἐξ Ἰουδαϊσμοῦ, ἢ γρον ἐξ αἰρέσεως οἰασθήποτε τούτους εἰ μὲν εἶεν ἐπίσκοποι ἢ κληρικοὶ, ἀλλοτριούς εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς, καὶ τοὺς κληρικούς τοῦ κλήρου· εἰ δὲ λαϊκοὶ εἶεν, ἀναθεματίζεσθαι. Κατὰ τὸν ἴσον δὲ τρόπον, εἰ φωραθεῖν τινες εἴτε ἐπίσκοποι εἴτε κληρικοὶ, εἴτε λαϊκοὶ, ἢ φρονούντες ἢ διδάσκοντες τὰ ἐν τῇ προκομισθείσῃ ἐκθέσει παρὰ Χαρισίου ⁽³⁾ τοῦ πρεσβυτέρου, περὶ τῆς ἐνανθρωπήσεως τοῦ μονογενοῦς Υἱοῦ τοῦ Θεοῦ, ἢ γρον τὰ ^cμιαρὰ καὶ διεστραμμένα τοῦ Νεστορίου δόγματα, ἃ καὶ ὑποτέτακται ὑποκείσθωσαν τῇ ἀποφάσει τῆς ἁγίας ταύτης καὶ οἰκουμενικῆς συνόδου ὥστε δηλονότι τὸν μὲν ἐπίσκοπον ἀπαλλοτριοῦσθαι τῆς ἐπισκοπῆς καὶ εἶναι καθηρημένον, τὸν δὲ κληρικὸν ὁμοίως ἐκπίπτειν τοῦ κλήρου· εἰ δὲ λαϊκός τις εἴη, καὶ οὗτος ἀναθεματίζεσθω, ^dκαθὰ προεῖρηται.

CANON VIII.

Πρᾶγμα παρὰ τοὺς ἐκκλησιαστικούς θεσμούς καὶ τοὺς κανόνας τῶν ἁγίων ^eπατέρων καινοτομούμενον καὶ τῆς πάντων ἔλευ

every matter in the Holy Synod at Ephesus, the Holy Synod has decreed, that if they are Bishops or clerics they shall utterly fall from their own grade, but if they are laics they shall be without communion (109).

CANON VII.

Punishment of all who dare to offer a faith contrary to that of Nicaea to converts to the truth, and of those who hold the Nestorian denial of the Incarnation and to the Nestorian relative worship of Christ's separate humanity as in a Nestorian Forthset.

Canon VII is really a decision of the Council in its Sixth Act regarding the Man-Worshipping Creed of Theodore of Mopsuestia, and is found in volume II of *Ephesus*, on pages 222-225. See the context. The Greek is in note 326, page 225 there. See it also in the parallel column here.

Decision of the Synod on the Faith, in which it also decided in regard to those matters which the aforesaid Charisius reported: it is as follows:'

“These things, therefore, having been read, the Holy Synod has decreed that no one shall be allowed to offer or to write or to compose another faith contrary to that decreed by the Holy Fathers gathered in the city of the Nicaeans with the Holy Ghost. But those who dare either to compose or to bring forward or to offer another faith to those wishing to turn to the acknowledgment of the truth, either from heathenism or from Judaism, or from any heresy whatsoever; these, if they are Bishops or clerics, are to be aliens, the Bishops from the episcopate and the clerics from the clericate; but if they are laymen they are to be anathematized. In the same manner, if any are detected, whether they be Bishops or clerics or laics either holding or teaching those things which are in the Forthset brought forward by Charisius the Elder in regard to the Inman of the Sole Born Son of God, that is to say, the foul and perverse dogmas of Nestorius, which are even its basis, let them lie under the sentence of this Holy and Ecumenical Synod, that is to say, the Bishop shall be alienated from the episcopate and shall be deposed; and the cleric in like manner shall fall out of the clericate; but if any one be a laic, even he shall be anathematized, as has been said before.”

CANON VIII.

Decision to Protect the Rights of Cyprus and of every Province and Nation against usurpers.

θερίας ἀπτόμενον, προσήγγειλεν ὁ θεοφιλέστατος συνεπίσκοπος Ὑγγίνος καὶ οἱ σὺν αὐτῷ θεοφιλέστατοι συνεπίσκοποι τῆς Κυπρίων ἐπαρχίας Ζήνων καὶ Εὐάγριος· ὅθεν⁽¹⁾ ἐπειδὴ τὰ κοινὰ πάθη μείζονος δεῖται τῆς θεραπείας, ὡς καὶ μείζονα τὴν βλάβην φέροντα,^a καὶ μάλιστα εἰ μηδὲ ἔθος ἀρχαῖον παρηκολούθησεν, ὥστε τὸν ἐπίσκοπον τῆς Ἀρτιοχέων πόλεως, τὰς ἐν Κύπρῳ ποιεῖσθαι χειροτονίας, κατὰ διὰ τῶν λιβέλλων καὶ τῶν οἰκείων φωνῶν ἐδίδαξαν οἱ εὐλαβέστατοι ἄνδρες οἱ τὴν πρόσδοτον τῇ ἀγίᾳ συνόδῳ ποιησάμενοι, ἔξουσι τὸ ἀνεπιηρέαστον καὶ ἀβίαστον οἱ τῶν ἀγίων ἐκκλησιῶν τῶν κατὰ τὴν Κύπρον προεσιῶτες, κατὰ τοὺς κανόνας τῶν ὁσίων πατέρων καὶ τὴν ἀρχαίαν συνήθειαν, δι' ἑαυτῶν τὰς χειροτονίας τῶν εὐλαβεσιῶτων ἐπισκόπων ποιούμενοι⁽²⁾ τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἀπανταχοῦ ἐπαρχιῶν παραφυλαχθῆσεται. ὥστε μηδένα τῶν θεοφιλεσιῶτων ἐπισκόπων ἐπαρχίαν ἑτέραν οὐκ οὔσαν ἄνωθεν καὶ ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ, ἡγρον τῶν πρὸ αὐτοῦ, χεῖρα καταλαμβάνειν ἀλλ' εἰ καὶ τις κατέλαβε, καὶ ὑφ' ἑαυτῷ πεποιήται βιασάμενος,^b ταύτην ἀποδιδόναι, ἵνα μὴ τῶν πατέρων οἱ κανόνες παραβαίνωνται, μηδὲ ἐν ἱερουργίας προσχήματι ἑξουσίας τύφος ζοσμικῆς παρεισδύηται, μηδὲ λάθωμεν τὴν ἐλευθερίαν⁽³⁾ κατὰ μικρὸν ἀπολέσαντες, ἣν ἡμῶν ἐδωρήσατο τῷ ἰδίῳ αἵματι ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, ὁ πάντων ἀνθρώπων ἐλευθερωτής. Ἔδοξε τοίνυν τῇ ἀγίᾳ καὶ οἰκουμενικῇ συνόδῳ, σώζεσθαι ἐκάστη ἐπαρχίᾳ καθαρὰ καὶ ἀβίαστα τὰ αὐτῇ προσόντα δίκαια ἐξ ἀρχῆς καὶ ἄνωθεν, κατὰ τὸ πάλαι κρατήσαν ἔθος ἄδειαν ἔχοντος ἐκάστου Μητροπολίτου τὰ ἴσα τῶν πεπραγμένων πρὸς τὸ οἰκεῖον ἀσφαλὲς ἐκλαβεῖν. Εἰ δέ τις μαχόμενον τύπον τοῖς νῦν ὄρισμένοις προκομίσει, ἄκνηρον τοῦτο εἶναι ἔδοξε τῇ ἀγίᾳ ἑπίσῳ καὶ οἰκουμενικῇ συνόδῳ.

Canon VIII is the decision of the Synod in its Seventh Action, which guards the autonomy and other rights of Cyprus, Britain, and every other national Church. See it above, pages 12-20 of this volume, where it will be found with the explanatory context.

VOTE OF THE SAME HOLY SYNOD.

THE HOLY SYNOD SAID:

The most dear to God Fellow Bishop Rheginus, and Zeno and Evagrius, the most dear to God Bishops of the province of the Cypriots, who are with him, have brought us tidings of a thing which is an innovation contrary to the Church laws and to the canons of the holy Fathers, and which touches the liberty of all. Wherefore, since the common sufferings require the greater remedy, because they bring the greater damage, and especially since no ancient custom has come down for the Bishop of the city of the Antiochians to perform the ordinations in Cyprus, as the most religious men who have come to the Holy Synod have shown in their written statements and by their own voices; the prelates of the holy Churches in Cyprus shall have the unassailable and inviolable right, in accordance with the canons of the holy fathers and the ancient custom, of performing by themselves the ordinations of their most religious Bishops. And the same right shall be carefully preserved regarding the other Dioceses and the Provinces everywhere, so that no one of the most dear to God Bishops shall seize upon another province which has not been under his hand, aforetime and from the beginning, that is to say which has not been under the hand of these before him" [in his own see]. "Moreover, even if any one has seized upon" [another province], "and brought it by force under himself, he must give it back; lest the Canons of the Fathers be transgressed, and lest under the pretence of sacred function the pride of" [worldly] "authority slip in by stealth, and we lose unawares little by little the freedom which our Lord Jesus Christ, the Liberator of all men, gave us by His own blood. It has therefore seemed good to the Holy and Ecumenical Synod that there shall be preserved pure and inviolate to each province the rights which have belonged to it aforetime from the beginning, in accordance with the ancient prevailing custom; each Metropolitan having permission to take off copies of this Action for his own security. But if any one adduce any" [other] "enactment which conflicts with the things now decreed, it has seemed good to all the Holy and Ecumenical Synod that that enactment be OF NO AUTHORITY."

‘EPISTLE OF THE SAME HOLY AND ECUMENICAL THIRD SYNOD TO THE HOLY (110) SYNOD OF PAMPHYLIA CONCERNING EUSTATHIUS WHO HAD BEEN THEIR METROPOLITAN.’

With counsel he doeth all things (111), says the God-inspired Scripture. It behooves therefore especially those whose lot it is to be

NOTE 100, p. 25.—The expression “to them” relates to Nestorius and the other deposed and excommunicated Bishops who are mentioned in the Circular Letter of the Council, just above. It is given in the text of Bruns’ *Canones*, but not by Fulton in his *Index Canonum*. Ralle and Potté in their *Σύνταγμα Κανόνων*, tome 2, Athens, A. D., 1832, do not give it in their text, but in a note tell us that it is found in four editions of these canons by different writers.

NOTE 101, p. 27.—Or, “the little Synod of the Apostasy,” τῷ τῆς ἀποστασίας συνεδρίῳ The Jewish Sanhedrim is called in the New Testament a συνέδριον. See Matt. XXVI, 59, and in Josephus as quoted under συνέδριον in Sophocles’ Greek Lexicon.

NOTE 102, p. 27.—That is any of the Bishops suffragan to a Metropolitan.

NOTE 103, p. 27.—Or, “the little Council of the Apostasy.”

NOTE 104, p. 27.—or “the herzhood” (coined from ἱερεῖς to express the sacerdotal rank and title).

NOTE 105, p. 29.—Or “herzhood.”

NOTE 106, p. 29.—This, like the decisions against other heretical Bishops, that is the Arians, Macedonians, Eutychians and others, is not only a guarantee for sound Protestants not to submit to any creature invoking or image-worshipping Bishops, but a command for them not to do so. They should, however, submit to a sound Bishop and follow the Six Synods under him, where such a man can be found. Of course to submit to a creature-server is to give up Christ’s sound faith, for such heretics crush it wherever they can, and to damn one’s soul: see God’s teaching regarding Rome in Rev. XVII, 18, and Rev. XVIII, 4, and their contexts. The position of the God alone worshipping Trinitarian Protestants to day is like that of the Reformed Jews in Babylon. Thence they went up to Jerusalem to complete their Reformation by a full Restoration of all their Mosaic Economy. So shall we complete our Reformation by a full Restoration of New Testament Christianity. But whereto we have already attained, let us in loyalty to God and as his chosen people (Rev. XVIII, 4; I Peter II, 5, 9, Greek, “chosen race”) hold fast.

NOTE 107, p. 29.—The errors of Pelagius and Celestius as told by Marius Mercator, who was of the fifth century and therefore contemporary with their authors, in the Preface to his *Subnotations on the Words of Julian* are as follows:

[1]. “Adam was made mortal, and must have died, whether he had sinned or not sinned.”

[2]. The sin of Adam injured himself alone, and not the human race.

[3]. Infants who are born are in that state in which Adam was before his transgression.

[4]. The whole human race does not die by the death of Adam because the whole human race does not rise again by Christ’s resurrection.

[5]. Infants, even if they be not baptized, have eternal life.

These five heads breed one most impious and abominable opinion.”

He adds [6], that “a man can be without sin, and easily keep God’s commands, because before Christ’s coming there were men without sin.

And so [7] the law sends” [men] “to the rest of heaven just as much as the Gospel does.” See Migne’s *Patrologia Latina*, tome XLVIII, col. 114, Marius Mercator, lib. subnot.

Any one well acquainted with the Bible can readily find passages there to refute those heresies. See further on them and their authors in Blunt’s *Dictionary of Doctrinal and*

Priests (112) to examine with all strictness what is to be done in every thing. For they wish to pass their lives in such a way that

Historical Theology, under *Pelagianism*, and under *Pelagians* and *Celestians* in his *Dictionary of Sects*, and in McClintock & Strong's *Cyclopaedia* under *Pelagianism* and *Pelagius*, and *Coelestius*. What Jerome writes of him in an Epistle to Ctesiphon, A. D. 415, as quoted in the article *Coelestius* there, may serve to explain why he figures so prominently in the Canons of the Third World-Synod and in the preface to them: it is as follows:

"Although a scholar of Pelagius, he is yet leader and master of the whole host."

See also Augustine's works against his and Pelagius' heresy.

According to Bunt in his *Dictionary of Sects*, page 417, outer column, under *Pelagians*, the heresiarch Theodore of Mopsucstia, though at first opposed to Pelagian views, nevertheless before his death inclined to them. See there.

NOTE 108, p. 29.—The Universal Church has never known any false liberalism except to condemn it. She always in her sound normal state, before the lapse into creature service, made very short work of putting out creature serving heretics, like the Arians and Nestorians, for instance, and putting anti-creature servers into their places. So should every nation do now. For such creature-invokers are murderers of souls. The sound English Bishops did that very justly and wisely with idolatrous prelates in England at the Reformation, and the result was national blessing.

NOTE 109, p. 31.—These penalties of course smite all who deny the Incarnation of God the Word in the womb of the Virgin, and the birth of His two natures out of it, and all who worship the mere separate humanity of Christ even relatively as did the Nestorians, and much more all who worship in any way, be it by bowing, invocation, or in any other way, any lesser creature than that spotless humanity, (and all other creatures are less than it), be it the Virgin Mary, archangel, angel, or saint, and all who, like Romanists, Greeks, and others relatively worship images painted or graven, crosses, altars or communion tables by bowing to them; or kissing them, or by incensing them, or in any other way; for surely, if, by this canon I may not relatively worship Christ's humanity in which God the Word dwells, much less may I such things. And it smites all who, like the Pelagians, deny the necessity of baptizing infants, and all their other heresies. Alas! these facts were forgotten in the Middle Ages, and are not known to millions now or those sins would be the sooner forsaken. Dr. Wall, in his learned *History of Infant Baptism*, shows that as God under the Mosaic Covenant made, in Genesis XVII, 14, circumcision necessary for every male infant, so the ancient Christians held, He has made baptism necessary for all of every age and sex under the new and better Covenant of Christ for, in John III, 5, He has said in warning language: "Verily, verily, I say unto thee, *If anyone* be not born out of water and of the Spirit he cannot enter into the Kingdom of God." The Greek as in the text of Tischendorf's "Eighth critical larger edition" of the Greek Testament, (Lipsiae, 1869), is as follows: 'Ἀμὴν, ἀμὴν, λέγω σοι, εἰὰν μὴ τις γεννηθῆ ἔξ ὕδατος καὶ Πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν. But see the exhaustive work of Wall. But the Pelagians baptized infants nevertheless. Antipaedobaptism, Wall states, began in sect form in the XIIIth Century. The first volume of Wall before me has the Antipaedobaptist *Gale's Reflections and Wall's Defence*. It was printed at the University Press, Oxford, in A. D. 1844. The work contains quotations from all or nearly all writers of the first 400 years on Infant Baptism.

NOTE 110, p. 34.—Or "pure."

NOTE 111.—This seems to be the sense of several texts taken together rather than a reference to any particular one, a way of quoting full as common in earlier times when Concordances did not abound, if there were any at all, as to-day when they do.

NOTE 112.—As every Christian is a priest, that is, a performer of sacred functions, as the Greek means, much more is a Bishop. Compare volume I of *Nicaea* in this set, pages 3, 4, 6 and 124; and on the whole doctrine of the Christian *priesthood* see volume I of *Ephesus*

their affairs shall be of good hope, and that they may obtain whatever is fitting and prosperous in their prayers: and the plan so to live has in it much that is seemly.

But when a piercing and unendurable grief falls upon the mind, it knows how to perturb it terribly, and to take away the prey [or "game"] "already taken from those who need it, and to persuade it to do wrong to a present condition of affairs, in order to see some thing advantageous" [*as the result.*] "We have seen the most religious and most reverent Bishop Eustathius suffering some such thing. For he has been canonically ordained as has been testified: but being troubled, as he says, by certain persons, and having gotten into unexpected circumstances, he then, owing to his very quiet disposition, renounced resistance to the cares laid upon him, although he was able to clear himself from the evil reports alleged by his assailants, and, we know not how, he presented his written resignation. For it was behooving him when he had once undertaken the hieratic care, to hold on to it with spiritual strength, and, so to speak, to strip for conflict with the toils of *its junctions*, and willingly to endure the sweat for which he was paid. But since he has once shown himself to be heedless, having suffered this thing owing to his quiet disposition rather than from sloth and laziness, your Godfearingness in accordance with the necessity of the case, has ordained the most religious and most God-fearing our brother and Fellow-bishop Theodore, who is about to undertake the care of the Church: for it was not a reasonable sequence that it should remain widowed and that the flocks of the Saviour should continue without a chief pastor. But since he has come weeping, not quarreling regarding the city or the Church with the aforesaid most God-fearing Bishop Theodore, but *only* asking for a time the honor and appellation of a Bishop, we were all grieved for the old man, and, considering his tears to be a matter of common interest *to all*, we hastened to learn whether the aforesaid Eustathius had endured a lawful deposition, or whether indeed he had been accused of certain unbecoming

on it, Index II, under *Priest* and *Priesthood*, and *Priestly*, and in Index III under I Peter II, 5; II, 5, 9, and II, 9, and Rev. I, 6; and in Index IV, *ἱεράτευμα*, *ἱερεὺς*, *ἱερουργῶν* and *ἱερωσύνης*.

things by those who were chattering away his reputation. And now we have learned that no such thing has been done, but rather that the resignation of the aforesaid was the ground of the action against him instead of an accusation. Wherefore we have not found fault with your Godfearingness which properly ordained in his place the aforesaid most religious Bishop Theodore.

But since it was not fair to quarrel vehemently with the quiet disposition of the man, but it was behooving us rather to pity the old man, who was without a city which had maintained him within it, and who had been for so long a time away from his hereditary dwelling places, we have deemed it right and have decreed that, without any contradiction, he shall have the name and the honor and the communion of the episcopate; in such wise, however, that he shall not ordain, nor moreover shall he take possession of a Church *and* minister by his own authority, but he shall be taken along with one, or he shall be permitted *to officiate*, if it so happen, by a brother and Fellow-bishop in accordance with *some* arrangement and in accordance with Christian love. But if ye determine any thing more useful for him, either now, or hereafter, this also will be pleasing to the Holy Synod.

DECREE OF THE THIRD ECUMENICAL SYNOD, HELD AT EPHESUS A. D. 431, AGAINST THE MESSALIANS, WHO ARE ALSO CALLED EUCHITES, OR ENTHUSIASTS.

The most pious and most religious Bishops *Valerian* and *Amphilochius* have come to us, and have proposed that we consider in common the matters in regard to the Messalians, that is the *Euchites* or *Enthusiasts*, or whatsoever be the name by which that most contaminated heresy is called, and who live in Pamphylia. But while we were considering the affair the most pious and most religious Bishop Valerian brought forward a Synodical document composed regarding them in great Constantinople under Sisinnius of blessed memory: which, when it was read, was approved by all, because it was well put together, and was right. And it has pleased us all (113), and the most pious (114) Bishops

NOTE 113.—This Document is given in Latin alone here in Mansi, and Hardouin. The Greek for all from "It has pleased us all," to "admitted to communion" inclusive is found in Act I of the Idolatrous Council of Nicaea A. D. 787, which the image-worshipping Greek

Valerian and Amphilocheus, and all the most pious Bishops of Pamphylia and Lycaonia (115), that all things, which are contained in that Synodical document, have validity, and that they be neglected in no way (116); and that those things which were done in Alexandria remain firm; so that all who are Messalians or Enthusiasts (117) anywhere in that province, or who are suspected of being diseased with that heresy (118), whether they are clerics, or laics, must be gathered together, and if indeed in writings they anathematize in accordance with those things which are pronounced in writing in the Synod aforesaid, if they are clerics, let them remain clerics, if laics, let them be admitted to communion (119).

But if they refuse to anathematize, if they are presbyters or deacons, or in any [clerical] grade (120) of the Church, let them fall out of the clericate, and from their grade, and from communion, but if they are laics let them be anathematized. Moreover, those who are convicted may not be permitted to have monasteries, lest the tares be diffused and increase. That these things be so done, let the most pious Bishops Valerian and Amphilocheus, and the rest of the most reverend bishops of the whole province, exert all their strength. Wherefore, in regard to these matters, it has pleased us that the polluted book of that heresy, which is called '*Asceticon*,' and which the most religious and most pious Valerian has brought forward, be anathematized, as composed by heretics.

In like manner if among the great mass" [of the people] "anything savoring of their heresy be found, let that also be anathema.

Moreover, while they are convened, let them plainly commit to writing those things which are useful, and necessary for concord

and Roman Communions call the Seventh Ecumenical. See the Greek in Coleti's *Concilia*, tome 8, col. 717.

NOTE 114.—Greek, "*most dear to God.*"

NOTE 115.—Greek, "*most pious bishops of the provinces of the Pamphylians and of the Lycaonians.*"

NOTE 116.—The Greek translated reads, "*and that they be transgressed in no way, that is that they remain firm, and those things which were done in Alexandria [remain firm.]*"

NOTE 117.—Greek, "*that those who are of the heresy of the Massalians or Enthusiasts.*"

NOTE 118.—Greek, "*or who are suspected of such a disease.*"

NOTE 119.—Greek, "*if laics, let them remain in the communion of the Church.*" At this point the Greek quotation ends.

NOTE 120.—Or, "rank."

and communion and discipline. But if a question arise in regard to those things which are involved in this business, and if anything is difficult and ambiguous, which is not approved by the most pious Bishops Valerian and Amphilochius and by the other Bishops throughout the whole province, let the written documents be brought forward, and then they ought to cast out of them all such things. And if most pious Bishops, either of the Lycians or of the Lycaonians, are lacking, nevertheless, let not the Metropolitan of any province be lacking.

Let these things be recorded, that if any may need them they may find them, by which record also they may explain them more diligently to others.

A PETITION FROM EUPREPIUS BISHOP OF BIZYA AND ARCADIOPOLIS, AND FROM CYRIL, BISHOP OF COELE, WHICH WAS OFFERED TO THE THIRD ECUMENICAL SYNOD (121).

“To the holy and Universal Synod, congregated by the favor of God and the assent of the most pious Emperors in the metropolis Ephesus. From Euprepius, Bishop of Bizya and Arcadiopolis, and from Cyril, Bishop of Coele.

An old custom prevails in the Province of Europa” [in the civil Diocese of Thrace,] “that every Bishop should have two or three episcopates under himself: wherefore the Bishop of Heraclea has under himself Heraclea and Panium: moreover the Bishop of Bizya has under himself Bizya and Arcadiopolis: in like manner the Bishop of Coele has Coele and Callipolis: furthermore, the Bishop of Subsadia has under himself Subsadia and Aphrodisias. And so, aforetime and from the beginning, each Bishop” [as aforesaid; of the Province] “of Europa” [in Thrace,] “was accustomed to administer those two Churches: and the cities aforesaid never had their own” [separate] “Bishops: but the others” [above mentioned] “were under Heraclea” [as their metropolis] “from the beginning; moreover, the Bishop of Bizya was the Bishop of Arcadiopolis; in like manner the Bishop of Coele was Bishop of Callipolis. But since, at this present time, Fritilas, Bishop of Heraclea, has been declared *an apostate* by the holy Synod, and has

NOTE 121.—This Document is given in Latin alone here in Hardouin and in Mansi.

surrendered himself to Nestorius and to those who hold his" [Nestorius] "opinions, we suspect either that he in order to punish us as enemies to him, or those who with him administer the episcopate of Heraclea, may come to ordain Bishops, contrary to old and prevalent custom, in the cities mentioned, which have never had Bishops of their own; and so old manners (122) and a custom which has prevailed aforetime and from the beginning, will be disturbed by reason of those who are planning novelties.

We therefore pray your Piety, that a decision be pronounced on this thing by your Holy and Great Synod, and that it be ratified with your own seal; so that we may not be deprived of our Churches in which we have labored very much: and so that a custom already confirmed by length of time, may not be disturbed by any one of those forementioned, and so that contentions and inordinations (123) may not be made, especially among the Bishops of" [the Province of] "Europa" [in Thrace]. "If we gain this our request, we will return thanks to the God of all, who has congregated your Holiness here to correct the Churches of the world.

The Holy and Universal Synod said, The request of the most pious Bishops Euprepus and Cyril, which their petition exhibits, is honorable. Wherefore, inasmuch as it is an old custom (124) in accordance with the holy canons, and with external laws, and inasmuch as it now has the force of law, no innovation shall be made in the cities" [of the province] "of Europa" [in the diocese of Thrace,] "but let them, in accordance with the old custom, be governed by the Bishops by whom they were governed aforetime, since as yet no Metropolitan has taken away their power, nor hereafter in future times can any innovation be made in old custom," (125)."

NOTE 122.—Latin, itaque priscos mores et consuetudinem, etc.

NOTE 123.—The Latin here is "inordinationes," which may be rendered "irregular ordinations," or disorders. So we have transferred the word. Such ordinations would of course be invalid, for by Canon VI of Ephesus and its other enactments and decisions, Fritillas, like the rest of the Nestorian Bishops and clerics, would be degraded from their orders.

NOTE 124.—The Greek of this document I do not find in Coleti's *Concilia*, and the Latin there given is corrupt. In the margin of column 1333 of tome IV of his *Concilia* two readings are given which we have followed in our translation. And in column 1334 of the same tome, referring to some things in the Latin of this document, it reads, "These things seem mutilated and corrupted." (Hæc mutila et depravata videntur.) We have endeavored to do the best we could under the circumstances.

NOTE 125.—Bingham, in his *Antiquities of the Christian Church*, book IX, chapter IV,

HERE END THE ACTS OF THE THIRD ECUMENICAL SYNOD, THAT IS THE THIRD COUNCIL OF THE WHOLE CHRISTIAN WORLD.

Its decisions we profess to believe and to obey when we say in the words of the Creed of the Second Ecumenical Synod, "*I believe in one holy, Universal and Apostolic Church.*"

He who rejects or even tries to unsettle these Decisions or any of them, be it their condemnation of the Nestorian denial of the Incarnation, their condemnation of the Nestorian sin of *Worshipping a human being* ('Ανθρωπολατρεία), or of *Relative Worship*, or of *Cannibalism* ('Ανθρωποφαγία) in the Lord's Supper, or their condemnation of all those who try to rob any Christian Province or Diocese of its Freedom, or to unsettle any of their other Decisions, be he a Man-Worshipping, Creature Worshipping, or Host Worshipping, or Cannibalizing Romanist, or Greek, or Nestorian, or Monophysite, or a degenerate and apostate so-called Anglican, is by their Canons deposed if he be a Bishop or a cleric, and excommunicated if he be a laic. See the said Canons. And by Christ's command, he is to be unto us "*as a heathen man and a publican*" (Matt. XVIII, 15-19); and we are to "*reject*" him (Titus III, 10).

section 2, shows that this enactment was disregarded in times not long after *Ephesus*. In that respect it has shared the fate of different canons when profit or necessity called for it, and when no wrong was done. Aye, decisions of Ecumenical Synods on saving and necessary doctrine have been violated, as, for example, all those decisions of the Third Council which depose all Bishops and clerics guilty of 'Ανθρωπολατρεία, that is, "*the worship of a human being,*" and the excommunication of all laics guilty of the same sin of *creature worship*; and the same penalties, imposed by the same Council on those guilty of the disgusting and degrading error of 'Ανθρωποφαγία have been practically done away in the Latin Communion, the Greek, and the Monophysite, as well as in the Nestorian, in which we first find that sin, that is *the eating of a human being*, that is, *Christ's humanity* in the Eucharist, that is in plain English, the error and heresy, condemned in that Synod that Christians are guilty of *cannibalism* in that sacred rite. See on that error note 606, pages 240-313, vol. I of *Ephesus* in this set, and note 599, pages 229-298, and note E, pages 517, 528, notes 692, 693, page 407; under 'Ανθρωποφαγία, on page 695, 'Αποστασία, on page 637. 'Αρχετέπω there, and σύμβολον, the *Eucharistic Symbol*, on page 755, all in the same volume.

On the sin and heresy of *worshipping a human being* see the same volume, note 183, pp. 79-128; note 582, pp. 223, 226; note 664, pp. 323, 324; note 679, pp. 332-362; and on the *relative worship* of Christ's humanity, and the Universal Church's condemnation of it, and, by logical and necessary inclusion, of *all other relative worship*, note 940, pp. 461-463; note 156, pp. 61-69, and notes 580-582, pp. 221-226. On God the Word as the Sole Mediator by His Divinity and His humanity, see Cyril's Anathema X, pp. 339-346, text and notes 682-688 on it inclusive, and especially note 688, pp. 363-406, and Nestorius' Heresy 2 on pp. 639-641, and pp. 694-696, under 'Ανθρωπολατρεία and 'Ανθρωπολάτρης.

ARTICLES ON TOPICS

CONNECTED WITH THE

THIRD ECUMENICAL SYNOD.

ARTICLE I.

THE DIOCESES AND PROVINCES, FROM WHICH BISHOPS CAME TO THE THIRD ECUMENICAL COUNCIL, AND HOW MANY CAME FROM EACH.

I would here redeem my promise on page 30, in note 57, volume I of *Ephesus*, to "give a summary as to the number of Bishops that came from each part of the Christian world to the Council." It was omitted in volume I for lack of room.

Hefele, page 44, of the English translation of volume III of his *History of the Church Councils*, tells us that Cyril of Alexandria "arrived with fifty Bishops, about one half of his suffragans;" and that "Archbishop Memnon of Ephesus, too, had assembled around him forty of his suffragans and twelve Bishops from Pamphylia." That is all that he there says definitely as to numbers from different parts of the Church.

As we see in volume I of *Ephesus* in this set, there are two lists of Bishops present, that on pages 22-30, and that which begins on page 489. The latter is the fullest and, what is very important, is a list not merely of those who came to the Council, but of those who actually signed Act I. I examine both therefore. Some of the sees are not well known. Perhaps some of them are misspelled by the blunders of copiers; and there are a few omissions of the name of the episcopate, probably from a similar error.

The following are Metropolitan or Patriarchal jurisdictions to which they belonged. In ascertaining their exact locality I have been aided by the Councils, and the notes and lists of Episcopates in them, as well as by the *Index of Episcopal Sees* at the end of Book X of Bingham's *Antiquities of the Christian Church*, and by the Indexes in the English translation of Wiltsch's *Geography and Statistics of the Church*. The name of Bingham below cited means his *Antiquities* and the name of Wiltsch his work just mentioned. This will save the quoting of the full titles of those works.

In addition, we have in volume II of Ephesus, now published, and in this volume III further lists:

1. Of some Orthodox Bishops on page 162; and a fuller on pages 187-193, and still another on pages 225-234, volume II.

2. Besides in volume II on pages 160, 161, we find the names of the Nestorian Prelates who were condemned by the Third Synod, and in volume III, pages 23, 24, another list of them. The names are mainly the same, but there are some discrepancies as the reader can see by comparing them. The discrepancies between the lists of the Orthodox, and those between the lists of the Nestorians are probably copyists' mistakes.

FROM THE WEST, the representation was very small. In Act I ROME was represented by Cyril of Alexandria, as we see on page 22, volume I. In the Second Act it was represented by Cyril and by two Bishops, Arcadius and Projectus, and one presbyter, Philip.

From the great Dioceses of the West, Britain, Gaul, and Spain, came not a single prelate, for they were then worried by the invasions of barbarians or by the Arian Teutonic tribes. From the Diocese of Africa, under Carthage, came only a deacon, Besula, to represent Capreolus of Carthage and his Council. In A. D. 426 the Romans had forsaken Britain. The Arian Teutonic tribes ruled a large part of Spain, and had effected a lodgment in France, and were masters of much of Africa, and were soon to have it all, including its capital Carthage. Rome itself had been plundered by the Goths in A. D. 409. If we ask why these curses came on the West, (and similar plagues ravaged much of the East also), we must regard it as a visitation of God for that worship of martyrs which Julian the Apostate had reproached some Christians with in the last half of the fourth century, and the worship of the cross, and of relics, and in Africa at least the worship of pictures and of sepulchres which Augustine condemns in his *Morals of the Catholic Church*, Section XXXIV, (al. 75), page 47, of the volume of Augustine on the *Manichaean Heresy* in Stothert's translation, published by the Clarks of Edinburgh. It was written in 388 (page 1, id., note).

But, if certain things in his *City of God* be really his, he was an invoker of creatures, and was, in effect, so far anathematized by the Third Ecumenical Council. See page 107, volume I of *Nicaea*, in this set.

The worship of martyrs' relics is condemned in the Second Canon of the Council of Carthage in A. D. 348, and the language in which all the Bishops reprove it there admits the inference that the same enactment had been made in Councils before it, whose canons, alas! have not reached us. They were not suffered to run the gauntlet of the creature worshipping copyists of the Middle Ages. They would not preserve them. But that glorious canon, in such grand and Orthodox accord with the decisions of Ephesus, will live forever. In every local church it should be fully enforced. Before Ephesus, A. D. 431, and indeed for some time after it, I have seen no account of any worship of pictures in the West or East. But I do find in the XXXVIth Canon of the Council of Elvira in Spain, at which the great Hosius was present, a prohibition even of their use in Churches. And the XXXVth Canon of the Local Synod of Laodicea in the fourth century condemns as "*secret idolatry*" the invocation of angels and anathematizes those who are guilty of it; an anathema which with equal reason (*pari ratione*) applies to those who invoke martyrs or any other creatures. And that canon, some or all of the Greeks hold, was made Ecumenical by canon I of the Fourth Ecumenical Synod, A. D. 451. See Bingham's *Antiquities*, Index, *under Relics, Prayers, Saints, Martyrs, Images, Angels, and Worship*.

And what settles the whole matter of creature-invocation, cross worship, relic worship, picture worship, and all other such sins, is the fact that the Third Ecumenical Council, as we have seen, led by the Holy Ghost, according to Christ's promises, deposes every cleric and anathematizes every laic who gives bowing, invocation or any other act of religious worship to Christ's humanity, which is confessedly the highest of all mere creatures; and, *a fortiori*, that is for a stronger reason, or much more, as we say, it deposes every cleric and anathematizes every laic who gives any

act of religious worship, even though it be *relative*, to any other creature. For Nestorius' worship of Christ's humanity, for which among other things he was deposed, was *relative* as we see by page 221, volume I, text and note 580, pages 459, 461, and the notes on them, and pages 463, 464, 466, 467, and the notes on them. Indeed as I have shown in my articles on Creature-Worship in the *Church Journal* of New York City, for 1870, the heathen have ever defended their worship of images on that plea: see them below on all forms of creature worship, and under "*Cross, Relic Worship, Relative Worship, Creature-Service, Invocation of Saints, Image Worship, Idolatry, and Worship*, in the *General Index* to volume I of *Nicaea* in this set, and a note on pages 316, 317, id., and in Chrystal's work on *Creature Worship*, and in all the indexes to the other volumes of this set. The worship by the idolatrous Israelites of the Golden Calf in the Wilderness, and of the Calves at Bethel and at Dan was also *relative to Jehovah*, as I have shown in the articles on Creature-Worship just mentioned, and on page 109 of *Nicaea*, and in *Creature-Worship*. Because of such sins, the British Celts were given up by God to be exterminated from most of England and the Lowlands of Scotland by the pagan Saxons, and Spain and Gaul were delivered to subjugation and to confiscation and alien tyranny under Teutonic tribes. Those woes and punishments should be a warning to us to avoid those and all similar sins, for God will curse us similarly if we do not.

The parts of Europe outside of the Roman Empire were pagan, and, of course, were not represented in the Council. Such lands were Holland, Germany, the Scandinavian lands, Poland, Russia, Finland, Bohemia, Moravia, Roumania, Servia, and what is now Austria. God grant them and all other parts of Christendom to be sound and to meet soon in an Orthodox Seventh Council to do away all creature invocation, relic-worship, cross-worship, picture worship and all other image-worship and creature-worship, for the sake of Christ who came to abolish all such trash, and to teach men to worship God alone in the Trinity (Matt. IV, 10); a teaching which by the Holy Ghost's guidance is set forth in the Six Ecumenical Councils, with which the future Seventh must therefore agree if it be guided by the Holy Ghost, for He never

contradicts Himself. His truth never becomes a lie. And any decision of any Council, past, present, or future, which contradicts any dogma of the Six World Synods is therefore, ipso facto, a lie.

I have referred to certain forms of creature worship as having brought God's curse on the West before A. D. 431. If certain passages quoted by the creature-worshipping heretic John Keble from Ambrose and Augustine in his work on *Eucharistical Adoration* (pages 108-118, Fourth edition) for his heresy of worshipping both Natures of Christ in the Eucharist, be their genuine uninterpolated productions, we must object, first, that they do not mention Two Nature Consubstantiation, but only the worship of Christ's flesh or humanity, though, even so, they certainly were guilty of what Cyril calls Ἀνθρωπολατρεία, that is the *worship* of a *human being*, and so far were Nestorians and condemned by Ephesus. And Ambrose is accused of invoking angels and Augustine of Hippo of invoking martyrs. That also is Nestorianism and condemned by the Third Synod. Neither should therefore be spoken of as a saint.

But Keble's third witness for Two Nature Consubstantiation, Theodoret, was the chief Nestorian champion, and held to that heresiarch's *worship* of Christ's *humanity*, and also to what Cyril calls his Ἀνθρωποφαγία, that is his blasphemy of *eating Christ's humanity and drinking his blood* in the Lord's Supper. But he was, as we have seen in note 606, pages 240-313, volume I of *Ephesus*, not a Two Nature Consubstantiationist, but a One Nature Consubstantiationist, that is, he held to a Consubstantiation of the Christ's human nature only, (not at all his Divinity), with the bread and wine. And, as we have seen, he was condemned and deposed for those sins. See also under his name in the indexes to this set, and especially in volume I of *Ephesus* under it and *Christ and Nestorius and Man-Worship and Eucharist*.

BISHOPS PRESENT IN THE COUNCIL FROM THE EAST. FROM THE
DIOCESE OF THRACE UNDER THE PATRIARCH OF CONSTAN-
TINOPLE, NESTORIUS, CAME THE FOLLOWING:

1. *Docimasius, Bishop of the city Maronia in Rhodope.*

2. *Lucian, Bishop of the city of Toperus in Rhodope.*
3. "*Ennepius, Bishop of Myxa in Rhodope.*" But no such see as *Myxa* is found in Bingham or in Wiltsch, or in Baudrand. Mercator has *Maximianopolis*, which is a see of Rhodope and seems to be the one meant. Perhaps *Myxa* was another name for it or a copyist's error. Indeed in volume I of *Ephesus* we find the name clearly written, "*Ennepius of Maximianopolis*," which is therefore the true reading: see page 24, towards the foot, and page 140. But it is *Myxa* on page 492.
4. *Athanasius, Bishop of Dueltus and Sozopolis.* If one be Bishop of two sees we may generally look for them in the same Province. Now we find in Bingham that Sozopolis, and Develtus, as he spells the name, were in the Province of Haemimontis in Thrace. They seem therefore to be the sees of this Athanasius.
5. *Timothy, Bishop of [Tomi?] in the Province of the Scythians, Diocese of Thrace, Bingham IX, I, 6.* There is a lacuna in the text here where the name of the see should be. But as Bingham, (Book IX, chapter IV, section 1), shows from the testimony of Sozomen and Theodoret, both of whom lived at the time of the Third Ecumenical Council, the Province of Scythia had but one see, Tomi, I have supplied it in brackets above.
6. *Euprepus, Bishop of Bizya, in the Province of Europa, in the Diocese of Thrace.*

FROM THE DIOCESE OF ASIA, UNDER MEMNON, METROPOLITAN OF EPHESUS AND EXARCH, by Canon XXVIII of Chalcedon, A. D. 451, made a part of the Patriarchate of Constantinople, came the following:

1. *Memnon, Bishop of Ephesus* in Asia Proconsularis, Metropolitan and Exarch.
2. *Amphilochius, Bishop of Sida* in the First Pamphylia, Metropolitan.
3. *Hellanicus, Bishop of Rhodes*, and Metropolitan.
4. *Cyrus, Bishop of Aphrodisias* in Caria, and Metropolitan.

5. *Themistius, Bishop of Jassus* (spelled also Iassus and Iasus) in Caria, as on page 144, vol. I of *Ephesus*.
6. *Spudasius, Bishop of the Ceramans*, that is of the inhabitants of Ceramus. A Latin manuscript here adds "in the Province of Caria." So we read on page 144, vol. I of *Ephesus*. There was another Ceramus in the Province of Hellespontus in the same Diocese.
7. *Philetus, Bishop of Amyzon*, in Caria.
8. *Archelaus, Bishop of Myndus* in Caria.
9. *Apellas, Bishop of Cibyrrha* in Caria.
10. *Aphthonetus, Bishop of Heraclea* in Caria, as on page 144, vol. I of *Ephesus*.
11. *Promachus, Bishop of the Alindans*, that is of the inhabitants of Alinda, in Caria, as on page 145, id.
12. *Heracleon*, who is also Theophilus, *Bishop of Tralles* or *Trallis*, in Asia Proconsularis. Bingham adds a second Trallis or Tralles, which was in Lydia; but Wiltsch on page 170, volume I of his *Geography and Statistics of the Church, English translation*, spells the name of that see *Tralla*, and, in note 8 on the same page, states that it is "not to be confounded with Tralles," and adds that the first Bishop of Tralla is found in the Fifth General Council at Constantinople, A. D. 553. Hence there was no Bishop of that see at Ephesus, A. D. 431.
13. *Euporus, Bishop of Hypaepa* in the Province of Asia.
14. *Rhodon, Bishop of Palacopolis*, in the Province of Asia, that is in Asia Proconsularis.
15. *Tychicus*, or Eutyechius, *Bishop of the Erythraeans*, that is of Erythrae (in Asia Proconsularis). But on page 142, vol. I of *Ephesus*, Eutyechius is set down as Bishop of Erythra, a city of Asia."
16. *Nestorius, Bishop of Sion*, in Asia Proconsularis.
17. *Eutyechius, Bishop of Theodosiopolis*, in Asia, that is in the Province of Asia Proconsularis, as we see by page 149, vol. I of *Ephesus*.
18. *Modestus, Bishop of the Aneans*, or Anaeans, in Phrygia, as we see on page 141 there.

19. *Theosebius, Bishop of the city of Priene in Asia Proconsularis.* I have supplied in brackets, *Minor* after *Asia* on page 139, vol. I of *Ephesus*. I should have supplied *Proconsularis*.
20. *Theodotus, Bishop of Nyssa, (in Proconsular Asia?).* I judge this Nyssa, or as Wiltsch spells it in the *Index* to the first volume of his *Geography and Statistics of the Church, Nysa Asiana*, not Nyssa, to have been in Proconsular Asia because it occurs among the signatures of Bishops of that Province. There was a Nyssa in Cappadocia. Wiltsch tells us that the Bishop of Nysa Asiana was at the Council of Ephesus in 431: see his note 13, volume I of his work, English translation.
21. *Maximus, Bishop of Assus, that is Assos, in Asia Proconsularis,* as we see by page 141, vol. I of *Ephesus*.
22. *Maximus, Bishop of Cuma, or Cyme, in the Province of Asia,* as we see by page 139, id., where *Proconsularis* should be supplied after the *Asia*, not *Minor* as I have done there.
23. *Alexander, Bishop of Arcadiopolis, in Proconsular Asia,* as we see by page 139, id.
24. *Theodore, Bishop of the Anenysians, that is of Aninetum, as spelled on page 141, id.* Bingham, in the *Index* to his *Antiquities*, under *Anenysia*, thinks that it was the same as *Anaea* in Proconsular Asia. But, as we see, page 141, vol. I of *Ephesus*, that Modestus was Bishop of the *Anaeans*. Hence Bingham is wrong. Wiltsch does not give any *Anenysia* in his *Indexes*, but *Anineta*, which he puts in Proconsular Asia; page 166 of vol. I of his *Geography, etc.*, English translation, where in note 16 he tells us that its Bishop was at the Council of Ephesus in A. D. 431. At any rate, whether this see was *Anenysia*, *Aninetum*, or *Anineta*, it seems to have been in Proconsular Asia.
25. *Eusebius, Bishop of the Clazomenians, that is of the inhabitants of Clazomenae in Proconsular Asia.*
26. *Eusebius, Bishop of Magnesia, in Proconsular Asia,* as we see by page 142, vol. I of *Ephesus*. There were two *Magnesias* in that Province, one called *Magnesia ad Macandrum*, that is *Magnesia on the Macander*, in Caria, and *Magnesia ad*

- Sipylum*, that is on Mount Sipylus in Asia Proconsularis, the one here meant.
27. *Theodosius, Bishop of Mastaura* in Lydia, according to Bingham, but better in Proconsular Asia, according to Wiltsch: see page 139, vol. I of *Ephesus*, where *Minor* should be *Proconsular*.
 28. *Eutropius, Bishop of Evaza*, in Proconsular Asia.
 29. *Philip, Bishop of the city of the Pergamians*, that is of Pergamus in Proconsular Asia.
 30. *Aphobius, Bishop of Colona*, or as it is on page 141, vol. I of *Ephesus*, *Colon*, in *Proconsular Asia* probably, for the name occurs here and on page 141, id., among the signatures of Prelates of that Province.
 31. *Dorotheus, Bishop of Myrina*, or as it is spelled on page 141, id., Myrrhina in Proconsular Asia.
 32. *Euthalius, Bishop of the Colophonians*, or as it is on page 140 id., Bishop of Colophon in Asia, that is in Proconsular Asia. "Minor" there in brackets should be "Proconsularis" in brackets.
 33. *Heliotheus, Bishop of the Barjulitans*. I find no city represented by this term. Wiltsch gives a "Bargasa or Baretta in Asia Proconsul." and a "Bargyla, in Caria." In *Harper's Latin Dictionary*, the latter name is spelled "Bargyliae," and two adjectives are given as connected with it, namely, "Bargylieticus" and "Bargyletae," which means "the inhabitants of Bargyliae." It is not so clear as might be where this town was, but as it stands among Asiatic names in these subscriptions, it seems most likely that it belonged to the Asiatic Diocese which was under Memnon. Mercator has here "Timothy of Brioula," or of the "Brioulans." So "Timothy of Briula" is found on page 25, vol. I of *Ephesus*.
 34. *Athanasius, Bishop of the island Parasus*, (where? In the Diocese of Asia?). "Athanasius, Bishop of Paralus," is mentioned on page 146, vol. I of *Ephesus*. If "Paros" be the true reading, we must remember that it belonged to the

Diocese of Asia. Mercator in the Council of Chalcedon has "of the Island Paros."

35. *Hesychius, Bishop of the city of Parium* in the Province of Hellespontus. A note in Hardouin's margin here tells us that at the beginning of this Act we read "Parosithus," not "Parasus." But Athanasius of Parosithus was one and Athanasius of Paralus was another, for there were two as the lists show in vol. I of Ephesus. Compare pages 25 and 26 there. On page 146 there we find an Athanasius, Bishop of Paralus, which was in Egyptus Secunda. But there was a Paralais or Paralaum in Pisidia in the Diocese of Asia.
36. *Tribonienus, Bishop of the Holy Church in Primopolis.* Was this the same as Primopolis in Pamphylia Secunda? If the lection in note 1103, page 495, volume I of Ephesus be accepted, and we read "Aspendus," we must remember that it was in Pamphylia Prima, according to Bingham.
37. *Nunechius, Bishop of the holy Church in Selga,* in the First Pamphylia: See Bingham's "Index of Sees," and page 135, volume I of Ephesus.
38. *John, Bishop of Pracomnesus* in Hellespontus. He speaks on page 132, volume I of Ephesus.
39. *Nesius, Bishop of the Holy Church of God in Corybosyna.* This seems the same as Nesius, Bishop of Corybrassus in Pamphylia, on page 137, vol. I of Ephesus. The name of the see is misspelled in at least one of the above signatures, probably by a copyist's or editor's error.
40. *Acacius, Bishop of the Church of God in Colena,* in Pamphylia Prima.
41. *Nectarius, Bishop of the Universal Church in Senca.* This is evidently the same as Nectarius, Bishop of Synea in Pamphylia, on page 136, id.
42. *Solon, Bishop of Carallia,* in Pamphylia, as we see on page 135, id.
43. *Matidianus, Bishop of the Coracisians,* that is of the inhabitants of the city of Coracisia in Pamphylia, as we see by page 136, volume I of Ephesus.

44. *Marianus, Bishop of the Church in Lyrba*, in Pamphylia. On page 136, id. this address is given: Taurianus, Bishop of Lyrba in Pamphylia. We see from this how likely it is that other names in these subscriptions have been changed by the carelessness of copiers or editors.
45. *Theoctistus, Bishop of the city of the Phocaeans*, that is of Phocaea in Asia Proconsularis.
46. *Rufinus, Bishop of the city of the Tabanians*. Is this the same as Rufinus, Bishop of Tabae, on page 138, id? It was in Caria. I do not find any "Tabania." There was a Tabunia in Mauritania Caesariensis in Latin Africa, but no Bishop, so far as known, was present from it.
47. *Helladius, Bishop of the holy Church at Adramyrtum*, or, according to another spelling, "Adramyttium," in Asia Proconsularis.
48. *Stephen, Bishop of the city of the Teitans*, that is of Teos in Proconsular Asia.
49. *Iddyas, Bishop of Smyrna*, in Proconsular Asia.
50. *Aristonicus, Bishop of the Metropolis of the Laodiceans*, in Phrygia Pacatiana Prima, I presume. In Theodorias, a province of the Patriarchate of Antioch, there was a Laodicea mentioned, the first of four sees. Two other Laodiceas are mentioned, but they were suffragan not metropolitan sees. This see was metropolitan, and therefore seems to be the one referred to.
51. *Bencagus, Bishop of the Church in Hierapolis*, in Phrygia Pacatiana Secunda, I presume. That is explained by Bingham in his *Antiquities*, book IX, chapter 3, section 15.
52. *Silvanus, Bishop of Ceratapa*, in Phrygia Pacatiana, as on page 137, volume I of "Ephesus".
53. *Constantine, Bishop of the city of the Diocletians*, that is probably of Dioclia in Phrygia Pacatiana, (Bingham's *Antiquities*, book IX, chapter 7, section I), unless it be the Dioclea in Praevalitana in Eastern Illyricum, Wiltsch, vol. I, page 136, English translation.
54. *Hermolaus, Bishop of the Sattudians*, possibly in Phrygia, though neither Bingham nor Wiltsch give us this name.

There was a Sattae, which was spelled Settae also, in Lydia. There was a Sestus in Hellespontus. Which is the city meant? Mercator has Attudians, and in the Council of Chalcedon we read of one that he was an Attudian. That see was in Phrygia Pacatiana, according to Bingham.

55. *Asclepiades, Bishop of the Church at Trapezopolis*, which was in Phrygia Pacatiana Prima according to Bingham.
56. *John, Bishop of Lesbos*, (in the Cyclades?).
57. *Peter, Bishop of Crusa*. According to the "Appendix to the Indices," after the Tenth Book of Bingham's *Antiquities*, page 588 of vol. III of the X volume edition of 1850, it was "an island of Doris, in the Sinus Ceramicus," now the Gulf of Kos. It is on the coast of Caria.
58. *Eugene, Bishop of Appolonias*, in Caria.
59. *Callinicus, Bishop of Apamia*. There were several Apameas in different parts of Asia Minor and Syria. One was in Pisidia and is given by Bingham as "Apamea" or "Apamia," and is the only one spelled Apamia by him. Another was in Bithynia Secunda. Both were therefore in the Diocese of Asia.
60. *Valerian, Bishop of Iconium*. It was the Metropolis of Lycaonia.
61. *Pius, Bishop of the Pessinuntians*. Is this meant for Pessinus, that is for its inhabitants, the Pessinuntians? Pessinus was in Galatia on the borders of Phrygia Major, and was in the Diocese of Pontus.
62. *Thomas, Bishop of Derbe*, in Lycaonia, as we see on page 141, volume I of *Ephesus* in this set.
63. *Martyrius, Bishop of Helistra*. Is this the Lystra (Acts XIV, 6) of Lycaonia? From Bingham's Book X, chapter IV, section 10, there is no sure proof that there was any other city of that name.
64. *Ablavius, Bishop of Amorium*, in Phrygia Salutaris.
65. *Letojus, Bishop of Libyas*, in the First Palestine. His name is spelled "Letoius" on page 138, volume I of *Ephesus*.
66. *Severus, Bishop of Synnada*, in the Province of Phrygia Salutaris.

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67. *Domninus, Bishop of Cotneum*, in the Province of Phrygia Salutaris. This seems the same see as the "Cotyaium" or "Cotyaeum" of Bingham's list.
68. *Eustathius, Bishop of Docimium*, in the Province of Phrygia Salutaris. Bingham spells the name of this see "Docimaecum or Docimia."
69. *Dalmatius, Bishop of the Holy Church of God at Cyzicus*. It was the Metropolis of the Province of Hellespontus.
70. *Alhanasius, Bishop of the city of the Scepsians*, that is of the inhabitants of Scepsis in the Province of Hellespontus.
71. *Meonius, Bishop of the city of Sardis*, in Lydia.
72. *Theophanes, Bishop of the city of Philadelphia*. Three Philadelphias are mentioned by Bingham, one in Lydia, probably the one here meant, for it is among Lydian sees; another in Isauria, and the third in Arabia.
73. *Phoscus, Bishop of Thyatira*, in Lydia.
74. *Timothy, Bishop of the city of the Thermans*, in the Province of Hellespontus. The city was *Thermae Regiae*; that is "Royal Warm Springs," or "Royal Warm Baths."
75. *Commodus, Bishop of Tripolis*. Two cities of this name are mentioned by Bingham, Tripolis in Lydia, which from its standing among Lydian sees, I judge to be the one meant; and another in Phoenicia Prima.
76. *Eutherius, Bishop of the city of the Stratonicians*, in Lydia, that is of Stratonicia.
77. *Paul, Bishop of Dardana*, in Lydia.
78. *Limenius, Bishop of the Holy Church of God at Sellae*, in the Province of Media. In the "Appendix to the Indices," page 589, volume III of the ten-volume edition of Bingham, Oxford, A. D., 1850, I find the locality of Sellae mentioned as "quite doubtful." Moreover, I find no mention of any "Province" of Media in the Roman Empire. It was a country outside of it. Sellae is here placed among Lydian sees. Can it be Settae or Setta in that Province? I know not. Is Media here an error for Lydia? Or was there a Christian Church at a Sellae in Media?

79. *Theodore, Bishop of Atala.* I do not find Atala in Bingham or in Wiltsch. Can it be an error for Attalia, either the one in Lydia or that in Pamphylia Secunda? Wiltsch makes their Bishops to be present at Ephesus in A. D. 431. See the English translation of his "Geography and Statistics of the Church," vol. I, page 170, note 14, and id., page 175, note 14.
80. *Paul, Bishop of the Church in Thrymnae.* I do not find it in Bingham's Index, nor in Wiltsch's, nor in Butler's. But Wiltsch, vol. I, page 174, note 5, makes "Thrymnae" an error for "Orymna," which was in The First Pamphylia. There was a see of the latter name there: see in proof Wiltsch, id., page 454, note 4. It was easy in a Greek word to mistake an O for a Θ, which would account for the difference in the first syllable.
81. *Timothy, Bishop of the city Termesus and Eudocias.* There was a Eudocias in Lycia. So there was a Telmessus there, for which Termesus might be a misspelling. But there was a Termesus, spelled also Telmessus in Pamphylia Secunda, and also a Eudoxias, which may be the two sees meant, Eudoxias in that case being a misspelling for Eudocias. I have followed in these latter spellings Bingham's Index. But Wiltsch spells differently. For he tells us that there was a "Eudocias" and a "Termessus or Telmessus" in Pamphylia Secunda; and a "Telmessus" and a "Eudocias" in Lycia, and in note 22, page 173, vol. I, of his "Geography and Statistics of the Church," he states that its Bishop was at the Council of Ephesus.
82. *Aedesius, Bishop of the city Isioda.* This looks very much like a misspelling for Isinda in the Second Pamphylia. Bingham in his "Index of the Episcopal Sees" gives the following different spellings for the name of that see: Isinda, Pisinda, and Sinda; and Wiltsch in his gives Isindus, and, on page 455 of his volume I, Isinda. The sees last mentioned above were in Pamphylia. So is the see next following. That also would favor the belief that Isioda or Isinda also was.

83. *Libanius, Bishop of Palaeopolis.* There were two cities of this name, one in Proconsular Asia, the other in the Second Pamphylia. The latter seems to be the one meant here. Each of the two Bishops, according to Wiltsch, was present at Ephesus, A. D. 431: see his vol. I, page 167, notes 36 and 37, and page 174, note 7.
84. *John, Bishop of Aurelianopolis,* in the Province of Lydia. Both Bingham and Wiltsch spell the name of this see "Aureliopolis."
85. *Daphnus, Bishop of Magnesia* on the Maeander, in Proconsular Asia.
86. *Thomas, Bishop of Valentinianopolis,* in Proconsular Asia.
87. *Berinianus, Bishop of Perga,* in the Second Pamphylia.
88. *Eudoxius, Bishop of the city of Choma,* in the Province of Lycia, as on page 141, volume I of "Ephesus."
89. *Aristocritus, Bishop of Olympus,* in the Province of Lycia.

FROM THE DIOCESE OF PONTUS UNDER FIRMUS, METROPOLITAN OF CAESAREA, IN THE FIRST CAPPADOCIA, put by Canon XXVIII of Chalcedon in the Patriarchate of Constantinople, came—

1. *Firmus, Metropolitan of Caesarea,* and Exarch.
2. *Acacius, Bishop of Melitine,* in the Second Armenia, and Metropolitan.
3. *Theodotus, Bishop of Ancyra* in Galatia, and Metropolitan.
4. *Palladius, Bishop of Anasia,* in Helenopontus, and Metropolitan.
5. *Daniel, Bishop of Colonia,* in Cappadocia Secunda: see page 134, vol. I of "Ephesus."
6. *Epiphanius, Bishop of Cratia,* in Honorias.
7. *Eusebius, Bishop of Heraclea,* in Honorias.
8. *Gregory, Bishop of Cerasus,* in Pontus Polemoniacus.
9. *Paralius, Bishop of Andrapa,* in Helenopontus.
10. *Eusebius, Bishop of the Asponians,* that is, as it reads on page 146 id., "Eusebius, Bishop of Aspona, a city of Ancyra," where Ancyra is an error for "Galatia," of which

Ancyra was the Metropolis. We are now leaving the Diocese of Asia and are in that of Pontus, which was under the Exarch of Caesarea in the First Cappadocia.

11. *Philumenus, Bishop of Cinna*, in Galatia, as we read on page 152, volume I of "Ephesus,"
12. *Bosporius, Bishop of Gangra*, the Metropolis of the Province of Paphlagonia. In the subscriptions on pages 22-30, vol. I of "Ephesus," we find Pamphylia, but it is a copier's or other's error.
13. *Arginus, Bishop of Pompeiopolis*, in Paphlagonia.

3. THE PATRIARCHATE OF ALEXANDRIA, COMPRISING EGYPT,
LIBYA AND PENTAPOLIS.

From Egypt, Libya and Pentapolis under St. Cyril of Alexandria subscribed:—

1. *Cyril of Alexandria*, Aegyptus Prima.
2. *Evoptius of Ptolemais* in Pentapolis.
3. *Eusebius of Pelusium* in Augustamnica Prima.
4. *Eulogius of Tarenuthis* in Thebais Secunda.
5. *Adelphius of Onuphis* in Aegyptus Prima.
6. *Paul of Flavonia*, [Fragonea, or Phragenea in Aegyptus Secunda?] The above name is spelled Phragonea in the subscriptions at the end of Act I.
7. *Phoebammon of Coptus*, in Thebais Secunda.
8. *Theopemptus of Cabassus* in Aegyptus Secunda. On pages 176, 369, 377, vol I of "Ephesus" it is called "Cabasa."
9. *Macarius of Metelis*, in Aegyptus Prima.
10. *Adelphius of Sais*, in Aegyptus Prima,
11. *Macedonius of Xoïs* [or Xoes] in Aegyptus Secunda.
12. *Marinus of Heliopolis*, in Augustamnica Secunda.
13. *Metrodorus of Leonta* [or Leontopolis] in Augustamnica Secunda.
14. *Macarius of Antaeum*, [or with another spelling, Anteum] in Thebais Prima.
15. *Pabiscus of Apollo or Apollinis Civitas Parva* in Thebais Prima. On page 503, vol. I of "Ephesus" his see is called

“Apollonia,” and so it is in Act VI, page 191, vol. II of “Ephesus.” But compare note 347, page 233 there.

16. *Peter* of Oxyrinchus, in Arcadia.
17. *Strategius* of Athribis, in Augustamnica Secunda.
18. *Athanasius* of Paralus, in Aegyptus Secunda. In the subscriptions at the end of Act I it is Paralius.
19. *Silvanus* of Coprithis, in Aegyptus Prima.
20. *John* of Hephæstus, in Augustamnica Prima: compare page 47 in vol. I of “Ephesus.”
21. *Aristobulus* of Thmuis, in Augustamnica Prima.
22. *Theon* of Sethroetus [or Sethroeta] in Augustamnica Prima. At the end of Act I, the signature is “Theon, Bishop of Heraclea in the Sethroetum.” See a note there.
23. *Lampo* of Cassium, in Augustamnica Prima. His name is spelled Lampetius on page 151, vol. I of “Ephesus.”
24. *Cyrus* of Achæi, [where? In Cyril of Alexandria’s jurisdiction?] It is not in Bingham nor in Wiltsh. In the subscriptions at the end of Act I, Cyrus signs his name as “Bishop of the Achæans.”
25. *Publius* of Olbia, in Pentapolis.
26. *Samuel* of Dysthis, [or Disthis] in Pentapolis.
27. *Zenobius* of Barca, [or Barce] in Pentapolis.
28. *Zeno* of Teuchira, in Pentapolis.
29. *Daniel* of Darnis, in Libya Secunda. In the subscriptions at the end of Act I it is Darna. But see page 48, volume I of Ephesus,” and page 192 in vol. II, id.
30. *Sosipatrus* of Septimiaca. Not in Bingham nor in Wiltsh. In the subscriptions at the end of Act I, the address is given as follows: “Sosipater, Bishop of Libya Septimiaca.” It was therefore in Cyril’s jurisdiction. At the end of Act VI of “Ephesus” it is “Sosipater, Bishop of Septimiaca in Libya,” page 231, vol. II of “Ephesus.”
31. *Eusebius* of Nilopolis, in Arcadia.
32. *Heracles* of Heraclea, called also Heraclea Superior, in Arcadia.
33. *Chrysaorius* of Aphrodita, called also Aphroditopolis, in Arcadia.

34. *Andrew* of Hermopolis, (Hermopolis Parva was in Aegyptus Prima. Hermopolis Major was in Thebais Prima. Compare page 154, volume I of "Ephesus.")
35. *Sabinus* of Pan, in the Province of Thebais, as we read on page 149, volume I, of Ephesus.
36. *Abraham* of Ostracine in Augustamnica Prima.
37. *Hierax* of Aphnaeum (otherwise called Daphnis) in Augustamnica Prima. At the end of Act I, in the list his name is Hieraces.
38. *Alypius* of Sela, in Augustamnica Prima.
39. *Alexander* of Cleopatris, in Aegyptus Prima.
40. *Isaac* of Tava, [or Tavlae] in Aegyptus Prima.
41. *Ammon* of Butus, in Aegyptus Secunda.
42. *Heraclides* of Thinis, in Thebais Secunda.
43. *Isaac* of Elearchia, in Aegyptus Secunda.
44. *Heraclitus* of Tamiathis, in Egypt; but where there?
45. *Theonas* of Psychis. At the end of Act I, the name of the see is spelled Psynchis.
46. *Ammonius* of Panephyssus, in Augustamnica Prima. I find also the following Egyptian see among the subscriptions at the end of Act I:
47. *Hermogenes*, Bishop of Rhinocorura. It was in Augustamnica Prima.
48. Was the *Leontius*, whose name is signed among the Egyptians at the end of Act I, an Egyptian Prelate? The name of his see is not told us.
49. *Helladius*, whose name is in the subscriptions at the end of Act I between the Egyptians and Bosporius of Gangra was, Bishop of Adramytium in the Province of Asia under Ephesus, in the Diocese of Asia. I have looked over the Greek signatures at the end of Act I and the Latin translation, and do not find Publius of Olbia there. Why it is missing I know not. It is found at the beginning of Act I on page 28, volume I of "Ephesus." It is found also at the end of Act VI, page 231, and at its beginning, page 192, volume II of Ephesus. Wiltch puts it in Libya Pentapolis.

2. FROM THE DIOCESE OF THE EAST UNDER ANTIOCH AND FROM ITS DEPENDENCIES.

Most of the Bishops of this Patriarchate were heretics like their fellow-Diocesans, Diodore of Tarsus, Theodore of Mopsuestia, and, lastly, Nestorius himself. See the names and sees below in the Conventicle of the Apostasy. Of course, they were no part of the Orthodox Council at any time.

THE PATRIARCHATE OF JERUSALEM, comprising Palestine.

Palestine, in A. D. 451, at Chalcedon, was, by it, placed under Juvenal of Jerusalem. As part of the Diocese of the East it had been some time before under Antioch. But Juvenal was ambitious, and would be autonomous. The Universal Church made it then, in effect, a Patriarchate. Indeed, Juvenal, at Ephesus, in A. D. 431, had ranked just after Cyril of Alexandria, and before Memnon, the head of the Asian Diocese: see pages 22, 23, volume I of "Ephesus."

1. *Juvenal*, Bishop of Jerusalem.
2. *Theodulus*, Bishop of Helusa, or, as it is written on page 45, id., "Elusa in Palestine." Bingham gives no "Helusa," but he gives an "Elusa in Palestina Tertia," which seems the one to be meant. It is put in Arabia Petraea in Butler's Atlas, Plate XVI. There was another Elusa in Gaul, but I have seen no proof that any Gallic Bishop was present at the Council.
3. *Romanus*, Bishop of Rhaphia in the First Palestine.
4. *Fidus*, Bishop of Joppa in the First Palestine.
5. *Ajanes*, Bishop of Sycamazon in the First Palestine. His name is spelled "Aeanes" on page 139, volume I of "Ephesus."
6. *Paulianus*, Bishop of Maiuma, in the First Palestine, as we see by page 134, id.
7. *Theodore*, Bishop of Arbdela or of Arbela, or of Aribela, as we find it on page 138, id. There was an Arbela in Adiabene in later times among the Nestorians. But was not this see

Arindela in the Third Palestine, or in that part of Arabia then attached to it? See Wiltsch's "Geography and Statistics of the Church," volume I, page 225, section 159. At least it stands among the sees here subject to Jerusalem.

8. *Peter*, Bishop of Parembola, in the Third Palestine.
9. *Paul*, Bishop of Anthedon in Palestina Prima.
10. *Nectoras*, Bishop of Gaza, in Palestina Prima.
11. *Saidas*, Bishop of Phoenis in the Third Palestine, or as it is on page 145, volume I of "Ephesus," "of Phaenis in Palestina Salutaris," which is the same: see Wiltsch, volume I, page 225, note 14.
12. *John*, Bishop of Augustopolis. Wiltsch gives us, in the Index to his vol. I, two sees of this name. The pages to which he refers show that the first was in the Third Palestine and therefore in what became the Patriarchate of Jerusalem by the decree of the Fourth Ecumenical Synod in A. D. 451, and the other was in Phrygia Salutaris in the Diocese of Asia. According to Wiltsch, vol. I, page 225, note 7, the Bishop of the former was at the Council of Ephesus, A. D. 431. As this name occurs with the Palestinian sees it is perhaps best so to take it.
13. *Theodore*, Bishop of Gadara. Both Bingham and Wiltsch mention only one see of that name, and place it in Palestine, Bingham in the Second, Wiltsch in the First. On page 138, vol. I of Ephesus, it occurs between two Palestinian sees.

FROM THE DIOCESE OF MACEDONIA, UNDER RUFUS OF THESSALONICA, THE PATRIARCH,

according to Canons II and VI of the Second Ecumenical Synod: compare Canon IX of the Fourth Synod.

1. FLAVIAN OF PHILIPPI, Metropolitan of the Second Macedonia, who represented his Patriarch, RUFUS, Metropolitan of Thessalonica in the First Macedonia: see page 130, vol. I of "Ephesus" and note 4 of Hammond on the Synodal Epistle of Nicaea in his "Canons of the Church."

1. *Felix*, Bishop of the cities of Apollonia, and Belis (spelled also Bulis and Bullidum in New Epirus.
2. *Perigenes*, Bishop of Corinth in Greece, that is in Pelopponesus, and Metropolitan.
3. *Donatus*, Bishop of Nicopolis in Old Epirus, and Metropolitan.
4. *Eucharius*, Bishop of Dyrrhiacium in New Epirus, and Metropolitan.
5. *Anysius*, Bishop of Thebes in Hellas, that is in Greece: see pages 47, 49, volume I of "Ephesus."
6. *Domnus*, Bishop of Opus in Achaia. Compare note 123, page 47, volume I of "Ephesus," and page 49, where he is called "Domnus, Bishop of Opus in Hellas." But Achaia was a Province of Greece. So there is no difficulty.
7. *Agathocles*, Bishop of Corone in Pelopponesus, or of Corone or Coronea in Boeotia. But is this Agathocles, Bishop of the Coronaeans, the same as Agathocles, Bishop of Colonia, on page 24, volume I of "Ephesus?" As is stated in note 1063, on page 491 there, Marius Mercator has here "of Corona," which agrees best with the former reading. That Agathocles is the only Bishop of that name in the list on pages 22-30. Baudrand in his "Novum Lexicon Geographicum," places Corona, (Pliny's spelling of the name) in Boeotia. He does not call it Corone. Baudrand mentions another spelling, that is Coronea for Corona.
8. *Collicrates*, Bishop of Naupactus in Achaia.
9. *Nicias*, Bishop of Megara in Achaia.
10. *Perebius*, Bishop of the Thessalonian Woodlands, [in Thessaly?].
11. *Anderius*, Bishop of the city of Cherronesus in the Province of Crete. He was one of the Synodal summoners of Nestorius as we see by page 45, volume I of "Ephesus."
12. *Paul*, Bishop of the city of Lampe in the Province of Crete.
13. *Zenobius*, Bishop of the city of Gnosus in the Province of Crete.
14. *Theodore*, Bishop of Dodone in Old Epirus.
15. *Secundianus*, Bishop of Lamia in the Province of Thessaly, as on page 137, volume I of "Ephesus."

16. *Dion*, Bishop of Thebes in Thessaly,
17. *Theodoric*, Bishop of Echinaeus in Thessaly. This name is written Theodosius on page 138, volume I of "Ephesus."

FROM THE DIOCESE OF DACIA,

where, according to Bingham, Book IX, chap. I, sec. 6, the Exarch was perhaps first at Sardica, afterwards at Acrida or Justiniana Prima, erected by Justinian, came the following:

1. *Senecio*, (or Senecion), Bishop of Codra, or Scodra, (in Praevalitana, and Metropolitan?) On page 145, volume I of "Ephesus" in this set it is written Cordia.

FROM THE AUTOCEPHALOUS,

that is independent Province of CYPRUS, came the following:

1. *Rhcginus*, Bishop of the city of Constantia, and Metropolitan.
2. *Sapricius*, Bishop of Paphos. The list on pages 22-30 id., adds "in Cyprus:" see on page 26 there."
3. *Zeno*, Bishop of Curium in Cyprus.
4. *Evagrius*, Bishop of Solia or Soli in Cyprus.

SEES WHOSE PROVINCES ARE UNKNOWN.

1. *Caesarius*, *Chorepiscopus* of the city Alce. It occurs after a Cyprian see and before the name of a Hellespontian see. Bingham gives an Arca in Armenia, and an Arca or Arcae in Phoenicia Prima. Smith's "Dictionary of Greek and Roman Biography" gives not Alce. It gives Arca, in Greek Ἄρκα, which it places in Phoenicia. The margin of Hardouin's "Concilia," tome I, column 1425, has Alce. In the first list on page 26, volume I of "Ephesus," the name of his see is not given. The signature there is merely "Caesarius, a Chorepiscopus." It occurs there just after four Cyprus sees and just before a Paphlagonian see, that is it comes between "Evagrius of Soli" in Cyprus and "Tribonianus of Aspendus in Pamphylia." And in Act VI it is found in exactly the same place, but the name of the see or

locality where he operated is given differently and the spelling of the two other sees varies from that given on page 26, volume I of "Ephesus." I give the three in the order and form in which they occur at the end of chapter VI of "Ephesus:" Evagrius of Solona; Caesarius, Country Bishop of Arcesena; Tribonianus of Apenda in Pamphylia. From this I have been inclined to surmise that Caesarius' see may have been in Cyprus, but do not feel sure. Or was it in Paphlagonia, or elsewhere? On the Chorepiscopus and his powers and functions, see "Chorepiscopus" in Bingham's Index. Canon LVII of the Local Council of Laodica forbids them for its jurisdiction. And yet we see Caesarius in A. D. 431, voting as such in the Third Ecumenical Council. According to Gregory of Nazianzus, Basil, Bishop of Caesarea in Cappadocia, had fifty Chorepiscopi, that is Country Bishops, under him, but it does not appear that any or every one of them had a see: see Bingham, book IX, chapter 3, section 2.

- 2 *Philadelphius*, Bishop of the Gratianopolitans. Bingham gives only one Gratianopolis, the present Grenoble in France. But it does not appear that any Gallic Bishop was present. Smith's "Dictionary of Greek and Latin Geography" gives that Gratianopolis only. Wiltsch gives another see of the same name which was in Mauritiana Caesariensis in Latin Africa, but the letter of Capreolus of Carthage shows that the African Synod had sent no Prelate to the Synod. Hardouin's margin, col. 1427, tome I, here tells us that Mercator has Trajanopolis instead of Gratianopolis. The only see of Trajanopolis mentioned in Bingham's list was in the Province of Rhodope in the Diocese of Thrace. I do not find any Philadelphius in the list in Act VI of this Council. It may well be that there were two or more cities named after the Emperor Gratian, though we may not be able to locate more than one. And we must not suppose that we know either the names or the localities of all the ancient sees. It has been computed by one that at about this time there were about 1800 Bishops in the world, for the episco-

pates were often of small extent, as Bingham shows. The two sees which occur next in the signatures at the end of Act I of Ephesus, are found next after the names of sees attached to Palestine, and just before those of Egypt: which might lead us to deem it not unlikely that they belonged either to the jurisdiction of Jerusalem or else to that of Alexandria. But as that is not clearly proven I put them here. They are as follows:

3. *Serenianus*, Bishop of the city of the Myrians. Was this city Myra in Lycia? Or was it Myrum or Merum in Phrygia or was it Myrum in the Second Palestine? Wiltsch, note 17, page 224 of his volume I, makes the Bishop of this last to have been at the Council of Ephesus, A. D. 431. *Smith's Dictionary* gives Myra in Lycia, but no Myrum nor Myrium. But among the subscriptions at the end of Act VI of Ephesus is found "Herennianus, Bishop of Myra," which is probably, with an error in spelling, the same as "Serennianus, Bishop of the city of the Myrians" above, and the see was therefore Myra in Lycia. See page 226, volume II of "Ephesus" in this set. On page 224, note 17, vol. I of his work, Wiltsch speaks of "The first and last Bishop of the unknown Myrum at the Council of Ephesus in 431." No Serennianus is found at the end of Act VI, which strengthens the view that Herennianus is the same.
4. *Cyril*, Bishop of Pylae. As Pylae (Πύλαι in Greek) means "Gates," and hence a *Pass* through a mountain chain, it is therefore applied to many places. What particular place is here meant is not evident therefore from "Pylae" alone. For there was a Pylae in Greece, another in Cilicia, and a third between Syria and Cilicia. *Smith's Dictionary* mentions them. In Hardouin's margin here we find the addition "in the Chersonesus," which is in the list on page 24, volume I of "Ephesus," where the subscription is "Cyril of Pyli," [or "of Pylae"] "in the Chersonesus." This therefore is correct, the pronunciation of the Li (λι) and the Lae (λαε) in Greek in modern times, as

well probably as in the fifth century, not being very widely distinct, and, if read for a copyist to write, easily mistaken one for another.

5. "*Philip*, Bishop of Amazon in Caria," is found on page 144, vol. I of "Ephesus." Among the subscriptions at the end of Act VI it is "Philip." But in the subscriptions at the end of Act I, page 492, *id.*, we read instead, "Philetus, the least, Bishop of Amyzon." And so it is at the end of Act VI, page 228, vol. II of "Ephesus." There is here evidently a mistake, probably a copyist's or secretary's, of one name for another. Which of the two was the right name I know not.

Hefele in his "History of the Church Councils, vol. III, page 46, states that "sixty-eight Asiatic Bishops . . . in a letter to Cyril and Juvenal, had requested that they would be pleased to defer the opening of the Synod until the arrival of bishops from Antioch." The above document with its names is from the "Synodicon" of Monte Casino. The whole of it is in Hardouin in Latin only. One of the reasons urged by those sixty-eight Prelates for deferring the opening of the Council till the arrival of John of Antioch is that "some of the Western Bishops also will be present at the Synod." The Protest is vehement against the action of St. Cyril and the Bishops in opening the Council. Yet some of those who signed it may not have been Nestorian in doctrine, but merely misled into siding with the Nestorian demand for further delay, though the Council waited indulgently fifteen days beyond the time set in the Imperial Decree which summoned the Council.

On the same page he adds that twenty of those sixty-eight went over to the side of the Orthodox Council, and that their names are subscribed to the deposition of Nestorius at the end of its Act I. See Hardouin's "Concilia," tome I, page 1350, compared with page 1423; and Mansi's "Concilia," tome V, pages 765, 766 compared with tome IV, page 1211, and after. Their names are as follows: I put in capitals those who went over to the Orthodox Synod, whose names are subscribed to the condemnation of Nestorius at the end of its Act I. Such of the eleven Bishops

as subscribed the protest against the deposition of Nestorius, and are found also among the forty-three, who deposed Cyril and Memnon and excommunicated the Orthodox Council are put in italics. The others of the forty-three are in Roman.

The names of the sixty-eight who subscribed the Protest aforesaid as in Hardouin's "Concilia," tome I, columns 1350-1352, are as follows: They are in Latin only in Hardouin.

1. Tranquillinus, Bishop of Antioch in Pisidia.
2. *Alexander*, Bishop of Apamea in Syria.
3. *Helladius*, Bishop of Tarsus in Cilicia.
4. BERENIANUS, Bishop of Perga in Pamphylia.
5. *Fritilas*, Bishop of Heraclea in Europa, who subscribed by
Euprepicus, Bishop of Bizya.
6. *Himerius*, Bishop of Nicomedia in Bithynia.
7. DALMATIUS, Bishop of Cyzicus.
8. SEVERUS, Bishop of Synnada in Phrygia Salutaris.
9. MAEONIUS, Bishop of Sardis in Lydia.
10. *Maximianus*, Bishop of Anazarbus in Cilicia Secunda. This name is spelled Maximus in the list next below.
11. *Dexianus*, Bishop of Seleucia in Isauria.
12. *Dorotheus*, Bishop of Marcianopolis in Moesia Secunda.
13. *Alexander*, Bishop of Hierapolis in Euphratesia.
14. PIUS, Bishop of Pessinus in Galatia.
15. TIMOTHY, a Bishop from Scythia. The margin reads, "or of Tomi in Scythia."
16. *Eutherius*, Bishop of Tyana in Cappadocia Secunda.
17. *Asterius*, Bishop of Amida in Mesopotamia.
18. Peter, Bishop of Trajanopolis in Rhodope.
19. *Basil*, Bishop of Larissa in Thessaly.
20. Diogenes, Bishop of Ionopolis, who held also the place of
Bossarius, Bishop of Gangra in Paphagonia.
21. Julian, Bishop of Sardica in Dacia.
22. Beunantius, Bishop of Hierapolis in Phrygia.
23. *Jacob*, Bishop of Dorostolus in Moesia.

24. Athanasius, Bishop of Dinela in Moesia Secunda. The marginal note on Dinela in Hardouin here tells us that it is a corruption for Develtus. I give that for what it is worth.
25. THEOPHANUS, Bishop of Philadelphia in Lydia. On page 502 this name is spelled Theophanes.
26. Paul, Bishop of Daldus in Lydia.
27. EUPREPIUS, Bishop of Bizya in Europa.
28. JOHN, Bishop of all Lesbos.
29. FUSCUS, Bishop of Lydia. The margin here adds: "Read, of Thyatira in Lydia, from Act VI."
30. COMMODUS, Bishop of Tripolis.
31. EUTHERIUS, Bishop of Stratonicia in Lydia.
32. JOHN, Bishop of the city of the Aureliopolitans in Lydia.
33. Nimenius, Bishop of Helenopolis in Lydia. The margin tells us that, "Perhaps we should read Limenius as in Act I," not "Nimenius."
34. *Theosebius*, Bishop of Cios in Bithynia.
35. PETER, Bishop of Prusa in Bithynia.
36. EUGENE, Bishop of Apollonias in Bithynia.
37. Anastasius, Bishop of Tenedos in the Cyclades.
38. *Cyril*, Bishop of Adana in the First Cilicia.
39. *Hesychius*, Bishop of Castabala in the Second Cilicia.
40. Severus, Bishop of Sozopolis in Pisidia.
41. Aetius, Bishop of Piolita (Piolitensis) in Hellespontus. The margin adds, "Below, Phaenorum. In Smith's "Dictionary of Greek and Latin Geography" I find no Piolita, but I do find a "Πιονία, Eth-Pionita," which, he tells us, was "a bishopric of the Hellespontine province:" see under the term there.
42. TIMOTHY, Bishop of the city of the Germanites [Germanorum] or of Germana in Hellespontus. See "Timothy of the Thermans in List II, on page 502, vol. I of "Ephesus."
43. Athanasius, Bishop of the city of Psima [Psimorum].
44. *Daniel*, Bishop of Faustinopolis.
45. Filtanius, Bishop of the Theodosianopolitans.
46. Eustratius, a Bishop.

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47. THEODORE, Bishop of Attalia. Is this the same as "Theodore, Bishop of Atala" on page 502, vol I of "Ephesus?" If not, it should not be in capitals.
 48. Paul, Bishop of the Eutinnians, (Eutinnorum).
 49. TIMOTHY, Bishop of Termesus and Eudocias.
 50. AEDISIUS, Bishop of the Isiodans [Isiodorum]. The marginal note adds "otherwise of the Sidans" [Sydorum].
 51. *Gerontius*, Bishop of Claudiopolis in Isauria.
 52. *Aurelian*, Bishop of Irenopolis in Isauria.
 53. Abrahamius, Bishop of Amorium. The margin adds here that the name is read in Act VI not Abrahamius, but Ablavius.
 54. *Polychronius*, Bishop of Heraclea in Caria.
 55. *Zosis*, Bishop of Echintus [Echinti] in Arabia. The marginal note here adds, "Read Esbuntis, that is, in the nominative, Esbus.
 56. HERMOLAUS, Bishop of the Attudaeans [Attudaeorum].
 57. ASCLEPIADES, Bishop of Trapezopolis.
 58. Evadius, Bishop of Valentia.
 59. LIBANIUS, Bishop of Paula. The margin adds, "For Palaeapolis, as in Act VI." See "Libanius of Palaeopolis" in List II at the end of Act I, and that at the end of Act VI.
 60. *Salustius*, Bishop of Corycus in Cilicia.
 61. *Valentinus*, Bishop of Mallus.
 62. Pausianus, Bishop of Hypata in Thessaly.
 63. Theoctistus, Bishop of Caesarea in Thessaly.
 64. Maximus, Bishop of Demetrias, in Thessaly.
 65. *Julian*, Bishop of Larissa in the Second Syria.
 66. *Diogenes*, Bishop of Seleucobelus in the Second Syria.
 67. *Theodoret*, Bishop "of Cyrus (spelled also "Cyrrihus") in Augusta Euphratesia," [Theodoretus, episcopus Cyri Augustae Euphratesiae.] Perhaps, but I am not sure, an error (?) for Cyrrestica Euphratesia. See Harper's Latin Dictionary under "Cyrrestica," and Smith and Wace's "Dictionary of Christian Biography," vol. IV, page 906, inner column, and

page 164 of Butler's "Ancient Geography," or *Geographia Classica*.

68. Meletius, Bishop "of Caesarea Augusta in Euphratesia, or "of Caesarea in Augusta Euphratesia." [Latin, Meletius, episcopus Caesareae Augustae Euphratesia.]. Is he the Meletius of Neocaesarea in the list of forty-three names below? Should the "Augusta" be "Cyrrestica?"

Twenty-four of these names are found in the list of the sixty-eight below. The rest, forty-four in alphabetic order, are as follows:—

1. Aetius, Bishop of Pionia in Hellespontus.
2. Anastasius, Bishop of Tenedos in the Cyclades.
3. Asclepiades, Bishop of Trapezopolis.
4. Athanasius, Bishop of Dinela, [Develtus?] in Moesia Secunda.
5. Athanasius, Bishop of the city of Psima.
6. Abraham (or Ablavius), Bishop of Amorium.
7. Aedesius, Bishop of the Isiodans.
8. Berenianus, Bishop of Perga in Pamphylia.
9. Bennantius, Bishop of Hierapolis in Phrygia.
10. Commodus, Bishop of Tripolis.
11. Dalmatius, Bishop of Cyzicus.
12. Diogenes, Bishop of Ionopolis, who held the place of
13. Besserius, Bishop of Gangra in Paphlagonia.
14. Eustratius, a Bishop.
15. Eutherius, Bishop of Stratonicia in Lydia.
16. Eugene, Bishop of Apollonias in Bithynia.
17. Evadius, Bishop of Valentia.
18. Euprepis, Bishop of Bizya in Europa.
19. Filtanius, Bishop of the Theodosianopolitans.
20. Fuscus, Bishop of [Thyatira in] Lydia.
21. Hermolaus, Bishop of the Attudaeans.
22. John, Bishop of the city of the Aurelianopolitans in Lydia.
23. John, Bishop of all Lesbos.
24. Julian, Bishop of Sardica in Dacia.
25. Libanius, Bishop of Paula.
26. Maeonius. Bishop of Sardis in Lydia.

27. Maximus, Bishop of Demetrias in Thessaly.
28. Meletius, Bishop of Caesarea.
29. Nimenius, (or Limenius), Bishop of Helenopolis in Lydia.
30. Pausianus, Bishop of Hypata in Thessaly.
31. Paul, Bishop of the Eutinnians.
32. Paul, Bishop of Daldus in Lydia.
33. Peter, Bishop of Trajanopolis in Rhodope.
34. Peter, Bishop of Prusa in Bithynia.
35. Pius, Bishop of Pessinus in Galatia.
36. Severus, Bishop of Sozopolis in Pisidia.
37. Serenus, Bishop of Synnada in Phrygia Salutaris.
38. Theodore, Bishop of Attalia.
39. Theophanius, Bishop of Philadelphia in Lydia.
40. Timothy, Bishop of Termessus and Eudocias.
41. Timothy, a Bishop from Scythia.
42. Timothy, Bishop of the city of the Germaites in Hellespontus.
43. Tranquillinus, Bishop of Antioch in Pisidia.
44. Theoctistus, Bishop of Caesarea in Thessaly.

After the First Act of the Third Ecumenical Council in which Nestorius was condemned and deposed, we find a document against it signed by the following eleven Prelates of the heretical party (Hefele's "History of the Church Councils" and the references to the originals there mentioned):

NAME OF BISHOP.	SEE.	PROVINCE.	DIOCES.
<i>Nestorius,</i>	Constantinople,	Europa,	Thrace.
<i>Fritilas,</i>	Heraclea,	Europa,	Thrace.
<i>Helladius,</i>	Tarsus,	Cilicia Prima,	Asia.
	but ecclesiastically under the Patriarch of Antioch; Bing- ham's "Antiquities," Book IX, chap. III, section 16.		
<i>Dexianus,</i>	Seleucia,	Isauria,	Asia.
	but ecclesiastically under the Patriarch of Antioch.		
<i>Himerius,</i>	Nicomedia,	Bithynia Prima,	Asia.
<i>Alexander,</i>	Apamea,	Syria Secunda,	The East.

NAME OF BISHOP.	SEE.	PROVINCE.	DIocese.
<i>Eutherius,</i>	Tyana,	Cappadocia Secunda,	Pontus.
<i>Basil,</i>	[Larissa?]	Thessaly,	Macedonia.
<i>Maximus,</i>	Anazarbus,	Cilicia Secunda,	Asia,

but ecclesiastically under the Patriarch of Antioch.

The Synodicon of Monte Casino has *Maximianus* instead of *Maximus*.

<i>Alexander,</i>	Hieropolis,	Euphratesia,	The East.
<i>Dorotheus,</i>	Marcianopolis,	Moesia Secunda,	Thrace.

Of these eleven, 5 were under Antioch, 3 of Thrace, 1 of the Diocese of Asia, 1 of Pontus, and 1 of Macedonia. So eight were influenced by Nestorius and Nestorianism. All these, with the exception of Helladius of Tarsus, signed the absurd deposition of Cyril and Memnon by the Nestorian Conventicle at Ephesus and its excommunication of the Ecumenical Synod. That deposition is subscribed, as Hefele states in his "History of the Church Councils," vol. III, page 58, (English translation), by all the forty-three members of the Nestorian *Conciliabulum*. They are as follows:

1. John, Patriarch of Antioch, Syria Prima, The East.
2. *Alexander*, Metropolitan of Apamea, Syria Secunda, The East.
3. John, Metropolitan of Damascus, Phoenicia Libani, The East.
4. *Dorotheus*, Metropolitan of Marcianopolis, Moesia Secunda, Thrace.
5. Alexander, Metropolitan of Hierapolis, Euphratesia, The East.
6. *Dexianus*, Metropolitan of Seleucia, Isauria, Asia, but ecclesiastically under the Patriarch of Antioch.
7. *Basil*, Metropolitan [of Larissa], Thessaly, Macedonia.
In the list of sixty-eight names, Basil's see, Larissa, is mentioned.
8. Antiochus, Metropolitan of Bostra, Arabia, The East.
9. Paul, Bishop of Emesa, Phoenicia Libani, The East.
10. Apringius, Bishop of Chalcis, Syria Prima, The East.
11. Polychronius, Bishop of Heraclea, ? ?
12. Cyril, Bishop of Adana, Cilicia Prima, Asia, but under the Patriarch of Antioch.

NAME OF BISHOP.	SEE.	PROVINCE.	DIOCESE.
13. Ausonius,	Bishop of Himeria,	Osrhoene,	The East.
14. Musaeus,	Bishop of Aradus and Antaradus,	Phoenicia Prima,	The East.
15. Hesychius,	Bishop of Castabala,	Cilicia Secunda,	Asia,
	but ecclesiastically under the Patriarch of Antioch.		
16. Salustius,	Bishop of Corycus,	Cilicia Prima,	Asia,
	but ecclesiastically under the Patriarch of Antioch.		Bing-
	ham spells the name of the see, Coricus,		
17. <i>Jacobus</i> ,	Bp. of Dorostolus or of Dorostorum,	Moesia Secunda,	
	Thrace.		
18. <i>Zosis</i> ,	Bishop of Esbus in Arabia.	It was under the Patriarch of Antioch.	
19. Eustathius,	Bishop of Parnassus,	Cappadocia Tertia,	Pontus.
20. Diogenes,	Bishop of Seleucobelus,	Syria Secunda,	The East.
21. Placon,	Bishop of Laodicea,	?	?
	The Latin margin prefixes "Great" to Laodicea.		
22. Polychronius,	Bishop of Epiphania,	(Syria Secunda in the East or Cilicia Secunda in Asia),	
	but ecclesiastically under the Patriarch of Antioch.		
23. <i>Fritilas</i> ,	Metropolitan of Heraclea,	Europa,	Thrace.
	There were two Heracleas in Caria, and Wiltsch, vol. I, page 451, makes their two Bishops to be present at Ephesus in A. 431. There were other Heracleas elsewhere.		
24. Himerius,	Metropolitan of Nicomedia,	Bithynia Prima,	Asia.
25. <i>Helladius</i> ,	Metropolitan of Tarsus in Cilicia,	Asia,	but ecclesiastically under Antioch.
26. <i>Eutherius</i> ,	Metropolitan of Tyana in the Second Cappadocia,	Pontus.	
27. <i>Asterius</i> ,	Metropolitan of Amida, in Mesopotamia Superior,	The East.	
28. Theodoret,	Bishop of Cyrus in Euphratesia,	Diocese of the East.	
29. <i>Macarius</i> ,	Bishop of Laodicea Major.	Where?	
30. <i>Thcosebius</i> ,	Bishop of Cios, Bithynia Prima,	Church Diocese of Asia under Memnon,	Bishop of Ephesus and Exarch.
31. <i>Maximian</i> ,	Metropolitan of Anazarbus in Cilicia Secunda,	but	

ecclesiastically under Antioch; for, as Bingham shows in his *Antiquities*, book IX, chapter 3, section 16, three provinces of the Civil Diocese of Asia Minor, Isauria, Cilicia Prima and Cilicia Secunda were reckoned to be in the Church Diocese under Antioch. Maximian's name is spelled Maximus above where the eleven Nestorians are mentioned.

32. Gerontius, Bishop of Claudiopolis, Isauria, Asia, but ecclesiastically under the Patriarch of Antioch.
33. Cyrus, Bishop of Marcopolis, Osrhoene, The East.
34. Aurelius, Bishop of Irenopolis, Cilicia Secunda, or Isauria, Asia, but ecclesiastically under the Patriarch of Antioch.
35. Meletius, Bishop of Neocaesarea, ? ?
36. Helladius, Bishop of Ptolemais, Phoenicia Prima, The East.
37. Tarian, or Trajan, Bishop of Augusta, Cilicia Prima, Asia, but ecclesiastically under the Patriarch of Antioch.
38. Valentine, Bishop of Mallus, Cilicia Prima? The East?
39. Marcian, Bishop of Abrytus, or Abritum, Moesia Sec., Thrace.
40. Daniel, Bishop of Faustinopolis, Cappadocia Secunda, Pontus.
41. Julian, Bishop of Larissa, Syria Secunda, The East.
As Basil above is set down as Metropolitan of Thessaly, of which Larissa in that province was the Metropolis, I have supposed the Larissa here mentioned to be the suffragan see of that name in Syria Secunda.

42. Heliades, Bishop of Zeugma, Euphratensis, The East.
43. Marcellinus, Bishop of Arca, Armenia Secunda, Pontus.

Of these forty-three, 32 were of the jurisdiction of then Nestorian Antioch: of Thrace, 4; of Macedonia, 1; of Pontus, 4; and of the Church Diocese of Asia, 2. One or two of those Bishops I have had some difficulty in placing, but the above is correct or nearly so.

SUMMARY.

Of the Bishops present in the Orthodox Council, there were from the West only two, both delegates of the Roman see:

Philip, "a presbyter of Rome," signs himself "a legate" of Rome also; see volume II of "Ephesus" in this set, page 226.

The only other Western see represented was Carthage, by the deacon Besula.

Much of the West was then more or less invaded by the barbarians, or troubled by them, and most of it was not yet Christianized, and what was, was more or less infected with the growing heresy of creature worship, and the Western races and nations had not yet developed the Christian scholarship which they have since, and they were yet weak, though destined in time to become the strength and bulwark of Christendom.

Hence the Dioceses of Brittain, Gaul, Spain, Italy, and Western Illyricum were not represented at all in the Council; but, let us hope, they and the other nations of the North with America, the United States and British America, will form the bulk of a sound reforming and restoring Seventh Synod of the Christian World.

From the Eastern Dioceses there were of sees whose exact locality is known as follows:

1. From the Diocese of Thrace,	. . . . .	6
2. From the Diocese of Asia,	. . . . .	100
3. From the Diocese of Pontus,	. . . . .	13
4. From the Patriarchate of Alexandria, embracing the Dioceses of Egypt, Libya and Pentapolis	. . . . .	48 or 49
5. From the Diocese of the East, the Patriarchate of Antioch,	. . . . .	0
6. From the Patriarchate of Jerusalem, embracing Pal- estine and part of Arabia,	. . . . .	13
7. From the Diocese of Macedonia,	. . . . .	17
8. From the Diocese of Dacia, called also Eastern Illyri- cum,	. . . . .	1
9. From the Diocese of Western Illyricum,	. . . . .	0
From the whole East,	. . . . .	198
Total known sees and Bishops from the West and the East, about	. . . . .	200
10. From the Italic Diocese,	. . . . .	0
11. From the Diocese of Spain,	. . . . .	0
12. From the Diocese of Gaul,	. . . . .	0
13. From the Diocese of Britain,	. . . . .	0
14. From other parts of the West,	. . . . .	0

MATTER EXPLANATORY OF THE UTTERANCES OF
THE "ONE, HOLY, UNIVERSAL, AND APOS-
TOLIC CHURCH" IN ITS THIRD
SYNOD.

ARTICLE II.

THE DECISIONS OF THE THIRD ECUMENICAL SYNOD AGAINST THE
THREE CHIEF HERESIES OF NESTORIUS, AND QUOTATIONS
FROM THOSE DECISIONS, AND REFERENCES TO PLACES
WHERE THEY MAY BE FOUND, SAID CHIEF
HERESIES BEING:

1. *His denial of the Incarnation.*
2. *His worship of Christ's humanity, and his plea that being only relative it was all right. St. Cyril brands that error as Ἀθροπολατρία, that is as "the worship of a human being."*
3. *His assertion of a real substances presence of Christ's human flesh and blood in the Lord's Supper, and that it is right to worship them there, and that they are eaten there, which St. Cyril brands as Ἀθροποφαγία, that is "the eating of a human being," that is, in plain English, Cannibalism.*

VASTLY IMPORTANT AND EVER TO BE REMEMBERED DECISIONS OF
THE "ONE, HOLY, UNIVERSAL AND APOSTOLIC CHURCH,"
WHICH WE CONFESS IN THE CREED, AGAINST DENIAL OF
THE INCARNATION, AND AGAINST THE IDOLATRIES OF ROME
AND OF THE OTHER CREATURE-INVOKING CHURCHES:

In other words, the Decisions of the Third Ecumenical Synod on Theodore of Mopsuestia's Forthset or Creed, and on its Heresies, and in the other Utterances of the said Third Synod, and the Decisions of the whole Church in other Utterances of others of the VI Ecumenical Councils, as those Utterances bear on the stand of the Reformed Church of England and of the other God alone worshipping Churches, against the relative and the absolute worship of Christ's humanity,

and the worship relative as well as absolute of the Virgin Mary and other saints by kneeling, by invocation or in any other way, and of arch-angels and angels; and against the relative and all other worship of images pictured or graven, crosses pictured or graven, altars, holy tables, relics, the book of the Gospels or any other part of the Bible, by kissing, bowing or in any other way, and against the Nestorian one nature Consubstantiation worship of the bread and wine alleged by Nestorius to be Christ's real flesh and blood, and against the Nestorian Cannibalism of eating and drinking them.

1. PREFATORY MATTER ON THE GENERAL TOPIC OF THE NESTORIANS' DENIAL OF THE INCARNATION, AND ON THEIR CREATURE-WORSHIP.

At this point, when we have got to the end of the decisions of the Third Council of the whole Church East and West, on the points just mentioned in this heading, it will be well to sum up, for the Seventh Act deals only with the topic of preserving the rights of Provinces, and of Diocesan, that is what are practically National Churches, against the attempts of the greater sees to deprive them of their freedom and to subjugate them.

The fact is too little known, even among anti-idolatrous Christians, that in forbidding all forms of Creature Worship, such as invocation of angels and saints, and all other acts of worship to them, *relative* as well, of course, as *absolute*, which are worse still, and all relative and all absolute worship of crosses, pictures and graven images, and relics, and altars, communion tables and every thing else, and in forbidding us to submit to any and every Bishop and cleric who holds to them or any of them, and who is antecedently deposed for those errors by Ephesus, the Reformers of the sixteenth century were guided by the Holy Ghost not only to come out from Rome (126), the Harlot of the Revelations, as inspired Scripture explains her to be (127), as understood from Tertullian of the second century onward (128), and from

NOTE 126.—Rev. XVIII, 4.

NOTE 127.—Rev. XVII, 18.

NOTE 128.—See in Migne's *Patrologia Latina*, tome III, the references under "*Roma urbs*" in the Index Generalis, and in col. 1330, tome I. And see one before him even the Bishop of Lyons, St. Irenaeus to the same effect, book V, chapter 26, page 510, Keble's translation, and the other Fathers *passim*.

all her spiritual whoredoms of worshipping what is not God, but also in generally conforming their faith on those themes, to the decisions of that "one, holy, universal and apostolic Church," in its sole utterances, in the Six Ecumenical Synods; of that Church which we are commanded to hear, or else to be regarded "as the heathen man and the publican" (129).

All the VI Ecumenical Synods, the sole Councils of the whole Church, East and West, were held *chiefly against Creature-Worship, and to guard and to promote the Worship of the Triune God alone*, in accordance with Christ's own law in Matthew IV, 10:

"Thou shalt worship the Lord thy God, and him only shall thou serve," and with God's command in Isaiah XLII, 8:

"I am Jehovah; that is my name; and my glory will I not give to another, neither my praise unto graven images."

The First Synod, held at Nicaea in Bithynia, A. D. 325, condemned the creature worship of Arius, for he made God the Word a creature and worshipped him as such, and was therefore, on his own showing, a *creature-worshipper*.

The Second Ecumenical Council, held at Constantinople A. D. 381, condemned the creature-serving Arians again, the followers of Paul of Samosata who made God the Word a creature, and the Macedonians, who made the Holy Ghost a creature and worshipped him as such, and were therefore, on their own theory, *creature worshippers*.

But those heretics went astray by making God the Word and the Holy Ghost creatures and *worshipping them as such*.

But Nestorius who led to the Third Synod, was sound on the Divinity of Christ and on the Trinity, but erred in worshipping the humanity of Christ, which all admit to be a creature, and was therefore on his own confession guilty of *worshipping a human being* as the Orthodox Cyril of Alexandria accuses him, in other words, of *creature service*. And from him onward the error of anthropolatry faces us as a living issue.

We must now therefore speak of the Third Synod.

Nestorius' root heresy, from which his errors sprung, was his

denial of the Inflesh of the Word of God, which made his Christ a mere man, the substance of God the Word not being in him at all.

To that therefore we must come first.

And, at the beginning, I would state that I will quote at first *only the decisions of the whole Church on the topics involved*, which are therefore *the supreme authority and have settled forever all questions on which they have definitely spoken*. They were uttered while the whole church was sound and one and are in strict accord with Holy Writ. Such individual utterances of Cyril, Celestine, or of any other one man, and of any local Council, as were formally approved by the Third Synod or any of the Three Ecumenical Synods after it are, of course, of Ecumenical authority, because of that approval.

Of secondary importance, but yet of much value, are such of the individual utterances of the Orthodox champion, St. Cyril of Alexandria, St. Athanasius and others which have not been formally approved by any of the VI Ecumenical Councils, but are in strict accordance with them.

II. NESTORIUS' DENIAL OF THE INCARNATION OF GOD THE WORD.

The Third Ecumenical Council formally condemned the Nestorian denial of the Incarnation:

(1). By approving in its Act I, the condemnation of it in Cyril's Shorter Epistle to Nestorius, and that by a vote of the Council (130).

(2). By condemning in its Act I by a vote of the Synod the Epistle of Nestorius to Cyril which contains and preaches it; which condemnation the Bishops at once followed by anathematizing Nestorius and his dogmas (131), including it of course.

(3). By approving in the same Act I the Epistle of Celestine which condemns it (132).

(4). By approving in the same Act Cyril of Alexandria's *Long Letter to Nestorius*, which ably condemns it and anathematizes it and its logical sequences of Man Worship, etc., in the

NOTE 130.—Chrystal's *Ephesus*, vol. I, pages 52-154, and especially pages 52, and 129-154.

NOTE 131.—*Id.*, pages 154-178, and, as to the decisions of the Council on it, pages 166-178.

NOTE 132.—Chrystal's *Ephesus*, vol. I, pages 178-203. See the approbative language use of that Epistle in *id.*, page 487.

XII Anathemas at its end (133); see especially on the Incarnation Anathema I.

(5). By their course against Nestorius for his denial of the Incarnation to the messengers of the Synod (134), Theodotus, Bishop of Ancyra, and Acacius, Bishop of Melitine (135):

(6). By taking as the criterion by which to decide as to Nestorius' heresy or Orthodoxy (136), 21 passages from the Fathers which teach the Incarnation and, of course, condemn its opposite.

(7). By taking the 20 "Blasphemies" (137) of Nestorius (138), several of which, namely, "Blasphemy 1, 2, 3, and 4," are very clearly against the Incarnation, as "an accusation against him who has taught those things;" (139) for Flavian, Bishop of Philippi, after their reading in the presence of the Council, speaks of them as follows:

"Since the things said by Nestorius are horrible and blasphemous, and our ears do not endure to be polluted by them any longer, let every part of his blasphemy be inserted in the Acts, for an *"accusation against him who has taught those things"* (140).

(8). By deposing Nestorius for all the twenty passages of his writings, which set forth his heresies, this denial of the Incarnation among them, as mentioned in the Twenty Blasphemies just spoken of (141).

(9). By testifying in their "Letter to the Clerics and Stewards of the Church of Constantinople," after their Act I, that "the

NOTE 133.—Id., pages 204-358. For proof of the approval of that Epistle by the Third Ecumenical Synod, the Fourth, the Fifth, and the Sixth, see id., pages 204-208, note 520.

NOTE 134.—Id. pages 400-418. See also the references to them on pages 486, 487, where their reports are referred to as, among other things, the basis for Nestorius' deposition: "And inasmuch as we found out . . . from the things lately said by him in this very metropolis and testified to in addition that he thinks and preaches impiously," etc.

NOTE 135.—Id., pages 392-418. See the note last above.

NOTE 136.—Chrystal's *Ephesus*, vol. I, pages 417-449.

NOTE 137.—They are so termed by Peter of Alexandria, when he proposes to read them to the Synod. See id., page 449.

NOTE 138.—Id., pages 449-488, where the 20 are found.

NOTE 139.—Id., page 479, 480.

NOTE 140.—Id., pages 479, 480 vol. I of Chrystal's *Ephesus*.

NOTE 141.—That is on page 449-480, of the same volume. The deposition on the basis of those "Blasphemies," as they are termed on pages 449, 488, and on the basis of his not receiving the Bishops sent to summon him to the Council, and on the basis of his utterances even at Ephesus, is on pages 486-504. An analysis of the 20 "Blasphemies" is contained in Note F, pages 520-551.

blasphemous Nestorius' had been deposed "on account of his impious preachings" (142), his denial of the Incarnation, of course, among them.

(10). By witnessing even more in detail in their "Report" to the Emperors, that Nestorius had been deposed, among other things, for his denial of the Incarnation (143).

(11). To the same purport, though not so full, is the "Epistle of the Synod to the Clergy and People of Constantinople" (144), though Nestorius is spoken of as "the renewer of impious heresy," and his doctrine as a "stumbling block," "tares" and "foul and profane novelty," including, of course, his denial of the Inflesh of God the Word in the Virgin's womb.

(12). To the same purport but briefly told is the copy of the Epistle of the Council to Dalmatius (145), for mention is made of "the deposition of the unholy Nestorius," and Dalmatius' utterance on him as "a wicked wild beast" is quoted, seemingly with approval, (146).

(13). In Acts II and III, the legates of Rome, who had arrived late, gave the assent of their Church to the work of the Council in its First Act, including, of course, its condemnation and deposition of Nestorius for his heresies, including, of course, his denial of the Incarnation (147).

(14). The Ecumenical Council in their Report to the Emperors regarding the Bishops and Ambassadors who had come from Rome, after the conclusion of Act I, and had expressed "the judgment of all the holy Synod in the West to the Council," and so had confirmed again the Ecumenicity of its Actions, write to the same purport of condemnation of Nestorius and his errors (148).

(15). The Ecumenical Synod, in their Epistle to the Clergy and Laity of Constantinople regarding the deposition of Nestorius, emphasize his denial of the Incarnation as a cause for it (149).

NOTE 142.—Chrystal's *Ephesus*, vol. II, Document I, pages 1 and 2.

NOTE 143.—Id., pages 3-14, Document II, especially pages 7, 8 and 10.

NOTE 144.—Id., pages 14-16, Document III.

NOTE 145.—Id., pages 17-20, Document V.

NOTE 146.—Id., pages 18, 19.

NOTE 147.—Chrystal's *Ephesus*, vol. II, pages 67-113.

NOTE 148.—Id., vol. II, pages 114-124.

NOTE 149.—Chrystal's *Ephesus*, vol. II, pages 124-127.

(16). In Acts IV and V the Council nullified the farcical deposition of Cyril and Memnon by John of Antioch and his small Nestorian Conventicle for deposing Nestorius for his heresies, his denial of the Incarnation among them, and John's action against the Ecumenical Synod; and the Synod suspended him and his from communion and from ministerial functions for their guilty course in those things (150).

And of their action against Nestorius the Council says:

"The Synod, following the Church's established laws, subjected him to deposition; having accurately investigated the charges against him, and having fully ascertained that he is both a heretic and a blasphemer" (151).

As has just been said his fundamental heresy and blasphemy was denial of the Incarnation, on which as sequences from it, he built his others of Man Worship (152), real presence of the substances of Christ's humanity in the Eucharist after consecration and worship of it there (153), and the Cannibalism of eating it there, as well as his denial of Economic Appropriation, and his heresy of the communicating of the Properties and Prerogatives of God the Word's Divinity to His humanity, at least so far as worship is concerned (154), though he did not go so far as to worship Christ's humanity absolutely, that is as having any right in its own created nature to be worshipped, but only relatively, that is for the sake of God the Word as he says in his own Ecumenically condemned "Blasphemy" 8 (155).

(17). The Synod in its *Report to the Emperors* regarding John of Antioch and his fellow Nestorians, which comes in after its Act V, state that some of the thirty Bishops of John of Antioch's Conventicle at Ephesus had been anathematized before the Council (156) because they held "the opinions of Nestorius," and, at the close, say to the Emperors:

NOTE 150.—Id., pages 138-162.

NOTE 151.—Chrystal's *Ephesus*, vol. II, page 140.

NOTE 152.—See the teachings of Nestorius' Twenty "Blasphemies" under A, B, C, D, E, F, G, H, I, J, K, L, in Note 'F,' pages 529-551, vol. I of *Ephesus*. The lettering is explained on pages 529-533.

NOTE 153.—See under C, D, E, F, G, and K, in the same note, and indeed all of it.

NOTE 154.—See there.

NOTE 155.—Chrystal's *Ephesus*, vol. I, page 461.

NOTE 156.—Id., vol. II, page 167.

Article II.

“We beg you to command that those things which have been formulated by the Ecumenical and Holy Synod for the approval and support of piety against Nestorius and his impious dogma, shall have their own proper force, and be strengthened by the consent and approval of your piety.” (157).

All that, of course, includes their condemnation of his denial of the Incarnation.

(18). In their Report to Celestine, Bishop of Rome, after their Act V, or in it, the Synod are more definite still. For they refer to Cyril's Shorter Letter to Nestorius and Nestorius' Letter to him; to Nestorius' “unholy blasphemies” and “his most impious Expositions,” that is his XX Blasphemies, and Celestine's Letter to him, and his anti-Incarnation utterances at Ephesus, as the basis on which they had deposed him (158); and we have already seen that the Epistles of Cyril and Celestine were approved by the Synod because, among other things, they approved the doctrine of the Incarnation; and, on the other hand, that they condemned Nestorius' Epistle to Cyril and his Twenty Blasphemies because they both contain matter against the Incarnation.

(19). In Act VI the Forthset of Theodore of Mopsuestia is read and condemned, and is, in effect, pronounced to be contrary to the faith of Nicaea, and is forbidden under stern penalties; and afterwards we read as regards the Inman, that is the Incarnation and themes connected therewith as follows:

“In the same manner, if any are detected, whether they be Bishops or Clerics or laics, either holding or teaching those things which are in the Forthset brought forward by Charisius the Elder, in regard to the Inman of the Sole-Born Son of God, that is to say, the foul and perverse dogmas of Nestorius, which are even its basis, let them lie under the sentence of this holy and Ecumenical Synod, that is to say, the Bishop shall be alienated from the episcopate and shall be deposed, and the cleric in like manner shall fall out of the clericate, but if any be a laic, even he shall be anathematized as has been said before.”

(20). The Encyclical Letter of the Third Synod at its end

NOTE 157.—Id., volume II, page 167.

NOTE 158.—Chrystal's *Ephesus*, vol. II, pages 170, 171, 172.

speaks of the Conventicle of John of Antioch and his supporters at Ephesus as "their own Apostasy," and adds that "they were most plainly shown before all to be promoters of the opinions of Nestorius and those of Celestius, by the fact that they did not choose with us to vote the condemnation of Nestorius; whom the Holy Synod by a vote in common has made aliens to all Church Communion, and has stript them of all their hieratic power by which they could injure or profit any" (159).

And certainly any system which denies the fundamental Christian tenet of the Incarnation, even though it may claim, like Nestorianism, to be Christian, is in fact an Apostasy from Christianity.

III. NOW AS TO NESTORIUS' RELATIVE WORSHIP OF CHRIST'S HUMANITY AND ITS CONDEMNATION BY THE UNIVERSAL CHURCH AT EPHESUS IN A. D. 431, AND HIS DEPOSITION FOR IT, AND THE APPROVAL OF EPHESUS BY THE FOURTH SYNOD, THE FIFTH, AND THE SIXTH.

His language in Anathema 8, quoted on page 461, volume I of Chrystal's "Ephesus," implies that he did not deem it right to worship Christ's created humanity absolutely, that is for its own sake, but only relatively, that is because of its relation to God the Word and on account of God the Word. And that is made still clearer by his counter Anathema 8, which I translate from what I suppose is the Latin translation, in which it has reached us.

Nestorius' counter Anathema against Cyril's Anathema 8.

"If any one shall say that the 'form of a servant' (160) is to be worshipped for its own sake, that is by reason of its own proper" [human] "nature, and that by reason of that proper" [human] "nature it is Lord of all things, and does not, on the contrary, worship it by reason of the association by which it is joined and connected to the blessed and of itself Lordly nature of the Sole Born" (161) [Word], "let him be anathema" (162).

NOTE 159.—Fulton's *Index Canonum*, pages 150, 151, gives the Greek and English. Chrystal's translation is found above.

NOTE 160.—The reference is to Philippians II, 7.

NOTE 161.—That is, "the Son of God, born out of the Father, Sole Born, that is out of the substance of the Father, God out of God," as is explained in the Nicæan Creed: see Chrys-

The worship here is done to the mere man, not to God the Sole Born, that is God the Word, and is relative like the worship of images by the heathen, and like the worship of the Golden Calf in the Wilderness and the calf at Bethel and that at Dan by the idolatrous Israelites. For the heathen said, as told by the Christian Arnobius in his work "Against the Pagans," book VI, chapter 9: "*We worship the gods through the images.*" And Arnobius well exposes and refutes that attempted dodge there. And, as to the Israelites, after Aaron had yielded to their demand for "a god" as the Hebrew means, and had made the calf, he did not tell them it was a representation of a foreign god, but said, as scholars have translated: *This is thy God* (163), *O Israel, who brought thee up out of the land of Egypt.* And they worshipped it as a representation of Him, when but for Moses' intercession he would have destroyed them, Exodus XXXII, 1-35; Psalm CVI, 19-24. And Jeroboam made only one calf at Dan and another at Bethel, so as to try and avoid polytheism, and then said to the people, "Behold thy God, O Israel, who brought thee up out of the land of Egypt," Jehovah, of course, as they all believed; that is *Behold this representation of him*, I Kings XII, 26-31.

Jeroboam had been down into Egypt (I Kings XI, 40, and XII, 2, 3), and had there learned the Egyptian type of idolatry, the worshipping of their gods and goddesses through animals taken to represent them, and he, like his fathers, who had come out of Egypt and would have a calf to represent the true God, (Exod. XXXII), made a calf for Bethel and another for Dan, (I Kings XII, 26-31), which finally led to their worship, as the blessed English Reformers above teach us in their "Homily Against Peril of Idolatry" that the use of images will always do. And because of his making those images Jeroboam is so often spoken of in Holy Writ as having "*made Israel to sin,*" (II Kings X, 29, 31), and

tal's *Nicaea*, vol. I, pages 305-307. See also other important matter, Cyril's language on pages 726-729, id.

NOTE 162.—I have translated the above from Hahn's *Bibliothek der Symbole*, third edition, page 317.

NOTE 163.—Indeed it is so translated in Nehemiah IX, 18: "Yea, when they had made them a molten calf, and said, *This is thy God* that brought thee up out of Egypt, and had wrought great provocations."

often. Let us remember his awful punishment for that sin, (I Kings XIV, 5-17, and I Kings XV, 29, 30), and that of all the dynasties who followed his sin of placing images in places of worship before the people, and the fearful curses which fell on us Christians after we fell into the sin in the last half of the fourth century or the beginning of the fifth of bringing images and crosses into churches, which led to their worship, and to the slaughter and subjugation of Christians and the wiping out of Christianity from large parts of Asia, Africa and even of some part of Europe, as the English Church well teaches in its noble Homily against Peril of Idolatry, which again must be read in Churches as a warning to all.

(1). The Third Ecumenical Synod A. D. 431, approved by vote *Cyril's Shorter Epistle to Nestorius* which rejects that Man Worship, pages 52-54, vol. I, Chrystal's "Ephesus." The rejection of that form of Creature Worship is on pages 79-86. Compare note 183 there, and especially, pages 108-112, id., the note matter there where decisions of the Third Synod and the Fifth against Man Worship are found. It forms part of note 183, all of which should be read, for it contains much from Cyril and others on that topic.

In other words, the Third Synod of the whole Church there condemns the worship of Christ's humanity, and by necessary implication, the worship of any other creature. That condemnation is found in its First Act. I quote it:

"So will we confess" [but] "one Anointed One and Lord, not *that we co-worship a Man together with the Word*, lest that thing be secretly brought in for a phantasm on account of our saying "together with," but that we bow as to One and the Same," God the Word, of course, as Cyril explains more fully in Anathema VIII of his Long Letter to Nestorius, which see below. There he condemns the worship of Christ's humanity with God the Word, under pain of anathema, which was approved by the Third Ecumenical Synod and the three after it.

(2). The same Council of the whole Church condemned by vote *Nestorius' Shorter Epistle to Cyril* which contains that Man Worship, and anathematized its author and its dogmas, Man Wor-

ship of course among them, and every one who does not anathematize him; see in proof pages 154-178, volume I of Chrystal's "Ephesus."

(3). The same Synod of the Undivided Church, East and West, approved *Cyril's Longer Epistle to Nestorius* which rejects that heresy of Man Worship under the penalties just mentioned above: see in proof Chrystal's "Ephesus," volume I, pages 204-358. As to its approval four times by the Universal Church in its last four Ecumenical Synods see *id.*, pages 205-208, note 520.

Furthermore, The same *Long Epistle*, thus four times Ecumenically approved, condemns the Worship of Christ's humanity, even though it be *relative* and not *absolute*: I quote:

"Furthermore," WE DECLINE TO SAY OF ANOINTED, '*I worship him who is worn*' [the mere Man put on by God the Word] '*for the sake of Him*' [God the Word] "*Who wears Him. I bow to Him who is seen*" [the mere Man] "*on account of Him*" [God the Word] "*who is unseen*; and it is a HORRIBLE THING to say also, in addition to that:

"He who is taken" [the mere Man] "is co-called God with Him" [God the Word] "Who has taken him." For he who says those things cuts" [the Son] "again into two Anointed, and places the Man separately by himself, and God" [separately by Himself] "in like manner. For, confessedly, he denies the" [true] "Union, in accordance with the doctrine of which" [Union] "no one is co-bowed to (164) as one with another, nor is any one co-called God, as one with another; but Anointed Jesus, Son, Sole Born, is understood to be" [only] "one, and is honored with but one worship (165) within his own flesh" (166).

(4). The same Synod of the Undivided Church in approving Cyril's Long Epistle aforesaid to Nestorius, approved, of course, Anathema VIII in it, also, and that anathema pronounces a male-

NOTE 164.—Greek, *συμπροσκυνείται*, that is, "is co-worshipped," for bowing, as has been explained in this work elsewhere, being the most common act of religious service, and indeed being part of every other such act of worship came in Greek to stand for them all.

NOTE 165.—Greek, *μᾶ προσκυνήσει*, literally "with but one bow," that is with but one worship, and that not to His humanity *relatively*, but *absolutely* to His Divinity alone.

NOTE 166.—See on the above expression note 583, page 226, volume I of *Chrystal's Ephesus*, and notes 580, 581, and 582 on pages 221-226 there, and the text there.

diction in Christ's name against every one who co-worships by bowing Christ's humanity with his Divinity, or who co-glorifies it with His Divinity, or co-calls it *God* with His Divinity, and who does not limit all worship and glorifying of Christ to His Divinity. See in proof pages 331, 332, volume I of Chrystal's "Ephesus," and compare note 679, pages 332-362 there. All worship of Christ must be "one" only, and all glorifying of Him must be "one" only, that is, of course, *absolute* to God the Word only, that is to the "*God with us,*" on the ground that "*the Word has been made flesh*" (167), that is because He is no creature, but as the Creed says "*very God out of very God,*" and therefore has a right to be worshipped, and must be (Matthew IV, 10).

The second sort of worship, that is the *relative* offered by the Nestorians to Christ's humanity *for the sake of the Word*, as Nestorius has it in his Blasphemy VIII, on page 461, volume I of Chrystal's "Ephesus" is aimed at and forbidden by this Anathema. As is shown in note 949, pages 461, 462 and 463, *the Universal Church has condemned no less than thirteen times the relative worship of Christ's humanity*, and by necessary and logical inclusion all relative worship of any lesser creature, be it the Virgin Mary, any saint, or archangel or angel, or any mere inanimate thing, be it a picture, graven image, crosses pictured or graven, relics or any thing else inanimate. In brief by this decision of our Christ-authorized instructor (168), the "one, holy, universal and apostolic Church" (169), we must worship God's eternal Triune Substance alone; and that absolutely, and directly not relatively through any created person or image or any thing else.

Aye, against the Man-Worship of Nestorius and of Theodore's "Forthset" we must remember also, *that the VIIIth Anathema in Cyril's Long Epistle to Nestorius* was approved with the

NOTE 167.—John I; 1, 2, 3, 14. Compare the Anathema VIII aforesaid of St. Cyril. The Greek of the Constantinopolitan Creed is Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, that is "very God out of very God." And God the Word in John VIII, 42, says: ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον, "for I came out of God." See in Chrystal's *Nicaea*, vol. I, page 473 under John VIII, 42.

NOTE 168.—Matt. XVIII, 15-19.

NOTE 169.—The Creed of the Second Synod of the whole Church.

Epistle in which it stands not only by the Third Ecumenical Synod, but also by the three after it (170). It is as follows:

"If any one dares to say that the Man put on" (171) [by God the Word] "ought to be co-worshipped with God the Word, and to be co-glorified and to be co-called *God*" [with God the Word] "as one with another, (for the "co-" always added forces us to understand that thing), and does not on the contrary honor the *Emmanuel*" [that is as Emmanuel means, the *God with us*] "with but one worship, and send up to him but one glorifying on the ground that *the Word has been made flesh* (172), let him be anathema."

Here the worship and glorifying are based "on the ground that the Word has been made flesh," that is on the ground that He is Emmanuel, that is "God with us," as "Emmanuel" means, and we are forbidden under pain of anathema to co-worship or to co-glorify His humanity with Him, or to co-call His humanity *God* with Him, in other words the Universal Church has commanded us in this Epistle to worship Christ's Divinity alone, that is to offer but one worship and to send up but one glorifying to God the Word alone and not to apply the name "*God*" to a creature, for it is an act of worship, and that worship and glorifying must, of course, be absolute inasmuch as all worship and religious service is prerogative to God alone, (Matt. IV, 10, and Isaiah XLII, 8; Colos. II, 18, and Rev. XIX, 10, and XXII, 8, 9). On it see more fully the note matter on pages 109-128, vol. II of Chrystal's "*Ephesus*."

(5). Nestorius' *Blasphemy* 8, which plainly teaches the relative worship of Christ's humanity and is condemned and rejected by Cyril in his "Long Epistle to Nestorius," as we have just seen, is made one of the criteria for his condemnation and deposition in Act I of "*Ephesus*:" see in proof page 461, and note 949 there: and his condemnation at that session, on pages 479, 480, 486, 487.

NOTE 170.—See in proof vol. I of Chrystal's *Ephesus*, pages 204-208, note 520.

NOTE 171.—That is, of course, in Mary's womb. The Greek here, τὸν ἀναληφθέντα ἄνθρωπον, may also be rendered, "*the man taken up*" to heaven. Of course he was in any event, a creature, and Cyril and the Universal Church therefore teach in accordance with Matthew IV, 10, can not be worshipped.

NOTE 172.—John I; 1, 2, 3, and 14.

488, 503, 504, of volume I of Chrystal's translation of "Ephesus." Compare Nestorius' Counter-Anathema 8 translated just above.

His Blasphemies 5, 6, 9, 10, 11, 13, 14, 15, 16, and 17, all have more or less to do with teaching the worship of Christ's humanity, and therefore form, with Nestorius' Anathema VIII just mentioned, parts of the basis for his condemnation and deposition: see them on pages 449-480, and in note F, pages 529-551. See his condemnation and deposition for them on pages 449-504, vol. I of "Ephesus" in this set.

(6). As is shown in the note on page 212, volume II of "Ephesus," the Canons of the Third Synod of the Universal Church brand Nestorianism as having ended in an "Apostasy" (173), as they again and again expressly call it there, and they speak of those who sided with it as having "apostatized" (174) and their Conventicle at *Ephesus* as *the Sanhedrim of the Apostasy* (175). If we ask, In what sense is Nestorianism an "Apostasy," or, as it is there called, "*the Apostasy*" (176), I answer:

(A). By denying the Incarnation of God the Word.

(B). By *worshipping a human being* (177) and

(C). By degrading the Eucharist to the worship of bread and wine as Christ's humanity, and to the cannibalism of eating Christ's real flesh and drinking his real blood in the rite (178). These are fundamental heresies subversive of the faith of Christ.

The same canons depose every Bishop and every cleric guilty of that creature worship and anathematize every laic so guilty.

NOTE 173.—Greek in Canon II of Ephesus, τῆ Ἀποστασία, that is, "*the Apostasy*."

NOTE 174.—Greek ἀποστατήσας τῆς ἁγίας καὶ οἰκουμενικῆς Συνόδου, "*having apostatized from the holy and Ecumenical Synod*," Canon I of Ephesus.

NOTE 175.—Greek, τῷ τῆς ἀποστασίας συνεδρίῳ, that is, "*to the Sanhedrim of the Apostasy*," Canon I; τὸ τῆς Ἀποστασίας συνέδριον, that is "*the Sanhedrim of the Apostasy*," Canon II.

NOTE 176.—See the Greek in the third note above with its English rendering.

NOTE 177.—Ἀνθρωπολάτρεία, which means *the worship of a human being*, is the very expression used by the Fifth Ecumenical Synod in its Definition to designate that error. See under that term and under Ἀνθρωπολάτρησ, on pages 634, 635 of vol. I of Chrystal's *Ephesus*, and under *Man-Worship*, pages 631-635, id.

NOTE 178.—Ἀνθρωποφαγία, which means *the eating of a man*, is the very term used by Cyril of Alexandria, the Orthodox Champion, to characterize that disgusting and degrading tenet of Nestorius; see in proof, vol. I of Chrystal's *Ephesus*, pages 250-313, note 606 there, and especially "G," pages 260-276. Compare id., page 576 under *Cannibalism*, and page

And besides they depose every Bishop and every cleric and anathematize every laic who holds any of the other Nestorian errors afore specified, on any other Nestorian error.

But to go a little more into detail as to the teachings of that Definition and its Canons.

At the end of that Definition in *Canon I of Ephesus* all Nestorian Bishops are degraded from their episcopal rank, and so are all Celestian that is Pelagian Prelates; so, Canon II decrees, are all Bishops "*who have forsaken the Holy Synod and joined or may attempt to join THE APOSTASY*" and so are all Prelates "*who have subscribed to the deposition of Nestorius and afterwards ran back to the Sanhedrim of the Apostasy.*" And Canon III restores to their proper rank all clerics in any city or country place who have been inhibited by Nestorius or his partisans from their priesthood because of their Orthodoxy. "And," it adds, "*we in common command the clerics who agree with the Orthodox and Ecumenical Synod, not to be at all subject in any way to the apostate Bishops or to those Bishops who hold aloof from us.*"

Canon IV orders: "But if any of the clerics apostatize and dare to hold either privately or in public the errors of Nestorius or those of Celestius, it is deemed by the holy Synod to be right that *they also should be deposed.*"

Canon V decrees: "As many as have been condemned for actions out of place by the Holy Synod or by their own Bishops, and Nestorius with his recklessness in all things, and those who hold his opinions have attempted or may attempt to restore to them communion or their rank, as to them we have deemed it right that they shall not be profited by such attempts but shall none the less remain deposed."

696, under *ἰθροποφαγία*, pages 612-622 under *Eucharist*, and pages 596, 597 on Cyril's Anathema XI, on page 612 under Nestorius' *Heresy* 4; compare on pages 639-641 his *Heresy* 2; and on his *Man-Worship* note 183, pages 79-128, note 664, pages 323 and 324, and note 679, pages 332-262; and on the Eucharist, see note 606, pages 240-313; note 599, pages 229-238, and notes 692, 693, pages 407, 408, of the same vol. I of *Ephesus*. Nestorius in his *18th Blasphemy*, on the basis of which, among others, he was deposed, teaches the real substances presence of Christ's flesh and blood in the Sacrament, and that they are literally eaten and drunk there, (pages 472-474, volume I of *Ephesus*), and his chief champion, Theodoret, testifies, speaking for his own party, that they were worshipped by them before they were eaten; see on that his own language in volume I of *Ephesus*, pages 276-294, the note matter there.

Now as every Roman Bishop, cleric, and laic, holds to the Nestorian worship of Christ's humanity, as, for instance, their worship of the sacred heart of Jesus, done, like Nestorius' worship of a human being *relatively* (179) to God the Word (180), or *absolutely* according to Archbishop Kenrick, and as they always, like him, worship it in the Eucharist and elsewhere, they are so far Nestorians and creature worshippers, but they also go much further into error, and worship in addition what Nestorius never did, so far as appears, that is creatures inferior to that ever perfect humanity of Christ, such as saints, and angels, and mere inanimate things, such as images, crosses, relics, altars, etc., therefore all those utterances of the Universal Church on Man-Worship, that is Creature Worship, apply still more to them as heretics and creature worshippers than they do to the heresiarch Nestorius himself, and his followers.

NOTE 179.—See Nestorius' Blasphemy 8, page 461, volume I of Chrystal's "Ephesus" in proof.

NOTE 180.—The former head of the Romish hierarchy in this country, Francis Patrick Kenrick, who died Archbishop of Baltimore, in his *Theologia Dogmatica*, vol. II (Phila., A. D. 1840), page 258 lays down the *Proposition* (I translate his Latin): "*The human nature of Christ is to be adored with one and the same supreme worship of latria*" [that is *service*, the highest of all worship, which belongs to God] "*with the divine Word with whom it is hypostatically*" [or "*substancially*"] "*conjoined.*" That, of course, is higher than *hyperdulia* that is *more than slavery*, which Romanists give to the Virgin Mary, and higher also than *dulia*, *slavery*, which is given to other saints.

On page 260, he mentions a first objection to his position: "I. The human nature of Christ does not cease to be a creature although it is hypostatically" [that is "*substancially*"] "*conjoined to the Word, but it is wrong to give supreme worship to a creature.*"

That objection is the position of Christ Himself in Matthew IV, 10. Kenrick's reply is weak and misty enough: "The human nature of Christ is indeed a created thing, but since it exists divinely, the worship which is given to it goes to the divine Person by whom it is ruled and therefore it derogates in no way from the divine honor." In other words, like the worship of the golden calf in the wilderness by the idolatrous Israelites, and that of the calf of Jeroboam at Bethel, and like that of the calf at Dan. it is relative to Jehovah, and therefore does not derogate from His divine honor!!! But surely the woes which He sent on them for that sin, as told in Exodus XXXII, and in the books of the Kings, abundantly and terrifyingly show how he hates it. But poor Kenrick had a hard time of it in trying to make right and acceptable Rome's soul-damning idolatry and therefore he ignorantly and painfully wobbles about to find arguments for his wicked and illogical pleading for God-angering paganism.

Then comes another objection:

"2. The worship offered to the human nature of Christ is therefore relative.

Answer: The worship which is offered to the human nature of Christ is absolute, for it is worshipped in itself, though not on account of itself, but on account of the substance of The Divinity" [of God the Word.] More illogical and misty stuff. After all it is relative worship because it is worship not for itself, but because of God the Word to whom the worship is

We may not therefore submit to them in any way whatsoever, or in any way recognize them, but must regard them as deposed if they are Bishops or clerics, or excommunicate if laics, and must do all we can to save the souls of their deceived people by calling them away from their idolatrizing and soul-damning influence and sway to the God alone worshipping faith of the New Testament as set forth by Christ himself in Matthew IV, 10, and, following it, by the whole Church at Ephesus in A. D. 431, which is God's infallible truth and will stand forever.

alleged to go finally: which, in effect, is the sin of the Israelites in worshipping Jehovah through the calves as aforesaid.

It will be well to remark here as showing how the idolatry of creature worship is apt to return in some form that Kenrick's arguments for his Man-Worshipping Proposition above are in effect the same as Nestorius' for his worship of Christ's humanity, for he quotes He brews I, 6; and Philippians II, 10; and John IX, 38, and Matthew II, 11, and explains them like Nestorius to teach the worship of Christ's humanity; see under those passages in the Greek Index to volume I of Chrystal's "Ephesus," and Cyril's refutation of that creature-worshipping sense there. His proofs from the Fathers are, 1, from Athanasius which proves nothing for Man-Worship which elsewhere he utterly condemns: see in proof page 573, vol. I of Chrystal's "Ephesus" under *Athanasius the Great*; 2, from Ambrose who was born A. D. 340 and died A. D. 397, and therefore belongs to the corrupting Post Nicene period, and, if quotations from him be really his, he was an invoker of angels and a worshipper of Christ's humanity in the Eucharist or elsewhere and is therefore condemned and anathematized by the Third Ecumenical Synod, though, like his fellow-heretic Theodore of Mopsuestia, he did some good service against Arianism.

His only other witness for Man-Worship is the woe-bringer and curse, John of Damascus, the Ahab who struggled against Reformation and for image-worship in the eighth century, to whom Kenrick is welcome, for they are of the same paganizing mind, and both, for their Worship of a human being and for their Cannibalism in the Eucharist died under the anathema of Ephesus.

Kenrick on page 260, 261, of the same volume treats of that new-fangled form of Nestorianism, which Rome calls *the worship of the sacred heart of Jesus*, and states:

"The Feast of the most holy heart of Jesus began to be celebrated at the close of the seventeenth century; wherefore very many disturbances arose. But the Sacred Congregation of Rites hesitated as to it in the years 1697, 1727, and 1729, and decided that they ought to abstain from conceding an Office and a Mass for the worship of the heart properly taken; but Clement XIII approved that worship in the year 1765."

All who celebrate it are, of course, deposed by Ephesus if they are Bishops or clerics, and excommunicate if they are laics. That fact was more or less known and accounts for the opposition to that new form of Nestorian Creature Worship.

But Rome has sunk even deeper into the error of worshipping a created thing, a spotless human heart, but which, being a creature, may not be worshipped. For in "*The Raccolta*, or Collection of Indulged Prayers by Ambrose St. John of the Oratory of St. Philip Neri, Birmingham, authorized translation," N. Y., Sadlier & Co., 1859, I find no less than 20 pages of prayers and devotions to the Sacred Heart of Jesus, that is pages 183-202 inclusive, with indulgences for saying them.

But still more mournful is the fact that Rome in out-Nestorianizing even Nestorius has in still later times invented new forms of paganizing and ruining poor simple souls who have never read the New Testament through, and among them prayers to the heart of Mary,

Finally, Canon VI of the Third Synod sweeps away all claim to ministerial rank or power, aye, even to membership in Christ's "one, holy, universal and apostolic Church" on the part of any and of all worshippers of Christ's perfect humanity and much more the claims to ministerial rank or authority, or even membership in it, of any and all who invoke, bow to, kneel to, or in any other way worship any lesser creature, (and all other creatures are inferior to Christ's humanity), and much more all who worship relatively or absolutely any mere inanimate thing, be it a picture, graven image, cross painted or graven, relics, an altar, or a communion table, or the Bible, or any part of it, or any other inanimate thing, whether it be by bowing, kissing, genuflecting to, kneeling to, or incensing, standing to or at as an act of worship, or in any other way. Christ in accordance with his promises (Matt. XVIII, 15-19 and XXVIII, 19, 20; John XVI, 13; compare I Tim. III, 15), was by His Holy Spirit with the VI Synods of His Universal Church and by them has done away all forms of creature worship, image worship, and all worship except the direct and absolute worship of the one, true, sole God, the Triune Jehovah. Rome has practically rejected those Holy-Ghost-led decisions; so has the corrupt Greek Church, the Monophysites, and the Nestorians, and in our day Newman, Pusey, and Keble have, but those utterances of the Holy Ghost mediately through the sole sound Synods of the Universal Church will stand forever, and he who fights against them fights against God; and their enemies, with their enmity to them, will finally pass away to perdition.

(7). Now we come to THE TEACHINGS OF THEODORE OF MOPSUESTIA'S FORTHSET OR CREED *on Nestorius' Relative Worship of Christ's Humanity, and on his other Heresies.* He was Nestorius' master. And we must show HOW THEY WERE CONDEMNED BY THE UNIVERSAL CHURCH.

an imperfect creature: see in proof that *Raccolta*, pages 236-266 inclusive. Indeed Mary is the object of religious service in no less than 122 pages together. Besides there are devotions to the Archangel Michael and other saints, the Angel Guardian so-called, St. Joseph, Peter and Paul, etc., and indulgences are promised to those who say such God-angering Ecumenically condemned orisons, condemned in A. D. 431 by necessary implication. Surely in tempting her poor idolatrous dupes to such paganizings she wrecks the bodies and souls of men Revelations XVIII, 13; compare her description in Revelations XVII, 18, which has been understood from the beginning to mean Rome.

(1). The parts of the *Forthset of Theodore of Mopsuestia* in capitals on pages 205, 206, 207, and 208 of volume II of "Ephesus," do most certainly teach the relative worship of Christ's humanity, and, on page 210, enforce it on the Orthodox on pain of anathema. But, on the other hand, every Bishop and every cleric holding to that error is deposed and every laic anathematized in the decision now called Canon VII of Ephesus. See in proof pages 222-234 there.

Remarks on the Creed of Theodore of Mopsuestia.

This "depraved symbol" from its beginning on page 202 to the words "*in the sameness*" [that is, *the oneness*] "*of the Divinity,*" on page 204, treats as the reader sees, of the dogma of the Holy Trinity. On that it is mainly sound, except in the assertion on page 203, that God was always a Father, that is from all eternity, which most plainly denies the general statements of all or nearly all the Ante-Nicene Writers, as, for example, St. Justin the Martyr. Tatian, in his Orthodox time, St. Theophilus of Antioch, Tertulian and others, who make His birth out of the Father to have been just before the worlds were made and to be the Father's agent in making them, as is shown in *Chrystal's Six Synods Catechism*, to be published if God will. That view is adopted by the whole Church in the Anathema at the end of the Nicene Creed, in the words:

"And the Universal and Apostolic Church anathematizes those who say that *there was once when the Son of God was not, and that He was not before He was born.*" That Creed and Anathema while insisting that the Son is Consubstantial with the Father, and co-eternal with Him, nevertheless forbid the unthinkable doctrine that God the Word's birth out of the Father never had a beginning, but are satisfied with asserting that He was "*born out of the Father, Sole-Born, that is out of the Substance of the Father, God out of God, Light out of Light, very God out of very God, born, not made, of the same substance as the Father,*" etc. And the other Creed of the Universal Church, that of the Second Ecumenical Synod, A. D. 381, steers wide and clear of the Ecumenically anathematized error of Eternal Birth, and asserts what agrees fully with the Ante-Nicene writers aforesaid, when it declares of God

the Word and Son that He is "*the Son of God, the Sole-born, who was born out of the Father before all the worlds,*" etc., much as in the Nicene. St. Theophilus, Bishop of Antioch, terms the Word or Son before his birth out of the Father, "The Word within the Father" (ὁ Λόγος ἐνδὲ ἀθέτου), and after that birth "the Word borne forth" (ὁ Λόγος προφορικῶς).

Let us glance at the teaching of this decision which now we call Canon VII of Ephesus.

In the first place by occasion of Theodore's Creed, and speaking of it, it brands it as "*another faith contrary to that decreed by the Holy Fathers gathered in the city of the Nicaeans with the Holy Ghost.*"

Then deposition is pronounced against all who dare "to offer or to write or to compose" such a faith, and deposition is decreed against all Bishops and clerics "*who dare either to compose, or to bring forward, or to offer another faith (181), to those wishing to turn to the acknowledgement of the truth, either from heathenism, or from Judaism, or from any heresy whatsoever; and every laic so doing is to be anathematized.*"

That, of course, smites every creature worshipping Nestorian, as well as every Greek and every Romanist, and every Monophysite worshipper of Christ's humanity. For they all profess openly to worship Christ's humanity, except the Monophysite, and, without intending so to do, he nevertheless does the same. For though he claims that Christ's humanity has been transubstantiated into His Divinity, nevertheless it abides, so that in worshipping all there is of his Christ he, in fact, worships that humanity as part of His Divinity.

And now comes the distinct mention of the "Forthset," that is the Creed of Theodore of Mopsuestia, and the penalties for either holding or teaching the errors of that Incarnation-denying and Man-Worshipping document. I quote:

"In the same manner, if any are detected, whether they be Bishops or clerics or laics, either holding or teaching those things which are in the Forthset brought forward by Charisius, the

NOTE 181.—Greek *ἑτέραν πίστιν*, *another faith*, not another *σύμβολον*, *Creed*.

Elder, in regard to the Inman of the Sole-Born Son of God (182), that is to say, the foul and perverse dogmas of Nestorius, which are even its basis, let them lie under the sentence of this holy and Ecumenical Synod, that is to say, the Bishop shall be alienated from the episcopate and shall be deposed; and the cleric in like manner shall fall out of the clericate; but, if any one be a laic, even he shall be anathematized, as has been said before."

Now, certain facts, very seldom noticed, must be remembered, or we lose the full meaning and value of this decision, so important for a God-alone worshipping Trinitarian Protestant to know:

(A). The question in it is not merely the right of the "one, holy, universal and apostolic Church" to make a new Creed besides the Nicene, for that had been already done by the Second Ecumenical Council, in A. D. 381, about a half century before, which put forth the Constantinopolitan, which has four articles more than the Nicene, and the eighth, that on the Holy Ghost, in a much fuller and completer form (183). Besides it is shorter in some respects than the Nicene and indeed has not its Anathema at all, and is a little fuller here and there.

(B). Of the six greatest Nestorian heresies,

(a). denial of the Incarnation of God the Word:

(b). the relative worship of Christ's humanity:

(c). the real presence of the substance of his humanity in the Eucharist:

(d). its worship there, termed elsewhere by St. Cyril of Alexandria Ἀνθρωπολατρεία, that is *the worship of a human being*, and

(e). the Cannibalism of eating it there, termed by St.

NOTE 182.—"Sole Born," as the Creed of Nicaea well and Scripturally explains, "*that is out of the substance of the Father, God out of God,*" etc. Compare Hebrews I, 3, where God the Word is called in the Greek *ἡ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*, that is, not "*express image of His Person,*" but "*character of His [the Father's] Substance,*" and God the Word's statement, as the Greek of John VIII, 42, is, "*I came out of God,*" and the Greek of John XVI, 28, "*I came out of the Father.*" Alas! these strong proofs for the Divinity of Christ, so much insisted on by the ancient Greek Christians, are almost wholly lost in our common English translation, because it does not render them exactly.

NOTE 183.—I follow here the common way of dividing the Western local Creed commonly called the Apostles' into Twelve Articles. The Constantinopolitan as in the Munich Greek translation of the *Orthodox Teaching* of Plato Metropolitan of Moscow, second edition, A. D. 1834, pages 69-71, is divided into twelve articles also. It is an Eastern Church work.

Cyril Ἀνθρωποφαγία, that is *the eating of a human being*, that is, of course, *Cannibalism*: and

(f). the Nestorian denial of Economic Appropriation; we see that

The denial in (a) is implied and expressed throughout that depraved Forthset. That is clear to any one accustomed to Nestorius' and Theodore's use of terms, and to his refusal in it to acknowledge the Orthodox doctrine of the Inflesh. It substitutes a mere relative and external *Conjunction* for a real *Incarnation*.

B. (b), (d) and (f). The worship of Christ's mere humanity, a great Nestorian sin of *creature worship*, is very plainly expressed in the depraved symbol, that is the doctrine of ascribing the divine names, the divine attributes, and the worship of His humanity relatively to God the Word, that is *the worship of a human being*, that is *creature worship*. See on all those points the parts of the Forthset which are printed in capitals above, pages 205, 206, 207, 208.

But to go a little more into details on point (f), because it is so little understood. Nestorius asserted, as has just been said, the error of such a *Communication of Properties*, as to ascribe even the names of God the Word's Divinity, and His Divine Properties, and His worship to the mere creature, the Man put on by Him; and indeed to ascribe the divine names of God the Word, or His Divine Properties to a man is, in effect, to worship that creature.

And so Nestorius denied one part of the doctrine of *Economic Appropriation*, that is the part which asserts that all the things pertaining to that human nature, its weakness, its sufferings and death, etc., are to be Economically Appropriated to God the Word to avoid worshipping His humanity by praying to it, as St. Athanasius, followed by St. Cyril of Alexandria, well explains (184).

He would, however, agree with St. Cyril in maintaining that all the Son's divine names, such as *God*, *Word*, etc., and all His

NOTE 184.—See Passage 13, of Athanasius endorsed by Cyril, pages 237-240, volume I of Chrystal's translation of *Nicaea*. Compare indeed all the passages from Athanasius, Epiphanius, Lucifer, Bishop of Cagliari, and Faustin a Presbyter of Rome, on pages 217-256 of that volume. Athanasius in those passages makes all prayer, all bowing and every other act of worship prerogative to God alone. It can not be given to any creature.

divine attributes and divine acts must be attributed to God the Word as belonging of right to His divine nature.

In other words, Cyril's doctrine of Economic Appropriation, found in each of his three Ecumenically approved Epistles (185), is this: All the things of Christ's Divinity are to be appropriated to God the Word as belonging naturally to His Divinity, that is as belonging to its very Nature exclusively and alone; but the things of the Man put on by God the Word are to be appropriated to Him Economically only, to avoid bowing to, that is worshipping His humanity, a mere creature, for bowing, being one of the most common acts of religious service, to give it to His humanity would be to violate, as Cyril shows again and again, Christ's own law in Matthew IV, 10, "*Thou shalt bow to the Lord thy God, and Him only shalt thou serve,*" and Isaiah XLII, 8, "*I am Jehovah: that is my name, and my glory will I not give to another; neither my praise to graven images.*"

When that Nestorian Creed was read in the Fourth Session of the Fifth Ecumenical Council in A. D. 553, we read in Hefele that the Synod exclaimed:

"This Creed (Theodore's) Satan has made! Anathema to him who made this Creed! The First Synod of Ephesus anathematized this Creed with its author. Anathema to all who do not anathematize him? His defenders are Jews, *his adherents heathens*. We all anathematize Theodore and his writings" (186). "*His defenders are Jews,*" it seems to mean because, like the Jews, they denied the Incarnation; his "adherents" were "heathens," because, like the pagans, they worshipped a creature, that is, of course, Christ's humanity.

(c) and (e). On the Lord's Supper the "depraved" Forthset or Credal statement of Theodore has nothing definite except the

NOTE 185.—See volume I of Chrystal's "Ephesus," pages 74-78, and note 173 there, *Cyril's Shorter Epistle to Nestorius*; his *Longer Epistle*, pages 355-358, id., and pages 400, 410, note 694, and note 695 on page 413. Moreover, Cyril in his *Epistle to John of Antioch*, which was approved by the Fourth Ecumenical Synod, not only teaches the doctrine of Economic Appropriation, but uses that exact expression, page 50 of P. E. Pusey's *Three Epistles of S. Cyril*. See furthermore in Chrystal's "Ephesus," vol. I, page 602, *Economic Appropriation*; page 573, *Appropriation*; and page 720 under *οικειώσασθαι* and *οικονομικῶν οικειώσεων*.

NOTE 186.—Hefele's *History of the Church Councils*, English translation, volume IV, page 306. The Second Synod of Ephesus was the Robbers' Council of A. D. 449.

advocacy of the relative worship of Christ's humanity, which was a Nestorian tenet, as part of their Lord's Supper doctrine and practice.

And, as we have seen, the Seventh Canon of Ephesus applies there as well as everywhere else, wherever Christ's humanity is worshipped. In other words, it smites the Man-Worship of Nestorius' One Nature Consubstantiation, which was directed to the consecrated bread and wine as being consubstantiated with that humanity, and it smites also the Man-Worship of the Two Nature Consubstantiation of the idolatrizers Pusey and Keble, aye, their worship of the Two Natures of Christ alleged to be substancially present there; and it smites very clearly the Man-Worship in the Transubstantiation of Rome, that is her worship of the unleavened wafer as God the Word and Man, and the Man-Worship of the leavened bread and wine of the Greek Transubstantiation. Both the Latin and the Greek forms of Transubstantiation include the worship after consecration of the substances of both Natures of Christ alleged to be there then, not at all of the wafer and wine of the Latins, nor of the leavened bread and wine of the Greeks, for both deny the existence of anything there after consecration except the real substance of Christ's Divinity, and the real substance of His humanity and what they call the accidents of wafer and wine, or of the leavened bread and wine, such as sight, smell, taste and feeling. But, nevertheless, they do remain, and so, in fact are worshipped by them there.

And both those forms of Transubstantiation differ from Pusey and Keble's newfangled Two-Nature Consubstantiation, and from Nestorius' One Nature Consubstantiation, because every Two Nature Consubstantiationist asserts that the Eucharistic bread, or the wafer used by him in its stead remains unchanged, and that the wine and water of the cup also remain unchanged.

Furthermore, the Nestorian One Nature Consubstantiationist held to no real presence of the substance of Christ's Divinity in the Eucharist at any time, and hence did not worship it there. But he did worship there the consecrated bread and wine as being in a real sense His humanity, as is testified by Nestorius' chief champion Theodoret, Bishop of Cyrus, in the first and the sixth of the

six passages quoted in note 606, pages 276-285, in volume I of Chrystal's "Ephesus" to which therefore the candid and learned reader is referred, for it is not necessary to repeat or quote them here in this short summing up. Moreover one or two passages of Cyril are quoted unlearnedly by the Romanists for their Transubstantiation (187), though he clearly shows that he did not believe in any real substance presence of Christ's Divinity in the Lord's Supper (188), nor in any real substance presence of His humanity there, nor in any worship of either nature there. Indeed he again and again denounces the Nestorian error of worshipping Christ's humanity as ἀθροπολατρείυ, that is, as the Greek term means, *the worship of a human being* (189), and the Nestorian belief in a real eating and drinking of the substance of that humanity as ἀθροποφαγία, that is *Cannibalism* (190).

And Kenrick claims that Theodoret was "a Catholic (191), and believed in Transubstantiation, though the latter shows clearly that he held to opinions which are contradictory to that tenet; that is:

1. That the substance of Christ's Divinity is not present in the Eucharist at all (192); and

NOTE 187.—In the note matter "b," on pages 306-310, vol. I of Chrystal's *Ephesus* is shown how grossly Kenrick, formerly Romish Archbishop of Baltimore, perverted Orthodox passages of St. Cyril of Alexandria to make them teach his Cannibal heresy of Transubstantiation, which Cyril anticipatively condemns, long centuries before any one held it or wrote in its favor.

NOTE 188.—So he expressly teaches in place after place quoted in section F in the note matter on pages 250-260. See also vol. I of Chrystal's *Ephesus*, and pages 642, 643, id., on Nestorius' Heresy 5.

NOTE 189.—See under that Greek term in the work last named above, page 604, and under ἀθροπολάτρης, page 695, under Nestorius' Heresy 2, and 3, pages 639-642, and under *Man-Worship*, on pages 631-635. Compare Nestorius' Heresy 6 and 7, pages 643, 644. On *the relative worship* of Christ's humanity see page 461, text, and note 949, there, and compare note 156, pages 61-69, of the same work.

NOTE 190.—See under ἀθροποφαγία page 696 vol. I of Chrystal's *Ephesus*; εὐχαριστία, pages 703-710; *Cannibalism*, page 576; *Eucharist*, pages 612-622; Nestorius' Heresy 4 and 5, pages 642, 643; note 606, pages 240-313; note 599, pages 229-238, and note "E," pages 517-528; note 692, page 407, and note 693, pages 407, 408.

NOTE 191.—Kenrick's *Theologia Dogmatica*, vol. III, (Philadelphia, A. D. 1840), page 197, where he represents Theodoret's *Orthodoxus*, that is one Nature Consubstantiationist, as a "Catholic," that is a Romish Transubstantiationist, an assertion unlearned, uncritical, partisan, and funny enough, considering the plain facts.

NOTE 192.—See in proof his Blasphemy 18, pages 472-474, volume I of Chrystal's *Ephesus*, and section "H," in the note matter on pages 276-294, particularly Passages 1, 2, 5 and 6, pages 278-284; and see also under *Theodoret*, page 656, id.

2. That the bread and wine remain in their own substances after consecration (193).

And one passage of Theodoret perverted by Kenrick for Transubstantiation (194), is also quoted with equal ignorance by Pusey (195) and Keble (196) in their writings to prove their Two Nature Consubstantiation, though Theodoret expressly testifies that the substance of Christ's Divinity is not in the Eucharist at all (197).

Now leaving the Third Council of the Undivided Church let us see what the Fifth has decided on *the Nestorian worship of Christ's humanity*.

(8). We have just seen on page 100 above in what strong terms of condemnation and anathema the whole Church in its Fifth Council denounced the Credal Forthset of Theodore of Mopuestia and its author. See there and ponder those parts of it in capitals on pages 205-208, volume II of Ephesus, which most plainly teach *the relative worship of Christ's humanity* by the Nestorian creature worshippers, the heretics condemned by the "one, holy, universal and apostolic Church" at Ephesus in A. D. 431.

(9). The Definition of the Fifth Ecumenical Synod brands the error of the Nestorians regarding the worship of Christ's humanity as a "*heresy or calumny of theirs, which they have made aginst the pious dogmas of the Church by worshipping two Sons, and by introducing the CRIME OF MAN-WORSHIP into heaven and on earth.*"

They worshipped *two Sons* in that they worshipped God the Word, which was all right and in strict accordance with Christ's law: "*Thou shalt worship the Lord thy God, and Him only shall thou serve,*" (Matt. IV, 10); but they worshipped also another whom they considered a separate Son, His humanity, which was

NOTE 193.—See in proof passage 2 from him on page 230, vol. I of Chrystal's *Ephesus*, and passage 3 on page 282.

NOTE 194.—Kenrick's *Theologia Dogmatica*, vol. III, Phila., Pa., A. D. 1840, page 197.

NOTE 195.—Pusey's *Doctrine of the Real Presence*, (London, 1883, Smith), page 86.

NOTE 196.—Keble on *Eucharistical Adoration*, Fourth Edition, (Parker, Oxford and London, 1867) pages 118, 119.

NOTE 197.—Chrystal's *Ephesus*, vol. I, pages 278-284, passages 1, 2, 5 and 6. So Nestorius held and defended his view in his Blasphemy 8, and so far as denying the real presence of the Substance of Christ's Divinity in the Eucharist, Cyril agreed with him, but not in the virus of that Blasphemy, that is his assertion of a real substance presence of Christ's humanity in the rite and the Cannibalism of eating it there. See on that whole matter Nestorius' Blasphemy 18, pages 472-474, text and notes there, and the note matter on pages 250-294.

all wrong, and most plainly against that law, for it is only a creature: see the passage in full in the note matter on pages 109, 110, volume I of Chrystal's "Ephesus."

(10). Anathema IX condemns and anathematizes all who hold to the co-worship of Christ's humanity with his Divinity, one of the heresies insisted on by Theodore and held to by his followers Nestorius and his defender Theodoret, Bishop of Cyrus. I quote it:

Anathema IX: "If any one says that the Anointed One (198) is to be worshipped in two natures, by which two worships are brought in, one peculiar to God the Word and another peculiar to the Man; or if any one, to the doing away of the flesh, or to the mixing of the Divinity and the humanity, contrives the monstrosity of but one nature, that is but one substance of the things which have come together, and so worships the Anointed One, but does not, on the contrary, worship with but one worship God the Word, infleshed within His own flesh, as the Church of God has received from the beginning, let such a man be anathema."

See more on that law in the note matter on pages 110, 111 of volume I of Chrystal's translation of "Ephesus."

(11). Anathema XII in the same Definition condemns most plainly the relative worship of Christ's humanity: see it in the note matter on pages 111, 112 of the same work, where also see on pages 108-112, as here, the decisions of the "*one, holy, universal and apostolic Church*" against the worship of Christ's humanity, and, by necessary implication, against the worship of any other creature. I quote this utterance of the whole Church East and West:

Anathema XII of the Fifth Ecumenical Council:

"If any one defends Theodore the Impious, of Mopsuestia, who said that God the Word is one, and that the Anointed One (199) is another who was troubled by the passions of the soul and

NOTE 198.—Greek, τὸν Χριστόν, which is often, aye, generally transferred, not translated, into English, by "the Christ."

NOTE 199.—Greek, τὸν Χριστόν, that is *the Christ*, which means *the Anointed One*. Theodore meant, as he shows in his writings, that Christ's humanity is not only a separate nature from his Divinity, which is all right, but that it is a different person, not at all indwelt by the substance of God the Word, but that nevertheless it could be worshipped for

the desires of the flesh, and that little by little he separated himself from the more evil things, and so was rendered better by progress in works and was made spotless in conduct, and as a mere Man was baptized in the name of the Father and of the Son and of the Holy Ghost, and that through the baptism" [literally, "through the dipping"] "he received the grace of the Holy Spirit and was deemed worthy of adoption, and is to be worshipped (200) for the sake of God the Word's Person in the same way that an Emperor's image is for the sake of the Emperor's Person, and that after his resurrection, he was made blameless in his thoughts and entirely sinless. . . . If any one therefore defends the aforesaid *most impious Theodore*, and his *impious writings*, in which he poured forth the above mentioned and numberless other blasphemies against our great God and Saviour Jesus Christ, and does not anathematize him and his impious writings, and all who accept or defend him or who say that he was an Orthodox expounder, and those who have written in his favor and in favor of his impious writings, and those who hold like sentiments, or who at any time have held such sentiments, and continued in such *heresy* till the last, let such a one be anathema."

The foregoing elevenfold mass of proof for the truth that the Universal Church in her Ecumenical Synods has condemned, under the strongest penalties, all worship of the humanity of Christ, and all, whether Bishops, clerics, or laics, who are guilty of it, is abundant, of Ecumenical authority, and surely is all sufficient.

But I will add other utterances on certain errors connected with that Man-Worship which are condemned by the Fifth Synod.

(12). The same Fifth Ecumenical Synod in its Definition again and again uses language of condemnation, which, by necessary inclusion, smites Nestorius and his Master Theodore, and his

the sake of God the Word, which is a plain return to creature worship from God alone worship, on the pagan plea, told us by Arnobius in his work *Against the Gentiles*, that is *the Heathen*, book VI, chapter 9. For in his argument against their idolatry he represents them as using that very dodge:

"Ye say, *We worship the gods through the images*," which he at once proceeds to refute.

NOTE 200.—Greek, *προσκυνεῖσθαι*.

defender Theodoret of Cyrus, *for their worship of Christ's humanity* as well as for their other heresies. I quote:

"Having thus detailed all that has been done by us, we again confess that we receive the four holy Synods (201), that is the Nicene, the Constantinopolitan, the first of Ephesus (202), and that of Chalcedon, and we have approved and do approve all that they defined respecting the one faith. *And we account those who do not receive those things [as] aliens from the Universal Church. . .* Moreover we condemn and anathematize together with all the other heretics who have been condemned and anathematized by the before mentioned four holy Synods, and by the holy Universal and Apostolic Church, Theodore who was Bishop of Mopsuestia and his impious writings, and also those things which Theodoret impiously wrote against the right faith, and *against the Twelve Chapters of the holy Cyril, and against the first Synod of Ephesus*, and also those which he wrote in defence of Theodore and Nestorius. In addition to these we also anathematize the impious Epistle which Ibas is said to have written to Maris the Persian, which denies that God the Word was incarnate of the holy Bringer forth of God . . . and accuses Cyril of holy memory, who taught the truth, as a heretic, and of the same sentiments as Apollinarius, and blames the first Synod of Ephesus as deposing Nestorius without examination and inquiry, and *calls the Twelve Chapters of the holy Cyril impious, and contrary to the right faith*, and defends Theodore and Theodoret, and their impious opinions and writings. We therefore anathematize the three before mentioned Chapters, that is the impious Theodore of Mopsuestia, with his execrable writings, and those things which Theodoret impiously wrote, and the impious Letter which is said to be of Ibas, *and their defenders, and those who have written or do write in defence of them, or who dare to say that they are correct, and who have defended or attempt to defend*

NOTE 201.—The bond of unity in the Universal Church for the first seven centuries were the Ecumenical Synods. This was based on Christ's words in Matthew XVIII, 15-19, (compare on Church authority I Timothy III, 15 also), and on His promises to be with and guide the Apostolate, that is Episcopate (Acts, I, 20, 25), and to abide with them for ever (John XIV; 15-18; XV, 26, and XVI; 12-16). A sound Reformed episcopate will go back to the VI Synods. And the VI forbid us to recognize any other.

NOTE 202.—The Ecumenical Synod of A. D. 431, to distinguish it from the Robbers' Council there in A. D. 449.

their impiety with the names of the Holy Fathers, or of the holy Council of Chalcedon (203).

These things therefore being settled with all accuracy, we bearing in remembrance the promises made respecting the holy Church, and who it was that said that the gates of Hades should not prevail against it (204), that is the deadly tongues of heretics; remembering also what was prophesied respecting it by Hosea, saying, 'I will betroth thee unto me in faithfulness and thou shalt know the Lord' [Hos. II, 20.], "and numbering together with the Devil, the Father of lies, the unbridled tongues of heretics, and their most impious writings, will say to them, "*Behold all ye kindle a fire, and cause the flame of the fire to grow strong; ye shall walk in the light of your fire, and the flame which ye kindle*" [Isaiah I; 11].

"But we, having a commandment to exhort the people with right doctrine, and to speak to the heart of Jerusalem, that is, the Church of God, do rightly make haste to sow in righteousness, and to reap the fruit of life; and kindling for ourselves the light of knowledge from the Holy Scriptures, and the doctrine of the Fathers (205), we have considered it necessary to comprehend in certain chapters, both the declaration of the truth, and the condemnation of heretics and of their wickedness."

Then follow the 14 Anathemas, the Ninth of which is quoted just above, which condemns, like Anathema VIII of Cyril, the worship of Christ's humanity with God the Word.

And all those anathematized heretics and their writings were opposed to the Third Synod and its Orthodoxies, including its condemnation of all worship to Christ's humanity, and its condem-

NOTE 203.—Translation in Hammoud's *Canons of the Church*, page 130, Spark's N. Y. edition of 1844.

NOTE 204.—Matt. XVI, 18.

NOTE 205.—For the most important and valuable patristic witness is that of the Ante-Nicene writers, because they are sound and before the corruptions which came in in times after A. D. 325. If, however, among the Ante-Nicene Christian writers there is a difference in their historical testimony, the earlier are always to be preferred to the later in accordance with the principle, "As it was in the beginning," etc. But most authoritative of all are the utterances of those Fathers who met in the Six Ecumenical Synods, who spoke not as mere separate individuals, but as formulating with the Christ-promised aid of the Holy Ghost, the authoritative decisions of the sound Universal Apostolate of the whole Church, who condemned the paganizings and the infidelizings of their days and anticipatively, all those of ours. Compare note 210 below.

nation of their real substance presence in the Eucharist of Christ's humanity, and its worship there, and the cannibalism of eating it there. And for those reasons were they condemned and anathematized in the Ecumenical utterances above.

In short this Definition approves the Ecumenical Synod of Ephesus, and that of Chalcedon which also approved Ephesus; and the Fifth Synod here states expressly of the decisions of the Four Ecumenical Synods before it:

"We have approved and do approve all that they defined respecting the one faith;" hence its repeated condemnations of Man-Worship, even though it be relative, and of course, by necessary implication, all other creature worship, even though it be relative, and much more if it be absolute, and also all the Nestorian heresies on the Eucharist, and then it adds the noteworthy language: "And we account those who do not receive these things [as] aliens from the Universal Church," hence, of course, all worshippers of Christ's humanity, and much more all worshippers of any creature inferior to that humanity, as all creatures are, and much more all worshippers of any mere material thing, be it a cross, image, altar, or any other mere thing. And they condemn and anathematize all heretics "*who have been condemned and anathematized by the before mentioned four holy Synods*" and of course the Man-Worshipper Nestorius among them, and Theodore and Theodoret who had stood up for that Man-Worship, and their "*impious writings,*" among them being specified "*those things which Theodoret impiously wrote against the right faith, and against the Twelve Chapters of the holy Cyril,*" the VIIIth of which anathematizes that worship of Christ's humanity which Theodoret in his reply defended as did Nestorius in his Counter-Anathema VIII.

And the Synod anathematizes the Epistle which Ibas is said to have written to Maris the Persian, because, among other things, it "*calls the Twelve Chapters of the holy Cyril impious and contrary to the right faith, and defends Theodore and Theodoret and their impious opinions and writings.*" And therefore, the Fifth Council anathematizes those *Three Chapters* which favor Man-Worship, "*with their defenders, and those who have written or do write in defence of them, or who dare to say that they are correct, and who have defended*

or attempt to defend their impiety with the names of the holy Fathers, or of the holy Council of Chalcedon." All this against the Nestorian Worship of Christ's humanity and his other errors. Then this Definition compares the tongues of Man-worshipping heretics to the gates of Hades which can not prevail against the Church which is guilty of no Man-Worship, but serves God alone (Matt. IV, 10), and it numbers "*with the Devil, the Father of lies, the unbridled tongues of heretics, and their most impious writings,*" which, as we have seen in passage after passage, maintain the creature worship of worshipping the humanity of Christ, the real substance presence of Christ's humanity in the Eucharist, and the Cannibalism, as St. Cyril brands it, of eating it there.

Anathema I makes the one Nature, that is the one Substance of the Consubstantial Trinity, one Divinity, to be the object of worship. That agrees with Cyril's teaching that we worship only a Trinity, and that to worship Christ's humanity besides would be to worship a Tetrad. And it agrees with the statement of the Constantinopolitan Creed which implies that the Consubstantial Trinity alone should be worshipped. For speaking of the Holy Spirit it defines: "Who with the Father and the Son is co-worshipped and co-glorified." Unless we take this clause as excluding the co-worship of Christ's humanity with God the Word, we make it contradict Cyril's Anathema VIII, pages 89 and 90 above, which anathematizes every man who asserts that co-worship. I quote Anathema I.

"If any one does not confess one Nature, that is one Substance and power and authority of the Father, and the Son, and the Holy Ghost, the Trinity of the same Substance, and one Divinity worshipped in three Hypostases [Beings] that is Persons, let such a man be anathema. For there is one God and Father, from whom are all things, and one Lord Jesus Anointed, through whom are all things, and one Holy Spirit by whom are all things."

Anathema II guards Christ's Divinity and the Incarnation at the same time, by teaching two births of God the Word, the first before the worlds out of the Father and *ἀχρόνως*, that is "*not in time*" that is before time began, that is to put it in the words of the Nicene Creed, "out of the substance of the Father," "*before all the worlds,*" as the Constantinopolitan Symbol has it, which agrees

with the doctrine of the Ante-Nicene Writers that he was born out of the Father, not from all eternity, but only just before the worlds were made, and to make them: and the second birth was in time out of the Virgin Mary and therefore it speaks of her as *Bringer Forth of God*. This Anathema uses complimentary language of her but not to her, and does not worship her.

Anathema III ascribes to God the Word the miracles wrought by his Divinity, and Economically ascribes to Him (God the Word), the sufferings of the Man put on by Him in Mary's womb.

Anathema IV, further on in the same Definition, condemns Theodore's denial of the real substance union, that is the union of God the Word's Substance to the real substance of His humanity by Incarnation, and his substituting a mere union of affection which was merely of beings external to each other, and his assertion also of a mere union of grace, or of operation, or of *equality of honor, or of authority, or of reference or of relation* (206), *or of power, or of dignity, or of worship* between God the Word and a mere creature, His humanity, as though God the Word and a mere creature could ever have an *equality of honor, or of authority, or of dignity*. And the Anathema, further on, shows that Theodore held that Christ's two natures, the divine and the human, were one *in name and honor and dignity and worship*, which of course gives the peculiar and prerogative glories of God to a creature, His humanity.

Anathema V again anathematizes Theodore and Nestorius' making the "*dignity and honor and worship*" of the two natures one and the same, "as," it adds, "Theodore and Nestorius have *madly* written."

Anathema VI anathematizes every one who holds to Theodore's denial of the inflesh of God the Word in the womb of the Virgin and of His human birth out of her, and to his attempt to nullify the sense of the expression *Bringer Forth of God* (207) used of the

NOTE 206.—The *relative union* of the Nestorians led to their *relative worship of Christ's mere created humanity*. See under "*Union of Christ's Two Natures*," page 661, volume I of Ephesus, and *id.*, note 156, pages 61-69, and *id.*, note 159, page 70.

NOTE 207.—Greek, Θεοτόκον. The Third Ecumenical Synod never speaks of the Virgin as *Mother of God*, as some ignorant Romish priests assert, for God can not have a mother, for He is from all eternity. It uses the exact expression *Bringer Forth of God*, not to

Virgin to guard the truth of the Incarnation, to make it mean that she did not bring forth God the Word but a mere man, which would result in making Christ a mere creature, and all worship of him, *creature-worship*, or, to use the great Cyril's name for it, Ἀνθρωπολατρεία, that is *the worship of a human being*.

What remains is so much that we must be content here to summarize it.

Anathema VII in effect condemns again all the Nestorian error

her, but of her, simply to guard the Scripture truth that God "*the Word was made flesh*," John I, 14, and therefore in worshipping Him on that ground we are not worshippers of a creature but of God the Word. In other words on the basis of that Incarnation of God the Word we worship Him, as Anathema VIII, in Cyril's Ecumenically approved Longer Epistle to Nestorius declares. And that worship of God alone is in strict accordance with Christ's law in Matthew IV, 10, and with Isaiah XLII, 8.

I have before me a Romish manual of idolatrous devotion which bears the title of "*Golden Book of the Confraternities*," "*published*," as its title page declares, "*with the approbation*" of "John Hughes," the Romish "Archbishop of New York," by Kirker in that city and copyrighted by him in 1854. On pages 20, 21, it makes the astonishing statement that the third part of the "Hail Mary," that is the words, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen," "*was added by our holy mother the Church at the General Council of Ephesus*." That is a downright lie, the invention of some ignorant or wilful deceiver, and a foul slander on the God alone invoking Third Synod of the whole Church, and a blasphemy against that Holy Spirit, who, according to Christ's promise, in John XIV, 17, 26, John XV, 26, and John XVI, 13, was with his Church to guide it into all truth, and He did guide all its decisions, against the Nestorian denials of the Incarnation, and against its *worship of a human being*, be it even Christ's mere humanity, and much more that of the Virgin Mary, who was not perfect nor sinless. And the Orthodox champion Cyril of Alexandria indignantly denied that any Orthodox Christian worshipped her or any other creature. For writing on that matter in chapter X of the First of his *Five-Book Reply to the Slanders of Nestorius* he says to him:

"And what has persuaded thee to let loose that so uncontrolled and unbridled tongue of thine against those who have been zealous to think what is right, and to pour down a *terrible and all cruel accusation on every worshipper of God?* For thou didst moreover say in Church:

'But I have already said often that if there be among us any one of the simpler sort, and if there be any such in any other place who takes pleasure in the expression *Bringer Forth of God*, (Θεοτόκος), I have no hatred to that expression, only let him not make the Virgin a goddess.'

Again thou dost out and out rail at us, and vent so bitter a mouth and reproach the congregation of the Lord, and it is written, but we indeed, O Sir, who say that she was the *Bringer Forth of God*, (Θεοτόκος), have never made any creature a god or a goddess, but we have been accustomed to acknowledge as God Him who is so both by" [His Divine] "Nature and in very truth; and we know that the blessed Virgin is a human being like us. But thou thyself wilt be caught, and that before long, representing to us the Emmanuel" [that is, *the God with us*] "as a" [mere] "inspired man, and putting on another *the crime* charged in thy own arguings" that is the crime of creature worship, referring to his implied accusation that Christians might worship the Virgin Mary, and so make her a goddess. I have examined and translated the whole of the Third Synod, and have not found any worship of her or of any creature in any part of it. On the contrary it forbids, as we have seen, under pain of deposition for Bishops and clerics and of anathema for laics, all worship

which asserts that Christ's two natures are two separate Beings or Persons, the outcome of which is to deny the In-flesh of God the Word in His humanity, and to lead to the heresy of worshipping His humanity, and it anathematizes every man who holds to what is condemned by that Anathema.

Anathema VIII condemns every one who holds to the error of Monophysitism, that is *One Natureism*, that is that Christ's Divin-

ity is not His perfect humanity, the shrine in which God the Word dwells; even His humanity, which is the highest of all mere creatures, and much more it forbids the worship of any other creature; it teaches us to worship only the consubstantial and co-eternal Trinity, God the Father, God the Word, and God the Holy Ghost, and that absolutely and directly, not relatively through any created person, or through any mere material thing, be it a cross, a picture, a graven image, an altar, a communion table, relics, or any thing else.

See in volume I of *Ephesus* in this set, page 711 under Θεωτοκος; page 588, Cyril's Anathema I and Nestorius' Counter Anathema I, and all that follows there to page 601, and id., pages 651-653, under *Relative Conjunction*, *Relative Indwelling*, *Relative Participation*, *Relative Worship* forbidden, and *Relative Worship* by Nestorians, and *Bringer Forth of God*, on page 575, id., and Nestorius' Heresies 1, 2, 3, 4, 5, 6, and 7, etc., on pages 637-647, id., and *J. H. Newman*, page 647, id.; *E. B. Pusey*, id., page 650; *Two Natures of Christ*, id., page 660, and *Union of Christ's Two Natures*, page 661, id. St. Cyril of Alexandria well teaches that to worship God the Father, God the Word, and God the Holy Ghost, and the Man put on by God the Word in Mary's Womb, is to worship a Tetrad instead of a Trinity: see in proof under *Tetradism*, *Fourism*, and on page 640, volume I of *Chrystal's Ephesus*.

But alas! for the Anglican Communion, which does not, as it ought, maintain these decisions of the Universal Church, nor those of its Reformers and their formularies which are in accordance with them, against their own idolatrous bishops and clerics. As samples of the Apostasy of some of its bishops and clergy, I would mention the Host-Worship of Bishop Grafton, the late H. R. Percival's book in favor of the *Invocation of Saints*, the two manuals for popular use by F. E. Mortimer, "rector of St. Mark's Church, Jersey City, and examining Chaplain to the Bishop of Newark, U. S. A.," as he calls himself in the title page of the first below. They are his *Pilgrim's Path* and *Devotions before the Blessed Sacrament*. They teach the worship of Christ's humanity, the worship of the Host, and the invocation of creatures. Both profess to be "compiled" by said worse than Nestorian creature-worshipper, and certainly they are compiled partly or largely from Romish sources. Another similar manual is "The Office of the Mass, compiled by" one who dares to call himself "Rev. Father Davis, rector St. Martin's Church, Brooklyn, N. Y." Another is Arthur Ritchie's *Catholic (?) Sunday Lessons*, etc. The "*one, holy, universal and apostolic Church*" pronounces in its decisions at Ephesus these unlearned betrayers of their Church and its sound faith on those points to be neither Christian clerics nor Christian laics, and as lost forever unless they repent. They are doing the fell work of damning souls whom Christ died to save. And these are but a few samples out of many on both sides of the water. Surely the discipline and Orthodoxy of the Anglican Communion are a wreck and those of its Bishops who will not do their duty may well fear that God may remove their candlestick from its place, Rev. II, 5, and III, 14-22, and damn their own souls for letting such men ruin and destroy so many well meaning but simple souls of their people. Poor simple women form the majority of those led into idolatry and hell by them. Such ignorant clerics are continually gabbling about the Catholic Church and its doctrine and practices, and will not take the pains either to learn its decisions or to obey them, but practically in their lack of knowledge identify it with Rome and its post Nicene, and mediaeval and modern idolatries, which the VI Synods condemn under severe penalties; whereas God says: "*Come out of her, my people*," Rev. XVIII, 4, compared with Rev. XVII, 18, as the English Church has to her blessing.

ity has swallowed up and transubstantiated His humanity into itself, or that both natures have become so mixed that they form a sort of Third Thing which is neither wholly God nor wholly man. But the Monophysites worshipped it nevertheless, and as, notwithstanding their denial, Christ's humanity abides, they hence in fact, worshipped a man, a creature, with God the Word, and therefore were Man-Worshippers, and therefore were anathematized by Cyril of Alexandria's Anathema VIII which, with the Long Epistle to Nestorius, of which it forms part, was approved by the Third Synod of the whole Church and the three after it, as is shown in note 520, pages 204-208, volume I of Chrystal's "Ephesus." The Anathema is quoted under head 4 above. See there and under heads 3, 5, and especially 6, pages 85-95, where all opposers of the decisions of the Third Council are, if Bishops or clerics, deposed, and, if laics, excommunicated. So that both Nestorianism and *One Natureism* end in creature worship.

Anathema IX, as we have seen, condemns both forms of creature worship aforesaid, and, in agreement with Cyril's Anathema VIII, confines all worship of Christ to His Divinity.

Anathema X in effect teaches the doctrine of the Economic Appropriation of the sufferings and death of the Man put on by God the Word to God the Word to avoid worshipping a creature, as both Athanasius and Cyril explain elsewhere. See in proof passages 12 and 13 on pages 236-240, volume I of Chrystal's "Nicaea," and compare on creature worship, pages 217-255 of the same volume.

Anathema XI condemns and anathematizes again the Man-Server Nestorius, six other heretical leaders, and "*their impious writings, . . . and those also who have thought or do think like the before mentioned heretics, and have continued, or do continue in their wickedness till their death.*"

Anathema XII, as we have seen under head (10), page 104 above, anathematizes most plainly and most forcefully Theodore of Mopsuestia's *relative worship of Christ's humanity*, and all who share or defend that or any other of his errors.

Anathema XIII says: "If any one defends the impious writings of Theodoret, which he put forth against the true faith and

against the First and holy Synod of Ephesus (208), and against Cyril" [now] "among the saints and his Twelve Chapters, and all that he wrote in favor of the impious Theodore and Nestorius, and in favor of those others who held the same errors as the aforesaid Theodore and Nestorius, and received them and their impiety; and in them he calls the teachers of the Church impious who held to and confessed the substance union of God the Word" [with flesh]; "and if indeed any one does not anathematize the aforesaid impious writings and those who held or do hold the like errors, and all those also who have written against the right faith, or against Cyril" [now] "among the saints and his Twelve Chapters, and who died in such impiety, let such a man be anathema."

Here we see again censure pronounced against that Theodoret who wrote against that Synod of Ephesus which condemned the Nestorian worship of Christ's humanity, who wrote against Cyril's Twelve Chapters, the Eighth of which anathematizes that sin; aye, and Theodoret had been a defender of its chief propagators, Theodore and Nestorius. And this anathematism XIII goes on and anathematizes also every one who does not anathematize "*the aforesaid impious writings of Theodoret*" against the doctrine of the Incarnation, and for the worship of Christ's humanity, and his other heresies, and all who have written against the right faith, which forbids any worship to Christ's humanity, and all who have written against Cyril the great defender of the truth that God alone is to be worshipped (Matt. IV, 10; Isaiah XLII, 8), and against his Twelve Chapters, the Eighth of which anathematizes every one who co-worships Christ's humanity with His Divinity, and every writer against the right faith who has died in the Nestorian denial of the Incarnation, and in the Nestorian worship of Christ's humanity, a creature.

ANATHEMA XIV.

This also condemns and anathematizes the Epistle which Ibas is said to have written to Maris the Persian heretic, because it

NOTE 208.—The Third Ecumenical of A. D. 431, to distinguish it from the Monophysite Robbers' Conventicle of A. D. 449 which is condemned and rejected by the whole Church.

denies the Incarnation, and because, among other things, "the same impious Epistle calls the Twelve Chapters of Cyril (209) among the holy, impious, and contrary to the right faith, and defends Theodore and Nestorius and their impious doctrines and writings." And we have seen how Cyril's Anathema or Chapter VIII in those XII condemns the Nestorian worship of Christ's humanity and how Theodore and Nestorius advocate it. "If any one, therefore, defends the said impious epistle, and does not anathematize it and its defenders, and those who say that it is sound *or any part of it*" [and hence those who call Cyril's Anathema VIII unsound] "and those who have written or do write in defence of it, or of the impieties which are contained in it, and dare to defend it, or the impieties contained in it by the name of the holy Fathers (210), or of the holy Council of Chalcedon, and continue in that conduct till their death ; let such a man be anathema.

The Fourth Synod of the whole church receives and approves the three before itself.

The Fifth Ecumenical Council receives and approves the four before it by their names, and the Sixth receives and approves the five before it. And all three depose every Bishop and cleric who rejects or opposes their decisions or any of them, and anathematize every laic who does ; as the Definition of the Fourth and that of the Sixth show, as does also the Sentence or Definition of the Fifth.

Thus has Christ's Church Universal in its only sound councils of the whole, repeatedly condemned all who hold to any of the four great Nestorian heresies which we are considering, that is :

1. Nestorius' denial of the Incarnation:
2. His worship of Christ's mere separate humanity, and his plea to defend it, that is, that it is only *relative* to God the Word, that is, for the sake of God the Word:
3. His denial of the doctrine of Economic Appropriation, put forth by the Third Council and the Fourth to avoid worshipping

NOTE 209.—Greek, τοῦ ἐν ἁγίοις Κυρίλλου ; literally "of Cyril among the Saints," that is "among the holy ones," a designation in effect of him as among the saved, as against the creature worshipping Nestorians that he was among the lost because cursed by them.

NOTE 210.—See the Article below on the *Use* of the Fathers.

Christ's humanity, a mere creature, and to confine all worship of the Son to His Divinity alone:

4. His assertion (a) of a real *substances* presence of Christ's humanity in the Lord's Supper; (b) his error in worshipping it there, and (c) the Cannibalism, as St. Cyril terms it, of eating his human flesh there and drinking his human blood there, a thing forbidden by the Council of Jerusalem in Acts XV, 29.

ARTICLE III.

A SECOND ON NESTORIUS' HERESIES.

VASTLY IMPORTANT DECISIONS OF THE THIRD ECUMENICAL COUNCIL, AGAINST ALL NESTORIAN FORMS OF APOSTASY FROM CHRISTIANITY AND AGAINST ALL BISHOPS, CLERGY, AND LAITY, GUILTY OF THEM OR ANY OF THEM.

WHAT THOSE FORMS ARE, AS REFERRED TO IN ITS CANONS II, III, IV, AND IMPLIEDLY IN ITS CANONS V AND VI.

We briefly sum up those decisions here, for we propose to treat of them more fully further on.

They are all termed "BLASPHEMIES" in the Council, see Chrystal's *Ephesus*, volume I, page 449; "HORRIBLE" and "BLASPHEMOUS," and are made "an ACCUSATION *against him*" on page 480; *parts* "of his BLASPHEMY" and "IMPIETIES" on page 486, and proofs "*that he thinks and preaches* IMPIOUSLY," on page 487, and that "*therefore our Lord Jesus Anointed . . .* has been BLASPHEMED by him," and on the basis of them, the Third Ecumenical Synod deposes him, on pages 487, 488, 503, 504, and on pages 503, 504, he is branded as "*a new Judas,*" and "*on account of*" his "BLASPHEMOUS PREACHINGS," and "*disobedience to the Canons,*" which required him to come before the Council and

to purge himself of them, he is told in the sentence against him, "*Thou art an alien from every ecclesiastical grade.*" The approval by the Council of Cyril's Short Epistle and of his Longer Epistle to him, which condemn more or fewer of those heresies, and its condemnation of Nestorius' Epistle to Cyril for such "*blasphemy*" are found on pages 41-418, and so are the accounts of the different summonses sent to Nestorius and the way in which he treated them, and the messengers of the Synod who bore them; and the passages from the Fathers and those from Nestorius himself are also important factors in his deposition. And so, to some extent, are the letters of Celestine of Rome, and Capreolus of Carthage, not as being so important as Cyril's on the statement of doctrine, but as giving the vote of their Sees and of those parts of the West against the heresiarch. They are found there on pages 178-203, and 481-486. See also note F, pages 529-552.

See also under proper terms in the indexes to that volume I, and in those to volume III of Chrystal's *Ephesus*. On the Biblical proofs see index III, index to Texts of Holy Scripture, pages 667-690, volume I of *Ephesus*.

The great errors of Nestorius and Nestorianism were:

1. *His denial of the Incarnation of God the Word in the womb of the Virgin, and His birth out of her, and of the fundamental truth that He is now God in that man whom He took out of her substance, and that, therefore, He has two natures, a Divine one and a human one.*

See on that, volume I of Chrystal's *Ephesus*, pages 449-504, and under *Nestorians*, and *Nestorius' Heresy* I, pages 637-639, and Nestorius' utterances on pages 113, 114, and under *Cyril of Alexandria*, pages 586-601, and *Christ*, pages 577-581, and under *σάρκωσις* on page 752.

And the canons of Ephesus below depose all Bishops and clergy who reject its condemnation of it and of Nestorius' other heresies and anathematizes and excommunicates all laics who do. And that sentence, as is there shown, is ratified by the Fourth, the Fifth, and the Sixth Ecumenical Synod.

2. *His worship of Christ's mere humanity, which is all there is of Nestorius' Christ, which, as is shown in volumes I and II of this*

translation of Ephesus, is branded by St. Cyril of Alexandria, his Orthodox opponent, as ἀνθρωπολατρεία, that is as *the worship of a human being*, contrary to Christ's law in Matthew IV, 10, *Thou shalt worship the Lord thy God, and Him only shalt thou serve*, Colos. II, 18; Rev. XIX, 10, and Rev. XXII, 8, 9, 10.

See on that Blasphemy and Nestorius' trial and condemnation for it, volume I of Chrystal's *Ephesus*, pages 449-504: Note F' on Nestorius' Blasphemies on pages 529-551; Nestorius' Heresy 2, pages 639-641, 644-647; *Man Worship* on pages 631-635; *προσκύνησις*, etc., on pages 725-751; note 183, pages 79-128; note 582, pages 225, 226; note 664, pages 332-362, and page 671.

A very important thing to be remembered on this topic is that St. Cyril charges that the Nestorian worship of Christ's humanity results in *Tetradism*, that is in worshipping no longer the Triune God alone, but a mere creature, Christ's created humanity also: See the places in Chrystal's *Ephesus*, volume I, General Index under *Fourism* and *Tetradism*, pages 625 and 656, and in the Greek Index under *τέτρατος*, page 759, id., and Nestorius' Heresy 2, pages 639-641.

In his *Shorter Epistle* to Nestorius Cyril condemns his co-worshipping Christ's humanity with God the Word, and other errors; see pages 79-93; and on pages 129-154 the Bishops vote on it and approve it. Nestorius, in reply, affirms his worship of a human being and other errors, and the Bishops vote on and condemn that Epistle to Cyril and anathematize him and it; pages 154-178, volume I of Chrystal's *Ephesus*. Cyril in his long *Epistle* to Nestorius, condemns his co-worship of Christ's humanity with God the Word, and in his Anathema VIII, which forms part of that Epistle, he anathematizes him for it and all who do it, see pages 221-223, and pages 331, 332 there. And that whole Epistle was approved by the whole church in Ecumenical Synod again and again, note 520, pages 204-208 of that volume. And the canons impose stern punishment upon all bishops, clerics, and laics, guilty of that co-worship of Christ's humanity with his Divinity and of any and all of his other errors.

3. *His defense of that worship of a mere man on the ground that his worship of him was not absolute, that is not for his own sake alone,*

but was relative, that is he worshipped that mere creature because of God the Word and for God the Word's sake.

That is the same sin as that of the Israelites in worshipping Jehovah through the golden calf in the wilderness and through the calf at Dan and through that at Bethel, and that of the heathen in worshipping their images and altars *relatively* to the gods and goddesses represented by them, for, as told by the Christian *Arnobius* in his work *Against the Pagans*, book VI, chapter 9, they tried to excuse themselves by this same plea of *relative worship*. For *Arnobius* addressing them writes: "Ye say, We worship the gods through the images," a seductive plea which he at once refutes from Holy Writ and common sense.

That plea of Nestorius was set forth in Act I of the Council in several of Nestorius' Twenty Blasphemous passages for which he was there condemned and deposed as a heretic; see pages 449-504, volume I of *Chrystal's* translation of *Ephesus*, and note F., pages 529-551, among which they are found. See especially note 949, pages 461-463, where it is shown that it has been condemned by the Universal Church no less than 12 or 13 times. It is in the Man-Worshipping Creed of *Theodore of Mopsuestia*, to which Nestorians had invited or demanded subscription, pages 205-208 of volume II of *Chrystal's* translation of *Ephesus* where that excuse, borrowed from the pagans, is condemned again. And then the Council again pronounces its penalty in the following words: "These things, therefore, having been read, the Holy Synod has decreed that no one shall be allowed to offer or to write or to compose another faith contrary to that decreed by the holy Fathers gathered in the city of the Nicaeans with the Holy Ghost. But those who dare either to compose or to bring forward or to offer another faith to those wishing to turn to the acknowledgment of the truth either from heathenism or from Judaism, or from any heresy whatsoever: these, if they are Bishops or clerics, are to be aliens, the Bishops from the episcopate and the clerics from the clericate; but if they are laymen they are to be anathematized.

In the same manner, if any are detected, whether they be Bishops or Clerics or laics, either holding or teaching these things which are in the Forthset' [that is the Creed of *Theodore of Mopsue-*

stia just mentioned]" brought forward by Charisius the Elder" [that is "the Presbyter"] "in regard to the Inman of the Sole-Born Son of God, that is to say, the foul and perverse dogmas of Nestorius, which are even its basis, let them lie under the sentence of this holy and Ecumenical Synod, that is to say, *the Bishop shall be alienated from the episcopate and shall be deposed; and the cleric in like manner shall fall out of the clericate; but if any be a laic, even he shall be anathematized, as has been said before.*"

Then follow the names and subscriptions of the great Orthodox and sound champion against all *relative service*, Cyril of Alexandria, and the rest of the Bishops of the Council.

See further against the Nestorian Relative Worship of Christ's humanity, volume I of Chrystal's *Ephesus*, and on its kindred and connected errors, note 156, pages 61-69, and notes 580, 581, 582, and 583, pages 221-226, and the text on pages 221, 222, and 223, and under *Theodoret*, pages 656, 657.

We have seen how completely Nestorian, aye more than Nestorian, Rome has become in her *worship of a human being* (*ἀνθρωπολατρία*), and how her Archbishop Kenrick actually braves and defies, in his ignorance, the decision of the whole Church in its Third Synod at Ephesus, A. D. 431, when it adopted as its own Cyril's Anathema VIII, which deposes all bishops and clerics, and anathematizes all laics who co-worship Christ's humanity with His Divinity, for he even goes so far as to co-worship it, as he claims, *absolutely* with God the Word, though his explanation there and in the places there referred to show that his adoration of it was *relative*, after all, to God the Word, that is for His sake, though, of course, the *absolute* worship of it, that is for its own, a mere creature's sake, would be still worse (Matt. IV, 10; Isaiah XLII, 8), and he would be a worse heretic than even Nestorius himself, for his words on page 461, volume I of Chrystal's *Ephesus*, in his blasphemy 8 show that he did not go beyond the *relative worship* of Christ's humanity, that is he did not worship it *absolutely*.

And we have seen also how the Roman Harlot has gone so low as to worship creatures inferior to the highest of all creatures, the ever sinless humanity of Christ, for example the heart of Mary,

who is the object of religious service in no less than 122 pages together of her *Raccolta*, and there are devotions to the Archangel Michael, the angel Guardian so called, St. Joseph, Peter and Paul, and others, and we have seen that indulgences are promised to those who say such God-angering orisons, condemned ecumenically by necessary implication at Ephesus in A. D. 431.

That the Greek church is guilty of such worship of many human beings is very clear from her reception of the image worshipping and creature invoking conventicle of Nicaea, A. D. 787. But at first I had some doubts whether the co-worship of Christ's humanity with his Divinity was approved by her. And the following would seem to imply that at any rate she will not admit the new-fangled Romish devotion to the Sacred Heart of Jesus, which as we have seen by the testimony of her Kenrick, Rome at first hesitated to receive, and indeed did not authorize till A. D. 1765.

Parsons, a Romish bitter and partisan priest, in an article on what he is pleased to call "*The Later Religious Martyrdom of Poland*" in the *American Catholic Quarterly Review* for January, 1898, incidentally remarks on page 96, speaking of about A. D. 1894:

"At that time, also, some humble peasants were dragged from the village of Minoga and deported to the depths of Muscovy, *their offence having been a propagation of the devotion to the Sacred Heart of Jesus—a devotion which the Russian State Establishment affects to regard as heretical.*"

If the Russian Church so regards it she acts, so far, in strict accordance with the Third Ecumenical Council and the Fifth, and therefore I should be pleased to believe that she so holds.

But I am sorry to say that Macarius, Rector of the Ecclesiastical Academy of St. Petersburg, Bishop of Vinnitza, who died Metropolitan of Moscow in 1882, in the French translation of his *Theologie Dogmatique Orthodoxe*, tome II, Paris, Cherbuliez, 1859, pages 112-114, advocates fully the co-worship of both natures of Christ in "*one sole and inseparable divine adoration, both of the divinity and of the humanity,*" which is practically their co-worship condemned under pain of anathema and deposition by the VIIIth An-

anathema of Cyril and by the Canons of Ephesus. Macarius goes on and attempts to defend his assertion by Nestorian perversions of Scripture to Man-Worship, and then quotes, wrongly, garbled passages of Athanasius, Epiphanius, Cyril of Alexandria and the Third Ecumenical Council, all of whom, as we have seen, condemn it; see in proof Article II above, for the decisions of Ephesus and the three Ecumenical Synods after it, and Athanasius, Epiphanius, and Cyril as on pages 217-255, volume I of Chrystal's *Nicæa*. He quotes also for that heretical co-worship, Nestorius' chief champion, Theodoret of Cyrus and the eighth century notorious and accursed champion of idolatry John of Damascus, both of whom favor his co-worship of a creature with God, but both of whom, Theodoret in his own day, and John later, came under the anathema of the Third Council for that error.

Macarius quotes also Chrysostom, of the same Antiochian School as Theodoret, for the same error. If the passage be really genuine and the translation correct it would prove, not that the heresy is truth, but that Chrysostom was a heretic and therefore anathematized for it by Cyril's Anathema VIII approved by Ephesus, and by its canons, and that we must never think or speak of him as a saint or as fully Orthodox. And we could in that case suspect the more why the Orthodox Cyril so condemned him, so far as appears, to the very last.

4. Nestorius' fourth Heresy of Apostasy to Creature Worship, contrary to Christ's law in Matthew IV, 10, was *his denial of the doctrine of Economic Appropriation, which was maintained by Cyril and Ephesus, to avoid what Cyril calls Ἀνθρωπολατρεία, that is the worship of a human being, Christ's mere humanity.*

See on that Nestorius' Heresy 3, as there numbered, pages 641, 642, volume I of Chrystal's translation of Ephesus, under *Economic Appropriation* on pages 602, 603, *Appropriation* on page 573, and *οἰκειώσασθαι*, and *οἰκονομικὴν οἰκειώσιν* on pages 720, id., and page 671.

On the penalties for rejecting or attempting to unsettle the doctrine see Article II above, and page 29, canon VI, this volume.

5. The next heresy of Apostasy of Nestorius was his making *a mere man, a mere creature, Christ's humanity, our Atoner and Mediator*: whereas the Orthodox, held, as Cyril teaches, that God the

Word is the Sole Atoner and Sole Mediator, who does the human things, such as suffering, death, and intercession in heaven, as our Sole High Priest, by his humanity; on that see Cyril's Anathema X, pages 339-346, text, and notes 682-688 inclusive on that Anathema there in vol. I of Chrystal's *Ephesus* and especially note 688, pages 363-406. See also Cyril's *Scholia on the Incarnation*, sections 24, 25 and 26, pages 211, 212 and 213 of the Oxford translation of Cyril of Alexandria on the Incarnation (only where Pusey wrongly renders by "*God-clad man*," translate rightly "*inspired man*,") and the Greek of the same, page 544, volume VI of the Greek of P. E. Pusey's works of Cyril. Cyril teaches that no creature can make an atonement, nor mediate for man, and that that is prerogative to God the Word. It hence follows that no creature can intercede for us in heaven, for intercession there is a part of Christ's mediatorial office work as God and Man, for as God he possesses the infinite attributes of omniscience and omnipresence to hear our prayers, and as man he prays for us, and precisely because he is God and man therefore he is the sole fit Intercessor there, and, besides, he is God-appointed to that prerogative function and no saint, angel nor any other creature can be. See under *Christ*, pages 577-581, volume I of Chrystal's *Ephesus*. Indeed as all admit that prayer is an act of religious service, for us to pray to any creature is an act of religious service contrary to Christ's law in Matthew IV, 10, "*Thou shalt worship the Lord thy God and Him only shalt thou serve*," and brings his curse, as it did on us all in the middle ages, and as it does on Greek Church and Romish and Nestorian and Monophysite Europe and Asia and America and Africa and every place else till this very hour. And as prayer to creatures has always been a part of idolatry, therefore the 35th Canon of Laodicea, which some deem to be taken into the Code of the Universal Church by canon I of the Fourth Ecumenical Synod, justly and wisely forbids all Christians to invoke angels, and adds "if any one therefore be found spending time in this hidden *idolatry*, let him be anathema, because he has forsaken our Lord Jesus Christ, the Son of God, and has gone over to idolatry." And, of course, the Third Council of the whole Church in deposing every Bishop and every cleric, and in anathematizing every laic, guilty of worshipping Christ's humanity, has, by

necessary inclusion, inflicted those penalties on every one who gives any act of religious worship to any creature less than Christ's ever sinless humanity, be it bowing, standing, kneeling, praying, incense, or any other act of religious service mentioned in Holy Writ. For Christ's humanity is the highest of all created things, and the shrine in which God the Word dwells, and the instrument by which he does the human things in the Christian Economy.

6. The next head of their *Apostasy* was the assertion of the real *substance* presence, not indeed of the Divinity of Christ, but of his body and blood in the Eucharist, which, on their Man worshipping principles, led them into two other errors and sins, namely first, what Cyril terms Ἀνθρωπολατρεία that is *the worship of a human being*; which we will call head 7: and, secondly, into what he terms, Ἀνθρωποφαγία, that is the *cating of a human being*, that is in plain English, *Cannibalism*, which we will number head 8. On *the worship of a man* see heads 2 and 3 above, and on *Cannibalism*, see here and the next head below. Heads 7 and 8 here are on the Eucharist.

See the condemnation by the Universal Church of that *Apostasy* on the Eucharist, told in note 606, pages 240-313, volume I of Chrystal's *Ephesus*, and, by another reckoning, Nestorius' Heresy 4 and 5, pages 642, 643 of the same volume, and the places in it above referred to in this article for the penalties incurred by those who hold to those sins. See also under *Eucharist*, pages 612-622.

See also page 596 on Cyril's Anathema XI, and compare Nestorius' Counter Anathema XI on page 597.

Nestorius worshipped the bread and wine as the body and blood of Christ, though he admitted that their substances remain after consecration as before: see in proof, pages 280, 281, note. And see under *Theodoret*, pages 656, 657. As is often shown in this set, he held not to Transubstantiation nor to two nature Consubstantiation, but only to One Nature Consubstantiation, that is to the Consubstantiation of the real human substances of Christ's flesh and blood with the bread and wine.

See further on the Eucharist, that is the *Thanksgiving* (from Matt. XXVI, 27; Mark XIV, 23, Luke XXII, 19, and I Cor. XI, 24, where in the Eucharist Christ *gave thanks*), in volume I of Chry-

stal's *Ephesus*, note 599, pages 229-238; note E, pages 517-528; note 692, and 693, pages 407, 408, and under Ἀνθρωποφαγία on page 696 and Ἀποστasia on page 697; ἀρχετύπω there and "σύμβολον, the Eucharistic Symbol" on page 755, and under Eucharist on pages 612-622, volume I of the same work, *General Index*, and on the absurd results of all Nestorian, Greek, and Romish views on the rite, see id., note E, pages 517-528.

We have seen that three most important Epistles came before the Council, and were examined by it. One was Cyril's Shorter Epistle to Nestorius which was approved by a Synodal vote; another, which was Nestorius' Epistle in answer to Cyril's Shorter one to him, and was condemned by vote also; and the Third was Cyril's Longer Epistle to Nestorius. In a dogmatic sense these were far more important than Celestine's Letter to Nestorius and that of Capreolus to the Holy Synod, which also were read in the Council. Celestine seems not to have grasped so well the errors of Nestorius on the Eucharist and on Man-Worship, as he did his errors on the Inflesh of the Word. The great theological symmetrical mind in the controversy, the great champion for Christ and against all the Nestorian Man-Worship, Cannibalism on the Eucharist and other "blasphemies," was Cyril of Alexandria, who has been justly termed the *great Doctor of the Church on the Incarnation*, and may be as justly termed *its great Doctor* against what he terms Ἀνθρωπολατρεία, that is *against the worship of a human being*, that is Christ's ever sinless humanity, and by necessary inclusion, against all other worship of creatures, be it worship of the Virgin Mary or other saints or of angels or of altars or of images painted or graven or both; of relics, of the Bible or of any part of it; and of any thing but the Divinity of the Triune Jehovah.

And he is also the great Doctor against the pagan plea and dodge of *Relative Worship* used against Cyril by the Nestorians to palliate and to defend their *relative worship* of Christ's mere humanity, and of the bread and wine of the Lord's Supper after consecration; and the same excuse has been and is since used by Romanists, Greeks and others to defend their relative worship of that humanity, one Romish form of which is called by Papists their worship of the sacred heart of Jesus, and another is their *relative*

worship also of the sacred heart of Mary; and forms of relative worship common to the Greeks and Latins are their relative worship of saints and angels by praying to them, etc., and of images painted or graven, the Bible or any part of it, crosses, relics, altars, and other things, by bowing, kissing, incense, etc. In brief, Cyril is the great Doctor of the Church against every form of *relative* worship, whether offered to Christ's humanity or to any thing else.

We have seen that Twenty Blasphemies culled from Nestorius' writings were made the "Accusation" against him and that for them and for other blasphemous utterances, and on the basis of them all and for them all he was deposed. See them all in volume I of Chrystal's "Ephesus."

So far as the Twenty Passages relate to the eight heads of Nestorius' "*Blasphemies*," as they are called on page 449 of volume I of Chrystal's "Ephesus," they are found in that volume, pages 449-480, and they are separated under heads specified in note F, pages 529-552, where see especially. Nestorius' deposition for them and for his heresies mentioned in them, and elsewhere in Act I of Ephesus, and in Cyril's Epistles to him is found on pages 481-504 and the Epistles, the final summons to him, and the opinions of the Fathers, on pages 52-449.

A number of Scripture proofs against his heresies are found in the *Index to Texts of Holy Scripture*, pages 667-675. See also what follows on pages 676-690.

ARTICLE IV.

HOW THE ORTHODOX CYRIL OF ALEXANDRIA WOULD HAVE US WORSHIP CHRIST'S DIVINITY and apply to God the Word alone all his Divine names as belonging to His Divine nature, and all His human names *economically* to avoid worshipping his humanity, a creature, which he brands, in contending against Nestorius, as Ἀνθρωπολατρεία, that is as *the worship of a human being*.

By *Economically* is meant what pertains to His work in the Christian Dispensation, and by the Christian Economy is meant the Christian Dispensation.

1. We have seen the Orthodox Leader and Champion, St. Cyril of Alexandria, contending, in passage after passage, that to worship Christ's humanity is forbidden in Holy Writ in such passages as Matthew IV, 10; "*Thou shalt worship the Lord thy God, and Him only shalt thou serve;*" Isaiah XLII, 8, *I am Jehovah; that is my name; and my glory will I not give to another, neither my praise unto graven images;* and that to worship Christ's humanity is to make it a *new god*, a fourth after the Trinity, and so to substitute a worshipped Tetrad, that is a Four, that is the Father, the Word, the Holy Ghost, and a man, a creature, for a worshipped Trinity; that is the Father, the Word and the Holy Ghost; and against that he quotes the Septuagint Greek of Psalm LXXX, 9, our Psalm LXXXI, 9, which translated reads: "*There shall be no new god in thee, nor shalt thou worship a foreign god.*" See also for Cyril to the same effect, note 183, page 79-128, volume I of Chrystal's "Ephesus." For Cyril, like Athanasius and all truly Orthodox men, holding that worship is prerogative to God, in that following Paul, an inspired Apostle, and Christ Himself, (Hebrews I, 6, 8, compared with Christ's prohibition in Matthew IV, 10, of worshipping any thing but God), would therefore prove that God the Word incarnate and born of a Virgin is God because at his birth the Father commanded all the angels to worship Him, and because another honor prerogative to Divinity is given to Him, in Holy Writ, that is because the name of *God* is applied to him, as in John I, 1-4, 14, and Hebrews I, 8. To the same effect:

see Athanasius, Epiphanius, and Faustin, pages 217-256, volume I of Chrystal's "Nicaea."

2. We have seen that Cyril again and again teaches that we may not co-worship Christ's humanity with His Divinity, and that his Anathema VIII in his *Long Epistle* to Nestorius, with that whole Epistle was approved by the Third Ecumenical Synod and the three Ecumenical Synods after it, so that the error that we may co-worship both Natures of Christ, or any thing in Christ except His Divinity is, since A. D. 431, condemned by that "*one, holy, Universal and Apostolic Church,*" in which, in the words of the Creed of its Second Synod we profess to believe, under pain of Anathema in that Anathema VIII itself, and under pain, by the Canons of Ephesus, of deposition in the case of Bishops and clerics, and of anathema in the case of laics; so that, to every Orthodox and fully intelligent man, the worship of Christ's humanity is no longer among discussable things, but is condemned and settled forever.

And we have seen how Nestorius himself (211), and the Nestorian champions, Theodoret of Cyrus (212), Andrew of Samosata (213) and Euthenius of Tyana, did worship both Natures together (214), and that in their worship of His humanity they followed the leaders and founders of their heresies Diodore of Tarsus (215) and Theodore of Mopsuestia (216).

3. And to avoid worshipping Christ's humanity, Ἀνθρωπολατρεία, that is *the worship of a human being*, as Cyril terms it, he always rightly sees in God the Word the sole supreme thing in Christ, and the only worshipable thing, and his humanity as its mere shrine, the mere jewel case in which the divine Jewel is contained, the mere wrapping of His Eternal Divinity, the mere instrument in which He does the human things. And hence, after

NOTE 211.—See Chrystal's *Ephesus*, volume I, pages 113-115, and under *Nestorius and his Heresies*, etc., pages 637-647.

NOTE 212.—See volume I of Chrystal's *Ephesus*, page 115, 116, note matter, and pages 656, 657, under *Theodoret*.

NOTE 213.—See volume I of Chrystal's *Ephesus*, pages 97, 98, 116-121, and page 571 under *Andrew*.

NOTE 214.—See id., under *Euthenius of Tyana*, pages 121-128.

NOTE 215.—See id., page 602 under *Diodore of Tarsus*, pages 112, 113, 169, note 361, and page 456, note 914.

NOTE 216.—See id., page 113, and under his name on page 656.

denouncing any worship of the mere creature, he lays down the doctrine that all the names of Christ, both those belonging by their very nature to his Divinity, and those belonging by their very nature to his humanity, must all be ascribed to his Divinity, but the human by the Ecumenically approved doctrine of Economic Appropriation. Here I would quote, on this matter, a part of section XIII of Cyril's *Scholia on the Inman of the Sole-Born*. It is as follows:

“Wishing to inquire closely into the mystery of the Economy of the Sole Born with flesh we, holding the true doctrine and right faith, say as follows: that the Word Himself who came *out of God the Father, the very God out of very God, the Light out of the Light, both took on flesh and put on a man, came down, suffered,*” [and] “*rose from among the dead,*” for so has defined the holy and great Synod in the Symbol of the faith (217).

And searching thoroughly and wishing to learn truly what is the meaning of the Word's having taken on flesh and put on a man, we perceive that it is not to take a man to Himself in a” [mere external] “connection as regards an equality of dignity, that is of authority, or even in the having the same name of Sonship alone, but, on the contrary, to be made a man like us, while He at the same time preserved to His own” [divine] “Nature, its unchangeableness and unalterableness, when He came in the Christian Economy in a taking of flesh and blood.

One therefore indeed is He who before the Inman is named by the God-inspired Scripture both *Sole Born*, and *Word*, and *God*, and *Likeness* and *Radiance* and *Character of the Father's Substance*,

NOTE 217.—Cyril of Alexandria did not receive the Constantinopolitan Creed. See in proof the Oxford translation of his works on the Incarnation against Nestorius, page 31, note “a,” and page 379, under *Creed of Constantinople*. His see and Constantinople had differed. It was, however, recited and approved in the Fourth Ecumenical Council in A. D. 451, only about seven years after Cyril's death, and finally passed into use in the whole Church. Indeed, as Prof. Swainson shows in his article *Creed*, page 492, vol. I, Smith and Cheetham's *Dictionary of Christian Antiquities*, it was at one time the baptismal Creed even of the Roman Church, and perhaps in some churches of Gaul and Germany, and should now be the baptismal Creed among us and everywhere, as it is in the Greek Church, because it is Ecumenically approved and is therefore invested with the authority of the whole Church, whereas the Italian and Roman local Creed lacks Ecumenical approval, has never been recognized by the Greeks, can be signed by an Arian because it lacks the words “*of the same Substance.*” is first mentioned clearly about A. D. 390 in the work of the Italian Rufinus,

Life, Glory, Light, Wisdom, Power, Arm, Right Hand, Most High [or "*Highest*"], *Magnificence, Lord of Sabaoth*, and any other such names, which are truly God-befitting; and, after the Inman, *Man, Christ Jesus*" [that is, translated, "*Anointed Jesus*"], "*Propitiation, Mediator, First Fruit of those who slept, First Brought Forth from the dead, the Second Adam, Head of the Body, the Church*, the names that were in the beginning following Him," that is the names that were His from the first and before His Incarnation, that is the names of His Divinity], "for all the names are His, both those that were first," [that is those before His Incarnation] "and those in the last times of this world" [that is since He became incarnate].

"One therefore is He who even before the Inman was very God, and in His humanity hath remained both what He was and is and will be," [that is, very God]. "The one Lord Jesus Christ is not therefore to be divided into a man separate and by himself and God separate and by Himself, but we say that He is one and the same, Jesus Christ, though we recognize the difference between the Natures and keep them unmingled with each other."

This last sentence shows also the injustice of any Monophysite who may claim that Cyril was a mingler of Christ's two natures or an abolisher of his humanity, and, in brief, a favorer of Monophysitism. Indeed all his writings show that he recognized the continued existence of the two Natures, but not their co-worship.

Cyril in his Long Epistle to Nestorius, pages 241-254, again teaches well that some of the expressions in Holy Writ regarding Christ have reference to His Divinity and others to His humanity, but at the end, in accordance with his own and the Universal Church's doctrine of Economic Appropriation he applies them all to God the Word; aye, even the humanity's names to His Divinity, Economically, of course, as he teaches elsewhere. I quote:

"*Therefore all the expressions in the Gospels are to be ascribed to*" [but] "*one Person, to*" [but] "*one infleshed Subsistence*" [that is

on it, and then lacked Article XII, and, as Prof. Heurtley shows in his work *Harmonia Symbolica, Creeds of the Western Church*, pages 70-72, is not found in its present form till about A. D. 750.

Being"] "*of the Word*. For according to the Scriptures, Jesus Anointed is" [but] "*one Lord*" (1 Cor. VIII, 6).

The whole passage should be read, for it is very clear, and what is vastly important, is Ecumenically approved with the whole Epistle in which it stands. See in proof note 520, pages 204-208 of volume I of Chrystal's translation of *Ephesus*.

And what is very important and germane here, we must remember that Cyril uses both *Person* (Πρόσωπον) and *Subsistence, Being* (Υπόστασις) for God the Word alone, though of course, He is in flesh. See in proof under *Person*, page 649, volume I of Chrystal's *Ephesus*.

Cyril and his predecessor, Athanasius, in their Scripturally intelligent, uncompromising, and stern, and faithful, and noble zeal for the worship of the Triune Jehovah alone have never been excelled by any Bishops of the Church since, not even by Cranmer, Ridley, Latimer, Hooper, and Ferrar, who come nearest to their bright example, though the noble English Reformers suffered more in that they witnessed against Rome's idolatry before their triers and persecutors and at the stake and in the flame; and their struggle for a perfect Restoration of all that was in the beginning was all the harder, because the facts on many points were still unprinted and inaccessible, and because they were striving to get rid of a vast mass of superincumbent superstitions, idolatries, and creature worship, under which Bishops, clergy, and people had groaned and been led astray for long centuries, whereas Athanasius and Cyril were called upon mainly to keep the sound doctrines, discipline and rites or sacraments as they found them in Egypt, their ecclesiastical dominion, though in Syria, and to some extent elsewhere, corruptions in the way of Man-Worship, and Cannibalism had come in. If therefore we find that the English Martyrs for Christ did not make full work on some points, let us remember how they and every body else had been taught in Western Christendom, and let us remember how under God and by His grace they did the great work of ridding us of Rome's idolatries and her anti-canonical and anti-Six-Synods tyranny; and by God's mercy brought on us God's blessing by teaching us to avoid saint worship and to be zealous so far as they knew, and so far as we

knew, for the worship of God alone, and so from about 4,000,000 of English-speaking people at Queen Elizabeth's accession, have made us about 140,000,000, and from the small domain of the British Islands, her sole dominion, have by spiritual Christianity given us victory on field and flood, so that both branches of the Anglo-Saxons to-day are the richest race in the world, and their rulers govern about 500,000,000, about one-third of the world's population, and control between a third and a fourth of the land surface of the earth, and by their united fleets can dominate the seas. Such has been the blessed result of the Reformation wrought by the English Martyrs. Let us finish the work of a full Restoration of all that was from the beginning, and the VI Holy Ghost led Synods, and work for a full Seventh Synod to be composed only of those who anathematize the image worship and saint worship of the Nicene Conventicle of A. D. 787, and who hold fully to the VI Synods, and that coming Seventh Council of the whole Church East and West which shall do away the creature worship of the present and all other errors. For we now know facts which the Reformers did not, and can and must finish their work by a full Restoration, as the Jews after their Reformation in Babylon finished their work about 70 years after by a full Restoration of their temple and its service at Jerusalem.

ARTICLE V.

ON THE ECUMENICALLY APPROVED USE OF THE FATHERS.

In different documents Ecumenical Councils have spoken well of what is in effect *the historical witness* of the sound Fathers to Christian doctrine. We have seen such an instance on pages 106, 107, and just above on pages 119, 126. In the former case the Fifth Synod of the Christian world speaking in its Definition of the Three Chapters which contain a defence of Nestorius' heresies on the Incarnation, for the worship of Christ's humanity, and for Cannibalism on the Eucharist, says:

"We therefore anathematize the Three before mentioned Chapters, that is the impious Theodore of Mopsuestia, with his

execrable writings, and those things which Theodoret impiously wrote, and the impious Letter which is said to be of Ibas, and their defenders, and those who have written or do write in defence of them, or who dare to say that they are correct, and who have defended or attempt to defend their impiety *with the names of the holy Fathers, or of the holy Council of Chalcedon.*" And Anathematism XIV of the same Fifth Synod, anathematizes those who *presume to defend Ibas' Epistle* "or the impiety which is inserted in it, *by the name of the holy Fathers, or of the holy Council of Chalcedon, and continue in that conduct till their death.*"

And, furthermore, Anathematism XIII of the same Fifth Council quoted on page 113 above, curses every one who defends the impious writings of Theodoret against the right faith and against the Third Ecumenical Synod and against St. Cyril and his XII Chapters, (one of which, the VIIIth, anathematizes the co-worship of Christ's humanity with his Divinity), and all that he wrote in favor of the impious Theodore and Nestorius, and his calling, in them, the teachers of the Church impious who held to the substance union. The Teachers and Fathers here meant are Cyril and the rest of the Orthodox writers.

We see that those utterances of the Fifth Synod anathematize, 1, Every one who adduces the teachers of the Church in favor of any of Nestorius' heresies and paganizings, and also all who "*dare to defend the impieties contained in*" the Epistle which Ibas is said to have written to Maris the Persian heretic, "*by the name of the holy Fathers,*" that is, of course, those before the date of the Council, A. D. 553.

And it follows that any and every Christian writer before that date who wrote in favor of the Nestorian heresies of Theodore, Theodoret, and Ibas must not be reckoned among "*the holy Fathers.*" Indeed, as we have seen, by the Canons of Ephesus, every such writer, then living, was deposed if he was a Bishop or cleric, and anathematized if a laic. Writers condemned by any of the VI Synods can not therefore be deemed "*holy Fathers,*" that is, Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, for we are required to anathematize them, and "*their impious writings.*" They are condemned by name in Anathema XI

of the Fifth Council. With them we must class the originator of their heresies, Diodore of Tarsus, so strongly condemned by Cyril, and all who wrote in defence of those paganizings or infidelizings, or died in them, and who are therefore anathematized by the Canons of the Third Synod, the Anathematisms of the Fifth, and by the Sixth. For every Ecumenical Council approved all such Synods before itself.

3. Besides, we must deny the name of ‘holy Fathers’ to any writer of the Paulianists, and their founder, Paul of Samosata, who are condemned by Canon XIX of the First World-Synod, and to any of the Cathari, who are condemned in its Canon VIII; to any of the Eunomians or Eudoxians, to any of the Semiarians, or Pneumatomachi, that is the Fighters against the Spirit, to any of the Sabellians, the Marcellians, the Photinians, and to any of the Apollinarians, and of their founders, all of whom we must anathematize by Canon I of the Second Synod.

Nor, 4, can we receive as ‘*holy Fathers*’ any writer of the Arians, the Macedonians, the Sabbatians; the Novatians, who call themselves Cathari, that is the Pure and Aristeri, and the Fourteenth-dayites, or Tetradites (who kept Easter, that is the Pass-over, on the 14th day of the Hebrew month Nisan, on whatsoever day of the week it fell), and the Apollinarians, “the Eunomians who baptize *with* [but] *one immersion*,” and the Montanists, the Sabellians, and the followers of all the other heresies, who are condemned in Canon VII of the Second Synod.

Nor, 5, may we accept as holy Fathers, any of Nestorius’ partisans, John, Bishop of Antioch in Syria; John, Bishop of Damascus, Alexander of Apamea, Alexander of Hieropolis, Himerius of Nicomedia, Fritilas of Heraclea, Helladius of Tarsus, Maximin. of Anazarbus, Dorotheus of Marcianopolis, Paul of Emesa, Polychronius of Heracleopolis, Eutherius of the Tyanenians, Meletius of Neocaesarea, Theodoret of Cyrus, Apringius of Chalcedon (or of Chalcis), Macarius of Laodicea Magna, Zosys of Esbuns, Sallustius of Corycus in Cilicia, Hesychius of Castabala in Cilicia, Valentinus of Mutoblaca, Eustathius of Parnassus, Philip of Theodosiopolis, Daniel and Decianus, and Julian, and Cyril, and Olympius, and Diogenes, and Palladius, Theophanes of Phila-

delphia. Tatian of Augusta, Aurelius of Irenopolis, Musaeus of Aradus, and Helladius of Ptolemais, all of whom were suspended from Communion and afterwards deposed by the Canons of Ephesus, though some or most of them were afterwards restored on their accepting the Synod and its Orthodoxy. Yet all their heretical writings, so far as they wrote, remain condemned like Theodoret's, which are anathematized for the same heresies. The above list of Nestorius' partisans is found on pages 81, 82 of Hammond's *Canons of the Church*: compare volume II of Chrystal's "Ephesus," pages 42, 160, and 391.

Nor, 6, may we accept as "*holy Fathers*" any of the Monothelite heretics who are condemned by the Sixth Ecumenical Synod, namely Theodore, Bishop of Pharan, Sergius, Pyrrhus, Paul and Peter, who were Bishops of Constantinople, New Rome, Honorius, Pope of the old Rome on the Tiber, Cyrus, Bishop of Alexandria, Macarius, Bishop of Antioch, and Stephen his disciple, for in the Definition of the Council their names are preceded by the words:

"As the author of evil, who in the beginning, availed himself of the aid of the serpent, and by it brought the poison of death upon the human race, has not desisted, but in like manner now, having found suitable instruments for working out his will, we mean Theodore who was Bishop of Pharan," then follow the rest of the nine names above including that of Pope Honorius, and then the Definition goes on, "and ['the author of evil'] has actively employed them in raising up for the whole Church the stumbling blocks of one will and one operation in the two natures of Christ our true God, one of the Holy Trinity; thus disseminating in novel terms among the Orthodox people, a heresy similar to the mad and wicked doctrine of the impious Apollinarius, Severus and Themistius, and endeavoring craftily to destroy the perfection of the Incarnation of the same our Lord Jesus Christ, our God, by blasphemously representing his flesh endowed with a rational soul as devoid of will or operation," Hammond's translation, in the main, pages 143, 144 of his *Canons of the Church*, N. Y. edition of Sparks, 1844.

Nor, 7, may we reckon as "*holy Fathers*," Ambrose of Milan, Augustine of Hippo, nor John Chrysostom, nor any other writer

of the fourth century or the fifth or of any later or earlier date, if they really invoked creatures or worshipped any thing in the Eucharist. Ambrose, if a passage adduced as his be genuine, was an invoker of angels, and, according to John Keble, the paganizer, was a worshipper of the Host. Augustine, if certain passages cited from him be really his, was an invoker of martyrs, and also a worshipper of the Host, though the passages quoted from him and from Augustine teach, seemingly, only the Nestorian one-nature Consubstantiation, which was that of Nestorius. But whatsoever form of real substance presence it was, it was condemned at Ephesus. And Chrysostom is quoted for the invocation of saints or other creatures, though in his case and in the case of Ambrose and Augustine, Treat, in his *Catholic Faith*, shows that other passages from their writings are distinctly opposed to those Ecumenically anathematized paganisms. In the first three centuries we find no use of images nor crosses, no worship of such things, no invocation of saints or angels, and no worship of the Eucharist nor of any thing in it.

In the Post-Nicene period we first find such errors, but it would be rash to condemn any writer of that time for any such sin on the basis of any disputed passage from his writings, especially when admittedly genuine passages of his teach the direct contrary to those paganizings. Our safest policy, therefore, in the case of such persons is neither to anathematize nor to condemn them, nor on the other hand, to receive them as Orthodox till all the facts regarding their teachings are fully known. Vast harm has been done to millions of souls because they trusted spurious passages of old writers as genuine and Orthodox which really teach idolatry condemned in A. D. 431 by the whole Church at Ephesus.

8. I would also advise every one to remember that the *historic witness* of the Church Universal on any topic is only partly in individual writers. It is in early local councils, and far more authoritatively in the VI Ecumenical because they represent Christ the great Head of the Church speaking through them and in their sound New Testament utterances. All those three, the Fathers of the Ante-Nicene period *from the beginning*, the local

councils of that period, and the VI Ecumenical give us the *historic* and rational judgment of the Church on Holy Scripture and its meaning. It is some times called the *Historic Tradition*, that is *Transmission*, as Tradition means. It is contained in *written* documents wholly, well proven and genuine and authentic.

9. That must be sharply distinguished from the falsified and legendary Tradition, that is Transmission, which is *not found from the beginning*, nor as approved in the Ante-Nicene period at all, but which is diametrically opposed to the Ante-Nicene Historic Transmission in doctrine, discipline, rites, and customs, and is condemned by it. And forasmuch as the legendary or falsified Transmission rests upon no written Ante-Nicene written testimony of approval, hence we can not say of it, as we so often say of the other, "*As it was in the beginning*," etc. Indeed there is very little mention of the Anti-Historic Transmission for the first 325 years, and what there is is condemnatory of it, as the learned Bingham in his *Antiquities* has shown, and as is ably shown also by Tyler in his *Primitive Christian Worship*, in his work on *Image Worship*, and in his *Worship of the Blessed Virgin*, and the valuable tracts "*What is Romanism?*" published by the Society for Promoting Christian Knowledge (London, England), and Faber's *Difficulties of Romanism* (valuable), Finch's *Sketch of the Romish Controversy*, and the excellent *Homily of the Church of England on Peril of Idolatry*, and that *on Prayer*. They are approved in Article XXXV of the Reformed Church of England as containing "*a godly and wholesome doctrine and necessary for these times.*"

I would add that if one would make a study of the science of Patristics he will find much to interest him in James' "Treatise of the corruptions of Scripture, Councils, and Fathers by the Prelates, Pastors and Pillars of the Church of Rome for the maintenance of Popery. . . . Revised and corrected from the editions of 1612 and 1688 by the Rev. John Edmund Cox, M. A., of All Souls' College, Oxford," (London, Parker, 1843), in Daillé on the Fathers, Treat's *Catholic Faith*, and the above-mentioned works of Tyler, and other controversial works of Anglican theologians. I would add that some of them show that some of the abler Romish theologians have long ago given up some of their proof passages for their

paganizings as spurious, and that Professor Contogonis, a Greek, gives up as false some passages and works of Fathers of the first four hundred years which have been relied upon, and often cited by the idolatrous party now long dominant in his Church for image worship, though he retains, but uncritically, others just as spurious.

10. An unlearned and uncritical use of Fathers and alleged Fathers, without any sufficient knowledge as to the genuineness or spuriousness of passages and works attributed to this or that early writer, and without any knowledge also of what the great Six Councils of the whole Church have decided on the doctrine, discipline, rite, or custom under discussion, has been the occasion of doing away vastly important and necessary New Testament doctrines, and much of its discipline, and its rites and sacraments, and customs, and has resulted in the damnation of millions of souls, who, never having read the Holy Scriptures, and being utterly ignorant of the witness of the Church in the first three centuries, when it was in its martyr period and pure, have been easily imposed on and bamboozled by some spurious passage in favor of paganizing or infidelizing, and have been led into soul-destroying error. Examples of such false citations, a few out of many, are a passage ascribed to Athanasius for image worship, believed in the middle ages to be really his, but now given up by the more learned Latins and Greeks themselves; references to Cyril of Alexandria and to the Third Ecumenical Council as though they sanctioned the worship of the Virgin Mary, and as though the Council made the last part of the *Hail Mary* to worship her. In discipline the great imposition of the *False Decretals*, received as genuine in the whole West in the middle ages, represented the early Bishops of Rome as really exercising a monarchical sway over all Christendom, broke down in the Occident the sole Ecumenical Canons and enabled Rome to idolatrize and to subjugate it all till the blessed Reformation of the sixteenth century.

In the matter of rites and sacraments, the Latins, following their mediaeval or later writers, have abolished the trine immersion in baptism which is demanded by Canon VII of the Second Synod of the Christian World of A. D. 381, and have abolished the

confirmation and Eucharistizing of infants, and substituted the wafer for the *ἄpros*, that is the leavened bread as the word means, of the New Testament, and have since the local Western Council of Constance, A. D. 1414-1418, robbed the laity of the cup altogether.

And, in the matter of New Testament customs, its entire prohibition in I John, V, 21, "*Little children, keep yourselves from idols,*" that is "*images*" as the word here used means, which was so rigorously obeyed for the first 300 years that no images or crosses were allowed in the Churches (218), was departed from in the fourth century and the result was soul damning idolatry, and God's curse on us in the form of the cruel Mohammedan, Arab, and Turk, slaughter and defeat, slavery, and the wiping out of Christianity in many of its ancient seats.

A few words of advice to younger men:

On the Fathers we must, therefore, remember

1. To try every alleged utterance of a Father by the New Testament and by the VI Synods in agreement with it.

2. We must remember that probably not three clergymen out of a hundred are so well learned in Patristics as to be competent judges regarding the genuineness or spuriousness of an alleged passage, and regarding the Orthodoxy or heterodoxy of its alleged author. Stick, by all means, therefore, first to God's Word, and the VI Councils which, with Christ-authorized power, have defined on its teachings against many heresies, and anticipatively, by necessary inclusion, against most of the great heresies, and all the idolatry and creature-worship of mediaeval and of modern times.

3. Remember that one of the great curses of the middle ages was the fact that men forgot so much of God's inspired Word and the VI Councils so Orthodox and Scriptural in their decisions, which condemn their errors, and turned instead to heretical works of theology such as those of the accursed idolater, John of Damascus, Peter Lombard's *Sentences*, and Thomas

NOTE 218.—See Tyler on *Image Worship*, and on crosses Chrystal's *Essay on the Catacombs of Rome*, pages 5-21, and indeed all of it. Minucius Felix, of the second century or the third, in chapter 29 of his *Octavius* witnesses that Christians neither worshipped nor wished for crosses.

Aquinas' *Summa* and its horrible paganizings, with their spurious citations and their putting the utterances of Ecumenically anathematized individuals into the place of the VI Synods and the New Testament. Indeed it may be said that among the great masses of the Christian Bishops and clergy and people from the time of the final triumph of the image-worshipping, relic and cross worshipping and creature-invoking, that is creature-worshipping party in 842, the decisions of the VI Ecumenical Councils against such sins and the relative worship by which the idolatrous party defended them, were almost wholly ignored or forgotten. It is true that there was an anti-image worshipping party in the East, but in a crushed position; and that in the West, England, and France, and the Council of Frankfort of A. D. 794 resisted and condemned the worship of images, and that prohibition continued in those lands till about the close of the ninth century, but as their use still continued, and, to a greater or less degree, the invocation of saints, they served to keep alive the former paganizings, and finally brought on their final prevalence. And it was not till the sixteenth century that the almost unknown God-alone-worshipping decisions of the VI Synods began to be somewhat better understood. Indeed their decisions against the idolatries aforesaid are as yet known only to a few of the best and ablest scholars, simply because no translation of them in their entirety had ever appeared in any modern tongue, though, from this on, we expect a greater spread of knowledge on them, and a consequent return to their sound and saving teachings, and the doing away of all the errors condemned by them.

But, alas! how many hundreds of the ordinary uncritical and unscholarly clergy of the Church, ignorant of them, have been deceived by passages from the writings of heretics condemned by them, and by other passages, but spurious, ascribed to sound Fathers, and have apostatized to the idolatries of Rome, and now fill idolaters' graves, and are hopelessly damned (I Cor. VI, 9, 10; Galat. V, 19, 20, 21, and Rev. XXI, 8). And how many such clerics still stay in the Church of England and teach and preach the same paganisms and are leading thousands upon thousands of poor simple women and innocent children to hell! They have

broken down the discipline of the Anglican Church, and, being wickedly allowed to remain undeposed, they elect Bishops of their own traitorous stripe, and where they are not strong enough to control in Conventions here and elect one of their own fellow idolaters, they sometimes so manage affairs as to compromise on some weakling Eli-like man who will let them do the fell work of ruining souls. And the Anglican Communion, once the bulwark of the Reformation every where, and closer in its Formularies than any other national church to the anti-creature-worshipping utterances and decisions of the VI Sole Councils of the whole Church, has largely departed from them and the Ante-Nicene simplicity of worship, permits the invocation of saints and the worship of images to be taught by a growing number of its clergy, has become in places a recruiting shop for Rome, and in other places with its Crapsies, for infidelizings on the great fundamentals, and, in brief, is a wreck, a corrupting and wrecking organization and snare to the other Protestant Churches, which, to some extent, are imitating it. Oh! Christ, who didst save it before from Laud's and his partisans' idolatrizings, save it now again. O God, thou, who in olden times didst raise up kings like Hezekiah and Josiah to reform and save, and Jeshua the high priest, and Ezra and Nehemiah to restore; and who didst in later times give us Cranmer and Edward VI. and others to reform, send us now fit leaders to reform and put away our idolatrizings, and to restore all the New Testament truth, and all in the first three centuries which is in consonance with it and all in the VI Synods of the "One, Holy, Universal and Apostolic Church" which agrees with it.

ARTICLE VI.

ON CYRIL OF ALEXANDRIA'S WORSHIP OF GOD THE WORD, μετὰ τῆς ἰδίας σαρκός, *in the midst of, or within his own flesh*, AND HIS ANATHEMATIZING anyone *who* CO-WORSHIPS HIS FLESH *with His Divinity*. His utterances on those themes have vastly more than a linguistic interest, for they are approved with the two Epistles in which they stand by the Third Ecumenical Synod.

I propose here briefly to summarize the chief facts connected with the question, and to refer the learned and Orthodox reader to those places in Chrystal's *Ephesus* where the fuller quotations of the Greek and English may be found.

1. (A) Cyril again and again makes all religious worship of Christ to belong to His Divinity only, and

(B) expressly denies it to His humanity, on the ground that it is a creature, and by Christ's law in Matthew IV, 10, can not therefore be worshipped; and to the same effect he quotes Isaiah XLII, 8, and Psalm LXXXI, 9 (219). I have space here to cite only a few passages out of many to show

(a) that Cyril makes all religious worship of Christ to belong to His Divinity alone, and, of course, denies it to His humanity, a creature. For, contending against the Man-Worshipping Nestorians, he writes in section 8 of book II of his *Five Book Answer to the Blasphemies of Nestorius*: "Why, tell me, dost thou wantonly insult God's" [the Word's] "flesh? *Even, indeed, [by] not refusing to worship it, whereas the DUTY OF BEING WORSHIPPED BEFITS THE DIVINE AND INEFFABLE NATURE ALONE!*" (220). The Greek is found at the top of page 80 in the note there, volume I of Chrystal's translation of *Ephesus*.

(b). Cyril on chapter I, verse 6, of the Epistle to the Hebrews, proves that inasmuch as all worship is prerogative to God, and that by the Father's command Christ is worshipped by the angels, therefore, He must be God. That, of course, implies that he

NOTE 219.—See in the Index to Scripture on those texts in volume I of *Ephesus*, and in that of volume I of *Nicaea* in this set.

NOTE 220.—Greek. Καίτοι προσκυνεῖν αὐτῇ μὴ παραιτούμενος, πρέποντος μόνῃ τῇ Θεῷ αὐτῇ καὶ ἀπορρήτῳ φύσει του προσκυνεῖσθαι δεῖν.

would not worship His humanity, nor any other creature. For he writes:

“And again *when He*” [the Father] “*bringeth in the First Brought Forth into the inhabited world, He saith, And let all God’s angels worship Him,*” [Hebrews I, 6].

On it Cyril writes: “The Word who has come out of God the Father has been named *Sole Born* with reference to His” [Divine] “Nature, because He alone has been born out of the sole Father. And He was called *First Brought Forth* also when having been made man He came into the inhabited world and” [became] “a part of it. And besides He is so worshipped by the holy angels, and that too when THE RIGHT TO BE WORSHIPPED BELONGS TO AND BEFITS GOD ALONE. How then is Christ not God, seeing that He is worshipped even in heaven?”

The Greek of this passage is found in the note matter on pages 225, 226, volume I of Chrystal’s translation of *Ephesus*, where by all means see it.

We see then that the inspired Paul’s argument that Christ must be God, because He is worshipped, is used here also by the great Cyril; and, moreover, twice on page 89, in volume I of Chrystal’s *Ephesus*; and in the same volume, page 91, where he argues that God the Word was incarnate, and was worshipped as God, he refers to the passage and asks regarding the Nestorian claim that the worship there commanded by the Father to be done was to Christ’s humanity: I quote

“But if, on the contrary, the Word of God the Father is not in flesh, that is if He has not been made Man, but Christ was a mere God-inspired Man, who had a side of a body [John XIX, 34], and endured the piercing, *how comes it that He is seen in the thrones of the highest Divinity, and exhibited to us as A NEW GOD*” [πρόσωπον Θεός, Psalm LXXX, 9. Septuagint Greek translation; in our English version Psalm LXXXI, 9] “as a sort of fourth God” [or “a sort of fourth Person”] “after the Holy Trinity? Hast thou not shuddered” [at the thought of worshipping] “a common man, when thou contrivedst the worship to that creature? Are we then held fast in the ancient snares” [of creature worship]. “Has the holy multitude of the spirits above been deceived with us, and has it

given drunkards' insults to God?" [that is by worshipping a creature. The reference is to Hebrews I, 6, this very text.] "And again when He" [the Father] "bringeth in the First Brought Forth into the inhabited world He saith, And let all God's angels worship Him," [which the Nestorians so outrageously perverted as to insult God the Father by making Him command what Cyril calls again and again the sin of worshipping a creature, their mere human Christ; whereas Cyril and the Orthodox held that the worship there done was to God the Word alone in strict accordance with Christ's command in Matthew IV, 10. The reference is also to the worship commanded in Philippians II, 9, 10, 11, to be done to the Word; and *the name above every name*, that is God's name there given Him, which is a part of worship, and to give it to a creature is to worship him. The Nestorians held that both that worship and that giving of the name God to Christ were done to His humanity, and therefore authorized their creature worship, that is what St. Cyril brands as their *ἀνθρωπολατρεία*, that is their *worship of a human being*, that is Christ's humanity; and so, in strict accordance with Christ's words in Matthew IV, 10, he understands the worship there done and the application of *the name above every name* (Philippians II, 9, 10, 11) that is *God*, to be done to God the Word alone, And in his Long Epistle, ecumenically approved, in his Anathema VIII he anathematizes both Nestorius' co-worship of Christ's humanity with His Divinity and his other sin of co-calling that man *God* with God the Word. Cyril goes on:] "*Since we have been ransomed from the ancient deceit*" [the sin of worshipping creatures, the sin of the heathen], "*and have refused as a BLASPHEMOUS thing to WORSHIP THE CREATURE, why dost thou whelm us again in the ancient sins and make us WORSHIPPERS OF A MAN?*" [that is of a mere human Christ]. "For we know and have believed that the Word who came out of God the Father came in a taking of flesh and blood. But forasmuch as He has remained God, He has kept through all the dignity of the pre-eminence over all which is inherent in Him, although He is in flesh as we are. But *being God even now no less than of old*, although He has been made Man, *He has heaven as His worshipper and the earth as His adorer* [λάτρηγν ἔχει τὸν οὐρανὸν καὶ προσκυνούσαν τὴν γῆν], for it is

written: *The earth is full of thy praise; Thy excellency, O Lord, has covered the heavens,*" (Habakkuk III, 2).

(c) In his *Shorter Epistle to Nestorius*, approved by vote of the Third Council in its Act I, and therefore of Ecumenical authority, Cyril again denies any co-worship of Christ's humanity with God the Word, for he says:

"So will we confess" [but] "one Anointed One (Χριστὸν ἓνα) and Lord, *not that we co-worship a man with the Word, lest that thing be secretly brought in for a phantasm*, if we used the term *co*" [before "worship"], "but that we worship" [the one Christ and Lord] just mentioned, that is, "*the Word*" there also spoken of] "one and the same" [Word], "for His body is not a thing foreign to the Word, with which," [here evidently "*within which*"] "He co-sits with the Father Himself, not, however, that two Sons are co-sitting, but that one is" [God the Word evidently] "in union with His own flesh." Elsewhere Cyril rejects the blasphemy of the Nestorians that a creature can co-sit on the throne with God; see the note matter on pages 117-119, volume I of Chrystal's *Ephesus*.

The Greek of the above passage, as in Act I of Chalcedon, in full in Hardouin's *Concilia*, is found in note 183, page 79, volume I of Chrystal's *Ephesus*. As Cyril uses the term *σύν* in connection with *προσκυνέω*, which means to *co-worship*, with reference to co-worshipping Christ's humanity with God the Word and condemns that, I quote the Greek here:

Οὕτω Χριστὸν ἓνα καὶ Κύριον ὁμολογήσομεν οὐχ ὡς ἄνθρωπον συμπροσκυνῶντες τῷ Λόγῳ ἵνα μὴ τοῦτο εἰς φάντασμα παρεισκρίνηται, διὰ τοῦ λέγειν τὸ *σύν*· ἀλλ' ὡς ἓνα καὶ τὸν αὐτὸν προσκυνῶντες, ὅτι μὴ ἄλλότριον τοῦ Λόγου τὸ σῶμα αὐτοῦ, μεθ' οὗ καὶ αὐτῷ συνεδρεῖει τῷ Πατρί· οὐχ ὡς δύο πάλιν συνεδρευόντων νῶν, ἀλλ' ὡς ἐνὸς καθ' ἑνωσιν μετὰ τῆς ἰδίας σαρκός.

(1) Here plainly enough Cyril condemns the co-worship (*συμπροσκυνῶντες*) of Christ's humanity with God the Word, and worships only "*one*," that is God the Word:

And, (2), he denies that two Sons, God the Word and His humanity are *co-sitting* (*συνεδρευόντων*), but that one, God the Word, does *within* His body (*τὸ σῶμα αὐτοῦ, μεθ' οὗ καὶ αὐτῷ συνεδρεῖει τῷ Πατρὶ*). See all of note 183, page 79-128 there, where much

more may be found from Cyril against the worship of Christ's humanity with God the Word or at all.

(d). In his *Longer Epistle* to Nestorius Cyril again denies that he co-worships Christ's humanity with his Divinity.

Nestorius in his 8th Blasphemy, (page 461, volume I of Chrysal's Ephesus), had set forth his relative worship of Christ's humanity as follows:

"*I worship him*" [the Man, that is Christ's humanity] "*who is worn, for the sake of Him*" [God the Word] "*who wears. I worship him who is seen*" [that is Christ's humanity] "*for the sake of Him who is hidden*" [that is God the Word].

"God is unseparated from him" [the Man] "who appears. For that reason *I do not separate the honor of the unseparated one. I separate the Natures*" [of Christ, that is His Divinity from His humanity], "but I UNITE THE WORSHIP."

The peculiar act of worship here meant in all these passages except the first which is *σέβω*, *I worship*, is *I bow* (Greek *προσκυνῶ*, *bowing προσκύνησις*), the most common words in Greek for *worship*, the former being the verb, the latter the noun. The verb occurs sixty times in the New Testament and is always translated by *worship* in our common version. See in proof *The Englishman's Greek Concordance of the New Testament*.

I would add that as Nestorius rejected the Incarnation and the substance union of Christ's two Natures, he really admitted only what his partisans are accused of in Anathematisms 4 and 5 in the Definition of the Fifth Ecumenical Synod, a union of "grace, or operation, or dignity, or equality of honor, or authority" as Hammond (on *the Canons*) translates, or in some other way mentioned in those utterances. And indeed he admits, in the same passage below, that he did separate the two Natures, but, like all his party, he worshipped them both, the Creator, which was all right; with the creature, which was all wrong and forbidden by Christ Himself in Matthew IV, 10.

(e). Cyril in opposing the Nestorian perversion of Hebrews I, 6, forecited, and Philipians II, 6-11, to make them mean the worship of Christ's humanity, and calling it *God*, utterly rejects that perversion and holds that all worship there done is to God the

Word alone, and that to Him alone the name *God* there meant is given: see in proof the Index of Scripture Texts in volume I of Chrystal's *Ephesus*, under those texts, pages 686 and 688. The places are too long to be quoted here. One passage only is quoted under (b) above.

See in the same Index to Scripture Texts under Psalm LXXX, 9, Sept., and LXXXI, 9; Isaiah XLII, 8; Matt. IV, 10; Colossians II, 18; Rev. XIX, 10, and Rev. XXII, 8, 9.

(f). Under (b) above Cyril teaches that the Nestorian worship of Christ's humanity results in making "*a mere God-inspired Man,*" his merely human Christ, to sit down "*in the thrones of the highest Divinity,*" and in exhibiting him to us "*as a new god, as a sort of fourth god*" [or, "*a sort of fourth Person*"] "*after the holy Trinity,*" and that to think of worshipping that "*common man*" should make Nestorius shudder for having contrived "*the worship to that creature.*" And he adds that to give worship to Christ's humanity, *that creature*, would be to be "*held fast in the ancient snares*" of creature worship, and that to suppose, with Nestorius, that in Hebrews I, 6, God the Father commanded the spirits above, the angels, to worship Christ's humanity, and that they did so would show that they had "*been deceived,*" and had "*given drunkards insults to God,*" who under the Old Testament and under the New forbids men to worship any one but God. And then he goes on to teach that "*to worship the creature,*" Christ's humanity, is "*a BLASPHEMOUS THING,*" which we Christians "*have refused,*" and it would "*whelm us again in the ancient sins*" of creature worship, "*the ancient deceit*" from which we were "*ransomed,*" "*and MAKE US WORSHIPPERS OF A MAN.*" And then he shows that the Word being God in the Incarnation as He was before it, He has, on the ground of His being God, "*heaven as his worshipper*" as in Hebrews I, 6, "*and the earth as His adorer.*"

(g). In response to Nestorius' profession and that of his followers, that they worshipped both natures of Christ, God the Word, in effect *absolutely*, and His humanity *relatively*, that is for the sake of God the Word, Cyril brands that idea as resulting in worshipping a Tetrads, that is 1. God the Father; 2. God the Word; 3. God the Holy Ghost; and 4. the Man put on by God

the Word, instead of the first three alone, the Consubstantial and co-eternal Trinity.

We have seen one passage of Cyril against that error under (b) above.

Another is found on page 89, volume I of Chrystal's *Ephesus*, where Cyril writes:

"But whereas the God-inspired Scriptures proclaim that there is [but] One Anointed (*Χριστόν*) and Son and Lord, this here superfluous fellow" [Nestorius] "on the contrary, proclaims that there are two, and ADDS A WORSHIPPED MAN TO THE HOLY AND CONSUBSTANTIAL TRINITY, AND IS NOT ASHAMED; Greek, *καὶ προσκυνούμενον ἄνθρωπον τῇ ἀγίῃ καὶ ὁμοουσίῳ Τριάδι προστίθεις, οὐκ αἰσχύνεται*. See more on that place on pages 89, 90, volume I of Chrystal's *Ephesus*.

On pages 92, 93, *id.*, is found another passage of St. Cyril against Nestorius' giving worship to Christ's humanity, and so in effect to make it a god. So Cyril argues in accordance with Matthew IV, 10, and Hebrews I, 6, which teach that all worship is prerogative to God, and that to worship any thing else is to give him what belongs to God, and so is, in effect, to make him a god.

(h). Cyril on page 86, shows that though Nestorius professed to worship Christ's humanity, for the sake of God the Word, that is *relatively* to God the Word, with one worship, nevertheless the excuse is folly.

For he there writes:

"But tell me, for I ask it, what is it that separates the" [Two] "Natures from each other, and what is the mode of their difference. But thou wilt, I suppose, surely answer that one thing by nature is man, that is humanity, and another God, that is Divinity, and that the One" [God the Word] "is incomparably exalted above the other, and, moreover, that the other" [the Man] "is as much inferior to It as Man is to God. *How, then, tell me, dost thou deem it a worthy thing to honor with [but] one worship [μὴ προσκυνήσει] those things so unlike each other in nature, and parted as regards their mode of being by incomparable differences? FOR IF THOU PUT ABOUT A HORSE THE GLORY OF A MAN, WILT THOU DO ANY THING PRAISEWORTHY? WILT THOU NOT RATHER OUT AND OUT INSULT THE SUPERIOR BEING BY DRAGGING DOWN HIS BETTER NATURE IN-*

TO DISHONOR?" [Cyril means that if a man gives any act of religious service to Christ's separate humanity after the Nestorian fashion, he thereby *out and out insults the superior Nature*, that is the Divinity of God the Word, by *dragging It down into dishonor* by giving what is prerogative to Divinity alone to the mere created nature of the Man put on, which he writes above is *as inferior to the Word as a man is to God*. If this principle of its being an insult to God the Word to bow to Christ's humanity as an act of religious service, because as Cyril teaches in A, (221) all religious service is prerogative to God, how much more is it an insult to God if we give bowing or any other act of religious service to any creature less than Christ's humanity, be it the Virgin Mary, any angel or saint or martyr! And how much greater an insult to God is it to give worship to inanimate things, such as pictures, graven images, crosses, relics or altars, or any other mere thing.

But there is so much of Cyril against the Worship of Christ's humanity in note 183, pages 79-128 of volume I of *Ephesus* in this set, that I can not find room for it here, but must refer the reader to that note itself, and to note 679, pages 332-362. Indeed, in order to understand Cyril's position and that of his Nestorian opponents on that whole matter, the reader should by all means read both those notes. To repeat them here would make this article too long, and is not needed, seeing that any one can find them there. I assume that the reader has those volumes. If it be said that Cyril constantly speaks of the worship of God the Word *μετὰ τῆς ἰδίας αὐτοῦ σαρκός*, as for example on page 65, note, and as worshipped *μετὰ σαρκός*, as on page 84, note; I reply, that we must not understand the Greek there to teach any worship to Christ's humanity, for that is ecumenically anathematized; for in his Anathema VIII approved again and again by the Universal Church, that is in Act I of Ephesus and in the three Ecumenical Synods after it, he anathematizes all who co-worship Christ's flesh with God the Word. I quote that anathema again, Greek and English:

"If any one dares to say that the Man taken on" [by God the

Word] “ought to be co-bowed to” [that is “to be co-worshipped”] “with God the Word, and to be co-glorified, and to be co-called God” [with the Word], “as one with another, for the term co always” [thus], “added, of necessity means that, and does not on the contrary honor the Emmanuel” [that is, as Emmanuel means “the God with us,” that is God the Word] “with” [but] “one worship and send up” [but] “one glorifying to Him on the ground that God the Word has been made flesh, let him be anathema” (222).

Here three acts of religious service are specified:

1. “Co-bowed to,” that is *co-worshipped*, for in Greek bowing (προσκυνέω, προσκύνησις), is the most common act of worship, and often stands as a general term for *worship*, and that because it forms part of every act of religious service, for when men stand or kneel, or prostrate themselves, or offer incense or worship in any other way they generally bow as a part of that act of worship.

Moreover, that and every act of worship may be used in any one of three senses,

(A). As an act of acceptable religious service to the Triune God, or to any of the Consubstantial Parts which compose Him, namely the Father, His Co-eternal Word, and His Co-eternal Spirit. I cite a few instances out of many where the Greek term προσκυνέω, bow, *worship* is used in the New Testament in this good sense, and where it is forbidden to be given to any creature or to any thing but God: Matt. IV, 10; Luke IV, 8, Rev. XIX, 10, and Rev. XXII, 9, etc.

(B). a. Given to any false god or to any creature, be it Christ’s humanity, or to any saint, or to any angel, or to any other creature, or to any image of any false god, as, for example, to an image of Baal, [I Kings XIX, 18, Isaiah II, 8, 9; etc.,

b. or to any image, or symbol, or altar of any creature, as, for example, to that of the Virgin Mary, or to that of any other saint or to that of any archangel or angel;

NOTE 222.—Greek. Εἰ τις τοιαῦτά λέγειν τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνεῖσθαι δεῖν τῷ Θεῷ Λόγῳ καὶ συνδοξάζεσθαι καὶ συγχορηματίζειν Θεὸν, ὡς ἕτερον ἕτερον, τὸ γὰρ Σὺν ἀεὶ προστιθέμενον τοῦτο νοεῖν ἀναγκάσει καὶ οὐχὶ δὴ μᾶλλον μὴ προσκυνήσει, τιμῆ τὸν Ἐμμανουὴλ, καὶ μίαν Αὐτῷ τὴν δοξολογίαν ἀναπέμπει, καθὼ γέγονε σὰρξ ὁ Λόγος, ἀνάθεμα ἔστω.

c. or to any image or alleged image of God, of the whole Trinity, or to any image of any Person thereof, which was the sin of the Israelites in relatively worshipping the golden calf in the wilderness, that is for the sake of Jehovah, whom, Aaron told them, it represented, when God would have destroyed them for that crime, if Moses, His chosen, had not stood before Him in the breach, to turn away His wrathful indignation, Exodus XXXII, and Psalm CVI, 19-24. That is the sin to-day of the Greeks, the Latins, and the Monophysites in bowing to, that is worshipping, images of Christ, the Virgin Mary, saints and angels. It is the sin of the Nestorians in worshipping crosses this day. Instances of such condemned worship where προσκυνέω is used are the worship of demons (Rev. IX, 20), and the images in which both the Jews, and the ancient Christians following I Corinthians X, 20, held that the demons invisibly sat, or, in the case of a picture, behind which they sat unseen, as they now sit in or behind all images worshipped by idolatrous, so-called Christians, for the true God will not receive such idolatrous worship, nor may any good being, for they know that God forbids it, and they, as His faithful servants, abhor what He forbids, and they do not possess God's prerogative attributes of omnipresence and omniscience to see and know that God-cursed idolatry, for they are in heaven and not on earth.

Such forbidden worship is mentioned in Rev. XIII, 4, 8, 12, 15; XIV, 9, 11; XVI, 2; XIX, 20; and XX, 4. I would say that some of the Greeks try to excuse their idolatry to-day by saying that they do not worship εἰδωλα, that is, as the word means, *images*, but only εἰκόνας, which they take to mean *pictures*, though the word means literally *likenesses*, and Liddell and Scott in the "Sixth edition revised and augmented" of their Greek-English Lexicon, (Oxford, Eng., 1869), under εἰκόν tell us that it is used "of a picture or statue." So they are idolaters nevertheless, and the excuse is silly and of no account, and only serves to show what illogical trash men will use to strengthen themselves in their image worship rather than to obey God and to forsake it and to reform. It is a far lower type of relative worship than was Nestorius' to Christ's humanity (see his Blasphemy 8, page 461, vol-

ture I of Chrystal's *Ephesus*), for which, with his other blasphemies, he was deposed by *Ephesus*.

And moreover the New Testament uses this very word εἰκῶν of the images of the heathen (Romans I, 23), of the image of the beast in Rev. XIII, 14, 15 (thrice), XIV, 9, 11; XV, 2; XVI, 2; XIX, 20; and XX, 4, eleven times in all: and εἰδωλον is used only eleven times, that is exactly the same number of times.

But what does Cyril mean by the words "as one with another" in his Anathema VIII? "If any one dares to say that the Man taken on" [by God the Word] "ought to be co-bowed to" [that is "to be co-worshipped"] "with God the Word, and to be co-glorified, and to be co-called God" [with God the Word] "as one with another for the term co-always" [thus] "added, of necessity means that," etc.

We answer he means Christ's humanity with God the Word: for he so explains himself above, where he expressly mentions them: and just below in the same Anathema Cyril shows that worship of Christ must be done to His Divinity alone, God the Word: in other words the creature Man, must not be co-worshipped with God the Word, for he at once adds:

"And does not, on the contrary, honor the Emmanuel!" [that is as the Emmanuel means "the God with us," that is God the Word] "with" [but] *one worship* and send up" [but] "*one glorifying to Him on the ground that God the Word has been made flesh, let him be anathema.*"

We have seen how clearly the Nestorian leaders confessed their co-worship of Christ's humanity, a mere creature, with the Divinity of the Word: see pages 112-128, volume I of *Ephesus* in this set, note matter. Theodoret, for example, says: "*We worship as one Son Him who took*" [that is, God the Word] "*and that which was taken*" [that is His humanity].

And in opposition to Cyril's Anathema VIII, the very thing we are here considering, he writes: "We offer but one glorifying, as I have often said, to the Lord Christ, and we confess the same one to be God and Man at the same time," page 116.

And one of the Blasphemies of Nestorius reads: "*Let us worship the Man, co-worshipped in the divine Conjoinment with God the Word,*" page 118, id., see Cyril's reply there. He there calls

such language "*very clear tongue-paining stuff against Him,*" God the Word: and adds, "For it was behooving" [thee] "on the contrary to say, We worship THE WORD OF GOD *made Man* and called God and bowed to" [that is, "*worshipped*"] "in" [not *with*] "humanity, and that because He is God by Nature and has come out of God the Father and made His appearance," page 118, id. See much more there and the context, especially page 116. Several of the XX Blasphemies of Nestorius for which he was condemned and deposed teach the same co-worship of a creature with the Creator Word: see them on pages 449-480.

Yet (C) *bowing* is often done in the Old Testament, not as an act of religious worship at all, but simply and only *as an act of mere human courtesy, mere human love, or mere human respect*. An instance of that sort is in Acts X, 25, where Cornelius falls down at Peter's feet to bow to him in that position, that is to make the Eastern salaam, as a token of respect to him, which Peter straightway forbids, as being wrong to a mere man. For such a custom is slavish, and has never been popular in the West. The Greek *προσεκύνησεν* there should therefore be rendered *bowed to*, not *worshipped* him, that is, Cornelius was going to prostrate himself to Peter.

2. The next sin is *the co-glorifying a creature*, Christ's humanity with God. That, of course, was an act of worship as we have just seen the Nestorians confessed.

But (A.) the glory of worship is prerogative to God, which He will not share with any creature. For in Isaiah XLII, 8, He proclaims: "*I am Jehovah: that is my name, and my glory will I not give to another, neither my praise to graven images.*" And by Matthew IV, 10, we can worship no creature either with God, or by itself. Hence we so often find godly men glorifying God, as any one can see under *δόξα* and *δοξάζω* in the *Englishman's Greek Concordance of the New Testament*, and under *glorify* and *glory* in Cruden's English Concordance, as for example in Revelations V, 13, where every creature in heaven and earth and under the earth and in the sea gives glory "unto Him that sitteth upon the throne and unto the Lamb forever and ever." Here the Father sits upon the throne; the Lamb is used by Cyril's teaching and that of the whole

Church for God the Word, as all other names of Christ are, and he receives the glory of worship "for ever and ever." For only as God is He worshipable. And as the Spirit is *eternal* (Heb. IX, 14) he is therefore *God*, for God alone is eternal, and is one of the Holy Trinity, and therefore we with the whole Church from the beginning say "Glory be to the Father, and to the Son, and to the Holy Ghost." See many passages for God's glory of worship prerogative to Him under the last two Greek words above.

(3). Giving glory to any creature in the sense of religious worship, or to any thing except God is condemned again and again in Holy Writ, Matt. IV, 10; Rev. XIX, 10, Rev. XXII, 8. For, as it is a part of God's prerogative, it can not be given to any but Him, and to Him always directly and absolutely, never indirectly through any person or thing and relatively.

(C). We often give mere secular glory to generals and admirals and others who win victory for us on field or flood, or who have been deemed to deserve well of us for some glory brought upon our race or language or nation, but in such a case we never intend to give them any religious glory of worship. Indeed they are sometimes not religious men at all.

3. The remaining act of forbidden worship mentioned in Anathema VIII is the co-calling a mere creature, Christ's humanity, *God* with *God* the Word.

(A). For God's name is as prerogative to Him as His worship is. Hence even under the Mosaic Law men were forbidden to take it in vain (Exodus XX, 7). And He is called the *only God* again and again.

And by the Ecumenically approved doctrine of Economic Appropriation, all Christ's names, those belonging to His humanity, as well as those belonging to His Divinity, are to be appropriated to His Divinity, the former economically, the latter as belonging naturally to God the Word. And so must we understand every name of Christ in Holy Writ. See the Concordances for examples. The Word is expressly called *God* in John I, 1-4, 14. Even Thomas the doubter said to Him: "*My Lord and my God.*" But the term *God* is never given in Holy Writ to Christ's humanity, a creature, and not *God* at all.

(B). God in Holy Writ forbade men even to mention the names of other gods than Jehovah, Exodus XXIII, 13, and commanded to destroy even their names, Deut. XII, 3; Numbers XXXII, 38; Joshua XXIII, 7; Psalm XVI, 4, Hosea II, 16, 17, etc., and of course much more to call them *gods*, for that is creature worship and brought them curses in the form of defeat, slaughter, and captivity in Assyria and Babylon; and as practically in the last half of the fourth century, and in the centuries after, and in the Middle Ages, we did the same things, God's wrath came on us to the uttermost, for the Arab, the Turk and the Tartar defeated and slaughtered us, and conquered whole idolatrous Christian nations, that is the Greeks, Syrians, Armenians, Egyptians, North Africans, Spaniards, Bulgarians, Servians, etc., some of which remain even to-day under the Turkish yoke. For though we did not call saints and angels gods, nevertheless we made them gods by invoking, that is of course by worshipping them. For as the learned Bishop Fell, of Oxford, well said of prayer to saints, "The man who petitions them makes them gods:" see his words on page 166, of Tyler's *Primitive Christian Worship*.

(C). Holy Writ condemns even the secular use of the term *god* to a poor mortal. For whether we take the use of the term in the case of Herod to be religious or merely secular and courteous, it shows that it may not be given to any creature, for he was smitten by God for allowing the words, "It is the voice of a god and not of a man," to be applied to him by his flatterers; for we read: "And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms and gave up the ghost," Acts XII, 21, 22, 23.

Of course, there are many other acts of worship besides the three specified above in Cyril's Anathema VIII, but, by parity of reasoning, they are all anathematized by it. And indeed as προσκυνέω, *bow*, is in Greek the common term for all acts of worship, they all fall under it and are included under it.

If it be asked why St. Cyril especially names in that Anathema VIII those three, the answer probably is because they are so prominent in Nestorius' Twenty Blasphemies, for which he was deposed. They are found in volume I of Chrystal's Ephesus, pages

449-480. See there and note F on them where they are analyzed, pages 529-551.

And one thing more must not be forgotten as it was in the Middle Ages, those ages of cursing, and that is that none of the three Acts of worship above specified in Cyril's Anathema VIII, ecumenically approved, nor any other such act, whether done to Christ's humanity or to any other creature, may now be defended. They are not discussible. For to give any of them to His humanity or to unsettle any of the decisions of the Synod is forbidden by Canon VI of Ephesus under penalty in the case of a Bishop or Presbyter of deposition and of a laic of excommunication. And to give any of them to any creature is to perform an act of worship to it, is to worship that creature. Hence that sin is so often condemned in Holy Writ: Matthew IV, 10; Colossians II, 18; Rev. XIX, 10, and XXII, 8, 9.

Still another passage of Cyril against that *Tetradism* is found on pages 93, 94, there:

“(X.) *Passage III on Tetradism.* It is from *Cyril against Diodore* of Tarsus, a Founder of Nestorianism. It is found in a Latin translation on page 399 of Volume III of P. F. Pusey's edition of the Greek of *Cyril on the Gospel according to John*. Its end is mistranslated by Pusey, on page 335 of his translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*.”

“Thou darest also to clothe in the Master's form him, whom thou sayest to be a Man from Mary, and who at first was not at all different from us nor superior to us, but afterwards by much effort merited the name and the divine glory of the Son, that is after he had come out of the womb. Therefore, ACCORDING TO THY OPINION, there are two SONS, AND CHRIST IS A NEW GOD who was endowed with supernatural honor from God somewhat more than the rest of the creatures; so that He [God the Word] is co-adored with a mere Man; even that Man who in the course of time, and only towards the end [of his earthly career] got possession of glory and WAS MADE A COMPLEMENT OF THE TRINITY AND IN NATURE EQUAL TO IT.” See Cyril, note matter page 94, volume I of Chrystal's *Ephesus*.

But I must stop citing passages from Cyril here and refer to a

summary of his utterances in twenty places against any and all worship of Christ's humanity. It is found on page 338, 339, volume I of Chrystal's *Ephesus*, note matter, and read also all passages of Cyril and others in note 183, pages 79-128. I must confine myself here mainly to Cyril's use of *μετά* and *σύν*.

And at the start I would say that the Nestorian champions as well as Nestorius himself professed to worship the two Natures together. That is shown in the note matter on pages 112-128. And Cyril himself witnesses to that fact again and again and denounces them for it; see a few instances out of many there and in the note matter on pages 335, 336, and Nestorius' Blasphemy 8, on page 461, of the same volume, where he plainly says: "*I separate the Natures, but I unite the bowing*" that is "*the worship*."

On that matter and the use of *μετά* and *σύν* by Cyril I here repeat most of what I have written on page 117 of volume I of *Ephesus*.

"As Cyril of Alexandria again and again in all his writings on our topic teaches that we must worship God the Word "*within*" [or "*in the midst of*"] His flesh (*μετὰ σαρκός*), but forbids to worship His flesh "*together with*" (*σύν*) His Divinity; we hence find the Orientals who sympathized with Nestorius objecting by their spokesman, Andrew, Bishop of Samosata, to his condemnation in his Anathema VIII of their Man-Worship, and saying in reply:

"We do not assert the expression '*co-bow*' and '*co-glorify*' (*τὸ συμπροσκυνεῖσθαι καὶ συνδοξάζεσθαι*) as of two Persons or Hypostases or Sons, as though the bowing [that is, "*the worship*"] were to be done in one way to His flesh, and in another way to God the Word; but, on the contrary, we offer [but] one bowing [that is, but one kind of worship], and the rest [of the acts of worship] as to One Son, and we use the expression "*together with*" (*σύν*), as even he himself [Cyril] says in his first tome [as follows]:

'And indeed as He [God the Word] always co-sits (*συνεδρεύων*) as the Word with His own Father, and has come out of Him and is in Him as regards His [Divine] Nature, hear Him [the Father] saying [to the Word] even with flesh (*μετὰ σαρκός*), *Sit thou at my right hand, until I make thine enemies thy footstool* (Psalm CX, 1).' So we also say that He is bowed to both by ourselves

and by the holy angels. In addition to the foregoing we say that he has very unlearnedly and very unskilfully censured those who wish to bow to the One and the same Son *together with His flesh* [σὺν τῇ σαρκί] as though the [preposition] *μετά* [that is, "with" were something other than the [preposition] *σύν* [that is, "together with"'], which very assertion he himself [Cyril] has made, as has been said before, by his saying that He [God the Word] must be bowed to, [that is, "worshipped,"] 'with flesh,' and by forbidding His flesh to be *co-bowed to*, [that is, to be "co-worshipped"] *with His Divinity.*"

The Greek of P. E. Pusey's text has what means 'very scientifically,' instead of "unlearnedly and unskilfully," which is the reading of the old fifth century Latin translation, which the context seems to favor.

Andrew of Samosata evidently takes *μετά* with the genitive in a very common sense of it, that is *with*; yet it has also the meaning *in the midst of, within*, in which sense Athanasius and Cyril seem to use it when they profess to worship God the Word *μετὰ τῆς σαρκός*, that is, *within His flesh*, or "in the midst of His flesh."

The Greek of the above as in P. E. Pusey's edition of Cyril of Alexandria's works, Vol. VI, page 316, is as follows: *φαμέν ὡς πῖνν ἐπιστημονικῶς ἐπέσκηψε [Cyril] τοῖς σὺν τῇ σαρκί προσκυνεῖν τῷ ἐνὶ καὶ τῷ αὐτῷ Υἱῷ βουλομένοις, ὡς ἐτέρου τινὸς ὄντος παρὰ τό Σύν τοῦ Μετὰ ὕπερ αὐτὸς ἔθηκεν, ὡς προείρηται, λέγων αὐτὸν μετὰ σαρκὸς δεῖν προσκυνεῖσθαι, ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ Θεότητι τὴν σάρκα.*

Eutherius, Bishop of Tyana, a bitter and irreconcilable Nestorian, who died in his heresies, shows that he also understood Cyril's Anathema VIII to forbid the worship of Christ's humanity. We have not the original Greek, but only a Latin translation. He writes to John of Antioch (see page 121, note, vol. I of Chrystal's *Ephesus*):

"*But who cuts away the flesh from the Word, and takes away due adoration [from it] as he [Cyril of Alexandria] has commanded [us to do], for he says;*

"*If any one presumes to say that the man taken [by God the Word] ought to be co-adorcd with God the Word, and to be co-glorified with Him, let him be anathema.*"

Latin: Quis vero incidit a Verbo carnem, et sic fert adorationem debitam, sicut jussit iste qui ait: Si quis praesumat dicere assumptum hominem coadorari oportere Deo Verbo, et conglorificari, anathema sit.

And on pages 317-335, volume II of *Ephesus* in this set the reader will see a statement against the language of the seven Nestorian Bishops, who evidently, on page 311, try to turn the Emperors against Cyril and the Orthodox because they refused to worship Christ's humanity: see there.

We have seen therefore that when Cyril speaks of God the Word being worshipped μετὰ τῆς ἰδίας σαρκός, page 89, (μετὰ σαρκός, page 84) he does not mean to worship His flesh but God the Word alone in Christ, and that he pointedly and often denounces any co-worship of the Two Natures. And he uses the μετὰ with the genitive in those Greek expressions in the sense of *amid*, or *among* his flesh which we prefer to render *with* in the sense of *in the midst of*, *within*.

But is that sense without warrant in the Lexicons and in the New Testament?

In reply we would say that Robinson in his *Greek and English Lexicon of the New Testament*, gives as the "primary signif" [ication] "of μετὰ, "mid, amid, Germ. mit, i. e. *in the midst*, *with*, *among*, . . . With the Genitive, . . . *with* i. e. *mid*, *amid*, *among*, in the midst of, as where one is said to sit, stand, or be *with* or *in the midst of others*, with gen"- [itive] "plur" [al] "of pers"-[on] or thing, Matt. XXVI, 58, ἐκάθητο μετὰ τῶν ὑπηρέτων [he sat among the servants], Mark I, 13, 14, 54, 62, ἐρχόμενων μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ" ["coming among the clouds of heaven," etc.

Liddell and Scott in their *Greek-English Lexicon*, sixth edition, revised and augmented, Oxford, 1869, give as the "radical sense" of μετὰ, "*in the middle*" and with a genitive "of the object or objects in the middle of which one is; and so, I. *in the midst of*, *among*, *between*," etc., and he gives examples in Greek of those meanings.

Μετὰ with the genitive is occasionally rendered in our common English version by *among*: as for example in Luke XXII,

37; Luke XXIV, 5; John VI, 43; John XI, 56; John XVI, 19; and it can be so translated in Matthew XXVI, 58; and Mark I, 13.

A notable instance where *μετά* is used by St. Cyril of Alexandria with the genitive in the sense of *μέσα among* or *within us* occurs in his work on *the Gospel of John*, book X, chapter I, where writing on John XIV, 31, of Christ, he remarks:

“Therefore when escaping so to speak *with us and among us* from the wickedness that is in the world He says, *Arise ye, let us go hence,*” (223) etc.

But there is one document which also denies any worship to the humanity of Christ, but teaches the worship of His Divinity alone, which seems to have guided Cyril and the Orthodox Bishops, or at least may have, I refer to the Confession of Faith next to be mentioned here and its use of *μετά*.

I come then to speak on *μετά* with the genitive in the Creed or Forthset of a Synod of Antioch against Paul of Samosata, or of Nicaea, A. D. 325 (used at Ephesus, A. D. 431?) and on the use of *μετά* in Anathema IX of the Fifth Ecumenical Council,

For proof that *μετά* with the genitive does not in several instances mean “*together with*” see the third edition of Hahn’s *Bibliothek der Symbole*, (Breslau, 1897,) pages 182, 183, where the term so occurs again and again, in the old, so-called *Symbol or Confession of Faith* of a council of Antioch against Paul of Samosata, which bears the heading in some manuscripts, “*On the Inman of God the Word, the Son of the Father, a Definition of the Bishops gathered in Nicaea in the Synod, against Paul of Samosata.*” That Confession says:

“We confess our Lord Jesus Christ, born, as respects His Divinity, out of the Father before the worlds, and brought forth in the last days out of a Virgin as respects His flesh, one Person, composed of heavenly Divinity and of human flesh, and as respects His humanity one thing, wholly God and wholly man, wholly God even with the body (*καὶ μετὰ τοῦ σώματος*), but not God as respects the body; and wholly man, even with His Divinity,

NOTE 223.—P. E. Pusey’s *Greek of Cyril of Alexandria on the Gospel of John*, vol. 2 (Oxford Clarendon Press, A. D. 1872, page 533). Οὐκοῦν ὕταν ὡς σὺν ἡμῖν καὶ μεθ’ ἡμῶν τὴν ἐν κόσμῳ παραδραμῶν φανλόγητα λέγει τὸ Ἐγειρεσθε ἀγωμεν ἐντεῦθεν, etc.

(καὶ μετὰ τῆς Θεότητος), but not man as respects His Divinity; so wholly worshipable even with His body, but not to be worshipped as regards His body; wholly worshipping even with His Divinity, but not worshipping as respects His Divinity, (ὁπίσθεν ὅλον προσκυνητὸν καὶ μετὰ τοῦ σώματος, ἀλλ' οὐχὶ κατὰ τὸ σῶμα προσκυνητὸν ὅλον προσκυνούντα καὶ μετὰ τῆς Θεότητος, ἀλλ' οὐχὶ κατὰ τὴν Θεότητα προσκυνούντα).

Here, we see, is the document from which, seemingly, Cyril derived his use of *μετά* in his denial of worship to Christ's humanity, which he shows again and again above, to be forbidden by Christ Himself in Matthew IV, 10 (224). I hope to treat more fully of this Confession of Antioch and Nicaea hereafter. Let us now pass on:

And now finally come two questions; which are of vast importance to every Christian, for they affect the matter of lawful worship, and therefore of our salvation:

I. Did the great Orthodox champion Cyril wholly deny all worship to Christ's humanity?

And, II, If he did, Did the Third Ecumenical Council accept his teaching on that?

And, I. Did Cyril wholly deny all worship to Christ's humanity, relative as well as absolute?

We answer, Yes. For his words are very clear:

For (1). In section 8 of Book II of his *Five Book Contradiction of the Blasphemies of Nestorius*, he rebukes Nestorius for wor-

NOTE 224.—One matter as not sure and therefore of less importance I may refer to in this note to stimulate scholars to investigate further.

In modern Greek, as we see by Contopoulos' Greek-English Lexicon and by Byzantics' *Λεξικὸν Ἑλληνο-Γαλλικόν*, under *μέσα*, it is used in the sense of *within*, as the latter shows with the genitive, and *μετά* is used also, but generally or almost always in other senses. And I have sometimes asked myself:

Is not Cyril's *μετά* really in the original *μέσα*, when he speaks of worshipping God the Word *μετά σαρκός*? That is, does he not in that case use it instead of *μετά*? Is not *μέσα* ancient in the sense of *within* at Alexandria? *Μέσα σαρκός*, does mean "*within* flesh."

The lexicographers tell us how prone copyists were to correct what they deemed a bad lection in spelling for what they deemed a better one. Was *μέσα*, *within*, in use in the Alexandrian Greek of Cyril's time, and did he use it with the genitive *σαρκός*? In such a case a copyist of critical tendencies might substitute *μετά* for it. Indeed in some places Cyril does use *μετά*. But does he always? If we have a Syriac translation of Cyril's utterance it might help us as to how he understood Cyril. These are questions only.

shipping his flesh and writes: "For if indeed thou sayest that the humanity has been substancially united to the Word who was born out of God, why, tell me, dost thou exceedingly insult the godly flesh, even indeed [by] not refusing to worship it, whereas THE OBLIGATION TO BE WORSHIPPED BEFITS THE DIVINE AND INEF- FABLE NATURE ALONE." The Greek of this passage is found on pages 79, 80, volume I of Chrystal's *Ephesus*, and on page 119 in volume VI of P. E. Pusey's edition of the Greek of Cyril's works, (Oxford, Parker, 1875), and a rendering of it into English is found on page 67 of his translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*. I give it here: Εἰ μὲν γὰρ ἠ- ὄσθαι φῆς καθ' ὑπόστασιν τῷ ἐκ Θεοῦ φύντι Λόγῳ τὸ ἀθρώπινον, τὶ τὴν Θεῶν εἰπέ μοι περιβριζεῖς σάρκα; καίτοι προσκυνεῖν αὐτῇ μὴ παραιτούμενος, πρέποντος μόνη τῇ Θεῷ τε καὶ ἀπορρήτῳ φύσει τοῦ προσκυνεῖσθαι δεῖν.

(2). Again Cyril testifies that worship belongs to God alone, and that because it is given to the Word in heaven, there- fore He must be God, for writing on Hebrews I, 6, "And when He" [the Father] "bringeth in the First Brought Forth into the inhabited world, He saith, And let all God's angels worship Him," he says:

"The Word who has come out of God the Father has been named *Sole-Born* [*Μονογενής*] with reference to His" [Divine] "Nature, because He alone has been born out of the Sole Father. And He was called *First Brought Forth* [*Πρωτότοκος*] also when, having been made Man, He came into the inhabited world and" [became] "a part of it. And besides HE IS SO WORSHIPPED BY THE HOLY ANGELS, and that too when THE RIGHT TO BE WOR- SHIPPED BELONGS TO AND BEFITS GOD ALONE. How then is Christ not God, seeing that He is worshipped even in heaven?"

I quote the Greek of this last part: Πλὴν καὶ οὕτω προσκυνεῖται παρὰ τῶν ἁγίων ἀγγέλων, ἀνακειμένου τε καὶ πρέποντος μόνη Θεῷ τοῦ καὶ προσκυνεῖσθαι δεῖν. Πῶς οὖν οὐ Θεὸς ὁ Χριστὸς, ὁ καὶ ἐν οὐρανῷ προσκυνούμενος.

(3). In passages quoted above Cyril says that to co-worship Christ's humanity with His Divinity is to change a worshipped Trinity, the Father, His Consubstantial Word, and His Consub- stantial Spirit, for a worshipped Tetrad, that is a worshipped Qua-

ternity, that is a worshipped Four, that is the Father, the Word, the Holy Spirit, and a Man:

And (4). is to bring in the sin of Ἀνθρωπολατρεία, that is *the worship of a human being*, contrary to Christ's Law in Matthew IV, 10, that we must worship God alone:

And (5). is to make it a *new god* by worshipping it, for he who gives what belongs to God alone to a creature makes that creature a god, and all worship does belong to the Triune Jehovah alone: and Paul himself speaking by the Holy Ghost proves that the Word is God because the Father commands worship to be given to Him, Hebrews I; 6-14. And so Athanasius, Cyril, and other sound men, following Paul, have reasoned:

(6). As we see on pages 221-223, volume I of Chrystal's *Ephesus*, he rejects in strong language Nestorius' attempt to excuse his worship of it, even by saying that it was done for the sake of God the Word:

And, moreover (7). Cyril both in his Shorter Epistle as quoted above, and

(8). In his Longer Epistle there also quoted, again rejects the worship of Christ's humanity.

And (9). in the latter he pronounces an anathema on every one who co-worships it even with God the Word, as one with another, that is the humanity with the Divinity of the Word, for he rightly says that the "co" with *worship* implies that, and what follows shows that he would have all the worship to be directed to God the Word on the ground that He *has been made flesh* (John I; 1-4, 14), and there are not to be two worships, one to the creature *relatively* as Nestorius asserted, creature worship, of course, on the basis of the heathen excuse for the worship of their images, that it was done relatively only; for Nestorius said that it was done relatively to the Man, that is for the sake of God the Word, and another worship, absolute, of course, and direct to God the Word, as belonging 'of right to God the Word as being prerogative to the Divinity of the Consubstantial Trinity. Yet Nestorius and his partisans professed to unite the worship to Christ's Two Natures; Nestorius, as on page 461, vol. I of Chrystal's *Ephesus*, and "B," page 114, note id., Theodoret, id., note, pages 115, 116, Andrew of Samo-

sata, id., note, pages 116-121, and, probably Eutherius of Tyana, id., pages 121-128, id. But if they united the worship, and worshipped both Natures by one act, it looks very much as though they gave absolute worship to both by it. For it seems two worships and not one, if they worshipped the humanity *relatively* when they worshipped God the Word *absolutely*.

And surely no fair man can doubt that Cyril held that no worship can be done to Christ's created humanity if he will but consider well and impartially all the passages of Cyril above, and all in note 183, pages 79-128, volume I of Chrystal's *Ephesus*, note 679, pages, 332-362, and especially the summary of his utterances on pages 338, 339, under twenty heads. Surely a fair man can have no just ground for doubting that Cyril denied all worship to Christ's humanity as *the worship of a human being*, as (*Ἀνθρωπολατρεία*) *forbidden as a crime by Scripture*, as a *blasphemy* and a *heresy*, as a *thing to shudder at*, as *creature worship*, and as *a trap to catch men*. See more in that summary by all means. Surely the proof that Cyril denied all worship both relative and absolute to Christ's humanity is abundant from his own words and the statements of his Nestorian opponents. There are very few facts so well proven.

And in all fairness it should be added that any one who will read notes 183, pages 79-128; 676, 677, 678, and 679, pages 331-362, volume I of Chrystal's *Ephesus*, will find an abundance more of passages of St. Cyril against the worship of Christ's humanity, to which may be added still more in the Oxford translation of "S. Cyril of Alexandria on the Incarnation against Nestorius," though the translation is some times inexact, especially in translating passages which speak of the co-worship of Christ's humanity with God the Word, most of all where *μετὰ σαρκός*, etc., occur. Still other utterances of Cyril may be found in volumes VI and VII of P. E. Pusey's edition of the Greek of his works. Volume III of the Greek of Cyril on the Gospel of John includes also fragments of lost works of Cyril on the Epistles of the New Testament, and against Diodore and Theodore and other writings.

An excellent condemnation of *Man-Worship* will be found in "A Homily of Cyril, Bishop of Alexandria, delivered in Ephesus before he was arrested by the Count, and committed to soldiers to

be kept under their guard." It is too long to quote here, but is found on pages 235-238, volume II of *Ephesus* in this set, where read it, and read also on pages 28, 29, another Homily of Cyril, and on pages 183-184 another; and on pages 317-335 an "*Explanation of important language on Man-Worship.*"

I would add that I find the two following passages quoted by Jeremy Taylor in *The Second Part of his Dissuasive from Popery*, Book II, section 6, page 607 of vol. VI of his "*Works*," (London, 1849); I have quoted them on pages 359, 360, volume I of *Ephesus* in this set.

Cyril of Alexandria, in his *Thesaurus*, Book II, Chapter I, plainly teaches that worship is prerogative to the Divine Nature alone, and hence is not to be given to any creature. Understood as it reads, it forbids worship to Christ's humanity, for surely that is not Divinity, nor does any one except a Monophysite claim it to be Divinity. I quote:

"But no one is ignorant that, BY THE SCRIPTURE, WORSHIP IS TO BE GIVEN TO NO NATURE AT ALL EXCEPT THAT OF GOD" (a).

And again Cyril writes in the same work,

"There is [but] ONE NATURE OF THE DEITY, WHICH ALONE OUGHT TO BE WORSHIPPED" (b).

The Greek is not given in Bishop Taylor's quotation, and the references ("a") and ("b") are to the Latin translation alone there cited, found in volume I of *Ephesus* in this set, pages 359, 360.

I would here add the following on those passages from pages 743-750, volume I of Chrystal's *Ephesus*.

Remark. On pages 359, 360, above, and in subnotes "a" and "b" on page 360, will be found two passages quoted by the learned Bishop Jeremy Taylor from St. Cyril of Alexandria, for the worship of the Divine Nature alone. I quoted Bishop Taylor's Latin alone, because he does not give the Greek original. He quotes it from a Latin translation in the Paris edition of A. D. 1604. I had some trouble in finding a copy of that edition, but finally did so in the Library of the Union Theological Seminary of New York City, which I was courteously and kindly permitted to consult, for which I return my thanks to

its Librarian, Rev. Mr. Gillett, as I do for similar favors to the Librarians of the General Theological Seminary Library of the same city, to those of the Astor Library, and to those of Columbia College Library. I here summarize results as to the Greek reading of the aforesaid passages :

The first passage quoted from Cyril of Alexandria by Jeremy Taylor, is found in tome Second of Cyril's Works, Paris, A. D. 1604, page 159, inner column, C., and with its context is as follows. Cyril says of God the Word :

I translate the Latin into English :

"For He [God the Word] was made very Man, and yet He has not thereby ceased to be very God. Therefore He justly speaks sometimes as Man, sometimes as God. And that these things are true hear Him saying as a Jew to the Samaritan woman, *Ye*, (says He), *worship what ye know not, but we worship what we know*, [John IV, 22]; [here] He speaks as Man. For the Word is not a worshipper, but is worshipped together with the Father and the Holy Ghost. *Let all God's angels*, Scripture says, *worship Him* [Heb. I, 6]. But NO ONE IS IGNORANT THAT WORSHIP IS PERMITTED TO NO NATURE AT ALL BY SCRIPTURE BUT THAT OF GOD. [For it is written], *Thou shalt worship the Lord thy God, and Him only shalt thou serve* [Matt. IV, 10]. So therefore, though the Son [that is the Word] is verily worshippable, nevertheless as Man He worships: [and] so although He is God by Nature, nevertheless as Man He calls the Father His God [John XX, 17]."

The Greek original of the above is not found in the Paris edition of A. D. 1604. It contains nothing but the Latin rendering of it and of the passage here following.

I find the Greek for the above passage in column 117, tome 75 of Migne's *Patrologia Graeca*, though the arrangement of Migne is different from the Paris edition of A. D. 1604. I quote it with more of the context :

The heading of the Greek of the section here, translated, is :

“That the Son is Consubstantial with the Father is proved by the following text, *I go to my Father and your Father, and [to] my God and your God,*” [John XX, 17]. Then, without any break, comes the following:

“When the Word of God cast about Himself the form of the Man, and though He was *in the form of God* as it is written, [Philip. II, 6] nevertheless humbled Himself for the salvation of us all, then indeed He sometimes speaks even as Man, but in so doing He does no wrong to His God-befitting glory. For since He really became Man, and yet did not thereby cease from being God, even though as having been *made Man* He speaks the things which befit the Man, He will not thereby damage His God-befitting dignity, but He will still remain the same [Word], the humble expressions [that is His utterances as Man] being referred to the Economy [of our Redemption]. And that He utters such expressions Economically as Man, and so guards well both in word and deed the [conditions of the human] form which He put on, we shall see thence. For He says somewhere to the woman in Samaria, where He speaks as a Jewish person [or “under a Jewish mask,” that is His body], *Ye worship ye know not what; we worship what we know;* though the Son [by “Son” Cyril here means God the Word] is of those who are worshipped, not of those who worship. For He [the Father] says, *Let all God’s angels worship Him,* [that is God the Word, as Cyril often teaches]. AND NO SUCH COMMAND IS FOUND IN THE SCRIPTURES OF GOD REGARDING [WORSHIPPING] ANGELS INDEED OR ANY OTHER ORDER LIKE THEM. *For no one is commanded to worship angels, but God alone.* For it is written, *Thou shalt worship the Lord thy God, and Him only shalt thou serve* [Matt. IV, 10]. As therefore the worshipped Son [that is, God the Word] says that He worships Economically as Man, so when He [God the Word] being God by Nature, calls the Father His *God*, He speaks again Economically as Man, but is not thereby cast out of being God, but as Son by Nature, [that is as God the Word] He will be of the same Substance” as the Father.

I here contrast the Latin translation of part of the above and the Greek here:

Latin translation.

Nemo autem ignorat nulli prorsus naturae praeter quam Dei, adorationem a Scriptura contribui.

English translation of the above Latin.

“But no one is ignorant that worship is given by Scripture to no Nature at all except that of God.”

Greek original.

Καὶ περὶ μὲν ἀγγέλλων ἢ ἑτέρας τινος τῆς κατ’ αὐτοὺς τάξεως οὐδὲν φέρεται τοιοῦτο παρὰ ταῖς ἑταίαις Γραφαῖς. Οὐ γὰρ ἀγγέλλοις κελεύεται τις προσκυνεῖν, ἀλλὰ μόνῳ Θεῷ.

English translation of the above Greek.

“And no such command is found in the Scriptures of God regarding [worshiping] angels indeed or any other order like them. For no one is commanded to worship angels but God alone.”

The Greek differs in wording from the Latin here, but in sense they both agree in forbidding worship to any besides God alone.

Jeremy Taylor’s second quotation, from Cyril of Alexandria’s *Thesaurus* as in the Latin translation of volume II of his works, Paris, 1604, page 158, inner column, C, I find in tome 75 of Migne’s *Patrologia Graeca*, in the Greek; I give it with the immediate context as in the Greek in columns 113, 116, where Cyril is answering an objection of followers of the heresiarch Eunomius; Eunomius’ objection to Christ’s Divinity there is as follows; it is prefaced by the following heading: Ὡς ἐξ ἀντιθέσεως τῶν Εὐνομίον. *Ex Objectione Eunomii* is the Latin rendering in the parallel column there for the above heading.

I translate into English. It is as follows:

“*Eunomius*, (who evidently has in mind, Christ’s words in Mark X, 18, “*Why callest thou me good? there is none good but one, that is God,*” and is trying to pervert them into a proof that the Word is not God, contrary to the plain assertion by the Holy Ghost

in John I, 1, that He is), "If He says that the Son is of the same Substance as the Father, why is not He Himself also [the Son] as good as the Father [is]? For the Anointed One (ὁ Χριστός) says somewhere to a certain one, *Why callest thou me good? There is none good but one, that is God.*" And when he said "One" He put himself outside [of that One]; for though He Himself is good also, He cannot be so good as the Father is."

Cyril's "Solution of the above difficulty."

"Forasmuch as the Scripture of God calls the Son *Lord*, thou wilt therefore grant that He is *Lord*, and that in accordance with the truth, or thou wilt refuse to Him that title also as thou dost to the rest. For if indeed thou wilt say that He is not *Lord*, thou wilt hold an opinion which is contrary to the Scriptures of God and to the Spirit which has said that He is. But if thou agreest and sayest that He is *Lord* thou wilt be convicted of IMPIETY by applying [the title] *Lord* to him whom thou deniest to be of the same Substance as the God and Father, and by bowing to [that is by worshipping] him [that mere creature]; and [so] thou worshippest a creature contrary to Him who is God by Nature. For that which is of a substance other than God can not be God by Nature. And the Scripture of God is a witness to this, for it says, *The Lord our God is [but] One Lord* [Mark XII, 29; Deut. VI, 4]; for the Nature of Divinity is [but] One: AND THAT WE MUST WORSHIP THAT NATURE ALONE, hear again [the following words of Christ], *Thou shalt worship the Lord thy God, and Him only shalt thou serve,*" [Matt. IV, 10].

I have rendered μάλλον ἢ above by "contrary to" as making a Greek idiom clearer to the English speaking reader. In Liddell and Scott's Greek Lexicon, Oxford, 1869, under Μάλα we read, "μάλλον ἢ . . . is often followed by οὐ (where οὐ seems redundant,) because in all comparisons the very notion of preference also implies rejection or denial." But if any man prefers "rather than God by Nature" or "in preference to God by Nature;" the sense will not be widely different, for it will mean that the Eunomian prefers to worship his

mere created Christ *in preference* to the Orthodox uncreated Logos who is God by Nature.

To conclude on this passage; Cyril in it teaches plainly again,

1. That all religious bowing, and, by parity of reasoning, every other act of religious worship, is prerogative TO THE DIVINE NATURE ALONE; and so is God's name.

And, 2, that to give bowing, or any other act of religious worship, or God's name, to anything but the Divine Nature is an "IMPIETY."

3. This passage, which limits all worship to the Divine Nature alone, of course agrees with the passage of St. Cyril on pages 79, 80, and with that on pages 225 and 226, vol. 1, *Ephesus*, in both which he denies worship to Christ's humanity, and condemns it as wrong. In the passage last above, both in the Greek and in the English translation, he argues for the Divinity of the Logos because He is bowed to, on the ground that all bowing being prerogative to God alone, when it is ordered by God to be given to any one in Holy Writ, it proves that that one is God. See those two passages and the remarks there on them.

St. Cyril of Alexandria in his *Thesaurus*, Assertion X, col. 129 of tome 75, Migne's *Patrologia Graeca*, writes:

I translate the Greek:

"Since bowing is due, both from us and from the angels, to God alone, Who is God by Nature, and to no other, and since the obligation to bow" [to Him] "has been laid upon us by the words, *Thou shalt bow to the Lord thy God*" [Matt. IV, 10], "and the Spirit" [evidently used here in the sense of *Divinity*, and not of the Holy Ghost specially, for it is the Father that speaks, Hebrews I, 6.] "commands the angels to bow to the Son, as we see in the words; *And when He bringeth in the First Brought Forth into the inhabited world, He saith, And let all God's angels bow to Him.* The bowed-to Son is therefore God. How then will there be [but] One Divinity, if, as you say, He is not of the same substance as the Father?"

Here again Cyril argues that inasmuch as religious bowing is

prerogative to God, and is commanded by the Father in Heb. I, 6, to be given to the Word, therefore the Word must be God. The source of that argument is Hebrews I, 6, 8, and the context, where the inspired Apostle Paul is proving, in effect, that the Son, that is the Word evidently, is no creature, no, not even a high creature like an angel, but is "*Character of*" the Father's "*Substance,*" is worshipped by *bowing*, and is called *God*; in other words he is showing by all those facts that He is God. Hence we find Athanasius arguing from "*Character of His Substance,*" Heb. I, 3, that the Word must be God; see the Greek of pages 325, 494, of the Oxford translation of Athanasius' *Treatises against Arianism*, as examples, though other mentions of it are found in that work. And the fact that religious bowing is prerogative to God, and that it is ordered by the Father to be given to the Word in Hebrews I, 6, is adduced by St. Athanasius, St. Epiphanius, and by Faustin, a Presbyter of Rome, to prove that He must be God; see the passages on pages 234, 235, 240, 251 and 252, in volume I of *Nicaea* in this set. See in the Oxford translation of *Cyril of Alexandria on the Incarnation* in the *Index of Texts*, under Heb. I, 3, and especially Heb. I, 6, and in P. E. Pusey's edition of the Greek of Cyril, volume VI, under those texts in the *Index Locorum . . . Scripturæ*, and in volume VII, part I, pages 98-106, 193, 240, 241, 270, and in the *Index Locorum . . . Scripturæ*. In his Anathema VIII St. Cyril approved by Ephesus, anathematizes every one who applies the name *God* to Christ's mere created humanity, and much more does he anathematize any and every one who applies God's name to any lesser creature, that is to any other creature, for Christ's humanity is the highest and noblest of all created things. And the Third Ecumenical Synod approved the doctrine that every act of worship is prerogative to God; see *Man Worship, Worship, etc.*, in the *General Index* in volume I of *Ephesus* in this set:

But, alas! in the Middle Ages men were given to the relative wor-

ship of the Virgfn Mary, martyrs, other saints, and alleged saints, crosses, relics, pictures, and graven images, and they could no longer argue that all acts of religious worship are prerogative to God; and that wherever in Holy Writ any of them is given to the Word, it proves that He must be God. But the Reformation has restored that truth to us. Let us guard and use it as a bulwark against all creature worship, for every kind of it damns the soul of the deceived and misled to the everlasting fires of hell. So God's Word infallibly teaches, and the Holy Ghost led the Third Ecumenical Synod to formulate it in effect as the doctrine of the whole church, and to depose Nestorius for denying it and for his relative worship of creatures.

In all those passages Cyril surely shows that he refuses worship to any thing in Christ except His Divinity.

In that he follows his teacher, the great Athanasius, who in sections 3 and 6 of his *Epistle to Adelphius* writes what is plainly against the worship of Christ's humanity or any thing but God.

At the end of section 6 of it he writes:

"And let them [that is the heretics just mentioned by him] know that when we bow to the Lord in flesh, *we do not bow to a creature, but to the Creator Who has put on the created body, as we have said before.*"

In section 3, he teaches what is also plainly against Man-Worship (*ἀνθρωπολατρεία*, St. Cyril calls it), as follows:

"WE DO NOT WORSHIP A CREATURE—GOD FORBID! FOR SUCH AN ERROR AS THAT BELONGS TO THE HEATHEN AND TO THE ARIANS. *But we worship the Lord of the creation Who has put on flesh, that is the WORD OF GOD.*" See the note on page 350 vol. 1, *Eph.*, and the context, and pages 98-101, where more matter to the same effect is found in the note. Particularly pertinent there is Athanasius' commendation of the leper because in his worship of Christ "*he was worshipping* [not Christ's humanity, but] *the Creator of the Universe as in a created temple*, [that is in His body] and he was made clean." . . . FOR THE CREATURE DOES NOT WORSHIP A CREATURE, NOR, ON THE OTHER HAND, WAS THE CREATURE DECLINING

TO WORSHIP ITS LORD BECAUSE OF THE FLESH" [which he wore], etc. Here is worship of God the Word alone, not at all of the humanity which he wore. This is clear from the whole passage. See it more fully on pages 91-101, note, volume I of *Ephesus*. Towards the end of this Epistle Athanasius again professes that he worships God the Word as in flesh. See there. He terms this doctrine on that "*the faith of the Catholic Church.*" He urges the Ariomaniacs, as he terms them, as follows:

"But if they are willing let them repent and no longer serve the creature contrary to the God who created all things. But if they wish to remain in their impieties let them alone be filled with them, and let them gnash their teeth like their father, the Devil, because THE FAITH OF THE UNIVERSAL CHURCH knows the Word of God to be Creator and Maker of all things, and [because] we know that *In the beginning was the Word and the Word was with God* [John I, 1], and we worship Him made man for our salvation, not as made an Equal in an equal thing, the body, but as the Master, Who has taken the form of the servant, and as the Maker and Creator: Who has come in a creature, and in him has freed all things and has brought the world to the Father, and has made peace for all things, both those in the heavens and those on the earth. For so do we acknowledge that His Divinity is from the Father, and worship His Presence [that is His Divinity] in flesh even though the Ariomaniacs may burst themselves."

We come II, to the question, of vast importance, as it affects *the only permitted object of Christian Worship*,

Did the Third Ecumenical Council, and the Fifth, its complement, its filling out, so to speak; and the Fourth Synod and the Sixth accept St. Cyril's teaching that God alone, the Triune Jehovah, is the sole object of New Testament worship, and that no worship can be given to Christ's created humanity?

To this we reply that in this matter we prefer to let those great Councils of the whole Church answer for themselves. They speak as follows: (I give the pages in volume I of Chrystal's *Ephesus*, where the passages on that topic are found):

(1). The Third approved by vote the Shorter Epistle of Cyril to Nestorius, and, of course, the passage cited above from it which refuses worship to his humanity: Chrystal's translation of *Ephesus*, pages 79-82: the approval of the Epistle by the Council is found on pages 129-154. They constitute part of Act I. See all the notes in those places.

(2). The Third Council condemned by vote Nestorius' Epistle to Cyril because it denied the Incarnation of God the Word, and the doctrine of Economic Appropriation, which guards against worshipping Christ's humanity. Compare Passage 13, approved by Cyril on pages 237-240, volume I of Chrystal's *Nicaea*. That Epistle is in volume I of *Ephesus* in this set, pages 154-166, and its condemnation on pages 166-178, *id.*; see also the notes there.

(3). The Third Council of the whole Church, East and West, approved St. Cyril's Long Epistle to Nestorius which rejects and condemns all worship to Christ's humanity and, of course, much more (*a fortiori*) all worship to any other creature, and all worship to any thing in the Universe but Almighty God. The Epistle is found *id.*, pages 204-358, and the parts against worship to Christ's humanity are found on pages 221-223; and on pages 231-240 is found the part against Cannibalism on the Eucharist, and impliedly against the real substance presence of Christ's flesh and blood there, and, of course, against the Nestorian worship of it there, for, as Cyril and the Church teach, the body and blood not being substancially present there are not to be worshipped there at all, and furthermore, as they teach elsewhere in these passages, in accordance with Matthew IV, 10, being parts of Christ's created humanity and so not God, but creatures, they can not be worshipped at all anywhere.

And the famous Anathema VIII of Cyril is found on pages 331, 332, which, as we have seen, anathematizes every one who co-worships Christ's humanity with His Divinity.

And on those Epistles should be read in that volume, note 183, pages 79-128, and note 679, pages 332-362. Compare especially on God the Word's mediatorship and his present intercession above by his humanity, note 688, pages 363-406.

Compare also the other notes in those places, and Chrystal's *Nicaea*, volume I, pages 237-240, and see Cyril's Anathema X, in volume I of Chrystal's *Ephesus*, text of pages 339-346, and the notes to it, 682-688 on pages 363-406, id.

(4). The *one, holy, universal and apostolic Church* condemned the following "BLASPHEMIES" as they are termed in the Council (page 449, volume I of Chrystal's *Ephesus*), and on the basis of them and for them, and for Nestorius' utterances at Ephesus of the same sort, deposed him: the Third Ecumenical Synod begins by condemning the first four Blasphemies which deny the Incarnation and so make Christ a mere Man, and hence all worship of him to be what St. Cyril calls it, Ἀνθρωπολατρεία, that is *the worship of a human being*, contrary to Christ's Law in Matthew IV, 10.

Then come the condemned utterances of Nestorius for the worship of that human being, which are justly termed *blasphemies* by the Council, which deposed him for them. See in proof Chrystal's *Ephesus*, volume I, pages 449, 486, 488, 504.

(a). *Blasphemy 5*, where Nestorius calls Christ's humanity, a mere creature, *God*, relatively, pages 458, 459. By all means see the notes there, and also those on each of the Blasphemies here following:

(b). *Blasphemy 6*, where he calls Christ's humanity *God* again, pages 459, 460, and the notes there. That is an act of worship and is anathematized in Anathema VIII in Cyril's *Long Epistle to Nestorius* which is approved by *Ephesus* and the three Synods of the whole Church after it: see in proof, note 520, pages 204-208, id.

(c). *Blasphemy 7*, where he commits the same sin again, page 460, and the notes there.

(d). *Blasphemy 8*, where Nestorius very clearly and very plainly confesses his relative worship of Christ's humanity, which, as is shown in note 949, pages 461-463, has been condemned thirteen times by the Universal Church: see the other notes there.

(e). *Blasphemy 9*, where Nestorius ascribes the same "*dignity of Sonship*" to God the Word and the mere creature, the Man "*conjoined to Him*," to use his Nestorian substitute for the Incarnation, id., pages 462-464.

(f). *Blasphemy* 10, where he plainly co-worships both natures of Christ together. For he writes:

“Let us worship the Man co-bowed to” [that is “*co-worshipped*”] “with the Almighty God in the divine conjunction;” Greek, *σέβωμεν τὸν τῆ θείας συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον*. See the notes there.

(g). *Blasphemy* 14. Here again Nestorius plainly proclaims his Man Worship, for he writes of Christ’s humanity:

“This is He who endured the three days’ death, and *I worship him together with the Divinity*” [of the Word] “*inasmuch as he is a co-worker with the divine authority;*” Greek, *προσκυνῶ δὲ σὺν τῇ Θεότητι τοῦτον ὡς τῆς θείας συνεργὸν ἀδθεντίας*.

And further on in the same Blasphemy, he asserts the relative worship of co-calling the Man taken *God* with God the Word, a thing anathematized by Cyril in his Anathema VIII, as we have seen above. For after admitting that Christ’s humanity can not be called *God* for its own sake, and that if he and his partisans had so named it, he and they would have been “*plainly SERVERS* [that is “*WORSHIPPERS*”] *OF A MAN,*” he goes on to argue that to apply that term *God* relatively to that man is right, for he says:

“*But precisely because GOD is in the Man taken, the Man taken is co-called GOD*” [with God the Word] “*from Him*” [God the Word] “*who has taken him, inasmuch as that Man is conjoined to God the Word who has taken him,*” the same volume, pages 466, 467, and the notes there.

(h). *Blasphemy* 15. This blasphemy asserts that form of worship and religious service which consists in glorifying a man, a creature, that is Christ’s humanity at the right hand of the Father, which is cursed by Cyril in his VIIIth Anathema, in his *Long Epistle* to Nestorius which is approved by the Third Synod of the whole Church.

I quote:

“*God the Word was made pesn, and tabernacled among us*” [John I, 14] “The Father made the humanity taken to sit down with Himself; for He said, *The Lord said unto my Lord, Sit thou at my right hand.*”

The Spirit came down and *co-celebrated the glory of the Man taken*; for it says, "*When the Spirit of Truth is come, He shall glorify me,*" [John XVI, 13, 14]. See page 467-469, and the notes there, and page 644, Nestorius' Heresy 7. The Spirit glorified in that high sense of Divinity God the Word, and no creature, not even Christ's humanity.

(i). *Blasphemy 16*. In this Nestorius denies that God the Word is our High Priest, but a mere Man, His humanity, is. Hence to address Christ as such is to invoke a mere creature, and inasmuch as invocation is an act of worship, it would be an act of religious service to a creature contrary to Cyril's favorite texts, Matthew IV, 10, and Isaiah XLII, 8. Indeed by giving that creature an act of worship it would make him *a new god*, and to worship *a strange god* contrary, as Cyril again and again writes, to God's prohibition of that sin in Psalm LXXX, 9, Septuagint, which is Psalm LXXXI, 9, in the English Version.

Cyril, on the contrary, with his Elijah-like jealousy for the worship of God alone and to shun all creature worship, would make the Word the sole High Priest who, however, does the human things, such as prayer, atonement by dying for us, and the other human things by his humanity. For, as Cyril teaches elsewhere, as God He can be prayed to, and as Man he prays. He worships as Man, but is worshipped as God; see in proof note on page 127, volume I of Chrystal's *Ephesus*. And see the texts above mentioned in the *Scripture Indexes* in volume I of *Nicaea* and volume I of *Ephesus*, and, in the former, pages 217-255. See also in the latter volume, in the General Index under that Anathema X, pages 593-596, and under Nestorius' Heresy 6th on pages 643, 644, and compare his Heresies 2, 3, 4, 5, and 7, in the context there. See also under *Christ*, pages 577-581, and under *Cyril of Alexandria*, pages 586-601.

(j). *Blasphemy 17*. Here again Nestorius makes a mere creature, Christ's humanity, our High Priest, the effect of which would be to lead men to invoke, that is worship a creature when they ask Christ to pray to the Father for us. Besides, he commits the absurdity of making that mere perfect man offer a sacrifice for himself the sinless. See *id.*, page 471, and

the notes on that Blasphemy there. Ancient Christian writers show that God the Word our Mediator and High Priest was asked by them to present their prayers to the Father: see on that, note 688, pages 336-406, volume I of *Ephesus* in this set, especially pages 363-383, and indeed all of it.

(k). *Blasphemy* 18. This Blasphemy asserts the following errors:

(1). a real presence of the substances of Christ's flesh and blood in the Eucharist, that is the *Thanksgiving*, as Eucharist means:

and (2). inasmuch as Nestorius, in accordance with his One Nature Consubstantiation heresy, held that Christ's humanity is to be worshipped, he would worship the humanity there,

and (3). the Cannibalism of eating and drinking Christ's flesh and blood, aye, his whole humanity there.

The Third Ecumenical Synod in condemning that Blasphemy, condemned, of course, all those blasphemies contained in it.

Blasphemy 18 is found on pages 472-474, vol. I of *Ephesus* in this Set, where the notes on it should also be read.

(1). *Blasphemy* 19. The poison of this is that it denies Cyril's and the Universal Church's doctrine of *Economic Appropriation*, which guards against the worship of Christ's humanity. See it and the notes on it on pages 475-478, volume I of Chrystal's *Ephesus*. Several of Nestorius' Ecumenically condemned XX "*Blasphemies*" reject this Orthodox doctrine. See them, id., pages 449-480, and note "F," pages 529-551.

And see also on all those XX Blasphemies of Nestorius, Note "F," pages 529-551, volume I of *Ephesus*. Most of Nestorius' XX Blasphemies are refuted in the places pointed out in that note in Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, which is therefore a very valuable work to the orthodox theologian. But P. E. Pusey's translation of it in his work "*S. Cyril of Alexandria on the Incarnation against Nestorius*," is sometimes utterly wrong and misleading on Man-Worship.

There are several more of those XX Blasphemies which favor the Nestorian worship of Christ's humanity, but I have been content to cite only 8 of the clearest above.

Here, plainly, Blasphemies 5, 6, 7, 8, 9, 10, 14, 15, eight, at least, teach worship to Christ's humanity, and the rest are parts of the same error.

And on the basis of them the "*one, holy, universal and apostolic Church,*" the Christ-authorized teacher of men, "*the pillar and ground of the truth*" (225), which we must by his law "*hear*" or be accounted "*as the heathen man and the publican*" (226), has, once for all, condemned that creature worship by deposing Nestorius for it, and also all Bishops and clerics who hold to it, and by anathematizing and excommunicating every laic who holds to it. That smites all the Bishops, clerics and laics of Rome, all those of the Greek church, those of the Monophysites and those of the Nestorians, and all other creature worshippers.

The deposition is on pages 486-504 of volume I of Chrystal's *Ephesus*, and the Canons are on pages 21-33, volume III of Chrystal's translation of *Ephesus*.

On pages 486-488, they show that they were moved to depose him by the "BLASPHEMIES" aforesaid, including, of course, those which assert the worship of Christ's humanity. For they write that after Nestorius had refused their summonses to answer regarding them, they had "necessarily proceeded to the examination of the IMPIETIES *committed by him*"; and that they had "found out in regard to him, both from *his letters and writings*, and from the things said by him in this very metropolis [Ephesus,] and testified to, in addition, that *he thinks and preaches* IMPIOUSLY," and therefore they depose him in the following words:

"Therefore our Lord Jesus Anointed *who has been* BLASPHEMED *by him*" [in his XX Blasphemies, of course, the eight specified above, namely 5, 6, 7, 8, 9, 10, 14 and 15, which teach worship to Christ's humanity, among them], "has decreed, through the present most holy Synod, that the same Nestorius is an alien from the Episcopal dignity and from every priestly assembly."

Then follow the signatures of St. Cyril of Alexandria and the rest of the Bishops of the Council. After their names comes the

NOTE 225.—1 Tim. III, 15.

NOTE 226.—Matthew XVIII, 15-19.

statement in this Act I of the Third Synod of the whole Church, pages 503, 504, volume I of Chrystal's *Ephesus*.

"And the rest of the Bishops who came to the Holy Synod after those" [above named] "had subscribed the deposition of Nestorius, subscribed the foregoing Sentence. So the Bishops who deposed Nestorius himself are more than two hundred in number. For some were place-holders for other Bishops who were not able to come to the metropolis of the Ephesians.

The Sentence of Deposition sent to him on the day after his deposition :

The Holy Synod gathered by God's grace and the decree of our most religious and Christ-loving Emperors in the metropolis of the Ephesians, sendeth" [what here followeth] "*to Nestorius, a new Judas.*

Know, that thou thyself, *on account of* **THY** **BLASPHEMOUS** **PREACHINGS** and thy disobedience to the canons" [which required him to come before the Synod and to give an account, among other things, of his worship of a human being, Christ's humanity] "wast deposed by the holy Synod, in accordance with the behests of the Church Canons, on the twenty-second day of the present month of June, and that thou art an alien from every ecclesiastical grade.

On the day following the deposition of the same Nestorius, that missive was sent to him by the Holy Synod."

(5). The same Third Council of the Christian world condemned the depraved creature-worshipping creed of Theodore, and deposed every Bishop and every cleric, and anathematized every laic who either holds or teaches its errors, the worship of a human being among them, of course, that is, of Christ's humanity. That creature-worship is found on pages 205-208, volume II of *Ephesus* in this set, and the Sentence, now Canon VII of *Ephesus*, on pages 222-225, and the signatures of Cyril of Alexandria and the rest of the Bishops to it on pages 225-234 of it.

(6). That Man-worshipping Creed was condemned again by the Fourth Ecumenical Synod held at Chalcedon, A. D. 451, in its First Session. So the Emperor Justinian states. So Hefele writes in note 1, page 301, volume IV of Clark's English translation of

his *History of the Councils of the Church* (Edinburgh, Clarks, 1895). Hefele there shows that on that matter he was correcting an error of the Jesuit Garnier. For on pages 300, 301, he first quotes the Emperor Justinian's letter to the Fifth Ecumenical Council, as follows:

"We exhort you to direct your attention to the impious writings of Theodore and especially to his JEWISH CREED which was condemned at Ephesus and Chalcedon. You will thence see that he and his heresies have since been condemned, and that therefore his name has long since been struck from the diptychs of the church of Mopsuestia."

On that statement, Hefele in the note aforesaid writes:

"As at Chalcedon, the Acts of the Third Synod were read again, and (Sess. I.) among them the censure of that Creed, the Emperor could say that the Council of Chalcedon had also condemned it. We think it necessary to remark this, in opposition to Garnier (l. c. p. 544)."

Moreover, in its Definition the Fourth Council of the whole Church approves all the work of the Third, including, of course, its condemnation of the worship of Christ's humanity. See it in proof in Hammond's *Canons of the Church* (page 95, Sparks' New York edition, 1844; and the Greek in the *Councils*).

We have seen how clearly the Universal Church in its Third Ecumenical Council condemns any and all worship of Christ's humanity, even when Nestorius and his fellow-heretics tried to excuse it by the pagan plea that it was only *relative*.

And we have seen how the Fourth Ecumenical Council ratified again all the work of the Third.

Now let us glance briefly at the work of its Fifth great Council on those matters:

(7). The Fifth Ecumenical Synod, II. Constantinople, A. D. 553.

(A). ratified again all the work of the four World-Synods before itself, and, of course,

(B). among other things the condemnation of Theodore's Creed by the Third and the Fourth. And when it was read, Hefele tells

us (pages 306, 307 of the same volume) the assembled Bishops exclaimed:

“This Creed (Theodore’s) Satan has made. Anathema to him who made this creed! The first Synod of Ephesus anathematized this Creed with its author. We know only one Creed, that of Nicæa: the other three Synods have also handed this down: in this Creed we were baptized and baptize others. Anathema to Theodore of Mopsuestia! He has rejected the Gospels, insulted the Incarnation of God (*dispensatio, ἰκονομία*, cf. Suicer, *Thesaur. s. v.*). Anathema to all who do not anathematize him! His defenders are Jews,” [because, like the Jews, they deny the Inflesh of God the Word] “his adherents heathens” [because, like the heathens, they worship a creature]. “Many years to the Emperor. . . We all anathematize Theodore and his writings,

The Synod hereupon declared: The multitude of blasphemies read out, which Theodore has spit out against our great God and Saviour, essentially against his own soul, justifies his condemnation.”

(C). The same Fifth Synod, in its Sentence or Definition, receives the four Synods before it, Ephesus, of course, which is expressly named, among them, and all its condemnations of Man-Worship (*ἀνθρωπολατρεία*). See in proof *Hammond on the Canons*, page 129, (N. Y. edition of Sparks, A. D. 1844). And see the Greek of this and all the other citations of the Six Ecumenical Synods.

And here I quote what I have written before on pages 109-112 of volume I of *Ephesus* in this set:

(D). *The Definition of the Fifth Ecumenical Council, held at Constantinople, A. D. 553*, part before its XIV. Anathemas.

That part of the Definition after stating that the Third Ecumenical Council in condemning Nestorius for his errors, had by necessary implication condemned every one like Theodore of Mopsuestia, whether living or dead, who held the same errors, then proceeds:

“For it was a consequence of once condemning even one person for his so profane vain sayings, that we should advance not only against that one, but, as I may say, against *every heresy or*

calumny of theirs, which they have made AGAINST THE PIOUS DOGMAS OF THE CHURCH, BY WORSHIPPING TWO SONS, and by dividing the undivided [Two Natures of Christ], and by introducing THE CRIME OF MAN-WORSHIP into heaven and on earth. For the whole multitude of the spirits above, with us, adore [but] one Lord Jesus Christ." Those who hold view I on pages 103-106, volume I of *Ephesus* in this set, the view that God the Word alone in Christ is to be worshipped, would explain the above as follows:

By "*worshipping two Sons,*" is meant the worship of what is forbidden in Anathema IX, put forth by this Fifth Council below, that is the Nestorian worship of Christ "*in two natures;*" that is, the worship of his created humanity as well as of his uncreated Divinity, the latter being demanded, as Cyril in effect shows again and again, by Matt. IV, 10; whereas the former as being *Man-Worship* is forbidden by Christ himself in that text.

By "*dividing the Undivided One*" is meant the denial of the Incarnation, and of the true Union, that is, the indwelling of the Man born of Mary by the actual divine Substance of God the Word, who put on that Man in her womb, and was born after the flesh in him out of her.

By "*introducing the crime of Man-Worship into heaven and on earth*" is meant the introducing the worship of Christ's Humanity, a mere creature, as all admit, into heaven and on earth. That, of course, would be plain Man-Worship; that is Creature-Worship, that is, the *worship of a creature* contrary to Christ's law in Matt. IV, 10, "*Thou shalt bow to the Lord thy God, and HIM ONLY SHALT THOU SERVE.*" The Nestorians alleged for their separate worship of the humanity of Christ, and for their co-worship of it with God the Word, such passages, for instance, as Philippians II, 10, 11, where all are to bow "*in the name*" (ἐν τῷ ὀνόματι) of Jesus, or according to our translation, "*at*" his name. For *every knee is to bow and every tongue is to confess that He is Lord.* While they adduced such places for the worship of His humanity, St. Cyril, on the contrary, made them refer to the worship of His Divinity as demanded by the context; for instance, in Philippians II, 5, 6 and 7, where God the Word, the subject of the whole passage, including verses 9, 10 and 11, is meant as the one who was "*in the form*

of God" before His Inflesh, and who in that form "*thought it not robbery to be equal with God,*" language which all may see can not be asserted of His mere created humanity. And Cyril adduces against such Nestorian Man-Worship, such texts as Matt. IV, 10, and Isaiah XLII, 8, and the Septuagint of Psalm LXXX., 9, (in our Version LXXXI, 9), which reads: "*There shall be no new God in thee; neither shalt thou worship a strange god.*" We see in our quotations from St. Cyril above, in this note, how he condemns and refutes the Nestorian perversion of Philippians II, 9, 10, and 11. Compare his language in note 156, pages 67, 68, and 69, and note 171, page 74, and St. Athanasius as quoted in note 173, pages 75 and 76, volume I of *Ephesus*.

(E). *Anathema IX, towards the end of the Definition of the Fifth Ecumenical Council, A. D. 553:*

"If any one says that the Anointed One (τὸν Χριστόν), is to be worshipped in two Natures, by which assertion *two worships* are brought in, one peculiar to God the Word, and the other peculiar to the Man; or if any one to the doing away of the flesh or to the mingling of the Divinity and of the humanity, asserts the monstrosity of but one Nature, that is, of One Substance of the Things which have come together, and so worships the Anointed One [τὸν Χριστόν]; but does not [on the contrary] worship with [but] one worship [that is with divine and absolute worship] God the Word, infleshed within [or "*in the midst of*"] His own flesh, as the Church of God has received from the beginning, let such a man be anathema."

Those who hold to view I on pages 103 to 107 volume I of *Ephesus* would say as follows; The *one worship* here means what is divine; that is, what belongs to God the Word. The *two worships* mean that kind, for one, and the Nestorian *relative-worship* of Christ's Humanity for the other; for this part of this Anathema is directed against those heretics. In other words, the Church in this Anathema forbids us to worship in Christ anything but God the Word infleshed within His own flesh as in a temple. See Athanasius on pages 98-101 vol. I of *Ephesus*. For if we worship the Man it is not God-Worship, that is it is not the worship of God, but Man-Worship, that is, creature-worship; and both sorts of worship

can not rationally be united in one act of worship, like bowing for instance, the act here specified by the Greek, but used, as is common, as a generic term for every act of worship.

(F). The Fifth Ecumenical Council in its Anathema XII anathematizes Theodore of Mopsuestia for his *relative-worship* of Christ's Humanity, and all who defend him in that error. Theodore, as we see by that Anathema, taught that his mere human Christ, who, according to him, had progressed from what is worse to what is better is "to be bowed to for the sake of God the Word's Person in the same way that the Emperor's image is bowed to for the sake of the Emperor" (καὶ κατ' ἰσότητα βασιλικῆς εἰκόνας, εἰς πρόσωπον τοῦ Θεοῦ Λόγου προσκυνεῖσθαι).

Here he lands in the relative service argument by which the heathen strives to maintain the sinlessness of his image-worship.

I quote some parts of this place which are most apposite to our theme.

Anathema XII of the Fifth Ecumenical Council:

"If any one defends Theodore the Impious, of Mopsuestia, who said that God the Word is One, and that the Christ (τὸν Χριστόν) is another who was troubled by the passions of the soul and the desires of the flesh, and that little by little he separated himself from the more evil things, and so was rendered better by progress in works and was made spotless in conduct, and as a mere Man was baptized in the name of the Father, and of the Son, and of the Holy Ghost, and that through the baptism [literally "through the dipping"] He received the grace of the Holy Spirit and was deemed worthy of adoption, and IS TO BE BOWED TO [προσκυνεῖσθαι, that is, "IS TO BE WORSHIPPED"] FOR THE SAKE OF GOD THE WORD'S PERSON IN THE SAME WAY THAT AN EMPEROR'S IMAGE IS FOR THE SAKE OF THE EMPEROR'S PERSON, and that after his resurrection, he was made blameless in his thoughts and entirely sinless. . . .

"If any one therefore defends the aforesaid most impious Theodore, and his impious writings, in which he poured forth the above mentioned and numberless other blasphemies against our great God and Saviour Jesus Christ, and does not anathematize him and his impious writings, and all who accept or defend him

or who say that he was an Orthodox expounder, and those who have written in his favor and in favor of his impious writings, and those who hold like sentiments, or who at any time have held such sentiments and continued in such heresy till the last, let such a one be anathema.”

One thing should be remarked here, that is, if the Universal Church in this utterance anathematizes those who give *relative-worship* to the highest of all mere creatures, Christ's sinless and perfect humanity, much more does it by necessary implication anathematize all who give *relative-worship* to any lesser creature, be it the Virgin Mary, any archangel, angel, or saint, or martyr, or to any relics, or to any image, painted, or graven, or to any cross, or to any other symbol, or to any altar, holy table, or any thing else. In fact, by this canon all *relative worship* is anathematized, and only the other kind of worship, is allowed and approved and required, that is, *the absolute*, all of which is prerogative to God alone, and so may not be given to any animate creature or to any mere inanimate thing.

(G). And we must not fail to mention the remainder of the decisions of the 14 Anathemas of the Fifth Synod against the Nestorians' errors, including, of course, their Man-Worship, and their opposition to the XII Anathemas of Cyril, which pointedly condemn their Man-Worship, and which were approved by Ephesus. Indeed, our limits here demand that we confine ourselves mainly to these last two points. Anathemas IX and XII are treated of above. And all those Anathemas, as they bear upon our subject, are treated of in volume I of *Ephesus*. See Index II in it, under *Cyril of Alexandria*, pages 586-601, especially pages 587-597. These Chapters, as they are also called, are found in the same volume, pages 314-358. They should be read with the notes on them there and the whole Long Epistle of Cyril to Nestorius there of which they form the summary and conclusion.

In Anathema I the Universal Church anathematizes every one who does not worship the “*consubstantial Trinity*,” “*one Nature*,” “*one Substance*,” and “*one Divinity*” in three Beings, that is Persons; but says not a word in favor of worshipping Christ's humanity, which is not of the same substance as the Consubstantial

Trinity, that is not of its *one Nature* and *one Substance* and *one Divinity*. That creature, by Matthew IV, 10, enforced by the Church on all by Anathema VIII of Cyril and Ephesus and by Anathema IX of this Council, is not to be worshipped. For all worship is prerogative to the Triune and Consubstantial Jehovah.

In Anathema IV the Universal Church condemns those heretics, the Nestorians, "who pretend to acknowledge one Person and one Son and one Christ" "merely in name, and *honor*, and *dignity* and *worship*" (227), and just before, in the same Anathema, curses the same heretics for making a union between God the Word, and a creature, his humanity," according to . . . *dignity*, or *equality of honor or authority or relation*, . . . or *power*," as though it were not blasphemy to ascribe *equality of honor or authority . . . or power*" to a creature with God (228). And the Nestorian theory of a union by *relation* was associated with their doctrine of *relative* worship, which they had borrowed from the pagans (229).

And Anathema V curses them for asserting of the two Natures of Christ that they form "one Person according to *dignity, honor and worship*, as Theodore and Nestorius have madly written" (230), that is that the created humanity of the Redeemer has the same "*dignity, honor, and worship*" as God the uncreated Word!!!

But for a fuller account of the XIV Anathemas I must refer the scholarly reader to the account of their contents under *Cyril of Alexandria* on pages 586-601, volume I of *Ephesus* in this set. I must not, however, omit to mention that Anathema IX, and this is very important, anathematizes every one who worships Christ "*in two Natures*" (231), that is, of course, his humanity with his

NOTE 227.—Compare Hammond's *Canons of the Church*, page 132, N. Y. edition, Sparks, of 1814.

NOTE 228.—Id., page 132.

NOTE 229.—Ibid. See also vol. I of *Ephesus* in this set, Index II, under *Relative Worship*.

NOTE 230.—*Hammond's Canons*, page 135.

NOTE 231.—Id., page 135. The Greek of Anathema IX of the Fifth Ecumenical Synod is in the third edition of Hahn's *Bibliothek der Symbole*, (dritte, vielfach veraenderte und vermehrte Auflage, page 170, Breslau, Morgenstern, 1897): *Εἰ τις προσκυνῆσθαι ἐν δυοῖ φύσει λέγει τὸν Χριστόν, ἐξ οὗ δύο προσκυνήσεις εἰσάγονται, ἰδία τῷ Θεῷ Λόγῳ καὶ ἰδία τῷ ἀνθρώπῳ ἢ εἰ τις ἐπὶ ἀναίρεισει τῆς σαρκὸς ἢ ἐπὶ συγχύσει τῆς Θεότητος καὶ τῆς ἀνθρωπότητος, ἢ μίαν φύσιν ἡγῶν οὐσίαν τῶν συνελθόντων τερατευόμενος, οὕτω προσκυνῆει τὸν Χριστόν, ἀλλ' οὐχὶ μὴ προσκυνήσει τὸν θεὸν Λόγον σαρκωθέντα μετὰ τῆς ἰδίας αὐτοῦ*

Divinity; and that Anathema XI, following the type of Paul's inspired language in Galatians I; 8, 9, curses some creature worshippers and among them "*Nestorius*" and his "*impious writings*, and ail other heretics who have been condemned and anathematized by the four before-mentioned holy Councils," [including Ephesus, the Third among them, of course] "and those also who have thought or do think like the before mentioned heretics, and have continued or do continue in their wickedness till their death" (232).

Anathema XIII curses "any one" who "defends the impious writings of Theodoret, which he published against the right faith and against the First holy Synod of Ephesus, and against the holy Cyril and his Twelve Chapters, and all that he wrote in favor of the impious Theodore and Nestorius, defending them and their impiety," etc. (233).

Anathema XIV curses "*any one*" who "defends the Epistle which Ibas is said to have written to Maris the Persian heretic, which . . . accuses the holy Cyril, *who preached the right faith*, of being a heretic, and writing like the impious Apollinarius; and blames the first holy Synod of Ephesus" [that is the Third Ecumenical in A. D. 431] "as if it had deposed Nestorius without examination or inquiry: and the same impious Epistle calls the Twelve Chapters of the holy Cyril impious and contrary to the right faith" [the VIIIth, of course, among them, which anathematizes the co-worship of Christ's humanity with his Divinity], "and defends Theodore and Nestorius, and their impious doctrines and writings." (234) And then it adds: "If any one, therefore, defends the said impious Epistle, and does not anathematize it and its defenders, and those who say that it is sound, or any part of it, and those who have written or do write in defence of it, or of the impieties which are contained in it, and dare to defend it, or the impieties which are contained in it, by the name of the holy Fathers,

σαρκὸς προσκενῆ, καθ' ἑνὴν τὴν τοῦ θεοῦ ἐκκλησίαν παρὶ λαβεῖν ἐξ ἀρχῆς· ὁ τοιοῦτος ἀνάθεμα ἴστω.
The English translation is found on pages 110, 111, volume I of *Ephesus* in this set, and in this volume just above on page 184.

NOTE 232.—Hahn's *Bibliothek der Symbole*, page 170. See also the English translation, as in Hammond's *Canons of the Church*, page 137.

NOTE 233.—Hammond's *Canons of the Church*, page 137. See the Greek in Hahn's *Bibliothek der Symbole*, page 171.

NOTE 234.—Ibid.

or of the holy Council of Chalcedon, and continue in that conduct till their death, let such a man be anathema" (235).

And then, without any break, come the following further penalties:

"We then, having thus rightly confessed those things which have been delivered to us, as well by the Holy Scriptures as by the doctrine of the holy Fathers, and the definitions of the one and same faith of the before-mentioned four holy Councils, and having pronounced a condemnation against the heretics and their impiety, and also against those who have defended or do defend the three impious Chapters (236), and have persisted or do persist in their error," [do further decree that] "if any person shall attempt to deliver, or teach, or write, contrary to this which we have piously settled, if he be a Bishop, or any of the clergy, he shall be deprived of his episcopate or clericate, as doing things alien to Priests and the ecclesiastical office; but if he be a monk or a laic, he shall be anathematized" (237).

(8). The Sixth Ecumenical Council, III Constantinople, A. D. 680, in its *Definition of Faith*, approved the aforesaid condemnations by the three Ecumenical Synods, Ephesus, Chalcedon and II Constantinople, of all worship of Christ's humanity, and all their other decisions: see in proof *Hammond on the Canons*, page 142, (N. Y., 1844), and the Greek in the *Concilia*.

And now, to sum up again:

I. *As to Cyril's teachings on the worship of Christ's humanity and*

II. *As to THE DECISIONS of the ONE, HOLY, UNIVERSAL AND APOSTOLIC CHURCH on that same creature worship.*

And I. *As to Cyril's teachings on the worship of Christ's humanity.*

On that I have treated more fully in note 183, pages 79-

NOTE 235.—Hammond's *Canons of the Church*, page 137: the Greek is in Hahn's *Bibliothek der Symbole*, page 172.

236.—That is, as told in the Definition of the Council, "the impious Theodore of Mopuestia, with his execrable writings, and those things which Theodoret impiously wrote, and the impious letter which is said to be of Ibas:" see *Hammond's Canons of the Church*, page 130.

NOTE 237.—See as in the *Concilia*, and in Hammond's *Canons of the Church*, page 133,

128, volume I of *Ephesus*, and in note ¶679, pages 332-362, and against the Nestorian pagan excuse and dodge of relative worship for it in note 949, page 461 of the same volume.

And in note 606, pages 240-313, I have shown that neither the Orthodox Cyril nor the heresiarch Nestorius believed in any real *substance presence* of Christ's Divinity in the Eucharist, and that Cyril denied also any real substance presence of his humanity there, but that Nestorius did believe it, and worshipped it and the unchanged bread and wine, that, in other words, he held to but One Nature Consubstantiation there, and that he also held that Christ's humanity is eaten there, and that Cyril branded the first error as the *worship of a human being* (ἄνθρωπολατρεία), and the second as *Cannibalism* (ἄνθρωποφαγία), and that for both those errors and for his denial of the Incarnation Nestorius was deposed from the ministry and expelled from his see. Cyril, of course, held none of those three errors.

But to proceed further *as to Cyril's teaching against the worship of Christ's humanity*.

From the citations above we are certainly justified in saying that

(A). Beyond all doubt Cyril, on the basis of Christ's words and command in Matthew IV, 10, teaches that Christ's humanity can not be worshipped, and that furthermore all religious service is prerogative to the Triune God alone and, so, that in Christ God the Word alone is to be adored.

(B). And another thing must be remembered, as serving to show Cyril's great influence over the Third Synod, and its agreement with him, and that is that he was the first Bishop of the Eastern Church present in the Council and place-holder for Rome, then by virtue of its being the first capital of the Empire, the first Western see, and the first see of the whole Church; and that, under God, he was the Leader and Guide of the Synod, and that it approved two of his Epistles to Nestorius, with their condemnation of Man-Worship, and condemned also one of the heresiarch Nestorius to him which favored that error, and that nearly every thing or every thing in the Synod was governed by him and that no opposition

is found in it to him or to any of his great teachings. And so there is in its decisions not one thing opposed to his teaching against Man-Worship, and that, on the contrary, it agreed with him by approving, as just mentioned, his utterances against the worship of Christ's humanity, including his Anathema VIII and the whole Long Epistle which contains it.

And so, there is not a word then and there said against his doctrine

(a). which we find in volume I of *Ephesus* in this set, on pages 79, 80 of the note matter, and that, too, in controversy with the Nestorian heresy of worshipping Christ's humanity, where he utterly and absolutely denies it any worship whatsoever, and in accordance with Matthew IV, 10, confines all worship to God alone: and

(b). in the note matter on pages 89-95, Cyril contends in no less than four passages that to worship Christ's humanity with God the Father, God the Word, and God the Holy Ghost, is to substitute wrongly a worshipped Tetrad for a worshipped Trinity, that is God the Father, God the Word, and God the Holy Ghost, contrary to Matthew IV, 10, Isaiah XLII, 8, and Psalm LXXX, 9, in the Septuagint Greek translation, Psalm LXXXI, 9, in the English Version.

(c). On page 95 he speaks of worshipping a merely human Christ as "THE CRIME OF WORSHIPPING A MAN," language which the framer or framers of the Definition set forth by the Fifth Ecumenical Synod may have known when they condemned the Nestorians as "*introducing* THE CRIME OF MAN-WORSHIP INTO HEAVEN AND ON EARTH," (pages 109, 110, volume I of Chrystal's *Ephesus*, where see). With Cyril to worship God alone, and hence to deny any worship to his created humanity were fundamental and necessary tenets of Christianity, which every one should believe. See in proof all of note 183, pages 79-128; and all of note 679, pages 332-362; on pages 338, 339, he mentions the Nestorian Man-Worship in terms of strong condemnation no less than eighteen times. And see more instances in other parts of those two notes, which are rather essays or small works on those themes than notes. The passages are too long and too many to be quoted

here. See especially the six points against the view that Cyril worshipped Christ's humanity, in the note matter on pages 347-353; and on pages 353-357, and see proof that Cyril's *μετὰ σαρκός*, *in the midst of flesh*, does not mean that he worshipped flesh *together with* God the Word; and to the same effect see under *μετά* on pages 715-717 of the same volume I.

(d). One can readily find in his *Five Book Contradiction of the Blasphemies of Nestorius* and in his other works a large number of passages to that effect, which though important and by all means to be read, are, nevertheless, too long to be here inserted. Some of them are found in Greek and English, with much of the context in volume I of Chrystal's *Ephesus*. And St. Athanasius is against the worship of Christ's humanity, and of any thing but God: see in proof the same volume, pages 736-742, where Athanasius' language is very strong.

(e). See more of Cyril against *Man-Worship*, and Nestorius for it, in volume I of *Ephesus* in this set, *Index II* under *Cyril of Alexandria*, and *Nestorians, Nestorius and his Heresies; Andrew, Eutheries of Tyana, Theodoret, Man-Worship*, and especially page 634, where it is mentioned as condemned by the whole Church no less than nine times, and under *Latria, Dulia and Hyperdulia*, and in the Greek Index, (*Index IV*), under *ἀνθρωπολατρεία, ἀνθρωπολίστης*, and book II of Cyril's *Five Book Contradiction of the Blasphemies of Nestorius*, especially sections 8 to 14 inclusive, indeed the whole book, but in the Greek. Aye, the whole *Five Books* are useful. They explain more fully most of Cyril's XX Anathemas. See especially also the following notes in volume I of *Ephesus* of this set, which contain historical matter very important to him who would search the whole question of *Man-Worship* (*ἀνθρωπολατρεία*) thoroughly and the decisions of the Universal Church on it: note 183, pages 79-128; note 582, pages 225, 226; note 664, pages 323, 324; note 679, pages 332-362. And against relative worship of Christ's humanity see note 949, pages 461-463, where it is shown that it has been condemned by the Universal Church no less than thirteen times in Ecumenical Synods; note 156, pages 61-69, and notes 580-583, pages 221-226.

(f). Matter on God the Word as the sole Mediator, by His

Divinity, so far as the divine things, like hearing prayer, and the rest of God the Word's works are concerned, and so far as intercession and the human things are concerned, by His humanity, are as follows: Cyril's Anathema X, pages 339-346, text, and notes 682-688 inclusive on it, and especially note 688, pages 363-406. See also under *Christ*, pages 577-581.

Another question:

III. What did the Nestorian leaders understand Cyril and the Third Synod to teach as to the worship of Christ's created humanity?

Andrew, Bishop of Samosata, a noted champion for Nestorius, in writing against Cyril's Anathema VIII, says in the note matter on page 117, volume I of *Ephesus* in this set:

"In addition to the foregoing we say that he has very unlearnedly and very unskilfully censured those who wish to bow to the one and the same Son, *together with His flesh*, as though the" [preposition] "μετά" [*with, or in the midst of*] "were some thing other than the" [preposition] "σύν" [*together with*]; "which very assertion he himself" [Cyril] "has made, as has been said before, by his saying that that He" [God the Word] "must be worshipped *with flesh*, and by forbidding His flesh to be co-worshipped with His Divinity," Greek, λέγων αὐτὸν μετὰ σαρκὸς δεῦν προσκυνεῖσθαι ἀπαγορεύων δὲ συμπροσκυνεῖσθαι τῇ Θεότητι τὴν σάρκα. See Chrystal's *Ephesus*, volume I, note matter on pages 97, 98, 115-121.

And the bitter Nestorian, Euthérius, Bishop of Tyana, shows that he himself held to the worship of Christ's humanity and teaches that Cyril rejected it. For he writes:

"*But who cuts away the flesh from the Word, and takes away due adoration*" [from it] "*as he*" [Cyril of Alexandria] "*has commanded*" [us to do], "*for he says:*

If any one presumes to say that the man taken" [by God the Word] "*ought to be co-worshipped with God the Word and to be glorified with Him, let him be anathema.*" See column 682, tome 84 of Migne's *Patrologia Graeca*, and pages 121-128, volume I of Chrystal's *Ephesus*. The passage is on page 316, volume VI of P. E. Pusey's Greek of Cyril's works.

And in volume II of *Ephesus* in this set, on pages 311, 317-335,

we see that the seven delegates of "THE APOSTASY," that is of the Man-Worshipping Conventicle at Ephesus, who were sent to the Emperor at Constantinople to work against the Third Ecumenical Synod, charge on St. Cyril and the Orthodox Council the design "to adulterate" the worship offered by the angels above to God (evidently to God the Son, as that alone was involved in the discussion), and they accuse the Orthodox Synod of "really taking away that worship and establishing" Cyril's Twelve Chapters, the eighth of which forbids worship to Christ's humanity and confines it to his Divinity alone. Among the seven creature-worshippers were their notorious leaders, John of Antioch and Theodoret of Cyrus, but their mission failed, and the XII Anathemas triumphed.

Other utterances of Nestorius and his partisans for the worship of Christ's humanity with His Divinity are found in the note matter on pages 112-128, volume I of *Ephesus* in this set. Their utterances there show that they understood Cyril to deny all worship to Christ's humanity. See that whole note 183, which begins on page 79 and ends on page 128, and compare note 679, pages 332-362; in which strong passages of Cyril against Man-Worship are found.

On pages 338, 339, note, will be found a summary under twenty heads, of St. Cyril's condemnation of Nestorius' worship of Christ's humanity and what he brands in effect as its heretical, its paganized and soul-destroying results. And for further proof that Cyril did not worship Christ's humanity at all see the note matter on pages 346-360.

On the Nestorian errors on the *Eucharist*, that is the *Thanksgiving* as *Eucharist* means, a part of which was the worship of the bread and wine as Christ's humanity, see especially note 599, pages 229-238, and note 606, pages 240-313, volume I of *Ephesus*, and see also in Index II under *Eucharist*, and in Index IV under εὐχαριστία, εἰδογία, εὐχασιστήσις, ἀποστασία ἀθροποφαγία, ἀντίτυπα σύμβολον, and words in Greek which mean *worship*, on pages 725-750, and compare pages 666-675, *Texts of Holy Scripture, Explanation*; and in Index II, see *Nestorians*, and *Nestorius and his Heresies*, pages 637-647, id ; Note "E," pages 517-528, and

Note "F," pages 529-554; note 692, page 407; and note 693, pages 407, 408.

And now II, to sum up again as to the Decisions of the *one, holy, universal, and apostolic Church on the worship of Christ's humanity*.

On that I have treated in volume I of *Ephesus* in this set, note 183, pages 108-112, and in note 679, pages 346-362. See indeed all of those notes.

And in note 949, in the same volume, pages 461-463, I have shown that the Universal Church has condemned the Nestorians' attempted excuse that they worshipped Christ's humanity relatively only, and therefore were guiltless.

And in note 606 I have shown that Nestorius was deposed by the Universal Church at *Ephesus*, among other things for his "Blasphemy 18," as it is called in the Council (see Chrystal's *Ephesus*, volume I, page 449). That Blasphemy is on its pages 472-474: see there and the notes on it there; and see also Nestorius' deposition by the Third Council for it, and for the rest of his XX "Blasphemies" on pages 486-488, and 503, 504. Compare the language of Flavian on pages 479, 480, of the same.

Surely we see by all the foregoing utterances of the whole Church, that is of the "*one, holy, universal and apostolic Church*" in its Third Ecumenical Council, and in the three Ecumenical Councils after it, that it condemned any and all worship to Christ's humanity. See the following passages:

1. Ephesus approved Cyril's Shorter Epistle to Nestorius, which condemns it absolutely: see in proof Chrystal's *Ephesus*, volume I, pages 79-85, 129-154. The former is the passage against Man-Worship, the latter its approval with the whole Epistle in which it stands.

2. Ephesus approved Cyril's Long Epistle to Nestorius, which twice condemns it absolutely, including Cyril's Anathema VIII against all co-worship of Christ's humanity with God the Word; Cyril's words are on pages 221-223, and 331, 332; for the approval of that Epistle by the Universal Church see pages 204-208, id., note-520.

3. Ephesus condemned the worship of Christ's humanity, as

contained in at least eight of the XX "Blasphemies" of Nestorius, all of which it condemned also. The eight are "Blasphemies" 5, 6, 7, 8, 9, 10, 14, and 15. All those eight are condemned in its Act I, and on the basis of them as "*Blasphemies*," as Peter the Presbyter and chief of the Secretaries calls them, before he reads them in that Act, (page 449, volume I of Chrystal's *Ephesus*), Nestorius is condemned and deposed; see the same volume I of *Ephesus*, pages 486-488, and 503, 504.

4. The same Ecumenical Synod in its Act VI condemned the *depraved*, Man-Worshipping, heretical Creed of Theodore, which, on pages 205-208, volume II of Chrystal's *Ephesus*, contains his relative worship of Christ's humanity. The condemnation is in *id.*, pages 222-234.

5. And the Council enforces its condemnation of all Man-Worshippers in its canons as follows:

The first two canons depose all Nestorianizing and all Pelagianizing Metropolitans and Bishops, The third nullifies all actions of such Prelates against their Orthodox clergy, and commands the latter not to submit to those heretics. The 4th Canon deposes all the clergy who fall off to the Nestorian or Celestian heresies. The 5th refers to the case of clerics "*condemned for their wrong practices by the holy Synod, or by their own Bishops*," whom Nestorius and those of his party had attempted to restore "*either to communion or to their rank*." The Council pronounces all such restorations to be invalid. And finally Canon VI decrees deposition against all Bishops and Clerics and exclusion from Communion against all laics who wish to disturb in any way any of the decisions of the Synod, and, of course, their oft repeated prohibition of any worship, be it relative or absolute, to Christ's humanity; and, of course, by necessary logical inclusion, their prohibition against any worship of any kind, relative or absolute, to any other creature, or to any mere thing, be it an image painted, that is a picture, a graven image, a cross graven or painted, or an altar, a communion table, relics, a Church, or any part of it: in brief, we must all obey Christ's command to *worship God and Him alone*, Matthew IV, 10, and that directly and absolutely, not relatively or through any creature, or through any mere thing.

6. The clear witness of Cyril's Anathema VIII, which forbids the co-worship of Christ's humanity with God the Word, and was approved by the Third Synod, and the prohibition of worship to Christ "in two natures" in Anathema IX of the Fifth Synod, both therefore of Ecumenical authority, must be remembered, for with the other utterances of the Third, Fourth, Fifth, and Sixth Synods of the whole Church they settle the whole question by following strictly Christ's law in Matthew IV, 10: "*Thou shalt worship the Lord thy God, and Him only shalt thou serve,*" and by forbidding all worship to Christ's humanity.

For, if we take the words in the IXth Anathema of the Fifth Council, which under pain of anathema, commands us to "*worship with*" [but] "*one worship*" [that is, of course, with divine and absolute, not Nestorius' relative worship] "*God the Word infleshed in the midst of*" [that is within] "*His own flesh as the Church of God has received from the beginning,*" as equivalent to the Ecumenically approved VIIIth Anathema of Cyril, which forbids all co-worship of Christ's humanity with God the Word (238), we make them fully agree, as any one should see.

Aye, both the VIIIth Anathema of Cyril, and other matter in the same Epistle in which it stands, and the IXth of the Fifth Synod agree in forbidding the worship of Christ "*in two natures*" (*ἐν δύο φύσεσι*) (239), and confine all worship of him to His Divinity, and anathematize expressly every worshipper of His humanity.

The prohibition of giving worship to Christ "*in two Natures*" by the said Anathema IX is therein Ecumenically defined, to be the truth and the faith "*as the Church of God has received from the beginning.*" (240)

And we must remember that Cyril's Ecumenically approved Anathema VIII, after rejecting and anathematizing the co-worship of Christ's humanity with God the Word, bases all worship of His

NOTE 238.—The Greek of Cyril's Anathema VIII is found in volume I of *Ephesus* in this Set, page 332, note 679; and the English in the text of pages 331-332, and again in the note matter on page 109, there.

NOTE 239.—See in a note a little above the Greek of Anathema IX, and the English in the note matter on pages 110, 111, volume I of *Ephesus* in this Set.

NOTE 240.—See the note last above.

other Nature, the Divine, on the ground that it is *Emmanuel*, that is, as *Emmanuel* means, the *God with us*, and that He, "the Word, has been made flesh," and therefore that the "*one worship*" and the "*one glorifying*" can be and is to be given to Him alone, to whom by Matthew IV, 10, it belongs and is there prerogative.

And wherever, therefore, we read in Cyril or in any Ecumenical utterance that Christ or the Word is to be worshipped *μετὰ σαρκός*, "*with*" or "*within*" *flesh*, the meaning is not that his flesh or any other part of his humanity is to be co-worshipped with God the Word, but only that He is *in the midst of it*, *with* or *within* it in that sense, to guard the truth of his perfect humanity against Gnostic and Docetic error that He has a body only in seeming.

7, We see from all this also that no Orthodox Christian may submit to any Nestorian Bishop or cleric, and that no one is to submit in any way to the worse than Nestorian Creature-Worshipping Prelates of Rome, those of the Greeks, and those of the Monophysites. For they are all deposed antecedently by the decisions of Ephesus and excommunicated, Such Holy-Ghost-led enactments of *Ephesus* were an all-sufficient authorization and command for Cranmer, Ridley, Latimer, and the rest of the English and the Scotch and the Continental Reformers, to come out from Rome, the Harlot of the Revelations (Rev. XVIII, 4, compared with Revelations XVII, 18), and from all such Bishops at the Reformation and to worship God alone.

8. We see also that any union of Christians must be based upon the sole utterances of the "*one, holy, universal, and apostolic Church*," which Christ has commanded us to hear or else be accounted as the heathen man and the publican, Matthew XVIII, 15-18, which, of course, includes the acceptance of all these its decisions against *the worship of a human being* (*ἀνθρωπολατρεία*), be it Christ's humanity or any other creature, and also its decisions against *Cannibalism* (*ἀνθρωποφαγία*) in the Eucharist, and against all forms of real substance presence, and its sequences, the errors of Consubstantiation, both of the one nature kind and of the two nature kind, and both forms of Transubstantiation, the Roman and the Greek, which are opposed to each other and to Ephe-

sus, and the idolatry of Host Worship there, be it the Nestorian worship of one nature, Christ's humanity; or the Puseyite, the Roman and the Greek idolatry of worshipping both natures, the Divinity and the humanity there.

Oh! that our people may soon get together to save Church and State, and to obey the spirit of Christ's prayer to His Father that all his disciples "*maybe one*" (241). Oh! that they may mark those who cause divisions and scandals, contrary to the doctrine which we have learned from the New Testament, and that we may all "*avoid them*" (242), be they Romanizers and other idolatrizers, or infidelizers, or ignorant heretics, and anarchistic fanatics.

The basis must be

(A). The New Testament;

(B). as understood and witnessed to from the beginning by the Church of the first three centuries; in doctrine, discipline, rite and universal custom; and

(C). as defined and decreed by the Six Ecumenical Synods; namely:

1. Nicaea, A. D. 325.
2. I Constantinople, A. D. 381.
3. Ephesus, A. D. 431.
4. Chalcedon, A. D. 451.
5. II Constantinople, A. D. 553, and
6. III Constantinople, A. D. 680.

That will be the full Restoration, after our Sixteenth Century Reformation, corresponding to the Jewish Restoration after their Reformation in Babylon, when they restored their religion at Jerusalem. There is great need of union among us. For of about 65,000,000 of Protestants in this Land only about 20,000,000 are counted, popularly, as members of any Church. The 45,000,000 others are counted to be non Christians, and millions upon millions of them are unbaptized, though they have Christian faith. And they die without that saving rite, for they are kept

NOTE 241.—John XVII, 20-24.

NOTE 242.—Romans XVI, 17, 18. I Cor. 1, 10; I Cor. III, 3, and I Cor. XI, 18: see the contexts of those passages.

from it, and die outside the Covenant. They marry Romanists, Jews, or others, and that contrary to II Cor. VI, 14-18; I Cor. VII, 39, etc., and thousands go over to them,

And often they are lost to Church and State, and their race. And by our causeless splits and divisions into more than a hundred Protestant sects we show our indifference to our own shame and to our own consequent weakness. God grant us a godly union on the basis aforesaid, the only one possible, the only one which fills the demands of the New Testament, and obedience to all those decisions of Christ's "one, holy, universal and apostolic Church" which are in agreement with it, and are a part of it.

If any one says that many godly men, some even among the Reformers, professed to worship Christ in two Natures, it is sufficient to say,

1. that they had been so trained while under Rome; and that, with their Elijah-like, intense hatred of all creature-worship, they would have obeyed the anti-creature worshipping decisions of the Universal Church in its VI Synods, if they had known them: but they could not, for they were not yet printed.

2. They so thoroughly believed in Christ's Divinity and in its infinite superiority to His mere created humanity that, though they may have used Roman language still on that matter, nevertheless, in the judgment of Christian charity for noble men, we prefer to believe that they worshipped in Christ practically God the Word alone; and it is well, seeing their obedience so far as they knew, and that they suffered or died as martyrs for the truth confessed by them that God alone is to be worshipped, to regard them as at heart sound. The Jews even after they reformed in Babylon had still many and great lacks. They could not obey their Law, which commanded them to go up to Jerusalem three times a year and to sacrifice, for their temple was in ruins and their priests captives.

But about seventy years after their reformation in Babylon they made a full Restoration at Jerusalem, and rebuilt their temple and set their priests in their courses again. So we shall restore all New Testament Christianity again, and the decisions of the undivided Church in its VI Sole Synods, and the simplicity

and Orthodoxy of the first three centuries. And we shall ever cherish the memory of our blessed Reformers, who, in the sixteenth century, died to lift us and to save us, as well as the memory also of our Christian Restorers who, following the example of Ezra, and Nehemiah, and Jeshua under the Mosaic Law, are making a full and perfect Restoration of New Testament Christianity, as settled by the said Councils and as witnessed to in the doctrine, discipline and rites of the Ante-Nicene Church.

One thing more I should here mention, and that is how Habib the Deacon refused at his martyrdom to worship Christ's humanity, but professed his faith in God the Word, "*who took a body and became man, and "died for Him as being God; see it on pages 360-362, volume I of Ephesus in this set. His language is an example of Cyrillian and Universal Church Orthodoxy for the Worship of God the Word alone in Christ.*

I quote it here.

"In the *Martyrdom of Habib the Deacon* which took place in A.D. 312, 313, or 315 according to note 1, page 91 in the *Syriac Documents* bound up with vol. XX of the *Ante Nicene Christian Library*: (compare Hole's article "Habibus (2)" in Smith & Wace's *Dictionary of Christian Biography*), "*which are presumably of the Ante Nicene age,*" (Vol. XX, *Ante Nic. Christ. Lib., Introductory Notice*, page 3), is found the following in the conversation of the pagan Roman Governor with the martyr; page 99:

"The Governor said, How is it that thou worshippingest and honorest a man, but refusest to worship and honor Zeus there?"

"Habib said: I worship not a man, because the Scripture teaches me, '*Cursed is every one that putteth his trust in man,*' [Jerem. XVII, 5] but God who took upon Him a body and became a man, [Him] do I worship and glorify."

The following is from the poetic Homily on Habib the Martyr which is by Jacob of Sarug, of Century V and VI, who has been charged with Monophysitism, but the Anglican Ball's article on him in Smith & Wace's *Dictionary of Christian Biography* tells us that it is, "*a charge which Assemani and Abbeoos show to be unwarranted.*" He gives there the argument for his Orthodoxy. The following from the translation of the Homily, is Cyrillian and Orthodox. It is found on pages 112, 113-115 of the *Syriac Documents* bound up in Vol. XX of the *Ante Nicene Christian Library*. I quote;

But Habib, when questioned, was not afraid,

Was not ashamed, and was not frightened by the menaces [he heard],

Lifting up his voice, he confessed Jesus, the Son of God—

That he was His servant, and was His priest, and His minister [or
“deacon”].

At the fury of the pagans, roaring at him like lions,

He trembled not, nor ceased [Or “so as to cease”] from the confession
of the Son of God.

* * * * *

They taunted him: Lo! thou worshippest a man:

But he said: *A man I worship not,*

But God, who took a body and became man:

Him do I worship, *because He is God* with Him that begat Him.

The faith of Habib, the martyr, was full of light;

And by it was enlightened Edessa, the faithful [city],

The daughter of Abgar, whom Addæus betrothed to the crucifixion—

Through it is her light, through it her truth and her faith.

Her king is from it, her martyrs from it, her truth from it;

The teachers also of [her] faith are from it.

Abgar believed that Thou art God, the Son of God;

And he received a blessing because of the beauty of his faith.

Sharbil the martyr, son of the Edessæans, moreover said:

My heart is led captive by God, who became man;

And Habib the martyr, who also was crowned at Edessa,

Confessed these things: that he he took a body and became man;

That He is the Son of God, and also is God, and became man.

Edessa learned from teachers the things that are true:

Her king taught her, her martyrs taught her, the faith;

But to others, who were fraudulent teachers, she would not hearken.

Habib the martyr, in the ear of Edessa, thus cried aloud

Out of the midst of the fire: *A man I worship not.*

But God, who took a body and became man—

Him do I worship. [Thus] confessed the martyr with uplifted voice.

From confessors torn with combs, burnt, raised up [on the block], slain,

And [from] a righteous king, did Edessa learn the faith,

And she knows our Lord—that He is even God, the Son of God.

She also learned and firmly believed that He took a body and became
man.

Not from common scribes did she learn the faith:

Her king taught her, her martyrs taught her; and she firmly believed
them:

And, *if she be calumniated as having ever worshipped a man,*

She points to her martyrs, who died for Him as being God.

A man I worship not, said Habib,

Because it is written: ‘Cursed is he that putteth his trust in a man’ [Jer.

XVII, 5].

Forasmuch as He is God, I worship Him, yea submit to be burned
For His sake, nor will I renounce His faith.
This truth has Edessa held fast from her youth,
And in her old age she will not barter it away as a daughter of the poor.
Her righteous king became to her a scribe, and from him she learned
Concerning our Lord—that He is the Son of God, yea God.
Addæus, who brought the bridegroom's ring and put it on her hand,
Betrothed her thus to the Son of God, who is the Only [-Begotten].
Sharbil the priest, who made trial and proof of all gods,
Died, even as he said, "*for God who became man.*"
Shamuna and Guria, for the sake of the Only [-Begotten],
Stretched out their necks [to receive the stroke], and for Him died, *for-*
asmuch as He is God.

And Habib the martyr, who was teacher of congregations,
Preached of Him that He took a body and became man.
For a man the martyr would not have [submitted to be] burned in the fire;
But he was burned "*for the sake of God who became man.*"
And Edessa is witness that thus he confessed while he was being burned:
And from the confession of a martyr that has been burned who is he
that can escape?

All minds does faith reduce to silence and despise—
[She] that is full of light and stoopeth not to shadows.
She despiseth him that maligns the Son by denying that He is God;
Him too that saith "He took not a body and became man."
In faith which was full of truth he stood upon the fire;
And he became incense, and propitiated with his fragrance the Son of
God.

In all [his] afflictions, and in all [his] tortures, and in all [his] sufferings,
Thus did he confess, and thus did he teach the blessed [city].
And this truth did Edessa hold fast touching our Lord—
Even that He is God, and of Mary became a man.
And the bride hates him that denies His Godhead,
And despiseth and contemns him that maligns His corporeal nature.
And she recognizes Him [as] One in Godhead and in manhood—
The Only [-Begotten], whose body is inseparable from Him.
And thus did the daughter of the Parthians learn to believe,
And thus did she firmly hold, and thus does she teach him that listens
to her."

*Opinions of Different Heretical Sects on the Worship of Christ's
Humanity or of Some Part or Parts of it; AS CONTRASTED WITH THE
DECISIONS OF THE UNIVERSAL CHURCH ON IT.*

We have seen that the doctrine of the "*one, holy, universal,
and apostolic Church*" is that Christ's humanity is not to be wor-

shipped; that, in other words, the only thing in Him that may be worshipped is His Divinity, and that, because, as is explained by Cyril's Anathema VIII approved by Ephesus, God the *Word has been made flesh and is in His humanity*, as Athanasius and Cyril explain, as in a temple (243), and so may there be adored.

And Anathema IX of the Fifth Synod forbids us to worship Him "*in two Natures*," but only His Divinity.

The heretical adorations of Christ included the following worshippings of his humanity: as they are enumerated and condemned in Anathema IX of the Fifth Synod of the whole Church: which also anathematizes every one guilty of any of them. I have quoted the Anathema in full, on page 184 above, where see it.

1. It first anathematizes "any one" who "says that the Anointed one [the Christ] is to be worshipped in two Natures, by which assertion *two worships* are brought in, one peculiar to God the Word, and the other peculiar to the Man."

That means Nestorianism as we have shown above. It openly professed to worship Christ "*in two Natures*," and to give one worship, the *absolute*, to God the Word, as deserving worship for His own sake as God, and the other worship, the *relative*, to His humanity, not for its own sake, but for the sake of God the Word (244), for Nestorius admitted that being a creature it had no right to be worshipped in itself or for itself (245).

On the principle laid down by Cyril in his *Scholia on the Incarnation*, that all the names of the Son are to be understood of God the Word, the divine names of God the Word, as for example, *God, the Word*, belonging to Him naturally as being God, and all the names of His humanity, as for example, *Christ*, that is *Anointed*, and *Man*, as belonging to God the Word *economically* (246), we

NOTE 243.—See Athanasius as quoted on page 172, above. Habib the deacon and martyr held the same faith: see *Ephesus* in this set, vol. I, page 592, on that.

NOTE 244.—That relative worship is proclaimed by Nestorius himself in his Blasphemy 8, page 461, text, (compare note 949 there), volume I of Chrystal's *Ephesus*, and in others of his XX Blasphemies, pages 449-480; compare note F, pages 529-551.

NOTE 245.—Id. page 467, Blasphemy 14.

NOTE 246.—See Chrystal's *Ephesus*, volume I, pages 602, 603, under *Economic Appropriation*, and Pusey's *S. Cyril of Alexandria on the Incarnation against Nestorius*, page 200, where he uses the word "*economically*,"

must understand the term *Christ*, in this Anathema IX, of God the Word. Cyril makes that clear and most Orthodoxically in those *Scholias*: I give the references to Pusey's English translation of them in his "*Cyril of Alexandria on the Incarnation against Nestorius*" (Parker, Oxford, A. D. 1881). See its sections 1-17 inclusive, pages 185-207, and especially sections 1, and 13. In sections 18-37, pages 207-236, he shows that His humanity is not to be worshipped but only his Divinity (247).

Referring again to the above Canon IX we would add that among those who worshipped Christ "*in two Natures*," or rather in the whole of his Divinity and in two out of the three parts of his humanity may also be included the Two Partites of Valentinus' school or wing of the Apollinarians.

On them I have spoken in volume I of Ephesus in this set, pages 103-106. I would also refer the reader to notes 29, 39, and 31, and the text of pages 310, 311, volume I of *Smith's Gieseler's Church History*. In both places quotations from the original are quoted. Valentinus and Apollinaris himself held to two natures in the above sense.

But what was their belief as to worshipping the flesh of Christ in which they believed? On that Apollinaris, as given by his opponent, Gregory of Nyssa, chapter 44 of his *Ἀντιρρητικός πρὸς τὰ Ἀπολλιναρίου*, that is his *Disputation against the Errors of Apollinaris*, writes:

"The flesh of the Lord is worshipped, forasmuch as it is one Person and one living being with Him. Nothing made is to be worshipped with the Lord, as His flesh is" (248).

And his disciple of the Moderate School, Valentinus, in his "*Apology against those who say that we say that the body is consubstantial with God*," writes similarly:

NOTE 247.—I ought, however, to warn the reader against some of Pusey's mistakes here, as I have elsewhere to some extent:

On page 217, and again and again elsewhere, he wrongly renders Θεοτόκος *Mother of God*, as though it were μήτηρ τοῦ Θεοῦ. It really means *Bringer Forth of God*. The Greek is section 28, pages 552-556, vol. VI of P. E. Pusey's edition of Cyril's works in the Greek.

2. On page 215, he renders σχετικὴν, *non-essential*. It should be translated *relative*. The reference is to the fact that Christ dwells in us, not by His eternal Substance, but relatively, that is by the Spirit which is related to Him as being His Spirit (Romans VIII, 9).

“The flesh is worshipped together with the Word of God” (249).

Both those heretics were therefore worshippers of all of Christ’s humanity that they believed in, His flesh and seemingly His human soul, but not His mind, because they held that He had no human mind. The quotations in Gieseler as above show that Apollinarius derived his error from the professedly creature worshipping Arians. Apollinarius or Apollinaris held to two Sons in Christ, for he said:

“There is one Son of God indeed by Nature,” [the Divinity], “and one” [the humanity] “adopted” (250). And so he worshipped two Sons.

Apollinarius and his sect had been condemned as heretics, in Canons I and VII of the Second Ecumenical Council, A. D. 381.

The IXth Anathema of The Fifth Synod, after thus condemning the Nestorians for their worship of Christ’s humanity, in other words, for what it calls their worship of Christ “*in two Natures*” (ἐν δυοῖ φύσεσι) and Valentinus’ school of the Apollinarians for worshipping His flesh with the Word, next turns definitely and clearly to two other perverted and forbidden kinds of worship to Christ, the Monophysite, that is the One Nature kind, and the radical Apollinarian sort.

For the Anathema goes on to condemn the mistaken worship of both, for it pronounces solemnly:

“Or, if any one to the doing away of the flesh” [of Christ, that is the Monophysite, who held that in Christ is now Divinity only and no humanity at all, “or to the mingling of the Divinity and the humanity” [the Apollinarian Co-substancer, that is Two-Partite] “asserts the monstrosity of but one nature, that is but one substance of the Things which have come together” [Christ’s

NOTE 248.—Greek as in note 30, page 311 of volume I of *Smith’s Gieseler’s Church History*: Ἡ σὰρξ τοῦ Κυρίου προσκυνεῖται, καθὼ ἐν ἑστὶ πρόσωπον καὶ ἐν ζῶον μετ’ αὐτοῦ. Μηδὲν ποίημα προσκυνητῶν μετὰ τοῦ Κυρίου, ὡς ἡ σὰρξ αὐτοῦ.

NOTE 249.—Leontius, page 702, C. D., Cum Verbo Dei simul adoratur caro. See more details on pages 103-106, volume I of *Ephesus* in this set.

NOTE 250.—Greek, as in Gieseler as above, Εἰς μὲν φύσει υἱὸς Θεοῦ, εἰς δὲ θετός.

Divinity and His humanity] "and so worships Christ. . . . let such a man be anathema."

The Monophysite did in fact worship Christ's humanity, when he worshipped Christ, though he did not intend to, for He is still of two Natures, and so the One Natureite is a Man-Worshipper. His heresy aimed to *do away* the flesh of Christ, but, in fact, failed to do so.

In note 30, page 311, volume I of *Smith's Gieseler's Church History*, among the Apollinarian fragments still preserved in Greek, (ap. Maium VII, 1, 16), we find the very heresy condemned in this last part of the Anathema:

"We say that the Lord is Man in His one mixed Nature, even in His one mixed Nature both fleshly and divine" (251).

The outcome of such a mixture of Christ's two Natures, Divinity and humanity, would be an impossible Third Thing, (a Tertium quid) which would be neither the one thing nor the other, but what the Anathema calls it, a Monstrosity.

But Anathema IX goes on and closes by pronouncing that:

"If any one . . . does not worship with" [but] "one worship God the Word infleshed in the midst of his own flesh, as the Church of God has received from the beginning, let such a man be anathema."

Here then is Orthodoxy:

1. By this Anathema IX of the Fifth Synod we may not worship Christ "*in two Natures*," but, as all agree, we must worship Him in his Divinity, consequently not at all in His humanity, for that would be to worship his humanity, which is forbidden under pain of anathema by this decree, as well as by Christ Himself in Matthew IV, 10: "*Thou shalt worship the Lord thy God, and Him only shalt thou serve*,"

2. By Anathema VIII of Cyril's XII approved by *Ephesus* we may not *co-worship* Christ's humanity with God the Word as one thing with another, that is, of course, as humanity, with Divinity, that is a creature with God, contrary to Matthew IV, 10,

NOTE 251.—Greek as referred to above, Μὴ δὲ συγκράτῳ τῇ φύσει ἀνθρώπων τὸν Κύριον λέγομεν, μὴ δὲ συγκράτῳ τῇ φύσει σαρκικῇ τε καὶ Θεϊκῇ.

under pain of anathema; and another place in the same Epistle, all of it approved by *Ephesus*, forbids worship to Christ's humanity. See pages 221-223, volume I of *Ephesus* in this set, and on pages 149, 150, above.

And Canon VI of Ephesus deposes every Bishop and cleric, and deprives of communion every laic who tries in any way whatsoever to unsettle any of its decisions, the above anathema, of course, among them.

3. The Definition of the Fifth Synod of the whole Church which condemned Theodore of Mopsuestia, who taught the worship of Christ's humanity, speaking of their duty to oppose those who worshipped Christ's humanity, says that the Synod must advance against every "heresy or calumny of theirs which they have made *against the pious dogmas of the Church*, by worshipping two Sons," that is Christ's humanity as well as his Divinity, and brands those who worshipped His humanity for "*introducing the crime of Man-Worship into heaven and on earth:*" see volume I of *Ephesus* in this set, pages 109, 110. Compare note 679, pages 332-362, and especially pages 346-362.

And the Definition of the Fifth Ecumenical Council at the end deposes every Bishop and cleric and anathematizes every monk and laic who "*shall attempt to deliver or teach or write contrary to*" its decisions, the above two, of course, among them. See more fully still in the note matter on pages 108-112, *id.*, for proof that the Third Synod of the whole Church and the Three after it have followed the statements and doctrines of Cyril as to the worship of Christ's humanity. And see also pages 85-116 above.

4. If we reject and condemn Cyril's doctrine that we may not worship Christ's humanity at all, relatively or absolutely, and that all worship of Him is prerogative to his Divinity alone, on pages 142-150, and 161-181, above, and suppose that the Third Synod and the Fifth did so, we make him a heretic and brand as heresy his doctrine against that worship of a human being, and also, of course, by necessary inclusion, we brand as heresy his doctrine against the worship of any creature less than that perfect humanity, be it the Virgin Mary, saint, archangel, or angel, or any other creature; and we blame as heretics the Bishops of the

Third Ecumenical Synod and those of the Fifth because they approved his doctrine, and deposed all who reject it under pain of deposition or anathema: see above, pages 173 and after.

5. If we condemn as heresy Cyril's doctrine on pages 150, 151, that he who worships Christ's humanity with the Trinity brings in the worship of a Tetrads instead of the worship of a Trinity, and of a creature with the Creator, we condemn Christ's utterance in Matthew IV, 10, and the Third Synod and the Fifth, whose decisions, in effect, are the same, and we make Cyril, the leader of the Third Synod and, under God, the formulator of its decisions for the worship of God alone, a heretic, and the Third Synod and the three Ecumenical Synods after it mere conventicles of heretics, and justify Nestorius and his heresies and become ecumenically condemned heretics ourselves, deposed by their decisions if we be Bishops or clerics, or excommunicated if laics.

6. We do more. For in that case we do away with all the VI Councils of the whole Church, all their sound decisions, and all Church authority with them, and the result will be doctrinal and disciplinary anarchy, for if they can not stand what else can? Then what does Christ mean by commanding us "*to hear the Church*" under pain of being regarded "*as the heathen man and the publican?*" And if they did not rightly use the Christ-given power of teaching and binding, and teaching, too, in its highest and most important place, an Ecumenical Council, which teaches the whole Church, East and West, and North and South, by defining for Orthodox, Anti-Creature-serving, God-alone-worshipping and saving truth against apostatic paganizings, as, in effect, Ephesus calls them, I repeat, if the VI Synods did not rightly use the Christ-given power and duty of binding and teaching (Matthew XXVIII, 19, 20; John XX, 19-24; I Tim. I, 18, 19, 20, etc.) to bind heretics like Nestorius the Man-Worshipper, the Cannibalizer on the Eucharist, and Tetradite, who else has been justly bound?

7. Moreover, if we reject the sound decisions of the VI Synods of the whole Church East and West against the creature-worshippers, Arius, Macedonius, Nestorius, and their followers, we break down a solid wall of defence for Anglicans and all the Reformed of the Reformation period against creature worshipping

Rome and all the other creature worshipping communions, be it the Greeks, Monophysites, or Nestorians, and a strong wall against the Apostate creature-invokers and Host-worshippers in the Anglican communion of our day as well as against the creature-invoking and image and cross-worshipping conventicle called the Second of Nicaea A. D. 787, and all the other Councils East and West which have opposed the VI by bringing in such heresies and paganizings or favoring them.

8. Finally, if it be objected that the expression in Anathema IX of the Fifth Synod that we must "*worship with one worship God the Word infleshed* *μετὰ τῆς ἰδίας αὐτοῦ σαρκός,*" is doubtful, for in ancient Greek, as Cyril's Nestorian opponent, Andrew of Samosata, tells him, to worship God the Word *μετά σαρκός,* and *σὺν τῇ σαρκί,* may be translated *with flesh* (see the note matter on page 117, volume I of Ephesus in this set, and id., notes 582, 583, pages 225, 226, and note 183, pages 79-128, id.) Compare also pages 157-161, above.

But to this we reply:

1. that though *μετά* with the genitive is often or generally translated like *σὺν* with the dative, nevertheless Liddell and Scott's Greek Lexicon gives as the first meaning of *μετά* with the genitive, "*in the midst of, among,*" and its "radical sense, *in the middle;*" whereas it gives as "the radical sense" of *σὺν* "*with,*" and with the dative "*along with, in company with, together with,*" and when it is compounded with a verb it is used often, much oftener than *μετά* in the same compounds in the sense of *together with.*

Yet it may be granted that in itself the clause in Anathema IX of the Fifth Council is not so clear as it might be; and a worshipper of Christ's humanity with God the Word might under it claim that the term *μετά* here means "*together with*" and so would translate, "If any one . . . does not worship with" [but] "one worship God the Word infleshed *together with his own flesh,* *μετὰ τῆς ἰδίας αὐτοῦ σαρκός* as the Church of God has received from the beginning, let such a man be anathema," and he would claim also that the words authorize him to worship Christ in two Natures, the humanity and Divinity; whereas the Orthodox man would take the

words *μετὰ τῆς ἰδίας αὐτοῦ σαρκός*, in the sense of *in the midst of his own flesh*, that is, *with his own flesh* in the sense not of worshipping flesh at all, but God the Word who is within it. Now which view best agrees with the context?

The answer is easy, for

(A.) this very Anathema anathematizes "*any one who says that Christ is to be worshipped in two Natures:*" see the Greek on page 187 above, in note 231.

(B.) The Third Ecumenical Council approved Cyril's Anathema VIII, which anathematizes every one who *co-worships Christ's humanity with his Divinity*. See pages 149, 150, above, where the Greek and English are found.

(C.) And see all the passages of Cyril and the Third Synod and the Fifth above, which teach the same thing and depose every Bishop and cleric and anathematize every laic who is guilty of worshipping the humanity of Christ.

(D.) To co-worship Christ's humanity even with God the Word, is to worship that creature, that Man nevertheless, and is the error which St. Cyril brands as *ἀνθρωπολατρεία*, that is *the worship of a human being*, that is the worship of a creature contrary to Christ's law in Matthew IV, 10, one of Cyril's favorite texts.

(E.) Moreover, if there have been doubts regarding the meaning of the Orthodox formula in Anathema IX of the Fifth Synod, which commands us to worship God the Word *μετὰ τῆς ἰδίας αὐτοῦ σαρκός*, *within His own flesh*, let us remember that another Orthodox formula the *ὁμοούσιον τῷ Πατρὶ*, "*of the same substance as the Father,*" was rejected in the third century by a council of seventy Orthodox Bishops at Antioch, who condemned Paul of Samosata, because they did not understand it, or did not deem it fit. See in proof the Oxford translation of "*S. Athanasius' Treatises against Arianism,*" volume II, *Index to Foot Notes and Marginal References* under "*One in Substance.*" Besides it was perverted by some of the Arians: see *id.*, under "*Nicene Definition,*" and the Letter of Eusebius of Caesarea to the People of his Diocese, pages 59-65 of the same translation.

(F). The testimony of Cyril's Nestorian opponent, Andrew of Samosata, shows that Cyril used the expression *μετὰ σαρκός* not in the sense of *together with flesh*, but, in effect, *in the midst of flesh*, and that he forbade the flesh to be co-worshipped with the Divinity of the Word.

For speaking for the Orientals who sympathized with Nestorius, and objecting in their name to Cyril's condemnation in his Anathema VIII of their co-worship of Christ's humanity with His Divinity, he writes:

"We say that he" [Cyril] "has very scientifically censured those who wish to worship the one and the same Son *together with* His flesh (*σὺν τῇ σαρκί*) on the ground that the preposition *μετά*" [that is *in the midst of*] "is somewhat different from the preposition *σύν*" [that is *together with*] "which very assertion he himself" [Cyril] "has made, as has been said before, by his saying that He" [God the Word] "*must be worshipped in the midst of flesh μετὰ σαρκός*, and by forbidding His flesh to be co-worshipped with His Divinity." See the whole passage, Greek and English, pages 157-159 above, and indeed pages 142-212, where quotations are given from Cyril, Athanasius, and the decisions of Ecumenical Councils.

The persistent Nestorian, Eutherius of Tyana, also quotes Cyril's Anathema VIII as forbidding, what it plainly calls the co-worship of Christ's humanity with His Divinity. See it above, pages 158, 159. And Nestorius' Counter-Anathema VIII, as opposed to Cyril's Anathema VIII, asserts a *relative worship* only of Christ's humanity to defend it against Cyril's Anathema VIII against it. And Theodoret held with Nestorius. See volume I of Ephesus in this set, pages 97, 98, 108-128, and 332-362.

I ought to add that, before, I have followed the Latin rendering "*very unlearnedly and unskilfully*" in Andrew of Samosata's utterance above. But now I have rendered the place "*scientifically*" as in the Greek.

It seems clear, therefore, that Cyril, and the Universal Church following him, by the worship of God the Word *μετὰ σαρκός*, meant not the co-worship of flesh with God the Word, but only the worship of the Word *in the midst of His flesh*, in other words that they both worshipped in Christ His Divinity only. So the facts seem to teach. I speak not as a partisan, but as an impartial chronicler and historian, as duty demands.

ARTICLE VII.

THE ECUMENICAL AUTHORITY OF CYRIL'S XII ANATHEMAS.

I would here notice the attempts of men unsound or not fully understanding the XII Anathemas of Cyril to deny their ecumenicity and binding force. That is especially true of some of the creature worshippers of the Roman Communion and of the Greek, and of the Monophysites, as well as the Nestorian worshippers of Christ's humanity, against whom they were first directed. For if the last are condemned, much more are the others who worship not only Christ's created humanity but also archangels, angels, and saints, including especially the Virgin Mary, to whom the common Rosary of the Romanist offers ten prayers to one to the Father and none to the Son. In other words, she is the Romish and the Greek great goddess.

Particularly condemnatory of all creature worship is Anathema VIII of Cyril, which, in anathematizing all Nestorian worshippers of Christ's humanity, much more anathematizes all who worship any lesser creature; and all creatures are inferior to Christ's humanity, the highest of all creatures.

And Anathema X, in denying that any mere creature can be our High Priest above, whose work there includes intercession for us, necessarily condemns the error of invoking saints who, not possessing God's infinite attributes of omnipresence and omniscience, and omnipotence, can not hear or help us. God the Word, therefore, is the sole Mediator and sole Intercessor above, who does the human things by his humanity.

I have treated of those matters in note 183, pages 79-128, volume I of *Ephesus*, and in note 679, pages 332-362, and in note 688, pages 363-406, where see. The last treats of God the Word's mediation. No sound man should ever speak ill of Cyril's XII Anathemas approved by Ephesus and the three Synods after it, as I have shown in note 520 on pages 204-208, volume I of *Ephesus*. Professor Bright or whoever wrote note "r," page 156 of the Ox-

ford translation of "*Saint Athanasius' Later Treatises*" denies that the Fourth Ecumenical Synod approved Cyril's Long Letter to Nestorius which has the XII Anathemas. His prejudices against those XII Chapters seem to have moved him, for he himself shows that "the Fifth General Council in 550" [no! 553] "asserted that the Council of Chalcedon had accepted *Cyril's Synodical Epistles, to one of which the XII Articles were appended.*" Mansi, IX, 341, is there referred to. And the Fifth Ecumenical Synod knew the facts better than Bright or Pusey, and was vastly more Orthodox and exact than either. And Bright in the same note shows that the Third World-Council in its "memorial to the Emperor" says that it had compared "Cyril's Epistles about the faith," one of which has the XII Articles, that is Anathemas, "with the Nicene Creed, and found them to be in accordance with it," and he refers on that to Mansi's *Concilia*, vol. IV, col. 1237. And he tells us that the Eastern Party, that is the Nestorians of John of Antioch's Patriarchate, "*in their second petition to Theodosius*" the Emperor, say that Cyril's party, that is the Orthodox of the Third Ecumenical Council, had "confirmed in writing" what those Nestorians deemed the heretical "Articles of Cyril," id. 403.

Bright goes on and states that: "At the end of the first session of Chalcedon the imperial commissioners announced that their master adhered to Cyril's "*two canonical letters, those which were confirmed in the first Council of Ephesus,*" [the Ecumenical of A. D. 431], "Mansi VI, 937." And Bright shows further that "at the end of the Second Session" [of Chalcedon] "Atticus of Nicopolis requested that" Cyril's Epistle to Nestorius which has the XII Articles "might be brought forward, i. e., in order that Leo's tome might be compared with it also. In the fourth session the tome was solemnly accepted, three Bishops saying inter alia that it was in harmony with the *Epistles of Cyril.*" But Bright tries to break down the force of this last testimony for the XII Chapters, that is Articles, that is Anathemas, by saying that one of the three Bishops was Theodoret, who had been one of the chief champions for Nestorius and his Man-Worship, against St. Cyril, and who, Bright thinks, could not have approved Cyril's XII Anathemas.

But it is enough, in reply to that, to say that before the Orthodox Bishops of the Council permitted him to sit in it, they required him to anathematize Nestorius, and when he at first refused they threatened to anathematize him unless he would. And then he did so reluctantly. And neither he nor any other Bishop of the Synod could have dared to reject the XII Chapters, or could have done so by the decisions of Ephesus without incurring deposition and excommunication by its Canon VI.

Bright's other argument is that when certain letters of Cyril were read in the Second Session of Chalcedon the Long Epistle of Cyril to Nestorius was passed over. But there was doubtless a good reason for it then and there. And that does not militate against its reception by the Synod elsewhere. And it is sufficient to say that the Epistle with Cyril's XII Anathemas was received by the Fourth Synod as even Bright shows above, and as is clear from its Definition, in which it states that: "It has received the Synodal Letters of Cyril of blessed memory, Pastor of the Church of Alexandria to Nestorius, and those of the East, being suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who with godly zeal desire to understand the saving faith," Hammond's translation in his *Canons of the Church*, page 96.

Bright refers to J. M. Neale's *History of the Eastern Church, Alexandria*, volume I, page 252, as favoring his denial of the ecumenicity of the XII Anathemas. And certainly Neale, the creature invoker, in his note 1 on that page does favor that historical falsehood with blunder upon blunder. He refers to the Romanist Tillemont as his leader on this matter. I will give Neale's conclusions in his own words:

1. He writes: "It appears that the Council of Ephesus approved the writings of S. Cyril to Nestorius in general terms, while the anathemas themselves were permitted to pass without comment in the mass, but not especially noticed."

That is an untrue statement. The approval was entire of both of Cyril's Epistles, the Shorter, and the Longer, to Nestorius, which contains the Anathemas. No part was excepted. For the

Ecumenicity of the Longer Epistle see note 520, pages 204-208, volume I of *Ephesus*.

2. Neale adds: "that the feeling of many of the Fathers was very strong against them." That is another false statement, I have translated all the Acts of Ephesus and have not met any word against them from any of the Orthodox Bishops of the Synod. All the opposition which I have found was from the heretical Nestorians, whose feeling was very strong against them because they condemn their denial of the Incarnation, their worship of Christ's humanity, and their Cannibalism on the Eucharist. I have found no utterance of any Orthodox Father against them, much less have I found "many of the Fathers . . . very strong against them." (252).

3. Neale asserts: "that S. Gennadius wrote most strongly against them, and S. Proclus disapproved of them."

The Gennadius here spoken of was, I suppose, the one who was Bishop of Constantinople A. D. 458-471. His first appearance, according to Sinclair in his article on him in Smith and Wace's *Dictionary of Christian Biography*, was in "about 431 or 432," when he wrote two books, one of them *Against the Anathemas of Cyril*, in which he is Nestorian and slanderous and abusive enough. But Sinclair thinks it probable that "in 433 Gennadius was one of those who became reconciled with Cyril. At any rate, his abuse of Cyril and the XII Anathemas, which was hotly Nestorian and heretical, seems to have occurred early in his career, when he had not reached the episcopate and when his influence was probably small; and, so far as appears, he forsook his opposition not long afterwards and spent his life in friendship with Cyril and in Orthodoxy. If he had continued in his Nestorian course,

NOTE 252.—Venables in his Article, *Acacius of Beroea in Syria*, page 13, volume I of *Smith and Wace's Dictionary of Christian Biography*, does indeed write: "Acacius was strongly prejudiced against Cyril, and disapproved of his anathemas of Nestorians, which, as we have seen, appeared to him to savor of Apollinarianism." But in reply to this we must remember:

1. that Acacius belonged to John of Antioch's Nestorian patriarchate, and sympathized with its stand against Cyril.

2. that before he died he became reconciled to Cyril and the faith of Ephesus. Furthermore, Venables seems not to have understood the great issues involved, and therefore is himself prejudiced against Cyril.

he would have been liable by the canons of *Ephesus* to deposition and anathema.

I suppose the Proclus referred to was the Prelate of that name who was Bishop of Constantinople A. D. 434-446 or 447. What has just been said of Gennadius applies to him. If he had opposed the XII Chapters, the Canons of Ephesus would have deposed and anathematized him. But Neale gives no authority nor reference for his assertion, and so I leave it with the remark that the same Proclus in section VII of his *Epistle on the Faith*, which is addressed to the Armenians, (column 861, tome 65 of Migne's *Patrologia Græca*), seems to imply that sound Christians in his time did not worship Christ's humanity, in which belief he agrees with Cyril's Anathema VIII and the *Long Epistle* to Nestorius, which contains it. For he writes:

"For we worship the consubstantial Trinity: we do not add a fourth" [Person, that is Christ's humanity] "to the number, but the Son is one" [that is God the Word] "who was born unbeginningly out of the Father, through whom we believe the worlds were made. He is the Shoot co-eternal with the Root; He has shone forth without emission from the Father; He both goes forth inseparably from his mind, and remains the Word" (253).

Here the statement: "We worship the Consubstantial Trinity. We do not add a fourth [Person] to the number" is perfectly Orthodox, but the part that follows it is mere philosophic Anti-Scriptural, Anti-Church trash and heresy, no matter who utters it: for example:

(A). The assertion that the Word "was born unbeginningly out of the Father." For every act must have a beginning, and the Creed of the Second Ecumenical Synod tells us when it began, when it states, as in the Greek, that He was "*born out of the Father before all the worlds*" (254). It nowhere claims that

NOTE 253.—Greek. Τριάδα γὰρ ὁμοούσιον προσκυνοῦντες, τέταρτον τῷ ἀριθμῷ οὐκ ἐπισηφύρομεν· ἀλλ' ἐστὶν εἷς Υἱὸς ὁ ἀνάρχως ἐκ Πατρὸς γεννηθεὶς, δὲ οὐ τοὺς αἰῶνας πιστευόμεν γεγενῆσθαι ὁ συναΐδιος τῇ ρίζῃ κλάδος, ὁ ἀρείστως ἐκ Πατρὸς ἐκλάμψας· ὁ ἀχωρίστος τοῦ τοῦ προϊῶν τε καὶ μένων Λόγος.

NOTE 254.—Greek, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰῶνων.

he was born eternally out of the Father. That is condemned by the Anathema at the end of the Nicene Creed, which well defines:

“But those who say that the Son of God . . . was not before He was born” [that is, as is said just before in that Creed of Nicaea, “*born out of the Father, Sole Born, that is out of the Substance of the Father, God out of God . . . very God out of very God*”]; and that He was made out of nothing, or that He is of another existence or substance” [than the Father], “or that He is a creature, or subject to change, or to be turned into something else, these the universal and apostolic Church anathematizes” (255).

From this it follows that he who holds to the error of eternal birth, (and every one does, of course, who asserts that it had no beginning), denies the existence of God the Word before He was born out of the Father, and hence falls under this anathema of the whole Church. Indeed he is a Ditheist or a Tritheist, and not a Trinitarian at all.

(B). Proclus, in his misty, nonsensical, pagan philosophy asserts that God the Word “shone forth *without emission* from the Father.” If that means that the eternal Word has not *come out of the Father*, it contradicts the statement of Christ Himself in John VIII, 42, “*I came out of God*” (256), and in John XVI, 28, “*I came out of the Father*” (257). And it contradicts the doctrine of the Nicene Creed, that He was “*born out of the Father, Sole Born*” [out of Him], “that is out of the Substance of the Father, God out of God, . . . very God out of very God, born, not made, of the same Substance as the Father” (258).

Such mere fancyings derived from pagan philosophy, like, for instance, the opinion of some of the ancients, not of all, that God

NOTE 255.—Greek, Τοὺς δὲ λέγοντας ἦν ποτε ὅτε οὐκ ἦν καὶ πρὶν γεννηθῆναι οὐκ ἦν . . . τὸν Υἱὸν τοῦ Θεοῦ ἀναθεματίζει ἡ ἀγία τοῦ Θεοῦ καθολικὴ καὶ ἀποστολικὴ Ἐκκλησία.

NOTE 256.—Greek, ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον.

NOTE 257.—Greek as in Tischendorf's Greek New Testament, eighth critical and larger edition (Lipsiæ, 1869), ἐξῆλθον ἐκ τοῦ Πατρὸς.

NOTE 258.—Greek, τὸν Υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ, . . . Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ.

has no body, contrary to Exodus XXXIII, 18-23 inclusive, Daniel VII, 9, 10; Rev. IV, 2, 3; Rev. XX, 11, 12; Rev. I, 9, 19, etc.; and the doctrine of the double eternal procession of the Holy Ghost out of the Father and the Son, have done much to explain away Scripture. to confuse the minds of men, and to split the Church. For how can one eternal act like the alleged double Procession be after another alleged eternal act, the birth of the Son out of the Father, and yet be eternal? That would be an absurd contradiction in terms.

Let us take warning to avoid mere Platonism and other various philosophizings of the pagan world and follow the inspired Scriptures, for they alone are sure and infallible.

Neale goes on with his misstatements, in which, I suppose, he, a creature worshipper, and a traitor to Anglicanism, follows the Romanist Tillemont, who was also a creature worshipper, and an adherent of Rome.

4. Neale goes on: "It appears that in the life-time of Cyril, they found no defenders but himself, Marius Mercator, and perhaps Acacius of Melitene."

Oh! what herculean misstatement and ignorant falsehood! For the letter of Cyril which has the XII Chapters was not merely Cyril's but Synodal, the Synod being that of Alexandria, held November 3, 430. (259). As Hefele puts it: it was "prepared by Cyril and sanctioned by this Synod" (260); and as he adds of the XII Chapters: "At the close of their letter the Synod summed up the whole in the celebrated twelve anathematisms, composed by Cyril, with which Nestorius was required to agree" (261). They there follow. Consequently "in the lifetime of Cyril" they were put forth not only by him but by a Synod of Egyptian Prelates, who sent four commissioners, two of them Bishops, Theopemptus and Daniel, to deliver them, including, of course, the letter of which the XII Anathemas form part, and other documents to Nestorius at Constantinople (262).

NOTE 259.—See the references in the notes on page 28, volume III of the English translation of Hefele's *History of the Church Councils*.

NOTE 260.—Id., page 28, text.

NOTE 261.—Id., page 31.

NOTE 262.—Hefele, id., page 34.

Neale proceeds:

5. "It appears . . . that the Council of Chalcedon purposely omitted all mention of them."

Here is another historical falsehood, for, as we see above, even Bright's own statement shows that at Chalcedon they are mentioned as authority to guide the Emperor's faith and to try the Orthodoxy of Leo's tome by. And lastly we have, and that by the confession of Bright himself, the fact that "the Fifth General Council . . . asserted that the Council of Chalcedon had accepted *Cyril's Synodical Epistles, to one of which the XII Articles were appended.*" And the Synod knew the facts.

Nor is that all, for the Fourth Ecumenical Synod is so clear on the matter of its reception of both of Cyril's Letters to Nestorius that it seems strange that Bright should be so inexact as to overlook the fact. For in its Definition, after receiving the first two Ecumenical Synods, it says plainly:

"And further, on account of those who endeavor to corrupt the mystery of the Incarnation, and who impudently utter their vain conceits, that He who was born of the holy Virgin Mary was a mere man, it has received *the Synodal letters of Cyril of blessed memory, Pastor of the Church of Alexandria, to Nestorius,* and those of the East, being suitable for the refutation of the frenzied imaginations of Nestorius, and for the instruction of those who, with godly zeal, desire to understand the saving faith" (263).

6. Neale goes on:

"It appears . . . that as late as the end of the fifth century they were held in doubtful reputation."

To this we reply that from the time when the Epistle of which the XII Anathemas form part was read and approved in A. D. 431, in the Third Synod of the whole Church, they were a test, a criterion of doctrine, and that by the Canons of that Council, and especially by its Canon VI, any one who tried to unsettle them, if he were Bishop or cleric, was deposed, and every laic who did was deprived of the Communion.

7. Neale proceeds:

"It appears . . . that, however, the Fifth and Sixth Councils expressly approved them."

We reply: They certainly did.

For the Fifth Council received and approved *all* that Ephesus "defined respecting the one faith," and condemned and anathematized "*those things which Theodoret impiously wrote against the right faith, and against the Twelve Chapters of holy Cyril, and against the first Synod of Ephesus.*" And, further on, the Definition anathematizes "the impious Epistle which Ibas is said to have written to Maris, the Persian," because it calls Cyril a *heretic*, "*and calls the Twelve Chapters of the holy Cyril impious, and contrary to the right faith.*"

I quote mainly Hammond's translation:

"Having thus detailed all that has been done by us, we again confess that we receive the four holy Synods, that is, the Nicene, the Constantinopolitan, the First of Ephesus" [the Ecumenical Synod of A. D. 431, in contradistinction from the Robbers' Conventicle of A. D. 449], "and that of Chalcedon, and we have approved, and do approve ALL *that they defined respecting the one faith. And we account those who do not receive these things aliens from the Catholic Church,*" that is "*from the Universal Church,*" for *Catholic* means *Universal*, and therefore we have so translated it generally.

"Moreover, we condemn and anathematize, together with all the other heretics who have been condemned and anathematized by the before mentioned four holy Synods, and by the holy Catholic and Apostolic Church, Theodore, who was Bishop of Mopsuestia, and his impious writings, *and also those things which Theodoret impiously wrote against the right faith, and against the Twelve Chapters of the holy Cyril, and against the First Synod of Ephesus,* and also those which he wrote in defence of Theodore and Nestorius. In addition to these, we also anathematize the impious Epistle which Ibas is said to have written to Maris, the Persian, which denies that God the Word was incarnate of the holy Bringer Forth of God, and ever Virgin Mary, and *accuses Cyril of holy memory, who taught the truth, as a heretic,* and of the same sentiments with Apollinarius, and blames the First Synod of

Ephesus as deposing Nestorius without examination and inquiry, and calls the Twelve Chapters of the holy Cyril impious, and contrary to the right faith, and defends Theodore and Theodoret, and their impious opinions and writings. We therefore anathematize the three before mentioned Chapters, that is the impious Theodore of Mopsuestia, with his execrable writings, and those things which Theodoret impiously wrote, and the impious letter which is said to be of Ibas, and their defenders, and those who have written or do write in defence of them, or who dare to say that they are correct, and who have defended or attempt to defend their impiety with the names of the holy Fathers, or of the holy Council of Chalcedon.

These things therefore being settled with all accuracy, we, bearing in remembrance the promises made respecting the holy Church, and Who it was that said that the gates of hell should not prevail against it (264), that is, the deadly tongues of heretics; remembering also what was prophesied respecting it by Hosea, saying, *I will betroth thee unto me in faithfulness, and thou shalt know the Lord* (265), and numbering together with the Devil, the father of lies, the unbridled tongues of heretics, and their most impious writings, will say to them, *Behold, all ye kindle a fire, and cause the flame of the fire to grow strong: ye shall walk in the light of your fire, and the flame which ye kindle* (266).

But we, having a commandment to exhort the people with right doctrine, and to speak to the heart of Jerusalem, that is, the Church of God, do rightly make haste to sow in righteousness, and to reap the fruit of life; and kindling for ourselves the light of knowledge from the holy Scriptures, and the doctrine of the Fathers, *we have considered it necessary to comprehend in certain Chapters, both the declaration of the truth, and the condemnation of Heretics and their wickedness.*"

These "*necessary chapters,*" as we have seen, include an approval of Cyril's Twelve, and, like them, condemn Man-Worship. Indeed, we have just seen how strongly and plainly the Fifth Synod, in its Definition, condemns the writings of Theodoret and the

NOTE 264.—Matt. XVI, 18.

NOTE 265.—Hosea II, 20.

NOTE 266.—Isaiah I, 11, Septuagint in the main.

Epistle said to be of Ibas, because they condemned Cyril's XII Chapters, the VIIIth among them, which anathematizes every one who co-worships Christ's humanity with His Divinity.

Then follow the XIV Anathemas of the Synod. Of the Ninth we have spoken above, and of its condemnation of those who worshipped Christ "*in two Natures.*"

Anathema XI curses in Christ's name Apollinarius, the Co-substantcer who, as we shall see, worshipped Christ's flesh with his Divinity; Nestorius who worshipped all of Christ's humanity with his Divinity, and Eutyches who, after the Union of the Two Natures of Christ, professed neither to admit nor to worship more than One, His Divinity, though, whatever were his intentions, as Christ's humanity does remain, for it has not disappeared, been annihilated nor transubstantiated into His Divinity, he did *in fact* worship it, and not only worship it, but worship it *absolutely* as very God.

I quote Anathema XI, translating from the Greek given by Hefele (267):

"If any one does not anathematize Arius, Eunomius, Macedonius, Apollinarius, Nestorius, Eutyches, and Origen, with their impious writings, and all the other heretics who have been condemned and anathematized by the Holy, Universal and Apostolic Church, and the aforesaid four holy Synods, and those who have held or do hold errors like those of the aforesaid heretics, and have continued in their impiety till the end, let such a man be anathema."

Anathema XIII is clear and definite on the XII Chapters of Cyril. For it anathematizes Theodoret's utterances against them and their defenders as follows:

"If any one defends the impious writings of Theodoret against the true faith and against the first and and holy Synod of Ephesus and against Cyril among the holy (268) and his *Twelve Chapters*, and if any one defends any of those things which Theodoret wrote in favor of the impious Theodore and

NOTE 267.—Hefele's *History of the Church Councils*, volume IV of the English translation, page 336.

NOTE 268.—Greek, τοῦ ἐν ἁγίοις Κυρίλλου, literally "of Cyril among the holy," no matter how much he might be abused and anathematized by the Nestorian creature worship-

Nestorius and in favor of those others who hold the same errors as the aforesaid Theodore and Nestorius, and receive them and their impiety, and for their sakes calls impious the teachers of the church who held to and confessed the substance union of God the Word, and if indeed he does not anathematize the aforesaid impious writings, and those who held or do hold errors like theirs, and all those who have written against the right faith, or against Saint Cyril and against his *Twelve Chapters*, and have died in such impiety, let such a man be anathema.”

Anathema XIVth condemns the Epistle which Ibas is said to have written to Maris the Persian heretic, because “the same impious Epistle calls the *Twelve Chapters* of the holy Cyril impious, and contrary to the right faith.” And it adds:

“If any one therefore defends the said [impious] Epistle, and does not anathematize it and its defenders, and those who say that it is sound, or any part of it, and those who have written or do write in defence of it, or of the impieties which are contained in it, and dare to defend it or the impieties contained in it by the name of the holy Fathers, or of the holy Council of Chalcedon, and who continued in that conduct till the end; let such a man be anathema.”

And then follows what, considered with the foregoing and with all the context, means deposition for every Bishop and cleric who opposes the XII Chapters (of course, including the VIIIth, which anathematizes the co-worship of Christ’s humanity with his Divinity,), the XII Chapters approved by Ephesus and the Three Ecumenical Synods after it, and anathema for every monk or laic who does. I quote here mainly Hammond’s translation:

ping heretics. Of course, Cyril who, in his Anathema VIII, anathematizes every one who worships Christ’s perfectly sinless humanity, would not worship any lesser creature. The language only means that The Fifth Synod deemed Cyril among Christians departed and saved and in heaven. For *saint* and its synonym *holy* are frequent appellations in the New Testament,

1. for all living saints; as for example in II Cor. I, 1; VIII, 4; Eph. I, 1, etc.;

2. for the saints in heaven, Rev. XX, 6. And there are the 144,000 virgins, Rev. XIV, 1-6, for they follow the Lamb who is in heaven, (Rev. IV, 1-11, Rev. V, 1-14), whithersoever he goeth; and that great multitude whom no man could number, Rev. VII, 9-17 inclusive. And all those are surely saints.

And, 3, *saint* and its synonym *holy* are used for the children of Christians, even if but one parent be a Christian, I Cor. VII, 12-17.

“We, then, having thus rightly confessed those things which have been delivered to us, as well by the Holy Scriptures as by the doctrine of the holy Fathers, and the Definitions of the one and the same faith of the before mentioned four holy Councils” [and, of course, among them the Third, which in its Canon VI deposes every Bishop and cleric and excommunicates or suspends from communion every laic who tries to unsettle its work], “and having pronounced a condemnation against the heretics and their impiety, and also against those who have defended or do defend the three impious chapters” [two of which, Theodoret’s writings and the Epistle said to be Ibas’, as we have just seen, are condemned specifically and by name because they opposed the Twelve Anathemas of Cyril; and the Third Chapter, the writings of Theodore of Mopsuestia, because they teach the relative worship of Christ’s humanity. He opposed the doctrine contained in Cyril’s XII Anathemas, but the Council does not mention them because he died before they were put forth], “and have persisted or do persist in their error; if any person shall attempt to deliver, or teach or write, contrary to this, which we have piously settled, if he be a Bishop, or any of the clergy, he shall be deprived of his Episcopate or clericate as doing things alien to Priests and the ecclesiastical office; but if he be a monk or layman he shall be anathematized.”

Hefele on page 342 of volume IV of the English translation of his *History of the Church Councils* sums up this conclusion and adds what here follows:

“In the appendix to these fourteen anathematisms” [of the Fifth Council] “the Synod declares that, ‘if any one ventures to deliver, or to teach, or to write any thing in opposition to our pious ordinances, if he is a Bishop or cleric, he shall lose his bishoprick or office; if he is a monk or layman, he shall be anathematized. All the bishops present subscribed, the Patriarch of Constantinople first, altogether 164 members, among them eight Africans. It is nowhere indicated that any debates took place over the plan.’”

And the Sixth Ecumenical Council, A. D. 680, received all the Five World-Synods before itself, the Third and the Fifth as

well as the others by name and all their decisions absolutely, for it excepts nothing. For after referring to the fact that the Emperor Constantine IV (Pogonatus), had convened the "holy and Ecumenical Assembly," and by it had "united the judgment of the whole Church," it goes on, (I quote mainly as in Hammond's good translation, though for greater accuracy I have departed from it a little):

"Wherefore this our holy and Ecumenical Synod having driven away the impious error which had prevailed for a certain time until now, and following closely the straight path of the holy and approved Fathers, has piously given its full assent to the five holy and Ecumenical Synods (that is to say, to that of the 318 holy Fathers who assembled in Nicaea against the raging Arius; and the next in Constantinople of the 150 inspired men against Macedonius the adversary of the Spirit, and the impious Apollinarius; and also *the first in Ephesus of 200 venerable men convened against Nestorius the Judaizer*; and that in Chalcedon of 630 inspired Fathers against Eutyches and Dioscorus hated of God; and in addition to these, to the last, that is the Fifth holy Synod assembled in this place" [Constantinople] "against Theodore of Mopsuestia, Origen, Didymus, and Evagrius, *and the writings of Theodoret against the Twelve Chapters of the celebrated Cyril*, and the Epistle which was said to be written by Ibas to Maris the Persian), renewing in all things the ancient decrees of religion and chasing away the impious doctrines of irreligion."

Then, after an excellent statement for the Two Natures and the Two Wills in Christ, the Divine and the human, the Definition ends as follows against those who depart from any of the doctrines and faith of the VI Ecumenical Synods, the five before named and itself:

"These things then being defined by us with the utmost accuracy and care, we decree that it shall not be lawful for any one to bring forward or write or compose another faith (269), or to understand or teach otherwise. And they who shall dare to compose any other belief (270), or to bring forward or teach

NOTE 269.—Greek, *ἑτέραν πίστιν*.

NOTE 270.—Greek, *πίστιν ἑτέραν*.

or deliver another Creed" (271) [than the Nicaeno-Constantinopolitan] "to those who wish to turn to the acknowledging of the truth from Heathenism or Judaism, or indeed from any heresy, or to introduce any novelty of expression or newly invented phrase to the subversion of those things which we have now defined, if they are Bishops or clerics they shall be aliens, the Bishops from the episcopate and the clerics from the clericate; but if they be monks or laics, they are to be anathematized."

Those are the penalties inflicted by the Universal Church against all opponents of the Twelve Anathemas of Cyril approved by Ephesus and by the three Ecumenical Synods after it, and against all therefore who oppose its Anathema VIII, which forbids the co-worship of Christ's humanity with His Divinity, or any other of those Anathemas.

Surely, after all this evidence, not from mere private individuals but from Ecumenical Synods, no fair man can have any doubt that the "*one, holy, universal and apostolic Church*" has in the clearest terms again and again approved Cyril's XII Anathemas and commanded their enforcement as a necessary part of the doctrine of the Universal Church so long as time endures, including, of course, the deposition of all Bishops and clerics, and the excommunication, temporary or permanent, of all who transgress Anathema VIII of Cyril by co-worshipping Christ's humanity with God the Word.

Neale continues: 8. "It appears . . . that they were alleged by Pope S. Martin in the Council of Lateran against the Monothelites as authoritative."

That Synod was held in A. D. 649. And it certainly did regard and treat the XII Chapters of Cyril and Ephesus as authoritative and binding on all.

In Labbé and Cossart's *Concilia*, Coleti's edition, tome VII, the Lateran Council of A. D. 649, under Martin, Bishop of Rome, Session III, columns 177, 178, we find him quoting Anathema I of Cyril's XII as authoritative. It is there mentioned as "the

NOTE 271.—Greek, ἕτερον σύμβολον.

first of the XII Chapters composed by him in his Synodical Epistle to Nestorius."

In session IV, columns 245-262, id., Martin, Bishop of Rome, at the request of a Bishop, calls for the reading of the decisions of the first five Ecumenical Synods. And then Theophylact (chief of the notaries) reads, first the Creed of the First Ecumenical Synod, then that of the Second Council, then the XII Anathemas of Cyril, which were approved at Ephesus, the heading of which in the Greek there is:

"Chapters on Faith of the blessed Cyril, Bishop of Alexandria, which the holy Synod of the 200 holy Fathers, following him, approved" (ἐνέκρινε). Fourth, there follows the Definition of Chalcedon, and fifth, the XIV Anathematisms of the Fifth Synod. And all these, including Cyril's XII Anathemas, are made the criteria of judging of Monothelism.

And in Session V the Council puts forth a Definition (ὄρος κεφαλαιώδης) in the form of XX Canons on the faith, the XVIIth of which condemns every one who does not follow the Five Synods aforesaid. It reads as follows:

"If any one does not confess in accordance with the holy Fathers properly and truly every thing which has been handed down and preached to the holy, universal, and apostolic Church of God, both by the holy Fathers themselves and the approved (ἐγκρίτων) five Ecumenical Synods, and that in word and sense to a single dot (ἄχρη μιᾶς κεραίας), let him be condemned.

We have seen how the Orthodox Champion Cyril brands Nestorianism as resulting, by its worship of Christ's humanity, in substituting a worshipped Tetrad for a worshipped Trinity, and in the great error of *worshipping a human being* (ἀνθρώπου-ολατρεία). See under *Tetradism*, page 656, volume I of Ephesus in this Set. And though the seventh century was a period of growing idolatry in the Church, for which God punished it by the Mohammedan Scourge, nevertheless it is noteworthy that the Ecthesis (ἡ Ἐκθεσις) of the Emperor Heraclius, put forth A. D. 638, to crush the controversy on Monothelism, though itself the work of heretics, nevertheless is decidedly Cyrillian and Orthodox in denouncing

Tetradism, at least in name, for it contains the following rejection of it:

“No Tetrad is brought in by us” [or “to us”] “instead of the Holy Trinity. God forbid! For the Holy Trinity has received no addition of a fourth Person” (272). But nevertheless the worship of saints, angels, and images, and the cross had come in, and the worship of relics, and probably the co-worship of Christ’s humanity with his Divinity contrary to Cyril’s Anathema VIII and Ephesus, and to Anathema IX of the Fifth Synod, and to Christ’s command in Matthew IV, 10; to Colossians II, 18; Revelations XIX, 10, and XXII, 8, 9; I Corinthians VI, 9, 10, 11; Galatians V, 19-22, and Revelations XXI, 8.

Neale concludes:

“It appears . . . that since that time” [A. D. 649] “they have generally been considered as part of the teaching of the Church.”

They certainly have, though in the Middle Ages and even in modern times parts of their teaching have been forgotten, especially their doctrine against *the worship of a human being* (*ἀνθρωπολατρεία*); the result of which was a vast growth of the worship of Christ’s humanity, the worship of his sacred heart, the worship of the Virgin Mary, and of other saints, and angels, by bowing, invocation, etc., and of the relative worship of relics, altars, communion tables, images painted and graven, including images of the cross, churches, the Bible, and parts of it, etc., by relative pagan worship, by kissing, genuflection, kneeling, incense, etc., and the worship of the bread or wafer and wine in the Eucharist.

And oh! the woful failure to keep in mind Cyril’s teaching in his Anathema X, that He who is our Sole Mediator on high by intercession, our High Priest there, must be God as well as Man, for He must be God to hear our prayers and search our hearts and motives, and to know what will be best for us, and to answer us wisely; and that means that He must possess the three peculiarly divine attributes of omnipresence, omniscience, and omnipotence,

NOTE 272.—Greek as in in col. 204, tome VII of Coleti’s Labbe and Cossart, Venetiis, A. D. 1729. Οὐ τετράδος ἡμῖν ἀντὶ τῆς ἁγίας τριάδος εἰσαγομένης, μὴ γένοιτο, οὕτε γὰρ τετάρτου προσώπου προσθήκην ἢ ἀγία τριάς ἐδέξατο.

which no creature can have; and he must be a man to pray for us, for God never prays, but is prayed to. And Cyril well teaches therefore that Christ prays as man, and is prayed to as God: that he worships as Man, but is worshipped as God: see in proof the references to his works in the note matter at the foot of page 127, volume I of *Ephesus* in this Set, and compare the note matter on page 128, id. And the forgetting of those things led men and women in past ages to invoke creatures in heaven who never heard them, nor were allowed to dare to share God the Word's prerogative Mediatorial work of being the sole hearer in Christ of human prayer there and the sole Intercessor there by his humanity. And so they became guilty of the great sin of worshipping creatures, and brought on themselves cursing and not blessing, and ruin in both worlds. Of course, the Father and the Holy Spirit hear prayer also, but Christ is the only Mediator there.

And because they forgot the teaching of the Long Epistle of Cyril to Nestorius, which contains his Twelve Anathemas, that we are not guilty of eating a man (*ἀνθρωποφυγία*) in the Lord's Supper they fell into that error and sin.

And because others knew not that Epistle and its XII Chapters and did not regard their Ecumenical authority they fell away into the fundamental error of denying the Incarnation. To conclude: so long as the Church respects and enforces the XII Anathemas of Cyril and of Ephesus, and of the Epistle which contains them, it will, so far, be Orthodox and blessed, and so far as it does not, it will fall into error, lose, and be cursed. God grant us all wisdom to preserve and obey them, and enforce them on all. Amen.

ARTICLE VIII.

THE USE OF THE TERMS MAN-WORSHIP (*ἀνθρωπολατρεία*), AND MAN-WORSHIPPER (*ἀνθρωπολάτρης*), AFTER EPHESUS, A. D. 431, AND WHAT IS IMPLIED IN THEM; AND HOW LONG THAT USE APPEARS.

We have seen in volume I of *Ephesus* in this set that Nestorius in his counter Anathema VIII against Cyril's Anathema VIII professes himself to worship Christ's humanity, but only *relatively*,

which plea, he thinks, will excuse his error on that (273). And therefore he repels the term *Man-Worshipper* (ἀνθρωπολάτρης), and *Man-Worship* (ἀνθρωπολατρεία) as not applicable to himself and his partisans: see in proof his Blasphemies 5, 8, 10, and 14, pages 458-498, text and notes. In his Blasphemy 14 he admits that, if that excuse does not avail, he and his partisans would be "*plainly Man-Worshippers and flesh-worshippers,*" page 467, and note 966 there, where the Greek is found.

In Hardouin's *Concilia*, tome I, col. 1414, Nestorius in his Blasphemy 5, tries to excuse his worship of Christ's humanity by the plea that it was *relative* in effect, and therefore "*that no one may suspect Christianity of worshipping a man*" (274). See the Blasphemy in full in Greek and English, in volume I of *Ephesus* in this Set, page 459, text, and note 935. But we must not forget that Nestorius did not profess to worship Christ's humanity *absolutely*, but tries to excuse it by the pagan plea of relative service. For he denies in his *Blasphemy 5*, (page 459, text and note 935, volume I of *Ephesus* in this Set), that he is *a worshipper of a human being* because he worships Christ's humanity not for its own sake, but on account of its conjunction with God the Word, that is *relatively* only. The still worse *absolute* worship of it, though not meant nor intended, came in later when One Natureism rose and the One Nature heretics, Eutyches and others, asserted that the humanity of Christ had disappeared and that they worshipped only His Divine Nature. But, as his humanity remains, they did, in fact, worship it unintentionally as very God with *absolute* worship.

It is noteworthy that the expression *Man-Worshipper* was used for some time after Ephesus, but fell into disuse as the years rolled on and the worship of human beings became common. In the XIth volume of *Hardouin's Concilia*, in one of the Indexes, it is found as late as the seventh century.

It seems strange that in the corrupting times after the Coun-

NOTE 273.—The Counter Anathema VIII of Nestorius is found in Latin in column 1300, tome I of Hardouin's *Concilia*; on page 317 in the third edition of Hahn's *Bibliothek der Symbole*, and with other matter bearing on it in volume I of *Ephesus* in this set, pages 65-69, note matter. The Counter Anathema itself is on page 68, id.

NOTE 274.—The Greek is: ἵνα μηδεὶς ἀνθρωπολατρείαν [or, according to another reading in Hardouin's margin, ἀνθρωπολατρῶν] τὸν Χριστιανισμὸν ὑποπτέσῃ. See as above.

cil, when the worship of creatures inferior to Christ's humanity had grown and become a common sin, that is when the worship of the Virgin, martyrs and other saints, archangels and angels was openly practiced, that men should any longer remember that the Third World Synod had forbidden them, under pain of deposition and anathema, to worship even the spotless humanity of the Redeemer.

Yet for some time they did, though the Ecumenical condemnation of worshipping Christ's perfect humanity, the shrine in which God the Word dwells, was much more, by necessary inclusion, a condemnation of all lower kinds of Man-Worship. And probably there were other Orthodox maintainers of that prohibition for some time after whose works have not reached us, for they had to pass the criticism of unlearned and Man-Worshipping copyists and image-worshippers, who would naturally regard their Orthodoxy with suspicion. But nevertheless we have the comforting and all-sufficient fact that the Third Council of the whole Church forbade all Man-Worship, word and thing, and the Three of the whole Church after that approved that prohibition by approving Ephesus. And that Christ-authorized decision binds us all forever, under severe penalties, Matthew XVIII, 15-18 inclusive. Nothing avails against it, private opinions of any Father or any thing else. Every thing against it is heresy, ecumenically condemned in the VI Great Synods.

I will here mention all the noteworthy and pertinent instances of the terms *Man-Worshipper*, and *Man-Worship*, after *Ephesus*, which occur in the Index to *Hardouin's Councils* (Concilia).

In the Council under Mennas, held at Constantinople A. D. 536, we find a letter of John, Bishop of Jerusalem, and the Bishops of the three Provinces of Palestine under him, to John, Bishop of Constantinople, and the Synod congregated there. It contains a profession of faith and a condemnation of various heresies and heretics, where John of Jerusalem and his Synod say:

"We anathematize every heresy, and *Nestorius the Man-Worshipper*" (275).

NOTE 275.—*Hardouin's Concilia*, tome II, col. 1344: Καὶ ἀναθεματίζομεν πᾶσαν αἵρεσιν, καὶ Νεστόριον τὸν ἀνθρωπολάτρη.

In the same document below they profess to receive "the Synod of the two hundred [Fathers] who met at Ephesus and deposed *Nestorius the Man-Worshipper*" (276).

And again, further on, in the same letter, they receive the Ecumenical Council of Chalcedon of 630 Fathers "who had ratified the decisions against *Nestorius the Man-Worshipper* (277).

In Action XI of the Sixth Ecumenical Council, A. D. 680, a letter was read of Sophronius, Bishop of Jerusalem, who opposed the heresy of One Willism, to Sergius, the heretical Monothelite, Bishop of Constantinople, in which in his profession of faith Sophronius anathematizes among other heretics, "Theodore of Mopsuestia and Nestorius, the most foul preachers of *the foul worship of a human being*" (278).

That is the last and latest instance in the Index in volume XI of Hardouin's *Concilia* of the use of the expression "*Worship of a human being*" (279).

That was in the last of the Ecumenical Councils.

Yet a dim remembrance of the fact that the Universal Church had forbidden the worship of Christ's humanity lingered long, and perhaps we may say lingers yet, even in the idolatrous Communion, the Greek and the Roman.

For even the Romanist Kenrick, Archbishop of Baltimore in our own day, witnesses to the objection, and the hesitancy for years of Rome before she would approve the new-fangled form of creature worship, the worship of the sacred heart of Jesus (280),

NOTE 276.—*Ibid.* καὶ ἀσπαζόμενοι τὰς τέσσαρας ἁγίας συνόδους. Then after mentioning the first two Ecumenical Synods they come to specify their acceptance of the Third as follows: "And we receive τὴν τῶν διακοσίων τῶν ἐν Ἐφέσῳ τῶν καθελούντων Νεστορίου τὸν ἀνθρωπολάτρην.

NOTE 277.—*Ibid.* Καὶ τὴν μεγάλην καὶ οἰκουμένηκην σύνοδον τῶν χλ ἐν Χαλκηδόνι . . . συνελθόντων . . . καὶ ἐπισφραγισάντων δὲ τὰ κατὰ Νεστορίου τοῦ ἀνθρωπολάτρου.

NOTE 278.—*Harduin, Concil.*, tom. III, col. 1289. Θεόδωρος ὁ Μοψουεστίας, καὶ Νεστορίος, οἱ τῆς μαρᾶς ἀνθρωπολατρείας μαρῶτατοι κήρυκες.

NOTE 279.—See the Greek in the note last above.

NOTE 280.—See Chrystal's translation of *Ephesus*, volume I, page 342, note. Kenrick states that "very many tumults were excited" in the Roman Communion by the new ism, and that the Roman "Congregation of Rites hesitated in the years 1697, 1727, and 1729, and decided

and another Romanist tells how even the idolatrous Russian Church rejected and punished that novel paganism (281).

ARTICLE IX.

THE ALLEGED OPINION OF GREGORY OF NAZIANZUS IN FAVOR OF WORSHIPPING BOTH NATURES OF CHRIST:

IN OTHER WORDS GREGORY OF NAZIANZUS ON THE WORSHIP OF CHRIST'S HUMANITY AND ON CREATURE WORSHIP.

Bingham in his *Antiquities of the Christian Church*, book I, chapter 2, section 16, quotes Gregory of Nazianzus as favoring the view that an Orthodox Christian was reproached by an Apollinarian opponent as being a worshipper of a man, and that he admitted it.

The passage to which he refers occurs in Gregory's Epistle I to the Presbyter, that is Elder, Cleodnius, a faithful cleric, "*against Apollinarius*," and is found in column 185, tome 3 of Gregory's works, which is tome 37 of Migne's *Patrologia Græca*. It is Epistle CI of Gregory there, It argues against the Apollinarian heresy that Christ lacked a human mind, and that God the Word took its place in Christ's humanity. I quote the place on which Bingham relies as the basis for his statement. Gregory there addresses the Apollinarian as follows:

"But, saith he," [the Apollinarian] "our" [human] "mind is condemned But what" [then] "shall we say of the flesh? Either do away with it on account of its sin, or accept the mind also for the

that it should abstain from conceding an Office and a Mass for the worship of the heart, taken in the strict sense. But Clement XIII approved it in the year 1765." If one would know the depth, the variety, and the utter paganism of Rome, he should by all means read "the Raccolta, or Collection of Indulgenced Prayers," now translated into English and published. Surely Rome is the Harlot of the Revelations, from whom we are commanded to come out. She is irreformable and doomed to utter and everlasting destruction in Revelations XVIII, as the early Church held. And all who, against God's warning and command in Rev. XVIII, 4, refuse to "come out of her" must be "*partakers of her sins*," and "*receive of her plagues*," as witness Spain and Italy, and the Romanists of Ireland, and the Greeks, Bulgarians, and others who refused and still refuse to come out of the "New Rome," Constantinople, on the Bosphorus. And those plagues, the plagues of the idolater, are punished, as God's Word teaches, in the future world as well as in this, I Corinthians VI, 9, 10; Galatians V, 19, 20, 21, and Revelations XXI, 8.

NOTE 281.—See page 121 above.

sake of salvation. If the inferior thing" [the flesh] "was taken" [by God the Word] "that it might be made holy by the In-flesh" [of God the Word], "shall not the better thing" [the mind] "be taken that it may be made holy by the In-man" [of God the Word]?

If the clay" [man's human nature made from clay] "has been leavened and made a new lump, O wise men, shall not its likeness" [or its like] "be leavened and united to God, being made godly by the Divinity. And we will add the following also: if the mind be altogether spit upon as prone to sin and condemned, and for that reason a body indeed was taken" [by God the Word] "but the mind was left out" [of his humanity], "there is [no?] pardon for those who err in" [or "concerning"] "mind. For, according to thee, a testimony of God has clearly shown the impossibility of its cure.

Let me speak of the greater thing of the two. Thou, most excellent sir, dishonorest my mind (as a flesh worshipper, if indeed I" [were] "a man-worshipper) in order that thou mayest bind God to flesh, as though he could not be bound" [to man] "in any other way, and by that means thou hast removed the middle wall of partition" [between Divinity and the flesh] (282). "But if that be true of my logical power what shall be said of the mind of the unphilosophic and uneducated man? Mind communes with mind as with some thing nearer and more akin to itself, and by it, it acts as mediator for the flesh, between its grossness and Divinity" (283).

But this passage is not perfectly clear and definite on the question as to whether Gregory co-worshipped Christ's humanity with His Divinity, or whether he worshipped it at all. For the Greek expression on which Bingham bases his idea that he was guilty of *ἀνθρωπολατρεία*, that is the error of *worshipping a human being*, as St. Cyril and, in effect, the whole Church in the

NOTE 282.—S. Gregorii Theologi Epistola CI, column 185, tome 37 Migne's *Patrologia Graeca*; Εἶπω τὸ μείζον' σὺ μὲν διὰ τοῦτο ἀτιμάξεις, ὃ βέλτιστε, τὸν ἐμὸν νοῦν (ὡς σαρκολάτρης, εἴπερ ἀνθρωπολάτρης ἐγώ) ἵνα συνδήσης Θεὸν πρὸς σάρκα ὡς οὐκ ἄλλως δεθῆναι δυνάμενον, καὶ διὰ τοῦτο ἐξαιρέεις τὸ μεσότοικον.

NOTE 283.—*Ibid.*

decisions of *Ephesus* call it, is without any verb at all. Literally translated it reads:

“Thou . . . as a flesh-worshipper, dishonorest my mind, if indeed I a Man-Worshipper.”

If we “supply “were” after “I” it certainly does not necessarily imply that Gregory admitted himself to be a Man-Worshipper.” And no one can be sure whether we may not supply “were.” The place is therefore not perfectly clear and sure. Indeed the remark seems to have no necessary connection with the context, for if omitted the sense is as good or better without it. It looks very much like an interpolation, but may not be so.

There is another place of Gregory of Nazianzus which bears upon our topic. It occurs in his dogmatic poems, and is found on page 467, tome XXXVII of Migne’s *Patrologia Graeca*. I translate:

“To thee I am a worshipper of a man, because *I worship the whole of the Word who is mystically joined to me*, both God Himself and a mortal who bringeth salvation. Thou art a flesh-worshipper and bringest in” [the error] “that I am without a mind, if with thy permission I may courteously reply to thee” (284). Then he argues that Christ must have had a human mind. But

NOTE 284.—Greek as above mentioned :

Ἀνθρωπολάτρης εἰμί σοι, σέβων ὄλον
 Τὸν συντεθέντα μυστικῶς ἐμοὶ Λόγον
 Αὐτὸν Θεόν τε καὶ βροτὸν σωτήριον.
 Σὺ σαρκολάτρης, εἰσάγων ἄνου ἐμέ ;
 Ἄν σου τὸ κομψὸν πειθανῶς ἀντιστρέφω.

The *σωτήριον* I have translated as it is rendered in the only place where it occurs in the New Testament, Titus II, 11, as an adjective, if we may follow the *Englishman’s Greek Concordance of the New Testament* on it. In the four other instances where it occurs there it is rendered by the noun *Salvation* in our Common Version. The *σωτήριον* may be taken to refer to *Θεόν* and to the whole clause, and so the meaning would be that it is God the Word Himself and a mortal man who bringeth salvation. The worship is given here by Gregory to “the whole of the Word,” but whether the words which follow, “both God Himself and a mortal who bringeth salvation” mean that he worshipped both natures as included under “the whole of the Word” though the “mortal” man is certainly no part of God the Word, or whether he means merely in that expression to confess his faith in the Orthodox doctrine that Christ is God the Word and a mortal man, and not, as the Apollinarians asserted, a part of a man, in other words to confess his belief in the doctrine of the two perfect Natures in Christ, the divine and the human, is not absolutely sure.

the passage is not so definite either way, as we could desire. And yet Gregory may have meant that he worshipped Christ's humanity, but then another thing is to be considered: The VI Ecumenical Councils are not to be judged by the private opinions of Gregory of Nazianzus or by the private opinions of any other individuals, but the private opinions of Gregory and those of every other writer in the ancient Church, of the mediæval Church, and of the modern Church, by that "*one, holy, universal and apostolic Church,*" with whose continuous Apostolate he has promised to be to the end of the world and to guide them into all truth, and which in the only places where it ever spoke before its division in the eighth century and the ninth, those six Sound Synods, was the pillar and ground of the truth against denial of the Incarnation, the Worship of a Human Being (*ἀνθρωπολατρεία*), and Cannibalism (*ἀνθρωποφαγία*) on the Eucharist, Papal Infallibility, and antecedently against most or all the great heresies of our day. This principle, that all the Fathers must be judged by the VI Synods, has often been forgotten, and, as a consequence, most important and necessary and saving truths formulated once for all by those sole Councils of the whole undivided Church have been trampled under foot, and mere private opinions of individual writers admittedly fallible and sometimes positively heretical and condemned by them have been put into their place and idolatry and creature worship and corruption and ruin have resulted, and Christianity has been wiped out of North Africa, most of Egypt, Palestine, Syria, Pontus, Asia Minor, parts of Thrace, and at one time out of part or most of Spain, and parts of Bulgaria, Servia, Roumania and Hungary. But since the Reformation, and as a consequence of it, we have been gaining and conquering so that now Edward VII, King of Great Britain and Ireland and Emperor of India, holds some 70,000,000 or 80,000,000 of Mohammedans in subjection, nearly one-half of the Moslem world, and about 12,000,000 are under Russia, and 5,000,000 under France. Nevertheless, because of their idolatry the Christians of parts of North Africa, (Morocco and Tripoli), Turkey and Persia, are still under the control of the followers of the False Prophet of Mecca. And all the defeats, slaughter, loss of of property, and

territory, that came upon us in the past, was because we forgot the decisions of the New Testament and the VI Synods, and put in their place heretical opinions of Fathers or alleged Fathers and idolatrous Conventicles hostile to the VI Councils, such as the creature invoking Synod of 754, at Constantinople, the image worshipping Conventicle of Nicaea of A. D. 787, and others. Let all this be a warning to us that we maintain the New Testament and the VI Synods, or we shall suffer again as we did for our creature worship and our idolatry for long centuries.

To conclude:—

If it could be said that Gregory meant to include Christ's humanity in the expression "*I worship the whole of the Word,*" then he co-worshipped the humanity with the Divinity, the very thing condemned by Cyril in Anathema VIII in his Long Epistle to Nestorius, which was approved in A. D. 431 by the Third Ecumenical Council, under pain of deposition for all Bishops and clerics who deny it, and of anathema for all laics who do.

We must remember that that decision settled the question forever. Any of the opinions of Gregory of Nazianzus may be on trial; never any decision of the whole Church in the VI Synods. But out of charity for Gregory and to save his Orthodoxy, I have taken the view most favorable to him in treating of the above passages. But if he did indeed co-worship Christ's humanity with His Divinity, he was undoubtedly, so far, a heretic.

But we have some thing that is more definite on the opinion of the writer under discussion. For the same Gregory of Nazianzus is very clear against creature worship in his Oration 37th, which is on the words of the Gospel of Matthew XIX, 1-12, and which a note in column 281 of tome XXXVI of Migne's *Patrologia Graeca* tells us was delivered at Constantinople toward the end of the year 380. For in it, in column 301, he writes plainly:

"If I worshipped a creature I could not be named a Christian" (285).

NOTE 285.—Migne's *Patrologia Graeca*, tome 36, column 301. Εἰ κτίσµατι ἐλάτρευον, οὐκ ἂν Χριστιανὸς ὀνομαζόµην.

And Treat in his *Catholic Faith*, page 117, quotes in Greek and English from the same Gregory three passages in which he plainly testifies that he worships nothing but the Triune God.

Yet Contogonis, the Greek, of our day, quotes Gregory of Nazianzus for the worship of relics, and the language, if it be really his, looks too much that way (286). It occurs in a denunciation of Julian the Apostate Emperor (287), who had justly reproached some Christians for such sins. (288). And the Romish archbishop of Baltimore, Kenrick, adduces Gregory as attributing power to martyrs which belongs to God alone (289), and as invoking St. Basil (290).

NOTE 286.—See his *Φιλολογικὴ καὶ Κριτικὴ Ἱστορία . . . τῶν Πατέρων*, tome II, Athens, 1853, page 597. Compare page 561, on Cyprian, Bishop of Carthage. Under the heading of Gregory's opinions "on the due honor and worship of the martyrs," Contogonis, quotes a passage from his *First Inveective against the Emperor Julian*, in which he faults him for his contempt for the martyrs who had died for the truth of Christ, and at the end, speaking of them, writes: ὦν αἱ μεγάλαι τιμαὶ καὶ πανηγύρεις· παρ' ὧν δούμονες ἐλαίνονται, καὶ νόσοι θεραπεύονται· ὦν αἱ ἐπιφάνειαι, καὶ ὦν αἱ προῤῥήσεις· ὦν καὶ τὰ σώματα μόνον ἴσα δύνανται ταῖς ἀγίαις ψυχαῖς, ἣ ἐπαφώμενα, ἣ τιμώμενα· ὦν καὶ ῥανίδες αἵματος μόνον, καὶ μικρὰ σύμβολα πάθους ἴσα δρῶσι τοῖς σώμασι. Ταῦτα οὐ σέβεις, ἀλλ' ἀτιμάζεις.

Surely Gregory is guilty of great imprudence and folly, aye, guilt, in writing such stuff, for the natural outcome with an ignorant but devout mass was what did occur, the worship of martyrs and the consequent bringing on the creature-worshippers the wrath of the jealous God. It is true indeed that Gregory does not pray to them, but his expression of censure to Julian, Ταῦτα οὐ σέβεις, ἀλλ' ἀτιμάζεις, may be understood to mean "Thou dost not worship them," that is the bodies of the martyrs, "but dishonorest them." Or it may mean "Thou dost not respect them," etc., for, as Liddell and Scott in their Greek Lexicon show, σέβω is used of honor to parents and to kings, where it certainly does not mean religious worship.

NOTE 287.—Id., page 597, note.

NOTE 288.—See Wordsworth's article above mentioned on Julian.

NOTE 289.—F. P. Kenrick's *Dogmaticae Theologiae*, vol. IV, page 191: *De Cultu Sanctorum*: S. Gregorius Nazianzenus in Julianum Apostatam invecus, ait, "martyres Juliani munera, et templum quod in eorum honorem volebat exigere, cum Christianam adhuc religionem profiteretur respuisse, et terram excussisse fundamenta aedificii sacri, quod extruere conabatur. O! insignem martyrum inter se charitatem! Honorem illius!" [Julian the Apostate?] qui multos martyres ignominia et dedecore affecturus erat, recusarunt.

But such extravagant stuff is mere mischievous rhetorical bosh, for surely neither Gregory nor any other intelligent man really believed that martyrs or any other creature can make an earthquake and shake the foundations of a temple. The great harm of such anti-Scriptural trash is that many of the ignorant multitude take it for fact, and especially in ignorant ages when the masses can not read or write, as it was in Gregory's day, and pray

But the last seems merely rhetorical and not meant for real sober invocation. See on it in notes 289 and 290 below. But we can easily see the wide difference between the pure Christianity of the first three centuries and the corruptions which seem to have begun in Julian's day among some, not all, but as the years rolled on grew and increased till they affected nearly the whole Church, or the whole of it, and brought on us the long-continued Mohammedan scourge for our idolatry, as the blessed English Reformers teach in their *Homily against Peril of Idolatry*, which with the other homilies is approved in the 35th Article.

The Apostate Emperor is one of the first to bring justly the charge of cross-worship and relic-worship and creature worship against any Christians. See Wordsworth's article on *Julian the Emperor*, in volume III of Smith and Wace's *Dictionary of Christian Biography*, pages 521, 522, 523, and 510, where he accuses some Christians of his day of worshipping the cross and dead men, that is the martyrs, and their sepulchres, and relics. As

to creatures to exercise that power which belongs to God alone, and so commit the sin of worshipping creatures, contrary to Matthew IV, 10. There is no invocation of saints, however, in the above nor is any clear worship of them.

Gieseler makes Origen the heretic, the author of direct invocation of martyrs at their graves, and so, he adds, "the Origenists were the first who addressed them in their sermons, as if they were present and besought their intercession," Smith's Gieseler's *Church History*, vol. I, page 419. He was anathematized in Anathema XI of the Fifth Ecumenical Council and every one who does not anathematize him.

NOTE 220.—See his *Dogmaticae Theologiae*, vol. IV, page 201. The passage, however, is one in which he addresses Basil as though he were present and could reply to him, and direct his life and receive him in the tabernacles above at death, as well as assist him by his prayers. If taken literally, it plainly ascribes to Basil what really belongs to Christ. Yet it may come under that figure of rhetoric which grammarians term, to quote Gould Brown's English Grammar under Prosody, "*Vision or Imagery*," which he defines to be "a figure by which the speaker represents the objects of his imagination as actually before his eyes and present to his senses." There was too frequent use of that figure among some of the more rhetorical of the writers of the last half of the fourth century and after, which being misunderstood to be real and not figurative helped on the sin of invoking creatures. The heathen error that the souls of the dead remain about their tombs or graves was believed by some Christians of the souls of their martyrs, and hence they invoked, that is, of course, worshipped them there. See important matter on that and the early rise of martyr and saint worship and the worship of relics in the fourth century in Smith's Gieseler's *Church History*, vol. I, pages 415-428, text and notes. See on the belief that the souls of the martyrs hovered about their bodies and might be invoked there page 418, note 10. Some, however, tried to stem the tide of degeneracy, like Vigilantius and to some extent African Councils and men like Augustine, but the idolatrous mob, ignorant and unspiritual, wished to have their own way, and they did, and as a consequence God sent the Vandals on them in the fifth century, who enslaved the creature-worshippers. That was just before the Third Synod condemned by necessary implication all such and all other Apostatic paganizings.

Julian, according to Wordsworth, though secretly a convert to paganism, in the period 351-355, (id., page 493), still pretended to be a Christian, and did not throw off the mask and openly profess himself to be a heathen till about A. D. 361, (id., page 498), and died in A. D. 363, we place these charges against us in that period. Cursed by God he was defeated in battle and slain. The result was the loss of the five Mesopotamian provinces, including Nisibis, which had been the bulwark of the [Roman] "empire in the East," id, page 516, outer column.

But Minucius Felix, a Christian lawyer of Rome in the third century, in replying to the heathen slander that his brethren worshipped crosses, says: *Crosses, moreover, we neither worship nor wish for*" (291).

And the account of the *Martyrdom of Polycarp*, according to Cave in A. D., 167, and according to Bp. Pearson in 147, while it uses rather extravagant language of the remains of a martyr, nevertheless witnesses strongly and clearly that Christians did not worship relics, but then refused to worship any other than God (292). And the learned Bingham shows how sincerely the best and wisest men in the Church struggled at their first appearance against the worship of relics and sepulchres and martyrs (293), and

NOTE 291.—See his *Octavius*, cap. 29: Cruces etiam nec colimus nec optamus. See more fully in Chrystal's *Essay on the Catacombs of Rome*, pages 15, 16, and the whole context.

NOTE 292.—See Chevallier's translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr, edited by Bp. Whittingham, N. Y. City, 1834. The place quoted is section 17 of the *Martyrdom*, page 117 there.

NOTE 293.—*Bingham's Antiquities*, book XXIII, chapter 4, sections 7, 8, and 9. Augustine, of century IV and V, though not himself without some of the faults of his day, yet grieved over the picture worship and sepulchre worship of his time, for he writes in his work *on the Morals of the Catholic Church*, chapter XXXIV, and tome I, col. 713, ed. Ben., 1689: "I have known many to be worshippers of sepulchres and pictures;—whom also the Church herself condemns and is diligent to reprove as wicked sons." See on that the excellent work of Tyler on *Image Worship*, page 199 and the context. Well might Augustine say in view of that idolatry, which was the result of bringing images into churches, and of the curses coming for that sin, as he does in chapter 7 of his work *On Faith and the Creed*, that "it is wicked to set up an image in a temple of God;" and speaking on feasts over the graves of the martyrs, he wisely writes in his *Morals of the Catholic Church*, chapter XXXIV, "I know that there are many who drink to great excess over the dead, and who in the feasts which they make for the corpses, bury themselves over the buried, and give to their gluttony and drunkenness the name of religion," Stothert's translation of Augustine *on the Manichaean Heresy*, page 47. The African Church, in Canon II of the first Council of Carthage, A. D. 348, and in Canon LXXXIII of the African Code of A. D. 419, strove to do away some of the superstitions and abuses connected with the festivals of the martyrs, but the last named canon shows that the besotted and unspiritual people were perverse and likely to raise tumults

we see how the great Athanasius and his faithful follower Cyril refused any invocation to any creature (294), and confined it to God alone, to whom by Matthew IV, 10, that and every other act of religious service is due and prerogative. The enthusiasm of the Christian orator and the warm nature of the ignorant and not fully Christianized multitude ran away with their common sense and landed them in folly and sin.

But, amidst all this division in the Church of the fourth century and the fifth, God fulfilled his promise to it to guide it into all truth, and he did so by the assembled apostolate in the Third Ecumenical Synod A. D. 431, and settled the whole matter by forbidding under penalty of deposition for Bishops and clerics, and anathema and excommunication for laics, the worship of Christ's created and spotless humanity, even though any one try to excuse it, as Nestorius did in his Counter Anathema VIII, on the ground that it was only *relative worship*, and much more, it forbade under the same penalties all who worship any other creature. If Gregory worshipped Christ's humanity, therefore, he was then condemned so far; if he did not, he was not. And that ends the whole matter.

I have shown the decision of the Universal Church on that question of the worship of Christ's humanity in volume I of *Ephesus*, note 183, pages 79-128, and note 679, pages 332-362 of the same work, and in Article VI in this volume.

against reform, and so not long after God sent on them the Vandal conquest and scourge. For more on the paganizings of the fourth century and the fifth see Smith's *Gieseler's Church History*, volume I, section 99, text and notes, pages 416-438.

For the testimony of the Ante-Nicene Church against invocation of saints, see Tyler's valuable work, *Primitive Christian Worship*, and Treat's *Catholic Faith*, which contain Ante-Nicene and early Post-Nicene testimony against that sin, the latter on pages 91-151.

NOTE 294.—See in proof Chrystal's *Nicaea*, volume I, pages 222-225, 236-240, and indeed the whole context on pages 217-240. On pages 240-255 all worship of creatures is condemned by St. Epiphanius, Lucifer of Cagliari, Faustin, a Presbyter of Rome, and by Chromatius the Bishop of Aquileia. On page 239 Cyril approves Athanasius' condemnation of the sin of invoking creatures.

ARTICLE X.

ADDITIONAL MATTER FROM THEODORET, THE NESTORIAN CHAMPION, FOR THE CREATURE WORSHIP OF WORSHIPPING CHRIST'S HUMANITY.

In Baluze's *Works of Marius Mercator (Marii Mercatoris Opera)* we find extracts from different members of the Nestorian party. I quote a few of them from Nestorius' chief champion, Theodoret, Bishop of Cyrus, which show his and their *Man-Worship*. On pages 61-69, note 156, and pages 115, 116, note matter, volume I of *Ephesus*, I have shown how plainly and clearly he was a denier of the Incarnation, and a worshipper of Christ's humanity, See under his name on pages 656 and 657, of the same volume, how he held to One Nature Consubstantiation in the Eucharist, to the worship of the bread and wine there, and what Cyril calls *Cannibalism* in the rite, and how he was condemned by the Universal Church in its Third Synod, and how at length, after long and persistent and bitter resistance, he finally submitted to it, at least so far as his lips were concerned, and, in the Fourth Synod, anathematized his master Nestorius. See those places for the details.

Moreover, as the Orthodox Cyril wrote a *Five Book Contradiction of the Blasphemies of Nestorius*, which has reached us in the original Greek, and is translated into English in the Oxford renderings under the title, *S. Cyril of Alexandria on the Incarnation against Nestorius*, so Theodoret wrote a work termed *Pentalogus*, that is a *Five Book Work*, as the expression means, against Orthodoxy and for Nestorian errors. On it Canon Venables, page 918, volume IV of *Smith and Wace's Dictionary of Christian Biography*, states that it is lost in the original, and that it was "on the incarnation" and "*directed against Cyril and his adherents at Ephesus,*" and that "compromising fragments are given by Theodoret's . . . theological enemy, Marius Mercator, and are to be found in Garnier and Baluze's editions." On page 324 and after in Baluze we find extracts from Theodoret's *Pentalogus* in Latin against Cyril of Alexandria.

In the Second Book of that *Pentalogus* (page 326 in Baluze as

above) Theodoret teaches plainly *the worship of Christ's humanity*, directly contrary to Cyril's doctrine in his Anathema VIII above, and to Matthew IV, 10, for he writes:

"And so he did not predict that God the Word would be great after a birth out of the Virgin, but that the holy temple which was born out of the Virgin and was united to Him" [the Word] "who took it to Him, and is itself co-named "*Son*" [with God the Word] would be; "not that we worship two Sons, but that co-seeing the invisible God in the visible temple, *we give one glory of worship to Him*" [that is to God the Word and his humanity] (295). That is, evidently, Theodoret worshipped both natures together as he says elsewhere.

The following is from the thirtieth chapter of Theodoret's Fifth Book against Cyril of Alexandria, and, right against Cyril's XII Anathemas, attributes, after the Nestorian fashion, to the mere creature taken by the Word, those honors which Cyril and the Third Council make prerogative, according to the Scriptures, to God the Word.

"The Son of God having been inseparably joined to a Man thoroughly taught him the doctrine of highest virtue, and preserved him uninjured from the darts of sins, and exhibited him entire and superior to the Devil's fraud; and permitting that man for a brief time to taste death, He quickly freed him from its tyranny, and granted him to be a partaker of His own proper life (296), bore him up to the heavens, and made him to sit at the right hand of Majesty, and *gave him the name*

NOTE 295.—Baluze's *Marii Mercatoris Opera*, page 326: Non itaque Deum Verbum post nativitatem virginis magnum futurum esse praedixit, sed templum quod ex virgine sanctum est adsumentum unitum, et connuncupatum etiam ipsum filium; non ut duos filios adoremus, sed ut in templo visibili Deum invisibilem contuentes, unam illi venerationis gloriam deferamus."

Inasmuch as Theodoret, in matter quoted from him elsewhere in this set (see under his name, pages 656, 657, volume I of *Ephesus*) denies the actual Incarnation of God the Word's Substance in the womb of Mary, and His birth out of her, the "illi," that is "to him" above, must refer to God the Word and His humanity, "*the temple*," and hence Theodoret means that he worships it *relatively* to God the Word, who indwells it, according to Theodoret, by His *grace only*, as He indwelt the prophets and the inspired apostles, and as God the Word's Substance, is now in heaven, if not in that temple, at least near it, therefore he worships both natures of Christ together as there. In other words, he means here what he often professes elsewhere, that he worships both natures together, see, for example, volume I of *Ephesus* in this Set, pages 115, 116, note, pages 61-69, note 156, and under *Theodoret* in Index II.

NOTE 296.—That is God the Word's life.

which is above every name, and conferred His own dignity on him, and took on Himself the appellation of his [human] nature" (297).

In the same work of Baluze, on page 75, we find a Latin translation of Sermon IV of Nestorius, in which he argues that the "name above every name," that is GOD, is given to Christ's created humanity, and the worship done in Philippians II, 5-12, is done to Christ's humanity, and so he argues in a passage quoted from him by Cyril of Alexandria, which is given in a Latin translation on page 114 of Baluze's *Marius Mercator*. Cyril as there given (section 12 of Cyril's *Scholia on the Incarnation*), on page 385 contends there, as always, that the passage refers to the Divinity of God the Word, and that the worship there given is done to Him after his voluntary humbling of Himself and His exaltation to heaven after it. The place is found on page 198 of the Oxford translation of *Cyril on the Incarnation of the Sole-Born* and the context. He treats of the same matter again on pages 111, 112 of the same translation, and to the same effect. See Indexes to Scripture Texts in these translations under Philippians II, 5, to 12.

Nestorius' worship of Christ's humanity above and his calling that mere creature GOD is anathematized in Anathema VIII in Cyril's *Long Epistle* to him which was approved by the whole Church in its Third Synod. See volume I of Chrystal's *Ephesus*, page 331, for it, and note 520, pages 204-208, id., for its approval by the whole Church. See also pages 590-592, and pages 639-644, Nestorius' heresies 2, 3, 4, 5, and 6, and under proper terms in the indexes to the other volumes of this set of translations of the VI great Synods.

And for the condemnation by *Ephesus* of the Nestorian pagan plea of *relative worship* to excuse his worship of Christ's humanity, see the same volume, page 461, where it is Blasphemy 8, and note 949 there; compare also page 449, id., where it is mentioned as one of Nestorius' Twenty "*Blasphemies*," and pages 483-504, where Nestorius is deposed for it and his other heresies and for his refusal to obey the summonses of the Council and to meet the accusations against him for his errors.

NOTE 297.—Baluze's *Marii Mercatoris Opera*, page 333.

ARTICLE XI.

SOME SPURIOUS AND SOME GENUINE PASSAGES ASCRIBED TO CYRIL OF ALEXANDRIA.

In Treat's *Catholic Faith*, pages 120, 121, 139, 140, are found passages from Cyril of Alexandria against invocation of saints, and for the worship of God alone, though one on page 121, and the last four on page 139 are not his, but from a work of Philip of Sida against Julian the Apostate, and the first of the four from Philip of Sida, on page 139, which teaches the relative worship of martyrs, is probably an interpolation of a date centuries after Philip, for it savors of some creature-worshipping heretic of the image worshipping party of the eighth or ninth century. If it were Philip's we must of course pronounce that he is a worse than Nestorian heretic and creature-worshipper and anathematized by the decisions of the Third Ecumenical Synod. But we must not condemn him till we know that the work and the passages said to be his are so. Venable's article on him on page 356, volume IV of Smith and Wace's *Dictionary of Christian Biography*, shows him to have been a poor character. His return from Alexandria to the school of Sida, "*was fatal*," says Venables, "*to the prosperity of the school of which (Schroeckh, Christlich. Geschicht., VII, p. 8) we hear no more.*" We find Philipus' [Philip] "afterwards at Constantinople, where he enjoyed the intimacy of Chrysostom, by whom he was admitted to the diaconate. Tillemont says of him that *he was rather the imitator of Chrysostom's eloquence than of his virtues, and that the imitation was a very poor one.*" He wrote a work entitled *a Christian History*, of which and of the writer, Socrates, in his *Ecclesiastical History*, book VII, chapters XXVI and XXVII, speaks in terms of little better than contempt. By all means see there. And "Photius'" estimate of the book," writes Venables, "is equally low—diffuse; neither witty nor elegant; written more for display than usefulness; wearisome and unpleasing; full of undigested learning, with very little bearing on history at all, still less on Christian History (Phot. Cod. 35.). A rather important fragment relating to the

School of Alexandria and the succession of the teachers has been printed by Dodwell at the close of his dissertations on Irenaeus, Oxon. 1689. Of this Neander writes: 'The known untrustworthiness of this author; the discrepancy between his statements and other more authentic reports; and the suspicious condition in which the fragment has come down to us, render his details unworthy of confidence' (Neander, *Ch. Hist.*, vol. II, p. 460, Clark's transl.)"

Socrates, as above, chapter 27, states of Philip that, "He wrote many books; for he refuted the books of the Emperor Julian against the Christians, and composed a *Christian History*."

As I show in a work yet unpublished, but which I hope to get the means to publish, Cyril wrote no work against Julian, for the danger from him had passed before Cyril was born, and the ten books against Julian are Philip's work, or possibly a rehash of it by some unlearned creature worshipper of a later age, or possibly, though less likely, a rehash of that part of the voluminous thirty-six books of Philip's *Christian History* which tells of Julian's reign. The teaching on creature worship of the five passages referred to is wholly opposed to Cyril's.

If it be asked, why should a work of Philip's be fathered on Cyril, the reply is easy:

1. because Cyril was a man of great and just fame in the whole Church, while Philip was of slight consequence, as testified by the Church historian, Socrates, his contemporary, and therefore to put Cyril's name on a work would give it a monetary value perhaps ten or twenty times as great as Philip's would give it. Hence among some of the less honest manuscript sellers, a part of whom are said to have been Jews, there was always a temptation to do that for the sake of base gain. Oh! the vastness of the harm done by such forgers and deceivers to simple, honest, and un-instructed souls whom they have lured to ruin and damnation by heresies and idolatries by passing off heretical or idolatrous works on them as genuine. What an account will theirs be at the last!

2. Another reason for altering texts of ancient Christian writers, if they were Orthodox, was to make their Orthodox testimony unorthodox to favor some heretical opinion or sect; or, if

they were unorthodox themselves, like, for example, the Arian author of the *Imperfect Work on Matthew*, to make it Orthodox in order to make it more valuable and more saleable; though sometimes, as in the case of that work, the alterer would do his work so imperfectly in the expurgation of heresy that some little of it would remain and betray the original error. But before that it had passed as Orthodox for long centuries. Witness also the spurious Decretals of Isidore, which were deemed genuine for ages. Instances of changing the utterances of an Orthodox writer are found again and again in text and Indexes. One example is found on page 140 of Treat's work, where we find the following:

“Works of Cyril of Alexandria, Paris, 1605. From the Index remove the following: *Scripture attributes adoration to God alone. God alone is to be invoked and adored. No worship is to be paid to dead men.*”

3. Sometimes, as the outer sheet of the manuscript containing the title would be worn away by use and become illegible, or in other cases would become torn or lost altogether, to make the work saleable some sound writer's name would be put upon it even if the work were deemed Orthodox by some or most, and the author so also. For example, on page 12 of volume III of *Smith and Wace's Dictionary of Christian Biography*, we read of a work of Hesychius “*on the Resurrection of our Lord; falsely ascribed to Gregory, Nyssen, and published among his works as the Second Homily on Easter.*” In such a case some of the letters of a name like, for instance, the *s* (σ) of Hesychius may have remained unobliterated, and the owner of the manuscript might hunt about till he found another name of some Orthodox Father with an *s* (σ) in it, as, for example, Gregory of Nyssa's, and substitute it for it, supposing it to be the right one. For we must remember that there was a large monetary value for those days in the parchment or other material on which the work was written, and that a sharp manuscript dealer, none too scrupulous, but with an eye to business and to profit, would utilize it by such methods as he could for base gain.

4. If some things found in the alleged ten books of Cyril against Julian (really Philip's), were there originally, the work

was more creature serving than even Nestorius or his champion Theodoret himself, and therefore it could be suppressed in accordance with the imperial edicts which forbade the circulation of the Nestorian writings (298). I would say, in passing, that Philip's see, Sida, is in that Pamphylia which borders on Isauria, which is a part of the Patriarchate of Antioch (299), whose Nestorian creature worship may have affected himself and perhaps his see and province, though the following quotations made by Treat on page 139 of his *Catholic Faith* are probably no part of Philip's alleged work against Julian, but are the product of some later and lower creature worship. I quote:

"Moreover, we neither say that the holy martyrs are gods, nor are we accustomed to worship them absolutely but only relatively, and in an honorary way," Philip's work against Julian, I, 6, page 203, D. A second passage from *Philip's work* savors of that worship of martyrs and of their tombs and exhibits the first image worship in the Church of which we read, all of which Augustine regrets when he writes in sorrow in section XXXIV of his work *on the Morals of the Catholic Church* against the Manicheans. It was written in A. D. 388, shortly after his own conversion from Manicheism and his baptism at Milan. It is noteworthy as showing how early the worship of tombs and pic-

NOTE 298.—On that Professor Stokes in his article *Nestorianism*, in *Smith and Wace's Dictionary of Christian Biography*, volume IV, page 31, writes:

"In 435 . . . the joint influence of Cyril" [of Alexandria] "and John" [of Antioch] "obtained the adoption of stronger measures against Nestorians and his followers. His disciples were to be called Simonians, his books were to be burned, the republication of them was made a penal offence; the bishops who adhered to his views were to be deposed."

And on page 34 of the same work, Professor Stokes adds: "The writings of Nestorius were consigned to the flames by an edict of Theodosius; they were therefore diligently extirpated by the magistrates (cf. Jac. Gretser, *de jure prohibendi libros malos*, lib. I, cap. 9); while a passage in John Moschus (*Spirit. Prat.* c. 46) proves that the clergy were not backward in the work of destruction." Gibbon in his *Decline and Fall of the Roman Empire*, chapter XLVII, in a note on page 225, volume V of Bohn's seven volume edition, states that the imperial letters against Nestorius are found in the Councils, tome III, pages 1730-1735. He does not say whose edition. They are found in Mansi's *Concilia*, tome V, col. 413-420. Alas! however, Gibbon shows in his remarks in the context a most sad and lamentable ignorance and lack of appreciation of the vital and saving truths involved. But we could hardly expect much from a man of so little intelligent faith.

NOTE 299.—See Bingham's *Antiquities*, book IX, chap. 2, sect. 9, and chap. 3, sect. 16. And whether Chrysostom of the heretical Patriarchate of Antioch was himself heretical on the invocation of creatures is debated still, and if he was a creature-worshipper did he pervert Philip of Sida?

tures had got a hold on "many," not indeed on all, in the Church, and how such sins were condemned at their first appearance by its wisest and best men. A note on page 1 of Stothert's translation of Augustine's writings *on the Manichæan Heresy*, published in 1872 by the Clarks of Edinburgh, tells us what occasioned the writing of the work. It is quoted from Augustine's *Retractions* I, 7, where he says: "When I was at Rome after my baptism, and could not bear in silence the vaunting of the Manichæans about their pretended and misleading continence or abstinence, in which, to deceive the inexperienced, they claim superiority over true Christians, to whom they are not to be compared, I wrote two books, one on *the Morals of the Catholic Church*, the other *on the Morals of the Manichæans.*"

The passage of Augustine's *Morals of the Catholic Church*, section XXXIV, is found on page 47 of Stothert's English translation and as there in his address to the Manichæans is as follows:

"Do not summon against me professors of the Christian name, *who neither know nor give evidence of the power of their profession.* Do not hunt up the numbers of ignorant people, who even in the true religion are superstitious, or are so given up to evil passions as to forget what they have promised to God. *I know there are many worshippers of tombs and pictures. I know that there are many who drink to great excess over the dead, and who, in the feasts which they make for corpses, bury themselves over the buried, and give to their gluttony and drunkenness the name of religion* (300). I know

NOTE 300.—Alas! how many there are to-day in our vastly more educated age, when nearly every body can read and when the Bible is translated into their own tongue, who get drunk at Christmas, Thanksgiving, St. Patrick's Day, and other such days when every thing should admonish them to keep sober. And are we ourselves so guiltless with our so-called *Institutional Churches*, where, to increase by worldly means and unspiritual the congregation, and its monetary income, we let go the spiritual and have dancing, fairs, suppers where folly reigns, and where any thing else worldly that will pay is employed in buildings owned by the Church? And are we not doing worse by putting images and crosses into churches and church windows, contrary to God's Word and to our own formularies and so leading silly women into idolatry, teaching them to bow to the cross, to altars, and to turn to the altar when we sing the doxology to the Trinity, etc.? Have we forgotten how all Christendom suffered for long centuries, and is suffering in the East yet under the Turk and the Persian for such paganizings. Are we such brutes or so ignorant as to do such things right against such facts, and especially when, taught by the idolatrous section of the clergy, nearly whole congregations, as for example, St. Ignatius' and St. Mary the Virgin's, New York, and hundreds of others in the Anglican communion, are idolaters and on the road to hell (Rev. XXI, 8).

that there are many who in words have renounced this world, and yet desire to be burdened with all the weight of worldly things, and rejoice in such burdens. Nor is it surprising that among so many multitudes you should find some by condemning whose life you may deceive the unwary and seduce them from Catholic safety; for in your small numbers you are at a loss when called on to show even one out of those whom you call the elect who keeps the precepts which in your indefensible superstition you profess. How silly those are, how impious, how mischievous, and to what extent they are neglected by most, nearly all of you, I have shown in another volume.

My advice to you now is this: that you should at least desist from slandering the Catholic Church, by declaiming against the conduct of *men whom the Church herself condemns, seeking daily to correct them as wicked children.* Then if any of them by good will and by the help of God are corrected, they regain by repentance what they had lost by sin. Those again who with wicked will persist in their old vices, or even add to them others still worse, are indeed allowed to remain in the field of the Lord, and to grow along with the good seed; but the time for separating the tares will come. Or if, from their having at least the Christian name, *they are to be placed among the chaff rather than among the thistles,* there will also come One to purge the floor and to separate the chaff from the wheat, and to assign to each part (according to its desert) the due reward" (301).

The second idolatrous or at least extravagant and suspicious passage from the work of Philip of Sida against Julian the Apostate is found in that edition, page 204, B. C., and is as follows:

"But we, as I have said, do not say that the hoily martyrs have become gods, but we are accustomed to think them worthy of all reverence, and we honor their tombs."

"*All reverence*" is a strong term and may be taken to mean "*the worship of dead men,*" which Augustine condemns in another passage relating to martyrs (302); and "*we honor their tombs*" looks

NOTE 301.—Matt. III. 13, and XIII. 24-43.

NOTE 302.—See passages of his against creature worship, including invocation of creatures,

very much like worshipping their sepulchres, which also he condemns above, as do also African canons, as, for example, Canon II of I Carthage, A. D. 348, and Canon LXXXIII of the African Code, A. D. 419. Some of the abuses at the festivals of the martyrs were really importations from heathenism, as is shown by Canon LX of the African Code. We see how true in such cases Augustine's words are when he speaks of inconsistent Christians. Though with their lips they renounced paganism, nevertheless they brought parts of it into the Church when they entered it.

Thank God that even in the days of Philip of Sida, and not long after the death of Gregory of Nazianzus, the "*one, holy, universal and apostolic Church*" in its Third Synod, Ephesus, A. D. 431, guided by the Written Word and the Christ-promised aid of the Holy Ghost, condemned all creature worship and idolatry when it condemned even the relative worship of Christ's humanity, the highest of all creatures, and settled all such questions forever, under pain of deposition of all Bishops and clerics guilty of them or any of them and of anathema and excommunication for all laics so guilty.

The sin of worshipping martyrs and all other creatures is condemned by Matthew IV, 10; Isaiah XLII, 8; Colossians II, 18; Revelations XIX, 10 and XXII, 8, 9. And the sin of relic worship, we find in II Kings XVIII, 4-8 inclusive, in the form of incensing the brazen serpent. And the reforming king Hezekiah is especially commended by Almighty God for destroying it, and he was prospered and blessed for it: Read verses 1-8 there.

I would add that there is hardly any of the Post Nicene Fathers who did not hold one or more opinions which were afterward condemned by the Universal Church in one or more of the VI Ecumenical Synods, though not generally themselves. I do not know of any work in English written to tell us exactly what the errors of each and all of the ancient Christian writers were which were so condemned, though, of course, we find works which

in Treat's *Catholic Faith*, pages 109, 110, 111, 119, 136-139, and the first two on page 120. The third and especially the fourth on page 120, seem to be from some Orthodox men, though they are not given as Augustine's. See other passages there, pages 91-152, and compare topics on page 571 of that work. And see also Tyler's *Primitive Christian Worship*, and his *Worship of the Blessed Virgin*.

treat of the errors of some of them. Athanasius and Cyril of Alexandria, though on some points not perfect, were nevertheless the soundest of the Fathers. Some of the alleged opinions of Ambrose, Augustine, Jerome, Gregory of Nazianzus, Gregory of Nyssa, and others for creature invocation, or on the Eucharist, or for customs leading to idolatry, are condemned expressly or impliedly by Ephesus.

In the struggle against relic worship, saint worship, and the superstitions of his time, Vigilantius, the Presbyter, of Spain, was one of the noblest and best of the Fathers of the fourth century and the fifth, though he may have had a few defects. We hope to speak of him in another work. Judged by the decisions of Ephesus, he was vastly nearer Orthodoxy than the relic worshipper and, so far, heretic, Jerome, who blackguarded him and misrepresented him. Freemantle's account of him in the article *Vigilantius* in Smith and Wace's *Dictionary of Christian Biography* compared with the quotations from the original sources in note 6, page 457, volume I of Smith's Gieseler's *Church History*, show him to have been in the main a wise and holy reformer.

ARTICLE XII.

CREATURE WORSHIP.

The Sins of Idolaters: that is

I. *the worship of created persons by invocation and other Acts of worship, and*

II. *the worship of mere inanimate things, such as pictures, graven images, crosses painted and graven, altars, communion tables, the Bible or any part of it, etc., and*

III, *How they are forbidden IN GOD'S WORD AND BY THE "one, holy, universal and apostolic Church" in its Six Sole Ecumenical Synods.*

"Take . . . the sword of the Spirit, which is the Word of God," Ephesians VI, 17.

"Evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou

hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," II Timothy III, 13-17 inclusive.

"If he neglect to hear the Church, let him be unto thee as a heathen man and a publican," Matthew XVIII, 17.

"The Church of the living God, the pillar and ground of the truth," I Timothy III, 15.

We are here to treat of the great sin of worshipping creatures relatively or absolutely, and on the relative worship of mere things, such as pictures, that is painted images, graven images, crosses graven and crosses painted, relics, altars, communion tables, churches, the Bible and any part of it, and, in brief, the great sin of worshipping any thing in the universe but the Triune God, the Father, His Consubstantial and Coeternal Word, and His Consubstantial and Coeternal Spirit, who must always be worshipped directly and absolutely, not relatively through any created or made person or thing, for that was the sin of the Israelites in the Wilderness in worshipping Him through the golden calf, and afterwards through the calf at Dan and through that at Bethel, for which He so punished them, and at the last cursed them with defeat, slaughter and exile. All forms of creature worship are by necessary implication condemned by the Third Ecumenical Council, as is shown above, in Article VI. For it deposed all Nestorian Bishops and clerics, and anathematized all Nestorian laics, even for the relative worship of Christ's perfect and ever sinless humanity, the highest of all mere creatures, and much more all who give even relative service to any lesser creature, be it the Virgin Mary, any other saint, or archangel or angel, or any other creature, or any mere thing, be it an image or any thing else.

As the whole matter was antecedently settled at once and forever by the Third Synod and the Fifth, this Article belongs here.

The following is, much of it, the same as the four articles from

my pen on *Creature Worship*, published in the *Church Journal*, of New York City, for August 3, August 10, August 17, and August 24, 1870, over the name, "*A Friend of the Pure Worship of God.*" Some defective statements are made more full, and one or two mistakes are corrected.

JAMES CHRYSAL.

Messrs. Editors:—Certain matter in the columns of *The Church Journal* on subjects connected with this article has interested me. The points at issue seemed to me to include the whole subject of CREATURE-WORSHIP, and its lawfulness or unlawfulness. I write for this reason, and because I would add my mite towards strengthening that noble jealousy for religious worship as the prerogative of God alone, which has been the great glory of the Anglican Communion. This has brought many blessings from that God who, with reference to religious worship, calls Himself 'Jealous.' (303). Disregard of this principle that GOD ALONE SHOULD BE WORSHIPPED has, as the second part of the Homily against the Peril of Idolatry teaches, brought on the Mohammedan Scourge as a direct punishment of the flock. I may add that, for a similar sin, God sent the Assyrian and the Babylonian Scourge on His ancient flock; for be it remembered that for the one sin of creature-worship, and for that alone, God sent the direst curses of captivity, of long subjugation, and slavery upon His former people, as witness the whole teaching of the Old Testament regarding the history of the Israelites and Jews, and as witness the captivity, the long subjugation, and slavery of the Eastern Church in Palestine, in Egypt, in Asia, and in Europe; and the utter extinction of Christianity in Northwest Africa, formerly subject to the Patriarch of Carthage. This is the spirit of those Homilies of the English Church, of which the Thirty-fifth Article expressly declares that they "*contain a godly and wholesome doctrine, and necessary for these times.*" If, therefore, any attempt be made to destroy this jealousy for the principle so often taught us in God's holy Word, that He alone is to be worshipped, it behooves us, as we value our souls and the souls of those who may come after us, that, like the

NOTE 303.—Exodus XX, 5; XXXIV, 14; Deut. IV, 23, 24; V, 6-10; VI, 14, 15; Joshua XXIV, 19; Nahum I, 2.

splendid type of jealous loyalty to God under the old law, the Prophet Elijah, to whom for his rare faithfulness God awarded at last the rare glory of translation that he should not see death, we may every one of us say, "I have been very jealous for the Lord God of Hosts" (I Kings XIX, 10, 14).

England was once idolatrous. It was then a little realm. It had produced no great literature. It had at Bloody Mary's death not a foot of land on the globe except England, Wales, and Ireland, which at the time was little elevated above barbarism. The people were, (for the most part), without knowledge of letters. Probably not two out of a hundred of us could read and write. It had but a small navy. The people were poor, and many, or most of them, degraded.

But the Reformation came. Three strong men stood forward—not indeed perfect, for God's servants have never been perfect men, as witness the crimes of David and the apostasy of Peter, and the slaughter of his son by Constantine, but take them for all in all, the greatest Bishops who have lived within the past 1400 years. They and the clergy and the people reformed the Church, as the Jewish and Israelitish Churches had often been reformed before it, and in the case of England as in the case of the Church of the Elder Covenant, blessings spiritual and temporal came in like a flood. Scotland, formerly the deadly foe, became the willing mate of England, and the island, in other ages distracted and torn by the feuds of its own children, was at peace; and the best of it all was, even allowing for some defects, it was the peace of God. He gave within a brief space after the Reformation, to the English race, the greatest of poets, Shakespeare, and an army of writers, and wise statesmen, and success in battle. The spread of her conquering arms since that time has been wonderful. She wrested Canada and other parts of the world from Romish and creature-worshipping France. She subjugated 160 millions of heathen and twenty-five millions of Mohammedans in India to her authority. She has a foothold almost everywhere—in Gibraltar, in Malta, at Aden, in India, at Hong Kong, in Australia, at the Cape of Good Hope, and places too many to be recounted here. And

the English-speaking people of these United States have, from a few and weak, grown great and powerful, and now possess vast tracts originally held by the Frenchman and the Spaniard, the slaves and creature-invoking and creature-worshipping liegemen of Rome. Education, enlightenment, happiness, have wonderfully increased within the past 350 years. Even the Jews themselves, after their Reformations, were not such remarkable instances of a blessed people as we are now who speak the Saxon tongue.

But the history of the Jews teaches us the lesson that after a time of Reformation came a tendency toward idolatry. And there is abundant reason for believing that a similar evil tendency exists among us. We see it in the drift toward altar-worship and the worship of the Eucharist, and in the invocation of saints.

But before we be lured aside into such sins, and into the necessary consequences in the shape of curses from God, of punishment in this world and the world to come, let us look well to it and examine what is proposed to us, to see whether after all it is not a new form, or perhaps an old form, of that creature-worship and idolatry which is natural to the heart of man, and which in the hands of its sharp and subtle advocates can be made to seem very plausible, at least to those unskilled in its deceits. Let us not imagine that all the heathen are devoid of arguments for their observances. Such as the arguments are, they are certainly sharp, and such as many a well-informed Latin or Greek would use in our day for his worship of symbols, crosses, and images painted or graven. The ancient opponents of Christianity were not confined to the ignorant mob. Among them were found the philosopher and the man of the schools. And in our day Brahminism in India has acute defenders of its image-worship, as has Buddhism also. Indeed the writer of this article has been assured that sometimes the missionary who, in ignorance and misconception, attacks their creature-worship, is apt to find that he has underrated his opponents, and to experience defeat. We should not then despise such a foe. We ought not to misrepresent his belief, and to father on him certain views which he would scorn as gross libels and slanders. If we do, we commit a wrong act, and expose ourselves to a crushing repartee or response.

I propose then, in order that we may not fight in the dark, to state:

I. On what principle the heathen grounds his worship of material symbols and images painted and graven, altars, relics, and other created things.

II. To mention the acts in which that worship consists.

III. To show that the relative worship of the altar, the cross, relics, and images, among pagans and so-called Christians is, so far as the kind of worship rendered to such material things is concerned, the same; in other words, that the creature-worshipping Christian and the creature-worshipping heathen both worship such material objects, but only relatively.

The subject of the invocation and worship of saints, I propose to treat separately below.

Section I. The principle on which the heathen grounds his worship of material symbols, and images painted or graven, altars, and all other things material, is that of *Relative Worship*. In other words, the heathen asserts that he does not give absolute worship to wood or stone or colors, or any material itself, but he worships it because of its relation to its prototype or the alleged holy person with whom it is connected, who may be resident in it, as in the image sometimes, or absent from it, as in the case of the image sometimes, or the symbol always. The early Christians sometimes adduce heathens as in effect making the distinction between relative and absolute worship. I cite only a few passages out of a number. Thus Origen writes:

“We deem those the most ignorant who are not ashamed to address lifeless things, to petition the weak for health, to ask life from the dead, to pray for help from the most despicably needy. And although some allege that these things are not gods, but only their symbols and representations; even such persons, fancying that imitations of the Deity can be made by some mean artisan, are not a whit less ignorant and slavish and uninstructed. From this sottish stupidity the very lowest and least informed of us Christians are exempt” (304).

NOTE 204.—Origen against Celsus. Compare the same work, book VII, chap. 66, col. 1513, and after in tome XI of Migne's *Patrologia Graeca*.

Let us hear Lactantius, a Christian writer, who was born in Century III, and who represents the heathen as excusing their idolatry on the plea, in substance, of relative worship. Thus in his *Divine Institutions*, book II, "*Regarding the Origin of Error*," chapter 2, "*What was the first cause of forming images, concerning the true image of God, and His true worship*," he thus speaks:

"What senselessness is it, therefore, either to form those things, which they themselves afterward fear, or which they have formed to fear. '*We do not fear them*,' say they, '*but those after whose image they are formed, and to whose names they are consecrated.*' So then you fear what you deem to be in heaven, nor, if they are gods, can it be otherwise. Why, therefore, do you not raise your eyes toward heaven, and call upon their names, and celebrate your sacrifices in the open air? Why do ye look to walls and wood, and especially stones rather than to that place where ye believe them to be? What temples, what altars do they wish for themselves? Finally, what do they want of images themselves, which are monuments either of those dead or of those absent?" (305)

And so this pious writer, indignant at such attempted justifying of idolatry under the plea of honorary or relative religious worship, proceeds at length to expose and to denounce it, and oppose all use of images.

And Arnobius, another Christian opponent of paganism, who was born in Century III, in his work *Against the Gentiles*, that is the pagans, book VI, chap. 9, thus meets this same evasion:—

"Ye say, '*We venerate the gods through the images.*' What then? If these images were not, would the gods be ignorant that they themselves were worshipped, or would they deem that you had given them no honor? Through certain paths [media], and through certain acts of faith, as is said, the gods take and receive your worship, and before the gods, to whom that service is due, are aware of it, the images are first sacrificed to, and then you transmit to the gods themselves something like certain relics of worship, and that on the basis of an authority foreign to them. And

NOTE 305.—Lactantii Divin. Institut., *de Origine Erroris*, cap. 2, *Quae fuerit prima causa fingendi simulacra; de vera Dei imagine et ejus vero cultu*, col. 258, and after in tome V of Migne's *Patrologia Latina*.

what can be done more injurious, more insulting, more hard, than to recognize one being as a god, and yet to supplicate an effigy which has no sense? Is not this, I pray you, what is said in common proverbs—that is, *to cut the smith when you strike at the fuller*; and when you would seek counsel of men, to ask decisions as to how matters should be conducted from little asses and from little pigs?

“And whence have you just found out that all those images, which, on the principle of substitution, ye form as the representatives of the immortal gods, do represent and have the divine similitude?” (306)

And so Arnobius proceeds against the principle of vicarious or relative worship.

And Augustine of Hippo represents the heathen as excusing their image-worship by the same plea. Their words were: “I do not worship this visible thing, but the Deity who there invisibly dwells.” *“I do not worship the image for the spirit, but I look upon the bodily effigy as a sign of that thing which I ought to worship”* (307).”

So clear is it that sharp and able apologists for heathenism knew well this distinction between relative and absolute worship, and cunningly used it against the ancient Christians to try to justify their own idolatry.

And indeed it may well be doubted whether any intelligent heathen since the dawn of creation ever gave absolute worship to anything material. They have worshipped material things as symbols, and images painted and graven, and many other things material—perhaps including altars, but always offered their adoration not to the material thing for the sake of the matter alone, but for the sake of the being to whom it had relation. In other words, their worship was relative, not absolute.

And surely the law of Christian fairness demands of us as conscientious men, to state as exactly as we can what the real opinions

NOTE 306.—*Arnobii Adversus Gentes*, lib. VI, cap. 9 and 10, col. 1180 and after in tome V of Migne's *Patrologia Latina*: *Deos, inquit, per simulacra veneramus.*

NOTE 307.—*Augustini Enarratio in Psalmum CXIII*, col. 1483 of tome XXXVII of Migne's *Patrologia Latina*,

of the intelligent heathen are. We ought not to misrepresent, to lie, and to deceive regarding the pagan in order to cover up the guilt of the Christian creature-worshipper. That would be outrageous. Too much of such work has been done intentionally or unintentionally, and the result is that many a simple person has been beguiled by the tricks and deceit of creature-worshipping errorists, and has been led into idolatry. Creature-worship is the sin which God especially hates, and against which he denounces temporal scourging, and eternal damnation in that lake of fire and brimstone in which we are expressly told that 'idolaters,' or, as the Greek word means, 'image-worshippers,' 'shall have their part' (Rev. XXI, 8). If one-half of the talent which has been expended in defending abuses and error and idolatry had been employed in exposing and correcting them, many a soul lulled into spiritual sleep, and finally and forever lost, might have been saved; many a false minister of Christ might have been a true one, and might have turned many to righteousness to shine as stars in his crown of rejoicing, instead of damning them and himself. But, alas! there were favorers of creature-worship among the ancient former covenant ministry and people of God who perished, and there are some among ourselves. I grieve to say these things, but what really intelligent man can deny them? I do not utter these things in causeless anger, but in sadness and in grief of soul, and in fear as to the future of the Anglican Communion every where.

Once it had order, but as the result of the Oxford movement of 1833 it has become degraded into a doctrinal, disciplinary and ritual anarchy. The three leaders ended their wretched lives without spiritual joy and comfort. For Pusey, who had denied the doctrine of the whole Church at Ephesus on the Eucharist, and, contrary to it and to his own Anglican formularies, brought in two-nature Consubstantiation, and its sequences of what Cyril of Alexandria, the Orthodox Champion against Nestorius, calls *the worship of a human being* (ἄνθρωπολατρεία) and *Cannibalism* (ἄνθρωποφαγία), died so raving or out of his head that when at the last he wished the Communion, his friends, seeing him unfit to receive it, refused to give it to him. He had corrupted the doctrine of the Lord's Supper, and brought in the error of

Man-Worship and Cannibalism in the rite, and died without comfort at the last. How different the death of Archbishop Crammer, who died at the stake for what is, in effect, the doctrine of the Third Ecumenical Synod, the symbolic, and the real substances absence of Christ's Divinity and Humanity from the sacrament, and the real presence of His sanctifying grace. For just before going to be burned he reaffirmed the same belief on the Lord's Supper which he had maintained in his book against his Romish opponent, Stephen Gardiner, Bishop of Winchester, and proclaimed that it would stand at the last day when the Papistical doctrine, contrary to it, would be ashamed to show its face.

And from Sir John Duke Coleridge's account of the death of Keble, Pusey's ally in such paganizings, it must have been comfortless enough, and his words may mean that he died a Romanist. And the late Dr. Philip Schaff told me that he was informed by a pervert from the Church of England to Rome that Newman was with him at the last. The family of the patron of his living at Hursley became Romanists, and the writer of the article on Keble in *McClintock and Strong's Cyclopaedia* states that "it is to Keble's influence over Newman that the latter ascribes his conversion to Romanism."

And Newman, after his apostasy to Roman idolatry, did vast harm, by his writings, to the English people, and finally lost much of his mental power, and, like all other idolaters, died a death without hope (Rev. XXI, 8).

Their fell work led hundreds of the clergy and thousands upon thousands of the laity to Rome. It is said that at the apostate Manning's ordination to the see of Westminster four hundred apostate Anglican clergymen were present. But he had no comfort at the last, as his biographer tells us.

And so it has ever been with creature-worshippers. Jeroboam who "*made Israel to sin*," as is often said in Holy Writ, by making calves to represent God, and by bringing in the relative worship of Jehovah through the calf at Dan and through that at Bethel, was condemned by God for both sins, and his line was rooted out for them. So was it with Jehu and his line, for while he served God by wiping out the foreign idolatry of Baal worship

and those who followed it, he would not forsake the native idolatry of worshipping Jehovah relatively through the calves. And again and again do we read in the Old Testament of the extirpation of dynasty after dynasty of the Ten Tribes for that sin till finally they were carried away captives to Assyria; and for similar sins the tribes under the house of David with their king were exiled to Babylon.

And the most horrible death, or one of the most horrible deaths, in Christian history is that of Tarasius, Patriarch of Constantinople, who died A. D. 806. He was the propagator of image worship and saint worship, relic worship, and the real substance presence of Christ's flesh and blood in the Eucharist and its sequences *the Worship of a Human Being* and *Cannibalism*, and gathered that most harmful Council of image-worshippers at Nicaea in A. D. 787, which the Greeks and Latins call the Seventh Ecumenical, which for long centuries crushed the pure worship of God alone, and silenced the antecedent decrees of the VI really Ecumenical Synods against such sins.

The story of his frightful death is told not by one of the image-breaking party, but by one like himself, aye, his archdeacon, an image-worshipper, Ignatius, who details his struggle at the last against the demons, his shouting in an ecstasy of terror against them, his shaking his head against them, and his efforts to push them away from him, and how all that went on till his voice died in his throat, and till his hands and head were too weak to move, and till death ended his struggles, while all present might well have been horrified at the scene. And his helper and co-worker, Theodore of the Studium, just before his death, thinking he saw the devil or a devil, by his shrieks and yells at night aroused the whole dwelling or monastery in which he was.

And Philip II of Spain, the husband of bloody Mary, who with her put to death one Archbishop, four Bishops, and more than 270 others of the Reformed in England, died a sad death. For history tells us that worms bred in his flesh before death, and he suffered such tortures that when borne to his palace of the Escorial to die, he could not bear to be carried on a litter more than a few miles a day.

The poor creature, after his arrival there, was so superstitious that he would have his sores rubbed with some saint's or alleged saint's bone, in the vain hope that it would cure him, and one of his own idolatrous Creed tells us that he saw some thing in his last hours which terrified him, and that he asked for a crucifix which had belonged to his father, Charles V, which, when he got, he put between him and what he saw, evidently a demon, to protect himself, and shortly after died.

Idolaters do not die well. "The idolater shall not inherit the kingdom of God," I Cor. VI, 9, 10; Galat. V, 19-22, and Rev. XXI, 8. "*The Lord is known by the judgment which he executeth,*" Psalm IX, 16.

Keble and Pusey and Newman, not knowing well the VI Ecumenical Councils, nor the fact that they depose all creature-worshipping Bishops and clergy, and excommunicate all laics guilty of that sin, and having fallen into the heresy condemned by them, that we must consider as the first and essential thing, not the question of the episcopate but that of doctrine, forsook the worship of God alone and fell into ecumenically condemned idolatry, and their ends were as hopeless as others who have died in the same sin under the condemnation of God's Holy Word and under the anathemas of the Third Ecumenical Council and the three after it.

JAMES CHRYSTAL.

Section II.

I have shown, as my first point, that the heathen worship images, painted and graven, symbols, and all other material things which they worship, *only* RELATIVELY, *not absolutely*; that it is a false and utterly absurd notion to suppose that they deem *the mere material itself* to be God, and that intelligent heathen have disowned most clearly any such charge as untrue, and that ancient Christian writers show this.

Two points remain to be treated of and I close. They are as follows:—

II. To mention the *acts* in which the heathen image-worship and worship of material things consists.

III. To show that the relative worship of the altar, the cross, and images among Christians and so-called Christians is, *so far as the kind of worship* rendered to such material things is concerned, *the same*; in other words, that the creature-worshipping Christian and the creature-worshipping Pagan both worship *material* objects, but *only relatively*.

And now as to the second point. At the start let us attempt, in accordance with the facts of the Bible, to define what *religious* worshipping is. Many blunder just here, and inasmuch as they have no clear ideas in their minds as to this matter of *definition*, they dispute often for hours with no clear result. Now, the chief thing in such matters is to *start* rightly and clearly. We shall then not be so apt to get lost in a fog, or to get puzzled by the sharp tricks of some crafty sophist, who pleads for paganism among Christians with the ancient arguments of the heathen opponents of Christ and of Christianity.

Religious worship, then, is respect, reverence, love, gratitude, pleading, honor, penitence, and all other good and proper feelings toward God, generally *expressed by just such outward acts as, if expressed toward living men, are deemed merely human respect, reverence, love, gratitude, pleading, honor, penitence, and so on*. These acts, as mentioned in Holy Writ, are as follows:—

1. Bowing to or kneeling to, or prostration before.

Instances of this kind are subdivided into four classes according to the object to whom or which they are addressed, three classes being *religious* in their character, and one *non-religious*. They are as follows:—

(a) Bowing to God, or prostration to Him, or kneeling to Him, which is true and acceptable worship. Of this sort are of bowing, Exodus IV, 31; Psalm XCV, 6, and elsewhere; of prostration, 2 Chron. XX, 18; of kneeling, as of Solomon in his prayer in the Temple, 1 Kings VIII, 24.

(b) Giving any of those acts, or any other act of worship to the true God through any image, as, for example, through the golden calf in the wilderness, Exodus XXXII, 1-35, Psalms CVI, 19-24, or through the calf at Bethel, or through that at Dan, 1 Kings XII, 26 to XIII, 1-10 inclusive.

(c) Bowing to or prostration to or kneeling to false gods, or to creatures, such as the Virgin Mary, other departed saints, or archangels or angels, or to crosses, images, relics, or to other material things, which is forbidden in Matt. IV, 10, Colos. II, 18, Rev. XIX. 10, and XXII, 8, 9, and Isaiah XLII, 8, etc., and is accursed of God. Of this sort are Isaiah II, 8, 9, etc.

(d) Bowing to or prostration to living men as a mark not of religious worship, but of *human respect* merely. Of this sort are Gen. XXXIII, 3; I Samuel XXIV, 8; II Samuel IX, 6, 8; I Kings II, 19.

2. Prayer or entreaty to, or thanksgiving to, or giving honor or glory to.

Instances of this kind are also subdivided into four classes, according to the object to whom or which they are addressed, three classes being religious in their character, and one non-religious. They are as follows:—

(a) Entreating God, or giving thanks or honor or glory to Him, which are acts well pleasing in His sight. Of this sort are the prayer of Solomon at the dedication of the Temple (I Kings VIII, 22-61), and many others in the Old Testament and the New.

(b) Giving any of those acts or any other to the true God through any image or symbol or any created or made thing, as, for example, the calves mentioned under I, (b) above.

(c) Entreating or giving thanks or honor or glory to false gods, or to images painted or graven, or to material things of any kind. Of this sort there are many examples in Scripture, such as Isaiah XLIV, 17, and Hosea IV, 12, etc.

(d) Entreating or giving thanks or honor or glory to living men with mere *human, non-religious respect*. Of this sort are Acts VIII, 34, and many others.

3. Kissing.

Instances of this kind are subdivided into four classes, according to the *object* to whom or which they are addressed, three classes being religious in their character, and one non-religious. They are as follows:—

(a) *Kissing the hand to God the Father, to His co-eternal Word, and to His co-eternal Spirit.* I am not aware, however, that this act

was done to any of these Three Consubstantial Persons in Bible times. And, of course, no one has ever kissed the substance of the Father's divinity, nor that of the eternal Word, nor that of the Holy Spirit, I Tim. VI, 16; John I, 18; Heb. XI, 27, and Exod. XXXIII, 20.

Throwing kisses to the *divinity* of those Three divine Persons is the only way, therefore, in which men on this earth may now give this act of kissing to God.

But we never read in Holy Writ of that act being given to God the Word or to either the Father or His consubstantial Spirit in heaven. And it is certain that no one in heaven gives any relative or absolute worship to God the Word's humanity now there, for that would be contrary to His own law in Matt. IV, 10.

The strong language of the Definition of the Fifth Ecumenical Synod against Nestorius for introducing Man-Service into heaven and earth by perverting to it the words, "*And when He bringeth in the First Brought Forth into the World, he saith, And let all the angels of God worship Him*" (308), forbids us to think that the humanity put on by the Word may be worshipped either in heaven or on earth. All acts of worship to the Son must be *to the Word alone*. He may not be co-worshipped with the Man, His humanity, in whom He ever dwells, though he must be worshipped as within him. So decides Anathema VIII of Ephesus on pages 90, 91 above, and see the whole context, and compare Anathema IX of the Fifth Synod on page 104.

We can discuss nothing more here than the question as to what was meant when Christ's body was kissed during His sojourn on earth.

To be a little mere full.

As to kissing then the body or any other part of Christ's *humanity*, or throwing kisses to that humanity, or to any part of it, I would state the facts as follows:

The Nestorian view would imply that this may be done because of the divine Person, that is the Eternal Word, Who dwells in that body. For they gave relative worship by bowing

(προσκύνησις) to that *humanity*, and consequently, I suppose, they would give relative worship, by kissing, to it, by throwing kisses to it, because the Word of God dwelt in it, they said by His Spirit only, but we say by His eternal substance. But the doctrine of Cyril of Alexandria, the champion of Orthodoxy, against the creature-server Nestorius, is that all such *Relative Service* is *Creature Service*, that is *service to a creature*; and, of course, *Man-Service*, that is *Service to a Man* (ἀνθρωπολατρεία), and that every act of religious service must be given *directly* to the Father, to the Eternal Word, and to the Holy Ghost alone, and that every act of *religious service is prerogative to the Divinity alone*; and so that, in the Son, the Eternal Word only is to be bowed to, that is worshipped, and not the humanity at all which that Eternal Word put on, and hence that we may not either kiss or throw any kiss to that humanity or to any part of it, nor to the Eternal Word *through* it or any part of it, though we worship God the Word as *with*, in the sense of *within*, the Man put on by him. See on that the witness of Cyril's opponents, the Nestorians, Andrew of Samosata, and Eutherius of Tyana, in the note matter on pages 116-128 of volume I of Chrystal's *Ephesus*, Cyril's language on page ii of its preface, his Anathema VIII, approved by Ephesus, pages 331, 332, id., and Anathema IX of the Fifth Council, pages 108-112, id., and pages 737, 740-750.

And by the Third Synod of the Universal Church, and by the Fifth, this doctrine has been approved, formulated and commanded to be believed and maintained by all Christians, clergy and people, under penalty, in case of the ordained clergy of deposition, and, in the case of lower and unordained clergy, of removal from the clericate; and in case of the laity, of anathema.

And this decision was made with the aid of the Holy Ghost, promised to the successors of the Apostles (John XIV, 16; Matt. XXVIII, 20; I Tim. III, 15, etc.). Hence we must, as Orthodox Christians, loyal to the Teachings and Decisions of that Universal Church which Christ has commanded us to hear (Matt. XVIII, 17), reject all interpretations of Holy Writ which make it teach relative bowing, prayer, kissing, kneeling, or any other act of *relative* religious service to the creature, that is to the Man

put on by the divine Word. And much more must we reject any and all acts of *absolute* religious service to that humanity by bowing, prayer, or in any other way. For the very moment we do so, we become guilty of the God-angering sin of the heathen, who "*worshipped and served the creature contrary to the Creator, who is blessed forever*" (Rom. I, 25.), and we place ourselves, as bringers-in of a new Man-Serving Gospel, under the curse of the Holy Ghost by the Apostle Paul in Galatians I, 8, 9; and of God's Universal Church in the Decisions of the Third Ecumenical Synod and of the Fifth.

But at this point comes the following Nestorian Question and Objection:

How can you explain the act of Judas Iscariot in kissing Christ in the garden (309) when he betrayed Him, and the act of the sinful woman in kissing Christ's feet and in wiping them with the hair of her head (310)? Is there not *relative* religious service to the body here because of the indwelling God the Word?

To this I answer No! Most certainly not!

There are two ways of answering here as to the kissing as follows:

(1). That it was done to *the Word alone* as within his body, but not at all to his body either *relatively* or *absolutely*, like, for example, kissing a person's hand with a glove on it, where the kiss is meant for the person directly, not relatively through the glove.

(2). That it was given to the body alone, *not as an act of religious worship but of mere human non-worshipping love and respect*, such as would be given to a prophet, or to the high priest of the Mosaic Dispensation in the temple. And those who hold this view would hold, in order to avoid other Nestorian objections, that since *Christ has mounted the throne of his glory* no such human familiarities are tolerated though proper during his stay on earth when in his voluntary humility he condescended to associate with men as a man (311). He now, in His exaltation, receives no familiar and

NOTE 309.—Matt. XXVI; 48, 49. Mark XIV; 44, 45. Luke XXII; 47, 48.

NOTE 310.—Luke VII; 36-50 inclusive.

NOTE 311.—Philippians II, 4-12. Compare Psalm XXII, 6-31; Isaiah LIII, 1-12; Daniel IX. 26; Mark IX, 12; Romans XV, 3; and Luke XXII. 27.

lowly acts of mere human respect, but is *worshipped with religious service* in his Divine Nature alone, and in his dread Majesty as the awe-inspiring Word of God. This has been settled for ever by the whole Church. One who denies the opinion that both Judas and the penitent woman kissed Christ's body as an act of *relative* worship to God the Word through it, would say as follows:

First, as to Judas, it is by no means certain that he believed in Christ's Divinity at all. For the Redeemer himself, when he rebuked some of his "*disciples*" for unbelief seemed to include Judas especially with them. For we read, "when Jesus knew in himself, that *his disciples* murmured at it" [his teaching as to eating his flesh and drinking his blood] "he said unto them, Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before? It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But *there are some of you that believe not*. For Jesus knew from the beginning who they were that believed not, and *who the one was who was going to betray him*" (312). The last expression, of course, refers to Judas.

And just below, in response to Peter's profession of his own faith, "We believe and are sure that thou art the Christ," [that is, "the Anointed One"] "the Son of the Living God," we read, "Jesus answered them, "Have not I chosen you twelve, and one of you is a *devil*? He spake of Judas Iscariot the Son of Simon: for he it was, who was going" [or "about"] "to betray him, being one of the twelve" (John VI, 70, 71),

And in John XII, 6, Judas is called "a thief." We are not sure, therefore, that Judas was at any time a *sincere believer* in Christ's Divinity. But whatever he may have been before, his *conduct at this time*, when he gave him this alleged kiss of *relative service* looks like anything but a belief in His Divinity. For it is hard to believe that any man who believed in Christ as God and as his future Judge, as He had said long before (John V, 21-31), could betray Him for thirty pieces of silver (Matt. XXVI, 14-16), or indeed for

NOTE 312.—John VI, 64. Greek, *Καὶ τίς ἐστὶν ὁ παραδώσων αὐτόν*. The translation above is more exact than the Common Version.

any sum at all. And his action of kissing him with the intention not only of pointing Him out to his enemies, but also, seemingly, of deceiving Christ, is not consistent with the idea that he believed Him to be the heart-searching, Omniscient God (313). And it certainly was not on his part an act of religious service at all, either to His Humanity or to His Divinity, but of hypocrisy and base betrayal, and as a sign to Christ's enemies to seize him. In other words, there is, therefore, no clear proof that Judas Iscariot at any time believed in Christ's Divinity, much less is there any proof that He believed in His Divinity when he gave him that kiss of betrayal and final apostasy; hence, there is no clear proof that he kissed Christ's body as an act of *relative* religious service to it, that is, because of the divine Word who dwelt in it. Nor is there any proof of *absolute* service to that body, that is for its own sake.

We come now to the case of the repentant woman who kissed Christ's feet and wiped them with the hairs of her head.

The Nestorian party claim this to be a case of *relative* religious service to the divine Word by kissing His feet. But the Third Synod and the Fifth say, in effect, that it is not.

Let us show it.

In some lands it has been and still is the custom to kiss the monarch's hand. Now suppose that for some reason this hand is covered, let us say by a glove. Now if I stoop and kiss his hand thus gloved, no one will accuse me of doing any *relative* human service to the glove, for my act is addressed *directly* to the king himself. I do not intend my act of kissing for the glove either *relatively* or *absolutely*.

So with the kiss of the penitent woman (314).

Let us suppose that the kiss was meant only for the Word, though her lips met only His mortal covering. On that supposition she was not guilty of worshipping the body with *relative*

NOTE 313.—Matt. XXVI, 45-51; Mark XIV, 41-47.

NOTE 314.—See R. Payne Smith's English translation from the Syriac of St. Cyril of Alexandria's Commentary upon the Gospel according to S. Luke, sermon XL, pages 156-161 inclusive, which is on this passage on the penitent woman, that is, on Luke VII, 36-50. But Cyril there teaches that she worshipped God the Word, absolutely of course for he always condemns the relative worship of God the Word, as we have seen often.

service, for that would make her a Nestorian before Nestorius and a *creature server*, that is, a *Man-Server*. Since her act was not disapproved by Christ, we must believe in accordance with the decision of the Third Synod and that of the Fifth, that she was not guilty of Man-Service (*ἀνθρωπολατρεία*), that is, of the creature service of giving religious service to Christ's human nature.

Some may hold that Psalm II, 12, exhibits a case of actual religious worship rendered *to Christ's Divinity only* by kissing Him. It is against the God-inspired faith proclaimed in the Third Synod and the Fifth to believe it was done to his humanity *relatively* or *absolutely*.

According to that view then we may conclude that kissing God the Word, if possible, would be a laudable act of *absolute* religious service to the Word alone. It is not acceptable as an act of *relative* religious service to the *creature*, the Man put on by the Word, and of course it would be impious and gross creature-service to give *absolute* religious service to that Man, by kissing or in any other way.

It should be added that although the Father and the Spirit are eminently worthy of this act of honor and affection and religious worship, nevertheless for certain obvious reasons we read not in Holy Writ of its being given to either. So far as we know, it was given to God the Word only. In His case, men were permitted to feel and handle that body which He took from a virgin, but not to worship it relatively or absolutely by kissing it or in any other way.

But we are not allowed to approach so near to the Father's Substance and to that of the Holy Spirit and kiss them. No man may see God's face and live (315). Much less can we be so familiarly rude and irreverent as to kiss him, who smote Uzzah (316) for touching His ark only. And Paul by the Holy Ghost exhorts us, "Let us have grace, whereby we may serve God accept-

NOTE 315.—Exodus XXXIII, 20.

NOTE 316.—II Sam. VI; 6, 7.

ably, with *reverence and godly fear; for our God is a CONSUMING FIRE*" (317).

But, on the other hand, the great difficulty about this first explanation of the penitent woman's kissing Christ as an act of religious service to God the Word alone, is to prove that it was ever so done by kissing the feet of the man put on by Him. And the same difficulty stands against taking Psalm II, 12, in that sense. Besides the Nestorians might pervert the act to favor their Man-Service. The second view, here following, is therefore much preferable.

And, forasmuch as the Scriptures do not mention throwing kisses to the divinity of the Father or the Spirit, it is questionable whether it should be done. It seems best to limit ourselves to the acts of religious service mentioned in the Holy Scriptures as acceptable to Him. And the same is true of throwing kisses to the Son. It is not mentioned there. Nor can we kiss His feet or cheek unless we approach as near Him as did Judas and the Penitent Woman. Furthermore, the saints in heaven and all creatures there are represented in the Revelations as praising the Lamb (318) who, as we have seen above, must be deemed to be God the Word. See to that effect Cyril's *Scholia on the Incarnation*, section 13, page 200 of the Oxford translation of *Cyril of Alexandria on the Incarnation against Nestorius*. In sections following he condemns the worship of Christ's humanity.

Having thus exhibited the first view or Explanation of the act of kissing Christ's feet by the penitent woman, which is that it was done as *an act of RELIGIOUS service to the divine WORD ALONE*, not at all to his humanity or to any part of it *relatively or absolutely*; we come now to the second Explanation of her act namely that it was not an act of *religious* service at all, but an act of *mere non-worshipping human love* for Christ as a Prophet and Teacher, similar to what was given then to a Prophet and to the Jewish High Priest and to other religious men *not at all as an act*

NOTE 317.—Heb. XII; 28, 29.

NOTE 318.—See the many passages under *Lamb* in any good concordance, especially those in Revelations. Compare the same Person in Revelations XIX, 13, where He is expressly called "*the Word of God*."

of religious worship, but of mere human love and respect, as men and women, and children in the East now kiss a Bishop's hand. And Christ's feet, travel-stained and soiled, needed then such acts of *non-religious human service* as washing and wiping, which this woman did, and such human acts as care for his humanity which His mother did, and gifts of money and food and drink for his sustenance while that body lived and was mortal, and care for it in taking it down from the cross, in winding it up "in linen clothes with spices, as the manner of the Jews is to bury" (319), and the laying it in the sepulchre, but all these are acts, not at all of *religious worship*, but of *mere human non-worshipping care for that created Man*. For the disciples of Christ were not Creature-Servers. And all those acts are acts of *human non-worshipping love and care* to other men also.

Furthermore, though it is stated that this penitent woman believed in Christ (320), it is far from certain that she understood the truth *then confessed by no believer*, that He was *God*. For that truth was revealed as men could bear it; and we do not find it clearly acknowledged by any of Christ's followers before Peter, as mentioned in Matthew XVI; 16. And that was after this woman performed this act of kissing Christ's feet. Greswell, Stroud, Robinson, Thomson, Tischendorf, and Gardiner, that is all the harmonists tabulated by Gardiner in his *Harmony of the Gospels in English*, so put it (321). Hence there is no probability that she understood him to be God or meant to offer him any act of religious service as God. Her act was one of *mere human non-worshipping* love and affection, such as may be given to an exalted and holy and merciful creature, such as, in all probability, she took him to be.

Even some time after that He said to His disciples: "I have yet many things to say unto you, but ye can not bear them now. Howbeit when He, the Spirit of Truth, is come, He will guide

NOTE 319.—John XIX, 40.

NOTE 320.—Luke VII, 50.

NOTE 321.—Luke VII, 36-50, is section 48 in that work and is put in the period between Christ's second Passover and His third in the ministry. Peter's confession of His divinity is put after His third Passover, and is in section 70. See it, Preface, pages VII and VIII, and pages XXVIII to XXXIII inclusive.

you into all Truth," John XVI, 12, 13. He came at Pentecost, and the truth was fully made known then and after, but gradually, till the whole was understood.

We conclude then, as Orthodox Christians loyal to Christ, who forbids us to serve *religiously* any but God (322), and as loyal to His Universal Church, which, in accordance with that command, forbids us to serve any creature, that we *must* understand, as well we may, the act of the Woman who came behind Christ when he was eating at table and kissed his feet and wiped them with the hairs of her head, to have been an act of mere human love of his humanity, not at all an act of religious service to that humanity, or of the Word Who dwelt in that humanity through it. For in either of those cases her act of kissing, if an act of *religious service*, would have been service to a *creature*: in the first case it would be an instance of *absolute* creature-service, because given to the humanity, not because of its *relation* to the Word who dwelt within it, but *because of itself*: in the other case it would have been an act of *relative* creature-service, and of *relative* Man-Service, because given to the Man Christ on account of the divine and Eternal Word who dwelt in that Man. In other words, the VIIth Anathema of Cyril of Alexandria which, with the whole long Epistle to Nestorius in which it stands, was approved in Act I of the Third Ecumenical Synod (note 520, pages 204-208, vol. I of Chrystal's *Ephesus*), forbids us to co-worship Christ's humanity with his Divinity, and the IXth Anathema of the Fifth Council forbids us to worship the Son "*in*" his "*two Natures*," but orders us to "*worship with one worship*," that is with *absolute*, not *relative*, worship, "*God the Word infleshed in the midst of His own flesh*." See on that volume I of Chrystal's *Ephesus*, note 183, pages 79-128, and note 679, pages 332-362, and page ii of the Preface to that volume. See also Nestorius' Heresy 2 on pages 639-641, where Cyril brands the Nestorian worship of Christ's humanity as resulting in worshipping a Tetrads instead of a Trinity; and against the *relative worship* of Christ's humanity see Nestorius' *Blasphemy* 8, page 461, text, and note 949.

But, to some, perhaps, the expression "Kiss the Son," in our

English Version of part of the twelfth verse of the Second Psalm, may seem to favor the Nestorian view that it is right to give an act of religious service to the humanity of Christ because the Eternal Word dwells in it, and so to condemn the Universal Church for forbidding all such religious relative worship to a creature, and all absolute service to a creature.

But to this objection the Universal Church may well and convincingly reply; 1, that the expression, "Kiss the Son," is not found in the rendering of this verse in the Greek Septuagint, or in the Latin Vulgate.

The Greek Septuagint here has instead of it, "*Take fast hold of instruction;*" (*Ἀρπάξαθε παιδείας*); and the Latin Vulgate has the same, (*Apprehendite disciplinam*).

2, that if, as some think, the *primary* reference of this Psalm II be to David, or as others think, to Solomon, or as another has suggested, to another king of Judah, and the *secondary* to the Son of David, *Christ*; it does not follow that every thing in the prophecy which has reference to David, has reference to the Eternal Word also. For often in prophecy certain parts of the prediction are true only of the primary person, or kingdom, or people, or thing, etc., referred to, and certain others are true only of the second reference, whether it be person, or kingdom, or people, or thing. To take but one instance out of many: the words in Isaiah VII, 14, "*Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,*" are applied to Christ in Matthew I; 22, 23; and yet the sixteenth verse of the same seventh chapter of Isaiah, which refers to the same child, shows that the primary reference of the prophecy must be to Hezekiah alone, or at least to some one about his time, if not in it, not to Christ at all, in whom nevertheless the complete fulfilment of part of the prophecy is to be found.

And indeed this is a common thing in Scripture prophecies, in instances clearer than the one I have just cited (323). So here the

NOTE 323.—Samuel H. Turner, D. D., Professor of Biblical Learning and Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church, in New York City, one of my former Theological teachers, made the following statement as to the quoting of Scripture in Scripture. So I find it in my own writing in one of my books.

"*There are Four Modes of Quoting:—*

1. Quotations are frequently made in order to express a literal fulfilment of what is

kings of the earth are not called upon to kiss the Eternal Word's body as an act of *religious* service, but to do *secular* homage to King David or Solomon, and to be his vassals or tributaries or allies, and some of those kings were vassals or tributaries and others were friends: and so that part of the prophecy, granting what is disputed, that the rendering should be "*Kiss the Son,*" has received its fulfilment. But some ancient versions, the Septuagint and the Vulgate, as has been said, have no such translation. And the learned have differed as to the rendering.

Furthermore, the kings of the earth can not now "*kiss the Son*" of God, because He is in Heaven and they upon earth. And we have no clear proof that any of the kings of the earth has as yet kissed the Son. And, forasmuch as the kissing is to be done by "kings" during the time of probation, while Christ may be propitiated and salvation secured, therefore it can not be done at the end of probation when he comes to reign on earth (Rev. XX), and hence as no king has ever kissed the Son, so no king of this earth will ever kiss Him. And hence these words will never be fulfilled, namely:

"O ye kings . . . ye judges of the earth . . . kiss the Son, *lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*"

It seems most likely, therefore, that this part of the prophetic Psalm refers to David's "Son" Solomon, to whom "*kings*" and "*judges*" were subject, and to whom therefore, according to Oriental custom, they would do merely secular, *non-religious homage by kissing.*"

3, Any interpretation of Holy Scripture which would militate

announced thereby in the Old Testament, the subject respecting which they are used in the New being the same as in the Old, See Matthew 11, 6, (Bethlehem, etc.).

2. We often meet with Quotations where no fulfilment is intended by the New Testament writer. He merely accommodates the language of the Old Testament to the subject of which he is treating. See the slaughter of the Infants at Bethlehem—language accommodated from Jeremiah.

3. Sometimes Quotations are made to express fulfilment in addition to literal sense. The first part of this principle applies to the whole subject of typical accomplishment. See Psalm CXVIII; 22, "*The stone which the builders rejected,*" etc.

4. Frequently the New Testament writers express their own thoughts in the language quoted, and so the original meaning of the Quotation has no connection with that which they may have intended."

against other parts of it, and which is forbidden as such by the whole Church in two Ecumenical Synods acting with the Christ-promised aid and guidance of the Holy Spirit, must be rejected as, by that very fact, false and evil.

(b). Kissing done to the true God or to any Person of the Consubstantial and Coeternal Trinity through any image, as, for example, the golden calf in the wilderness, or through the calf at Dan, or through that at Bethel, or through a cross, or through an altar, communion table, wafer, bread and wine, or any other material thing.

An instance of kissing some image painted or graven, and God's anger at this sin, is told us in Hosea XIII, 1-4, as follows:

"When Ephraim spoke trembling, he exalted himself in Israel; but when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of the craftsman: they say of them, Let the men that sacrifice *kiss* the calves. Therefore, they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."

The reference is to the calf at Bethel, and to that at Dan, to which, as to the calf in Exodus XXXII, relative religious worship was given as to the representatives of the true God, Jehovah. Not only these *calves*, but images of Baal also were kissed with religious worship. Thus in I Kings XIX, 18, God said to Elijah: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not *kissed* him." The worship of the golden calf in the wilderness was surely *relative*, not to a false god, but to Jehovah Himself. See that shown more at length in Chrystal's small work on *Creature Worship*, and page 266 above under "3. Kissing, (a)."

There are three examples of the worship, through images, forbidden by God (324), of Him by His former people of the Mosaic Covenant, that is

I. through the golden calf in the Wilderness, Exodus XXXII:

2. through the calf at Bethel and through that at Dan, both made by Jeroboam, who "*made Israel to sin,*" I Kings XII, 26, to XIII, 10; II Kings III, 3; I Kings XV, 26, 30, 34; II Kings XVII, 19-24, and again and again: and,

3. The worship of Him through the brazen serpent, which therefore the noble reforming king Hezekiah "*brake in pieces*" and called *Nehushtan*, that is a *piece of brass*, II Kings XVIII, 4-9. He was a God approved Iconoclast, that is an image breaker.

But of these further on, in more detail.

4. Other idolatrous ways of worshipping Jehovah, relatively, are:—

Kissing an altar, or communion table, bending the knee to it, incensing it, or turning to it at the Doxology or at any time on the ground that it is God's altar, table or throne, as they say: all these forms of idolatry have reentered the Anglican Communion since the Apostatic Puseyite movement began in 1833, and are bringing God's curse on it:

Giving any of those Acts to any alleged image of the Father, the Son, or the Holy Ghost, or to any alleged image of the whole Trinity together:

Giving absolute worship to the consecrated unleavened wafer, and to every part thereof when broken, or to the wine, or to both, on the ground, as the Romish Church has it, that "in the venerable sacrament of the Eucharist, the whole Christ is contained under each species, and under every part of each species, when separated," Session XIII of the idolatrous conventicle of Trent, chapter VIII, Canon III; or giving absolute worship to the consecrated leavened bread and wine, as do the Greeks, as the very body and blood and divinity of our Lord Jesus Christ, for most or all of them hold to that error condemned by the Universal Church in its Third Synod, held at Ephesus, A. D. 431: see in proof note 606, pages 240-313, and note 599, pages 229-238, volume I of *Ephesus*, in this set.

The same worship is given also to the bread or wafer, and

wine, by the Monophysites, as being now the real substances of Christ.

The Nestorians, so far as I know, still hold to the one Nature Consubstantiation of Theodoret, their champion, and of their other leaders, and to the worship of the leavened bread and the wine, not as Christ's divinity at all, but as His humanity, as Theodoret held and taught against *Ephesus* (325).

(c) Kissing [done as an act of religious worship to some angel, or to some human being, as the Grand Lama, though these examples of this kind in brackets are not in the Bible, or] to some image painted or graven, to the cross, or to some symbol, or to relics of saints, or to an altar, or to some other *material* thing. Of this sort are,

(1) Kissing the hand to one of the heavenly bodies as an act of worship to it: this sin is mentioned by Job, and is a very ancient form of idolatry, perhaps older than image-worship, at least in certain places; the sin and its guilt are described by Job XXXI, 26-29, as follows:

“If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this also were an iniquity to be punished by the Judge, for I should have denied the God that is above:”

(2). the kissing of images of false gods, like, for example, that of Baal, I Kings XIX, 18:

(3). We should put here the worship of the deified Emperors of Rome, and the worship of their images, which Jerome on Daniel compares to the worship of the image of Nebuchadnezzar (Daniel III, 1-30), and condemns both. See Chrystal's *Ephesus*,

NOTE 325.—Theodoret, the Nestorian one Nature Consubstantiationist, testifies that he and his party gave relative bowing, that is, of course, as the Greek means, *relative worship* to the consecrated but unchanged bread and wine of the Lord's Supper, which St. Cyril of Alexandria brands as ἀνθρώπολατρεία, that is *the worship of a human being*: see him as quoted in volume I of *Ephesus* in this set, pages 280, 282, 283, 284, 285. For that Man-Worship and for his belief in a real presence of the Substance of Christ's real flesh and blood in the Eucharist, and for his belief also in what Cyril calls, ἀνθρωποφαγία, that is, the *Cannibalism* of eating that real human flesh and drinking that real human blood there, and for his denial of the Incarnation, he was deposed at Ephesus.

volume I, page 19, note 20. Compare on extravagant Byzantine titles, Ralle and Potle's *Syntagma*, tome V, pages 497-512. The apostate and idolater, John Henry Newman, note "o," page 405, of his English translation of St. Athanasius' *Orations against the Arians*, rightly states that the worship of the Emperors' images helped to bring the worship of images into the Church; see note "n" also.

(d) Kissing done to some human being, not as an act of religious adoration, but of human affection, as, for instance, by a father or mother to their children, of wives and husbands, of kindred and relatives, of a friend to a friend, and of a lover to his sweetheart. Under this also we may place certain foolish acts, indefensible on any ground of common sense, done among certain nations where creature-worship prevails, such as kissing a national flag, a picture of a mistress, or of a friend, or of a relative. In all such cases there is no intention to give the slightest *religious-worship, relative or otherwise*. The act is simply one of passionate, unreasoning nonsense, and is reprehensible because it might lead to relative religious-worship, as indeed it has in other days, probably. Indeed these last mentioned acts are in themselves reprehensible because they are silly, and possibly, though I do not assert this, for another reason or for other reasons. Instances of mere non-religious kissing in Bible times are related in Gen. XXIX, 11; XIV, 15.

It should be added also that the custom of expressing *religious* worship by kissing material things, and by kissing one's hand as a proxy for one of the heavenly bodies,—in other words, Sabeanism.—seems never to have prevailed so much in the cold North as in the warm South. Indeed the North was ever freer from idolatry than the great mass of the Southlanders in Europe, Asia, Africa, and America. By north we mean not what is north of Mason and Dixon's line, but the *climatic* North wherever the snow falls.

4. *Offering incense.*

Instances of this kind are also sub-divisible into four classes, according to the *object* to whom or which the incense is offered: three classes being religious in their character, and one being non-religious.

They are as follows:

(a) *Offering incense to God as an act of religious worship*, was countenanced in the ancient law, and *if offered to God alone*, is not wrong now if it has been used in the Christian Church from the beginning, and if, on proof of that, it be authorized by a Synod of the whole Church, or of the national Church. But the learned Bingham teaches that it is not found in the first three centuries. See his *Antiquities*, book VIII, chapter VI, section 21. Then it should not be used. "*As it was in the beginning*," etc., is the law. Every presumptuous clergyman who introduces it or uses it of his own self-will and ignorant noddle should be at once deposed. For the fact that every unlearned or doting Bishop or Presbyter or Deacon, is left free to do as he pleases in matters of rite as well as of discipline and of doctrine has resulted in ritual and disciplinary and doctrinal anarchy.

(b) *Wrong and not acceptable offering of incense to Jehovah*, the incensing of alleged images of the Father, the Son, or the Holy Ghost, the last being often imaged in the form of a dove, and the Son in his human form; and the incensing of the whole Trinity together, the incensing of an altar or a communion table, or the Bible or any part of it, as is done in the idolatrous Communion, and of other material things *relatively to Jehovah*, or to any Person of the Trinity.

The worship of Jehovah by Jeroboam and the Ten Tribes at Bethel and at Dan, through the calf at each place, seems to have included the offering of incense as well as sacrifice, I Kings XII, 26, to XIII, 10, inclusive.

Another instance of the incensing of a material thing relatively to Jehovah is the incensing of the brazen serpent made by Moses by God's command for a brief occasion, but made a vehicle of idolatrous worship to Him afterwards, and therefore broken in pieces by the good king Hezekiah, and spoken of by him with words of contempt as "*a piece of brass*," Numbers XXI, 7, 8, 9; II Kings XVIII, 3, 4, 5, and the context.

Another offering of incense to Jehovah, which was rejected by Him, was that of Korah the Levite and the three Reubenites, Dathan, Abiram, and On, who would usurp the peculiar function

of the Sons of Aaron in offering incense, when the earth opened and swallowed up the unauthorized offerers of it, Numbers XVI, 1-50: compare Jude 11.

(c) Offering incense *as an act of religious worship, relative or absolute*, to false gods or to any creature or material thing, as, for instance, to any image painted or graven, or to any symbol, or to any altar, or to any thing material whatsoever. Of this *general* class there are many instances in Holy Writ. Examples are Hosea XI, 2; II Kings XVIII, 4; II Chron. XXXIV, 25; etc.

(d) Offering incense to a human being not as an act of *religious worship* of any kind, but simply and only *as an act of mere human respect*, like the presenting of a flower, for instance, which is fragrant like good incense. I have heard of incense being offered to a late Sultan of Turkey as an act of mere civil homage, not of religious worship, by a Christian lady, when he was on a visit some time ago to Smyrna. The Sultan, however, seemed to be a sensible man, though accustomed to absolute authority, for he requested that that thing might cease. And surely such Orientalisms are often disgusting to a free mind. I am not aware that any such thing is found in the Bible, though possibly the sweet odors offered to Daniel may be so taken, Daniel II, 46.

It should be added further that, as has in effect been said, most or all acts of love, reverence, thankfulness, *when offered to God*, become acts of *religious worship*, because all our approaches to Him are *such*, while, on the other hand, such acts toward men, when non-religious acts, as they generally are, are outside of the sphere of worship altogether. It is all-important to remember this fact, for, without so doing, we shall blunder endlessly, as so many do for that reason. We shall be in danger of putting light for darkness and darkness for light, of calling bitter sweet and sweet bitter, of approving soul-damning idolatry as innocent instead of exposing it and condemning it and warning men against it, as, before the "jealous" God, as He terms Himself in Exodus XX, 5, it is our solemn and imperative duty to do. But I have heard in the mouth of an Anglican clergyman, unlearned on this topic, language which befits only the lips of a heathen. Indeed in the lack of theological training on this topic many Anglican clergy-

men even similarly ignorant are to be found. This is the more wonderful when we recollect the writings of the great Anglican scholars of the sixteenth, the seventeenth, and the eighteenth centuries, on the Romish controversy and on this particular part of it, and particularly the book of Crakanthorp, entitled "Defensio Ecclesiae Anglicanae," which displays excellent acumen in meeting the excuses and attempted evasions of the Romanists and Greeks on this point to excuse their idolatry. Among the later works which deserve especially honorable mention, and which should be in the library of every Anglican clergyman, are the last edition of George Stanley Faber's "Difficulties of Romanism," the works published by the Christian Knowledge Society, entitled "What is Romanism?" and "Tyler on Image-Worship," "Tyler on Worship of the Blessed Virgin," and "Tyler on Primitive Christian Worship." The first-named work of Tyler is aimed at Image-Worship, the second at Worship of the Blessed Virgin, and the third at Invocation of Saints and Angels, and the three are among the best books on these topics in defence of the doctrines of God as maintained in the Anglican formularies.

5. *The burning of lights.* This act, like the foregoing, may be used in four senses, three religious, and one non-religious and purely secular. They are

(a). the burning of lights in the worship of Jehovah to honor Him directly, as commanded by Him in Exodus XL, 4, 24, 25; compare Exodus XXV, 31-40.

(b). the burning of lights to God in a way forbidden by Him, for example, if such a thing were ever done in honor of the golden calf in the wilderness relatively to Jehovah, or in the worship of the calf of Jeroboam, at Bethel or in the worship of that at Dan, relatively, to God.

Among idolatrous Christians, the Greeks especially, it is often done to the image of Christ on the iconostasis, that is the image stand, indeed in every liturgical service and also in every other. The same form of God-angering idolatry would, I presume, for the same reason (*pari ratione*), be offered to any other image of any other Person of the Trinity, or to any image of the whole Trinity. The deluded and hell-bound idolater sometimes buys a candle or

taper, even if he has not time to remain throughout the whole service, and puts it on the stand for that purpose in front of the image that is idol. The Greeks are, so far as I have seen, the most frequent and fanatical idolaters in all Christendom, though they say the Latins are, because they worship both graven images and pictures, whereas they, the Greeks, worship generally only pictured images, but that difference in their idolatry is only the difference between tweedledum and tweedledee, as the Latins in effect reply. For under the ancient law the making and the worship of the likeness, that is the picture, was as much prohibited, as the making and the worship of the graven image, Exodus XX, 4, 5, 6. Besides, the Greeks do worship images in low relief, which, of course, are graven.

The Latins also burn lights before their images of Christ and of the Trinity in relative worship to them.

As to the Monophysites (the Armenians, Syrians, Copts, and Abyssinians), I do not feel so certain, though, as they use images and are in fact creature-worshippers, I suppose they do.

The Nestorians use no images.

(c). the burning of lights before images painted or graven, the cross, or any other material thing, as an act of relative worship to the archangels, angels, or saints represented by them, or alleged to be represented by them, or in cemeteries or elsewhere in honor or worship of departed Christians.

That is constantly done to images, especially to those of the Virgin Mary, other saints, and angels, by the Greeks. Indeed an image, that is a picture of her is seen on one side of the main door of the image-stand, and lights are burned before it constantly.

And the images of saints and angels are also worshipped by lights, and that in the Roman Church as well.

Canon XXXIV of the local Council of Elvira in Spain, about A. D. 305, forbids a custom which looks like a beginning of the worship of the Christian dead, or perhaps of martyrs only, It reads:

“Canon XXXIV. *Let no wax tapers be lit in the cemeteries:*

It has been decreed that no wax tapers are to be lighted in the day time in a cemetery, for the spirits of the saints are not to be dis-

quieted (326). Let those who do not observe this enactment be debarred from the communion of the Church."

(d). *Burning lights*, not as a religious act at all, but as an act of mere secular honor or respect, as when men light up their windows at night to honor some political procession, or some military or civil officer or dignitary, etc., or celebrate their party fealty, or a victory, or a bridal party at night, as I once saw in Antioch of Syria, or in many other such non-religious merely secular ways.

NOTE 326.—Compare the language of Samuel to Saul in I Samuel XXVIII, 15, "Why hast thou disquieted me, to bring me up?" It seems quite likely that the Council had that passage in mind when they made that Canon. And surely if the Virgin Mary, and the saints in heaven, and the archangels and angels could hear the prayers and invocations made to them by creature worshippers, they would be disquieted to know that men commit such creature-worshipping acts toward them, to the ruin of their own souls. But happily for the saints and angels above they are not omniscient nor omnipresent to hear prayers or addresses from earth. For Christ is the only Intercessor for us above, for as God He is not only omnipotent, but also omniscient and omnipresent by His knowledge to hear our prayers, to know also what is best for us, and as Man to ask the Father for it. And all saints and angels would be so disquieted as to be horrified and made unhappy if they knew that any one could believe them to be so blasphemous as to claim to share Christ's prerogative office work of being the one Sole Mediator on high, one part of which is intercession.

The High Priest, His foretype, went alone into the most holy place on the day of atonement, and that not without blood, which he offered for himself and for the sins of the people (Leviticus XVI, 17, and the context). And so Paul shows that our High Priest, God and Man, the "one Mediator between God and men" (I Timothy II, 5), "by His own blood" has entered *once for all* (ἐφάπαξ) into the holy place above (Hebrews IX, 12), to be our all-sufficient and sole God-authorized Intercessor there. And therefore the Apostle writes: "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. VII, 25). And John writes of the all-sufficiency of Christ's atonement for every sin and his advocacy above: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," (I John II, 1, 2). So that every Christian may say in triumph in the words of Paul in Romans VIII, 34: "Who is he that condemneth? It is Christ that died, aye more that is risen again, who is also at the right hand of God, and who maketh intercession for us."

And throughout the ninth chapter of his Epistle to the Hebrews Paul contrasts the glory and superiority of Christ's High Priesthood and atonement and intercession with the inferiority of the work of the Aaronic High Priest on the Day of Atonement, as told in Leviticus XVI. 1-34.

And Augustine, on the Sixty-fourth Psalm, witnesses to the truth that Christ is our only Intercessor above, for he writes:

"He Himself is the Priest who has now entered within the veil. HE ALONE of those who have now flesh INTERCEDES [OR "PRAYS"] FOR US THERE. As a figure of which things among the first people and in that first temple, one priest was entering into the Holy of Holies, whilst all the people were standing without." See the Latin in the note matter on page 369, volume I of the translation of *Ephesus* in this Set. The Universal Church, in effect, in its approval of St. Cyril's Anathema IX, teaches the same doctrine, but with Ecumenical authority, whereas Augustine gives above his private opinion, which was approved by

6. *Sacrifice.*

This act was also of four kinds, three of them religious, and one non-religious and merely secular.

(a). *Sacrifice, not through any medium, but directly to the true God, Jehovah, and to Him alone.* It was commanded again and again by God Himself under the Mosaic Law, for example in

Ephesus after his death, but it did not approve his doubts, elsewhere expressed, in favor of the intercession of saints for men, and especially at their memorial chapels or Martyries, which, as well as the opinion that prayer, an act of worship, as all admit, may be offered to any saint, angel, or any other creature, are condemned by the New Testament, in Matt. IV, 10, and I Timothy II, 5, 6, and in Colossians II, 18 to 23, and no man holds to the Head, Christ, there mentioned, in the true, Orthodox sense who does not hold that He is the only intercessor on high. See also, against the worship of angels, Revelations XIX, 10, and XXII, 8, 9. On Augustine's errors and doubts on the worship of martyrs see *Smith's Gieseler's Church History*, volume I, page 419, note 11. Note 688, pages 363-406 volume I of Ephesus in this Set cites authorities for Christ as the Sole Intercessor above. Chrysostom, as quoted by Finch in his *Sketch of the Romish Controversy*, pages 173,179, favors going to God directly in prayer, but like Augustine he is also quoted for invocation of creatures. If the said passages for saint worship be genuine he is a heretic, and is condemned by the Third Ecumenical Synod; and the same thing may be said of Augustine also, if such creature-worshipping passages as are cited from him be really his.

And the Universal Church, not long after his death, in approving Cyril's Anathema IX, condemned Nestorius' heresy that a mere man, Christ's humanity, alone does above the whole High Priestly work of intercession for men, and condemned much more the heresy and blasphemy that any other creature there can share God the Word's prerogative work of mediation by intercession, in heaven; and in approving Cyril's Anathema VIII, which anathematizes the Nestorian worship of Christ's mere humanity, as what St. Cyril calls *ἀνθρωπολατρεία*, that is the *worship of a human being*, it much more (a fortiori) by necessary inclusion, anathematizes all worship of any other creature. For the Man put on by God the Word is confessed by all to be the highest of all created things.

St. Athanasius in his *Encyclical Epistle*, put forth in A. D. 341, depicts the violence of the Arian Gregory, who was sent to supplant him in his see, and his partisans, the Jews and the pagans, in plundering and desecrating the churches; and among other things which they did, they "*lighted the candles of the church before their idols*," Atkinson's translation of *S. Athanasius' Tracts*, page 7; compare the Preface, page XXVIII. To light candles before idols was a common sin of the heathen. No mention is made of images in the Church of Alexandria then, and it was later when they were first introduced, and led to idolatry. The Church used the candles simply to give light at her services and to enable those who read to see the Scriptures.

The local mediaeval custom of bearing a light before the Gospel in honor to it, was well laid aside, for it might mean book worship, or the relative worship of Christ through the book.

The Church of England in its noble and excellent and soul-profitting *Homily Against Peril Of Idolatry* shows that the ancient Christians did not light candles in the day time in their service, nor before images, but that the pagans did, and that those pagan customs were used in the Church of England when it was under Rome and practiced its idolatry. But the passage is too long to be quoted here. The Orthodox, God alone worshipping, reader should by all means read it in the *Third Part* of said Homily. And that Homily and the others should be perfected and read in all the Churches of the Anglican Communion once every year, for their blessed teaching is needed among us of the Reformed and Orthodox.

Numbers XXVIII, 2, and after; Deut. XII, 1-15; Exodus XXII, 20; Numbers XXV, 2-18; Deut. XIII, 1-18, and Deut. XVII, 1-8, etc.

And, long before Moses under the Patriarchal Dispensations, Abel sacrificed unto God bloody sacrifices (Gen. IV, 4), predictive of Christ's bloody offering for sin in accordance with the

just as the books of the Old Testament, which chronicle the idolatry of the Israelites and their punishment for it, were needed by the Jews and their reformed descendants to keep them from falling into it again.

At the beginning of the Reformation in England in "*Injunctions given by King Edward VI, A. D. 1547*," which was about two years before the First Prayer Book in English of the same King Edward VI was put forth, it was ordered that lights before images which, it should be added, formed a part of the idolatry of worshipping them, should be abolished, and that there should be still allowed "only two lights upon the high altar before the sacrament for the signification that Christ is the true light of the world." It was, however, soon done away and was never in the Prayer Book.

We see, however, by it,

1. That that Injunction was put forth in the very year, 1547, in which Edward VI came to the throne, the very year in which during his father's lifetime the Latin Mass was still used in the service and till the English Communion office was put forth partly in English, in 1548, and before the church was fully reformed against idolatry.

2. That "*the high altar* had not yet been abolished, and "*the holy table*" been substituted for it till its mention in the First Book of Edward VI, A. D. 1549.

3. It should be added that the use of two lights before the consecrated wafer would be understood as an act of worship to it as before, notwithstanding the wording of the king's Injunction, above; in other words, the lights would be understood by the ignorant multitude still accustomed to worship the wafer as whole Christ God and Man, as fostering still their idolatry of worshipping it, for we must remember that very few if any of the Bishops or clergy, and probably none of the laity, knew as yet that that crime had been in effect and by necessary inclusion antecedently forbidden in the decision of the whole Church on the Lord's Supper in its Third Council, Ephesus, A. D. 431, as is shown in note 606, pages 240-313, and note 599, pages 229-238, volume I of *Ephesus* in this Set.

The two lights meant the separate worship of Christ's Divinity by one light, and the separate worship of his humanity by the other, which would, of course, be what St. Cyril of Alexandria terms *ἀνθρώπολατρεία* that is *the worship of a human being*, one of the great heresies of Nestorius, for which he was deposed by the Third Ecumenical Council, and it would be to worship Christ "*in two natures*" (*ἐν δυοῖ φύσεσι*), which is anathematized by the Ninth Anathema of the Fifth Ecumenical Synod.

If any caviller replies that though it has the appearance of the separate worship of Christ's human nature, nevertheless he would understand that the co-worship of the two natures of Christ is intended, it is enough to reply, that that co-worship is anathematized by Anathema VIII of Cyril in his *Long Epistle to Nestorius*, which is approved by the decisions of Ephesus, and enforced by its sentence on him, and by its canons, under the penalty, in the case of Bishops and clerics of deposition, and in the case of laics of Anathema. See on the decisions of Ephesus on the Thanksgiving, notes 606 and 599, last mentioned, in volume I of *Ephesus* in this set; and against the Nestorian worship of Christ's humanity, note 183, pages 79-128, and note 679, pages 332-362 in the same volume; and Nestorius' Blasphemy 8, page 461, and note 949 there, and his Blasphemy 18, pages 472-474, and the notes there, and the sentence on pages 479-480, 486-504, and compare notes E and F, pages 517-552.

understanding of the words of God in Genesis IV, 7, "*sin*" [that is a sin offering, sheep or lambs or cattle] "*lieth at the door,*" that is for sacrifice, as many take them. Cain's offering of the fruit of the ground which had no blood and therefore no foretype of the sacrifice of Calvary, was not acceptable to God (Gen. IV, 3-8). See the Speaker's Commentary on Genesis IV, 7. It seems not natural for mankind to offer blood to a God of love unless He had commanded it in Genesis IV, 7.

So at the Covenant made by God with Noah we find the second father of the human race sacrificing to God (Gen. VIII, 20, 21, 22; Abraham (Gen. XXII, 13), and Jacob (Gen. XLVI, 1).

And with reference to such bloody sacrifices, God said to all Israel, "*Ye shall be unto me a kingdom of priests and a holy nation*" (327), so that so long as the Mosaic Covenant lasted, and it did till Christ died and sealed the New Covenant with His blood (328), they all, Sons of Aaron and common people, did offer the foretype of Christ's sacrifice on Calvary. And yet such sacrifices, as Paul teaches by the Holy Ghost, could never take away sins (329). That was done by Christ himself, who died "*for the redemption of the transgressions that were under the first testament*" (330), that so "*they who are called might receive the promise of eternal inheritance*" (331). Christ's "*one sacrifice for sins forever*" (332) is the all-sufficient sacrifice for the *sins*, not of the covenant only, but also "*for the sins of the whole world*" (333). There is no other, and there is no need of any other. The Anglican Church in its Thirty-first Article: "*Of the one Oblation of Christ finished upon the Cross,*" well and most Orthodoxically and Scripturally decides:

"The Offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfac-

NOTE 327.—Exodus XIX, 6.

NOTE 328.—Hebrews VIII, 6 to 13 inclusive; Hebrews IX, 15 to 28 inclusive, and Heb. X, 1-32.

NOTE 329.—Heb. X, 4, 11, 12, 26, 27.

NOTE 330.—Heb. IX, 15.

NOTE 331.—Heb. IX, 15.

NOTE 332.—Heb. X, 12.

NOTE 333.—I John II, 1, 2. The term *ἐφάπαξ*, which means *once for all*, well sets forth the soleness of Christ's one sacrifice for sin, although of the four places where it occurs in

tion for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

And the same Church, in the language of its noble Reformers, well confesses the same truth in its Communion Office:

"All glory be to thee Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, *who made there by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world,*" etc.

And as under the Mosaic Covenant, the Israelites were "*a kingdom of priests and a holy nation*" (334), so under the New and "*better covenant*" (335), which came of force when Christ died on the tree (336) and "*abolished*" the Old with its circumcision (337)

the New Testament, it is so translated but once in the King James Version, that is in Hebrews X, 10. I quote all four places:

Romans VI, 9, 10: "Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died he died for sin *once for all*, but in that he liveth he liveth unto God." There is, therefore, no dead Christ now to be eaten in the Lord's Supper.

Hebrews VII, 27: "Who needeth not daily, as those high priests, to offer up sacrifices first for his own sins, and then for the people's; *for this he did once for all*, when he offered up himself." His sacrifice, therefore, can never be repeated, as Article XXXI teaches. We offer only aftertypes and a memorial of it, as we teach in the Communion Office.

Hebrews IX, 11, 12: "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in *once for all* into the holy places having obtained eternal redemption for us."

Hebrews X, 10: "By the which will we are sanctified, through the offering of the body of Jesus Christ *once for all*." I would add that in the Revised Version, "newly edited by the American Revision Committee, A. D. 1900," published by Thomas Nelson and Sons, N. Y., and sold by the American Bible Society, *εφάπαξ* is correctly rendered by "*once for all*," in these three last passages from the Epistle to the Hebrews, and though it is not so translated in Romans VI, 10, nevertheless we are told in a note there that the Greek means "*once for all*."

NOTE 334.—Exodus XIX, 6.

NOTE 335.—Heb. VIII, 6: Christ "is the Mediator of a better Covenant, *κρείττονος . . . διαθήκης*, which was established as a law (*νενομοθέτηται*) on better promises." He is the "*surety of a better Testament*," that is Covenant, as the Greek *διαθήκης* means also, Heb. VII, 22, and it brings in "*a better hope*," Heb. VII, 19.

NOTE 336.—I Peter II, 24.

NOTE 337.—That was settled at the gathering at Jerusalem in Acts XI, 1-19, and again

and Sabbaths (338) and other holidays (339), there is now a new

more fully by the Apostles in Acts XV, 1-36, when the attempt was made by some of the only partly enlightened Jewish brethren to bind that rite on the Gentile Christians. But the whole law is mentioned as *done away* and *abolished* in II Corinthians III, 11, 13: see also Heb. VIII, 13; its noble summary in Ten Commandments is referred to in II Corinthians, III, 7, as "*the ministration of death written and engraven in stones,*" and as "*done away*" and is there contrasted with the Gospel, "*the ministration of the Spirit,*" which "*remaineth*" and is "*rather,*" that is as the Greek means, "*more glorious,*" verses 8-17. The Ten Commandments therefore should never be taught to Christian children as binding, for they were never given to any but the XII Tribes of the Mosaic Covenant and passed away with it. Indeed they are called the "*tables of the covenant,*" and as such were put into its ark: see Heb. IX, 1-6: compare Deuteronomy IV, 13, where Moses, referring to the giving of the Law in Horeb to the Israelites, tells them:

"And He declared unto you His *Covenant*, which He commanded you to perform, *even the Ten Commandments; and He wrote them upon two tables of stone.*" And Solomon, in I Kings VIII, 21, speaks of "*the ark wherein is the Covenant of Jehovah, which He made with our fathers, when He brought them out of the land of Egypt.*" See to the same effect II Chronicles V, 10. The covenant is, therefore, in a summary form, the Ten Commandments, which Paul tells us in Hebrews IX, 4, are "*the tables of the covenant,*" which he tells us, in verse 1 there, was "*the first covenant,*" that is the Mosaic; and see to the same effect I Kings VIII, 9, and Deuteronomy X, 5. And again and again in the Old Testament the ark which contained the Ten Commandments is called "*the ark of the covenant,*" Numbers X, 33; Joshua IV, 7; II Samuel XV, 24, etc., because, of course, they were in it. But we were never under the Mosaic covenant, but remained till Christ came under the Noachian, which, like the Adamic and the Christian, was with all humanity, Genesis VI, 18, and VIII, 15 to IX, 18. Owing to the modern abuse of teaching them as binding some have been led to keep the Jewish Sabbath of the Seventh Day, and so far have apostatized to Judaism. All the moral parts of those Commandments are re-enacted impliedly or expressly in the New Testament under stronger penalties, but not the Seventh Day Sabbath, but we have apostolic example for the First Day of the Week which all Christians have kept from the beginning. The promise of the land of Palestine, "*the land which Jehovah thy God giveth thee,*" Exodus XX, 12, had reference only to the Twelve Tribes, and even they have lost that for nearly 1800 years, because of their apostasy. But God has given us Christians a vastly larger and better land, aye, many of them, aye nearly all the lands of the world are under Christian sway. And so the prophecy is near its fulfilment that, "*the kingdoms of this world have become the kingdoms of our Lord and of His Christ,*" Rev. XI, 15. The Jews, as a race, "*the synagogue of Satan*" (Rev. II, 9, and III, 9), who are *deceivers, and anti-christs, whom we are forbidden to receive or to bid God-speed* to under a penalty (II John, 7-12), will never be converted till all the Gentile nations come into the fold of Christ, Romans XI, 25, 26, and the context, and Matt. XX, 1-17. It should be added that when we speak of the *moral parts* of the Ten Commandments we mean those which commend themselves to the enlightened consciences of men as being binding in their very nature, like, for example, to worship the one God and no other, the command to honor our parents, not to murder, not to steal; and by ceremonial we mean that which is not in itself moral, for example, the command of the Mosaic Law to keep a particular day, the seventh or any other, which was binding on the Israelites by positive enactment and only so long as that law continued, that is till Christ died. Apostolic example in the absence of any command to keep any particular day is equivalent to a command and as we have that for the First Day of the Week, Acts XX, 7, and I Corinthians XVI, 2, we should keep it. As the weekly commemoration of Christ's blessed resurrection, and hence called the *Lord's Day* in Rev. I, 10, all Christians have kept it from New Testament times; as Bingham, in Chapter 2, book XX, of his *Antiquities of the Christian Church*, shows.

NOTE 338.—Colossians II, 16, 17.

NOTE 339.—Ibid,

chosen people, composed of Jews and Gentiles (340) in place of the discarded Jewish people. And so all Christians are addressed by the Apostle Peter as follows: I translate literally and correct one bad mistake of our Common Version in verse 9:

“Ye also as living stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ. Wherefore it is contained in the Scripture, Behold I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Unto you, therefore, which believe he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed.

But ye are a *chosen race, a royal priesthood, a holy nation, a people for a possession*, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, who once were not God's people, but are now God's people, who had not obtained mercy but now have obtained mercy” (341).

And in I Corinthians VII, 12 to 15, the Apostle teaches that even if one of two parents is a Christian, their child is *holy*, that is a *saint*, as the Greek word there used means, that is it is to be reckoned among the holy Christian people just, for example, as Rehoboam, the son of Naamah, an Ammonitess, was reckoned to be of the holy people of the Mosaic Covenant because his father Solomon was of it (342). Of course, it was demanded by the Old Testament that he should be circumcised, for if he was not he was to be cut off from his people (343), just as in the New Testament the child of the “*chosen race*” of Christians (344) could not enter into the kingdom of God without being baptized (345).

And, in the New Testament, again and again all Christians,

NOTE 340.—Romans III, 22, 23; Romans X, 12, 13.

NOTE 341.—I Peter II, 5-11.

NOTE 342.—I Kings XIV, 21, 31.

NOTE 343.—Genesis XVII, 14.

NOTE 344.—So the Greek of I Peter II, 9, *γένος ἐκλεκτόν*, literally translated, is, “*chosen race*.”

NOTE 345.—John III, 5; Titus III, 5; Acts II, 38, 39; Acts XXII, 16.

"Fathers" and "children," "parents" and "children," are called *saints* and *elect*, that is, as *elect* means, *chosen*. For example, in Ephesians VI, 1, 2, 3, children are taught to *obey their parents*, "and," adds the apostle in verse 4 there: "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord," all which, of course, implies that the children were yet young. But in that very Epistle, I, 1, they are all addressed as "*saints*," and in verses 4 and 5, as "chosen" in Christ "*before the foundation of the world*," and as "*predestinated . . . unto the adoption of children by Jesus Christ to himself*," and in chapter II, 12, the Apostle tells them that though they had been in their non-Christian state: "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," he adds at once, in verses 13, 19, 20, 21, 22: "But now in Christ Jesus, ye who once were far off, are made nigh by the blood of Christ. . . Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord, in whom ye also are builded together for a habitation of God through the Spirit." Now, all that implies, of course, what is taught at the very beginning, that children and all were *saints*, that is of the *holy people*, the *chosen*, the *elect* of God, and of His Church, and that as members of that Church they all, *children and parents*, had been sanctified in the sense, that is, as the word often means, made to be of the holy people of Christ, or counted so, and *cleansed by the bath of water in the word*," as the Greek is, and as is distinctly stated in the same Epistle, V, 26, that is, of course, baptized.

But, if at this point some one may object, Some of the members of the Ephesian Church were not perfectly holy, nor *saints* in that personal sense, though addressed as *saints* in the first verse of that Epistle, for in chapter IV of it, verse 28, the Greek, literally translated is, "Let him that *stealeth* steal no more;" to that we reply that though in the Old Testament the Israelites of that

Covenant are called a *holy nation* (346), *elect* (347), and *saints* (348), nevertheless the crimes of some of them for which they are so sternly denounced by God through His prophets, were simply shameful and ended in apostasy to idolatry and in exile to Assyria and to Babylon. Such persons were therefore not *holy* in a *personal* sense, but only of the then "*holy nation*;" and so some Christians will ever be not personally holy, but only as being in the Christian Covenant, by descent and baptism, of the *holy nation* of Christians, Christ's chosen Christian race, in the covenant sense. And this mingling of the evil in the Church with the good is predicted by Christ himself in the parable of the wheat and tares (349), and in that of the net cast into the sea (350). The time of separating them, as we are taught in both those parables, is not now, but at the end of the world (351). For there are only three instances of excommunication in the whole New Testament, the case of the incestuous man in the Church of Corinth delivered to Satan in Paul's First Epistle (352), and taken back by him in his Second on his repentance (353), and the case of Hymenaeus for denying the cardinal doctrine of the resurrection (354) and preaching against it, seemingly (355), and Alexander the Coppersmith, also a preacher against God's truth, who may have been the Alexander who is mentioned in Acts XIX, 33, and who is thought to have been a Judaizing Christian of the sort who so much troubled the Church by insisting on keeping the Mosaic Law after it had been *abolished* with its circumcision, Sabbaths, and all else of it and supplanted by the New and Better Law of Christ (356).

Furthermore, John tells us that Christ "hath made us kings

NOTE 346.—Exodus XIX, 6; Deut. VII, 6.

NOTE 347.—Isaiah XLV, 4; I Chron. XVI, 13; Isaiah XLIII, 20, 21, etc.

NOTE 348.—Psalm LXXXIX, 5, 7, 18.

NOTE 349.—Matt. XIII, 24-31, 36-44.

NOTE 350.—Matt. XIII, 47-51.

NOTE 351.—Matt. XIII, 39, and 49.

NOTE 352.—I Cor. V, 1-6.

NOTE 353.—II Cor. II, 5-12.

NOTE 354.—I Tim. I, 19, 20 compared with II Tim. II, 16, 17, 18.

NOTE 355.—I Tim. I, 19, 20.

NOTE 356.—Ibid., and II Tim. IV, 14-19.

and *priests* unto His God and Father" (357). And the twenty-four elders sing in heaven a new song, saying, to Christ:

"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every tribe and tongue, and people and nation, and hast made us unto our God *kings and priests*, and we shall reign on the earth" (358). And of the risen dead who are to reign on this earth before the judgment, it is written that "they shall be *priests of God and of Christ*, and shall reign with Him a thousand years" (359). So that we shall be priests not only now, but in heaven, and after that during the Millenium, offering not "*carnal, ordinances*," that is sacrifices of flesh, but the "*spiritual sacrifices*" of praise and thanksgiving to the Father and to Christ the Word forever.

Even now when we all, as God's *chosen Christian race* (360), and *people*, and *priests*, offer with those the aftertypes also of the one, great, perfect, and all-sufficient propitiatory sacrifice of Calvary (361), the leavened bread and wine of the Eucharist, that is of the *Thanksgiving*, as Eucharist means, we glory in it, as the Church has from the beginning, as an *unbloody service* (362), that is an offering without blood, and a spiritual sacrifice, which is explained by Christ Himself (363) and by His Apostle Paul (364), and is therefore understood by all who will.

NOTE 357.—Rev. I, 6. Instead of *kings*, another reading here is "*a kingdom*," but *priests* follows as in the text.

NOTE 358.—Rev. V, 9, 10. Instead of *kings* another lection is "*a kingdom*," but *priests* follows.

NOTE 359.—Rev. XX, 4.

NOTE 360.—I Peter II, 9, Greek, γένος ἐκλεκτόν, "*chosen race*," not "*chosen generation*," which is a most plain mistranslation. The English form of the Canterbury Revision and the American, both well render it "*elect race*," composed, as places in that Epistle show, of Jewish and of Gentile Christians. See also, to the same effect, all those passages in the New Testament where Christians are spoken of as *elect* and *chosen*.

NOTE 361.—I John II, 1, 2.

NOTE 362.—See volume I of *Ephesus* in this set, pages 231-240, text, and note 599, pages 229-238, and under *Eucharist*, pages 612-622, and under εὐχαριστία, εὐχριστήσας, pages 702-710, id.

NOTE 363.—In John VI, 63, Christ Himself shows that the eating and drinking there mentioned and in the context is to be understood spiritually.

NOTE 364.—Nothing is much clearer in Holy Writ than that Christ offered but "*one sacrifice for sins forever*," Hebrews X, 10, 12, 14, etc., as is shown on pages 286, 289, above, text, and in notes 326 and 333, above. Consequently his words in Matthew XXVI, 28, "This is my

And in Colossians III, 20, 21, the members of that Church are told: "Children, obey your parents in all things, for this is well pleasing unto the Lord. Fathers, provoke not your children 'to anger lest they be discouraged,'" all which, of course, implies that those children were young. And yet, in the same Epistle at the beginning, all are addressed as "saints and faithful brethren in Christ" (365), and further, as "buried with Him in baptism, wherein," he adds, "ye are also risen with him" (366), and as "*elect of God, holy and beloved*" (367). We never read in the New Testament of any unbaptized children of Christian parents. If there were any such we may be sure that, inasmuch as by

blood of the New Testament, *which is shed for many for the remission of sins*," must be taken not literally but figuratively, for, as the sacrifice was but once offered for sins, if it was offered then, that is on what men now call Thursday night, it was not offered next day on the cross, that is on the Preparation, which men call Friday. But Peter shows that He bare our sins in his own body on the tree, I Peter II, 24, not at that Last Supper. For then his Mary-born body was not broken, nor His blood shed.

Consequently we must take Christ's words there, and His words in Luke XXII, 19, 20, "*This is my body which is given for you*," as old Tertullian took them about 1700 years ago, Hoc est corpus meum, . . . id est figura corporis mei, *This is my body, . . . that is the figure of my body.*" See his work *Against Marcion*, book IV, chapter 40. Indeed in Matt. XXVI, 29, Christ, after the words, *This is my blood, of the New Testament, which is shed for many for the remission of sins*," adds what is a further proof of the figurative sense: "But I say unto you, I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in my Father's kingdom, and so He explains in Mark XIV, 24, 25, that He did not mean that either He or His people would drink His own blood in His Father's kingdom, but, as Tertullian understood, its *figure* in "*the fruit of the vine*," that is wine, for He adds: "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God."

And what clinches the figurative sense, as the only true one, our God-authorized teacher, the "*one, holy universal, and apostolic Church*," in its Third Ecumenical Council, *Ephesus*, A. D. 431, condemned Nestorius, the heresiarch, and deposed him for denying it and for bringing in the heresy of a real substance presence of Christ's humanity in the rite, and for worshipping it there, which the Orthodox champion, St. Cyril of Alexandria, brands as *ἀνθρωπολατρεία*, that is the worship of a human being, and for asserting that Christians eat that humanity there after worshipping it, which the same clear-headed and logical Cyril brands as *ἀνθρωποφαγία*, that is *Cannibalism*. See in proof on the Eucharist volume I of *Ephesus* in this set, pages 231-240, text, and note 599, pages 229-238; and on Man Worship, pages 79-128, text, and note 606; pages 331, 332, text, and note 679, pages 332-362, and on Nestorius' *Cannibalism* on the *Eucharist*, his Heresy 4, page 642; aye, on all his heresies see pages 639-647; and see in the Greek index on those themes under *ἀναίμακτος*, *ἀ-αφοράν*, *ἀνθρωπολατρεία*, *ἀν-ρωπολάτρης*, *ἀνθρωποφαγία*, and forms of the verb *προσκυνέω* and cognate terms on pages 725-750.

NOTE 365.—Colos. I, 2.

NOTE 366.—Colos. II, 11, 12.

NOTE 367.—Colos. III, 12.

Christ's own law baptism is a condition of salvation for every age and sex, it would therefore contain charges to parents to have them baptized, and to the ministry to baptize them. Indeed when, on the day of Pentecost, the conscience-stricken Jews asked Peter and the rest of the Apostles, "Men and brethren, what shall we do?" he told them to repent and *be baptized*, and added, "For the promise is unto you *and to your children*," Acts II, 37, 38, and 39. And when the Philippian jailer asked what he should do to be saved, Paul replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, *and thy house*." And "*he and all his*" were baptized *straightway*, Acts XVI, 29-34.

In the first of these important cases the proclamation of salvation is made to the children as well as the rest at the start, and so it is to the jailer and his household. And we know not of any Christian household in the New Testament which contained even one unbaptized child. And no sect denying the baptism, confirmation and Eucharistizing of infants is found for more than a thousand years after Christ.

To resume on the Christian Priesthood.

All Christians are therefore priests in a higher sense than any son of Aaron ever was, precisely because the former Aaronic priesthood offered inferior that is "carnal ordinances imposed on them till the time of Reformation" (368), whereas Christians offer up to God the Father "spiritual sacrifices acceptable to God through Jesus Christ," our Great High Priest, who as God, as St. Cyril of Alexandria well teaches, hears our prayers and as man prays for us" (369)."

And, moreover, we shall be priests of God and of Christ for-

NOTE 368.—That is till spiritual religion, "*the ministration of the Spirit*" (II Cor. III, 8) came with Christ, as opposed to and contrasted with "*the ministration of death, written and engraven in stones*," (II Cor. III, 7), the Ten Commandments of the Mosaic Law, and all its other multitudinous enactments; II Corinthians III, compared with Exodus XX, and the scene at the giving of the Law referred to in both chapters. The words in the text above are in Heb. IX, 10.

NOTE 369.—See pages 127, 128, note, and all that note and under *Invocation*, page 650, volume I of Ephesus in this set, and under *worship*, page 665, number 6. Canon XXXV of Laodicea, well brands invocation of angels as "*hidden idolatry*," And, of course, the same enactment applies to prayer to saints, for prayer, as all know, is an act of *religious service*, and it is therefore by Christ's law in Matthew IV, 10, forbidden to any creature, but is pre-rogative to God alone,

ever to offer to both purely spiritual sacrifices, free from the wandering thoughts and other imperfections of our service on earth. Through Christ, therefore, we should now offer, and shall in the future world "*offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name*" (370). So that the idea of priesthood and sacrifice in the New Testament is vastly higher and better than it was under the patriarchal dispensations of Abel, Noah, Abraham, and later under the Mosaic Law, *because vastly more spiritual*, and both will attain still higher spirituality in the future world, and will be there eternal.

(b). *Sacrifices* offered to God in forbidden ways, that is through the golden calf in the wilderness (Exodus XXXII, Psalm CVI, 19-24), and through Jeroboam's calf at Bethel and through that at Dan, Jeroboam having seemingly put only one calf in each place to preserve the doctrine of Monotheism, that is, as he told his people, that the one God was *He who had brought them up out of Egypt*, I Kings XII, 28, by which, of course, they would understand *Jehovah*. For, as Bishop Patrick in his Commentary teaches, the reference here is not to many *gods*, but to the one true God, and the place should be rendered "*This is thy God, O Israel, who brought thee up out of the land of Egypt.*"

Jeroboam's sacrifices to each calf were contrary to the Mosaic Law, under which they were given by him;

- (1). because they were given through an image;
- (2). because they were not offered through the sons of Aaron, the only God-authorized ministry of peculiar function in the Law of Moses; and
- (3). because they were not offered at the place which God had chosen, the tabernacle at Jerusalem, where alone He had commanded all sacrifices to be offered, and had forbidden them elsewhere.

To dwell on this last point a little, and to ask what lessons we of the New and Better Covenant may learn from it? For somewhat different was the worship of *Jehovah*, not through images nor through any material thing, but *in places forbidden by the Mosaic Law*, that is on the high places, whereas the Law com-

manded the Israelites, on pain of being cut off from their people, to do sacrifice where the tabernacle was to be, Leviticus XVII, 1-10; Deut. XII, 4-29, the purpose of the law being seemingly to preserve the religion pure by keeping it under the control of the priests, who ministered and sacrificed at the tabernacle only. The violation of the Law in that respect was suffered by some of the Reforming Kings even, just as the New Testament Law against *the use of images*, I John V, 21, was violated in Churches at least, by some of the Reformers of the sixteenth century, that is, the Lutherans, even when they had abolished their *worship*. Of the Reforming Kings who tolerated it were Asa (371), Jehoshaphat (372), Jehoash (373), Amaziah (374), Azariah (375), and Jotham (376).

But the bad kings, Jeroboam (377) and Ahaz (378), favored those places. And there was always danger that idolatry might be introduced in such unauthorized and forbidden localities. But the best kings, like Hezekiah (379) and Josiah (380), utterly forbade them in consonance with the Law of Moses, setting us an example under the New and Better Covenant of Christ of strict obedience to our law.

As to *places where Christians should not worship* we are commanded to avoid those who cause divisions contrary to Christian doctrine (Rom. XVI, 17), and therefore we should, of course, avoid going to their places of forbidden division.

And the Universal Church from the beginning, following that law of Paul, has forbidden her children to share in the forbidden worship of Jews (381), creature worshipping and excommunicate

NOTE 371.—I Kings XV, 14.

NOTE 372.—I Kings XXII, 42, 43.

NOTE 373.—II Kings XII, 2, 3.

NOTE 374.—II Kings XIV, 1-5.

NOTE 375.—II Kings XV, 1-5.

NOTE 376.—II Kings XV, 32-36.

NOTE 377.—I Kings XII, 32, and I Kings XIII, 2, 32, 33, 34.

NOTE 378.—II Kings XVI, 4.

NOTE 379.—II Kings XVIII, 1-9.

NOTE 380.—II Kings XXIII, 8, 9, 15, 16, 19-25.

NOTE 381.—Acts XIX, 9. Wherever Paul went into a synagogue of the Jews it was not to share their errors, but to preach to them Christ's salvation and to win them to the faith and he often succeeded in converting some, though at the last many or most of them rejected. Then ensued the separation.

The Church of Jerusalem was much slower to separate from the abolished Law for

Arians who denied the Lord who bought them, and professed to worship a creature, and the Macedonians, who denied the divinity of the Holy Ghost, the Nestorians who sanctioned the worship of a human being; Cannibalism on the Eucharist, and the denial of the Incarnation; the One Natureites, who deny the truth that Christ has now a human nature, and nevertheless worship it unintentionally, but in fact, and that, too, even with absolute worship as *God*, and so are Man-worshippers, that is creature-worshippers in fact; and of course, the whole Church, in her first four Synods, which forbids us to share the worship of all such heretics, antecedently in them forbids us to share in the worship of all who have since fallen into the sins of creature worship, be it the Nestorian relative worship of Christ's humanity, the worse relative worship of creatures, inferior to that ever sinless and perfect humanity, be they the Virgin Mary, other saints, angels, or any other creature, and much more, images, pictured or graven, crosses, relics or other material things such as altars, communion tables, and every thing else material, or who worship in the Lord's Supper the alleged substance of Christ's divinity or the substances of his humanity, from which, by her decisions at Ephesus, in A. D. 431, both natures are absent, or who hold to the monstrosity of actually eating the substances, in the bread and wine, of one of His natures there, His humanity, as the Nestorians held, or to the worse error of eating the substances of both of His natures there, in the wafer, or the bread and wine,

years after the proclamation of the Gospel and the abolition of the Mosaic Law, (II Cor. III; Heb. VIII, 13) we find them all zealous for the Law (Acts XXI, 20), and yet Paul, against the advice of Agabus, a prophet, went up thither, dissembled, as did other brethren with him, the sin for which afterwards he rebuked Peter at Antioch (Galatians II, 11-21 inclusive), and by which he nearly lost his life, Acts XXI, 10, to XXVII, 1. Some of those partly enlightened Jews, after the destruction of the Temple and of Jerusalem, may have received the full truth of the abolition of the Law of Moses and the putting of the Gospel and the New Covenant into its place, but others probably fell off and joined or formed the heretical and apostate Jewish sects of the Ebionites and the Nazarenes. But the Jewish Church itself existed for some time. For Eusebius tells us in book IV, chapter V, of his *Ecclesiastical History*, Cruse's translation, that the first fifteen bishops of that see were Hebrews, "and received the knowledge of Christ pure and adulterated; so that, in the estimation of those who were able to judge, they were well approved, and worthy of the episcopal office. For at that time the whole Church under them consisted of faithful Hebrews, who continued from the time of the apostles, until the siege that then took place," (in the time of the Emperor Adrian, A. D. 117-138). But since that its Bishops have been all Gentile Christians except one, Alexander, who was a Bishop of the Anglican Protestant succession there.

as the Romanists, the Greeks, and some idolatrous and apostate Anglicans hold. All these classes and heretics for their idolatry are condemned by God's Word to eternal damnation (Rev. XXI, 8; I Cor. VI, 9, 10, and Galat. V, 19-22); and with that word agree the Definitions of the VI Sole Synods of the whole Church, East and West.

(c). *Sacrifice offered to any false god*, of which there are many examples in Scripture, for instance, to Dagon, Judges XVI, 23, to Baal, Hosea XI, I, 2; II Kings X, 19; to Ashtoreth, the goddess of the Zidonians, to Milcom, the abomination of the Ammonites; to Chemosh, the abomination of Moab, and Molech, the abomination of the children of Ammon, I Kings XI, 4-14, etc.

Of course, the true God Jehovah would not receive such forbidden sacrifices, and the false gods could not, and therefore we find that Holy Writ makes the demons the recipients of them; for example, Moses writes of Israel:

"They moved Him to jealousy with strange gods; with abominations provoked they Him to anger. They sacrificed unto demons, which were no God, to gods that they knew not, to new gods that came up of late, which your fathers dreaded not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that gave thee birth, and Jehovah saw it and abhorred them because of the provocation of his sons and daughters," and then He threatens them with dire vengeance for that sin; Deuteronomy XXXII, 16-44. Such sacrifices to demons are forbidden in Leviticus XVII, 7. And the Psalmist, in recounting the sins of his people, states:

"Yea, they sacrificed their sons and their daughters unto demons, and shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood," Psalm CVI, 37, 38, and then he tells how God cursed them for such sins.

And in the New Testament Paul, warning his brethren against entangling themselves in the sin of idolatry by eating of meats which had been offered in sacrifice to idols, which eating is condemned by the gathering of the apostles at Jerusalem, in Acts XV, 29, and XXI, 25, writes on our topic as follows:

"Wherefore, my beloved, flee from idolatry . . . what say I

then? that the idol" [that is *the image as idol* (εἰδωλον) means] "is any thing, or that which is offered in sacrifice to idols in any thing? But I say that the things which the Gentiles sacrifice, they sacrifice to demons (δαίμονιους) and not to God; and I would not that ye should have fellowship with the demons. Ye can not drink the cup of the Lord, and the cup of demons: ye can not be partakers of the Lord's table, and the table of demons," I Corinthians X, 14, 19-23.

All that seems to teach that a demon or demons sit unseen in the image if hollow, or behind it if a picture or symbol, or elsewhere, and really receives the worship of the deluded idolaters, whether it be by incense, bowing, genuflection, kneeling, standing, prostration, kissing, or in any other way.

I would add that the Devil (ὁ Διάβολος) and Satan (ὁ Σατανᾶς) are the same (Rev. XII, 9, and XX, 2), but the demons (δαίμονια) are his underlings and agents according to a belief of the Jews in the New Testament. See more fully under all those Greek terms in Robinson's *Greek and English Lexicon of the New Testament*, and in *The Englishman's Greek Concordance to the New Testament*.

For such sins God took away ten tribes from the house of David, and raised up enemy after enemy to trouble Solomon (382). And for such sins, combined with the worship of Jehovah through images, God cursed the Ten Tribes, exterminated nearly all or all of their dynasties, and sent them captives to Assyria (383). And because Ahaz, king of Judah, disobeyed God's law of sacrifice to sacrifice to Him only (384), but sacrificed to the gods of Damascus, therefore God cursed him (385), and for similar sins of creature worship and image worship He cursed Manasseh (386), and Amon (387).

A similar sin is committed by all Romanists, Greeks, Monophysites, Nestorians, and some degenerate and idolatrous Angli-

NOTE 382.—I Kings XI, 1-13, and XII, 1-25, and II Chronicles, X, all of it.

NOTE 383.—I Kings XI, 1-14, 26, to II Kings XVIII, 1.

NOTE 384.—Exodus XXII, 20, etc.

NOTE 385.—II Chron. XXVIII, 23.

NOTE 386.—II Chron. XXXIII, 1-21.

NOTE 387.—II Chron. XXXIII, 21-23.

cans, when they offer the "*sacrifice of praise*" (388) and *thanksgiving* to the Virgin Mary, other saints, archangels, and angels; for praise and thanksgiving are parts of prayer, and prayer with all its parts, as every one knows or at least should know, is an act of *religious service*, and is therefore forbidden to be offered to any creature, and, by Christ's own law in Matthew IV, 10, is prerogative to God Himself.

(d). *Sacrifice* is often used by us in the mere *secular, non-religious, non-worshipping sense*, as, for example, when we say: that man died a sacrifice on the field of battle for his country; that man died to preserve the Union; that other man made every sacrifice to preserve his credit and his good name; that mother sacrificed every thing for her children; Sir John Franklin and his companions sacrificed themselves to the cause of science in Arctic exploration.

(7). Another form of relative worship and idolatry, antecedently condemned by the decisions of the Third Ecumenical Council A. D. 431, is *turning to the altar or communion table* at the "*Glory be to the Father,*" etc., or at any other time, and standing, or bowing, or kneeling, or prostrating one's self to an altar or a communion table, and still another such sin of altar worship is to incense it, or to give any of those acts of religious service to any thing in the universe but God, and that directly, not indirectly, through any thing else. We may stand *before* the chancel end in a church, the altar, the chancel rail, or any thing else there, but we never stand before the communion table, the altar, or any of those other things to bow *to* it, or to genuflect to it, or to worship it in any other way. We remember Christ's Law in Matthew IV, 10, and God's burning wrath against the sin of relative worship in the worship of Him through the calf in the wilderness and through the calves of Jeroboam and the curses that came on the idolaters who committed those crimes.

In ancient and mediæval times churches were generally built with the chancel end toward the East. And that was in accordance with the early church symbolic custom of worshipping not the

Communion table, but Christ Himself in the East (389), the land of light, where the sun rises, symbolic of the land of eternal light above, where is that matchless city which has no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof" (390). I know of no instance in the Ante-Nicene period of any Christian turning from any other direction to the Communion table to worship it, though ancient writers speak of worshipping Christ in the East. None of them speaks of bowing to the table. And there were not then nor for centuries after any altars in the churches to bow to, as the learned Bingham shows (391), and consequently no turning to them. That custom came in during the Post-Nicene period when partly enlightened heathen came into the Church in crowds, and in their ignorance transferred to the Christian communion table the worship which they had been wont to pay to their pagan altars.

But the ignorant clergy of idolatrous leanings in the Anglican Communion, in later years, since the Apostatic Puseyite movement commenced, have started the Romanizing and idolatrous custom of worshipping the altar, by turning toward it, or to the communion table where they have not followed their wont of substituting the Jewish or pagan closed altar for it. The custom is non-primitive, mediæval, and pagan, and is, in effect, forbidden by the Anglican Prayer Book. For, at the very beginning of its Lord's Supper Office, it is twice called "*the Lord's Table*," and again twice below "*the Table*." And in a prayer below we read: "We do not presume to come to *this thy Table*, O merciful Lord, trusting in our own righteousness," etc. And so it is in the American Prayer Book, where also, after the Communion, we read: "When all have communicated, the minister shall return to the Lord's table," etc. And in the two final exhor-

NOTE 389.—Bingham's *Antiquities of the Christian Church*, book XIII, chapter 8, section 15. To the same effect see Venables' article *East* in Smith and Cheetham's *Dictionary of Christian Antiquities*.

NOTE 390.—Rev. XXI, 23.

NOTE 391.—Bingham's *Antiquities*, book VIII, chapter VI, sections 13-16. To the same effect see Nesbitt's article *Altar* in Smith and Cheetham's *Dictionary of Christian Antiquities*, vol. I, page 61, no. III.

tations now at the end of the Eucharistic Office in the American book of Common Prayer, the "holy table" is twice mentioned in the first, and "the Lord's Table" once in the second. And the same is true of the same exhortations in the English Book, only they occur earlier in the office.

But alas! many of the sacrilegious clergy of our time change the table form of Christ and the apostles (Luke XXII, 21, and I Cor. X, 21), in that leaving the New Testament example, as the wicked, idolatrous and innovating king, Ahaz, put the pagan altar of Damascus in place of God's altar at Jerusalem, II Kings XVI. 10-17, and as Ahaz had a too unfaithful and too yielding priest Urijah to bend to his will in that matter instead of to God's law on it, so multitudes of idolatrous Roman priests to-day obey the Harlot Rome's command to lay aside the New Testament table, which alone was used in the Lord's Supper for long centuries after Christ, and alas! there are many men of mere tastes, unlearned, innovating, and wicked Anglican clergy who follow their evil example. To this very day, the communion table is the common form in the Greek Church, though in some other things it is very corrupt and idolatrous. Oh! what a rebuke to us of far sounder faith against idolatry for leaving the table of Christ and his Apostles and of the Anglican Reformers for the sacrilegious changes of Rome!

Ought we and all not to be as zealous to follow the New Testament in this matter, as even the idolatrous Greeks? For where there is no positive enactment on any point we should follow New Testament example as a law, as we do in the observance of the First Day of the Week as the Christian day of rest, which, with the whole Church from the beginning, we call the Lord's Day. For the whole Mosaic Law being done away, of course its Sabbath went with it (392).

Christian Eucharistic Tables.

Question 1. What was the form of the New Testament altar?

Answer. The table. Proof: Christ instituted the Eucharist

NOTE 392.—II Cor. III, 7, Greek *καταργουμένην*, "is done away," not "was to be done away," as in our Common Version; and verses 6 to 13 inclusive of II Heb. VIII, and Colos, II, 16.

on a table; proof, Luke XXII, 21, "The hand of him that betrayeth me is with me *on the table.*"

Paul speaks of it as *a table*. See in proof I Corinthians X, 21, where the Apostle, warning them against idolatry, writes, "Ye can not be partakers of *the Lord's table*, and of the table of demons."

Question 2. What was the form of the altar in the early Church?

Nesbitt in his article *Altar* in Smith and Cheetham's *Dictionary of Christian Antiquities*, volume I, page 61, writes:

"*Material and form of altars.* It is admitted by all that the earliest altars were tables of wood."

Bingham, in his *Antiquities of the Christian Church*, book VIII, chapter VI, sections 13, 14, 15, witnesses to the same fact, and shows that no crosses were used on them for the first three centuries, *id.*, section 20.

The language of Julian the Apostate, Emperor of Rome, A. D. 361-363, shows that the holy table was a part of the furniture of the Church. Sozomen is quoted by Bingham, book IX, chapter III, section 10, to that effect. Sozomen states of Julian the Apostate, who had known the Church and therefore could tell whether the table was preserved in his day, what here follows in chapter 20, book V, of his *Ecclesiastical History*:

"The Emperor having learned that there were prayer houses in honor of the martyrs near the temple of the Didymæan Apollo which is before Miletus, wrote to the governor of Caria to burn them down with fire if they have a roof *and a holy table*, but if the buildings are only half finished, to dig them up from their foundations." As Bingham shows, "*prayer houses*," the very expression above used, was a usual term for *Christian churches*; see his *Antiquities*, book VIII, chapter I, section 4. And in Socrates' *Ecclesiastical History*, book I, chapter 27, one of the false Arian charges against Macarius, a Presbyter, that is an Elder of St. Athanasius, was "that" he "had leaped into the altar" [part of the church], "overturned *the table*, broke the mystic cup" [that is the communion cup], "and that he had burned the sacred books"

(393). The term *altar* here is used for what we now call the chancel. And the altar idea is in Christianity. For the blessed Apostle Paul writes: "We have an altar, whereof they have no right to eat, who serve the tabernacle" (394). But our altar has the table form, and is not in form or in idea the same as the Jewish or the heathen altar, for that had the altar form, and was bloody because bloody sacrifices were offered on it, which, in the case of the Jews, the Apostle describes as "fleshly ordinances imposed on them until the time of reformation" (395), whereas in our case that Reformation has come, and our altar is well called by old Synesius, Bishop of Ptolemais in the first part of the fifth century, the *unbloody altar* (396). Yet the same writer, in referring to the incursions of the barbarians into Cyrenaica, mentions the tables. for in Halcomb's article *Synesius* in Smith and Wace's *Dictionary of Christian Biography*, volume III, page 780, he is represented as bemoaning his ruined churches as follows:

"Have they not burnt and ruined my churches at Ampelis? Have they not defiled *the holy tables*, and used them for their feasts? Have not the sacred vessels of our public worship been carried off to be used in the worship of daemons?" And then follows some idolatrous trash which explains why so many woes had fallen upon him and his diocese:

"Alas for Pentapolis, of which I am the last bishop! But the calamity is too near me—I can say no more—tears check my tongue. I am overwhelmed at the thought of abandoning the house and services of God. I must sail away to some island, but when I am summoned to the ship I shall pray them to leave me a

NOTE 393.—Socrates' *Ecl. Hist.*, book I, chap. 27, Bright's edition; Ischyras, a lying opponent of Athanasius, had spread the report ὅτι Μακάριος εἰσπηδήσας εἰς τὸ θυσιαστήριον ἀνέτρεψε μὲν τὴν τράπεζαν, ποτήριον δὲ κατέαξε μυστικόν· καὶ ὅτι τὰ ἱερὰ βιβλία κατέκαυσε.

In chapter XXXV of the same book Socrates shows that afterward at Constantinople the Arians, recognizing their failure to injure Athanasius by the falsehood of the broken cup, and the overturned table, (τραπέζης) would not permit the matter to be discussed at Constantinople.

NOTE 394.—Hebrews XIII, 10.

NOTE 395.—Hebrews IX, 10.

NOTE 396.—Greek, βωμὸν τὸν ἀναίμακτον. Bingham's reference to Synesius is "Catastas, p. 303. (p. 304, b. 10)."

little longer here. First I shall go to God's temple; I shall embrace the altar, I shall wet with my tears the precious pavement, I will not leave till I have kissed the well-known door, the well-known seat. How often shall I call on God for help; how often shall I turn back. how often clasp the altar-screen." . . [the veil before the communion table, which in the present idolatrous state of the Eastern Church is replaced by the image stand] . . . "I will cling to the sacred pillars which raise the holy table from the ground. There will I remain while living, there will I lie when dead. I am God's minister, appointed to present the offerings to Him: it is perhaps His will that I should present to Him the offering of my life. Surely God will not look with indifference on His altar stained for the first time with blood, the blood of His Bishop."

We see here the relative worship of embracing the altar, kissing the door, clasping the altar-screen, and clinging to the pillars which support the holy table. And we are reminded how an Antiochian Nestorian, John, wished to embrace that which enclosed the bones of the apostle John (397), and, by what Synesius says further on of anxious nights on watch against the expected foe, of what Claude of Turin, the Reformer in the ninth century, says of his anxious night-watching against the dreaded incursions of the Mohammedans sent on Christendom for their idolatrizings.

One more example out of many of the table. Alexander, the Orthodox Bishop of Constantinople, had been threatened by the Arian champion Eusebius of Nicomedia, with deposition unless he would admit the heresiarch Arius to communion. And by his influence over the Emperor Constantine he might have removed Alexander. He therefore, Socrates tells us, went into the church called Irene or Peace, "shut himself alone in it, and entered into the altar," the chancel as we call it, "and prostrated himself on his face *under the holy table*, and prayed in tears" (398), that he

NOTE 397.—See John of Antioch's language, page 59, vol. II of *Ephesus* in this Set, and note 1 there.

NOTE 398. *Socrates' Ecclesiastical History*, book I, chapter 37, Bright's edition: Ἐν τῇ ἐκκλησίᾳ ἣ ἐπώνυμον Εἰρήνην μόνον ἑαυτὸν κατακλειστὸν ποιήσας, καὶ εἰς τὸ θυσιαστήριον εἰσελθὼν, ὑπὸ τὴν ἱερὰν τράπεζαν ἑαυτὸν ἐπὶ στόμα ἐκτείνας εὐχεται δακρῶν.

might be delivered from that peril, a prayer which God heard by removing Arius from the world by a miraculous visitation of death in a privy (399).

8. Another act of worship is the *pouring out of a drink offering*. Like the others it is of four kinds, three religious, and one not religious, but merely secular.

(a). to the true God, *Jehovah*, as for example, the act of Jacob in Genesis XXXV, 14. It was commanded in the Mosaic Law, Exodus XXIX, 40: Numbers XV, 5, 7; see I Chron. XXIX, 20, 21; see much more in Cruden's unabridged Concordance under *Drink offering* and *Drink offerings*:

(b). *Offering drink offerings to the true God, Jehovah*, through any image or thing. I know not that we have any record of that sin in Holy Writ, but it may have been committed when the idolatrous people sacrificed to the calf in the Wilderness, and to Jeroboam's at Bethel or to his other at Dan.

(c). *pouring out drink offerings to false gods*, and to idols, and to the host of heaven, and the queen of heaven, as, for example, in Deuteronomy XXXII, 38: Isaiah LVII, 6; Isaiah LXV, 11-17; Jeremiah XIX, 13, and XXXII, 29; to the queen of heaven, in Jeremiah VII, 18; and XLIV, 15-30 inclusive. The heathen poured out libations to their gods and goddesses.

(d). *Pouring out drink, not at all as an act of religious worship but as an act of mere secular social pleasure or jollity*, as pouring out wine into glasses to be drunk in toasts to secular rulers, or to military or naval heroes, or at a celebration, or a patriotic or other non-religious festival, etc.

9. Still another act of worship was the *making and offering of cakes*. It also was of four kinds under the Law of Moses, three religious, and one non-religious and merely secular. They were as follows:

(a). The offering of cakes in the worship of *Jehovah* was commanded in Leviticus VII, 12; and XXIV, 5-11; Numbers XV, 17-22: that was of force so long as the Mosaic Law lasted, that is till the new Law of Christ was substituted for it by Christ's death,

Hebrews IX, 15-28 inclusive, and VIII, 6-13 inclusive, and II Corinthians III.

(b). The offering of cakes to Jehovah in the worship of Him through the golden calf in the wilderness, and through Jeroboam's calf at Bethel and through that at Dan, would be a case of forbidden worship of Jehovah. But I am not sure that they committed that form of relative worship, though it is plain that they committed other forms of God-angering relative worship of the said images by the sacrifice of burnt offerings and peace offerings, Exodus XXXII, 6-9, and in the passages last cited the offering of cakes is mentioned as among the peace offerings. See also I Kings XII, 32, 33, where Jeroboam offers sacrifice to Jehovah through the calf at Bethel, and God's anger at that sin in I Kings XIII, 1-11, and in wiping out the lines of idolatrous, man-made priests and the dynasties of Israel who supported that idolatry, as told in Book I of Kings and Book II, and compare both books of Chronicles.

(c). A God-cursed form of paganism *was the offering of cakes to the Queen of heaven*. It existed among the idolatrous Jews, and God in his threatening against them and against Jerusalem, tells Jeremiah the prophet (Jerem. VII, 16-20 inclusive):

“Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and *the women knead their dough, to make cakes to the queen of heaven*, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger, saith Jehovah; do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord Jehovah; Behold mine anger, and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.” And then he utters further denunciations of their sin and threatens them with dire curses.

Again, further on, in chapter XLIV, 15-30, God warns the

Jews who had fled to Egypt to escape from the Babylonian conquerors of their country and the desolators of Jerusalem and Judah. But they obstinately refused to hearken, and in their utter blindness and madness interpreted the fact that God had not cursed them at once for their worship of creatures, but had borne with them for long, as a proof that they were right in committing that sin. For we read that, in response to the rebuke of Jehovah by the prophet Jeremiah: (I quote the American Canterbury Revision):

“Then all the men who knew that their wives burned incense unto other gods, and all the women that stood by, a great assembly, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word that thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee. But we will certainly perform every word that is gone forth out of our mouth, *to burn incense unto the queen of heaven, and to pour out drink offerings unto her*, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off burning incense to the queen of heaven, and pouring out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine. And when *we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our husbands?*

Then Jeremiah said unto all the people, to the men, and to the women, even to all the people that had given him that answer, saying, The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not Jehovah remember them, and came it not into his mind? So that Jehovah could no longer bear, because of the evil of your doings, and because of *the abominations which ye have committed*; therefore is your land become a desolation and an astonishment, and a curse, without inhabitant, as it is this day. Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked in his law, nor in his statutes, nor in

his testimonies; therefore this evil is happened unto you, as it is this day.

Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of Jehovah, all Judah that are in the land of Egypt: Thus saith Jehovah of hosts, the God of Israel, saying, Ye and your wives, have both spoken with your mouths and with your hands have fulfilled it, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her; establish then your vows, and perform your vows.

Therefore hear ye the word of Jehovah, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith Jehovah, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, as the Lord Jehovah liveth (400). Behold, I watch over them for evil and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine until there be an end of them, And they that escape the sword shall return out of the land of Egypt into the land of Judah, few in number; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine or theirs."

And His words stood and not theirs, so that worshipping the queen of heaven with cakes and their other acts of forbidden worship did not profit them, but, on the contrary, brought God's curse on them, and the idolatrous people lost their independence, and creature-worshipping kings of the house of David never reigned over them again, for all, both kings and people, had mingled creature worship with the worship of Jehovah; and we who did the same in the Middle Ages, beginning to some extent, in the last half of century IV, were bitterly and justly cursed for it by the Mohammedan Arab and Turk till we reformed in the sixteenth century, and restored the service of God alone in accordance with the New Testament, Matthew IV, 10, Colossians II, 18; Rev.

NOTE 400.—All this seems to imply that those idolatrous Jews were like their countrymen who worshipped the golden calf in the wilderness, and Jeroboam's calves, and like the idolaters, professedly Christian, of the Middle Ages, who worshipped Jehovah while at the same time, contrary to His law, they worshipped creatures also.

XIX, 10, and XXII, 8, 9, and with the decisions of the Universal Church in its VI Synods, of some of which we had been ignorant.

(d). *The offering of cakes or of a loaf is, and has ever been, an act of non-religious and merely secular friendship or kindness or affection or secular honor*, as, for instance, when a neighbor presents such a thing to her neighbor in return for similar kindness granted her, or a mother gives such a thing to her child as food, or such things are given as part of a secular entertainment or banquet, etc.

(10). Still another act of worship is *the use of the name GOD*. It also was of four kinds, three religious, and one non-religious and merely secular. They were as follows:

(a). It is act of worship to Jehovah, to call Him *God, the only God*, as he claims to be in Isaiah XLV, 5, 6, 14, 18, 22; XLVI, 9, etc. And to Him all worship is prerogative, Exodus XX, 3-8; Matthew IV. 10, etc.

(b). To apply the name *God* to any thing as an image of Him as the Israelites did to the golden calf in the wilderness (401), and as Jeroboam did to his, at Bethel and to that at Dan (402), or to worship the only God through such an image, that is to worship it relatively to Jehovah, as the Israelites did to the golden calf in the wilderness (403) and as Jeroboam did to his calf at Bethel (404), is an act of God-angering and soul damning idolatry, as we see by Exodus XXXII; I Kings XII, 26, to XIII, 34, inclusive; Psalm CVI, 19-24; Nehemiah IX, 18; and Revelations XXI, 8, etc.

(c). To apply the term *God*, meaning the true God to a crea-

NOTE 401.—Exodus XXXII, 1-4, where *gods* should be in the singular, as it is in the margin of the American form of the Canterbury revision, and as it is in Nehemiah IX, 18, a translation which is made clearer by the fact that Aaron made them only one calf and called them to make it a "feast to Jehovah," verse 5 American revision. See the learned Bishop Patrick's Commentary on the above place, and the place mentioned in the note next below.

NOTE 402.—I Kings XII, 26 to XIII, 34 inclusive.

NOTE 403.—Exodus XXXII, 4-15. Aaron in verse 4, had committed the crime of calling that calf "*the God*," as the Hebrew may be translated, who had brought them "*up out of the land of Egypt*," that is, of course, Jehovah. Moses might well rebuke him therefore, as he does in verse 21, by saying, "What did this people unto thee, that thou hast brought so great a sin upon them."

NOTE 404.—In I Kings XII, 28, Jeroboam commits the same sin that Aaron did, for speaking of his calves he calls them the God who had brought them "*up out of the land of Egypt*," Jehovah, of course. See to that effect the judicious Bishop Patrick's Commentary on that place.

ture as a name rightly belonging to that creature, or to apply it to any false god as an act of faith in him or her is a God-angering sin. And the Israelite was forbidden even to make mention of the name or of the names of the pagan gods, or to swear by them as well as to worship them (Joshua XXIII, 7; Exodus XXIII, 13; Deut. XII, 3; Ps. XVI, 4; Zech. XIII, 2). Indeed to swear by them was in fact to invoke them to witness the oath, and to acknowledge them as gods.

(d). Men sometimes, without any idea of worship or of religion at all, speak of a man as a *god* among his fellows, or as *godlike*, but such expressions savor of impiety and should be avoided.

The foregoing acts are not the only possible ones, but, as has been said, almost any act may be used in any of those four senses, and therefore we should carefully examine every thing we do and every thing which is proposed to us, the more especially as our eternal salvation depends on it. For it is the plain teaching of Holy Writ that the *idolater shall not inherit the kingdom of God* (405), but is to have his part "*in the lake which burneth with fire and brimstone, which is the second death*" (406).

If the Protestant nations stand in the van of the world's progress to-day and are blessed and happy it is only because they shun idolatry and the worship of creatures and obey Christ's law in Matthew IV. 10, to worship God alone. And on obedience to that law depends the welfare in both worlds of the individual, the family, and the nation.

I have shown above ten of the acts mentioned in the Bible as acts of worship.

Let me here state how the "*one, holy, universal and apostolic Church*" condemns the idolatrous and the creature-worshipping use of some of them expressly and of all such sinful use of all such acts impliedly and inclusively.

Anathema VIII in Cyril's Long Epistle to Nestorius, anathematizes every one who commits the Nestorian sin of worshipping the separate humanity of Christ by co-bowing to it with God the Word, by co-glorifying it with God the Word, or co-calling it *God*

NOTE 405.—I Corinthians VI, 9-10; Galatians V, 19, 20, 21, and Revelations XXI, 8.

NOTE 406.—Rev. XXI, 8.

with Him (407), and much more does it, by necessary inclusion, curse in God's name every one who gives any of those three acts to any creature inferior to Christ's humanity, as all other creatures are.

Moreover, the anathema against the "co-bowing" to, that is the co-worshipping of Christ's sinless humanity with God, because, as Cyril himself shows again and again, it is a creature and therefore by Christ's law in Matthew IV, 10, may not be worshipped, much more anathematizes any and all who commit the sin of worshipping any creature less than that perfect humanity or it for God or with God.

Such sins are condemned in "b" and "c," pages 265, 266 above.

And the anathema against all those who commit the sin of *co-glorifying* a creature, Christ's spotless humanity, with God the Word, much more anathematizes all who co-glorify any lesser creature with God the Word, or commit the sins under act 2, "b," or "c" on page 266 above.

Furthermore, the anathema against all those who co call Christ's created humanity *God* with God the Word, much more smites all who apply the term *God* to any image relatively to God, as the Israelites did to the golden calf in the wilderness, or who apply the term *God* to any creature or to any thing but God Himself.

On all these matters see *Article VI* above.

And canon VI of the same Third Ecumenical Synod decrees as follows regarding the above anathema and every other enactment of the Council.

"And likewise if any may wish to unsettle in any way whatsoever the things done on each matter in the holy Synod" [held] "at Ephesus, the holy Synod has decreed, that if indeed they are

NOTE 407.—Greek. Εἴ τις τολμᾷ λέγειν τὸν ἀναληφθέντα ἄνθρωπον συμπροσκυνᾶσθαι δεῖν τῷ Θεῷ Λόγῳ καὶ συνδοξάζεσθαι καὶ συγχρηματίζειν Θεόν, ὡς ἕτερον ἐν ἑτέρῳ· τὸ γὰρ Σὺν αἰὶ προστιθέμενον τοῦτο νοεῖν ἀναγκάσει· καὶ οὐχὶ δὴ μᾶλλον μιᾷ προσκυνήσει τιμᾷ τὸν Ἐμμανουήλ, καὶ μίαν αὐτῷ τὴν δοξολογίαν ἀναπέμπει, καθὼ γέγονε σὰρξ ὁ Λόγος, ἀνάθεμα ἔστω.

Bishops, or clerics. they shall utterly fall from their own rank, and if they are laics they are to be excommunicate."

Anathema IX of the Fifth Ecumenical Council, A. D. 553, is of the same tenor against the worship of the two Natures of Christ, and for the worship of His Divinity alone, that is against any worship of his created humanity, and, of course, against the worship of any other creature.

Anathema IX of the Fifth Synod of the undivided Church:

"If any one says that the Christ is to be bowed to" [that is, "to be worshipped"] "in two Natures, by which two bowings" [that is "two worships"] "are brought in, one peculiar to God the Word, and one peculiar to the man; or if any one to the doing away of the flesh, or to the mixture of the Divinity and the humanity, brings in the monstrosity either of" [but] "one Nature, or [one] "substance of the things which have come together, and so bows to" [that is "worships"] "the Christ, but does not" [on the contrary] "bow to" [that is "worship"] "with" [but] "one worship God the Word infleshed within His own flesh," [or "in the midst of His own flesh"] "as the Church of God has received from the beginning, let such a man be anathema" (408).

We have already treated of this Anathema IX and of the rest of the work of the Fifth Synod, on pages 181-213 above, where see abundant proof that the "one, holy, universal and apostolic Church" has condemned all relative worship of every kind, and all the Romish and the Greek errors on the Eucharist, that is the Thanksgiving, and all who worship the bread and wine, like the Greeks, and the wafer and wine, like the Latins, and all who believe in the real substance presence of either or both of Christ's Natures there.

NOTE 408.—Greek, Ἐὰν τις προσκυνῆσθαι ἐν δυοῖν φύσεσι λέγει τὸν Χριστὸν, ἔξ ὧν δύο προσκυνήσεις εἰσάγονται, ἰδίᾳ τῷ Θεῷ Λόγῳ, καὶ ἰδίᾳ τῷ ἀνθρώπῳ, ἢ εἴ τις ἐπὶ ἀναιρέσει τῆς σαρκὸς ἢ ἐπὶ συγχύσει τῆς Θεότητος καὶ τῆς ἀνθρωπότητος, ἢ μίαν φύσιν ἵγουν οὐσίαν τῶν συνελθόντων τερματευόμενος, οὕτω προσκυνεῖ τὸν Χριστὸν· ἀλλ' οὐχὶ μὴ προσκυνήσει τὸν Θεὸν Λόγον σαρκωθέντα μετὰ τῆς ἰδίας αὐτοῦ σαρκὸς προσκυνεῖ, καθάπερ ἡ τοῦ Θεοῦ Ἐκκλησία παρέλαβεν ἐξ ἀρχῆς, ὁ τοιοῦτος ἀνάθεμα ἔστω.

And so by the guidance of the Holy Ghost in leading the Apostolate, that is Episcopate, in the VI sole Synods of the whole undivided Church, as Christ had promised (409), it defined antecedently against all the creature-worshipping and image-worshipping Councils, the so-called Second of Nicaea, A. D. 787, and all other idolatrous Conventicles since, Greek, and Latin, and its holy and God-guided work will stand forever, and all will in time come back to it. Paul the Apostle predicted a great "*falling away.*" "*the Apostasy*" (ἡ Ἀποστασία the Greek of II Thessalonians II, 3, has it,) and it has come. It began in the end of the fourth century in the form of invoking creatures, and gradually grew till by the seventh it had infected nearly the whole Church, and the antecedent decisions of Ephesus against all forms of idolatry were practically forgotten, and God's curse in the form of the Mohammedan Arab, the Turk, and the Tartar came on us: we were slaughtered on battle-fields, subjugated, our churches taken from us, and turned into mosques for the false anti-Christian Creed of the great impostor of Mecca, the false prophet of Revelations XVI, 13; XIX, 20, and XX, 10, our houses and lands taken from us and we were compelled to pay tribute to our oppressors. And the Crusades to stop the flow of the Mohammedan plague and deluge ended in disastrous failure. And at the dawn of the sixteenth century it seemed as though all the Christian nations still unconquered would soon be. God's Word was for the most part locked up in dead languages, known to the learned only, and hardly two out of a hundred of us had been taught to read even our own tongue. And the sole utterances of the Universal Church in the VI Ecumenical Synods had never been fully translated into any of the languages of the people and so their condemnations of our soul-damning idolatry were unknown even to most of the Bishops and clergy and to nearly all the Christian people. And indeed till the invention of printing just before, few had the means to buy the manuscripts which contained them, and fewer still could read the original Greek of them even if they could purchase them. Everywhere there was woe, and the creature-

NOTE 409.—Matt. XXVIII, 19, 20; John XIV, 16, 17, 26; John XV, 26, and John XVI, 7, 13; Matt. XVIII, 17, 18. Compare I Tim. III, 15.

worshipper's curse, and ahead all seemed dark, and, without a special intervention of God, absolutely hopeless. But He did not forsake us, He raised up godly Reformers, and the miseries of men led them to look for help to the inspired Scriptures, and to seek for the decisions of the whole Church in what the English Reformers in their just appreciation of them call "*those Six Councils which were allowed and received of all men.*" And the spiritual "*whoredoms*" of idolatry, as the Old Testament terms creature worship and image worship (410), though enforced on the West by Old Rome, the Harlot of the Revelations (411), as the writers of the ancient Church had held from the beginning, and enforced on the East by Constantinople, the "*New Rome*" (412) on the Bosphorus, seven-hilled like the elder Rome (413), were seen to be contrary to God's Word and to the decisions of the "*One, Holy, Universal and Apostolic Church,*" and they were thrust away and the Church was purged under the lead of the noble reforming Professors, Pastors, and Prelates, and secular rulers, the Jeshuas, the Izras, the Nehemiahs, the Hezekiahs, and the Josiahs of the New and Better Covenant of Christ, in Germany Luther, Melancthon, and German rulers; in Switzerland, Zwingli, Calvin, and Farel, and the rulers of the Reformed Cantons, and in the Scandinavian lands and in other parts of the Continent other noble men in sacred and in secular station; and among ourselves Cranmer, Ridley, Latimer, Hooper, and Ferrar of St. Davids, the Martyrs, and King Edward VI. And all the Reformers rejected the idolatrous conventicle, the Second of Nicaea of A. D. 787, and all other Councils opposed to the Decisions of the Six Ecumenical. And the English Reformers did it in their excellent *Homily against Peril of*

NOTE 410.—II Kings IX, 22; II Chron. XXI, 11-20; Jerem. III, 1-25 inclusive, especially verses 1-12; Ezek. XVI, where Jehovah speaks of His former people as married to him and as having fallen away to false worship as to spiritual whoredom: see especially verses 16-39; see in Ezek. XXIII, 7, 30, 37, 39, and 49. Verse 39 shows that in all their spiritual whoredoms they still worshipped Jehovah, as an adulterous wife still may have intercourse with her husband, and at the same time be an adulteress. See also Hosea II, 13, and IV, 12-19 inclusive.

NOTE 411.—That is clear from Rev. XVII, 18.

NOTE 412.—So called in Canon III of the Second Ecumenical Synod and in Canon XXVIII of the Fourth.

NOTE 413.—See in proof page 489, volume II of *McClintock and Strong's Cyclopaedia*, and Rev. XVII, 9, 18.

Idolatry, which, with the other Homilies, is approved in the Thirty-Fifth Article, as *containing "a godly and wholesome doctrine and necessary for these times."* And the Church of England in its Article XXXV adds: "and therefore we judge them to be read in churches by the ministers, diligently and distinctly, that they may be understood of the people."

And all the other Reformed Churches also rejected the idolatrous conventicle of Nicaea, which is termed by the paganized Churches of Rome and Constantinople the Seventh Ecumenical, and, like the Church of England, practically received most of the great God alone-worshipping dogmas of the Six really sound and only Ecumenical Councils, and some of their Formularies accept their Creeds, though sometimes with the Roman additions to the Constantinopolitan; and the Declaration of Thorn speaks well of the VI great Synods. A breviate of their utterances on those themes will be found in volume I of Nicaea in this set, pages 128-162.

But we should all make a full RESTORATION of all in the utterances of the VI Synods of the whole Church, which agrees with the New Testament, all in the first three centuries which agrees with it, and all since developed by the Spirit which is useful in our time. What the Anglican Communion everywhere needs to make, a full Restoration, is told on pages 95-128 of that volume.

SECTION III.

I have shown above:

(1). that the heathen worshipped things only relatively, not absolutely; and

(2). the nature of the *acts* which make up the sum and substance of heathen image-worship and the worship of other material things. I am next to show

(3). that the relative worship of the altar, the cross, and images among Christians, and so-called Christians, is, so far as the *kind of worship rendered to such material things is concerned, the same*; in other words that the creature-worshipping Christian and the creature-worshipping Pagan, both worship *material objects*, but only *relatively*, and of course, both as being idolaters, or, as *idol-*

aters means, *image-worshippers*, do so to the damnation of their own souls, according to I Corinthians VI, 9, 10; Galatians V, 19-22, and Revelations XXI, 8.

The doctrine of the Greek Church and of the Latin (both which, I grieve to say it, are still advocates for the worship of images) is that they do not worship the wood or stone or cloth or colors for themselves, but *for what they represent*; in other words, that the worship offered by them is RELATIVE, *not absolute*. This doctrine is contained in the enunciations of the so-called Seventh Ecumenical Synod, held under the accursed pair, Irene and Tarasius, the Jezebel and episcopal Ahab of the Church of the New Testament, who have wrought untold evils against the best interests of the Church of God and in favor of idolatry. The decisions of this precious conventicle of ignoramuses and heretics and scoundrels have set forth a doctrine the same in substance as the ancient writers inform us the heathen held, and, in substance, largely in their words. This fact is clear from the foregoing. Besides, the Third Ecumenical Council, speaking with the Christ-promised aid of the Holy Ghost, condemned and deposed the heresiarch Nestorius for his relative worship of Christ's humanity, and much more all relative worship of any lesser creature, and much more still the relative worship of any image pictured or graven or any mere thing: see that proven in volume I of Ephesus in this set, page 461, text and note 949, and pages 486-504. And by its Canon VI every Bishop and cleric so worshipping is deposed and every laic is excommunicated. See the same volume, Note F. pages 529-551, for the use of relative worship again and again by Nestorius, and his Heresy II, pages 639-641.

And that strong and clear and definite condemnation of *all relative worship* by the Third Ecumenical Council as is shown in said note 949, is further repeated in six other places by the Third Council, of the whole Church, and was approved by the Fourth Ecumenical Synod, by the Fifth, and by the Sixth. So that the whole matter has been abundantly and unshakably settled forever by that final tribunal, Christ's Church, "*the pillar and ground of the truth*" (I Timothy III, 15), which every one must hear or by His

law be unto all sound Christians "as a heathen man and a publican," Matt. XVIII, 17.

But, objection I. The Greeks are not idolaters because they do not worship graven images, but only painted ones!

Answer. This is a distinction without a difference of any importance, so far as the principle of such worship is concerned, for it is too clear to need argument that, if the worship of a painted image is right because it is relative and not absolute, the worship of a graven image is right also, and for the same reason. And indeed Holy Writ makes no distinction in guilt between the worship of the painted image and the graven one. In Exodus XX, 4, God prohibited "any likeness" as well as "any graven image," and in Numbers XXXIII, 51, 52, He bade Moses to tell Israel thus: "When ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy *all their pictures*, and destroy all their molten images," etc.—Compare Ezekiel VIII, 7-13, for God's anger against painted idols.

Objection II (of a Greek or a Latin).—But Americans and other Anglicans and Protestants kiss the Bible in court when they take oaths, and this is *relative religious worship*, just as much as my worship of an image painted or graven. Let the Anglicans, therefore, blame themselves before they blame us. Moreover, if there should be any doubt as to the meaning of this custom of kissing the Bible, it should be remembered that it comes from the mediæval Romish times, when the English Church was the slave of the Roman, and that the original intention of the act was to express relative religious worship.

Answer.—What you say as to the *original* and the *mediæval intention* of the act is true. But here we must distinguish between

- (1). the custom of the Anglican Communion, and
- (2). that of the civil courts in this matter.

(1). As to the Anglican Church. She swept away everything like kissing the Gospels, images, the cross, and every such thing at the Reformation. There is not a shred of this creature-worship in the Prayer Book or the Articles. In this respect she is as inno-

cent as an angel. No blame can therefore be attached to her in this matter.

(2) As to the case of the civil courts. The custom is found in them still, and is a bad one, though some would say, perhaps, that they did not give any *religious worship, relative or otherwise*, to the book, but kissed it only as a form to be gone through with, and of whose origin and original significance they were ignorant. This excuse, however, is not satisfactory. . . And certainly, so long as the custom endures, it will be an occasion to many a Romanist and to others to sin, and should therefore be abolished. It might seem wonderful why no more attention has been paid to this matter. It cannot be attended to too soon, for it is undoubtedly idolatrous. Furthermore, what is of less saving importance, but yet of importance as regards bodily health, as some who kiss the Bible have diseased lips, their disease may be transmitted to others who kiss the same place. And therefore some object to such kissing, and that very justly.

Objection III (of a Greek or a Latin).—But I am not so bad as the heathen, even if we both do worship images *relatively*, for, whereas the heathen invokes images, caps to them, bows to them, genuflects to them, salutes them, bows down to them and kisses them, and incenses them, I do only the last seven. I do not, commonly at least, invoke them. Even though I do worship images, therefore, there is a great difference in this matter of *invocation*. The heathen is guilty, but I am wholly innocent.

Answer. This attempted distinction has no real force, for, if asked why you do the last seven acts to senseless *material* things, you at once say in order to justify yourself, "I do not worship the mere matter *absolutely* but only *relatively*; that is, I worship the *prototype* represented by the image *through* it, as, for instance, when I bow to an image of Christ painted or graven, I do not bow to the *mere material image itself*, but, *through it*, to Christ, the prototype represented by it. So, with an image of the Virgin or of any other saint. I bow to the Virgin or the saint *through* the image as a *medium through which* I express my adoration; and moreover my fervor and devotion are heightened by the beauty of

the image painted or graven." This is your plea in justification of yourself.

But now comes along a heathen, educated and talented as you are, and after hearing your justification, he agrees with you entirely, and thinks you a sensible and shrewd fellow, except in so far as he condemns what he deems your inconsistency in not following out the principle of relative worship so far as to invoke the prototypes *through* the images. He would reply to you somewhat as follows:—"You admit and teach in common with me against the Christian Scriptures, the ante-Nicaean Church, and the present Anglican Church, that the bow, the genuflexion, the kiss, and the incense which you give to the image go not to the mere visible material of which it is made, but to the invisible being represented by it, and that this worship is acceptable to the prototype. So far there is agreement and perfect concord between us. But at this point, in a manner so utterly illogical and silly that you cannot defend it, you tell me that I am wrong because I carry out the very same principle of relative worship which we both hold, so far as to pray to the image relatively. But I am not fool enough to suppose that the mere material of the image can itself hear me. Indeed I do not believe that the painting or statue has any feeling at all. Do be so good as not to lie about me and to slander me in order to cover up what your Christian brethren complain of in you regarding the matter of image-worship. Exercise the same charity towards me as the ancient Christian writers Origen, Lactantius, Arnobius, and Augustine of Hippo did, who, though my opponents, testified to the fact that my worship of the image was *relative*. And if you should ask a little child in the streets of Calcutta or Canton this day whether he supposes that the *material* of a painting or statue is itself God, or whether that *mere material itself* can hear or feel, if he knew his own religion as well as his elders, he would laugh in your face at your absurdity in supposing such a thing, and might take you for a fool or an insulter for asking such a question. No, my brother in the faith of image worship, our acts rest on the same principle of the rightfulness of the *relative religious worship* of material things. If the principle will justify your bowing to

the image, and your kissing it, and your incensing it, it will justify these acts in me and my prayer to it, for in all these acts I use the image only as a mere *medium* and *vehicle* of my devotion. I do not perform any act of worship to the image itself *absolutely*, but *only relatively*. We are, therefore, so far as the *only principle* upon which we act is concerned, on exactly the same basis in this matter. We are in the same boat, and must sink or swim together. If the principle of the relative religious worship of material things is right, we are both right *in all our acts under that principle*, you in your seven, I in my eight, and in whatever other acts come under this principle. It is, therefore, the veriest nonsense in the world to attempt to make such a distinction as you have attempted to make. But if the principle aforesaid is wrong, we are both wrong, and nothing can save our acts from condemnation. If, as you say, I am going to hell for what you call my idolatry, you are going to a worse hell, for you are sinning against what you call the light of your Scriptures (Revelations XXI, 8), and I am in the darkness, according to your Bible, and do not sin against their light, for I do not know them. If, however, we are right, as doing the same thing and defending it by the same argument of relative worship, let us not be uncharitable to each other by misrepresenting each other's views. So far as we can, let us be brethren. For, as against the Bible and its Author, and the ante-Nicaean Church, and the Anglican Communion, we must stand or fall together. No man of brains, if he takes the trouble to examine, will say that, so far as *the principle* is concerned, there is even a shred of difference between us."

Moreover, Christian image-worshippers, in justification of that custom of relative-worship, not infrequently make use of the following argument against the Anglican or other Protestant: "I do indeed bow to the image painted or graven, for the argument applies to both kinds of images, and I incense it and kiss it to show my devotion to the prototype represented by it. But do you not kiss the portrait of your father or mother or sweetheart?" You say this in justification of yourself.

The Anglican or other Protestant, if he has experience on this subject, and if he heeds the strong utterances of the Christian

Scriptures against what they condemn as a sin, and if he sympathizes with their prohibitions of images, would indeed at once reply by telling you that you were silly for confounding the act of kissing a parent's or a sweetheart's portrait, which where done is never intended to express any *religious* worship, relative or otherwise, with your own act of worshipping what you call "holy images" with what you intend to be *relative religious adoration*. Moreover, many or most and perhaps all Protestants in northern lands, where image worship is not so common, would tell you that they had never done such an irrational act as kissing an image painted or graven of a parent or lover, or any other memorial of him, and that one of these acts is as logical as the other, and is unfelt by the parent or lover aforesaid. And he would add, perhaps, that you must be terribly hard up for an excuse or an argument when you appeal to such mere human and *non-religious* and impulsive acts to bolster up your systematic image-worship, which is based upon a *doctrine as a part of religion*, and not upon a mere undefended and unexcused impulse, if indeed such a custom exists among any Protestants at all: and I have never known any instance of it among them, and I hope that there will never be any, for it might lead to idolatry for it is silly and inexcusable.

But inasmuch as you often make use of this favorite argument against the Protestants in order to defend *your* practice, let me, says the pagan image-worshipper, use it against you in order to defend *my* practice. Let me ask you if, when you kiss an image painted or graven of your father or mother or your betrothed, you do not address it and say: "My dear father, or my dear mother, or my dear Araminta Jane, how I love you! How I would like to see you! I am sorry to have offended you," etc. And is it any worse for me to do this to a religious image than it is for you to a secular one? I know indeed that you may say to me, as the Protestant says to you, "We must make a distinction here between a mere impulsive, secular, non-religious act, such as kissing the image of the parent or the mistress, and the same act intended to express *religious* worship. The one is simply foolish; the other, by the Christian Scriptures, is damnable idolatry."

But, stop ! replies the pagan to the Romanist, the Greek, the Monophysite, the Nestorian, and the idolatrizing Puseyite and apostate, if you are right you prove too much! If you condemn my act of praying to an image which cannot be condemned without, at the same time, by *necessary* implication, condemning the *principle* of relative religious worship, which is the only one on which your addresses to the prototype by bowing, kissing or incensing his image or symbol or memorial can be excused, you condemn yourself as a damnable idolater, to use a modification of your own language. For will any man tell me that the image or material things may be made the *medium* through which the bow, the kiss, and the incense, and other acts go to the prototype, and that the same image cannot be made the medium through which another act, that is prayer, can be sent to the same prototype? Show me the logic or the sense of such attempted distinctions without a difference, and that, too, in regard to actions which rest upon the same principle of relative religious worship.

Moreover, you can easily ascertain that on Good Friday the Latins do use an address to the cross or the crucifix, and that the Greek Church has something like an invocation of the prototype through the image, if Palmer, formerly of Magdalen, the apologist for creature-worship, in his *Dissertations on the Orthodox Communion*, (that is on the Oriental Church), Masters' London edition of 1853, page 259, is correct. For he there remarks: "The introduction of Icons or pictures to render present as it were in the churches the Saints and Angels who are not present to the senses, and the practice of singing hymns containing invocations or reciting addresses before the picture, as if to the Angel or Saint himself who was represented by it, heightened still further the sense of reality already popularly attached to the poetical addresses of the Church Hymns," etc.

Why unjustly blame me then? Why not stand shoulder to shoulder with me in defence of idolatry,—that is, as the Greek word means, "*image-worship?*" Indeed, you do go so far as to approve the *principle*, but, because laughed at by the Anglicans or other Protestants, you do a little shirking now and then, and to

excuse what Christians call your own guilt you misrepresent my image-worship and tell downright lies about it and me.

But that is not manly. If idolatry (εἰδωλολατρεία, that is, *image-worship*) is right, it is right, and we ought to defend it. If it is wrong, it is wrong, and we ought to give it up. And prayer has, in every age and among all religions, been deemed an essential act of *worship*, *fully* as much so as bowing, kissing, or incensing, and the man who attempts to divide it from worship, or who asserts that it is not an act of worship, has a hard job before him if his adversary has any acumen. When addressed to an image, it comes under the head of relative religious worship just as much as bowing to the same image, kissing it, or incensing it.

Objection IV. The Romanist or the Greek might say, "Granting that the *principle* upon which we and the heathen base our worship of material things is *the same*, nevertheless, it should be added in our favor that whereas the heathen worships, as the early Christian writers teach, images (painted and graven) of dead men, as, for example, heroes and lawgivers, we worship through material things only *real* beings, who are in the realm of the blessed; such, for example, as God, the Virgin, and the saints. And, moreover, Scripture expressly says that the heathen worship demons, I Cor. X, 20. Granting, therefore, that we are image-worshippers, we worship only images of actual beings who are in heaven.

Answer. We are disposed to be candid and as charitable as we can be in consonance with duty to God, which, however, requires us not to be derelict in accepting mere makeshift and non-justifying excuses. We do indeed, therefore, admit that the Christian image-worshipper does in fact worship *real* beings, some of whom, like the Virgin Mary and the Apostles, are in the realm of the blessed, while none of the dead pagans, the real or imaginary beings whom the heathen worship, is in the same realm. We ought, however, to state that it is by no means certain that many of the alleged saints of the Latin Communion or the Greek are in the realm of the blessed. They do not agree as to that matter themselves, for many a Greek would not like to admit the salvability of Bonaventura, Bernard, and Thomas Aquinas, and the so-called

Latin saints manufactured to order at Rome since the separation in the ninth century; and on the other hand, many a Latin would refuse to admit the salvability of the Eastern Church saints, manufactured since that epoch, and an Anglican who believes his own formularies and the adjudgments of God to idolaters in His Holy Word, cannot consistently admit the saintship or probability of salvation of any of the creature-worshipping and the image and cross and relic worshipping so-called saints of the East and the West after A. D. 787, when a Council was held at Nicaea for the invocation of saints, and the worship of images, relics, and other material things, and indeed, of some of long before, for soul-damning creature-worship of certain kinds began to make its appearance among some, not all, in the last half of the fourth century. It seems certain, therefore, that both the Latin and the Greek do give relative worship to the images of men who are lost, and who will be damned at the judgment, for they lived and died in the practice of sins to which God, who cannot lie, attaches that penalty in His unerring Word. Who, for instance, will assert against that Word the salvation of the murdering Dominick, or that champion of Roman errors and idolatry, Ignatius Loyola? In judging of such men, we must be true not to what *we* will, but to what God will concerning them. Too many mistake judgments concerning them, which really contradict God's Word, by exculpating them from guilt where He proclaims them guilty, for charity. That is *not charity*, but practically, whatever may be the intention, *hatred to God and rebellion against His just utterances*. And similar things might be said regarding those who exculpate men like John of Damascus and the later Easterns from condemnation, though they were partisans of idolatry, and died impenitent in their sins. It is an impious task to cry peace, peace, when God says there is no peace.

So much for the alleged saints who died idolaters.

Now, with regard to worshipping the images of the Virgin, or real saints, or their relics. All such work is wrong, because God, throughout the whole extent of the Old Testament and of the New, denounces it as a crime to worship any other than himself. Of all religious worship He has said "My glory will I not

give to another, neither my praise to graven images': Isaiah XLII, 8. And He has never authorized any man to give relative worship to any image of that shape which no man hath seen or can see: John V, 37; I Tim. VI, 16. He demands *direct* worship, not *indirect* worship through an image. He will not give His praise to graven images, as He expressly affirms. And the principle contained in this forbids all relative worship of Him. All worship to be acceptable to God must be absolute and direct. The excuse contained in this objection of the Romanist and the Christian of the Orient, with both of whom we hope to agree when they shall cast their idols to the moles and to the bats (Isaiah II, 18-22), does not therefore acquit them of guilt in their present lamentable idolatry and creature-worship. We oppose and expose these evils in sadness,—not from any personal feeling, but solely as a solemn duty to God, who commands us in his Word so to do, to their souls and to ours, and in the interests of a future union; not in error, which God will not allow, but in blessed, saving, peaceful, loving, brotherly truth. I beg, therefore, any Greek or Latin who may glance over these lines not to misunderstand me, and not to take my words as those of hatred, but as those of love. If I have uttered warning words, let me say that the truest love always warns that it may guard and save. That is my object now. I do not believe in apologizing for an evil and thereby strengthening it; but in curing it, and to cure it, exposing its objectionable features, and showing it to be an evil is *absolutely necessary*. Men will never forsake an evil which they do not recognize to be such. You must therefore *expose* before you can *cure*. And that is all that I have done. And I doubt not that the day is fast drawing on, when, as prophecy teaches, all creature-worship shall utterly perish in East and West, and North and South, when God, and God alone, shall be worshipped, and when men shall no longer degrade themselves and anger Him, by bowing down to the work of their own hands and to mere material things. Oh! speed that blessed day, All-holy and Almighty One, who art "jealous" for Thine honor and glory! Purge from Thy Church every stain! Make it a glorious Church without spot, or wrinkle, or any

such thing. Banish from among all called Christians and from the world all worship forbidden and hateful to Thee, and as Thou alone art worthy of religious worship, let it be given to nothing but Thee? In every communion, East and West, give victory, soon and forever, to Thy servants, who are jealous for the principle that all religious worship is Thy blessed prerogative, and Thine only!

I wish to add to what I have said heretofore a few remarks in regard to the statement that the heathen worshipped demons. We must remember,

(1). That the word *demon* (*δαίμων*) did not mean *devil* in the sense that the heathen understood it. The Greek word for *devil* is *διάβολος*, and it is never applied to any *demon*, but only to Satan. By *demon* (*δαίμων*) the heathen of Paul's day understood merely a subordinate deity, a good spirit of that class. And as those subordinate deities were unrecognized by Christianity, except as non-existent beings, or, if existent, as beings malevolent; and, as an ancient Christian writer explains it, as the subordinate deities, that is demons aforesaid, made use of those images to materialize and degrade men's worship, and to draw them away from the worship of the invisible God, though the images themselves, we may add, were at the first only representations of living or dead men; therefore the Apostle writes that those who worshipped them worshipped the demons. But the heathen *did not intend* to worship what was evil when they bowed down before a picture or a graven image of Jove or Mars or Minerva. We must do justice to their *intention*, though we heartily agree with the Apostle Paul as to the fact that their *acts* were evil.

Now let us see whether the worship of images of God, and of the saved, is laudable, or even innocent, and whether symbols or material things connected with *true* worship can be adored without guilt.

The following are the facts of the case:

- (1). We have neither example nor precept for that in God's Word.
- (2). The whole spirit of the Old Testament is against any worship of material things, and the distinction of relative worship

is never countenanced, but condemned, as for instance, the relative worship of the golden calf in the wilderness and of Jeroboam's calves.

(3). For learned writers state that among cases of relative religious worship of the true God, are to be numbered,

(a). The worship of the Golden Calf by the Israelites, for which God wished to blot them from existence, but was induced to spare them by the intercession of Moses, though even then they were justly scourged: on that see Nehemiah IX, 18, where the singular "God" is used, and Exodus XXXII, 1-35, and Psalm CVI, 19-23:

(b). The worship of the calves by the Israelites at Bethel, and Dan, for which God sent them curse upon curse, and because they would not repent he removed them from their own land into a stranger's land by the Assyrian captivity: compare the origin of this calf-worship in I Kings XII, 26-33 inclusive, and II Kings X, 26-30.

(c). The worship by incense of the divinely ordained symbol, the brazen serpent, for which the pious King Hezekiah called it Nehushtan, that is a *picce of brass*, and destroyed it. See on that II Kings XVIII, 4, and after. According to the present doctrine of certain members of the "advanced school," who contend against the Anglican Church from within, and endeavor to betray it to its foes, this act of the pious king was "shocking, horrible, irreverence." Alas! alas! the unfortunate monarch died before Orby Shipley and his followers in this country and in England, and had never heard of the beauties and the odor of the Stercorian controversy. He believed that God prohibited idolatry, and acted as though he believed it. But if he had only seen certain fledglings in divinity whom we know, they would have made a nice distinction for him, and would have shown him that he had "Puritan prejudices" which he ought to conquer, and that, after all, it was easy to be true to God, and to be an idolater at the same time!

And have not demons or the devil ever made use of images to allure Christians to idolatry? Would not even Latins and Greeks both say that he has when men have given *absolute* worship to images. It is enough to say that any man who worships any

image of Christ, or of any other holy person, damns his soul. There is no authority in God's holy Word for any such act. He denounces *all image-worship*, and makes no exception. And the ancient Church, Greek or Latin, East or West, never authorized any such thing. Indeed the Third Council of the whole Church, Ephesus, A. D. 431, deposes every Bishop and cleric, and anathematizes every laic who is guilty of worshipping the perfect humanity of Christ even relatively, as did the Nestorians, and much more all who worship any other created person or any inanimate thing, be it an image, painted or graven, any cross, relics or altar, or communion table, or any thing else, even though it be done relatively only. If the man who gives relative worship to any creature by invocation or in any other way, or to *any material thing* can be saved, we know not where the authority for it is to be found in God's Word. And the best way, and the only safe way, if we would not be partakers of the sins of the creature-worshipper, is to tell God's threats in the language in which He utters them. For He says plainly, "Be not deceived; neither fornicators nor idolaters . . . shall inherit the kingdom of God," I Cor. VI, 9, 10: and so He says again in Galatians V, 19-22; and in Revelations XXI, 8, He declares that "idolaters . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death." And that does not except and save from hell those who worship creatures and images relatively. It includes what it says, "idolaters," without making any exception. If those who worship images, altars, communion tables, and other such things were counted guiltless, then nearly all or all such idolaters would go unpunished, for nearly all or all worship of images and material things from the beginning has been *relative*, not *absolute*.

Objection V.—The Christian Scriptures are inconsistent, because while they teach that God alone is to be worshipped, they nevertheless speak of worshipping before God's altar, or at His footstool, or toward His temple, which means that God's altar and footstool and temple are proper objects of adoration.

Answer. That is a tremendous blunder. The Scriptures nowhere approve of giving worship "to" any material thing. The

Psalms do indeed speak of worshipping before God's altar, and at His footstool, and towards His temple, but they nowhere speak of worshipping those material things. That would indeed be downright idolatry. And surely a man who thus perverts Holy Writ, insults Jehovah, the divine Author of it. The Hebrew worshipped *before* the altar of Jehovah, as we worship *before* Christian altars now, that is communion tables, but he did not worship the altar, nor does any true Anglican. He bowed before the altar, but not *to* the altar,—not with relative worship to it, but *to* God alone, whom he worshipped *directly, not indirectly*. And every loyal Anglican does just the same. The Hebrew worshipped "at" God's footstool, that is, the tabernacle or the temple in which was the ark and the mercy seat, which was, so to speak, the "footstool" of God, during the time of the first temple and before, when the Psalms which mention it were written; but the Israelite never gave relative worship or absolute to the ark or the footstool itself, for that would have been idolatry. No! he worshipped God alone, as in heaven, as Solomon did at the dedication of the temple, I Kings VIII, 22, and that directly, not indirectly.

Moreover, the Hebrew worshipped "*toward*" the temple, but he did not worship the temple, but only God, who abode in heaven, just as the ancient Oriental Christian worshipped *toward* the East, and as the modern Eastern follower of Christ does, and as the Mohammedan worships toward Mecca. But surely, no one will be so outrageously unjust as to assert that the ancient Oriental Christian worshipped the East, though he worshipped God "*toward*" it. The things are so widely distinct that it seems singular how any man of any acumen can confound them. Basil the Great, in a beautiful passage, tells his brethren the reason of their custom. He said they turned toward the East because it was the land of the sunrising where light began, and so the mere *direction* itself, although it was not a *material object or thing*, was symbolic of the blessed land of eternal light, the Christian's final home, towards which it behooves him to be constantly looking. And it is so with the Mohammedan. He looks toward Mecca in his prayers, not, I suppose, to worship it, but as the place whence, according to his imposture, light sprang up to the East through Mohammed.

And Daniel, in captivity, though the temple of God had been destroyed, and the mercy-seat, which had been the footstool of God, had disappeared, worshipped indeed God in heaven, but with his face turned in the direction of Jerusalem. But I know of no man yet who has been wild enough to accuse the prophet of perpetrating idolatry by giving relative religious worship to the mere stone and mortar of the capital of Israel.

And the Jews still turn either *toward* the East, or else they look from all sides toward Jerusalem. But surely, no man accuses the Israelite of worshipping either the East or Jerusalem. And so let us treat the inspired men of the Old Testament, and not commit the sacrilegious blasphemy of accusing God's unerring and blessed Word of teaching the idolatrous acts of worshipping relatively or absolutely material things, such as an altar, a footstool, or a building called the temple. There is not a shred of ground for this impious charge in Holy Scripture.

In conclusion, let me recommend, AS PRACTICAL LESSONS FROM THIS WHOLE SUBJECT,

1. The questioning of every candidate for Holy Orders in the Church of God as to whether he has invoked any creature, or given relative religious worship to any creature, and whether he has not worshipped the Eucharist, and whether he maintains such creature-worship, or renounces and denounces it. I would advise caution in these matters, for certain of the Romanized clergy are sharp and cunning enough to conceal their real sentiments and their past acts by evasive or ambiguous replies. I make these recommendations because it would seem that all discipline regarding idolatry among the clergy is at an end, or nearly so, for the present. Such writers as Shipley, Percival, and clergymen in London, New York and elsewhere, have set forth approvals of creature-worship, and even in New York City several places of worship are shrines of idolatry—places for luring and damning souls—and it cannot be helped with the present discipline. The Bishop is merely a figurehead with no real authority, and he never will have enough to maintain discipline until he can remove or displace or depose his clergy without the intervention of Presbyters, while subject to be reprimanded or deposed himself by his

co-provincial Bishops, according to the canons of the first four Ecumenical Synods, if he is himself derelict like Eli. Such a thing as Presbyters trying a Presbyter was unknown to the ancient Church, and is, so far as doctrinal opinion is concerned, little better than a farce. The presbyterial members are to some extent or largely under the control of those in their own parishes who sympathize with the opinions of the party on trial, whatever they may happen to be; and if they bring in such a sentence as the case demands they may themselves be ousted from their cures. The Bishop therefore ought to have power to remove men who are notoriously false to the Anglican formularies, by reason of their disloyalty on this all-important point. The laity should, of course, be entitled to a hearing. Prompt and impartial DISCIPLINE would thus become a blessing both to clergy and to people. The laity would have a ready appeal against the idolatrous clergy, who should be instantly removed, not only from the parish but also from the holy ministry, which they pollute by their unclean and traitorous presence. And so the sound clergy, who constitute, let us hope, the great bulk, would not be wrongfully subjected to suspicion, as they too often are on account of the spiritual iniquity and perversity of some of their brethren. So long as idolatry exists in a church or a nation it must be the case that the innocent to some extent suffer with the guilty. History and common sense teach this. The innocent should, therefore, as they value their own welfare, here and hereafter, use their utmost endeavors to remove from a *Reformed Church* those who are endeavoring to bring God's withering curse upon it by propagating idolatry within its pale. I grieve to say that there are clergymen in the Anglican communion who are children of ruin and enemies of Christ, who in the matter of every distinctive Roman error condemned as such in Article XXII, or in the Homilies, or elsewhere in the formularies, sympathize with Rome against their own communion. The more learned clergy who are familiar with these men know that this picture is not overdrawn. What other communion claiming an episcopate would tolerate such treason to its doctrines? Hitherto by God's blessing the great bulk of the laity have been firm witnesses for God against these wicked men.

God grant that their jealousy for God and His worship may ever be as strong as now! But alas! those Romanizers and idolatrizers are allowed to lead silly women into idolatry and the idolaters' hell! And, they, alas! are only too successful!

2. Care should be taken to maintain the Anglican principle laid down in the *Homily against Peril of Idolatry*, that in order to avoid any man's abusing the use of images painted or graven in a church to giving them relative religious worship, therefore *it is best to have none in a church*. And surely the warning of that Homily is amply justified by the history of Christian nations, for in the case of the Eastern Church and the Western, as that powerful Homily teaches, the use of such images did at last bring in their worship. This caution is the more needed now, because in the very city of New York there are many idolaters within the pale of the Episcopal Church, and among them twelve or more clergymen. This is not wonderful, for although the Twenty-Second Article, and the Homily aforesaid do contain a "godly" and "wholesome" doctrine, "and necessary for these times," nevertheless there are Episcopal clergymen who openly ridicule them, and have some sheets to aid them. I very much doubt whether, if a man were sharp, he could not with a certain amount of money, and a few friends, advocate the relative worship of Jupiter, or Brahma, or Boodh, within the Episcopal Church. I have known of a man now dead, in Anglican Orders who was wedded to creature-worship, such as would satisfy an idolatrous Latin or Eastern, having the effrontery to attack a brother Anglican clergyman for defending the doctrine of their own common formularies, and that through the press. And another one, a digamist, told me he worshipped images. Indeed there is a "*Confraternity of the Blessed Sacrament*," with a Bishop at its head, on this side of the water, for the worship of the Host; see page 66 of Gorham's Church Almanac for 1907. And it mentions "The First Order of the Society of the Atonement, a religious Order for Priests and Laymen, following the rules of the Friars Minor. Address The Rev. Father Minister, S. A., St. Paul's Friary, Graymoor, Garrison, N. Y.," page 71 of the Almanac.

And on page 72 of it is found the following:

“The Sisters of the Atonement, a religious Community for Women, following the Franciscan Rule. Address the Rev. Mother, S. A. Graymoor, Garrison, N. Y.”

Here we have a male and a female order following the Rule approved by Popes of Rome, of a poor Italian idolater, Francis of Assisi, who started his order of Friars Minor, that is Franciscans, about A. D. 1209, when he stole a horse and goods from his father to begin with. The article on that *Francis* in *Smith and Wace's Cyclopaedia* states of him:

“In Roman Catholic phrase, he had a singular devotion to the Virgin Mary, whom he chose for the patroness of his order, and in whose honor he fasted from the feast of St. Peter and St. Paul to that of the Assumption,” of Mary. In “*Sadlier's Catholic Directory, Almanac and Ordo*” for 1891, (N. Y.) page XVI, the feast of St. Peter and St. Paul occurs on June 29, and that of the Assumption of Mary on August 15, a period of 47 days, and on another occasion, as the Roman Breviary, under October 4, tells us, he began a fast of 40 days in honor of Michael the Archangel. That poor, ignorant idolater, Francis, because of his creature-worship and image worship, was antecedently deposed and excommunicated by the whole Church in the decisions of the Third Ecumenical Council, Ephesus, A. D. 431, and so died deposed and excommunicated, and that justly, and therefore without any cause for hope: Rev. XXI, 8; compare Matthew XVIII, 15-19, and John XX, 21-24. According to the Roman Breviary one of his last acts was to exhort his followers to stick to the idolatrous faith, or rather heresies of the Roman Harlot (Rev. XVII, 18) which God commands us to come out from (Rev. XVIII, 4), and from which we have come out to our blessing.

Oh! that any Anglican, a member of a Reformed Church, should descend to such drivel as to take such a poor, deluded, and, some think, crazy pagan and his Rule as guides! And some other Anglican clerics have started a new Benedictine Order, and I understand aim to follow the Rule of that poor Italian Romanist, Benedict. And from a lady who knows I learn that the worship of the Virgin Mary, which St. Epiphanius ascribed to the craft of the Devil and the folly of women, is practiced in Episco-

palian female religious orders in this land. Indeed some or most of the monks are also given to that sin. And all those forms of error are condemned by the "one, holy, universal and apostolic Church," under penalty in the case of Bishops and clerics of deposition and of laics of excommunication, and yet our poor ignorant creature-worshippers and idolaters know not of it.

And Walsh in his *Secret History of the Oxford Movement* has shown how thoroughly honeycombed the English Church is with Mariolatry, other saint worship, and Host worship, and apostasy from the worship of God alone. On page 225 he mentions seven Bishops who are members of the "Confraternity of the Blessed Sacrament," all of whose members are host-worshippers, and therefore idolaters; and I judge that there are hundreds of them, even among the clergy.

So we move. Such men will be likely to make use of images in a church, to lead men to idolatry. Such things should therefore be carefully excluded. The danger is great, and we ought to avoid assisting such dangerous men. Let us substitute for the often lying image painted or graven, such as even an intelligent Latin, like Paciaudi, has condemned, some edifying and appropriate text from God's holy Word, the unerring image of His mind and will. Let us make the churches most beautiful, but let us have neither graven image nor any likeness of any thing in heaven above or in the earth beneath, or in the waters under the earth. The custom is evil; it may be a snare to souls, and it is anti-Anglican, anti-Primitive, and anti-New Testament.

Among all the churches claiming an Episcopate, the Anglican is the largest which opposes creature-worship, and in other days has been famous as a witness for the principle that GOD ALONE IS TO BE WORSHIPPED. She banished crosses and all other images, painted as well as those graven, from churches, put relics out of sight, and erased all creature-service from her service-book. It is her duty to do what she can in the future to foster and encourage the few in the Greek and other Eastern Communions, and the many in the West, who are endeavoring to fulfil the unfulfilled prophecy, "And the idols he shall utterly abolish," Isaiah II, 18, for unfortunately, so long as images are in churches, men will

sooner or later worship them. Some of them are worshipped even now. And a Church of England Review published in London openly professed to receive the idolatrous conventicle of Nicaea, A. D. 787, which sanctioned the worship of images and the invocation of saints, and that without punishment or even public rebuke from the Bishop, and hundreds and thousands of our people are taught in their own Anglican churches, as the late Romish Cardinal Vaughn boasted, nearly every doctrine of Rome.

Indeed, years ago even, I heard a layman who admired a certain Episcopal church in New York city (a sort of half church half-Joss-house uptown), defend idolatry. Alas! alas! certain evil men persuade the women to commit the sin of idolatry; the hands of the Bishop are tied, and though he may hate the bonds, he is powerless. If the Anglo-American Church is to live, its Bishops must depose at once all its idolatrous or inefficient Bishops and clergy, and they must have the powers guaranteed by Nicaea to do it. In no other way can order, orthodoxy, and their own formularies be preserved. And the sound clergy and the laity must protect themselves from the sin which God especially hates, and which destroys soul and body. And finally, by all means the *Homily against Peril of Idolatry*, and that on *Prayer* should be read every year in Church at the morning services. I know of no Church in the world which has better Homilies in its Formularies against the use, and the worship of images and material things and against the invocation of saints and angels, and against all other acts of worship of creatures, than the Anglican Church. They speak on those topics the voice of Scripture, the decisions of the "*one, holy, universal and apostolic Church*" in its Six Sole Ecumenical Councils, and the faith and practice of the first three centuries.

3. The single orders which should be strong against the spiritual "*whoredom*," as the Old Testament calls it again and again, of creature worship, seem, some of them at least, perhaps most of them, to be especially given to it, and of course can never receive the virginal reward (Matt. XIX, 10-13; I Cor. VII, 25-40 inclusive; and Rev, XIV, 1-6.)

The Bishops should make one sound male order and one sound female order of them and depose all the unsound clerics and

excommunicate all the rest of them who are unsound. The Greeks have never had but one order of each sex. The single life followed in spiritual chastity as against all worship of any but God alone (Matt. IV, 10) and against physical unchastity is a blessing, but all spiritual and bodily unchastity is a curse and damns the soul to the eternal flame. These matters should be attended to at once, for the plague is spreading and the consequent curse is coming speedily, indeed has come to some extent already, for multitudes have already left, some for Rome, whose doctrines they have been taught by Anglican clergy, and others, disgusted at such sins, for other sounder communions, and others still have been driven into infidelity. Alas! alas! for the Anglo-Saxon race, which in the past has stood so often on field and flood against Rome and her idolatries, and had God's richest blessings for so doing. Alas for Britain! Alas for America!

And 4. The sound clergy and laity must protect themselves and their families from the sins of worshipping creatures by invocation, and images and other material things by bowing and all other acts of religious service. For those are sins which God especially hates and which destroy both soul and body.

Finally, 5. We must, as the crowning glory of the Church of Christ,

(A). Finish the work of the Reformation of the Sixteenth century by making a full and perfect Restoration of every thing defined by the "*one, holy, universal and apostolic Church*" on doctrine, discipline, rite, and custom in the Six Sole Ecumenical Synods, A. D. 325-680. That will be to do what Christ commands; that is to "*hear the Church,*" or be accounted as *the heathen man and the publican;* and

(B). Restore, where they have not spoken, all the doctrine, discipline and rite of the pure ages of the Church, the first three centuries. We have spoken of that on page 319 above, where see, and especially and more fully on pages 95-128, volume I of *Nicaea* in this Set. In other words, as the Jews after their Reformation in Babylon by sweeping away their idolatry, made a perfect Restoration of all their religion at Jerusalem about seventy years later, so we must restore all of Christianity which was lost in the times

of our idolatry, and reunite the Church in New Testament and Universal Church Orthodoxy and in all saving and necessary truth.

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February 7, 1907.

ARTICLE XIII.

Slander against Cyril and Ephesus to the effect that he worshipped the Virgin Mary, and that the Third Ecumenical Synod authorized her worship.

One of the most baseless and utterly atrocious slanders on the Third Ecumenical Council and against Cyril of Alexandria, its leader under God, is *the lie that they favored the worship of the Virgin Mary.*

On the contrary, the Third Council even condemns him who worships by bowing, and by necessary implication by any other act, the humanity of Christ, as, for example, in volume I of *Ephesus* in this set, on pages 79-85, text, pages 221-224, text, and pages 331, 332, text, in documents approved by it. So, also, on the other hand, it condemns Nestorius for applying the term *God to a mere creature, Christ's humanity*, which is an act of worship: see in proof pages 459 and 460, text, and page 467, text. And on page 461, it condemns Nestorius' relative worship of Christ's humanity; and on page 463 it condemns him for elevating Christ's mere humanity, a creature, to share relatively the dignity of the Sonship of God, the Eternal Logos! So it condemns the co-worship of that mere creature with God the Word, on page 464 and 466, text.

And the Fifth Ecumenical Council in its Definition and in its Anathemas IX and XII does the same. In the note there on pages 108-112, I have grouped the facts which show how thoroughly the whole Church in its Ecumenical Councils has condemned even the Nestorian worship of Christ's humanity. See to the same effect Articles II, III, IV, VI, and VII to XIII above. And in the Defin-

ition of the Fifth Ecumenical Council the reason for refusing to worship the humanity of Christ is that it is "*the crime of worshipping a man*" (see a note in volume I of *Ephesus* in this set, page 110, top). And such a sin of "*Man-Worship*" it declares to be a Nestorian "*heresy or calumny of theirs, which they have made against the pious dogmas of the Church.*" And surely if it is "*against the pious dogmas of the Church*" to worship Christ's humanity, which is confessedly the highest and best of all mere creatures, much more is it "*against the pious dogmas of the Church*" to worship any lesser creature, be it the Virgin Mary, or any martyr or other human saint or any angel or any other creature whomsoever, whether that worship be by bowing, prostration, prayer, thanksgiving, incense, or by any other act. So that in the Third Ecumenical Synod and in the Fifth the Holy Ghost, in accordance with Christ's promise in John XVI, 13, guided the Universal Church East and West (414) to anticipatively condemn all worship of the Virgin and all worship of any other creature whomsoever, and to command all men, in accordance with Christ's own law in Matthew IV, 10, to *bow to the Lord our God and to serve Him alone*. The whole Church therefore infallibly in that instance, and once for all has forbidden all worship of the Virgin Mary and of every other creature. See more fully in proof the note matter on pages 108-112, volume I of *Ephesus*.

Having thus shown that the Third Ecumenical Synod and indeed all the VI Synods of Christendom are utterly free from Mary-worship and that they have forbidden it and expressly and impliedly cursed it (415) let us next refute the slander as to its chief, Cyril. Cyril of Alexandria, in sections 9 and 10, Book I, of his *Five Book Contradiction of the Blasphemies of Nestorius*, after contending for the doctrine of the real Inflesh of God the Word in the womb of the Virgin Mary and His birth out of her, against the

NOTE 414.—See on that, note 201, page 106 in this volume, and, in volume I of *Ephesus*, note 183, pages 79-128, note 679, pages 332-362, and on the Eucharist, note 606, pages 240-313.

NOTE 415.—That is in strict consonance with the example of the Apostle Paul in anathematizing, that is cursing, not only the Judaizers who were troubling the Galatians, but also antecedently all other heretics such as Arians, Macedonians, and Nestorians, who are contrary to the Gospel of Christ. For surely all should see that by the new Testament all opposers of the Gospel are cursed, I Cor. VI, 9, 10; Galatians I, 6-9, and V, 10-22; and Revelations XXI, 8.

teaching of Nestorius in his sermons (416) comes to his lying charge against the Orthodox of making a goddess out of the Virgin (417), and refutes it as follows:

“But what is it that persuaded thee to thus let loose thy uncontrolled and unbridled tongue against those who are zealous to think aright, and to pour down accusal terrible and all-cruel upon every WORSHIPPER OF GOD? (418) For thou saidst furthermore before the Church,

‘But I have already often said that if there be among us any person of the simpler sort, and, if among certain other things he is pleased with the expression Bringer-forth-of-God (419), I have no grudge against the expression, only let him not make the Virgin a goddess.’

Dost thou again rail at us and put on such a bitter mouth? And dost thou *reproach the congregation of the Lord*, as it is written (420)? But we at least (421), Sir, who say that the Virgin was *Bringer forth of God* (422), HAVE NEVERTHELESS NEVER DEIFIED ANY ONE OF THOSE WHO ARE RECKONED AMONG CREATURES (423),

NOTE 416.—This is stated in the margin of page 4 of the Oxford translation of *S. Cyril of Alexandria on the Incarnation*. See also the quotations from Nestorius' Sermons in the XX Blasphemies of his for which, among other things, he was deposed by the Third Synod. They are, in volume I of Chrystal's *Ephesus*, on pages 449-481, and his deposition on pages 486-504, and see further on them in pages 517-552. notes E and F.

NOTE 417.—Compare the Oxford translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, page 37 and before.

NOTE 418.—Cyril means *every worshipper of God alone*, as he shows just below, that is all the Orthodox.

NOTE 419.—Greek, τοῦ Θεοτόκος.

NOTE 420.—I Sam. XI, 9; I Sam. XVII, 26; Nehem. II, 17, etc.

NOTE 421.—That is, We, for our part, that is, We, the Orthodox, in contradistinction from Nestorius and his partisans.

NOTE 422.—Greek, Θεοτόκον.

NOTE 423.—But Cyril, like Athanasius and the Orthodox writers of the early Church, held that to worship a creature is to make that creature a god, And so Athanasius proves that the Word must be God because the Father in Hebrews I, 6, commands the angels to worship Him: see in proof volume I of Nicaea in this set, pages 223, 231, text, and note 309; and pages 231, 235, 237. The same doctrine is set forth by St. Epiphanius, on pages 240-247, id. And he witnesses that none of the Orthodox in his day worshipped any thing but the substance of the Trinity, consequently not the Virgin Mary or any other creature. For on Heresy LXXXVI he writes, page 246, id.: “And we ourselves do not worship any thing inferior to the substance of God Himself, because worship is to be given to Him alone, who is subject to no one, that is to the Unborn Father, and to the Son that was born out of Him, and to the Holy Ghost who has come from Him also through the Sole-Born. For there is nothing created in the Trinity. Because the Trinity is uncaused by any cause . . . it has unerringly taught that Itself alone is to be worshipped.”

but we have been wont to acknowledge as God" [only] "the one who is so both by" [His Divine] "Nature and in reality. And we know that the blessed Virgin was a human being like us. But thou thyself wilt be caught and that before long representing to us the Emmanuel" [that is, as Emmanuel means, "*the God with us*"], "as a" [mere] "God-inspired man, and charging on another the condemnation due to thy attempts" [to bring in creature-worship by bringing in the worship of Christ's humanity]" (424).

Here Nestorius in effect makes the contemptuous remark that he who would speak of Mary as *Bringer Forth of God* (τοῦ Θεοτύκος) must be one of the simpler sort, and that he should not make the Virgin a goddess, that is should not deify her. Cyril promptly replies and clearly states:

"WE . . . HAVE . . . NEVER . . . DEIFIED ANY ONE OF THOSE WHO ARE RECKONED AMONG CREATURES, but we have been wont to

And Faustin, also of the fourth century, makes worship a prerogative and mark of Divinity, for he writes:

"*The Son* is proven to be very God by the fact that He is bowed to," [that is, "*worshipped*."] "*For it belongs to God to be bowed to*" [that is, "*to be worshipped*"]; "since indeed in another place also an apostle teaches that concerning the Son of God it is written, "*And let all the angels of God bow to Him*" [that is "*worship Him*"]; "that is "*because He is really God and Lord*," pages 251, 252, volume I of *Nicaea* in this set. See to the same effect in the Index to Greek Texts in that volume under Genesis XLVIII, 15, 16; Hebrews I 6; and Revelations XXII, 8, 9; and see also the Church of England's noble witness in its *Homily on Prayer* for the truth that God alone is to be worshipped. It is found in the note matter on page 388, volume I of *Ephesus* in this Set. And see what there follows on Christ's office *work*. Alas! that such noble utterances should now be unread in the pulpit to the people *by* whom and by the clergy they are so much needed. Hence the falling away into spiritual degeneracy and to Romanism and its soul-damning creature worship.

For, as Christ expressly teaches in Matthew IV, 10, all worship is prerogative to God: see also to the same effect in the Greek Index in volume I of *Ephesus*, Acts XIV, 8-19, where Paul and Barnabas refuse with horror to be worshipped; Colossians II, 18, where the worship of angels brings the loss of the heavenly reward, that is eternal damnation, and Rev. XIX, 10, and Rev. XXII, 8, 9.

NOTE 424.—P. E. Pusey's edition of the Greek of Cyril of Alexandria's Works, vol. VI, pages 90, 91: Cyril, Arbp. of Alexandria's *Five Book Contradiction of the Blasphemies of Nestorius*, Book I. section 10, Πόλιν ἡμῖν διαλοιδορῆ καὶ πικρὸν ὄτως ἐπιθήσῃ στόμα; ὀνειδίσεις δὲ τὴν συναγωγὴν Κυρίου, κατὰ τὸ γεγραμμένον; ἀλλ' ἡμεῖς γε, ὦ τῶν, οἱ θεοτόκον λέγοντες αὐτὴν τεθεοποιήκαμεν δὲ οὐδένα πώποτε τῶν τελούντων ἐν κτίσμασι· κατειθίσμεθα δὲ Θεὸν εἶδέναι τὸν ἐν ἡμῖν καὶ φύσει καὶ ἀληθῶς, ἴσμεν δὲ ἄνθρωπον οὐδὲν καθ' ἡμᾶς τὴν μικρὰν παρθένον. Ἀλώσῃ δὲ καὶ οὐκ εἰς μακρὰν, ἄνθρωπον ἡμῖν θεοφόρον ἀποφαίνων αὐτὸς τὸν Ἐμμανουήλ, καὶ τῶν σῶν ἐπιχειρημάτων τὴν κατάρρησιν ἐπιτιθεὶς ἕτερον.

acknowledge as a God [only] the One Who is so both by [His Divine] Nature and in reality. *And we know that the blessed Virgin was a human being like us.*"

Here Cyril regards the blessed Virgin merely as "*a human being,*" and therefore not to be worshipped. And by *worshipped* Cyril means *to be bowed to* as an act of religious service, and to be prayed to or invoked, and to receive other acts of religious service as his own language in note 183 again and again shows. And to give any act of worship to any human being, even though it be Christ's own perfect humanity, is to make that creature a god. So he teaches in note 183, pages 79-128, volume I of Ephesus, for example, on page 80, where he writes that "TO BE BOWED TO [that is "to be worshipped"] BEFITS AND IS DUE TO THE DIVINE AND INEFFABLE NATURE ALONE." And in note 582, page 225, of the same volume he again writes, "*The right TO BE BOWED TO [that is, "to be worshipped"] BELONGS TO AND BEFITS GOD ALONE.*" So Cyril says, on page 83, of that volume, that Nestorius, by giving bowing, that is *worship*, to Christ's humanity, had by that act made that man *a god*, that is by giving him *religious bowing*, that is *worship*, which is prerogative to God, for he says, that if he (Nestorius) "*has made another besides the Word of God [that is] the Man conjoined to Him to BE BOWED TO [that is "to be worshipped,"* (προσκυνητόν), *by heaven and earth and by the things still lower, HE HAS, THEREFORE, MADE A GOD OUT OF A MAN, and, as no other cavil in the world was left to him, he will accuse us of wishing to deify one who is not God, although it was [logically] necessary for him [in that case] to fasten on the God and Father Himself the accusations of the sin in that very matter.*" [Cyril means that Nestorius charged God with the sin of teaching in Philip-pians II, 9, 10, 11, the worship of a mere Man, whereas Cyril asserts again and again elsewhere that the exaltation and worship there mentioned by kneeling, etc., belonged to God the Word alone. It is noteworthy that the particular acts of worship in the passage mentioned are *bowing the knee* ("*that at the name of Jesus every knee should bow,*" Philip. II, 10), and the giving to a creature, Christ's mere humanity, the name of *Lord* evidently in the sense of *God*, a thing made perfectly clear by the expression in the

same passage before "Wherefore also God hath highly exalted Him and given Him *the name which is above every name* (425), that is the name of God, of course, and then follows what shows that God's name must be meant, for God commands what is explainable only on the basis of Christ's being God, that worship by bowing the knee shall be given to Him," that at [or "in"] the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Philippians II, 9, 10, 11. Here is worship commanded by God Himself to be given to the Son, by all men and angels by two acts, *bowing the knee and calling Him by the name of God, the name which is above every name*. And surely, all that implies that Christ is God, for He Himself limits all religious service to God, for He commands us all: "*Thou shalt bow to [that is "worship"] the Lord thy God, and Him only shalt thou serve,*" Matthew IV, 10. And under the Old Testament God said: "*I am Jehovah, that is my name, and my glory will I not give to another, neither my praise unto graven images,*" Isaiah XLII, 8. And these are two favorite texts of St. Cyril of Alexandria, quoted by him again and again against the Nestorian worship of Christ's humanity, which he brands as the sin of ἀνθρωπολατρεία, that is the sin of *worshipping a human being*, that is the sin of worshipping Christ's humanity (426). And Paul the Apostle in his Epistle to the Hebrews, I; 3, 6, 7, 8, proves the divinity of the Son by the fact that He is in verse 3 "*Character of His [the Father's] substance*, but also that by the Father's command worship is to be given to Him, and because He

NOTE 425.—Tischendorf in his Greek New Testament, editio octava critica major, vol. II, Lipsiae, 1872, states that the four oldest Greek manuscripts have the article τὸ, that is, *the* before *name* in the above passage.

NOTE 426.—See on Hebrews I, 6, and I, 3, in P. E. Pusey's *Cyriilli in Joannis Evangelium*, volume III, page 671, and in the Oxford English translation of *S. Cyril of Alexandria on the Incarnation against Nestorius*, pages 290 and 399, only that the Greek should be consulted where P. E. Pusey's faulty training under his father and his leanings affect his rendering. See also P. E. Pusey's *Greek of Cyril's works*, vol. VI and VII, Greek Indexes under those texts. In Hebrews I, 3, the Orthodox understood the words, *Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*, to mean "*Character of His*" [the Father's] "*Substance*," and therefore to mean that God the Word is of the same substance as the Father, and hence very and eternal God. Indeed the Word is expressly called *God* in verse 8 there in the very same passage, and so He is in John 1: 1.

is called *God*. And St. Athanasius and St. Epiphanius, and Faustin, the Presbyter of Rome, use one or more of those texts also to prove Him to be God (427).

Besides Athanasius' and Epiphanius' testimony against the Arian error and sin of worshipping Christ as a *created* Divinity as the Arians did, which is a testimony much more against the lower creature worship of his humanity, and much more against the worship of all lesser creatures, Mary included, Lucifer, Bishop of Cagliari, Faustin the Presbyter, of Rome, and Chromatius, Bishop of Aquileia, of the fourth century, are equally strong against the worship of Christ as a creature, Lucifer branding it even as "*Arian idolatry*." For though *idolatry* (εἰδωλολατρεία in Greek, from which the word comes) means literally *the worship of images*, nevertheless as invocation of creatures is always associated with it, it comes to be deemed an accompanying sin, and is itself branded as idolatry; for example Canon XXXV of the local Council of Laodicea, which some deem to be made Ecumenical by Canon I of the Fourth Ecumenical Synod, terms the invocation of angels "*hidden idolatry*," and anathematizes every one guilty of it, and, of course, by parity of reason, all worshippers of the Virgin Mary who do it, and nearly all or all of them do, for it is all the same sin of creature worship, and it says of him what here follows:

CANON XXXV OF LAODICEA.

"Christians must not forsake the Church of God, and go away and invoke angels and gather assemblies, which things have been forbidden. If therefore any one be found engaged in that hidden idolatry, let him be anathema, for he has forsaken our Lord Jesus Christ, the Son of God, and gone over to idolatry."

All that, of course, implies that at that time there was none

NOTE 427.—See in volume I of Nicaea in this set, in the Greek Index under Hebrews I, 6, and I, 3, pages 474, 475. See also under those texts in volume I of Ephesus in this set, page 688, and in volume I of *Nicaea*, pages 217-255, where Athanasius, Cyril, Faustin, and Chromatius speak clearly against creature-worship. See further even John Henry Newman's *Select Treatises of S. Athanasius in Controversy with the Arians*., page 423, note "n.,"; compare note "m" on the same page—Aye, so clear is the matter that even Petavius (Petau), the Jesuit, remarkably enough cites Fathers who held that because Christ is worshipped, He must be God. See there in note "n" on the Arians being idolaters.

of that "hidden" or "concealed" "idolatry" of worshipping angels in the Church, or that if it existed among any, it was done secretly, and was forbidden, and that those guilty of it had to leave the Church and to make assemblies outside of it to perpetrate that God-angering crime in public. Beveridge puts that Council in A. D. 365 or thereabouts. Or the "hidden" may mean only that it was a subtle form of idolatry, and therefore "forbidden," subtle because the unlearned might not understand it to be idolatry.

Though creature-worshipping heresies had arisen in the Church, like, for example, that of Paul of Samosata, in the first three centuries, they were speedily repressed and their propagators were condemned and expelled from the Church, as he was. The first *great* creature-worshipping heresy after that was that of Arius, and Athanasius and others of the Orthodox brand it as *a novelty*. To take but one instance out of several: Athanasius in sections 8, 9, and 10 of his *Discourse I against the Arians*, in denouncing the novelty and heresy of their assertion that the Word of God is *a creature*, and *is to be worshipped as such*, writes as follows:

"For who at any time yet heard of such doctrines? Or whence and from whom did the flatterers and bribe-takers of the heresy hear such things? When they were being instructed as catechumens, who talked such things to them? Who has said to them, cease to worship the creature, and come and again worship a creature and a work? But since even they themselves confess that they have heard such things now for the first time, let them not deny that that heresy is a thing alien and not from the Fathers. But what is not from the Fathers, but has been now invented, what is it but that of which the blessed Paul has prophesied in the words: In the latter times some shall depart from the sound faith, giving heed to spirits of error, and to doctrines of demons, and speaking lies in hypocrisy, having their own consciences scared and turning away from the truth,"
I Timothy IV, 1, 2.

But if the worship of the Virgin had been known then, the Arians could have said in reply, We worship Mary, a creature, and why not her Son, whom we deem only a higher creature? But

they did not, because the worship of Mary, and of other saints and angels came in later.

And St. Athanasius, speaking of all the Orthodox in contradistinction from the Arians, says: "WE INVOKE NO CREATURE." So that the invocation of Mary and other creatures was unknown to him. See the passage in full below. It was then a novelty of the Arian heretics, who, however, worshipped only Christ *as a creature*, and no other.

The Macedonians, a little later, in the fourth century, denied the Divinity of the Holy Ghost, and, if they worshipped Him as a creature, they were on their own theories creature-worshippers.

But the next great creature worshipping heresy was that of Nestorius, which sinned, not in denying worship to, Christ's Divinity, but in giving it to his humanity, a creature, as all admit, a mere perfect man. And therefore Cyril brands it as *the worship of a human being* (ἄνθρωπολατρεία in Greek). Indeed he brands as, in effect, fundamental errors his three great heresies

1. his *denial of the Incarnation*, the root error of all:
2. his *worship of a human being*, and
3. his *Cannibalism* (ἄνθρωποφαγία) on the Eucharist, not to speak of others connected with one or more of them, as is shown in Articles VI, VII and VIII above. And no great antiquity among the Orthodox could be claimed for those three great heresies; for the first author of them was Diodore, who was Bishop of Tarsus about A. D. 378-394, of whom Venables, in his article on him in *Smith and Wace's Dictionary of Christian Biography*, volume I. page 838, writes:

"His rationalizing spirit had led him to express himself on the Incarnation in language containing the principles of that heresy afterwards more fully developed by his disciple Theodorus' [Theodore of Mopsuestia]. "So that, not without justice, he has been deemed to have been the virtual parent of Nestorianism, and has been called '*a Nestorian before Nestorius.*' "

Theodore of Mopsuestia was one of his pupils and held his heresies, and Chrysostom was another, and the opposition of Theophilus of Alexandria and of Cyril to him was probably because they deemed him unsound, and it is yet an open question whether

he did not adopt some of the creature-worshipping ideas of his master. Indeed if a certain passage or passages in his works be not interpolations, we must deem him a worshipper of saints, and so to have been impliedly condemned by the decisions of the Third Council of the whole Church, though not by name, as some others were condemned without being named, because they fell under its anathemas on all such errors and errorists.

We see then that the great creature-worshipping heresies of Arius and of Nestorius either never appeared in the first three Christian centuries in the forms broached by them, or if they did they made but little impression and soon died out, so that they could not abide the test of having been held from the beginning, that is "*always, everywhere, and by all.*" And besides they were all opposed to the inspired Scriptures, as those Scriptures were understood and formulated by the Universal Church in her Six sole great Synods.

But to resume. Cyril continues, in the note matter on page 84, volume I of *Ephesus*;

"See now, therefore, O, thou learner of the doctrine of Christ where his" [Nestorius] "reasonings have at last burst forth; and in what sort of a sequence the contrivances of that very sheer miscounsel have resulted." [These are only a part of the places where St. Cyril makes the act of religious service which we call *bowing* prerogative to Almighty God, and where he teaches that to give it to a creature, even though that creature be Christ's humanity, is to make that creature a God (428). Below, on page 84, Cyril again makes bowing to Christ's humanity an act of religious service, that is an act of service to "*that which by nature is not God,*" and therefore sinful, because all religious service is prerogative to the Triune Jehovah, who alone is by Nature God. Cyril seems also to have in mind what Paul writes to some who had

NOTE 428.—And against that error of making a *god* out of Christ's humanity by worshipping it, Cyril again and again quotes the version of the Psalms used by him, the Septuagint Greek, which reads in Psalm I,XXX, 9, (Psalm I,XXXI, 9, of our version): "*There shall be no new god in thee, neither shall thou worship a strange god.*" See in proof volume I of Chrystal's *Ephesus*, page 677, under Psalm I,XXX, 9, Sept. and I,XXXI 9, of our own English Version. It is one of Cyril's three favorite texts against the worship of Christ's humanity, the other's being Matt. IV, 10, and Isaiah XI,II, 8. He cites others also.

been pagans. "Howbeit then when ye knew not God, ye did service unto them which by nature are no gods," Galatians V, 8. But we Christians give no act of religious service to any but Him who is God by nature. This is a vast and fundamental difference between the Christianity of the Six Ecumenical Councils and all creature-worshipping systems, be they called Christian or be they pagan. On page 85, Cyril again insists that the Nestorian sense of bowing the knee at the name of Christ's mere humanity, and the applying to that creature the name *Lord* in the sense of *God* in Philippians II, 9, 10, and 11 is a making of that creature God. For he says,

"Therefore if he" [Christ's mere humanity] "is not God by nature, and He" [the Father, in Philip. II, 9, 10 and 11] "says that because of his" [that Man's] "having a relative" [mere external] "conjunction (429), I mean to the Word who has come out of God, he" [that Man] "IS TO BE BOWED TO (430)" [that is "worshipped"] "both by ourselves and by the holy angels, what sort of glory has been invented then by the Father that THE CREATURE" [Nestorius' mere human Christ] "should be MADE A GOD along with Himself (431). And" [it will follow that] "He" [the Father] "has been aggrieved without any cause at some for doing that thing" [of worshipping a creature]. "And if that thing were to His" [the Father's] "glory, why should we not deem those who have chosen to do that thing worthy of recompense and praise and glory?" Here Cyril plainly teaches that to give a creature, even Christ's humanity, the highest of all mere creatures, the act of bowing the knee, a thing done by Romanists, Greeks, Monophysites, and Nestorians to the Virgin Mary and other saints and angels, or to give to Christ's humanity the name *Lord* in the sense of *God* is to make that creature a God.

On pages 86 and 87 Cyril writing on God the Word and His humanity teaches that to give an act of worship to a creature, or to give a name of God to a creature is to "out and out insult" God,

NOTE 429.—Greek, διὰ συνάφειαν δέ σχετικήν.

NOTE 430.—Greek προσκυνέσθαι.

NOTE 431.—Greek, τῷ θεοποιεῖσθαι σὺν αὐτῷ τὴν κτίσιν.

“by dragging down His better Nature” [that is, His Divinity] ‘into dishonor.’”

And on page 88 he again refers to Nestorius’ acts of worship, bowing, bending the knee, and applying any of God’s names to a creature, even to Christ’s perfect humanity, as resulting in making that creature a god. I quote,

“But now abandoning that [the Substance Union and the reality of the Inflesh of God the Word] and falling away from the road to what is right he hastens along his perverse way, and out and out proclaims two Gods, one who is such in Nature and in reality, that is the Word who has come out of God the Father, and another besides Him who is co-named *God* with Him.”

On page 89 he tells us that Nestorius “adds a bowed to [that is a worshipped] Man to the Holy and Consubstantial Trinity, and is not ashamed” and that he called that Man, “by reason of” his “conjunction” with the Word, “Almighty God,” and so turned the Trinity into a Tetrad, that is into a Quaternity. And so Cyril teaches in two other passages in the same note and context, pages 89-94. But the Romanists, who join Mary and Joseph with Jesus in prayer in their popular devotions, really by that act make five persons, a worshipped Quintet, a Five, instead of the Three Consubstantial Persons of the Trinity. That is shown on pages 222-225, volume I of *Nicaea* in this set, where on page 223, the great Athanasius teaches on Genesis XLVIII, 15, 16, that if any man invokes an angel with God *he rejects God*, and that the Father gives all things “through the Son,” not through any creature, and hence not, of course, through, Mary, and that “the Angel” of verse 16 there must therefore be understood of God the Word, and on page 222 of that volume I of *Nicaea*, he ascribes the creature worship of the Arians to the Devil, and so says of them “that being Arians, THEY ARE NOT CHRISTIANS.” And Cyril of Alexandria in the third of his Ecumenically approved Epistles, which was addressed to John of Antioch, professes to follow Athanasius’ doctrines in all things. See that Epistle elsewhere and all passages of Athanasius, Epiphanius, etc., on pages 217-255 vol. I, *Nicaea*.

On page 91, Cyril states that Nestorius by giving acts of worship to Christ’s humanity, a mere creature, had “exhibited” him

“to us as a new God (πρόσφατος Θεός, Psalm LXXX, 9, Sept.) as a sort of Fourth Person after the Holy Trinity.” He adds, “Hast thou not shuddered [at the thought of worshipping] a common Man when thou contrivedst the worship to that creature? Are we then held fast in the ancient snares [of creature worship]? Has the holy multitude of the spirits above been deceived with us, and has it given drunkards’ insults to God?” [The reference is to Hebrews I, 6, where we read, “And again when He [the Father] bringeth in the First-Brought Forth into the inhabited world He saith, and let all the angels of God bow to [that is “worship”] Him,” which the Nestorians so outrageously perverted as to insult God by making Him command the sin of worshipping a creature, their mere human Christ; whereas Cyril and the Third Ecumenical Council and all the really Orthodox held that the worship there done was to God the Word alone, in strict accordance with Christ’s command in Matt. IV, 10, “Thou shalt bow to the Lord thy God, and Him only shalt thou serve.”]

Further on, “on page 92, Cyril states that the result of giving bowing and other acts of relative worship to the Man put on by God the Word in Mary’s womb, was a return to creature worship, a sin of paganism. I quote Cyril’s words to Nestorius on that:

“Since we have been ransomed from the ancient deceit [the sin of worshipping creatures, the sin of the heathen] and have refused as a BLASPHEMOUS THING TO WORSHIP THE CREATURE, WHY DOST THOU WHELM US AGAIN IN THE ANCIENT SINS AND MAKE US WORSHIPPERS OF A HUMAN BEING” [that is of a mere human Christ].

And again in another passage against Tetradism, on the same page 92, St. Cyril teaches that to give any act of religious service to Christ’s mere humanity, all there was of Nestorius’ Christ, ended in believing “that a RECENT AND LATE GOD has appeared to the world, and that he has the glory of a Sonship which has been acquired from without as ours also has, and that he glories in certain adulterous quasi honors, so that it is now the worship of a Man and nothing else, and a certain Man is adored with the Holy Trinity as well by us as by the holy angels [the reference to angels being to Heb. I, 6, “And when He [the Father] bringeth the First Brought Forth into the inhabited world He saith, And let all God’s angels

bow to Him;" that is worship Him, which Nestorius and his partisans perverted into a command to worship Christ's humanity, whereas, as St. Cyril rightly reaches, in accordance with Matt. IV, 10, Colossians II, 18, Revelations XIX, 10, and Rev. XXII, 8, 9, it is a command to worship God the Word, not a creature.]

And on page 94, Cyril writing against Diodore of Tarsus, the founder of Nestorianism, tells him in effect, that his worship of a creature, Christ's mere humanity, had resulted in making that creature a god. I quote:

"Thou dardest also to clothe in the Master's forms him, whom thou sayest to be a Man from Mary, and who at first was not at all different from us nor superior to us, but afterwards by much effort merited the name and the divine glory of the Son, that is after he had come out of the womb. THEREFORE, ACCORDING TO THY OPINION, there are TWO SONS, AND CHRIST IS A NEW GOD, who was endowed with supernatural honor from God somewhat more than the rest of the creatures; so that He [God the Word] is co-adored with a mere man; even that Man, who in the course of time, and only toward the end [of his earthly career] got possession of glory and was made A COMPLEMENT OF THE TRINITY AND IN NATURE EQUAL TO IT."

Every one who commits that Nestorian co-worship of Christ's humanity with his Divinity is anathematized by Anathema VIII in Cyril's Long Epistle to Nestorius, which is approved by the Third Synod and the three after it (432). Surely, then, from the foregoing it is plain

1), that St. Cyril held that bowing, and by necessary implication every other act of religious service are prerogative to the Triune Jehovah,

and, 2, that to give bowing or any other act of religious service to a creature, even though it be Christ's humanity the highest of all mere creatures, is to make that creature a *god*, that is to deify it; and so for the same reason (*pari ratione*) to give bowing, prayer, or any other act of religious service to the Virgin

NOTE 432.—See in this work above, pages 85-116, and indeed all of Article II of which those pages form part; Article III, Articles IV, V, VI, VII, VIII, X, and XII.

Mary is, of course, to deify her. In other words, he held, on prayers to saints, like Bishop Fell, whom the Benedictine editors of Cyprian well spoke of as "*the most illustrious Bishop of Oxford,*" that "*He who petitions them*" [saints] "*makes them gods*" (Deos qui rogat ille facit); see his language quoted, page 166 of Tyler's excellent *Primitive Christian Worship*, published by the *Christian Knowledge Society*.

And his argument that to give worship to any one is to make him *God*, or "a god" is that of Paul in Hebrews I, 6, where he proves that the Son must be God, because the Father commanded the angels to bow to, that is worship Him. See all the passages on that verse, which are referred to on page 688, volume I of *Ephesus* in this Set, and especially the following passages of St. Athanasius in Chrystal's translation of volume I of *Nicaea*, namely Passage 9 on pages 232-235, where he uses that verse and that argument against the Arians to prove that the Word must be God. Compare passages 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and 13 from him in the contexts there. So St. Epiphanius uses it in Passage 14, pages 240: and in Passage 15, pages 241, 242; Passage 16, pages 242, 243: Passage 17, pages 243, 244; and in Passage 18, pages 244-247, he contends that the Son is proved to be God because *bowing*, that is worship, being confined to Divinity and prerogative to God by God's Word, and the Son being worshipped in it, therefore He must be God. To that effect he quotes Christ's words in Matthew IV, 10. And Passage 18 is full against all creature worship. I have space here to quote in full none of the Passages, but would exhort the reader who would know the strong and clear witness of the greatest writers in the ancient Church for the worship of God alone to read all of Athanasius' thirteen Passages there on pages 217-240, where he shows his entire detestation of creature worship, not only of bowing but also of prayer to any creature, for example in Passage 13 from him, he gives as a reason for the doctrine of the Economic Appropriation of the sufferings of the Son's humanity to God the Word that we may not fall into the sin of service to creatures, which, of course, would be contrary to Christ's plain command in Matthew IV, 10: I quote part of this glorious passage, on page 238, for I have not room for it all;

“For this cause therefore, consistently and fittingly such sufferings are ascribed not to another but to the Lord; that the grace may be from Him, and *that we may not become servers of another but truly worshippers of God, because WE INVOKE NO CREATURE* nor any common Man, but Him who has come out of God by Nature and is the very Son, even that very one become man, but yet nothing less the Lord Himself and God and Saviour.”

This Passage is approved by St. Cyril of Alexandria in his defence of his Anathema XII against the creature-invoking Nestorian Orientals.

But the proof of Cyril's Elijah-like loyalty to the worship of God alone, and his abomination of all creature-worship is so abundant in his own genuine writings and acts that it would fill a goodly portion of a small volume, and we can not therefore quote it all here. But we must not, however, fail to call the learned reader's attention to the following places in volume I of Chrysal's translation of *Ephesus*, which we beg him to read that he may be made stronger in his attachment to Christ's law in Matthew IV, 10, and in his Orthodox witness against the worship of the Virgin Mary and of all other creatures; namely, the note matter on pages 94, and 338-340, where under 20 heads the strong testimony of Cyril against even the worship of Christ's humanity is summarized, to some extent even in his own words and wholly in their sense. And all that by necessary inclusion is much more against the worship of Mary and of any other creature.

And so, therefore, Cyril of Alexandria, who, as we see above and in the references to his works there, rejected the Nestorian worship even of Christ's humanity and all worship of any thing but God, certainly did not worship the Virgin Mary or any other creature (433). No genuine writing of Cyril contains any worship

NOTE 433.—See Cyril's Epistle XVI, (al. XIV), column 104, tome LXXVII of Migne's *Patrologia Graeca*, where, speaking of Nestorius, Cyril writes: Καὶ τοσοῦτον ἀπέσχε τοῦ θέλειν τοῖς τῆς ἀληθείας ἔπεσθαι δόγμασιν, ὥστε καὶ ἐπιτολὴν ἀποστέλλαι πρὸς με μεθ' ὑπογραφῆς ἰδίας, ἐν ᾗ καὶ ἐπιπλήττει μὲν, ὡς λυπούμενος, διωμολόγηκε δὲ σαφῶς, Θεοτόκον εἰπεῖν μὴ εἶναι τὴν ἀγίαν Παρθένον· ὅπερ ἐστὶν ἐνανργῶς εἰπεῖν, μὴ εἶναι Θεὸν ἀληθῶς τὸν Ἐμμανουὴλ, ἐφ' ᾧ τὰς σωτηρίους ἔχομεν ἐλπίδας.

of the Bringer Forth of God. In volume II of *Ephesus* in this set on pages 29-39, I have shown that document VII there is spurious and contains even worse creature worship than Nestorianism itself. And, as we see above, Cyril, who anathematizes in his Anathema VIII every one who co-worships even Christ's humanity with God the Word much more anathematizes any one who worships any lesser creature, be it the Virgin Mary or any saint or any angel. And that utterance of Cyril is approved by Ephesus fully. But why then did he insist so much on the term Θεοτόκος, that is *Bringer Forth of God*, and why did the "one, holy, universal, and apostolic Church" of God approve and authorize that expression?

I answer, for two great reasons,

1. to guard the fundamental and absolutely essential and scriptural truth of the Incarnation, without belief in which no one can be saved. Every Orthodox Trinitarian Protestant holds to the doctrine of the Incarnation, and so believes that the Virgin Mary brought forth God the Word in flesh, and therefore necessarily believes that she was the Bringer Forth of God (Θεοτόκος), though he may or may not know the expression. And we cannot reject the expression in that sense without making Christ a mere man, and all our worship of him mere *worship of a human being* (ἀνθρωπολατρεία), and an apostasy from Christianity, and a going over therefore to a sin of creature worship, and so incurring the deposition by the Third Synod of the whole Church pronounced on clerics for that sin, or excommunication if we be laics. Besides Rome and the Greeks might justly retort on us when we charge them with that sin that we ourselves are guilty of that form of it which is condemned by Ephesus. We should indeed not dwell unduly on that term but still admit and use it at proper times, and continue as we do now to teach the doctrine expressed by it. But we should never use the expression *Mother of God*, for it is not used at all in any utterance of the Council in any of its Acts. And it is not so strong and definite as the expression *Bringer Forth of God*, for we call a stepmother *mother*, though she did not bring forth the step-children who so address her.

The same Cyril of Alexandria in an Epistle to Juvenal, Bishop

of Jerusalem, written after he had received the Epistle of Nestorius to himself, which was afterward condemned by vote in Act I of the Third Ecumenical Council, states of it that Nestorius over his own signature in it denies that the Virgin Mary was the Bringer Forth of God (Θεοτόκος) "which," he well adds, "is plainly to say that the Emmanuel is not really God, on Whom our hopes of salvation depend" (434). That forms an all sufficient reason for retaining the Ecumenically approved expression not to her but of her to guard the verity of the Inflesh and Inman of God the Word.

Moreover, as to the Scripturalness of the expression, Cyril in his *Quod Unus sit Christus, that Christ is One*, column 1257, tome LXXV of Migne's *Patrologia Graeca* proves against Nestorius that the Virgin Mary is *Bringer Forth of God*, Θεοτόκος in Greek, because she brought forth in flesh Him who is called *Emmanuel*, that is *God with us*, and he quotes that expression from Matthew I, 23. It is there said in Migne that Nestorius would call her only Χριστοτόκον and ἀνθρωποτόκον, that is *Bringer Forth of the Anointed One* and *Bringer Forth of a Man*. He would prefer those expressions to avoid confessing the Incarnation.

And 2, Cyril uses the expression, *Bringer Forth of God*, not to worship Mary, but to guard against what he again and again calls "*the worship of a human being*" (ἀνθρωπολατρεία), for Nestorius' denial of the Inflesh and the Inman of God the Word in Mary's womb, made His Christ, as a necessary and logical sequence, a mere Man, and of course all worship of him was mere *worship of a human being*, as Cyril repeatedly charges, and as the Third Council held and formulated,

(A). By condemning Nestorius' Epistle to Cyril, and his XX Blasphemies, which contain both those soul-damning heresies, that is, first, his denial of the Incarnation, and, second, his worship of Christ's humanity. See in proof volume I of *Ephesus* in this Set, pages 154-178, for the former, and pages 449-480 for the latter:

(B). By approving Cyril's two Epistles to Nestorius, the Shorter and the Longer, which is not merely Cyril's, but Synodal, both which condemn those denials of fundamental New

Testament truths. See in proof for the former, the same volume, pages 52-154, and for the latter, pages 204-358:

(C). By deposing Nestorius himself for the two heresies aforesaid, including under the second his relative worship of Christ's humanity, and thirdly, for ἀνθρωποφαγία, that is for his *Cannibalism* on the Eucharist, as Cyril calls it, and fourthly, for his denial of the Church's doctrine of the Economic Appropriation of the sufferings of the Man to God the Word, which was put forth by Cyril and Ephesus to guard against even the worship of Christ's humanity. See above:

And (D). by deposing in its Canon VI every Bishop and cleric, and by anathematizing and excommunicating every laic who tries to unsettle any of its decisions:

And (E). The Third Ecumenical Synod and Cyril, its leader under God, who so enacted against every Nestorian guilty of worshipping Christ's humanity, much more, anticipatively, deposed by necessary logical inclusion all Bishops and clerics guilty of the worse creature worship of invoking the Virgin Mary or giving her any other act of worship, and excommunicated every laic guilty of the same sin. And so has the whole Church East and West by logical inclusion and sequence forbidden in those enactments all creature worship of any kind and all worship of images pictured and graven, all crosses and relics and every thing else material. And those utterances of the Holy Ghost including that Canon VI and its penalties, through the "*one, holy, universal, and apostolic Church,*" though forgotten by most in the middle ages, will stand forever, for God is with them; and every error condemned by them will perish forever.

It is true indeed that Nestorius perceived that Christ's humanity not being God, but a creature, could not, by Matthew IV, 10, be worshipped absolutely, that is for its own sake; but he fell back on the pagan plea of *relative worship*, that is the worship of it for the sake of God the Word, the plea, in effect, of the Israelites for their worship of Jehovah through the golden calf in the wilderness, and through the calf of Jeroboam at Bethel, and through that at Dan, and hence he said in the 8th of his *Twenty Blasphemies*:

“*I worship him*” [the Man, that is Christ’s humanity] “*who is worn for the sake of Him*” [God the Word] “*who is hidden.*”

Nestorius again teaches the relative worship of Christ’s humanity in his Blasphemies 10, and 14, Chrystal’s *Ephesus*, volume I, pages 464, 466, and 467, and co-calls him *God* with the Word, which, of course, is in itself an act of worship, in his Blasphemies 5, 6, 7, 14; pages 459, 460, 467, of the same volume. And he taught the co-glorifying of the Man with God the Word in his Blasphemies 13, and 15, pages 466, 468, and 469.

And all who assert that these acts of worship ought to be done to Christ’s humanity are anathematized in Cyril of Alexandria’s Anathema VIII which, with the Epistle in which it stands, was approved by the Third Ecumenical Council and by all the Three Ecumenical Synods after it, as is shown in volume I of *Ephesus* in this Set, note 520, pages 205-208.

We see then as to the worship of Mary:

1. It is forbidden by Cyril of Alexandria, and even the worship of Christ’s humanity. For Cyril bases the condemnation of the Nestorian worship of that humanity on the ground that it is *the worship of a creature*, contrary to his favorite texts, Matt. IV, 10, Isaiah XLII, 8, and Psalm LXXXI, 9; and of course the same argument condemns much more the worship of Mary and of every other creature.

2. Every one guilty of the worship of Christ’s humanity is deposed if he be a Bishop or a cleric, and excommunicated if he or she be a laic; and these penalties, of course, apply to all who worship any lesser creature, be it the Virgin Mary, or any other saint or angel, and much more to all worshippers of images painted or graven, to a cross pictured or graven, and all who bow to the altar or to any thing but God, to whom all worship is due and prerogative.

And all these doctrines of Cyril, approved at Ephesus by the whole Church of Christ, are in strict accordance with the new Testament, from which they are derived.

For 1), God alone is to be worshipped, Matthew IV, 10, and God the Word is a part of the Triune Jehovah:

and 2), Christ is the sole God-appointed Intercessor in

heaven, I Timothy II, 5. And his intercessory work is a part of his prerogative Mediatorial Office, and is just as prerogative to Him as the sacrificial part of it is. And He is the all-sufficient Intercessor there. So that with Paul, the inspired Apostle, we may well say, as God's elect:

"If God be for us, who can be against us? He that spared not his own Son, but delivered Him up for us all, how shall He not with Him freely give us all things? Who shall lay any thing to the charge of God's elect? God is the Justifier. Who is the condemner? Christ is the One who died, aye more, who hath also risen again, who is even at the right hand of God, who also maketh intercession for us," Romans VIII, 31-35: see here how the parts of His Mediatorial work are combined, his death, his resurrection, and his office of intercession for us at His Father's right hand.

And John writes: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world," I John II, 1. 2. Here again we see combined in their proper relation Christ's Propitiatory one offering *offered once for all*, for the sins of the whole world, and his Intercessory work above, his advocacy for us all at the right hand of the Father. Compare note 326, page 286 above.

And blessed be God, Christ's intercessory work is all sufficient. He needs no creature's help. For, on that point and on the duration of his High Priestly work of intercession the inspired Paul writes:

"They" [the Aaronic priests] "truly were many priests, because they were not suffered to continue by reason of death. But this Priest because he continueth ever, hath the unchangeable priesthood. Wherefore also *He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them,*" Hebrews VII, 23, 24, 25.

The Aaronic high priest, Christ's foretype on the annual day of atonement for the sins of all Israel, did three things:

- 1). he entered in alone into the most holy place, and that

(2). not without blood which he was to offer for the sins of the people, and

(3). he alone was to intercede for them there.

No man could be there to share any part of his offering or intercession there.

And Paul in Hebrews IX, 1-28 inclusive, and in VII, 19-28, and X, and the contexts, shows how all those parts are more than fulfilled in Christ's one sacrifice for sins forever, and in his intercessory work above. Compare note 326, page 286 above.

He alone redeemed us by His blood. He alone intercedes for us above. Here we may intercede for each other, but not there. There, as we see in the Revelations, we praise. Here we pray as well as praise.

The only thing that we read of in the Revelations as uttered by even the martyrs is not a prayer of intercession for mercy to men, but an inquiry regarding the time when God will avenge the blood of those who were slain for the Word of God and for the testimony which they held, (Rev. VI, 9, 10 and 11).

Neither the Virgin Mary, any other saint in heaven, or any angel can share the performing of Christ's one offering for sins on the cross, or His Intercession above. They can no more do one than they can the other, and it is blasphemy to assert that any of them can do either, for both are prerogative to Christ. And Augustine, or a passage attributed to him, well says therefore in a note on the Sixty-fourth Psalm regarding Christ what here follows:

"He Himself is the Priest who has now entered within the veil. HE ALONE *of those who have worn flesh* INTERCEDES FOR US THERE. As a figure of which thing among that first people and in that first temple one priest was entering into the Holy of Holies, whilst all the people were standing without."

See more fully on this passage in the note on page 369, volume I of *Ephesus* in this set. I would add that much more may be found on Christ's intercessory work in note 688, pages 363-406, volume I of *Ephesus*. See there therefore.

ARTICLE XIV.

ST. EPIPHANIUS AGAINST THE WORSHIP OF THE VIRGIN MARY, AS EXPRESSED IN HIS ARTICLE ON THE HERESY OF THE ANTIDICOMARIANITES, AND ON THAT OF THE COLLYRIDIANIS.

St. Epiphanius, a noble and orthodox writer, one of God's champions against the Arian worship of creatures, who tore up a veil in a church at Anablatha in Palestine because it had painted on it an image of Christ or some saint, (see Tyler *on Image Worship*, page 165), the first image of which we read as in use in any Christian Church, has left us the ablest work against the Heresies of his time and before that we possess. It contains, among other things, two refutations of different heresies on the Virgin, the first against the *Antidicomarianites*, that is against those who deny her perpetual virginity, and the second against a sect which introduced her worship, who were called *Collyridians*, that is *Little-Loaf-ites*, because they offered a little loaf of bread to her.

His doctrine of the ever-virginity of Mary is sanctioned by the Universal Church in the Definition of the Fifth Ecumenical Synod, and in its Anathemas II, VI, and XIV. He does not set forth that doctrine to induce men to worship her. On the contrary, in those two articles he condemns that worship in the strongest terms. His aim is only to forbid what he deems such uncalled for and unscriptural language concerning her as to be abusive, and as to some extent reflecting on Christ, as though others had lain in the womb in which He lay, and as though Joseph, after Christ's birth, had destroyed the virginity of her whom the Father had used as the *blessed among women* (Luke I, 28), in whom His own Eternal Logos was to put on flesh. For unless Scripture is clear that she had other children, (and all admit that it is not), it seems most reverent to God the Word to believe that other sons did not take flesh from her, and that the vessel in whom God lay was not used for sexual purposes by man. The learned Anglican anti-creature-worshipping Bishop Pearson, *on the Creed, Article III, Born of the Virgin Mary*, (pages 263-269 of Appleton's New York edition of 1853), argues for her ever-virginity with much force

and power. The subject, however, as being merely subsidiary to the greater theme of Christ, should never be mentioned to the detriment of His law that God alone is to be worshipped (Matt. IV, 10), and to the misleading the ignorant to suppose that either Epiphanius, or the Universal Church in its Ecumenical Synods has ever done otherwise than condemn the worship of her. For because we speak well of all God's saints it is not to be supposed that we worship any of them, or any body but God. She should therefore be rarely referred to, but the Trinity should always. For God alone is to be glorified.

Epiphanius, according to Murdock's Mosheim's *Ecclesiastical History*, volume I, page 242, note 18, is thus described,

"Epiphanius, of Jewish extract, was born at *Bezanduca*, a village near Eleutheropolis, some twenty miles from Jerusalem, about the year 310. He became a monk in early life, visited Egypt, fell into the toils of the Gnostics, escaped, was intimate with St. Antony, and returning to Palestine in his twentieth year, about 330, became a disciple of Hilarion, established a monastery near his native village, called *Ancient Ad*, where he lived more than thirty years. He read much and was ordained a presbyter over his monastery. In the year 367, he was made Archbishop of *Constantia* (formerly Salamis) in Cyprus, but still lived by monastic rules. He engaged in all the controversies of the times, was an active and popular Bishop, for thirty-six years, and regarded as a great saint and worker of miracles."

He therefore lived in the pure Ante-Nicene period. With his friends Theophilus, Bishop of Alexandria, and Jerome, and others, he stoutly opposed the errors of Origen and his partisans Chrysostom and Rufinus, and so prepared the way for Origen's condemnation by the Fifth Ecumenical Council, A. D. 553, in its Anathema XI, where his partisans are also anathematized with him (435).

His *Panarion*, or *Medicine Chest*, written about A. D. 374-377,

NOTE 435.—Jerome in his book to Pammachius against John of Jerusalem details the errors of Origen. See them in note 1, page 323, volume I, *Smith's Geseler's Church History*. On the other hand Pamphilus, presbyter of Caesarea, defends him, in his *Apology*: see note 15 page 222 223 of the same volume. But as we have said elsewhere, the 'one, holy, universal and apostolic Church' in its Fifth Synod. II. Constantinople, A. D. 553, settled all questions as to Origen's errors by anathematizing him, his partisans, and all who will not anathematize him. See in proof its Anathema XI.

describes eighty Heresies. Heresy LXXVIII is that of the *Antidicomarianites*, in which Epiphanius contends for her ever-virginity against those who held the view that after Christ's birth she lived with Joseph in marriage, and against those who maintained that she had other children by him after Christ.

In Heresy LXXIX he turns to an opposite party, who had brought her worship into the Church, and uses such strong language against them as to delight the heart of every Orthodox Christian. For he maintains in its full strength and glory Christ's glorious law: *Thou shalt worship the Lord thy God and Him only shalt thou serve*" (Matthew IV, 10).

And two vastly important facts in this connection are:

1. that assuming the date set by Professor Lipsius for the work *Against all Heresies, the Panarion*, "374 to 376 or 377, A. D.," (436), it must have been written at the latest about 54 years before the Third Ecumenical Council met; and

2. As Epiphanius stood very high both in his own day and in the times following for Orthodoxy and had a great influence among all, because his great work was deemed a sort of guide against heresies, his teaching seems to have largely moulded the minds of the Bishops who met at Ephesus in A. D. 431, and strengthened them in their New Testament abhorrence of worshipping any creature.

I quote first a part of section 22 and all of sections 23 and 24, Heresy LXXVIII, which concludes his article on it. It forms a part of an Epistle written by Epiphanius *to the Orthodox priests and laics and catechumens in Arabia.*"

It is preceded in his work by the following summary of that Heresy LXXVIII:

"The Antidicomarianites, [that is as the word means, "*The opponents of Mary*"]" who assert that the holy Mary, the ever-virgin, had sexual intercourse with Joseph after she had brought forth the Saviour" (437).

Epiphanius begins by grieving over the errors which had

NOTE 436.—See his article on Epiphanius, in the outer column of page 149, volume II of *Smith and Wace's Dictionary of Christian Biography.*

NOTE 437.—Dindorf's *Epiphanius*, volume III, page 454.

risen and were troubling the Church, and warning against them, that of the Antidicomarianites among them, and giving his reasons for believing in her ever-virginity, and further on comes to the Heresy of worshipping her, and its advocates, the Collyridians, of whom, however, he treats more fully in Heresy LXXIX, which next follows this of the Antidicomarianites, from which we are here to quote. He considers those two ideas and parties to represent two extremes to be avoided. In other words, he would oppose the Antidicomarianites because they held that Mary had lived with Joseph after Christ's birth, as his wife, and the Collyridians because they worshipped her.

And at the end of section 22 and to the end on the Antidicomarianites, warning against going to what he deems extremes of opinion regarding the Virgin he writes:

"22 . . . Let us therefore be on our guard lest the too excessive praise of the Virgin become to any one another stumbling block of delusion (438).

23. For some "[the Arians]" in blaspheming against the Son, as I have shewn above, have striven to make Him alien in Nature to the divinity of the Father; while others "[the Sabelians]" on the contrary who think otherwise, as if moved to honor Him the more forsooth, have said that the Father, and the Son and the Holy Ghost are the same [Person], and the plague of both those parties is incurable (439)."

And now without any break he comes to speak more at length of the difference between the two opposing parties on the Virgin. And this I quote for its description of the origin and Mary worship of the Collyridians:

"So concerning that holy and blessed ever-Virgin" [Mary] "some" [the Antidicomarianites] "have dared to utter abusive

NOTE 438.—*Epiphanius Against Heresies*, Heresy LXXVIII, the Antidicomarianites section 22, page 523, volume III of Dindorf's *Epiphanius*: Ἀσφαλισώμεθα ὄν μὴ πως τὸ περισσοτέρως ἐγκωμιάσαι τὴν παρθένον γένηταί τινι εἰς ἄλλο πρόσκομμα φαντασίας.

NOTE 439.—Dindorf's *Epiphanius Episcopi Constantiae opera*, volume III, Pars I, page 454: ἔστι δὲ τοῖς μέρεσιν ἀμφοτέροις ἀνάτος ἢ πληγῆ. Women who have fallen into the sin of worshipping Mary are very difficult to cure.

language, as though she had fleshly intercourse" [with Joseph] "after that greatest and pure Economy of the Lord, his Incarnation and advent. And that is a most impious thing of all wickedness (440). And as we say that some have so dared to teach

NOTE 440.—Epiphanius is strong on that point, and the ever-virginity of Mary is affirmed, as we have said, in the Definition of the Fifth Ecumenical Council, and in its chapters or Anathemas II, VI, and XIV. And it is wisest to let it stand and not contradict it, for it seems most reverent to believe that the mother of Christ's humanity and Bringer Forth of God never had sexual intercourse after that, though certain texts are thought by many to admit the contrary view,

And Basil the Great, Bishop of Caesarea in Cappadocia, A. D. 371-379, or a sermon attributed to him, throws doubt on Mary's ever-virginity; for he writes:

"The Scripture says, 'He [Joseph] *knew her not till she had brought forth her son, the first born*'" [or "*the First Brought Forth*", Matthew I, 25],

"But that expression at once causes a suspicion that after she had done her service purely in bringing forth the Lord, which birth was accomplished by the Holy Ghost, Mary did not refuse the usual works of marriage. And we" [so hold] "since also no pollution is wrought to the matter of piety; for virginity was necessary till she had done her service in the Economy" [by giving birth to God the Word.], "but as to what occurred afterwards, we leave it, by reason of the Mystery, without too curious inquiring into it; nevertheless because the ears of those who love Christ will not suffer it that the Bringer Forth of God at any time ceased to be a Virgin, we deem these testimonies sufficient of themselves," etc.

The Greek, Professor Contogonis, refers to the Anglican Cave as throwing doubt on the above Homily of Basil, but refutes one of three arguments of Cave on the matter. His reference to Cave is "G. Cave *Script. Ecclesiasticorum Historia Literaria*, page 155." The title of this Sermon of Basil is "*On the holy Birth of Christ.*"

On it Contogonis remarks:

"The critic Cave thinks this Homily to be either a spurious writing of Basil, or as very much adulterated in many matters for the following reasons:

(a), because the writer uses the expression *Bringer Forth of God* (Θεοτόκος), which in the Fathers of the Church became most common after the rise of the heresy of Nestorius (though it can not be denied that Athanasius had used the expression in his Fourth Book against the Arians)." I would add that Sophocles in his "Greek Lexicon of the Roman and Byzantine Periods (from B. C. 116 to A. D. 1100)," under Θεοτόκος cites instances of its use from Origen of the third century: (the dates of the others I give from Sophocles though he may not always be exact); Methodius, A. D. 312; Peter of Alexandria, A. D. 304; Eusebius, Julian the Emperor, A. D. 363; Athanasius, A. D. 373; Cyril of Jerusalem, A. D. 386; Gregory of Nazianzus, A. D. 390; Gregory of Nyssa, A. D. 394; Philon of Carpasia, A. D. 405 †; Theodore of Mopsuestia, A. D. 429; Socrates, A. D. 439; Cyril of Alexandria, A. D. 414; Leontius of Byzantium, A. D. 610; and Modestus of Jerusalem, A. D. 614. Some of those writers, as we see, were before Basil, and still more were before the rise of the Nestorian controversy, about A. D. 427, and therefore the objection that Basil could not have used the expression because he wrote before it is utterly baseless,

We go on to the next objection of Cave to the genuineness of this Homily. Contogonis states it as follows:

"(b), Because the same writer seems to have found it an indifferent thing as regards godliness whether or not any one may say that the Virgin Mary after the pure birth of the Lord did not deny to Joseph the usual rights of Marriage. That expression, says Cave, fights against the doctrine of the Universal Church, since also because of such an opinion which opposes it, the Antidicomarianites and the Helvidians were condemned by the common vote of all the ages and numbered with the heretics."

that thing, to give themselves most easily to sin (441), so also we have wondered again at the other party when we heard that they' [the Collyridians] "on the other hand, in their senselessness in the matter of their contention for the same holy ever-Virgin, have been eager and are eager to introduce her for a god, and they are borne along by a sort of stupidity and craziness. For they say

On the heretics who impugned the doctrine see in Blunt's *Dictionary of Sects*, etc., under *Antidicomarianites* and *Helvidians*.

Blunt, on page 32, states that Bishop Latimer and Archbishop Cranmer were for the doctrine of the Ever-Virginity of Mary, and adds: "The most exhaustive modern treatise on the question is that of Dr. Mill cited above. He gives [pp 300-311] extracts from the principal divines of the English Church. He speaks, too, of the conciliar condemnation of the opponents of the doctrine as being mild, not severe; showing the difference of importance between a necessary belief in the Virginity of our Lord's mother at His birth and a pious belief in her virginity after, which, he says, is in exact agreement with the sentiments of our own divines."

From Scripture it is not clear to my own mind that Mary remained a virgin after Christ's birth. Yet without discussing the matter I accept that tenet, and let it go. Hooker, *Ecc. Polit.*, book V, chapter XLV, section 2, accepted the doctrine.

It should be added, however, that the Fifth Ecumenical Council, A. D. 553, which, as we see, asserted the ever-virginity of Mary, in its Definition deposes all Bishops and clerics who oppose its Decisions, and anathematizes all laics who do, and therefore it is best to accept the tenet, but not to agitate and be constantly discussing the doctrine and making a hobby of it to the neglect of the greater doctrine that all worship must be given to the Triune God alone. But neither Mary nor any other creature may be worshipped, for that is forbidden by Christ Himself in Matthew IV, 10, and by his word in Colossians II, 18, under pain of the loss of the heavenly reward, and in Revelations XIX, 10, and XXXI, 8, 9. Besides the Third Ecumenical Council deposes all Bishops and clerics and anathematizes and excommunicates all laics guilty of the Nestorian sin of worshipping Christ's ever sinless humanity and, by necessary inclusion, all who worship any creature inferior to that humanity, be it the Virgin Mary, or any other saint, or angel, or any other creature.

But we go on with the third and last objection of Cave as stated by Contogonis:

"And (c). because in the Homily [aforesaid] a certain mythical tradition is related which is wholly taken from the apocryphal Protevangelion of James, in which it is related that Zacharias was killed by the Jews between the temple and the altar because he preached that the Virgin Mary brought forth the Christ. Jerome counts that tradition among the dreams of the Apocryphal books, and remarks that forasmuch as it has not the authority of the holy Scriptures it is as easily condemned as admitted."

That objection would be conclusive as to this Sermon or Homily if writers of other confessedly genuine documents as, for example, Epiphanius on Heresy LXXXIX, that of the Collyridians, did not quote apocryphal works as genuine. See his proofs for the ever-virginity of Mary from the Gospel of the Birth of Mary or from the Protevangelion of James below. And at the end of the Apocryphal New Testament I find a list of many spurious works now lost, and of ancient writers who mention them.

Furthermore Contogonis puts the Homily of Basil among his genuine works. The doubtful and the spurious works ascribed to him begin on page 402 of the same volume, the genuine on page 376. The doctrine of the ever-virginity of Mary seems more reverent as regards Christ, but Basil seems not to deem the matter important-

We conclude then that Cave's objections against the genuineness of Basil's Homily are not well proven. In passing, I would add that Whitby, an Anglican, in his *Commentary on Matthew I, 25*, agrees with St. Basil's view above and defends it.

that certain women in Arabia have indeed brought that empty-headed nonsense thither from the parts of Thrace (442), so that they offer a certain cake to the name of the ever Virgin (443) and meet together, and in the name of the holy Virgin they attempt beyond their measure in any respect (444) to do a lawless and blasphemous thing and to perform ministerial functions in her name through women, all which is impious and lawless, and alien to the preaching of the Holy Ghost (445), so that *the whole thing is a devilish work and a doctrine of an unclean spirit* (446). And in them is fulfilled the Scripture which says: *Some shall depart from the sound*

The Greek of the above of St. Basil is found in note "a" on page 379, volume II of Contogonis' *Φιλολογική καὶ Κριτική Ἱστορία τῶν ἁγίων τῆς Ἐκκλησίας Πατέρων Literary and Critical History of the Holy Fathers of the Church*, Athens, 1853.

I would add that Hahn in the third edition of his *Bibliothek der Symbole*, (Breslau, Morgens'ern, 1897), gives further instances of the use of *ἀειπαρθένος*, but with the exception of Canons II, VI and XIV of the Fifth World-Synod, they are from non-Ecumenical documents: see under that term on page 391, there. The doctrine is not the most important in theology and as even Epiphanius teaches on the Collyridians it has been made so much of by some as to lead them into the soul-damning sin of worshipping Mary. Some of its strongest advocates, like Jerome, have been idolaters.

NOTE 441.—Does Epiphanius mean that belief in the view that the Virgin after Christ's birth had sexual intercourse with Joseph, had led some who were vowed to or were living the virginal life in the Church to marry? Some of the younger widows at least who had undertaken to remain single when they were put on the list of the Church for support and who seem to have made a promise to that effect violated it by marrying; and therefore the inspired apostle wishes the younger widows to marry, bear children, etc., and no one to be received into the order of widows under 60 years of age: see his words in I Timothy V, 9-17.

NOTE 442.—In section 22 on the heresy of the Antidicomarianites, Epiphanius states of it: "They say that certain women in Arabia have indeed brought that empty-headed nonsense thither from the parts of Thrace." In section i on the Collyridian Heresy he adds: "*and the upper parts of Scythia,*"

NOTE 443.—Or "in the name of the ever-virgin."

NOTE 444.—That is, as being women.

NOTE 445.—In the Holy Scriptures, that is His proclamations and teachings there.

NOTE 446.—And surely all worship of any creature, being forbidden by Christ Himself in Matthew IV, 10, and by the Holy Ghost, speaking through the inspired apostle Paul, in Colossians II, 18, 19, and by John in Revelations XIX, 10, and XXII, 8, 9, is "*a devilish work and a doctrine of an unclean spirit,*" as St. Epiphanius here brands it, as he does also the Anti-Scriptural usurpation by silly Mary-worshipping women of the functions of the Christian ministry to introduce and to foster that creature worship. For the Holy Ghost by Paul the Apostle orders in I Timothy II, 11-15 inclusive:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved by childbearing, if they continue in faith and love and holiness with sobriety."

Generally speaking, a woman rather feels than reasons. And in her religion, as in every thing else, she is sensuous, and hence takes to images, saint worship and idolatry. Hence left to herself she is prone to become a fanatical Jezebel for creature worship, and some

doctrine, giving heed to fables and doctrines of demons (447). For, it saith, *they shall be worshippers of the dead*, as they were worshipped in Israel also (448). And the glory given by the saints at due times to God, has been given to others by those who, being in error, do not see the truth (449).

times has been able, like her, to infect her husband and children with her paganizings; see in Cruden's Concordance, under *Ahab* and *Jezebel*. And so were the persistent idolaters among the Jews as the prophet Jeremiah shows (Jeremiah XLIV, 19). And two women, the Empresses Irene and Theodora, gave the victory to the image worshipping party in the struggle between it and the image breakers in the eighth century and the ninth and ruined a large part of the Church and cursed it all till the Reformation, and their influence in supporting the idolatrous creature invoking Council called the second of Nicaea, held in A. D. 787, is cursing the Greek, and the Roman Communion, not to speak of the Monophysites, till this very hour.

And, in the ruining Puseyite movement of 1833, they, under the lead of certain Romanizing Anglican clergy, were glad to fill the churches with idols, that is *images*, again and bring them back to the same idolatrous appearance which they had before the Reformation of the sixteenth century. A man, if he be a true, manly, intelligent man, has no drift towards the merely idolatrous, but has reason, and knowledge of how God has cursed men and nations for that sin, but the woman, ordinarily speaking, never wholly outgrows her fondness for the sensuous, and, without some good man to guide her, or check her, she is often sure to become an idolater and a worshipper of creatures. Even the great Queen Elizabeth resisted the advice and protests of the Reforming Bishops to put a crucifix out of her chapel, and though for a time she gave way, she brought it back. The weakness of the woman was there after all the good advice she had received from godly Reformers who saved her life and royalty, and England.

And finally the Holy Ghost decrees by Paul in I Corinthians XIV, 34, 35:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the Church."

NOTE 447.—I Timothy IV, 1; I, 4; IV, 7; II Timothy IV, 4; and Titus I, 14.

NOTE 448.—This seems to be a reference to Romans I, 25. I do not find it in Trommius' Concordance to the Septuagint. But that reference may be general to that sin, and more especially to such texts as Psalm CVI, 28, and Isaiah VIII, 19.

NOTE 449.—Page 534, volume III, Dindorf's edition of Epiphanius: *The Panarion*, or *Work against Heresies* of Epiphanius, Bishop of Constantia in Cyprus, Heresy LXXVIII, that of the Antidicomarianites, section 22: Οὕτω περὶ τῆς ἁγίας ταύτης καὶ μακαρίτιδος ἀειπαρθένου οἱ μὲν ἐξυβρίσαι τετολμήκασιν, ὡς συναφθεῖσαν αὐτὴν σαρκὶ μετὰ τὴν μεγίστην ἐκέκινεν καὶ ἀκραιφνῆ οἰκονομίαν τοῦ Κυρίου τῆς ἐνσάρκου αὐτοῦ παρουσίας. Καὶ ἔστι τοῦτο πάσης μοχθηρίας δυσσεβέστατον. Ὡς δὲ τοῦτο φάμεν ἐνηχηθῆναί τινας οὕτω τετολμήκεναι, ῥίστως ἐπιδοῦναι ἑαυτοὺς τῇ ἀμαρτίᾳ, οὕτω καὶ τὸ ἕτερον τεθανμάκαμεν πάλιν ἀκηκοῦτες: ἄλλους γὰρ πάλιν ἀφραίνοντας εἰς τὴν ὑπὲρ τῆς αὐτῆς ἁγίας ἀειπαρθένου ὑπόθεσιν, ἀντὶ Θεοῦ ταύτην παρεισάγειν ἐσπουδακότας, καὶ σπουδάζοντας, καὶ ἐν ἐμβροντήσει τινὶ καὶ φρενοβλαβείᾳ φερομένους. Διηγοῦνται γὰρ, ὡς τινὲς γυναῖκες ἐκέισε ἐν τῇ Ἀραβίᾳ ἀπὸ τῶν μερῶν τῆς Θυρίκης τοῦτό γε τὸ κενοφώνημα ἐνηνόχασιν, ὡς

23. For in Shechem, that is in Neapolis, the inhabitants of the country perform sacrifices in the name of the girl, forsooth with the pretence of honoring the daughter of Jephthah, who was once offered in the sacrifices to God (450). And that became to the deceived the harm of idolatry and vain worship (451). And moreover the Egyptians honored more than was right, and for a goddess the daughter of Pharaoh, who had honored Moses the servant of God, and had taken him up and brought him up" [and that they did] "because of the then very famous condition of the boy (452). And they handed down that thing as an evil transmission to the foolish for religion. And they worship Thermoutis, the daughter of Amenoph, till then Pharaoh, because, as I have said before, she brought up Moses. And many similar things have occurred in the world to the deception of those who have been deceived, but the saints were not guilty of placing a

εἰς ὄνομα τῆς Ἀειπαρθένου κολλυρίδα τινὰ ἐπιτελεῖν, καὶ συνάγεσθαι ἐπὶ τὸ αὐτὸ, καὶ εἰς ὄνομα τῆς ἁγίας Παρθένου ὑπὲρ τὸ μέτρον τι πειρᾶσθαι ἀθεμίτῳ καὶ βλασφήμῳ ἐπιχειρεῖν πράγματι, καὶ εἰς ὄνομα αὐτῆς ἱερουργεῖν διὰ γυναικῶν ὑπὲρ τὸ πᾶν ἐστὶν ἀσεβὲς καὶ ἀθέμιτον, ἡλλοιωμένον ἀπὸ τοῦ κηρύγματος τοῦ ἁγίου Πνεύματος· ὥστε εἶναι τὸ πᾶν διαβολικὸν ἐνέργημα καὶ πνεύματος ἀκαθάρτου διδασκαλίαν. Πληροῦται γὰρ καὶ ἐπὶ τούτους τὸ "ἀποστήθονται τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίαις." Ἔσονται γὰρ," φησὶ, "νεκροῖς λατρεύοντες ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν." Καὶ ἡ τῶν ἁγίων κατὰ καιρὸν εἰς Θεὸν δόξα ἄλλοις γέγονε τοῖς μὴ ὀρώσει τὴν ἀλήθειαν εἰς πλάνην

NOTE 450.—Judges XI, 30 to 40 inclusive. St. Epiphanius is here showing how respect for other females and honor for them had become an occasion of the creature worship of worshipping them; and this he does to warn all against so honoring the Virgin Mary as to worship her, as those errorists did, and as the Collyridian heretics were doing in his time by offering a loaf to her, and, by parity of reasoning, offering any thing else to her, be it prayer, thanksgiving, praise or any thing else, for to believe that she would receive such Christ-forbidden worship is to believe that she would break the law of Christ, *Thou shalt worship the Lord thy God, and Him only shalt thou serve* (Matthew IV, 10), and to believe that she can hear such addresses to her is to suppose that she possesses the infinite and peculiar and pre-rogative attributes of Almighty God, omnipresence and omniscience.

NOTE 451.—Naturally in the sympathy and frenzy of bewailing her, some of the daughters of Israel (Judges XI, 40), in their ignorance of what constitutes creature worship, would, womanlike, be led to commit that sin, and it would naturally be taken up by others and spread, and so become a sin of men as well as women.

NOTE 452.—As the reputed son of Pharaoh's daughter, Hebrews XI, 20-29.

stumbling block before any persons (453), but the minds of men are unquiet, and are prone to the evil things. For either the holy Virgin died and was buried, and her rest is in honor and her end was in chastity, and her crown is in virginity, or she was killed, as it is written, *and a sword shall pierce through her own soul* (454). [And so] her glory is" [that she is] "among the martyrs and her holy body is among blessings," [for] "through her the Light rose upon the world (455). Or she remained, for God can do every thing that he wishes to (456). For *no one knew her end. We must not honor the saints beyond what is right, but we must honor their Lord* (457). Let therefore the error of the deceived cease (458). For Mary is neither a god (459), nor has she her body from

NOTE 453.—That is, by doing any thing to lead men or women or children to worship a creature,

NOTE 454.—Luke II, 35.

NOTE 455.—Christ is called *the Light of the World* in John VIII, 12; IX, 5; and compare John I, 4, 9; III, 19; and Luke II, 32, etc.

NOTE 456.—This shows how little was known of Mary's end, even in the time of Epi-phanus. Seemingly so little is said in Holy Writ that she may be said not to be even mentioned after the first beginnings of the New Covenant in Acts I, 14; which was before the first ingathering at Pentecost. A little before that, on the cross, Christ commended her to the care of John the Apostle, to treat as his "mother," John XIX, 25, 26, 27. He lived later at Ephesus and died there (Eusebius' *Ecclesiastical History*, book III, chapter 31, and book IV chapter 14). Some have supposed that she was buried in the Mary Church at Ephesus, in which the Third Ecumenical Council was held, and that therefore it was named after her, a tale denied by others. We hope to say something on that when we come to treat of that edifice. The reason why so little was said of her was in all probability to keep men from worshipping her there, or elsewhere. At Lourdes in France among Romanists we see to-day idolatrous crowds going on pilgrimage to the fabled place of her apparition, and the same sort of crowds, but Greeks, going to Tenos in Greece, the place where a fabled miraculous image of her is worshipped; both places being nurseries of paganism and damnation to souls, as well as a scandal to be thrown into the teeth of Christians by their enemies. Alas! Alas! Every Christian government whose members pray daily for God's kingdom to come, and His will to be done on earth as it is in heaven, should suppress such degrading and soul-damning places at once, and should educate its people in the New Testament against them. Every Christian ruler should remember that he is God's minister (Romans XIII, 3, 4) and that he must *not bear the sword in vain*, but crush such evils and all others against the pure faith of Christ. When that is done the prophecy will be fulfilled, that "the kingdoms of this world are become the kingdoms of our Lord and of His Christ," Rev. XI, 15.

NOTE 457.—A noble God-alone-worshipping sentiment in full accord with Christ's law in Matthew IV, 10, and with Colossians II, 18; Revelations XIX, 10, and XXII, 8, 9, and Isaiah XLII, 8.

NOTE 458.—That is the error of Mary worship, the sin of the Collyridians. Oh! that the Greeks, the Latins, the Monophysites, and the Nestorians would heed this and not worship the Virgin Mary. The Romanists and the Greeks may rather be called Mariolaters than Christians, and die hopeless deaths in that sin (Rev. XXI, 8). And the same sin destroys all others who worship her by invocation or by any other act.

NOTE 459.—That implies that if any one worships her, he makes her a god, for worship is

heaven (460), but it came by coition of a man and a woman, and she came by divine dispensation according to a promise, as Isaac came (461). And let no one offer to her name, for" [if he does] "he destroys his own soul (462), and on the other hand, let him not act like a drunken man by out and out insulting the holy Virgin, for he ought not. She had no sexual intercourse with flesh after the conception, nor before the conception of the Saviour (463).

24. And closely considering these few things with ourselves we have written to those who are willing, to learn well the truth of the Scripture, and not rashly to act like a drunken man with the word, and not to arm themselves with any abusive tongue (464). But if any persons wish to oppose and not to accept those things which are profitable, but rather their opposites, even by us whom they hold so cheap, shall be said, "He that heareth, let him hear, and he that is disobedient, let him disobey (465), and not make

an act of religious service and is prerogative to God alone, and the fact that it is given to Christ in Hebrews I, 6, by the Father's command, and elsewhere in the New Testament, is the argument of St. Athanasius, St. Cyril of Alexandria, St. Epiphanius, and others to prove Christ's Divinity against Arius the heresiarch; see volume I of Nicaea in this set, pages 213-256. Athanasius goes so far as to brand there the worship of Christ as a creature as from the devil, as Epiphanius above ascribes the worship of Mary to the craft of the Devil and the folly of women.

NOTE 460.—This looks like a side-wind against those heretics who held that Christ's body was not taken from the substance of Mary, but came down from heaven, an error refuted by Acts XIII, 22, 23; Romans I, 3; II Tim. II, 8; Rom. IX, 5; Hebrews II, 16, 17; Galatians IV, 4, etc.

NOTE 461.—Genesis XVIII, 9-16; Genesis XXI, 1-22; Rom. IX, 6-33; and Galatians IV, 21-31, inclusive. This last is a noteworthy passage showing the superiority of the Christian's lot as compared with that of the unbelieving Jew. The promise referred to seems to be that alleged to have been made to her father Joachim and to her mother Anna, in the spurious *Gospel of the Birth of Mary* or in the spurious *Protevangelion of James*, on which see below.

NOTE 462.—Greek. Τὸ τέλος γὰρ αὐτῆς οὐδεὶς ἔγνω. Πέρα τοῦ δέοντος οὐ χρὴ τιμᾶν τοὺς ἁγίους, ἀλλὰ τιμᾶν τὸν αὐτῶν Δεσπότην. Πανσάσθω τοίνυν ἡ πλάνη τῶν πεπλανημένων. Οὔτε γὰρ Θεὸς ἡ Μαρία οὔτε ἀπ' οὐρανοῦ ἔχουσα τὸ σῶμα, ἀλλ' ἐκ συλλήψεως ἀνδρὸς καὶ γυναικὸς, κατ' ἐπαγγελίαν δὲ, ὡσπερ ὁ Ἰσαὰκ οἰκονομηθεῖσα. Καὶ μηδεὶς εἰς ὄνομα ταύτης προσφερέτω. Ἐαυτοῦ γὰρ τὴν ψυχὴν ἀπόλλει, κ. τ. λ.

NOTE 463.—See what is said on that in note 440 above, and in another place below.

NOTE 464.—The reference is to the sense placed by the Antidicomarianites on the words in the New Testament which speak of Mary, and to what Epiphanius deems the Antidicomarianite abuse of her by denying her ever-virginity through them, and to the sin of others in perverting Scripture to her worship.

NOTE 465.—Ezekiel III, 27.

any trouble for the apostles (466) nor for us longer. For we have spoken those things concerning the holy Virgin which we knew to be the more seemly and profitable for the Church, and have pleaded for the in all respects favored maid (467), as Gabriel said, *Hail thou who art favored, the Lord [is] with thee* (468). And if the Lord was with her, how will she be in another union" [or "in another marriage"]? "And how shall she have fleshly intercourse if she be guarded by the Lord (469). The saints are in honor. Their rest is in glory. Their departure hence was in completeness (470). Their lot is in blessedness, in holy mansions (471). They are in the choir with the angels, their abode [is] in heaven, the rule of their" [Christian] "conduct and citizenship is in the Scriptures of God; their glory in incomparable and continuous honor; their prizes (472) are in Christ Jesus our Lord, through whom and with whom be glory to the Father with the Holy Ghost forever. Amen.

All the brethren greet you. And ye yourselves salute all the faithful Orthodox (473) brethren with you, and let them abominate arrogance, and hate the communion of the Arians and the sophistry of the Sabellians and honor the Consubstantial Trinity, the

NOTE 466.—That is, Epiphanius seems to think, by perverting their words to deny Mary's ever-virginity, or to worship her.

NOTE 467.—That is, of course, as Epiphanius deemed, for her ever-virginity, but against the insult of worshipping her.

NOTE 468.—Luke I, 28. The Greek *κεχαριτωμένη* means merely *favored*. The word *highly* before *favored* in our Common Version is not in the Greek, though, of course, all Christians admit that Mary was highly favored in becoming the *Bringer Forth of God* (*Θεοτόκος*). Yet the translation should be exact as we have given it above.

NOTE 469.—Most Protestants might agree with Basil's view of the indifference of her having sexual intercourse with Joseph after Christ's birth, were it not that a feeling of reverence for Christ impels some to the ever-virginity view. But too much discussion of that doctrine may lead some now, as it did in Epiphanius' day, to the abuse and soul-destroying sin of worshipping her. We should accept her ever-virginity as Bishop Pearson and Archbishop Cranmer did, and after that be as silent on that point as Scripture is, but insist constantly on the sin of worshipping her as contrary to Christ's command in Matthew IV, 10, and to such anti-creature worshipping passages as Colossians II, 18, Revelations XIX, 10, and XXII, 8, 9, and Isaiah XLII, 8.

NOTE 470.—Or "in perfection," *ἐν τελειότητι*.

NOTE 471.—Compare John XIV, 2, 23.

NOTE 472.—Or *rewards*. Compare I Corinthians IX, 24, and Philipians III, 14.

NOTE 473.—The Greeks have always used the exact term *Orthodox* to designate a *man of right faith*, for as *Catholic* means *universal* and as no man is *universal*, it can not be applied to an individual, but it could to the whole Church, inclusive, of course, of the East and the West, so long as it was one. But to apply it to the West alone, as was done in the Middle

Father, and the Son, and the Holy Ghost, three Existences (474), one Substance and one Divinity, and absolutely one glorifying (475), and let them not fall into error concerning the saving Economy and incarnate advent of our Saviour, but let them believe perfectly the Inman of the Christ, perfectly God (476), and the same perfectly God perfect man," [yet] "without sin (477) who took His body itself from Mary, and He took a soul and a mind and every thing else which belongs to a man, [yet] without sin, and [yet] there are not two, but one Lord, one God, one King, one High Priest, God and Man, Man and God, not two but one, united together not in a mingling [of the two Natures], "nor to the annihilation" [of the two Natures], "but in a great Economy of grace. Farewell."

Being satisfied with the duplicate of the [above] Epistle (478)

Ages by Westerns, or to the merely Roman Communion since the Reformation is a plain and absurd abuse. For a part of it is not the whole. Indeed the Greeks go so far as to deny that the Roman Communion is any part of the Catholic Church at all.

In the Fourth Ecumenical Synod, A. D. 451, after the reading of one of the two Ecumenical Creeds the Bishops shouted out in Greek, "*This is the faith of the Orthodox!*"

NOTE 474.—Greek, *τρεις ὑποστάσεις*, that is three Hypostases, that is three *Existences* or *Beings* in one Trinity. The Greeks used *Hypostasis* in the sense of the Latin *Persona*, *Person*. And as the three Persons form but one God, and are parts of one God, as old Tertullian has it, (see chapter IX of his work *Against Praxeas*), so the *three Existences* are parts of the one sole divine and eternal Being, the one Consubstantial Existence who includes them all as Parts of Himself.

NOTE 475.—Greek, *καὶ ἀπαξ ἀπλῶς μίαν δοξολογίαν*, that is, "*absolutely one worship*," Compare God's statement in Isaiah XLII, 8, that *He will not give His glory to another*, for the glory of *worship*, by Christ's command in Matthew IV, 10, belongs to the three divine Persons only, the Father, His Consubstantial Word, and His Consubstantial Spirit, and may not be given even relatively to Christ's separate humanity, and that by the decision of the "one, holy, universal, and apostolic Church" in approving Cyril's Anathema VIII against it, and in deposing Nestorius among other things for his relative worship of it even: see volume I of Chrystal's *Ephesus* in this set, pages 331, 332, text, and note 677 there; pages 221, 222, 223, note 580 there, Nestorius' Blasphemy 8 on page 461, and note 949 there, and his deposition for that and his other Blasphemies on page 449, where they are expressly called *Blasphemies* and on pages 480, 486-504. St. Cyril of Alexandria, the Orthodox Champion, uses *Person* for God the Word alone; see under *Person*, page 649 of the same volume.

NOTE 476.—Greek, *τέλειον Θεόν*. Of course, Epiphanius was not a Tritheist, and therefore does not mean that Christ is *perfect God* in the sense of being the whole of God to the exclusion of the Father and the Holy Spirit, but only that as the Word He was *perfectly* God as a *Part* of the Divinity, the two other parts being the Father and the Holy Ghost. The term *Part* or *Portion* is used by Tertullian in chapter IX of his work *Against Praxeas*, as noted in note second above.

NOTE 477.—Hebrews IV, 15,

NOTE 478.—That above mentioned Epistle which, though quoted in his article on the Antidicomarianites, had been written some time before. Its full title on page 500, volume III

as well adapted to meet the opposition of those [heretics] we have approved it as sufficient on our present theme; and, *with God's help, trampling on this heresy as a serpent* creeping forward from a hole and doing that by the wise doctrine and power of God, which like the sweet gum styrax breathes fragrance in the world, have treated of the virtue also of the holy children of that holy virginity which began from Mary the holy, and has come down through Him who was born out of her, and has caused light to rise upon the world; and we have utterly refuted and shown up *the evil poison of their serpent-like wickedness* (479). And now let us go on

of Dindorf's Epiphanius is: "To my most honorable lords, and most longed for children, and genuine brethren and of the same faith and Orthodox, from priest to layman, and to the catechumens, in Arabia, Epiphanius the Jeast of Bishops, wishes joy."

NOTE 479.—Strong and vehement language this against the Antidicomarianites. Many Protestant Trinitarians may deem it too strong, even if they hold to Mary's ever-virginity. But Epiphanius may include under it the worship of Mary, which above he denounces as ruining the soul, in which case the language is strictly just. And he believed, as is shown in this work elsewhere, the spurious *Gospel of the Birth of Mary*, or the *Protuevangeliion* which teaches the doctrine of Mary's ever-virginity, which would naturally make his language stronger for that tenet. Yet it is in Anathemas II, VI, and XIV of the Fifth Ecumenical Synod, and in its Definition.

The learned Anglican Bishop Pearson, in his work *On the Creed* ably explains and defends the doctrine of Mary's Ever-Virginity, from Scripture, and the agreement of ancient Christian writers, and answers objections to it, and cites the Vth Ecumenical Synod for it, and, like a true Orthodox man, condemns the sin of worshipping her and quotes the words of St. Epiphanius against it. See his language on the third Article, on the words, "*Born of the Virgin Mary,*"

I would notice, however, two things there in Pearson:

I. his mistake in quoting Anathema VI of the Fifth Ecumenical Council as its VIIth:

And, 2, his language in the same note which I have heard quoted by a creature invoking Episcopalian cleric to favor giving her an inferior worship, whereas the Bishop, as the end of the quotation shows, gave all worship to God. The words are: "We can not bear a too reverend regard unto the mother of our Lord, so long as we give her not that worship which is due unto the Lord himself. Let us keep the language of the primitive Church, 'Let her be honored and esteemed, let him be worshipped and adored':" He backs up that by referring to the Greek of Epiphanius on Heresy 79, where he forbids Mary to be worshipped. As invocation is an act of worship, if he had given her that or any other such act, he must have died under the condemnation of Canon VI of the whole Church at Ephesus, A. D. 431. Besides he would have been false to the Twenty-Second Article of his own Church and to its *Homily on Prayer* and to that on *Peril of Idolatry* which are approved in its Article XXXV, and to his ordination vows to maintain them. And, furthermore, if he had held to the invocation of saints he should have gone to the creature worshipping and image worshipping Romish Communion and not be so dishonorable as to eat the bread of a Protestant Church while betraying it. That would have been the work of a sneak, a deceiver, and a scoundrel. But we do not believe Pearson to have been such a man. If he had been he would have been an opposer of "*those six Councils which were allowed and received of all men,*" which are mentioned with honor in the *Second Part* of the Anglican Church's *Homily against Peril of Idolatry*. But the expression "so long however as we give her not that worship which is due the Lord himself," is defective because it may be perverted by some creature worshipper to mean

again to the other heresies, by God's help, to the completion of the whole work" (480).

Then at once Epiphanius passes on to THE COLLYRIDIANs, his HERESY LXXIX.

This is the first distinctly Mary-worshipping sect of which we read in Church History, and it was composed of silly women only.

The short summary of them, as given by Epiphanius in his work *Against Heresies* is as follows:

"*The Collyridians, who on a certain set day of the year offer a sort of loaf [or "cake"] to the name of the same Mary; to whom we have given the name Collyridians*" (481), [that is *Cakeites* or *Loafites*.]

Epiphanius gives the following account of them:

that it is right to give what the Roman creature worshipper calls an inferior worship, that is, hyperdulia (*ὑπερδουλεία*), that is. *more than slavery, or dulia, (δουλεία), slavery.* Two passages are quoted there by Pearson from the above work of Epiphanius to prove that Mary is not to be worshipped but that God is. And the English Church itself in the *Second part of its Homily against Peril of Idolatry* condemns the Romanist's distinction between the absolute worship of God and the so called inferior worship of saints as "*their lewd distinction of Latria and Dulia,*" that is, worship supreme to God, and inferior worship to saints, etc. So that even if Pearson had been a traitor to Christ's law in Matthew IV, 10, his church is not in her formularies. But Blunt alas! favors the Romish so called inferior worship of creatures, which is practically the same as that given by the pagans to their interior deities. See under *worship* in his heretical and dangerous *Dictionary of Doctrinal and Historical Theology*. Alas! he was not deposed and excommunicated by the Church of England but he is by the decisions of the Third Council of the Universal Church, as were Pusey, Keble, and Newman, and all like them also.

NOTE 480.—Dindorf's *Epiphanius*, volume III, pages 523-527.

NOTE 481.—Dindorf's *Epiphanius Episcopi Constantiæ opera*, vol. III, Pars I, page 454: *Κολλυριδιανοί, οἱ εἰς ὄνομα τῆς αὐτῆς Μαρίας ἐν ἡμέρᾳ τινὶ τοῦ ἔτους ἀποτεταγμένῃ, κολλυρίδα τινὰ προσφέροντες, οἷς ἐπεθέμεθα ὄνομα Κολλυριδιανῶν.*

ST. EPIPHANIUS

BISHOP OF CONSTANTIA IN CYPRUS, AND METROPOLITAN, A. D. 367-403,

"AGAINST THE COLLYRIDIANIS"

[THAT IS THE LOAFITES OR CAKEITES]

"WHO OFFER TO MARY.

HERESY LXXIX."

As it is most important against all creature worship, I translate the whole of it:

"I. Next in order in the report" [from Arabia] "to that Heresy" of [the Antidicomarianites] (482) "appears a Heresy concerning which we have already spoken briefly in the Heresy before this one in the Epistle written to Arabia, which treats on Mary. And this heresy also has made its appearance in Arabia from Thrace and the upper parts of Scythia, and has been borne to our ears (483). And among the wise it is found to be laughable and full of subjects for jesting. We will begin to investigate regarding it and to detail the facts in relation to it. For it will be deemed more a thing of foolish simplicity than of wisdom, as other heresies like it were also (484). For as, much above, those who hold those opinions" [of the Antidicomarianites] "by their insult against Mary" [by saying that she had sexual intercourse with Joseph] "lead the minds of men to have injurious suspicions

NOTE 482.—In Epiphanius' work *Against Heresies*, that of the Antidicomarianites is Heresy LXXVIII.

NOTE 483.—This remark shows that Epiphanius knew of no worship of Mary when he wrote the above work, which Professor Lipsius in his article on him dates "*in the years 374 to 376 or 377, A. D.*;" see page 149, volume II, of *Smith and Wace's Dictionary of Christian Biography*. As he was a man of wide reading we may well brand any alleged quotation in favor of Mary-worship of a date before that as spurious, especially if it be from any Greek writer, all of whom Epiphanius may well be supposed to have known on that point before making the above statement. And we may be well assured from what he says of the Collyridians, that if he had known of any author, East or West, making such a statement he would have denouced it as heretical and its author as a heretic.

NOTE 484.—Mary-worship and the worship of creatures and of images and crosses are the besetting sins, as any one can see, in the Greek and other Oriental Communions, and in the Latin, as well as among the effeminate Romanizing and idolatring party in the Anglican Communion, whose dupes are almost wholly women whom they are leading to the idolater's hell, Matt. IV, 10; I Cor. VI, 9, 10; Gal. V, 19-22; Col. II, 18; Rev. XIX, 10, XXII, 8, 9, and Rev. XXI, 8.

regarding her, so these" [the Collyridians] "also in bending to the opposite side are caught in an extreme of harm, so that the celebrated expression of some of the pagan philosophers (485) will be fulfilled in them also, that is the saying, *Extremes meet*. For in the case of both those heresies the harm is equal (486), for the one class cheapen the holy Virgin, and the other class, on the other hand, glorify her more than is due. For these who teach this latter error" [the *Collyridian* heresy] "who are they but women? For the female sex is very prone to slip and to fall and is low in mind (487). And the Devil deemed it best to vomit forth

NOTE 485.—Dindorf's text here has τῶν φιλοσόφων, the latter word a mistake doubtless for φιλοσόφων.

NOTE 486.—Epiphanius himself, further on, refutes that statement, for he brands the worship of the Virgin Mary as from the Devil and, of course, soul-damning, which surely is worse than the other error.

NOTE 487.—There are three appeals in religion, I. *the appeal to the senses by images pictured or graven, crosses and relics, and such like*. To such things every woman is prone. Most manly men are not. It is her great weakness, and, left to herself, she is almost certain to fall into idolatry and to go to hell (Rev. XXI, 8). Women under the Mosaic Dispensation were most persistent and ruinous advocates and practicers of the worship of the queen of heaven and other goddesses and false gods, as for example, the Jewish women whom God rebukes and threatens with curses in Jeremiah VII, 16-21; (compare Jeremiah XLIV, 15-20); and we do not forget Jezebel and Athaliah, and their evil influence on their posterity and on Judah and Israel, for which both those idolaters were wiped out. And under the Christian Dispensation, women, led by idolatrous clergy, resisted in the eighth century and the ninth, all the attempts of the Emperors to reform and so save the Church and State, and two women, the Empresses Irene and Theodora, gave the image-worshipping and creature-invoking party their final victory in the ninth and made permanent the curses of God on the Eastern Church, which in the form of Mohammedan conquest and persecution whelmed it in ruin and utterly wiped out most of it. And to-day in all the idolatrous misnamed Christian Communions they are for the most part the fosterers of all such sins. And England does not now and never will forget Bloody Mary and the hundreds of godly Reformers whom she had burned at the stake. Woman is a feeling rather than a reasoning being. Hence under the New Testament she is commanded to be in silence in the Churches and to be in subjection (I Cor. XIV, 34, 35, and I Tim. II, 11), and is forbidden to teach, or to usurp authority over a man (I Tim. II, 12). And those laws of the Holy Ghost should be enforced in every Christian congregation. Then all such matters go well, and in her proper sphere, like the holy women of old, she is a great blessing approved by God and men.

2. *The appeal to the emotions*, such as fear, love, sorrow, affection, etc.

This appeal has power with men and women, and is generally the highest she can reach, or at least does reach. She makes a devout Methodist. The appeal like the one next below is Scriptural and legitimate.

3. *The appeal to the reason and logic*. Christianity is what Paul calls "your reasonable service" (τὴν λογικὴν λατρείαν ὑμῶν), Romans XII, 1. That is a high table land which few or none except a high type of intelligent, logical and spiritual man reaches. All the great works in defence of the faith, of Christian doctrine and practice have been written by men of that class; none by any female.

that error also by means of women, as aforetime he vomited forth very laughable teachings in the case of Quintilla and Maximilla and Priscilla, and so has he done here also, For certain women adorn a sort of chariot, that is a square seat, and spread on it a linen cloth on a certain bright day of the year, and on certain days they set forth and offer a loaf of bread to the name of Mary, and all partake of the loaf, as we have written to some extent and stated on that matter, in the same Epistle to Arabia. And now we will tell clearly the matters concerning that heresy. And asking help of God, we will set forth, according to our ability, a refutation of it, in order that we may be able by God's help to cut out the roots of that IDOL-MAKING HERESY (488) and do away such madness (489) from any" [who may be afflicted with it].

2. Come, therefore, ye male servants of God, let us put on a manly mind, and scatter away the craziness of those women, for the whole thing is a fancy of the female sex, and it is the disease of Eve who is again deceived. Aye, more, there is yet the deceptive promise of *the serpent* (490), the reptile who provokes to sin, and *who has spoken in this* [new] *deception* (491) though it brings nothing forward to substantiate itself (492), nor does it fulfill its promises, but only works *death* (493) by calling lies truths, and by the sight of the tree [of error] works disobedience and a turning away from the truth itself, and a turning to many errors (494). And we

NOTE 488.—Surely to worship Mary is to make her an idol,

NOTE 489.—It is certainly madness to worship any creature contrary to Christ's own law in Matthew IV, 10, and then to hope for salvation.

NOTE 490.—Genesis III, 1-24.

NOTE 491.—Or, "in this [new] heresy."

NOTE 492.—Surely neither the Bible, nor indeed the Church of the first three centuries, as Tyler has shown in his "*Worship of the Blessed Virgin*," has anything to substantiate the right of women to be Presbyters, or Bishops, or to perform any other ministerial function, or the Collyridian heresy of worshipping her.

NOTE 493.—Here again Epiphanius teaches that the Collyridian heresy leads to death, and yet the Greeks, the Latins, the Nestorians, and the Monophysites are still leading multitudes to that death by teaching her worship. Aye, alas! a few idolatrous Anglicans, owing to their anarchical state, are allowed to do the same, but contrary to their formularies.

NOTE 494.—In all the idolatrous Communion, many errors besides the Mary-worship of the Collyridians are now found. I give here the Greek of the above passage: Dindorf's Epiphaniū episcopi Constantiæ Opera, vol. III, Pars I; page 527, Heresy LXXIX, the Collyridians: κατὰ Κολλυριδιανῶν, τῶν τῇ Μαρμί προσφερόντων . . . Ἐξῆς δὲ ταύτῃ εἰς φήμην πέφηνεν αἵρεσις, περὶ ἧς ἤδη ὑπεμνήσαμεν ὀλίγω ἐν τῇ πρὸ ταύτης, δὲ τῆς εἰς Ἀραβίαν γραφείσης ἐπιστολῆς τῆς

are to consider what sort of seeds the Deceiver sowed when he said, *Ye shall be as gods* (495), and so has ensnared the mind of those women by the elation produced by the aforesaid serpent, by

περὶ τῆς Μαρίας ἐχούσης. Καὶ αὐτὴ δὲ ἡ αἴρεσις πάλιν ἐν τῇ Ἀραβίᾳ ἀπὸ τῆς Θρακῆς καὶ τῶν ἄνω μερῶν τῆς Σκυθίας ἀνεδείχθη καὶ εἰς ἡμῶν ἀκοὰς ἀνημέχθη· ἥτις ἐστὶ καὶ αὐτὴ γελοῖος καὶ χλεύης ἔμπλεως παρὰ τοῖς συννετοῖς εὐρισκομένη Ἀρξόμεθα περὶ αὐτῆς φωράσει καὶ τὰ κατ' αὐτὴν διηγῆσασθαι. Εὐηθείας γὰρ μᾶλλον κριθήσεται ἢ περὶ συνέσεως αὐτῆ, καθὼς καὶ ἄλλαι ὅμοιαι ταύτῃ ἦσαν. Ὡς γὰρ ἄνω πολὺ διὰ τῆς πρὸς Μαρὶαν ὑβρεως οἱ δόξαντες ταῦτα ὑπονοεῖν βλαβεράς ὑπονοίας σπείρουσι λογισμοῖς ἀνθρώπων, οὔτω καὶ οὔτοι ἐπὶ τὸ ἕτερον μέρος κλίνοντες ἐν ἀκρότητι βλάβης καταλαμβάνονται, ὅπως καὶ ἐκεῖνο τὸ παρά τισι τῶν ἔξωθεν φίλοσόφων ἀδόμενον καὶ ἐν αὐτοῖς πληρωθήσεται ἐν τῷ λέγειν, αἱ ἀκρότητες ἰσότητες. Ἰση γὰρ ἐπ' ἀμφοτέραις ταύταις ταῖς σίρέσεσιν ἢ βλάβῃ, τῶν μὲν κατεντελιζόντων τὴν ἀγίαν παρθένον, τῶν δὲ πάλιν ὑπὲρ τὸ δῖον δοξαζόντων. Οὔτοι γὰρ οἱ τοῦτο διδύσκοντες τίνας εἰσὶν ἀλλ' ἢ γυναῖκες; Γυναικῶν γὰρ τὸ γένος εὐόλισθον, σφελερὸν δὲ καὶ ταπεινὸν τῷ φρονήματι. Καὶ αὐτὸ γὰρ ἔδοξεν ἀπὸ γυναικῶν ὁ διάβολος ἐξεμεῖν, ὡς καὶ ἄνω παρὰ Κυντίλλῃ καὶ Μαξιμίλλῃ καὶ Πρισκίλλῃ περιγέλαστα τὰ διδάγματα, οὔτω καὶ ἐνταῦθα. Τινὲς γὰρ γυναῖκες κουρικόν τινα κοσμοῦσαι, ἦτοι δίφρον τετράγωνον ἀπλώσασαι ἐπ' αὐτὸν ὀθόνην, ἐν ἡμέρᾳ τινὶ φανερᾷ τοῦ ἔτους, ἐν ἡμέραις τισὶν ἄρτον προτιθέασι καὶ ἀναφέρουσιν εἰς ὄνομα τῆς Μαρίας, αἱ πᾶσαι δὲ ἀπὸ τοῦ ἄρτου μεταλαμβάνουσιν, ὡς ἐν αὐτῇ τῇ εἰς τὴν Ἀραβίαν ἐπιστολῇ γράφοντες ἐκ μέρους περὶ τούτου διελέχθημεν. Νῦν δὲ σαφῶς τὰ περὶ αὐτῆς λέξομεν, καὶ τὰς κατ' αὐτῆς ἀνατροπὰς Θεὸν αἰτησάμενοι κατὰ τὸ δυνατὸν παραθησόμεθα, ὅπως τῆς εἰδωλοποιουῦ ταύτης αἵρέσεως τὰς ρίζας ἐκτεμόντες ἀπὸ τινῶν τὴν τοιαύτην λύσσαν καταλύσοι ἐν Θεῷ δινηθῶμεν.

2. Ἄγε τοίνυν, Θεοῦ δοῦλοι, ἀνδρικὸν φρόνημα ἐνδυσώμεθα, γυναικῶν δὲ τούτων τὴν *μανίαν* διασκεδάσωμεν. Τὸ πᾶν γὰρ θήλειος ἢ ὑπόνοια καὶ Εὐας πάλιν τῆς ἀπατωμένης τὸ νόσημα, μᾶλλον δ' ἔτι τοῦ ὄψεως, τοῦ ἐρεθιστικῆς θηρῆος καὶ τοῦ λαλήσαντος ἐν αὐτῇ ἢ τῆς πλάνης ὑπόσχεσις, μηδὲν εἰς μέσον φέροισα, οὐδὲ τὰ ὑπισχυοίμενα τελειοῦσαι ἀλλ' ἢ μόνον θάνατον ἀπεργαζομένη, τὰ μὴ ὄντα ὡς ὄντα καλοῦσα, καὶ διὰ τῆς ὁράσεως τοῦ ξύλου παρακοὴν ἐργαζομένη καὶ ἀποσπροφίην ἀπ' αὐτῆς τῆς ἀληθείας καὶ τοῦ ἐπὶ πολλὰ τρέπεσθαι.

NOTE 495.—Genesis III, 5. The reference here and in the "elation" below of the women refers to what Epiphanius brands as the temptation to them to usurp the prerogative functions of the Christian ministry, and their acceptance of that luring of the devil. Their sin in

which *he works death again to their [weak] nature* (496), *even as I have often said*. For in the first place indeed, to examine straight from the beginning to this time, to whom is it not clear that their presumption is **THE DOCTRINE AND SCHEME OF DEMONS** (497), **AND IS ALIEN**" [to Christianity] (498).

Indeed, never from the beginning did a woman act as priest for God, not" [even] "Eve herself, though she had transgressed (499) (500) [and needed the services of a priest], but yet she did not dare to go further and do such an impious thing as [that] presuming [to do the work of a priest], nor did any of her daughters, though, on the other hand, Abel at once sacrificed to God (501), and Cain offered sacrifices before the Lord, but was not accepted (502), and Enoch was well pleasing to God and was translated (503), and Noah offered thank offerings from the superabundant animals of the ark, thereby showing a proof of a disposition loyal [to God], and confessing his gratitude to Him who had saved him (504). And the righteous Abraham was acting as priest to God (505), and so was Melchizedek, the priest of the most high God (506), and Isaac is found well pleasing to God (507), and Jacob

such usurpation was similar to that of Korah the Levite, and Dathan and Abiram, the sons of Reuben, whom God wiped out because they attempted to usurp the functions of the Aaronic priesthood under the law of Moses, and whom Jehovah therefore made "a sign" or example to all: see on that Numbers XVI, 1-50, and Numbers XXVI, 9, 10. Some false brethren who had crept in unawares and despised dominion and spoke evil of dignities, probably those of the Christian Apostolate and Ministry, are compared in Jude 3-21, to those who "*perished in the gainsaying of Korah*" (Jude II).

NOTE 496.—There are silly women to-day who are permitted to preach and even become pastors or pastoresses among some of our numerous sects in this land, such for example as the Universalists, Mrs. Eddy of the so-called Christian Science sect, who is practically their pope, Mrs. Jackson of Jersey City of the sect of the so-called Faithcurists and Judaizing Seventh-Dayites, etc. Most of their dupes are also women.

NOTE 497.—As tending to destroy all wise government in the Church and sensible New Testament preaching.

NOTE 498.—It is certainly forbidden by the Holy Ghost in I Corinthians XIV, 34, 35, 36, and I Timothy II, 11-15.

NOTE 499.—Or, "and surely she had transgressed."

NOTE 500.—Genesis III, 6; I Tim. II, 14.

NOTE 501.—Genesis IV, 4; Heb. XI, 4.

NOTE 502.—Gen. IV, 8, 5 to 8.

NOTE 503.—Gen. V, 21 to 25; Heb. XI, 5.

NOTE 504.—Genesis VIII, 20, 21, 22; Heb. XI, 7.

NOTE 505.—Genesis XII, 7, 8; Genesis XIII, 4; Genesis XV, 1-21; and XXI, 33; and XXII, 1-20, and Heb. XI, 8-20.

NOTE 506.—Genesis XIV, 18, 19, 20; Heb. VII, 1-22.

NOTE 507.—Genesis XXX, 11.

offered upon the stone according to his ability, and poured out olive oil from the oil flask (508).

And as to his sons, Levi indeed is found thereafter to have received the priesthood (509). And those of his line received the priestly rank, I mean Moses the prophet and instructor in sacred rites, and Aaron and his sons, and Eleazar and Phinehas and Ithamar his offspring (510). And why should I mention the multitudes of those who officiated as priests unto God, in the Old Testament, as? [for example] "Ahitub is found as a sacrificing priest (511), and the Korites (512) and the Gershonites (513), and the Merarites, who were entrusted with the Levitical rank and order (514), and the house of Eli (515), and those after him who were of his kindred in the house of Abimelech (516), and Abiathar (517), and Hiikiah (518), and Buzi (519), till Jeshua the great priest (520), and Ezra the priest (521), and others, and nowhere did a woman act as priest.

3. And [now] I will come to the New Testament also. If women were commanded to be priests unto God, or to do any regular (522) thing in the Church, it was especially befitting that Mary herself should act in the priestly office in the New Testament, she who was deemed worthy to receive in her womb the king of all, the heavenly God, the Son of God, Mary whose womb, by the love of God for man and for the amazing mystery [of the Incarnation] was prepared and made a temple and abode in the Economy of the Lord in flesh, but it was not well pleasing

NOTE 508.—Genesis XXVIII, 18-29 inclusive, and XXXV, 6-16.

NOTE 509.—Deut. X, 8, 9, and XXI, 5; and I Chron. XXIII, and XXIV.

NOTE 510.—See the references in the note last above.

NOTE 511.—I Sam. XXII, 11-23; II Sam. VIII, 17.

NOTE 512.—Kohathites? I Chron. VI, XXIII, XXIV, XXV, and XXVI. The Korhites are mentioned in I Chron. XXVI, 1-20. The Greek here is *Κορίται*.

NOTE 513.—See the references in note last above.

NOTE 514.—Ibid.

NOTE 515.—I Sam. I; 3, 9, 17.

NOTE 516.—I Chron. XVIII, 16, and II Sam. VIII, 17.

NOTE 517.—Ibid.

NOTE 518.—II Kings XXII, 4.

NOTE 519.—Ezek. I, 3.

NOTE 520.—Or "the high priest." Ezra III, 2.

NOTE 521.—Ezra VII, 11, etc.

NOTE 522.—Or "canonical thing," Greek, *κανονικόν τι*.

[to Him to give her that office]. But, furthermore, the office of giving baptism was not entrusted to her, for if it had been, the Christ could have been baptized by her rather than by John. But John indeed, the son of Zechariah, was entrusted with that power, and, in the wilderness, administered baptism for the remission of sins (523), and his father was a priest unto God, and at the hour of incense saw a vision (524). And Peter and Andrew, James and John, Philip and Bartholomew, Thomas, Thaddaeus, and James the son of Alphaeus, and Judas the son of James, and Simon the Zealot, and Matthew, who was chosen to fill out the number of the Twelve, all these were chosen to be Apostles to minister as priests the Gospel on the earth (525), together with Paul and Barnabas and the rest, and to be chief leaders of the mysteries (526) with James the brother of the Lord and first Bishop of Jerusalem, by which very Bishop and the aforesaid Apostles were appointed successions of Bishops and Elders (527) in the house of God, and nowhere was a woman appointed among them. And Scripture says that Philip the Evangelist had four daughters who did prophesy (528), but surely (529) did not perform priestly acts.

And Anna, the daughter of Phanuel, was a prophetess (530), but was not entrusted with the priesthood. For it behooved that the prediction should be fulfilled that *your sons shall prophesy, and your daughters shall dream dreams, and your young men shall see visions* (531). And though there is an order of deaconesses in the Church, yet it is not to be priests, nor is it permitted them to attempt any thing, but they were appointed for the sake of the modesty of the female sex, either for the time of the bath [of rebirth (532)], or for the time of the inspection of disease, or of

NOTE 523.—Mark I, 4.

NOTE 524.—Luke I, 1-23.

NOTE 525.—Greek, *ἱεροουργοῦντες τὸ εὐαγγέλιον*. Every Christian is a priest, I Peter II, 5, 9, and Rev. I, 6, and so in an eminent sense were the Apostles.

NOTE 526.—That is sacraments. The Easterns call them Mysteries.

NOTE 527.—Greek, *πρεσβυτέρων*.

NOTE 528.—Acts XXI, 8, 9.

NOTE 529.—Or "*however*."

NOTE 530.—Luke II, 36.

NOTE 531.—Acts II, 17.

NOTE 532.—Titus III, 5. Greek, *διὰ λουτροῦ παλιγγενεσίας*, "*by a bath of rebirth*,"

labor, and when the body of a woman should be naked, that she may not be seen by the men who are officiating as priests (533), but by the deaconess, and she is to care for the things which are commanded [her] by the priest for the time when the woman

Compare John III, 5, *ἐὰν μὴ τις γεννηθῆ ἔξ ὕδατος* "If any one be not born out of water," etc., and so, John III, 3, the reference in all three being to the emersion of baptism in the ancient rite of trine immersion, the common custom of the whole Church for the first 1200 or 1300 years, and still the custom in the East. See on that *Chrystal's History of the Modes of Christian Baptism* and *Bingham's Antiquities of the Christian Church*, Index, under *Baptism*, etc.

NOTE 533.—As Bingham shows in his *Antiquities of the Christian Church*, book II, chapter 22, section 8, that women, like men, were baptized naked, they needed women to prepare and be with them in the rite. In the Greek Church till this hour the infant is baptized nude, as all were from very early days, and even the Romanized Maronites confess that their ancient custom was to baptize infants as well as women naked. In later times they have discarded that custom regarding women, but still order it regarding infants; see their own language quoted in proof on pages 137, 138 of *Chrystal's History of the Modes of Christian Baptism*.

The origin of the custom comes from the New Testament fact that baptism contains a double symbolism, the immersion representing a burial with Christ, and the emersion both a resurrection with him and a new birth out of the womb of the water. See in proof John III, 5; Romans VI, 3-8; Colossians II, 12, and Titus III, 5; and *Bingham's Antiquities*, book XI, chapter I, section 3, and Cyril of Jerusalem as quoted on page 71 of *Chrystal's History of the Modes of Christian Baptism*. And the Church of England still uses language in her baptismal offices put there in days when she still retained the emersion of baptism, which, with reference to it, still speaks of the infant emersed as regenerate, that is rebirthed into the family of the heavenly Father by that rite; for example, *In the Office for the Public Baptism of Infants*, before the baptism occurs the following:

"Almighty and immortal God . . . we call upon thee for this infant, that he, coming to thy holy Baptism may receive remission of his sins by *spiritual regeneration*." Again below we read: "Almighty and everlasting God, heavenly Father, . . . Give thy Holy Spirit to this infant, that he" [or *she*] "may be born again, and be made an heir of everlasting salvation."

And after the baptism we read:

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church."

And similar language occurs in the two Baptismal Offices following in the English Prayer Book, and in all the Baptismal Offices of the American Book.

And forasmuch as man is born naked into the world at natural birth, his first birth, so the ancient Christians would have the man born out of the womb of the water at his second birth, his rebirth, that is his *regeneration*, which means *rebirth*. And at the same time he is born of the Spirit who has moved him to come to it, or, if he be an infant, he is born of the Spirit, because that baptism is in the word inspired by the Holy Ghost, which shows that he is a proper subject for it (John III, 5; Act II, 38, 39; XVI, 15, and XVI, 31-34; 1 Corinthians I, 16; Ephesians I, 1-6, compared with Ephesians VI, 1-5, where the "*children*" are spoken of as "*saints*," equally with their "*fathers*," and Colossians I, 2, compared with Colossians III, 20, 21, where we find a similar mention of *saints* as including "*children*" and their "*parents*" and "*fathers*." Compare also the language of Peter, 1 Peter II, 9: "*Ye are a chosen race*"). And as the infant born to an earthly father is born without any knowledge of that fact, so the infant born out of the womb of the water into the heavenly Father's family may be, and, so far as we can see, is born into it without any knowledge of that fact. But as the earthly father by the fact of the first birth pledges himself to feed and support his child; so God the

needs assistance at the hour when her body is naked, for the duty of her order is intelligently to make thoroughly secure the good order and the good law of the Church, in accordance with the rule [governing such cases]. Wherefore the Word of God permits no woman to speak in Church (534), nor to usurp authority over a man (535). And there are many things to be said on that matter.

4. And it must be observed that the Church ministry needed, so far [as women are concerned], deaconesses only, and that God's word has mentioned widows and speaks besides of the older of them as *aged women* (536), but nowhere has it appointed Presbyteresses (537) or Priestesses. And not even Deacons in the Church ministry are permitted to perform any sacrament [alone] (538), but only to assist in the offices (539). And whence has risen again to us this new folly [that women should be of the clergy]? Whence has come this arrogance of women and this craziness as to woman's place in the Church? Whence has been nourished this wickedness through the female again (540)? It fills us with thoughts of suspicion as to femininity when we see her working

Father by His Spirit feeds the infant newly born out of the womb of the water and pledges Himself to give him spiritual grace and life, aye through his whole life, even as he may be able to receive it. Indeed John the Baptist was "filled with the Holy Ghost even from his mother's womb," Luke I. 15. And that seems to be more or less the case in thousands in our day, who, from the first, seem to have more than common sanctified tendencies which develop with the increase of New Testament knowledge, and they develop into spiritually minded men and women in Christ Jesus.

NOTE 534.—I Corinthians XIV, 34, 35, and I Tim. II, 11, 12.

NOTE 535.—I Timothy II, 11, 12.

NOTE 536.—Titus II, 3.

NOTE 537.—That is *Eldresses* Greek, *πρεσβυτερίδας*.

NOTE 538.—Hence much less may deaconesses

NOTE 539.—As baptism was anciently administered to female candidates nude in a tank or font where they were all hidden except the head, deaconesses, as is said in a note just above, were needed to be present and attend to their disrobing getting into the tank and robing again; see on that Bingham's *Antiquities of the Christian Church*, book II, chapter XXII, section 8 and indeed all of that chapter. But they could not administer baptism. And so Epiphanius here teaches that not even the deacons were allowed to perform baptism. But Bingham in his *Antiquities of the Christian Church*, book II, chapter XX, section 9 who quotes the above passage of Epiphanius and another from the so-called *Apostolical Constitutions* against the right of deacons to baptize, shows that in other places they had that right.

NOTE 540.—The reference seems to be to Genesis III where the fall of the human race through Eve is told, and to the idolatrous sins of Jezebel (I and II Kings) and to the women fanatics for idolatry who resisted God's prophet's rebuke for their sins in worshipping the queen of heaven and in inducing their husbands to idolatry with them, Jerem. VII, 17-21, and XLIV. 15-30 inclusive. Compare also Revelations II, 20-29.

out her love of her own pleasure, and going outside of her own proper work and attempting to force the wretched nature of men.

But let us indeed take the firm mind of the athlete Job, and arm ourselves with his righteous decision, and let us take it upon our lips and say, even we ourselves: *Thou hast spoken as one of the foolish women speaketh* (541). For why will not such a thing seem stupid to every man who has understanding and is possessed of God? Why is not the purpose [of making women clergymen] the making of an idol and the attempt devilish (542)? For the Devil, under the pretext of what is right, always creeping into the minds of men, and in the eyes of men, making a god out of that nature which is mortal, by a variety of arts wrought images like unto men. And those who were worshipped indeed died, but others, through minds that went into adulterous whoredom from the one and sole God, brought in to be worshipped the images of these dead men, (for those images which never had any existence could not die), and so they acted like the very common whore who has been excited to a great excess of much sexual intercourse, and has got rid of the modesty of the good law of the one husband (543).

NOTE 541.—Job II, 10.

NOTE 542.—These words explain "*idol making heresy*" in section I above.

NOTE 543.—See how God in Ezekiel XXIII rebukes the whoredom of Israel and Judah, figured as two idolatrous wives, Aholah (Samaria) and Aholibah (Jerusalem), and their madness and vileness in the spiritual harlotries of invoking creatures and worshipping images. And see how God rebukes the spiritual whoredom of Israel and how hopeless His rebuke was, so that at the last he says, as in the American Canterbury Revision: "Ephraim [the Ten Tribes] is joined to idols" (that is to the relative worship of Jehovah through the calf at Bethel and through that at Dan), "let him alone. Their drink is become sour, they play the harlot continually; her rulers dearly love shame. The wind hath wrapped her up in its wings; and they shall be put to shame because of their sacrifices," Hosea IV, 17, 18, 19. See volume II of *Smith's Gieseler's Church History* for specimens of the utter craziness of the image-worshippers of the eighth century and the ninth, in notes 15, 18, and 22, pages 17, 18, and 19; and the words of the opposers of their worship in note 21, page 18. Gieseler speaks in one or more notes there as though he condemned the Elijah-like sternness of the Iconoclasts in destroying such trash. He is accused of Rationalism, and a man of that type can hardly appreciate Elijah-like zeal against the use and the worship of images such for example as that of the English Reformers of blessed memory who banished the worship of creatures (Matt. IV, 10) and purged the churches of crosses and of all other images painted as well as those graven, and so raised the Anglo-Saxon and the English-speaking nations to power and wealth, and from the small area of the British islands and from about 5,000,000 of souls at the beginning of Elizabeth's reign, to a dominion which, by God's help and blessing, includes more than a quarter of the surface of the earth, and about 500,000,000 of its inhabitants, that is about a third of its population, four times as many as the mightiest of the Caesar's ever ruled. See the Reformers' noble *Homily against Peril of Idolatry*, which is approved by the Thirty-fifth Article as containing "*a godly and wholesome doctrine and*

Yes, indeed, the body of Mary was holy, but nevertheless was not God. Yes, indeed, the Virgin was a virgin and honored, BUT SHE WAS NOT GIVEN TO US TO BE WORSHIPPED, *but she worships Him who was born in flesh out of her.* But He had come from the heavens out of the bosom of His Father. And concerning that (544) the Gospel assures us, when it tells us that the Lord Himself said, "*Woman, what have I to do with thee? My hour is not yet come*" (545). He said, "*Woman, what have I to do with thee?*" that none may suppose the holy Virgin to be more than she is, and He called her *woman*, [thus] speaking prophetically on account of the schisms and heresies which were to be on the earth (546), *in order that no persons might admire the holy Virgin too much and fall into this nonsensical talk and heresy*" (547) [of the Collyridians].

necessary for these times," and necessary now as then. Yet to-day they are introducing them into Anglican, American, and other churches, leading women into idolatry, putting a stumbling block before Jews and Mohammedans who might be converted and eternally saved, and alienating our own best and most scripturally Orthodox men.

NOTE 544.—Or, "therefore."

NOTE 545.—See on the above expression the learned and judicious remarks of Whitby on John II, 4. in his *Commentary*, where he shows even from the Romish Maitonat's witness that very few old writers do not take them as a rebuke to the Virgin for interfering with Him. It may also be rendered, "Woman, what is there [common] to me and to thee?" Christ in that utterance speaking as God who was about to work the miracle. For God alone works miracles,

NOTE 546.—Like, for example, the heresy of the Collyridians. against which Epiphanius is here contending; and, I would add, like all the other heresies on the Virgin Mary, which are heresies because they sanctioned her worship by invocation and other acts of religious service. Among them are the decision of the Council of Constantinople A. D. 754, held by the Iconoclasts, for the invocation of saints, and the decision of the image-worshipping Convencicle of A. D. 787, called the Second of Nicaea, and the similar heresies of the present Greeks, Latins, Nestorians and Monophysites. "The New Raccolta, or Collection of Prayers and . . . Works with Indulgences attached," published in 1898 by order of Pope Leo XIII, the English translation being made from the Italian authorized and approved by the Congregation of Indulgences, (Philadelphia, Cunningham and Son, 1903), contains such most vile worship of different sorts to Mary that it must be seen to be understood and detested. Surely Rome is what she is called in Revelations XVII, 5, "*the Mother of Harlots and Abominations of the earth,*" for the spiritual Harlotry of that work authorized by Rome, that is the creature-worship and image-worship and relic worship which constitute it are simply blasphemous and horrible and are therefore well condemned by the one, holy, Universal and apostolic Church in its Third Synod, Ephesus, A. D. 431, which also by necessary implication deposes all bishops and clerics guilty of it, and anathematizes all laics who do so.

NOTE 547.—Epiphaniū episcopi Constantiæ opera, Dindorf's edition, vol. III, Pars I, page 532, *Against the Collyridians, Heresy LXXXIX*: Ναὶ μὴν ἅγιον ἦν τὸ σῶμα τῆς Μαρίας, οὐ μὴν Θεός, καὶ δὴ παρθένος ἦν ἢ παρθένος καὶ τετιμημένη, ἀλλ' οὐκ εἰς προσκύνησιν ἡμῖν δοθεῖσα, ἀλλὰ προσκυνούσα τὸν ἐξ αὐτῆς σαρκὶ γεγεννημένον, ἀπὸ οὐρανῶν δὲ ἐκ κόλπων πατρῶων παραγεγόμενον. Καὶ διὰ

5. For the whole tale of the heresy is a matter of jesting and a fable of old women, so to speak. And what sort of Scripture has made mention regarding it? Which of the *prophets* has permitted a man, much less a woman (548), to be worshipped?

For indeed the vessel (549) is chosen, but yet a woman, and changed in no respect as regards her nature (550), but in honor in our minds (551) and feelings and [in that sense] honored, just as I might say the bodies of the saints and whatsoever is the more deserving of praise are (552), as for example Elijah a virgin from

τοῦτο τὸ εὐαγγέλιον ἐπασφαλίζεται ἡμᾶς λέγον, αὐτοῦ τοῦ Κυρίου φήσαντος ὅτι "τί ἐμοὶ καὶ σοὶ, γύναι; ὄπω ἤκει ἡ ὥρα μου," ἵνα ἀπὸ τοῦ "Γύναι, τί ἐμοὶ καὶ σοί;" μὴ τινες νομίσωσι περισσότερον εἶναι τὴν ἀγίαν παρθένον, γυναικα ταύτην κέκληκεν, ὡς προφητεύων, τῶν μελλόντων ἔσεσθαι ἐπὶ τῆς γῆς σχισμῶτων τε καὶ αἰρέσεων χάριν, ἵνα μὴ τινες ὑπερβολῇ θαυμάσαντες τὴν ἀγίαν εἰς τοῦτο ὑποπέσωσι τῆς αἰρέσεως τὸ ληρολόγημα.

NOTE 548.—Or, "not indeed to speak of a woman," Greek οὐ μὴν γυναικα λέγειν.

NOTE 549.—The Virgin Mary.

NOTE 550.—That is, being still a creature she can not be worshipped because Christ forbids any act of religious service to any but God. Matthew IV, 10; see also Colossians II, 18; Rev. XIX, 10, and XXII, 8, 9.

NOTE 551.—Or "judgment," Greek τὴν . . . γνώμην.

NOTE 552.—The Greek words here are τὰ σώματα which would generally be taken to mean the *bodies*, though the examples of Epiphanius just following, Elijah and the rest, all refer to *persons*, and Liddell and Scott's Greek-English Lexicon, sixth edition, revised and augmented, under σῶμα gives "a person, human being" as one of its meanings and *persons* as a rendering of its plural. See there for examples. Considering the peculiar character of Epiphanius' Greek, that may possibly be the meaning here, just as in English we often use *nobody and some body*, and *any body* in the sense of *no person, some person, and any person*, as for example, *Nobody is there*, etc.

But, if mere *bodies* are referred to here, the question is, does Epiphanius refer to bodies of common Christians, or to bodies of other saints, such as martyrs or to both classes. Does he refer to the excessive honor and even worship to them which was beginning among some? Does he approve of such honor and worship? To these questions we reply that there is no absolutely certain proof that he refers to dead or other bodies at all, and still less is there any proof that he approved any worship of them, and thirdly, if he did he came under the anathema of the Third Ecumenical Council, held not long after his death, against all relative worship, even of Christ's mere humanity, and much more against any relative worship of any thing inferior to that humanity, as all other men's bodies are. Indeed Nestorius himself was deposed for worshipping Christ's mere separate humanity even relatively by that great Council of the undivided Church. And even he admitted that if he had worshipped Christ's dead humanity otherwise, he would have been wrong. For in the fourteenth of the twenty Blasphemies for which he was condemned and deposed there he expressly says:

"That which was formed from a womb is not God by itself; that which was created by the Spirit" [Matt. I, 18, 20; Luke I 35], 'is not God by itself: that which was buried in the tomb is not God by itself; for [if we had] so [said and worshipped that Man as being Himself God] we should have been plainly worshippers of a Man and worshippers of a corpse.

his mother's womb (553), who so remained always (554), and was taken up [into heaven] (555), and did not see death; as, for example, John, who leaned upon the Lord's breast (556), and whom Jesus loved (557), as, for example, the holy Thecla (558),

But precisely because God is in the Man taken, the Man taken is co-called *God* with *God* [the Word] from Him, [God the Word], Who has taken him, inasmuch as that man is conjoined to God the Word who has taken him."

Those XX Blasphemies with Nestorius' deposition for them are translated in volume I of Chrystal's *Ephesus*, pages 449-480, 486-504.

Moreover in the context of the above passage Epiphanius shows that the honor with which the bodies or persons of the saints were regarded was not worship, for directly after he denies that any of the saints there mentioned, including Mary herself, is to be worshipped. See above.

And all that agrees with his repeated and strong statements that nothing can be bowed to, that is worshipped, but the Substance of God alone. See in proof quotations from him on pages 240-247, volume I of Chrystal's translation of *Nicaea* in this set. In passage 14 there he proves that the Word must be God "*because He is to be bowed to,*" that is to be worshipped, and he adduces the fact in Hebrews I, 6, that the Father commands all the angels to bow to Him, that is to worship Him, as a proof of His Divinity, and so he argues in passages there following. In passage 15, he writes of the Sole-Born out of the Father:

"If he is not real God, then he is not to be worshipped. And if He is a creature, He is not God."

In passage 16, On Heresy LXIX, section 36, the same Epiphanius after arguing that a creature could not save us, and that we need a divine Redeemer, comes to notice the Arian absurdity that the Father had created a god, Arius' created Son, and given him to us to be worshipped, which he shows to be contrary to the Christian doctrine that *no creature can be worshipped*, and that all *religious bowing*, that is *worship*, is *prerogative to God*. For he writes:

"Moreover, how could God have created a god and given him to us to worship, when He saith, *Thou shalt not make to thyself any likeness of any thing on earth or in heaven*, and *Thou shalt not bow to it* [that is *Thou shalt not worship it*, Exodus XX, 4, 5]? How, therefore, could God have created to Himself a Son and commanded that he should be bowed to [that is, "*worshipped.*"] especially as an Apostle saith: *And they served the creature contrary to the Creator and became fools* [Romans I, 22, 25]. For it is a foolish thing to call a creature God, and to violate the first commandment which saith, *Thou shalt bow to the Lord thy God, and Him only shalt thou serve*. THEREFORE THE HOLY CHURCH OF GOD BOWS TO [that is "*WORSHIPS*"] NO CREATURE, but does to the Son who has been born [out of the Father], to the Father with the Son, and to the Son with the Father, together with the Holy Ghost."

In passage 17 he contends against Origen that if the Word is made he cannot be worshipped, and he speaks of Orthodox Christianity as "*that pious faith which worships no creature*" and that *nothing created can be worshipped*.

Further on, on the same Heresy LXXVI, St. Epiphanius contrasts the entire freedom of the Universal Church from the fundamental error of *creature worship*. For he writes:

"AND WE OURSELVES DO NOT WORSHIP ANY THING INFERIOR TO THE SUBSTANCE OF GOD HIMSELF, because worship is to be given to Him alone who is subject to no one, that is to the unborn Father, and to the Son who was born out of Him, and to the Holy Ghost, who has come from Him also, through the Sole-Born. For there is nothing created in the Trinity."

NOTE 553.—The above statement, though quite possibly true, is not in Scripture,

NOTE 554.—Not improbable, for we never read of his wife in Holy Writ.

NOTE 555.—II Kings II, 1, 11.

NOTE 556.—John XIII, 23, and XXI, 20.1

NOTE 557.—John XIII, 23; XIX, 26, XX, 2, and XXI, 7, 20. 24.

and Mary who was yet more honorable than she because she was deemed worthy to bear Christ. But Elijah is not to be worshipped, even though he never saw death (559), nor is John to be worshipped, even though by his own prayer he procured his amazing falling asleep [in Christ] (560), aye, rather he received the favor (561) from God; but neither Thecla nor any one of the saints is worshipped (562) for the ancient error of forsaking the living God and worshipping the things made by Him shall not rule us," [that we should be like those of whom Paul writes], "*they served and worshipped the creature contrary to the Creator* (563) *and became fools*" (564). For if He does not wish angels to be worshipped (565), how much less does He wish her to be who was born of Anna, who was conceived by Anna from Joachim, even that Mary who was given to her father and mother in accordance with God's promise, as an answer to prayer and diligent seeking (566), not, however, that she was born in a way different from the natural way of all humanity, but just as all are from a man's seed and a woman's womb. For though both the history and traditions

NOTE 558.—Probably "*a legendary saintless*," as Sophocles terms her under Θέκλα in his *Greek Lexicon of the Roman and Byzantine periods*. See his references there, and on the whole topic Gwynn's article, "Thecla (I)," in Smith and Wace's *Dictionary of Christian Biography*, and that in McClintock and Strong's *Cyclopaedia*. Though the account of her is branded by Tertullian as spurious, yet some of the Fathers believed it.

NOTE 559.—Or, "*even though he were* [now] *among the living*," that is on the earth.

NOTE 560.—Does Epiphanius refer to the story mentioned by his contemporary Augustine which Professor Plumptre describes in his article *John the Apostle* in volume II of the American edition of *Smith's Dictionary of the Bible*, (Hackett's and Abbot's), page 1421? It is as follows:

"When he felt his end approaching he gave orders for the construction of his own sepulchre, and when it was finished calmly laid himself down in it and died (Augustin. *Tract. in Joann. CXXIV.*)"

NOTE 561.—Or "*the grace*," Greek τὴν χάριν.

NOTE 562.—A sure proof that Epiphanius knew of no worship of saints in the Christian Church in the period A. D. 374 to 376 or 377 when he wrote the above work.

NOTE 563.—Greek, παρά τὸν κτίσαντα.

NOTE 564.—Romans I, 25.

NOTE 565.—Matt. IV, 10; Colossians II, 18; Revelations XIX, 10, and Rev. XXII, 8, 9.

NOTE 566.—The story regarding Joachim and his wife Anna and the birth of Mary the Virgin is found in two apocryphal works, *the Gospel of the Birth of Mary*, and the *Protevangelion* of James. They are rejected by the whole Church, but were received by a few at first; and the above tale was evidently believed by Epiphanius. They are found in the Apocryphal New Testament translated into English. The edition before me is by a skeptic, and was published by Dewitt and Davenport, New York, but has no date on the title page.

regarding Mary have it that in the wilderness it was said to her father Joachim "*Thy wife hath conceived*" (567), that did not mean that it had taken place without marriage, nor without a man's seed; but the angel who was sent [to him] foretold that it would take place in order that there might be no doubt regarding the reality of the birth and that it was already ordained by God and that the child was the offspring of its righteous father.

6. And we see the Scriptures explained on every side. For Isaiah proclaims beforehand concerning the things which were going to be fulfilled in the Son of God, for he says, *Behold, the Virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel* (568).

And because she who did bring forth was a virgin, and it was the *God with us*, as it is interpreted, who was conceived by a woman, lest the prophet might have any doubt or suspicion as to the truth of the prediction he sees in a vision, and, constrained by the Holy Ghost, he explains, and says, *And he went in to the prophetess* (569), by way of explaining regarding the entrance of Gabriel mentioned in the Gospel (570), for he was sent by God to tell of the entrance of the Sole-born Son of God into the world and His birth from Mary. *And she conceived in her womb, it says, and brought forth a son. And the Lord said to me, Call his name, Quickly Spoil, Sharply Forage* (571). *Before the child shall know how to say father or mother he shall receive the power of Damascus and the spoils of Samaria* (572) and what there follows. And none of those things was as yet fulfilled. But that was going to be done in the Son of God, and to be fulfilled after sixteen hundred years more or less (573). And the prophet saw those things as already done which

NOTE 567.—See the Protevangelion, IV, 4, and the Gospel of the Birth of Mary, III, 11.

NOTE 568.—Isaiah VII, 14.

NOTE 569.—Isaiah VIII, 3, where the Septuagint Greek translation has *προσηλθον*, "*I went in*" like our Common English Version. But Epiphanius is not here quoting the exact words.

NOTE 570.—Luke I, 26-38.

NOTE 571.—Isaiah VIII, 3, where, however, the Hebrew *Maher-shalal-hash-baz* is untranslated in the text, but is in the margin of some of the reference Bibles. Compare verse I there, in margin. I have translated Epiphanius' Greek of the Septuagint here.

NOTE 572.—Id., VIII, 3, 4. Epiphanius is here, for the most part, following the Septuagint rendering.

NOTE 573.—There is an error here, which may be a mistake of Epiphanius or of a copyist,

were going to be fulfilled after so many generations. Was that vision a lie? God forbid! But he was unerringly proclaiming the [Christian] Economy from God as already accomplished, in order that the truth might not be disbelieved, [and] in order that the prophet might not doubt nor suspect that such an amazing and astounding mystery was going to be fulfilled. Dost thou not see the prediction itself referred to when the holy Isaiah Himself says, *He was led as a sheep to the slaughter, and as a lamb before his shearer is dumb, so He openeth not His mouth. And who shall declare His generation. For His life was taken from the earth, and I will give the wicked for His burial* (574), and what follows. And notice how the first parts of the prophecy explain the latter parts of it, and how the latter parts of the prediction are explained as already accomplished when he says, *He was led as a sheep to the slaughter.* For it is spoken of as already past. For he did not say, *He is led,* and" [as a matter of fact] "He who is proclaimed by Isaiah was not yet *led.* But the work is mentioned by the prophet as already accomplished. For God's prediction of the mystery was not to fail [of accomplishment]. But going on from that he no longer spoke of things as accomplished lest he might on the other hand produce a false impression, but he says, *His life is taken away from the earth.* And from the two statements he shows the truth that the *led* was first fulfilled and that the *is taken away* was fulfilled afterwards, in order that from what was [first] done thou mayst know the truth and the certainty of the promise of God, and that thou mayest conjecture the time of the revelation of those mysteries from the fact that they were then in the future.

7. And so regarding Mary the angel foretold the very thing which was about to be brought from God after her father had

A marginal Bible makes the date of this prophecy, before Christ, about 742. I would add that neither the Universal Church nor Scripture is responsible for some of Epiphanius' ideas on prophecy, nor for some of them on Chronology. They are his mere private individual opinions, but nevertheless his condemnation of Mary Worship is approved by God's Word and by the decisions of the "*one, holy, universal and apostolic Church*" at *Ephesus*, A. D. 431, against the Nestorian worship of the highest of all created things, Christ's humanity, and much more against the worship of any other creature. I have shown that more at length in volume I of *Ephesus* in this Set, note 183, pages 79-128; notes 676-679, pages 331-362, and note 949, pages 461-463; and its decisions against the worship of Christ's humanity in the Lord's Supper, note 606, pages 240-313.

NOTE 574.—Isaiah LIII, 7, 8, 9, Septuagint.

entered into his own house, that is the fulfillment of the request made in the prayer of her father and mother, [for the angel said], *Behold, thy wife has conceived in her womb* (575), that by the promise he might surely cause the mind of the faithful [Joachim] to finally rest; but some have perverted that thing to error (576). For it is impossible for any one to be born upon the earth contrary to the common way in which all other men are naturally born, for that befitted Him alone for whom nature made an exception [in that matter]. He, as the Creator, and as the Ruler in that thing, that is God [the Word] came from the heavens, and made Himself a body from the Virgin as from the earth, for it was the Word who put on flesh from the holy Virgin.

But He did not that, however, that the Virgin should be worshipped, nor to make her a god, nor that we should offer to her name, nor, furthermore, to appoint women to be priestesses of such a great origin [as the Son of God, who was born out of the Father] (577). God was not well pleased that that should be done in the case of Salome, nor in the case of Mary [the Virgin] herself. He did not permit her to give baptism, nor to bless disciples. nor did he command her to exercise authority on the earth, nor to be the only holy person, and He did not deem her worthy to share His dominion (578), He did not confer that dignity and that work [of the ministry] upon her who was called the mother of Rufus (579), nor on those women who followed Him from Galilee (580),

NOTE 575.—All this is from the spurious or apocryphal *Gospel of the Birth of Mary*, II, 9, III, 11, and the *Protevangelion of James the Lesser*, IV, 4, and the context of both texts. Epiphanius and others were deceived as to them. But the Universal Church never received them, and indeed most of it had probably never heard of them.

NOTE 576.—The reference seems to be to the Collyridians or others who relying on the spurious account of Mary's birth by promise and by miracle as told in the *Gospel of the Birth of Mary* and the *Protevangelion*, fell into the error of worshipping her, a creature, contrary to Christ's infallible and binding law in Matthew IV, 10. That worship of Mary, of course, did not follow from her alleged miraculous birth, for the miraculous birth of Isaac did not give him a right to be worshipped.

NOTE 577.—Greek, *τοσαύτης γενέας*.

NOTE 578.—All the creature worshipping sects which claim to be Christian and yet worship Mary ascribe to her prerogatives and office work which belong to one or more persons of the Trinity such as intercession above, which is prerogative to the one sole Mediator Christ (I Timothy II, 5), protection, guidance, etc. Rome especially in her latest *Raccolta*, to which we have referred in a note above, abounds in ascribing such parts of God's dominion to Mary. See it.

NOTE 579.—Romans XVI, 13.

NOTE 580.—Matthew XXVII, 55; Mark XV, 40, 41; Luke XXIII, 49, 55.

nor on Martha the sister of Lazarus, nor on Mary [her sister] (581), nor on any of the holy women who were deemed worthy to be saved by His coming, who ministered to Him of their possessions (582), nor on the woman of Canaan (583), nor on the woman who had an issue of blood and was healed (584), nor on any woman on the earth.

Whence, therefore, has the coiled serpent sprung on us again? Whence have his crooked designs come again? (585) *Let Mary be in honor, but LET THE FATHER AND THE SON AND THE HOLY GHOST BE WORSHIPPED. LET NO ONE WORSHIP MARY. I assert that God has not commanded the sacrament (586) of worship to be*

NOTE 581.—John XI, 1-47, and XII, 1-9.

NOTE 582.—Luke VIII, 3.

NOTE 583.—Matthew XV, 22-29.

NOTE 584.—Matthew IX, 20-23; Mark V, 25-35, and Luke VIII, 43-49.

NOTE 585.—Literally, "whence are the wicked designs renewed?" Greek, Πόθεν ἀνακαινίζεται τὰ σκολιὰ βουλεύματα ;

NOTE 586.—Greek, τὸ μυστήριον, that is *the sacred rite of worship*. The Greeks now use *μυστήριον* in the present sense of the Latin *sacramentum*, that is for their seven *sacraments*. But in the Greek of the New Testament it is used for other things, and never clearly for most on any of the said seven; see under *μυστήριον* in the *Englishman's Greek Concordance of the New Testament*. Sophocles in his *Greek Lexicon of the Roman and Byzantine periods* (from B. C. [before Christ] 146 to A. D. 1100) shows that Theodore of the Studium of centuries VIII and IX mentions the Greek Church mysteries, that is sacraments of his day, as "baptism, Eucharist, unction, orders, monastic tonsure, and the mystery of death or funeral services. Nothing about marriage or confession." He adds, I translate his Greek: "The Greek Church now recognizes seven mysteries, namely, baptism [by immersion only] Christ, the Eucharist [in which they forbid the unleavened wafers of the Latins, and require leavened bread], priesthood, penance, marriage, and the anointing of the sick with oil with prayer." Sophocles there shows that Gregory of Nyssa of century IV used *μυστήριον* in the sense of "the mystery of the Incarnation and its concomitants." The Latins have now and have had since some time in the middle ages seven, but generally, in the Latin rite, practice pouring instead of the Greek trine immersion in baptism which as Bingham shows in sections 4, 5, 6, 7 and 8, chapter XI, book XI of his *Antiquities of the Christian Church*, was in ancient times the usage of the Roman and of all other Churches, East and West. And of the Roman wafers, as Bingham proves in sections 5 and 6, chapter II, book XV, of the same work, he tells us in section 4 of it that "the use of wafers and unleavened bread was not known in the Church till the eleventh or twelfth centuries," and that till then leavened bread was used. And in section 6, he cites Cardinal Bona as proving that. And as the Greeks demand trine immersion as essential in baptism, they deny the baptism of the Latins, and as they deem leavened bread as essential in the Eucharist they therefore brand the Lord's Supper of the Latins as lacking one part of the sacrament or as no sacrament at all, so that according to them Rome has only five sacraments. And they differ from Rome in that they administer the prayer-oil, not always as *extreme unction* or the *last anointing*, but give it to any person of theirs at any time for weakness or sickness.

But the learned Bishop Jewell, in his *Defence*, against Harding the Jesuit, of his *Apolo-gy for the Church of England*, well writes (note "e," page 51 of Bishop Whittingham's edition of his *Apolo-gy*):

given to a woman, aye not even to a man (587), nor do angels

"We will grant without force, and freely, that the holy Catholic fathers have made mention, not only of *seven*, but also of *seventeen* sundry sacraments. Tertullian (*adversus Judaeos*, c. 13) calleth the helve, wherewith Elisha recovered the axe out of the water *sacramentum ligni* 'the sacrament of wood;' and the whole state of the Christian faith he calleth (*contra Marcionem*, Lib. IV.) 'the sacrament of the Christian religion,' S. Augustine in many places hath '*sacramentum crucis*' 'the sacrament of the cross,' (*Eptst.* 12). Thus he saith: 'In this figure or form of the cross, there is contained a sacrament' (in *Sermone de Sanctis* 19). So saith Leo, de *Resurr. Domini*, Sermon. 2. St. Jerome saith: 'Out of Christ's side the sacraments of baptism and martyrdom are poured forth both together.' (*ad Oceanum*) Leo calleth the promise of virginity, a sacrament; inter *Decreta*, c. 14. The bread that was given unto the novices, or beginners in the faith, called *Catechumens*, before they were baptized, of S. Augustine is called a sacrament (de *Peccat. merit. et remiss.* Lib. II). St. Hilary in sundry places, saith: 'The sacrament of prayer—of fasting—of the Scriptures—of weeping—of thirst. (in *Matth. Canon.* 11, 12, 23. St. Bernard calleth the washing of the Apostles' feet a sacrament (in *Serm. de Coena Dominica*).

"Thus many, and many more sacraments it had been easy for M. Harding to have found in the catholic learned fathers. Yet, I trow, he will not say, that either the 'helve of an axe,' or the whole 'religion of Christ,' or a 'cross' printed in the forehead, or 'martyrdom,' or 'the Scriptures,' or a 'vow of virginity,' or the 'bread given to the Catechumens,' or 'prayer,' or 'fasting,' or 'weeping,' or 'thirst,' or 'washing of feet,' are the necessary 'seven sacraments' of the Church! Howbeit, we will not greatly strive for the name. It appeareth hereby that many things that in deed, and by special property, be no sacraments, may nevertheless pass under the general name of a sacrament. But thus we say, *It cannot be proved, neither by the Scriptures nor by the ancient learned fathers*, that this number of sacraments is so specially appointed and consecrate to this purpose, or that there be neither more nor less sacraments in the Church, but only seven."

The reader who would see still further uses of *sacramentum* for things outside of the said seven Sacraments should examine in tome II of Migne's *Patrologia Latina*, col. 1361, under *Sacramentum* in the *Index Latinitatis Tertullianae*, (the "*Index to Tertullian's Latinity*") how often that one ancient Christian writer alone of the second century and the third uses it and in what senses, for example, 1. for the Christian religion; 2. the sacrament that is the sacred thing or mystery of Jesus' name; 3. for the Gospel; 4. tacitum sacramentum is used for the inner and hidden sacred doctrine; 5. for doctrine or teaching; 6. tantum sacramentum is used for mystery, or secret and hidden doctrine or teaching; 7. pro magno nominis sacramento is used "for the great mystery of the name," and similarly Irenaeus of the second century; 8. Tertullian calls the doctrine of the Trinity the sacrament, that is mystery of the Christian Economy; 9. for Christ and for types and figures of Him in the Old Testament; 10. for martyrdom; 11. skill in interpreting figures that were certainly presented by God in sleep, that is in dreams sent by God; 12. parables, enigmas, figures, mysteries shown or suggested in dreams by which God's will is signified or made clear; 13. for unspeakable words; so Irenaeus also; Lex est sacramenti, it is a law of the sacrament, that is of Christian Communion; 15. Sacramenta, sacramens, are signs or mysteries; 16. Christ is called sacramentum humane salutis, the mystery of man's salvation. 17. figuram extranei sacramenti, figure of an extraneous mystery; 18. for monogamy; 19. for the resurrection; 20. for love as the supreme sacrament, that is sacred thing, or mystery of faith; 21. ligni sacramento, the mystery of the cross; 22. allegoriae sacramentum, the mystery of an allegory, and figurarum sacramenta, mysteries of figures.

Besides these 22 instances of the use of *sacramentum*, *mystery*, *sacred rite*, *sacred thing*, Tertullian applies the term twice to baptism.

It should be added that the "one, holy, universal and apostolic Church" in its six sole Ecumenical Councils has never defined as to the meaning of the words *μυστήριον* and *sacramentum*, nor as to the number of mysteries or sacraments, a fact that should be well remem-

accept such glory (588). Let those things which have been wickedly written on the hearts of the deceived [women] be wiped out of them; let their longing for the [forbidden] tree (589) [of Mary worship] perish from their eyes (590). Let that which is made turn again to her Lord. *Let Eve, with Adam, take reverent care to honor God alone* (591). Let her not be led by the voice of the serpent (592), but be faithful to the command of God, *Eat not of the tree* (593). And [yet] the tree [itself] was not the going astray.

But the disobedience and the going astray came through the tree (594). Let no one eat (595) of the going astray [of those women] on holy Mary's account (596). For even though the tree was most beautiful, yet it was not for food; and though Mary is most beautiful and holy and honored, yet SHE IS NOT TO BE WORSHIPPED (597).

bered at the very start by all disputants, and then there will not be so much division as there is, for most of it or all of it is causeless and useless.

NOTE 587.—That implies that woman being the lesser being, and Mary being a woman, she was less fitted by her very sex to be worshipped; and yet not even man, a creature of the superior sex, is to be worshipped, Matthew IV, 10.

NOTE 588.—That is clear from Revelations XIX, 10, and XXII, 8, 9. Compare Isaiah XLII, 8; Matthew IV, 10; and Colossians II, 18, which last place teaches that those who worship angels lose the heavenly "reward," and hence are lost, which, by parity of reasoning, will be the punishment of all worshippers of Mary. For their sin is creature worship also.

NOTE 589.—Genesis II, 9, 16, 17, and III, 1-24.

NOTE 590.—A hard thing to get women worshippers of the Virgin Mary to do. For a woman takes to idolatry as a fish does to water. Hence God's rebuke of them by the prophet, Jeremiah VII, 18, and XLIV, 15-30.

NOTE 591.—In accordance with Christ's own law in Matthew IV, 10.

NOTE 592.—The worship of the Virgin is here again ascribed to the old serpent the Devil as the tempter to it, Revelations XII, 9, and XX, 2.

NOTE 593.—Genesis II, 16, 17; and Genesis III, 1-24, especially verses 1, 3, 11, and 17.

NOTE 594.—Here and below Epiphanius teaches that as the tree itself was guiltless of the sin of eating from it by our first parents, so the Virgin Mary was guiltless of the sin of those who violated God's law (Matt. IV, 10), by worshipping her. She being a creature and therefore not omnipresent nor omniscient can not hear their prayers nor receive their homage, and if she could, she would reject both with horror as against her divine Son's law in Matthew IV, 10, as the angel rejected John's homage in Revelations XIX, 10, and XXII, 8, 9.

NOTE 595.—That is, let no one share the error of the Mary-worship of those silly women which is deadly and destructive, as was the sin of Eve in partaking of the tree in the garden by which she brought death on all her posterity.

NOTE 596.—That is, on what is now the Romish and Greek plea that in worshipping her they honored her divine Son, who, however, has forbidden us to worship any one but God, Matt. IV, 10.

NOTE 597.—Dindorf's *Epiphanius against Heresies*; vol. III, Pars I, page 536, Heresy LXXIX, the *Collyridians*, Οὐκ [God] ἐπέτρεψεν αὐτῇ [Mary the Virgin] δοῦναι βάπτισμα, οὐκ εὐλογῆσαι μαθητὰς, οὐ τὸ ἄρχεν ἐπὶ τῆς γῆς ἐκέλευσεν, ἢ μόνον ἀγίασμα

8. But those women [who worship Mary] mingle again drink to Fortune (598) and prepare their table for the devil and not for God (599), according as it is written, and "they eat the bread of wickedness," as God's Word saith (600):

"And the women knead the dough and their sons gather sticks to make cakes for the host [or "queen"] of heaven (601). Let such women be put to silence by Jeremiah, and let them not trouble the inhabited world (602). Let them not say, *Let us honor the queen*

αὐτὴν εἶναι καὶ καταξιώθῃναι τῆς αὐτοῦ βασιλείας . . . ὅτινα τῶν ἐπὶ τῆς γῆς γυναικῶν τοῦτο ποιεῖν προσέταξε τὸ ἀξίωμα. Πόθεν τοίνυν πάλιν ἡμῖν κυκλοδράκων, πόθεν ἀνακαινίζεται τὰ σκολιὰ βουλευμάτα; Ἐν τιμῇ ἔστω Μαρία, ὁ δὲ Πατήρ καὶ Υἱὸς καὶ Ἅγιον Πνεῦμα προσκυνεῖσθω, τὴν Μαρίαν μηδεὶς προσκυνεῖτω. Οὐ λέγω γυναικί, ἀλλ' οὐδὲ ἀνδρὶ, Θεῷ προστέτακται τὸ μυστήριον, οὐδὲ ἄγγελοι χωροῦσι δοξολογίαν τοιαύτην. Ἐξαλειφέσθω τὰ κακῶς γραφέντα ἐν καρδίᾳ τῶν ἠπιατημένων, ἀμυρυσέσθω ἐξ ὀφθαλμῶν τὸ ἐγκρίσημα τοῦ ξύλου· ἐπιστρέψῃ πάλιν τὸ πλάσμα πρὸς τὸν Δεσπότην, ἐντρεπέσθω Εὐὰ μετὰ τοῦ Ἀδάμ Θεὸν τιμᾶν μόνον, μὴ ἀγέσθω τῇ τοῦ ὄφειος φωνῇ, ἀλλ' ἐμπνεέτω τῇ τοῦ Θεοῦ προστάξει "μὴ φάγης ἀπὸ τοῦ ξύλου." Καὶ ἦν τὸ ξύλον οὐ πλάνη, ἀλλὰ διὰ τοῦ ξύλου γέγονεν ἡ παρακοὴ τῆς πλάνης. Μὴ φαγέτω τις ἀπὸ τῆς πλάνης τῆς διὰ Μαρίαν τὴν ἁγίαν· καὶ γὰρ εἰ καὶ ὠρῶσιν τὸ ξύλον, ἀλλ' οὐκ εἰς βρῶμα, καὶ εἰ καλλίστη ἡ Μαρία καὶ ἁγία καὶ τετιμημένη, ἀλλ' οὐκ εἰς τὸ προσκυνεῖσθαι.

NOTE 598.—A heathen goddess.

NOTE 599.—Isaiah LXV, II, Septuagint.

NOTE 600.—Proverbs IV, 17.

NOTE 601.—Jeremiah VII, 18. This same title, *Queen*, is often given by Romanists now to the Virgin Mary. Here and above Epiphanius in the statement that those women prepare a "table for the Devil and not for God," again teaches that the worship of Mary is from the Devil and the folly of women. See his language above.

NOTE 602.—Two women especially troubled the Church and the Christian world in the middle ages, and defeated the efforts of the Emperors Leo the Isaurian, Constantine the Fifth, and Theophilus to rid the Church of image and relic worship. They were the infamous Irene, Empress of Constantinople and the East, A. D. 797-802, who had her own son blinded, and incapable of reigning; and Theodora, Empress of Constantinople A. D. 842, whose "son Michael III compelled her to resign the regency, and incarcerated her in a convent, where she died of grief in A. D. 855" (article "Theodora (2)," page 318, volume X of McClintock and Strong's *Cyclopaedia*).

Bloody Mary, queen of England A. D. 1553-1558, was another troubler of Church and State, for she burnt about 280 of the English Reformers during her short reign. And to-day women in their blind and silly and ignorant devotion to her worship put themselves under the excommunication of the Third Ecumenical Council. A. D. 431, impliedly pronounced against all creature worshippers, and trouble Church and State and bring curses on both where they have influence and power. They are generally sensuous, like children, and so

of heaven (603). For Tahpanhes knows the punishment of those women (604). The places of Migdol know that they received the bodies of those women to rot (605).

Be not persuaded, O Israel, by a woman. Hold thy head high and away from a bad woman's counsel. *For a woman hunts for the precious souls of men* (606). *For her feet lead those who have intercourse with her to death and to Hades* (607). *Heed not a wicked woman of no account. For [though] honey drops from the lips of a whorish woman who for a time pleases thy throat, yet afterwards thou wilt find it a thing more bitter than gall and sharper than a two-edged sword* (608). Be not persuaded by this wicked woman [of whom we are speaking, that is the heresy of the Collyridians personified as a woman who worships Mary]. For every heresy is a wicked woman, and still more is this heresy of the women and of the serpent who deceived the first woman (609). Let our

take to what they see with their eyes, and therefore in their ignorance, unless controlled by a man, they are prone, like the women aforesaid, and like Jezebel, to become fanatical idolaters and so trouble hundreds or thousands of parishes and thousands of faithful ministers, even in the Anglican Communion on both sides of the water, whose formularies, notably the *Homily against Peril of Idolatry*, approved by the Thirty-fifth Article, forbid even the use of images in churches and much more their worship, and condemn the Image Worshipping Synod called the Second of Nicaea, held A. D. 786 or 787, which the idolatrous Greeks and Latins call the Seventh Ecumenical. Such women bring in both the use and worship of such trash and contend for them much more than they do for sound Bible doctrine on such things. Indeed they hate and spurn it, and back up the idolatrous clergy. That is true of multitudes of women, but happily not of all.

NOTE 603.—This is the language of Rome in her books of devotion constantly.

NOTE 604.—Jeremiah XLIII, 7 to XLIV, 30, and XLVI, 14, and the context, and compare Jeremiah VII, 15-20.

NOTE 605.—See especially Jeremiah XLIV, 1, and the threats of God in verses 24-30 against the worshippers of the queen of heaven, I have seen in one Anglican writer the virgin called "*Our Lady*," the feminine of *Our Lord*, which is sinful and akin to that wickedness of calling her *Queen of Heaven*.

NOTE 606.—Proverbs VI, 26; Ezekiel XIII, 17-23 inclusive.

NOTE 607.—Proverbs V, 5. Compare Proverbs VII, 27, and indeed that whole chapter.

NOTE 608.—Proverbs V, 3-9. Compare Proverbs VII, 1-27 inclusive.

NOTE 609.—Here again St. Epiphanius ascribes the origin of the Mary-worshipping Collyridian heresy to the craft of the Devil and the folly of women, and in the whole passage describes it as spiritual "*Whoredom*" And the worship of creatures and of images is again and again called "*whoredom*" in the Old Testament as any one can readily see by consulting a full concordance under that term, as for example in Jeremiah III, 9, compared with Jeremiah II, 27, etc. Rome is mentioned in Revelations XVII, 1, as "*the great whore*" because she is given to the spiritual whoredom of worshipping creatures, Mary and others, and Mary especially more than the Collyridians ever did, and with higher honors and more frequent devotion reinforced and fostered by lying indulgences, as one can see by the Romish *Raccolta*: and of such indulgences and the worship of the Sacred Heart of Mary the Collyridians knew

mother Eve be honored as a formation of God, but let her not be heard lest she may persuade her children to eat of the tree and transgress the commandment [of God] (610). And let this woman [the Collyridian heresy of Mary Worship] repent of her empty gabble, and let her be ashamed [of her Mary Worship] and turn and put on a garment of fig leaves (611). And let Adam understand her and never again be persuaded by her. For the persuasiveness of the error and the counsel of a woman in opposition [to God] wrought death for her own husband, and not only for him but also for their children. ΕΥἘ ruined God's creatures by her transgression, because she was excited by the voice and the promise of the serpent [and] was deceived by the reward proclaimed [to her], and made up her mind to transgress (612), (613).

nothing. And the worship of relics and of images they are not charged with. Such forms of spiritual whoredom are peculiar to Rome and most of them to the Greek Church also, and to the Monophysites and the Nestorians, though the last are said to worship only one image, the cross.

NOTE 610.—Genesis II, 16, 17, and Genesis III, 1-24, inclusive; Matthew IV, 10.

NOTE 611.—A reference to Genesis III, 7, when, after our first parents sinned by eating of the forbidden fruit, they became conscious of their sin and shame in so doing, and a warning of St. Epiphanius to the Collyridian worshipers of the Virgin Mary to become conscious of their sin and their shame in so doing, and to repent of that worship of a creature, which violated Christ's law in Matthew IV, 10.

NOTE 612.—Genesis III, 1-7. The Greek is, καὶ ἐφ' ἑτέραν βαδίσασα, literally "and went over to another mind," that is to leave the obedient mind and to become disobedient to God.

NOTE 613.—St. Epiphanius *Against Heresies; Heresy LXXIX*, that of the COLLYRIDIANs, page 536, vol. III, Part I of Dindorf's edition, section 8. Ἄνται δὲ πάλιν ἀνακαινίζουσι τῇ Τύχῃ τὸ κέρασμα καὶ ἐτοιμάζουσι τῷ δαίμονι καὶ οὐ Θεῷ τὴν τράπεζαν, κατὰ τὸ γεγραμμένον, καὶ σιτοῦνται σίτα ἀσεβείας, ὡς φησιν ὁ θεῖος λόγος, "Καὶ αἱ γυναῖκες τρίβουσι σταῖς, καὶ οἱ υἱοὶ συλλέγουσι ξύλα ποιῆσαι χαυῶνας τῇ στρατιᾷ τοῦ οὐρανοῦ," [Jeremiah vii, 18, Septuagint Greek translation]. Φιμούσθησαν ὑπὸ Ἱερεμίου αἱ τοιαῦται γυναῖκες, καὶ μὴ θροείτωσαν τὴν οἰκουμένην. Μὴ λεγέτωσαν, Τιμῶμεν τὴν βασιλίσσαν τοῦ οὐρανοῦ. Οἶδε γὰρ Τύφνας ταύτας τιμωρεῖσθαι, οἶδασιν οἱ τόποι Μαγδούλων τούτων τὰ σώματα ὑποδέχεται εἰς σήψιν. Μὴ πείθου, Ἰσραὴλ, γυναικί, ἀνάκουπτε ἀπὸ κακῆς γυναικὸς συμβουλίαις, "Γυνὴ γὰρ τιμίας ψυχὰς ἀνδρῶν ἀγρεύει, ταύτης γὰρ οἱ πόδες τοὺς χρωμένους μετὰ τοῦ θανάτου ἄγουσιν εἰς τὸν Ἄϊδην. Μὴ πρόσεχε φαύλῳ γυναικίῳ, μέλι γὰρ ἀποστάξει ἀπὸ χειλέων γυναικὸς πόρνῆς, ἣ πρὸς καιρὸν λιπαίνει σὸν φάρυγγα, ὕστερον μέντοι πικρότερον χολῆς εὐρήσει

9. For that reason the Master and Saviour of all wishing to cure the pain and to build up what had been torn down and to make right what was deficient, because by a woman death had descended into the world, was Himself born out of a woman, a Virgin, that He might shut up death and supply what was lacking and perfect that which is deficient. But wickedness (614) turns itself on us again to bring loss into the world. But neither young men nor old men are persuaded by the woman (615) because they have the chastity which is from above (616). The Egyptian

καὶ ἠκονημένον μᾶλλον μαχαίρας διστόμου." Μὴ πείθου ταύτῃ τῇ γυναικὶ τῇ φαύλῃ. Πᾶσα γὰρ αἴρεσις φαύλη γυνή, πλέον δὲ ἢ τῶν γυναικῶν αἴρεσις αὐτῇ καὶ ἡ τοῦ ἀπατήσαντος τὴν πρώτην γυναικα. Τιμᾶσθω ἡ μήτηρ ἡμῶν Εὐα, ὡς ἐκ Θεοῦ πεπλασμένη, μὴ ἀκούεσθω δὲ, ἵνα μὴ πείσῃ τὰ τέκνα φαγεῖν ἀπὸ τοῦ ξύλου καὶ ἐνολήν παραβῆναι. Μετανοεῖτω δὲ καὶ αὕτη ἀπὸ κενοφωνίας, ἐπιστρεφέτω αἰσχρονομένη καὶ φύλλα σκυῆς ἐνδομομένη. Κατανοεῖτω δὲ εαυτὴν καὶ ὁ Ἄδὰμ καὶ μηκέτι αὐτῇ πειθῆσθω. Ἡ γὰρ τῆς πλάνης πειθὴ καὶ γυναικὸς εἰς τὸ ἐναντίον συμβουλίᾳ θάνατον τῷ ἰδίῳ συζύγῳ ἐργάζεται, οὐ μόνον δὲ, ἀλλὰ καὶ τοῖς τέκνοις. Κατέστρεψε τὸ πλάσμα Εὐα διὰ τῆς παραβάσεως, ἐρεθισθεῖσα διὰ τῆς τοῦ ὄψεως φωνῆς καὶ ἐπαγγελίας, πλανηθεῖσα ἀπὸ τοῦ κηρύγματος καὶ ἐφ' ἑτέραν βαδίσασα διάνοιαν.

NOTE 614.—This time in the form of creature worship, that is Mary-worship, contrary to Christ's prohibition of it in Matthew IV, 10.

NOTE 615.—That is the Collyridian heresy, as he explains on it above.

NOTE 616.—The chastity here referred to is the spiritual chastity of worshipping God alone, as opposed to what is called [spiritual] "whoredom" in the Old Testament that is the worship of creatures and images; but in Christian times the worship of creatures animate, like the Virgin, for example, and of things inanimate, such, for instance, as images, crosses, relics, and such like trash, which seems not to have existed in the Church when Epiphanius wrote his work *Against Heresies*, "in the years 374 to 376 or 377 A. D." according to Professor Lipsins, page 149, volume II of Smith and Wace's *Dictionary of Christian Biography*. For in an Epistle to John who was Bishop of Jerusalem, A. D. 386 to 417, Epiphanius tells him that he had torn up a veil in a church at Anablatha because it had on it an image of Christ or of some saint, contrary to the authority of the Scriptures; on that see the full account in the excellent work of Tyler on *Image Worship*, pages 163-167. Epiphanius does not say that it was worshipped, but shows that *the use even of such a thing is contrary to God's holy Word*, a view followed there by Tyler himself and by the Church of England in its *Homily Against Peril of Idolatry*. And surely a man of that belief would not worship crosses nor relics. And Epiphanius himself witnesses that the Church of his day did not worship any thing but the substance of God Himself (see in proof volume I of Chrystal's *Nicaea*, page 246, and to the same effect against the worship of any creature, pages 241-246, and indeed all the passages from him on pages 240-247 of the same work. And as to the use of the cross, Tyrwhitt ("Christian Art and Symbolism," page 123, compare page 126) remarks: "No cross with the least pretence to antiquity occurs in the catacombs" [of Rome] "at all, on the highly trustworthy testimony of Father Martigny (whose *Dictionary of Christian Antiquities* appears to be the

woman does not succeed in working her game on the chaste Joseph, nor does she lead him astray, although, indeed, by much contriving she tried to work a crafty (617) plot against the boy; but a man who receives wisdom from the Holy Spirit is not led astray (618). Chastity does not disappear [from the earth] lest men may disparage [true] nobleness. He leaves his outer garments and does not lose his body. He runs away from the place lest he may fall into the snare. He is punished for a season but in time becomes a ruler. He is cast into prison (619), but one should stay in prison *and in a corner of the housetop rather than with a brawling and chattering woman* (620). And how many things there are to say? For surely those idle women either offer the cake as an act of worship to Mary herself, or surely they undertake to offer that aforesaid rotten sacrifice on her behalf. **THE WHOLE THING IS SILLY AND FOREIGN [to Christianity] and is both an insolence and a deception TO WHICH THEY ARE MOVED BY THE DEMONS** (621).

But that I may not extend my discourse [too far], the things [already] said will suffice for us. **LET MARY BE IN HONOR. LET THE LORD BE WORSHIPPED.** For the righteous do not work an error on any one (622).

'For God can not be tempted by evil, and He Himself tempteth no man to any deception. Nor do His servants (623). *But every*

best and readiest of all manuals of sacred archaeology)." See more to the same effect in Chrystal's *Essay on the Catacombs of Rome*, pages 8 and 9. And, on page 238 of volume I of Chrystal's translation of *Nicaea*, St. Athanasius writes: "*That we may not become servers of another*" than God, and that we are "*truly worshipers of God, because we invoke no creature,*" etc.; and St. Cyril of Alexandria quotes that passage with approval. See page 239 there. Probably most of the passages alleged by Romanists or Greeks for the above-named sins and alleged to be before A. D. 340 are spurious or interpolations by some creature worshippers of a later date, for, all copies being written by hand, interpolation was very easy, and, considering the idolatrous character of the later copyists, very likely.

NOTE 617.—Or "*dreadful.*"

NOTE 618.—Or "*Is not made sport of.*" Greek, οὐ παίζεται.

NOTE 619.—The story of Joseph, and his life in Egypt is told in Genesis XXXV, 24, and Chapters XXXVII, XXXIX, XL, and XLI, etc.

NOTE 620.—Proverbs XXV, 24; and XXI, 9.

NOTE 621.—Here the whole Mary Worship and the Collyridian heresy which first started it is again pronounced *silly, foreign, an insolence and a deception* from "*the demons.*"

NOTE 622.—Notice the contrast, Mary is to be in honor, but the Lord is to be worshipped.

NOTE 623.—Hence, he implies, no righteous man will teach the worship of Mary, which he writes, just above, in this section 9, is from "*the demons.*" Oh! what a lesson to the clergy

man is tempted when he is drawn away by his own lust (624) and enticed. Then lust (625) bringeth forth sin, and sin, when it is finished bringeth forth death' (626).

But considering, beloved, that what we have said is enough on all those matters, and having crushed by the word of the truth that cantharides (627), so to speak, which is golden in appearance, and, so to speak, winged and flying, and poisonous and containing destruction in itself (628), let us go on to the one heresy yet remaining (629), and again call on God to help us to follow the track of the different parts of the truth and to enable us to make a perfect refutation of what is opposed to it (630).''

and people of the Mary-worshipping communions, who, according to St. Epiphanius, are led into that sin by the "demons." Let them obey Christ in Matthew IV, 10.

NOTE 624.—That is, God tempts no man to the sin of worshipping Mary, nor do his faithful servants. This condemns all the clergy and people of the creature worshipping sects who do. For even their laity teach that error to their children.

NOTE 625.—The word ἐπιθυμία, here used, means *desire*, and so *lust*, for *lust is desire*. The particular desire here referred to is the desire to worship the Virgin Mary. See the note last above.

NOTE 626.—Here the worship of Mary is *sin*, and its result *death*.

NOTE 627.—The Cantharides was a beetle, but there were several kinds of them, some of them being poisonous, to one of which St. Epiphanius compares the poisonous Collyridian Mary-worshipping heresy.

NOTE 628.—The *destruction* referred to here is the *destruction* in this world of the best interests of all those individuals, families, and nations who worship Mary, and the destruction of the body and soul in the lake that burneth with fire and brimstone in the next world. Contrast, for example, the curses which came on Mary-worshipping Spain and Italy, and Greece and the Greek Empire of Constantinople which was destroyed in 1453 because, as the English Reformers teach in their *Homily against Pevil of Idolatry*, of its idolatry, and the blessings which have come on anti-creature worshipping England and Scotland, and Prussia, and these United States. Indeed the faces of those who worship Mary and other creatures come often, when they are thoroughly imbued with it, to have what some Irish Protestants have called the M. B. look, that is the Mark of the Beast face, that is the face of degraded animal Rome, Revelations XVII, 18, and XVIII, 4. Surely those nations who have come out of her have been signally blest, and surely God's word has been fulfilled in the case of those who did not, for they have been made *partakers of her sins and have received of her plagues* (Rev. XVIII, 4); and that is as true of those who have followed the idolatries of the New Rome, Constantinople, on the Bosphorus, as it is of those who have followed the idolatries of the Old Rome, on the Tiber.

NOTE 629.—That of the Massalians who were afterward condemned by the Third Ecumenical Synod, Ephesus, A. D. 431. See above pages 37-39.

The following is a rendering of the heading on the Heresy in Epiphanius, "Against the Massalians, to whom are joined the Martyrians, who are derived from pagans, and the Euphemites, and Satanites, Heresy I, X, and I, XXX of the series."

NOTE 630.—Dindorf's *St. Epiphanius against Heresies*; against Heresy I, XXXIX, that of the Collyridians, section 9, vol. III, Part I, page 538. Καὶ πόσα ἔστι λέγειν; ἦτοι γὰρ ὡς αὐτὴν προσκυνῶντες τὴν Μαρίαν αὐτῇ προσφέρουσι τὴν κολλυριδα

Now, to sum up; from all this certain very important facts are clear. But first, a few words, by way of preliminary, as to the writer :

Epiphanius was a man of eminent position as Metropolitan of Constantia in Cyprus, and therefore one who would be very likely to have heard of the worship of the Virgin Mary if it had existed much before the date of his article, LXXIX, which was written against it, A. D. 374 to 376 or 377 according to Professor Lipsius. And Epiphanius had lived in Palestine and Egypt before going to Cyprus, and was acquainted with leaders in the church-world in his day, and with the history of its past. And as he was probably born according to Lipsius, somewhere in the period A. D. 310-320, his memory went back to Ante Nicene days or soon thereafter.

Besides, his work *Against Heresies* is the fullest produced in the Church up to his time and long after, and though not perfect in all respects yet it is the most valuable, and on the whole the most important work before A. D. 400 that we have on Heresies—see on him above. Now to go on and sum up what he says in his account of Heresies LXXVIII and LXXIX against the worship of the Virgin Mary:

In the work Epiphanius condemns and denounces the two great errors comprised in the Collyridian Heresy ; that is :

A. The usurpation by silly women of clerical functions, that is those of Bishops, Elders, and Deacons, and

αἱ ἀργαὶ αὐταὶ γυναῖκες, ἧτοι ὑπὲρ αὐτῆς προσφέρειν ἐπιχειροῦσι τὴν προειρημένην ταύτην σαθρὰν κάρπωσιν. Τὸ πᾶν ἔστιν ἡλίθιον καὶ ἀλλότριον, καὶ ἐκ δαιμόνων κινήσεως φρούργμᾶ τε καὶ ἀπάτη.

Ἵνα δὲ μὴ παρεκτείνωμαι τῷ λόγῳ, ἀρκέσει τὰ εἰρημένα ἡμῖν· ἡ Μαρία τιμῆ, ὃ Κύριος προσκυνεῖσθω· οὐδενὶ γὰρ ἐργάζονται οἱ δίκαιοι πλάνην. Ἐπειροστος γὰρ ἔστιν ὁ Θεὸς κακῶν, πειράζει δὲ αὐτὸς οὐδένα," οὐδὲ οἱ αὐτοῦ δοῦλοι, πρὸς ἀπάτην. "Ἐκαστος δὲ πειράζεται ἐκ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος. Εἴτα ἡ ἐπιθυμία τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκτείνει θάνατον."

Ἰκανῶς δὲ ἔχειν περὶ πάντων τούτων νομίσαντες, ἀγαπητοὶ, καὶ ταύτην, ὡς εἶπεν, τὴν καθαρίδα, τὴν τῷ εἶδει μὲν χρυσίζουσαν, περωτῆν δὲ, ὡς εἶπεν, καὶ πετωμένην, ἰοβόλον οὖσαν καὶ δηλητήριον ἐν ἑαυτῇ κεκτημένην, τῷ λόγῳ τῆς ἀληθείας συντρίβαντες, etc.

B. Their worship of the Virgin Mary.

On the whole heresy and on the point on which we are especially treating he teaches and witnesses as follows:

1. That it was "new" in his day.
2. That its author was "the Devil," and that it was fostered by him and by "the Demons."
3. That its dupes were foolish women.
4. That it was confined, so far as appears, to the places where it had arisen, "*Thrace and the upper parts of Scythia*," and to Arabia to which it had just spread, seemingly, in his time.
5. That the Triune God alone is to be worshiped.
6. That it is sinful to worship Mary or any other saint, or any angel or any other creature; that to do so destroys the soul.
7. That all sound Christians condemned the Collyridian heresy, including its worship of the Virgin.

These points will be treated to a certain extent together for more or fewer of the passages below quoted or referred to bear on two or more of them.

(A.) But to dwell on some of those points a little longer. *As to the origin of the worship of the Virgin, and its first dupes*, Epiphanius, in Section 1 of his article on the Heresy of the Collyridians, thus writes of it what shows its *heresy, novelty*, and the fact that Epiphanius held that "*the Devil*" was its author, and that its dupes were silly women:

"Next in order in the report" [from Arabia] "to that heresy [of the Antidicomarianites] "appears A HERESY concerning which we have already spoken briefly in the heresy before this one in the Epistle written to Arabia, which treats on Mary. And this heresy also has made its appearance in Arabia from Thrace and the upper parts of Scythia and has been borne to our ears. And among the wise it is found to be laughable and full of subjects for jesting. . . . For it will be deemed more a thing of foolish simplicity than of wisdom, as other heresies like it also were. . . . For those who teach this latter error" [the Collyridian Heresy] "who are they but women? For the female sex is very prone to slip and to fall and is low in mind. And the devil deemed it best to vomit forth that error also by means of women, as aforetime he

vomited forth very laughable teachings in the case of Quintilla and Maximilla and Priscilla, and so has he done here also."

And then he describes their womanish and foolish worship which he brands as from the devil. It is diametrically opposed to Christ's command in Matthew IV, 10, and Luke IV, 8: "*Thou shalt worship the Lord thy God, and HIM ONLY SHALT THOU SERVE.*" Indeed Epiphanius himself quotes that law of Christ against creature worship elsewhere; see in proof page 243, volume I of Chrystal's *Nicaea*.

The Quintilla, Maximilla and Priscilla or Prisca were Montanist so-called prophetesses, noted for their fanaticism and folly. Professor Salmon, under *Montanus*, page 936, volume III of Smith and Wace's *Dictionary of Christian Biography*, states:

"Prisca and Maximilla, who had been married, left their husbands, were given by Montanus the rank of virgins in the church," and claimed to be prophetesses, but as their predictions were against Orthodox Christianity the Church regarded their alleged prophecies as false and evil. Like the Collyridians later they had female priests and bishops. See on that note "g," page 939 of the same volume III. Montanism indeed claimed in effect to be a new revelation supplementary to the Christian. See more fully Salmon's article *Montanus*.

Epiphanius again brands Collyridianism clearly and definitely as a "heresy," and again and again as *from the devil and from the demons, and from the folly of women*.

For in the same Section 1 above quoted, he expressly terms it a "heresy" which "*the Devil*" had vomited forth "*by means of women.*" And in Section 2, referring to the fact that those women in their folly by usurping the functions of the Christian ministry would wreck sound doctrine, he adds:

"To whom is it not clear that their presumption is the doctrine and scheme of DEMONS and is alien" [to Christianity]. Evidently they could then find no true minister of Christ to undertake the sacrilegious task of offering to Mary, and so they blasphemously usurped clerical functions themselves, weak and ignorant and heretical as they were.

In Section 2, below, Epiphanius speaks of the whole heresy,

without excepting any part of it, as "*the craziness of those women*" who held it, "*for the whole thing is a fancy of the female sex, and it is the disease of Eve who is again deceived,*" and he calls upon the "*male servants of God*" to "*put on a manly mind*" and to "*scatter*" it "*away.*" And in Section 1, just before, he terms it an "*idol-making heresy*" (631) and a "*madness*" of [the Collyridian] "*women*" whom he had just mentioned.

In Section 4 he calls the "Mary-worshipping Collyridianism a *new folly,*" and "*this craziness as to woman's place in the Church,*" and "*this wickedness through the female again,*" blames them for "going outside her own proper work," and as "attempting to force the wretched nature of men" by their new heresy, and tells the man to say to her in the words of Job, "*Thou hast spoken as one of the FOOLISH WOMEN speaketh.*" He very pertinently brands it as "*stupid* to every man who has understanding, and is possessed of God" and "*the purpose the making of an idol [of Mary] and the attempt DEVILISH.*"

And further on, in the same section, he condemns the worship of creatures and the worship of images as spiritual "*whoredom*" and "*adulterous whoredom,*" and as from "the Devil," which is an antecedent condemnation of the idolatry approved by the image worshipping conventicle called by the Greeks and the Latins the Seventh Ecumenical Synod which was held at Nicaea, A. D. 786 or 787. And in Section 5, he writes:

"For the whole tale of the heresy is a matter for jesting and a fable of old women, so to speak. And what sort of Scripture has made mention regarding it? which of the prophets has permitted a man, much less a woman to be worshipped?"

In section 7 Epiphanius refers to the invitation of the Collyridian heresy to worship Mary as "*the voice of the serpent,*" and the error of those who heed it as a "*going astray,*" and warns against it:

"Let that which is made turn again to her Lord. Let Eve with Adam take reverent care to honor God alone. Let her not be led by *the voice of the Serpent,* but be faithful to the command of God, *Eat not of the tree.* . . . Let no one eat of the going

NOTE 631.—Those last words are explained in line 16 above.

astray [of those Collyridian women] on holy Mary's account. For even though the tree was most beautiful, yet it was not for food; and though Mary is most beautiful and holy and honored, YET SHE IS NOT TO BE WORSHIPPED.

[Section] 8. But those women [who worship Mary] mingle again drink to Fortune and *prepare their table for the Devil and not for God*, according as it is written, and '*they eat the bread of wickedness,*' as God's Word saith.

And again in Section 8, he calls the Mary-worshipping Collyridian "*heresy*": "*this heresy of the women and of the serpent who deceived the first woman,*" and his words imply that it was a worse heresy than most or all others. For he writes of it:

"For every heresy is a wicked woman, and *still more is this heresy of the women and of the serpent who deceived the first woman.*" And just before he terms it a wicked woman, and warns against it as leading "*to death and Hades.*"

And in Section 9, he writes: "And how many things there are to say? Far surely those idle women either offer the cake as an act of worship to Mary herself or surely they undertake to offer that aforesaid rotten sacrifice on her behalf.

[Section] 9. The whole thing is silly and foreign [to Christianity] and is both *an insolence and a deception TO WHICH THEY ARE MOVED BY THE DEMONS.*

But that I may not extend my discourse [too far] the things [already] said will suffice for us. "*Let Mary be in honor. Let the Lord be worshipped.*"

Then he teaches that the righteous do not work the error of Mary-worship, of which he is speaking, on any one, nor does God nor do any of His servants, but that human beings are drawn away into error by their own lust, that is liking for it, that is, he means, like the liking of those silly women for the worship of Mary, and that the result is sin and death.

In Section 9, Epiphanius teaches that men possessing the spiritual chastity of the Scriptures, that is strong attachment to the worship of God alone, were not in his day led into the spiritual "whoredom" of worshipping a creature, Mary. For referring to the sin of worshipping her he writes:

“But wickedness turns itself on us again to bring loss into the world. But neither young men nor old men are persuaded by the woman [the Collyridian heresy of Mary-worship] because they have the chastity which is from above.”

Would that all, by God's grace, had preserved that spiritual chastity against the invocation and worship of all creatures, and against the worship of images pictured and graven, crosses, relics, altars, communion tables, and other material things. Then we would have escaped the punishments of God for such sins in the middle ages and since, and so large a part of what was once Christendom would not now be held in subjugation by the Mohammedan Turk.

See on pages 363-377 above what is quoted to the same effect against Mary Worship from Epiphanius against the Antidicomarianites, Heresy LXXVIII.

(B.) In Section 1, Epiphanius tells us where the worship of the Virgin had risen and whither it had gone, Thrace and the upper parts of Scythia, thence to Arabia, all which was as yet only a small part of the Christian world. And his words prove therefore that it could not bear the Vincentian test, in other words that it had not been held “*always, everywhere and by all*” from the beginning of the Gospel, and therefore it must be rejected and condemned on every principle of *Orthodoxy* and of *Catholicity* that is of *Universality*, and is by the “*one, holy, universal and apostolic church*” East and West, in the decisions of its Third Synod, Ephesus, against the sin of worshipping a human being.

See to the same effect on pages 363-377 above what is quoted from Epiphanius against the Heresy of the Antidicomarianites, (Heresy LXXVIII).

(C.) *St. Epiphanius* teaches that it is sinful to worship Mary or any other saint or any angel, and, by parity of reasoning, any other creature, and that all such worship is from the Devil. For he held strongly to Christ's command to worship God alone (Matt. IV, 10). And he tells us that the Christians of his time worshipped nothing but the Triune Jehovah.

For example, in Section 4 he writes:

“Yes, indeed, the body of Mary was holy, but, nevertheless,

was not God? Yes indeed, the Virgin was a virgin, and honored, but *she was not given to us to be worshipped, but she worships Him who was born in flesh out of her*, but He had come from the heavens out of the bosom of His Father. And concerning that the Gospel assures us when it tells us that the Lord Himself said, '*Woman what have I to do with thee? My hour is not yet come,*' that none may suppose the holy Virgin to be more than she is; and he called her a '*Woman*' [thus] speaking prophetically on account of the schisms and heresies, which were to be on the earth, in order that no persons might admire the holy Virgin too much and fall into this nonsensical talk and heresy [of the Collyridians, and, I would add, of Romanists, Greeks, Nestorians and Monophysites, most or all of whom are now worse and more degraded worshippers of Mary than the Collyridians were].

"For the whole tale of the heresy is a matter for jesting and a fable of old women, so to speak. And what sort of Scripture has made mention regarding it? *which of the prophets has permitted a man, much less a woman, to be worshipped?*

For indeed the vessel [Mary] is chosen, but yet a woman, and changed in no respect as regards her nature, but in honor in our minds and feelings, and [in that sense] honored."

Then, after mentioning Elijah and John, and Thecla, "*and Mary who was yet more honorable than she because she was deemed worthy to bear Christ*, he adds:

"But Elijah is not to be worshipped, even though he never saw death, nor is John to be worshipped . . . but neither Thecla nor any one of the saints is worshipped, for the ancient error of forsaking the living God and worshipping the things made by Him shall not rule us" [that we should be like those of whom Paul writes] '*they served and worshipped the creature contrary to [or 'besides'] the Creator and became fools.*' For if *He does not wish angels to be worshipped how much less does He wish her to be who was conceived by Anna from Joachim*, even that Mary who was given to her father and mother in accordance with God's promise as an answer to prayer and diligent seeking? not, however, that she was born in a way different from the natural way of all humanity but just as all are from a man's seed and a woman's womb."

In a note above I have explained that the tale of the birth of the Virgin and that she was the child of Joachim and Anna is derived from the spurious Gospel of the Birth of Mary or from the Protevangelion falsely called James the Lesser's, and that in common with some others Epiphanius was deceived by the story. That will be enough on that. We notice further that, like others of the ancient writers, he understood the words of Christ, in John II, 4, "*Woman, what have I to do with thee?*" to be a rebuke to her.

Furthermore he shows above that neither Mary nor any other creature was worshipped by the Church in his day, the creature worship of the Collyridian women being confined to themselves and branded by him as a *novelty* and a *heresy* again and again.

And elsewhere, as we see in a note above on this heresy, Epiphanius tells us that:

"*The holy church of God worships no creature;*" but does worship the Trinity.

And in the same note we see that he speaks of Christianity as "*that pious faith which worships no creature.*"

And speaking of Orthodox Christians he writes:

"And we OURSELVES DO NOT WORSHIP ANY THING INFERIOR TO THE SUBSTANCE OF GOD HIMSELF because worship is to be given to Him alone who is subject to no one, that is to the unborn Father, and to the Son who was born out of Him, and to the Holy Ghost, who has come from Him also through the Sole-Born. For there is nothing created in the Trinity."

See, to the same effect, that note and more of Epiphanius, Athanasius, Faustin a Presbyter of Rome, Lucifer of Cagliari and Chromatius of Aquileia on pages 217-253, volume I of *Nicaea* in this Set, and Sections 7, 8 and 9 of Epiphanius' work above.

In Section 7, referring to the fact that God the Word took a body from the Virgin, he adds:

"But He did not that, however, that the Virgin should be worshipped, nor to make her a god, nor that we should offer to her name."

To day Romanists call her Queen of Heaven as though she, a creature, could share the dominion of her Son. But in Section 7 Epiphanius well writes of her:

“He [Christ] did not permit her to give baptism, nor to bless disciples, nor did he command her to exercise authority on the earth, nor to be the only holy person, and *He did not deem her worthy to share His dominion.* . . . Whence therefore has the coiled serpent sprung on us again? Whence have his crooked designs come again? *Let Mary be in honor, but let the Father and the Son and the Holy Ghost be worshipped. Let no one worship Mary.* I assert that God has not commanded the sacrament [of worship] to be given to a woman, aye not even to a man, nor do angels accept such glory. Let those things which have been wickedly written on the hearts of the deceived [women] be wiped out of them; let their longing for the [forbidden] tree [of Mary worship] perish from their eyes. Let that which is made turn again to her Lord. Let Eve with Adam take reverent care to honor God alone. Let her not be led by the voice of the serpent [to worship Mary], but be faithful to the command of God, *Eat not of the tree.* . . . Let no one eat of the going astray [of those women] on holy Mary’s account. For even though the tree was most beautiful, yet it was not for food; and though Mary is most beautiful and holy and honored, yet SHE IS NOT TO BE WORSHIPPED.

8. But those women [who worship Mary] mingle again drink to [the goddess of] Fortune, and *prepare their table for the Devil and not for God*, according as it is written, and “*they eat the bread of wickedness*” as God’s word saith, “And the women knead the dough, and their sons gather sticks to make cakes for the host [or Queen] of Heaven. Let such women be put to silence by Jeremiah, and let them not trouble the inhabited world; let them not say, Let us honor the Queen of Heaven. For Tahpanhes knows the punishment of those women. The places of Migdol know that they have received the bodies of those women to rot.”

Then comparing the efforts of those first worshippers of the Virgin, the Collyridian women, to win men to that sin of spiritual whoredom, Epiphanius goes on:

“Be not persuaded, O Israel, by a woman. Hold thy head high and away from a bad woman’s counsel. *For a woman hunts for the precious souls of men. For her feet lead those who have intercourse with her to death and to Hades, Heed not a wicked woman of*

no account. For [though] honey drops from the lips of a whorish woman who for a time pleases thy throat yet afterwards thou wilt find it a thing more bitter than gall and sharper than a two-edged sword. Be not persuaded by this wicked woman [of whom we are speaking, that is the heresy of the Collyridians personified as a woman who worships Mary]. For every heresy is a wicked woman, and still more is this heresy of the women and of the serpent who deceived the first woman. Let our mother Eve be honored as a formation of God, but let her not be heard lest she may persuade her children to eat of the tree and transgress the command [of God]. And let this woman [the Collyridian heresy of Mary-worship] repent of her empty gabble, and let her be ashamed [of her Mary-worship] and turn and put on a garment of fig leaves. And let Adam come to his senses regarding herself and never again be persuaded by her. For the persuasiveness of error and the counsel of a woman in opposition [to God] wrought death for her own husband, and not only for him but also for their children. Eve ruined God's creatures by her transgression, because she was excited by the voice and the promise of the serpent [and] was deceived by the reward proclaimed to her and made up her mind to transgress.

[Section] 9. . . . But wickedness turns itself on us again to bring loss into the world. But neither young men nor old men are persuaded by the woman [the Collyridian heresy and spiritual whoredom of Mary-worship] because they have the chastity which is from above."

Then he likens the Collyridian heresy to Potiphar's wife, and him who preserves spiritual chastity to Joseph, as being free from the whoredom of creature worship, and then adds:

"And how many things there are to say? For surely those idle women either offer the cake as an act of worship to Mary herself, or surely they undertake to offer that aforesaid rotten sacrifice on her behalf.

The whole thing is silly and foreign [to Christianity] and is both an insolence and a deception to which they are moved by the demons.

But that I may not extend my remarks [too far], the things [already] said will suffice for us. *Let Mary be in honor. Let the Lord be worshipped.*

Then he teaches, in effect, that God does not tempt any one to commit the sin of worshipping Mary, nor do any of His servants, but that every one who falls into it is drawn away of his own lust for that spiritual whoredom and enticed, and that the result of that sin is "*death.*"

And on Heresy LXXVIII, after condemning the Antidicomarianites, Epiphanius writes of the Collyridians, above, pages 368-370, as follows:

"So, also, we wondered again at the other party when we heard that they [the Collyridians], on the other hand, in their senselessness in the matter of their contention for the same holy Ever-Virgin, have been eager and are eager to introduce her for a god, and they are borne along by a sort of stupidity and craziness. For they say that certain women in Arabia have indeed brought that empty-headed nonsense thither from the parts of Thrace, so that they offer a certain cake to the name of the Ever-Virgin, and meet together, and in the name of the holy Virgin they attempt beyond their measure in any respect to do a lawless and blasphemous thing and to perform ministerial functions in her name through women, all which is impious and lawless, and alien to the preaching of the Holy Ghost, so that *the whole thing is a devilish work and a doctrine of an unclean spirit.* And in them is fulfilled the Scripture, which says: *Some shall depart from the sound doctrine giving heed to fables and doctrines of demons.* For it saith, **they** shall be worshippers of the dead as they were worshipped in Israel also. And the glory given by the saints at due times to God has been given to others by those who, being in error, do not see the truth."

Then, after more condemnation of saint worship he adds:

"We must not honor the saints beyond what is right, but we must honor their Lord. Let, therefore, the error of the deceived cease. For Mary is neither a god nor has she a body from heaven. . . . And let no one offer to her name, for [if he does] he destroys his own soul."

And just before he says that "*the saints were not guilty of placing a stumbling block*" of creature worship "*before any person.*"

(D.) He teaches that the worship of Mary brings a curse on those guilty of it and destroys the soul.

That, indeed, is the burden of the work of Epiphanius against the Antidicomarianite Heresy as well as of that against that of the Collyridians. For example, in Section 23 of the former he writes:

“We must not honor the saints beyond what is right, but we must honor their Lord. Let, therefore, the error of the deceived cease. For Mary is neither a god nor has she a body from heaven, but is one by coition of a man and a woman, and she formed part of a dispensation according to a promise, as Isaac came. *And let no one offer to her name, for [if he does] he destroys his own soul.*”

In Section 8, on the latter, he therefore likens the Mary-worshipping Collyridian heretics, the women who offered to Mary, to the Jewish women who worshipped the queen of heaven, and who were cursed by God for it; and warns the *Christian* Israel by their fate, and likens the spiritual whoredom of those Mary-worshipping women to a whore who “*hunts for the precious life,*” and who leads “*those who have intercourse with her to death and to Hades.* . . . For every heresy is a wicked woman, and still more is this heresy of the women and of the serpent who deceived the first woman.” Then he likens the creature worshipping heresy to the work and sin of Eve, who by her folly and disobedience wrought *death* for Adam, her husband, and their children. “Eve ruined God’s creatures by her transgression.” And so “by a woman death had descended into the world.” And so he concludes on that and the author of Mary worship and its result on the soul as follows:

“And how many things there are to say. For surely those idle women either offer the cake as an act of worship to Mary herself, or surely they undertake to offer that aforesaid rotten sacrifice on her behalf. The whole thing is silly and foreign [to Christianity] and is both an insolence and a deception to which they are moved by the demons. But that I may not extend my discourse [too far] the things already said will suffice for us. *Let Mary be in honor. Let the Lord be worshipped.* For the righteous do not work an error on any one. God can not be tempted by evil, and He Himself tempteth no man to any deception, nor do His servants,” [hence not to the Worship of Mary which is the topic here]. “But every human being is tempted when he is drawn

away of his own lust [for Mary worship here] and enticed. Then lust bringeth forth sin [the sin of worshipping a creature contrary to Matthew IV, 10], and sin when it is finished bringeth forth death." That is the result of Mary worship. Then he compares that sin and the whole heresy of the Collyridians to a cantharides, that is a beetle, which in its speciousness to women seems golden, winged, and flying, but is in reality "*poisonous and containing DESTRUCTION in itself,*" which, as above, he had "*crushed by the word of the truth.*"

It would appear "*golden*" to women and to some ignorant men because they would imagine that because of her relation to Christ as His mother she, a creature, can interfere with and share His peculiarly divine and prerogative works as God. Indeed, the Romanists of our day invoke and hence worship Jesus, who is God, with Mary and Joseph, two creatures, as a sort of saving Trinity of their own, and that together. See on that and St. Athanasius' rebuke of a similar creature-worshipping Arian sin of his day in passage 3, pages 222-225, Volume I of Chrystal's translation of *Nicaea*.

See, besides, on pages 363-377 above, what is quoted from St. Epiphanius against the Antidicomarianites.

But, an objection of the Mary Worshipper:

Those Collyridians offered a sacrifice to Mary, but I do not. I bow to her; I pray to her, and I grant that I go further and even worship her image by kissing, by bending the knee, by bowing, and by incense, and by other acts of worship, but there is no sin in that.

To that I reply, Such a plea is mere dodging and nonsense. For there are many acts of worship in the Bible, as, for example, offering prayer, incense, bowing, kneeling, and others, and one of them is the *sacrificing of cakes*, which were commanded by God under the Mosaic Dispensation to be offered to Him, but were forbidden to be offered to creatures; and Mary is a creature. But I have sufficiently shown from God's word the grievous iniquity of that sin, which was that of the Collyridians, and how God cursed women and men for it, and to that, therefore, I must refer the Orthodox reader. It is Act 9 of worship on pages 309-313 above. Indeed, I

beg the reader to read the whole of Article XII, of which it forms part, but especially pages 264-319.

(E.) Epiphanius' condemnation of the worship of Mary and of any and all other creatures is by logical and necessary implication Ecumenically approved by the Third Ecumenical Council. And so is the plea of *relative worship* to excuse it, and that settles the whole matter forever, however much Rome and other creature worshippers may oppose.

For the *Synod condemned the Nestorian worship of Christ's humanity, and Nestorius' plea of Relative Worship to excuse it*: see, in proof, Volume I of Chrystal's *Ephesus*, note 183, pages 79-128; note 582, pages 225, 226; and note 679, pages 332-362; compare note 664, pages 323, 324; and *against the Nestorian Relative Worship of Christ's humanity*, see, in Volume I of Chrystal's *Ephesus*, Nestorius' Blasphemy 8, page 461, and note 949 there; note 156, pages 61-69, and notes 580, 581, pages 221-226, and the text of pages 221-223; and see in the *General Index*, to that volume under *Christ, Cyril, Nestorius, Man-Worship*; ἀνθρωπολατρεία and ἀνθρωπολάτρης in the Greek Index, and *Relative Worship* in the *General Index*.

And, in Volume II of the same work, see the Nestorian *Relative Worship* of the Man-Worshipping Creed of Theodore of Mopsuestia, pages 204-208, text, and the notes there; pages 236-238, and the notes there, and especially note 377; and pages 370-372 of the same volume.

And again, against the worship of Christ's humanity, see it, page 311 text, and notes 501, 502 there, and the "*Explanation of Important Language*" on pages 317-335; pages 340-355, 370-373, 379, note 683.

And, among other things, Nestorius was deposed for his relative worship of Christ's humanity, and by Canon VI of the Third Ecumenical Council every Bishop or Cleric who attempts to unsettle that or any other of its decisions is deposed, and every laic guilty of the same sin is excommunicated. Those blasphemies are on pages 449-480, Volume I of *Ephesus*, and his deposition for them and his other utterances is on its pages 486-504. Cyril's condemnation of that Nestorian worship of Christ's humanity is in his *Short Epistle to Nestorius*, pages 79-85, id., and in the *Longer to*

him, on pages 221-223, and both those Epistles were also approved by the Third Synod; see *id.*, pages 123-154 as to the former, and pages 205-208, note 520, as to the latter. Besides Nestorius' assertion that Christ's "*circumcision, and sacrifice, and sweatings, and hunger and thirst . . . inasmuch as they happened to his flesh for our sake are to be joined together to be worshipped,*" was condemned by vote by the whole Church in that Orthodox Council and made part of the ground for his deposition; see the same Volume 1, pages 164 and 166-178.

And surely the "*one, holy, universal and apostolic Church,*" Christ's own agent to define on Christian doctrine (Matthew XVIII, 15-19 and I Timothy III, 15), has therefore most plainly defined against all Nestorian worship of his humanity the highest of all creatures, and, of course, against the worship of all other creatures, Mary and all others included, for she and all other creatures are inferior to that ever sinless creature in whom dwells God the Word. And therefore all Bishops and clerics of the idolatrous communions, Rome, the Greek Church, the Monophysites, and the Nestorians are deposed, and all their laics are excommunicated till they reform, and if they die in their Mary Worship they are eternally lost. And in passing those decisions the Universal Church has acted in strict accordance with Christ's binding law, "*Thou shalt worship the Lord thy God, and Him only shalt thou serve;*" Matthew IV, 10.

The facts cited show, therefore, that the undivided Church approved, in effect, Epiphanius against Mary worship, and against all other worship of creatures, and condemned once for all the heresy of worshipping Mary and the sin of worshipping any thing but *the Substance of the Triune God* as Epiphanius teaches, as quoted in Chrystal's *Nicaea*, Volume I, page 246, where he is writing on Heresy LXXVI, where he contrasts as follows the entire freedom of the Universal Church from the fundamental error of worshipping creatures.

"AND WE OURSELVES DO NOT WORSHIP ANY THING INFERIOR TO THE SUBSTANCE OF GOD HIMSELF, *because worship is to be given to Him alone who is subject to no one, that is to the unborn Father, and to the Son who was born out of Him, and to the Holy Ghost, who has*

come from Him also through the Sole Born [out of the Father]. For there is nothing created in the Trinity. . . . Because the Trinity if uncaused by any . . . cause, It has unerringly taught that *Itself alone is to be worshipped*; for *Itself alone is uncaused*: whereas all things [else] have been caused. For they have been made and created, but the Father is uncreated, and has a Son who has been born out of Him, but is no creature, and a Holy Spirit, Who goes out of Him, and was not made. Since these things are so, the Son who is worshipped [that is God the Word] is not liable to the suffering of a creature.''

As all admit that Christ's humanity is liable to suffering the last remark of St. Epiphanius would seem to imply that, like St. Cyril of Alexandria, he refused to worship it on the ground that it is a creature, and that to do so would be contrary to Matthew IV, 10; see, on that, page 580, Volume I of *Ephesus* in this set, where Cyril's words are found. See, further, to the same effect, as regards St. Epiphanius passage 16, on pages 242, 243, Volume I of Chrystal's *Nicaea*, and, indeed, the four other passages from him in the context.

(F.) It is noteworthy, also, in this connection to remember that in the Nestorian Controversy both Cyril and Nestorius himself rejected the worship of the Virgin Mary, but Cyril accused Nestorius of the error of worshipping Christ's humanity, which is true, whereas Cyril rejected that error and worshipped God alone; see on that Volume II of *Ephesus* in this Set pages 282-284, number 3, text and notes, where the words of both are quoted.

(G.) And for God the Word as *the Sole Mediator by His Divinity and by His humanity*, see Cyril's Anathema X, pages 339-346, text, and notes 682-688 inclusive, on it, and especially note 688, pages 363-406, Volume I of *Ephesus* in this Set. Indeed, it is clear that if Christ were not God he could not hear the millions upon millions of prayers which are daily offered to him, nor could he make a thorough examination of the circumstances and needs of each invoker, and ask His Father for what is best for each. But neither the Virgin Mary nor any other creature possesses the peculiarly divine attributes of omnipresence and omniscience, which are prerogative to God alone. And hence the Virgin Mary

can not hear any prayer or other invocation addressed to her by the creature worshippers of earth, and she would be pained and horrified if she knew that any one worshipped her, and would wish him to obey her divine Son's law in Matthew IV, 10.

(H.) St. Epiphanius knew nothing of the Romish figment of the Assumption, that is the taking of Mary body and soul into heaven which is celebrated in the Romish Communion on August 15. For he did not know whether she died a natural death, or was killed, or still remains, and concludes:

“For no one knew her end.”

See what he says above in section 23, page 372 on the Heresy of the Antidicomarianites, which is Heresy LXXVIII.

(I.) Epiphanius makes no mention of the Romish *new-fangled* and medieval *figment of the Immaculate Conception of the Virgin without any taint of original sin*, which was never heard of in the primitive Church but was much debated in the Western Church between the leathery and idolatrous Franciscans and the equally leathery and idolatrous Dominicans, from the twelfth century till A. D. 1854 when it was made a dogma by Pope Pius IX, an idolater, for the Romish Communion. For in section 5 Epiphanius denies that “she was born in a way different from the natural way of all humanity,” etc.,” and in the context there and in sections 6 and 7 he shows in effect that her conception of Christ was by the Holy Ghost, and therefore immaculate, and therefore miraculous, and, so, different in effect from her own conception by her mother, and from all other human conceptions and human births. And in section 7 he shows that Christ was the only one born by the Holy Ghost without original sin, which is denied by those who hold to Mary's conception without original sin, by the Holy Spirit, who alone works such miracles. For, as Paul shows in 1 Corinthians XII, 10, 11, He is the worker of the miracles. And Epiphanius writes on that:

“For it is impossible for anyone to be born upon the earth contrary to the common way in which all other men are naturally born, *for that befitted Him alone for whom nature made an exception [in that matter]*. He, as the Creator, and as the Ruler in that thing, that is God [the Word], came from the heavens and made

Himself a body from the Virgin as from the earth, for it was the Word who put on flesh from the holy Virgin.

But He did not that, however, that the Virgin should be worshipped, nor to make her a god, nor that we should offer to her name, nor, furthermore, to appoint women to be priestesses of such a great Origin" [as the Son of God who was born out of the Father]. Then he condemns those guilty of the sin of worshipping her. Epiphanius would have been horrified at the Roman doctrine as stated on page 1 in the valuable work of Treat entitled *The Catholic Faith, or Doctrines of the Church of Rome contrary to Scripture and the Teaching of the Primitive Church* :

"By the term '*Immaculate Conception of the Blessed Virgin*' the Church of Rome means . . . that the Virgin herself was conceived and born without original sin, so that never for an instant was she subject to the influence of sin. It was therefore impossible for her ever to commit any actual sin, or to err even in the slightest manner."

In conclusion, I would recommend to the scholar the aforesaid work of Treat ; and "The worship of the Blessed Virgin Mary in the Church of Rome proved to be contrary to Holy Scripture and to the Faith and Practice of the Church of Christ through the first five centuries ; by J. Endell Tyler, B. D., Rector of St. Giles in-the-Fields, and Canon Residentiary of St. Paul's ;" his "Primitive Christian Worship or the Evidence of Holy Scripture and the Church, against the Invocation of Saints and Angels, and the Blessed Virgin Mary," and his "The Image Worship of the Church of Rome proved to be contrary to Holy Scripture and the Faith and Discipline of the Primitive Church, and to involve contradictory and Irreconcilable Doctrines within the Church of Rome itself."

And every American and, indeed, every one, should read the Church of England Homily on Prayer and that against Peril of Idolatry, both so well approved in the Thirty-Fifth Article.

Why *the Society for Promoting Christian Knowledge* has ceased to publish the important and valuable works of Tyler I can not say. We certainly need them now when so many of the clergy who are ignorant of the decisions of the VI Synods of the whole

Church have fallen into some or all of those sins, and are leading their people, and especially women, to hell, and, undeposed by their own Eli-like Bishops, are ruining Church and State and bringing curses on both. Has the Society passed into the hands of Romanizers, as I think I have seen it stated? If it has, as the copyright, I presume, of Tyler's works must now have expired, they should be revised by some sound man and republished and circulated on both sides of the water, for Tyler was deceived as to Keble, for example, whose heretical creature worship was not yet fully developed and known, and so spoke too well of him on pages 334, 335 of the second edition of his *Primitive Christian Worship* (London, *Society for Promoting Christian Knowledge*, A. D. 1847). It was first published in 1840, and therefore before the influence of Keble over Newman had led him to Rome, and ere Keble's writings had led so many hundreds of other clerics thither and so many thousands of laics also. See the article on Keble in McClintock and Strong's *Cyclopedia*.

I do not think that Tyler would have used the tolerant language that he does of Keble's abominable *Ave Maria* if he had understood it and him thoroughly. For, from what was known of Keble later, I deem the judgment of a Romish critic that he really meant it as an act of real invocation to her, and therefore of worship to her, to be correct. Indeed, another piece of Keble's, his address to the Harlot Rome (Rev. XVII, 18) to have mercy on the spiritually chaste Church of England, which he terms her northern child, is one of the most namby pamby, traitorous and sickening and disgusting effusions that ever issued from a warped and idolatrous Anglican's brain, who writes with such sympathy for the Harlot that one would be tempted to think that but for his wife and living he would then be inclined to embrace her, as so many of his Romanizing faction did. The approval of the *Ave Maria* of such a traitor should be removed from the work and it should be republished.

All the works above mentioned are subsidiary indeed to the Ecumenical but fit to go with this set, for they give Orthodox *individual* testimonies of Fathers against both Nestorian and Romish and Greek creature worship, and this set of the Six Ecumenical

Councils shows how the whole Church, East and West, in them set forth final and Holy Ghost led and New Testament and supremely authoritative decisions against those and all other forms of creature worship and relative worship, and defended and vindicated and enforced the doctrine, primary, fundamental and necessary to Salvation, contained in the words of the Master Himself, "Thou shalt worship the Lord thy God, AND HIM ONLY SHALT THOU SERVE," Matthew IV, 10.

Here end the Acts of the Third Ecumenical Council, held at Ephesus, A. D. 431.

INDEX I. to VOLUME II.

OF EPHESUS AND TO ACT VII. AND LAST OF THE COUNCIL, IN VOLUME III.

NAMES AND SEES OF THE BISHOPS WHO WERE PRESENT IN ACTS
II. TO VII. AND LAST OF THE THIRD ECUMENICAL SYNOD,
INCLUSIVE, OR IN ANY OF THEM.

The names of those present in Act I. are in volume I. of *Ephesus* in this set of translations, pages 19-28; and those who sign at its end are on pages 489-503. See also Index I., pages 553-568 of that volume. The Bishops present at the opening of Act VI., are in the second volume of *Ephesus*, pages 187-193, and those at its end are on pages 225-234.

Before the arrival of John of Antioch and his following at *Ephesus*, we find a Report to the Emperors which bears the names of Nestorius and his partisans. It is on page 42, volume II. of *Ephesus* of this set. It is subscribed by only 11 or, according to another reckoning, 17 in all, Nestorius' name being first. Another letter of 68 Asiatic Bishops to Cyril and Memnon asks for delay till John of Antioch arrives. Twenty of them afterward joined the Orthodox Synod.

After John's arrival we find a document emanating from him and the rest of the Synod of the Apostasy, and addressed to the Emperor and for Nestorius. It has 43 names appended to it—see pages 54, 55 of the same volume, and compare pages 391, 392, 402, and the English translation of volume III. of Hefele's *History of the Church Councils*, page 46. On pages 23 and 24 of this volume will be found the names of the 34 deposed and excommunicated Nestorian Prelates.

Article I., pages 43-76, volume III. of *Ephesus* in this Set gives an account of "The Dioceses and Provinces from which Bishops came to the Third Ecumenical Council, and How many came from each."

The names of the 34 suspended or deposed Nestorian Bishops, including their leader, John of Antioch, are found on pages 23, 24, volume III. of *Ephesus* in this Set. See also on them pages 12-33.

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OF EPHESUS AND TO ACT VII. OF THE COUNCIL, IN
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GENERAL INDEX.

Except where otherwise specified the references in this Index II. are to volume II. of Ephesus in this set, though it is not generally expressed. The iii. or III. before a reference means volume III. All other references in Roman are to Forematter in volume II., except where volume III. is specified, when the references are to its Forematter. The references in Arabic are to the body of the volume meant. The reader should, by all means, look also at the other Indexes of this set for important matter on different themes; both those mentioned in these Indexes and in others in the other volumes.

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In Act IV. of the Council Cyril and Memnon ask the Synod to take action against the Bishops of John of Antioch's little "Conventicle of the Apostasy" for their farcical deposition of them; which they brand as "*an unholy and unlawful attempt to perpetrate an outrage and an insult upon*" them, 138-143. At the suggestion of Acacius, Bishop of Melitene, the Synod sends three Bishops to summon Nestorius. They go and return with the statement that Nestorius would not receive them, but that they had been threatened and that abusive or blasphemous words had been uttered by his partisans against the Orthodox faith and the Synod, 143-145. Before the summons Acacius stated of John and his Conventicle, that "it was not within the power of those who had *apostatized from the holy Synod and had joined and connected themselves to the wicked opinions of Nestorius,* and who were under so great an accusation, to dare to effect any thing against the Presidents of this Ecumenical Synod, nor did they have any authority at all," 43. A summons must therefore be sent to John, but he refuses it and the summoners are insulted and maltreated. A second summons is sent, with the same results, 143-150. Then the Synod pronounces invalid the Acts of John of Antioch and his Conventicle of the Apostasy against Cyril and Memnon and the Ecumenical Synod suspends them from communion and from priestly power, and threatens John and his partisans with deposition if they do not obey the third summons, 150-152. Next follows Act V., at the beginning of which Cyril calls upon the Synod to proceed with their work of vindicating the faith and its defenders, himself and Memnon, and warns them that the Nestorian Conventicle was sending false reports to the Emperors, 153-156. Accordingly the Council warns Nestorius that they have deprived him and his fellows of the Conventicle of the power to perform any episcopal act; and they appoint three bishops to carry that message and a third summons to them, and warn him and them that, unless they obey it, "*those things which seem in consonance with the canons shall be decreed against you,*" 156. The mes-

sengers of the Council go and return and state that their message was not received, and that they were badly treated. Then the Synod suspends John and the Bishops of his faction, 35 in all, from communion and episcopal functions, and, in effect, threaten them with deposition and excommunication unless they quickly "*condemn themselves and acknowledge their fault,*" 159-162. Before, the Synod had specified their Nestorian heresy, the first cause of all their action. Next comes the Report of the Synod to the Emperors, in which they mention their deposition of Nestorius, his support by John of Antioch and his small Conventicle and their absurd attempt to depose Cyril, and Memnon, and their action against the Council, and the Council's against them, and ask for the Emperor's "*approval and support of piety against Nestorius and his impious doctrine,*" and ask further that their own decisions "*shall have their own proper force, and be strengthened by the consent and approval of*" the said Emperors, 163-167. Then follows a Report to Celestine, Bishop of Rome, of a similar tenor to that sent to the Emperors, only they go more into detail on doctrine, and tell Celestine that they are co-voters with him against the Pelagian heretics whose chiefs they specify and who were represented in John's Conventicle, 168-182; "*the exactitude of the Synod and piety*" to be approved, 173, and note 162: its noble stand for Cyril and Memnon, 176, note 176; names of Bishops present at the beginning of Act VI.; different readings of parts of the Acts explained, 185; Remark, and notes there; 186, note 193; 187, notes 196, 197, 198; and some of the notes to pages 188-197; passages from the Fathers read in Act I. are read again in Act VI., 196, note 233; the action on Charisius, 197-234; Peter, the Elder of Alexandria and chief of the secretaries, states that, after the Ecumenical Synod had decreed that the Creed of the 318 of Nicaea should remain firm, Charisius an Elder and Steward, of the Church of Philadelphia, had come and stated that certain heretics who came from Lydia and wished to go over to the dogmas of the Universal Church, had been deceived by Antony and Jacob two Nestorian clerics who had come down from Constantinople, and instead of asking them to subscribe the Nicene creed, as they ought to have done, had made them subscribe to a certain Forthset of impious dogmas, put together as if in the order of a Symbol, that is Creed; and the statement given in by Charisius and "*the Forthset of that impious and bad belief on the Inman of the Sole Born Son, of God* [that is God the Word], with the subscriptions of those on whom the deception was practiced" were presented to the Council, id. Then follows Charisius' statement to that effect, and his personal "*Confession of Faith,*" which is partly in the words of the Nicene Creed, but is a little fuller at the end, yet without its anathema; and he testifies that he had given in the documents aforesaid, and had subscribed with his own hand, 199-202.

Next comes a "*Copy of the Forthset of the Counterfeited [or 'depraved'] Symbol,*" which is ascribed by Marius Mercator and the Emperor Justinian to Theodore of Mopsuestia one of the founders of the Nestorian heresies. It most plainly teaches the denial of the Incarnation, and a mere *Relative Conjunction* and *Relative Indwelling* of God the Word in Christ's humanity, and what St. Cyril and the whole Church so strongly condemn, and make a ground of Nestorius' deposition, his *Relative Worship* of Christ's mere separate humanity, Relative that is to God the Word, that is for the sake of God the Word, the old heathen plea for the relative worship of their images, for they tried to defend that worship of images by saying that they worshipped them not for their own sake but for the sake of those gods or goddesses represented by them. See Chrystal's work *Creature Worship*, *General Index* under *Relative Worship*. Cyril brands the Nestorian relative worship as ἀνθρωπολατρεία, that is *the worship of a human being*; see pages 694, 695, volume i. of *Ephesus* in this set under ἀνθρωπολατρεία and ἀνθρωπολάτρης and "*Man-Worship*" on page 632; it is very plainly taught in that heretical document termed Theodore's Creed, on pages 204-210, and at its end it lyingly asserts: "*This is the teaching of the Church dogmas,*" and, it adds, "*let every man who holds opinions contrary to them be anathema,*" page 210; which, of course, anathematizes the Third Ecumenical Council and Cyril, its leader, and every Orthodox worshipper of God alone, (Matt. iv., 10).

Then follow on pages 211-222 the subscriptions of those who had been deceived into signing the aforesaid Man-Worshipping, that is Creature-Worshipping Creed, and on pages 222-234, the Decision of the whole Ecumenical Council against the document, its heresies, and all who hold to it, including also the penalties of deposition for all Bishops and clerics who do and of anathema for all laics, 222-225. That smites all Nestorians, for they worship Christ's humanity still and are guilty of the lower Man-worship of worshipping saints. And it smites all Romanists who worship the sacred Heart of Jesus and those who worship the Sacred Heart of Mary, and it smites all who worship saints, be they Romanists, Greeks, Nestorians or Monophysites, for surely if the Bishop or cleric is deposed for worshipping the mere humanity of Christ, even if he do it only *relatively* as Nestorius did, much more is he deposed if he worships any lesser creature, and all other creatures are less than that ever spotless humanity of the Redeemer; and for the same reason, and by the same Decision of that Holy Ghost guided Council of the whole Church, East and West, every laic committing the same sin of the Nestorian Worship of Christ's humanity and much more if he worships any other creature, acts contrary to it and to Christ's law in Matthew iv., 10, and

therefore is eternal anathema unless he repents and forsakes it, 222-225. Then follow the subscriptions of the Bishops of the Synod, and so its Act VI. ends, 225-234. Some of their sees since wiped out for their later developed idolatry by the Mohammedans, 231, note 342; 192, note 223.

The same decision forbids every one "to offer or to write or to compose another faith (*πίστιν*), contrary to that decreed by the holy Fathers gathered in the city of the Nicaeans with the Holy Ghost [in the First Ecumenical Synod, A. D. 325]. But those who dare either to compose or to bring forward or to offer another faith to those wishing to turn to the acknowledgment of the truth, either from heathenism or from Judaism, or from any heresy whatsoever, these, if they are Bishops or Clerics, are to be aliens, the Bishops from the episcopate and the clerics from the clericate; but if they are laymen they are to be anathematized." Meaning of "contrary to" in the above decision, 223, notes 322, 323: what it forbids, *ibid.*

Cause of slight variations in the manuscripts, 222, note 320; two Bishops forsake the Third Synod for the Nestorian Conventicle, 249: firmness of the bulk of the Synod for Cyril and for Orthodoxy, 287-292, 298, 302, 303, 304 and notes. Then follow XVI. Orthodox Documents between Acts VI. and VII. of the Council. The Synod in their Report of July 1, 431, Orthodox Document I., to the Emperor show how justly they had acted in deposing Nestorius, and on what bases and proofs, and how they were hindered and misrepresented and hampered by the secular agents of the Emperor, Candidian and Irenaeus, and by Nestorius and his friends, and state that they were in peril of their lives from them, but that some Bishops who had acted with Nestorius, but who had after that found him to hold blasphemies had forsaken him and come to the Orthodox Council, so that only thirty-seven were left with Nestorius and John of Antioch; and the Synod adds that those who signed the deposition of Nestorius were more than 200 in number, and that they represented the whole Church West as well as East, ask that five of their number be allowed to go to the Emperors and detail what they had decreed, pages 399-405, and notes there. The Orthodox Document II. is "An Answer of the Bishops found in Constantinople to the Memorial from the Synod," and relates how the Nestorians and their messengers were allowed to reach Constantinople with their misrepresentations but none of the Orthodox side were admitted, but that one, clad as a beggar, had been able to reach Dalmatius the Archimandrite with a message from Cyril of Alexandria hid in a reed, and addressed to certain clergy in Constantinople, how he had read it to the Emperor and the monks and people, and how he and how they had been enlightened by it and how the people had anathematized Nestorius, 405-417, and how the Em-

peror had given permission to Bishops to come from the Ecumenical Synod and to tell their side, *ibid.*, 405-417.

Orthodox Document III. is an "*Epistle written by the Clergy of Constantinople to the Holy Synod,*" accepts their faith, and their deposition of Nestorius, thanks them for Cyril's letter above, and asks them to go on with their good work, 418, 419.

Orthodox Document IV. is a "*Copy of a Report of the Holy Synod in response to that Sacred [that is imperial] Letter, which was read by John, the most magnificent Count of the sacred [that is imperial] largesses.*"

This Report contradicts the pretence that the Nestorian faction was the Council, and denies that itself had deposed Cyril, and on the **contrary, praises him and adds:** "*We have deposed Nestorius alone, the preacher of the wicked heresy of the MAN-SERVERS,*" that is the worshippers of Christ's humanity, and states that they are distressed because the Emperor had addressed John of Antioch, his partisans, and the Celestians as part of the Ecumenical Council, for it had suspended them from Communion and the exercise of their episcopal functions, for their Nestorian errors and violations of the canons, asks Cyril and Memnon to be given back to the Synod as sound men, which implies that they were under duress, says that the Synod held to the Nicene faith, and asks the Emperor to send persons to the Council to report to him the facts as between them and the schismatics, 419-424.

"Orthodox Document V." is a "*Copy of an Epistle of Cyril, Archbishop of Alexandria, written to the Clergy and People of Constantinople.*"

In this Cyril complains of the misrepresentations of Count John at Constantinople and of his tyranny in trying to undo the work of the Council against Nestorius and his partisans of the Conventicle of the Apostasy, and it had heard that as a result of such lying the Emperor and the civil power were taking counsel to exile Cyril and the Orthodox Council, tells of being kept in duress and of the strong support given to him by the Bishops of the Synod, and of their refusal to recognize the Conventicle or to meet with them. One sentence shows such noble attachment to the God alone worshipping doctrine and its champion Cyril, that I here quote it:

"For here also by the grace of the Saviour, those of the most God-revering Bishops who never knew us, hold themselves in readiness to lay down their lives for us, and come to us with tears, and say that they have the wish to be exiled with us and to die with us." Oh! that the Bishops of the Christian world to-day were as strong and self-sacrificing for the truth that to God alone belong invocation and every other act of religious service. Alas! the great bulk of them are creature invokers and image and cross worshippers, and are therefore deposed and excommunicated by Ephesus, 424-428.

Orthodox Document VI. is a "Copy of an Epistle written by Memnon, Bishop of Ephesus, to the Clergy of Constantinople."

It narrates how Count Candidian favored Nestorius and his faction and oppressed the Orthodox, and how John of Antioch had permitted Irenaeus and the Bishops and Clerics of the Nestorian faction of John to lay "unbearable stripes" upon the Bishops who had gone to him as messengers of the Orthodox Synod, and how they had returned to the Council and showed their stripes, and how they had suspended him from Communion for it, and how John had tried to ordain some one in Memnon's place, but had failed because the Orthodox people would not permit it, and had repelled his violence, 428-432.

Orthodox Document VII. is a Report of the Ecumenical Synod to the Emperor, in which they expose the lying cheat of the Nestorian Conventicle in representing their small faction as the Ecumenical Council, and their absurd deposition of Cyril and Memnon as its work. And they ask for their restoration to the Synod and for freedom for the Council to do its proper work. They narrate also that they had deposed Nestorius for his "innovations" in "the faith" and "blasphemy," and deprived of Communion all who held Nestorian errors, 433-436.

Orthodox Document VIII. is a Synodical Epistle to the Clergy of Constantinople, signed, in the absence of Cyril and Memnon, by Juvenal of Jerusalem. It tells of the persecution of the Ecumenical Synod, how they had been shut up at Ephesus for three months as in prison, forbidden to communicate with the Emperor; and misrepresented and slandered, and yet express their determination never to compromise with the Nestorian party nor to admit them to Communion. The Letter tells of the mean trickery of John of Antioch and his Nestorian followers in representing their clique to be the Ecumenical Synod, and the noble struggle of the oppressed Orthodox to maintain God's truth on the doctrines involved, and ends by asking the Bishops and Clergy at Constantinople to appeal to the Emperor and let him know the facts, and they proclaim their undying attachment to Cyril and Memnon, and their willingness to be driven from their churches and to be exiled with them rather than betray the faith; and they add that they were being consumed by sickness and death; pages 437-444.

Orthodox Document IX., is an Epistle written to Orthodox Bishops in Constantinople by Cyril of Alexandria in regard to the intrigues and trumped up charges from which he suffered, said trumped up charges being in the letters of Nestorius and John. It nobly refuses to compromise with the Man-Worshippers, and refuses to commune with John of Antioch or his Conventicle; it tells them: "The Synod

has not suffered itself to commune with John [of Antioch] but stands firm in resistance saying: *Behold our bodies! Behold our Churches! Behold our cities! Ye have authority! But it is impossible for us to commune with the Orientals till their deceitfully contrived enactments against our Fellow Ministers, which are the issue of their own false accusing, are abrogated* [by them] “and they confess the right faith also. For they are convicted of uttering and holding and confessing the dogmas of Nestorius. So all our objection and resistance” [to them] “rests on those things. Let all the Orthodox pray for us. For as the blessed David says, *I am prepared for the scourges.*” That is noble, unselfish and plain against that Nestorian heresy which denied the Incarnation, worshipped a human being, and held to Cannibalism on the Eucharist; that is to the real substance presence of Christ’s human flesh and blood in the Eucharist and to the error that they are eaten there.

Orthodox Document X. is a Reply of the Orthodox Bishops at Constantinople, to the last above of Cyril, and tells of the preventing of their going to Ephesus by the Nestorians and expresses sympathy for the Synod and asks them to counsel them whether they ought to go to Ephesus and suffer with them; or to remain at Constantinople and work. They hint that “by the help of God who is to be worshipped,” the Emperor was veering around to Orthodoxy: Pages 446-448.

Orthodox Document XI., is a reply of the Synod to the last above, advises the Orthodox Bishops at Constantinople to remain there and disabuse the mind of the Emperor of the impression produced on him by the Nestorian slanders on the Council, and tells them:

“For we are now held fast together, in a state of strict siege by both land and by sea, so that we can not make known to your Holiness the things which have been done,” and they say that they need their prayers that they may hold out and not come to terms with the Nestorians, though it adds: “the rulers are using great violence to drive us to it;” pages 448-452.

Orthodox Document XII. is “*A Prayer and Supplication by the Clergy of Constantinople for the Holy Synod in Ephesus,*” addressed to the Emperors, Theodosius and Valentinian, and is a model letter to Emperors. For it states, as the teaching of the New Testament, that all subjects should obey civil rulers so long as they rule in accordance with the higher law of God, but must oppose all enactments against it, such as were the Emperor’s persecutions of Cyril, Memnon and the Orthodox Council, and suffer for such opposition, if need be, and they beg them to do as their ancestors had done, that is to leave the Church free in its own sphere and enforce its decisions on Church matters, that is on doctrine and discipline in the matter of Nestorius, his heresies, and his partisans. It is very respectful, very truthful and

very firm. O! that there were such Bishops and Clergy now-a-days. God grant that there may be : 452-458.

ORTHODOX DOCUMENT XIII. is a Mandate made by the Holy Synod and given to the Bishops who were sent by them to Constantinople to plead their cause and the cause of the imperilled Faith against those from John of Antioch and his Conventicle at *Ephesus*.

This tells the Orthodox Deputation to plead for Orthodoxy and for Cyril and Memnon, and not in any way to admit to Communion John of Antioch and the little Synod of the Apostasy, because they were doctrinally Nestorians, had dared to condemn Cyril and Memnon, (and they add that some of them are Celestians;), unless they would believe and do what was right on all those matters: pages 458-461.

Orthodox Document XIV. is a Report of the Ecumenical Council to the Emperors introducing the delegates mentioned in the Document last above. It narrates how and why Nestorius and his partisans had been deprived of Communion and tells of the injustice done to Cyril and Memnon by the Nestorian Conventicle in its absurd and snap judgment against them, vouches for their Orthodoxy and prays the Emperor to give them back to the Synod, and to release themselves from bonds. It emphasizes the fact that it represented the whole Church West as well as East: pages 461-466.

Orthodox Document XV. is an Epistle of Alypius, a Presbyter, that is an Elder, of the Church of the Apostles at Constantinople to Cyril of Alexandria. It praises him for the great work which he had done, and tells him that he had followed the steps of Elijah, Athanasius, and Theophilus his own uncle, and states that he had "*overturned much-eating Baal,*" all which may well be an allusion to his zeal against creature worship. The reference is to Bel and the Dragon of the Old Testament Apocrypha; pages 467-469.

Orthodox Document XVI. and Last, is the "*divine letter*" of the Emperor "*to the Holy Synod in Ephesus,*" by which he seems to mean both the Orthodox Synod and Nestorius' Conventicle. It dismisses the Oriental Bishops, that is the Nestorians of John of Antioch's party, to "*their own Countries and Churches,*" and orders that the Synod be dissolved; and that "*Cyril shall go into Alexandria and Memnon shall remain in Ephesus.*" **And then follows what shows a most lamentable ignorance of the all important and saving doctrines involved, and an utter failure to appreciate the good and noble work done by the Orthodox Council.** For he adds:

"Only we inform your God-reveringness that so long as we live we shall never be able to condemn the Orientals. For they have not been convicted in our presence, for no one wished to dispute with them." The Synod of the whole Church having judged and condemned them, that settled it. The Emperor being only a layman could not

make himself a court of highest appeal against the verdict of a Holy-Ghost-led Synod of the "one, holy, universal and apostolic Church." His only duty in the matter was to reject the heretics, (Titus iii., 10) and to enforce the decision of the Holy Spirit by putting the creature worshippers out of their sees and putting sound men into their places. Then he adds what shows that he would have them unite again, seemingly as though the difference between them was a mere passing quarrel and involved no essential doctrine. And there is too much reason to believe that even at this time he was a Nestorian Man-Worshipper. He concludes by telling them, if they would not, to go home, and says that their failure to agree was not his fault but implies that it was theirs, so blind and ignorant was he! pages 470-472.

ACT VII. is all in volume III. of *Ephesus*. It contains several matters and decisions of the Council on them.

The first is the appeal of Rheginus, Metropolitan of Constantia in Cyprus, and two of his suffragans to guard the autonomy of their island against the attempts of the see of Antioch to subdue them, and to deprive them of it. Some documents are presented, the witness of the Cypriot prelates is taken on the matter, and the Ecumenical Council accedes to their claim of autonomy and makes a universally applicable law now termed canon VIII. of Ephesus, to guard the rights of all Provinces, and, in effect, of all national Churches much in the spirit of the canons of the First World Synod and of the Second on that theme. It guards, of course, the rights of the Anglican Church and of all the national Churches in communion with it, as it does those of Gaul, Africa, and the rest. Volume III. of *Ephesus*, pages 1-20.

Next comes the Letter of the Council to all Bishops, Clergy and people in regard to John of Antioch and the Bishops of his faction, who are condemned as holding to the Nestorian heresies, and are therefore warned against as debarred from Communion and from all ministerial functions and privileges. Their names, 34 in number, are given. Then follow the VIII. Canons which conclude the Epistle. The vith of them deposes every Bishop and Cleric and anathematizes every laic who tries to unsettle any of its decisions. That smites in effect not only all guilty of the Nestorian worship of Christ's humanity but also all who, like Romanists, Greeks, Monophysites, and others, worship any creature inferior to that perfect and ever sinless humanity which is the shrine in which God the Word ever dwells, be it the Virgin Mary or any other saint or angel. It smites also all who deny the reality of the Incarnation like the Nestorians, and all Anti-Trinitarians and all Jews and all Mohammedans, for they all deny the Inflesh and Inman of the real Substance of God the Word in His humanity.

And it smites also all who hold, as do all Romanists, Greeks, Mon-

ophysites and Nestorians, and some apostate Anglicans and, it is said, a few Lutherans, to eating the substance of Christ's flesh and blood in the Lord's Supper, in other words to what St. Cyril of Alexandria, approved by the Holy Ghost led Synod, calls ἀνθρωποφαγία, that is *Cannibalism* in the Lord's Supper. All of those corrupt clergy and people are therefore barred from Communion and are excommunicate, Vol. iii., *Ephesus*, pages 21-33.

The next document is an "Epistle of the same holy and Ecumenical Third Synod to the Holy Synod of Pamphylia concerning Eustathius who had been their Metropolitan;" vol. iii. of *Ephesus*, pages 34-37. That and the two other documents following are so short that to summarize them fitly would be largely to repeat them. They are the Decree of the Synod "against the Messalians *who are also called Euchites or Enthusiasts*," volume III. of *Ephesus*, pages 37-39; and the Petition of Euprepus, Bishop of Bizya and Arcadiopolis and of Cyril, Bishop of Coele and Callipolis, addressed to the Council; vol. III. of *Ephesus*, pages 39-40.

Those documents should therefore be read. And they end the Acts of *Ephesus*.

By Canon VI. the penalty imposed on all Bishops and Clerics who try to unsettle any of the decisions of *Ephesus* is deposition, and for laics deprivation of Communion: vol. III. of *Ephesus*, page 41.

NOTE.—Some differences in manuscripts and in editions of the Third Ecumenical Council are explained on pages 185, 186 and 194, volume ii. of *Ephesus*.

Ephesus, the Nestorian Conventicle of; its make up Nestorians, Pelagians, and men without sees, 140, 141, note 22; 151, 400, note 804; 399-405. See under *John of Antioch*, and *Nestorian Conventicle of the Apostasy*, and *Nestorius*; its Erastianism, 251, 252, their lying and misrepresentations, 250-253: were under discipline, 390, note 749; rely on the Emperor, 387-394; plead to the Emperor for Nestorius and their heresies, and against the XII. Chapters, 392-394; 423, note 917; fellowshipped him after his deposition, 440, note 1014; 441, note 1020; try to ordain Bishops for the sees of the Orthodox Bishops but fail, 405, note 824: called *Sanhedrim of the Apostasy*, 439, 440; 459, note 1127; 465; when it began, 463, 464, note 1162: fairness of the Council's action against the Conventicle as contrasted with its against the Orthodox, 465, note 1171.

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Euprepicus, Bishop of Bizya and Arcadiopolis and Cyril, Bishop of Coele and Callipolis, their petition: action of the Synod on it: vol. III., pages 39-40.

Eusebius, Bishop of *Caesarea*, an opponent of the Nicene faith, finally professes to accept it, but his sincerity is disputed, 195, note 232.

Eusebius, Bishop of *Nicomedia*, hypocritically professes to accept the Nicene faith, but afterwards opposes it, 195, note 232.

Eustathius, Bishop of Antioch; unjustly treated by the Arians, 195, note 232.

Eustathius, Bishop of Attalia in Pamphylia; his case settled by Ephesus, vol. iii., pages 34-37.

Eutyches, the One-Natureite and worshipper of Christ's humanity, condemned by the Universal Church, 195, note 232. See *Discipline and Creed, that of Nicæa*.

Exarchs, vol. iii., 22, note 76. See also *Precedences of Sees*.

Excommunication and Restoration in the New Testament, 135: compare 453, note 1101.

"*Faith and Canons*," 420, note 902.

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331, volume II. of *Ephesus* in this set; in other passages of Cyril against the Nestorian worship of Christ's humanity, volume II. of *Ephesus*, pages 319-323; he contends that:

"*The Nature of Divinity is [but] One, and that WE MUST WORSHIP THAT NATURE ALONE, hear again [the Words of Christ]: Thou shalt worship the Lord thy God, and HIM ONLY shalt thou serve*" [Matthew IV., 10]. And so he teaches again, in passages quoted on page ii. of the Preface to volume I. of *Ephesus* in this Set Like Athanasius, he teaches that to worship anyone is to make him a god, volume II., id., pages 321, 322; and Athanasius so teaches and proves that the Word must be God because He is worshipped in Hebrews I, 6; id., 323-331; so Epiphanius teaches, 331, id. The Third Ecumenical Synod and the Fifth condemned in strong language Nestorius' worship of Christ's humanity, and approved Cyril's doctrine that in Christ we must worship the Divine Nature alone, id., 319, 324, 325, 331-335. So Cyril's Nestorian opponents, Andrew of Samosata, understood Cyril to hold, 320, and volume I. of *Ephesus* in this Set, pages 97 and 117; see in its *General Index*, under *Man-Worship*, *Nestorians*, *Nestorius and his Heresies*, especially his *Heresy 2*, pages 639, 645, and in the Greek Index, under *ἀνθρωπολατρίω*, *ἀνθρωπολατρεία* and *ἀνθρωπολάτρης*, 250. See *Creature-Worship* and the *Explanation* on pages 317-335, where Cyril condemns Man-Worship on pages 319-335; and where the Universal Church does, on pages 319-324; Cyril says it results in Tetradism, 321, 323; advocated by Nestorians, 317-335; Cyril is followed by the Third Synod and the Fifth in condemning it under strong penalties, 317-335; his Nestorian opponents understood him to oppose worship to Christ's humanity, 320; Athanasius condemns it, 323-335. Oxford mistranslations of Cyril, 321; he condemns Man-Worship, 355-357; 369, 370; 412, 413, and notes there; see *John of Antioch*. Man-Worship in the degraded and lower form of saint worship, etc., in the Greek Church and in the Latin and in the other Man-Worshipping Communion, volume III., 41, text and note. See also *Worship of Christ's Humanity*—Kenrick, Romish Archbishop of Baltimore, advocates one of the latest forms of *Man-Worship*, *the Worship of the Sacred Heart of Jesus*, 341, note 580.

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started that heresy; see Article XIV., vol. III. of *Ephesus* in this set, page 363, and Peter of Sicily in proof. "For the legend of her *assumption* see Timothy the Presbyter" of Constantinople, of A. D. 535, and others whom Sophocles there mentions. "The title, Μήτηρ Θεοῦ," [Mater Dei, in Latin, that is 'Mother of God'], "made its first appearance in the fourth century." See the facts stated by Bishop Pearson in his work *on the Creed*, Article III, 'Born of the Virgin Mary,' pages 270-272, N. Y. edition, Appleton, 1853, and notes there. But we should never use *Mother of God*, which is not authorized by the Third Synod but *Bringer Forth of God*, Θεοτόκος (Theotocos), which is.

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Document III. is a Report of the Orientals, that is, of some Bishops of John's Patriarchate of Antioch, who composed John's Conventicle at Ephesus, to the Emperor, in which they, lyingly, represent their small minority faction, though suspended from the Communion, as the Council and ask him to approve their action against them, falsely accuse them of heresy, and craftily suggest such a way of managing things as to undo the work of the Synod, and they would make the Emperor their tool to that end, 250-253: see *Theodosius II.*

Document IV. is another output of the Nestorian Conventicle, the contents of which, briefly summed up, are a denunciation of Cyril's God alone worshipping XII. Chapters, and a tissue of lies and misrepresentations of the Ecumenical Synod which they brazenfacedly claim to be subject to themselves and to their discipline, 253-256.

Document V. is from the Emperor Theodosius II. in the name of both Emperors, to the Ecumenical and Orthodox Synod, and relying on the misinformation given him by the Nestorian Count Candidian, he annuls all their actions and commands them, in effect, to begin anew, 257-260. Blasphemously enough he speaks of himself as "*our Divinity*," *ibid.*:

Document VI. is an answer of John and his Conventicle to the Emperor in the form of a report to him, in which they praise him for annulling the work of the Orthodox Council, and, as was their wont, falsely accuse them of wishing "*to confirm and to renew the dogmas of Apollinaris and of Arius*," and censure Cyril's XII. Anathemas, and the Synod for its deposition of Nestorius, lyingly assert

that XII. of the Bishops of the Orthodox Synod were Messalian heretics, though the whole Ecumenical Synod formally condemned that heresy, as we see in vol. III, 37-39, and II., 266; and they propose to the Emperor such an arrangement as should enable their small faction to control the Ecumenical Synod and establish their heresies of denial of the Inflesh of God the Word, and their worship of a human being, and their Cannibalism on the Eucharist, II, 260-266:

Document VII. is from John and his little Conventicle and appeals to the Emperor to undo the work of the Orthodox Council, which it lies about, as usual, 266.

Document VIII. This is from the same John and his following to Scholasticus or Scholasticus, supposed to be the Prefect of the Emperor's bed chamber, evidently to get him to use his influence with the Emperor against the Ecumenical Synod, 267.

Document IX. is a lying report from the Conventicle to the Emperors, whom it flatters as sympathizers with it, announces that their one-fifth of the Council had deposed Cyril and Memnon, and censures the Orthodox Synod and Cyril's XII. Chapters, and falsely accuses him of being an Apollinarian, 268-271.

Document X. is a Report of the Orientals, that is the Bishops of John of Antioch's Conventicle at Ephesus, most of whom were from his Diocese, that is Patriarchate of the East, to the Emperor, which they gave to Count Irenaeus to take with him to Constantinople with Document IX. Irenaeus was their strong friend and partisan. They complain that, notwithstanding the Emperor's letter, Cyril and Memnon and the Synod had not submitted to them. And the Document shows that they had confided to Irenaeus some secret and crafty plan or plans of theirs to nullify the work of the Council, 271.

Document XI. is an Epistle written to "The Conventicle of the Apostasy" by Count Irenaeus after his arrival at Constantinople and the delivery of the Reports. In it he tells how at first he found the chief men of standing on the side of the Orthodox Synod, how he succeeded in turning some of them for a time to favor Nestorius and his faction, how the Emperor sent off straightway the deposition of Orthodox Bishops, but that when John the Physician, and cell-mate, or Syncellus of Cyril came "*most of the ruling men became changed*" and would not endure to hear the Nestorian pleas further; and that different views prevailed as to what should be finally done, for some would validate the action of the Synod as well as that of the Conventicle, whereas others would send an embassy to Ephesus to settle matters as they might. It is decidedly for Nestorius and against Cyril and the Synod, 273.

Document XII; it is addressed to Scholasticus. In it Nestorius, seeing his danger, begins to hedge and professes to receive the

expression *Bringer Forth of God* (Theotocos, Θεοτόκος), but, in what sense is not so clear, and in violent language he rejects Cyril's XII. Chapters (the VIIIth. of which condemns his Man-Worship), and Cyril's doctrine of the Economic Appropriation of the human things of the Man put on by God the Word to God the Word. Cyril had put it forth to avoid invoking and otherwise worshipping that Man: on that see passages 11, 12 and 13 of Athanasius, pages 236-240, volume I. of *Nicaea* in this Set, and indeed 217-256 there; 277.

Document XIII. is an Edict of the Emperors which accepts the deposition of Nestorius by the Orthodox Synod and inconsistently and absurdly and ignorantly enough, the deposition of Cyril and of Memnon by the Nestorian Conventicle, and exhorts both parties to be reconciled, as though God's truth and man's Nestorian falsehoods of denial of the Inflesh, and his Man-Worship and Cannibalism on the Eucharist can ever be reconciled. The Edict was sent to the Synod by Count John. In it, alas! the Emperor speaks of himself in the old Pagan fashion as "*our Divinity*;" 385.

Document XIV. is an Epistle of Count John, the Imperial Treasurer, on his mission to Ephesus to reconcile the Bishops of the Ecumenical Synod and the Conventicle. He tells how difficult it was to do so, how the Orthodox refused to recognize the latter, who, as they were judged and deposed by the Ecumenical Council, were by Christ's law to be regarded as *the heathen man and the publican*, Matthew XVIII., 17, 18. John testifies that he had taken Cyril, Memnon, and Nestorius into custody, but that the Synod stood by the two former. They would not recognize the ridiculous deposition of them by the Nestorian Conventicle whatever the Emperor might do; 287.

Document XV. A. does not belong here but may be mentioned hereafter; 292.

Document XV. B. is a Letter addressed by John of Antioch and Twelve others to the Presbyters, Deacons, the rest of the clerics, the monks, and laity of Antioch. Though the Council, in its Act I., had defined the true Incarnation sense of the Nicene Creed and rejected the Anti-Incarnation Nestorian sense, John and his friends imply that their heretical sense of it was correct; and they tell them that if the Third Synod sends any person to Antioch they are to see that he be made to suffer for it; 293.

Document XVI. is an Edict addressed by the two Emperors to the Synod at Ephesus, evidently without making any important difference between the Orthodox and the Nestorians. It dismisses the Bishops to their homes because of their disagreement, but regards Cyril and Memnon as deposed; 294.

Document XVII. is addressed by the Oriental Bishops at Ephe-

sus of John of Antioch's party to Acacius of Berrhoea. It denounces the Twelve Chapters of Cyril as Apollinarian and heretical, and glories in their deposition of Cyril and Memnon and of its approval by the Emperor, but shows, also, that the Orthodox Council stood up firmly for Cyril, Memnon, and the said XII Chapters; and these Nestorians joy in the imprisonment of Cyril and Memnon; 302.

Document XVIII is a Mandate, that is a Letter of Instruction, from the Bishops of the Conventicle at Ephesus to John of Antioch and six other Bishops of their own heresy whom they had sent to Constantinople as their representatives. They demand in a future union between the Orthodox Council and themselves that their Nestorian sense of the Nicene Creed be held to, and that the XII Chapters of Cyril be cast out, though, as we see in volume I. of *Ephesus* in this Set, note 520, pages 204-208, those Chapters, with the whole Epistle in which they stand were then approved in Act I. of Ephesus and by the three Ecumenical Synods after it; 306.

Document XIX is the First Petition of the Schismatics, that is the representatives of John of Antioch's Conventicle, which was sent from Chalcedon to the Emperor. This appeal begs the Emperor to help them against Cyril of Alexandria, and charges him with *introducing "heretical dogmas"* into the Churches, and accuses him and others of "*taking away*" the worship of Christ's humanity; the reference seemingly being to Cyril's Anathema VIII. on that theme, and faults the Orthodox for trying to establish the XII Chapters, and they ask the Emperor to crush all such persons. Then they ask the Emperor not to allow the Orthodox to reject their appeal to their Nestorian Doctors, Diodore of Tarsus, Theodore of Mospuestia, and, perhaps, other Syrians of like views: and they refer also to the struggle between Antioch and Jerusalem to get the ecclesiastical sway over Palestine and Arabia, and contend for their own side of it, and at the same time accuse the Orthodox of helping Juvenal of Jerusalem for favoring Cyril's and the Synod's Orthodoxy; 309.

Next comes an "*Explanation of Important Language*" on the Nestorian Worship of Christ's humanity, Cyril's condemnation of it, and on his XII. Chapters, 317-335. It is by the translator and editor.

Then follows the second Petition of John of Antioch and the other Delegates of "*the Apostasy,*" from Chalcedon to the Emperor, Theodosius II. It is *Document XX*. They lie, as usual, against Cyril and the Orthodox, and accuse Cyril's XII. Chapters, approved by the whole Church, in Act I. of the Council, as agreeing with "*the impiety of Arius and of Eunomius and of Apollinarius,*" a downright falsehood, and they oppose his other writings against the Nestorians. They harp on the fact, also,

that the Ecumenical Synod had refused to let the Emperor undo their Holy Ghost guided decisions against the Nestorian Man-Worshippers, impliedly threaten a Schism, and cite a work of Ambrose against Cyril's dogmas which had already been approved by the Ecumenical Council. The Delegates of the Apostasy and the Conventicle whom they represented seem to have dropped the whole topic of the *Bringer Forth of God* (Θεοτόκος, Theotocos in Latin letters) and were disposed to make their great fight against Cyril's XII. Chapters and the God alone worshipping doctrines which they contain. The work of Ambrose which they adduce as favoring them, there seems too much reason to fear did contain Man-Worship and One Nature Consubstantiation as did, perhaps, Augustine, and so was Nestorian. Indeed the heresiarch and creature worshipper, John Keble, quotes both to what is really to that effect. See his *Eucharistical Adoration*, fourth edition, page 108 and after; 335. But neither Ambrose, Theodoret, nor any other of the earlier witnesses of Keble are for his two Nature Consubstantiation, but for the One Nature kind. Here we add "Remarks on a Statement of the Seven Bishops of the Apostasy that Ambrose, Bishop of Milan, had opposed one or more of the Orthodox dogmas of Cyril which had been approved by the Third Ecumenical Council;" 344.

Document XXI. This is the Third Petition of the Delegates of "the Apostasy" to the Emperor. It also was sent from Chalcedon, a suburb of Constantinople, and contains the usual lies, that their little Conventicle was the Ecumenical Synod, and that Cyril, Memnon, and the Synod were Apollinarians, Eunomians and Arians, who should not be permitted to have churches, and again hints at Schism on their own part if the doctrines and work of Cyril and the Synod were approved; 355.

Document XXII. is an Epistle of the same seven Bishops of the Apostasy to their own at Ephesus. It does not oppose the expression *Bringer Forth of God*, but does, stoutly, Cyril of Alexandria's XII. Chapters, though they were now, by the approval of the Third World-Synod, invested with Ecumenical Authority. They begin now to speak of the forsaking of their Man-Worshipping faction by the Emperor; 358.

Document XXIII. is of the same general character. It is an Epistle of Theodoret to his fellow Nestorian, Alexander of Hierapolis. It tells of the efforts made by the Delegates of the Apostasy to persuade men at Constantinople but shows that they failed, and that the Emperor had definitely turned against Nestorius, and that they themselves, when they made mention of him before the Emperor or his Cabinet had been reproached as being guilty of defection, and that they had failed to move Theodosius II. even by an oath that

they would not communicate with Cyril and Memnon nor with those who would not reject the XII. Chapters, which, notwithstanding, most of them afterwards did. Evidently the tide had turned in favor of Orthodoxy, and they were unpopular—Nestorius seems to have been removed from that city; 359.

Document XXIV. is a vile, misrepresenting, and slandering Homily of Theodoret, delivered at Chalcedon before the departure of himself and the rest of the Nestorian Delegates thence. It misquotes Scripture, and perverts its sense, to make it oppose the work of the Ecumenical Council and to create undeserved sympathy for the justly deposed creature server Nestorius and his heresies; 365.

Document XXV. bears the title: "A Homily of John, Bishop of Antioch, delivered in Chalcedon after the Homily of Theodoret, to animate their own party. This contains most plain and definite relative co-worship of Christ's humanity and co-calling it God with God the Word, which is condemned in Cyril's Anathema VIII., which is approved by the Third Ecumenical Synod. For that error, among other things, Nestorius was deposed. For that form of worship to a human being (*ἀνθρωπολατρεία* in Greek, *anthropolatreia* in Latin letters), John and his fellow heretics were now disposed to fight to the last; 370.

Document XXVI. This is an Epistle of the Nestorian Delegates at Chalcedon to their own Conventicle at Ephesus, and it brags over a so-called victory of theirs over Acacius, the Bishop of Melitine, in Armenia, who is said to have been inclined to Monophysitism and to have finally opposed Cyril; 373.

Document XXVII. is an Epistle of John of Antioch and the rest of the Bishops of the Apostatic Delegation at Constantinople to Rufus who is thought to be Rufus, Bishop of Thessalonica. It seeks to enlist his aid and that of the large ecclesiastical jurisdiction, of which he was the head, against the Anti-Man-Worshipping XII. Chapters of Cyril and against Cyril himself. It says not a word on the expression *Bringer Forth of God* (*Θεοτόκος*), which seems to be dropped earlier in the controversy. The great fight which the party were now making was against the prohibition in the XII. Chapters of their Man-Worship; and they cite for it Ambrose of Milan and claim for it much of the Church, East and West, and lie about Cyril and the Synod, charging the Chapters with Apollinarianism, Arianism, and Eunomianism, and misrepresenting his Ecumenically approved doctrine of Economic Appropriation which, as both Athanasius and Cyril himself show, was designed to guard against invocation to Christ's humanity or any other Act of worship to it: see volume I. of *Nicaea* in this Set, Passage 13, pages 237-240. And they repeat the falsehood again, till we are sick of it, that their

little Conventicle was the true Synod of the whole world, and that their heresies were the true faith, and that the Ecumenical Synod and its condemnation of their errors and of themselves were to be rejected. They wish their Nestorian sense of the Nicene Creed to be received notwithstanding the fact that it and all who held it were condemned in Act I. of the Ecumenical Synod. They harp on that again and again in these Documents; 375.

Document XXVIII. is a Letter of the 42 Nestorian Bishops of the Conventicle at Ephesus to the 8 at Chalcedon whom they had sent as their representatives.

This praises their delegates for their efforts in their behalf, hopes for the final triumph of their heresies, through the Emperor, if he lives, professes the willingness of the Conventicle to give up life sooner than to receive any of the XII. Chapters, brands the deposition of Nestorius as unjust, but expresses fear lest the decisions of the Council against themselves may be enforced, and calls upon their delegates to endeavor to have annulled everything done against them "by deposition, or by excommunication, by Synodical letters, and by imperial decrees." Then they state of Cyril's Explanation lately made of his XII. Chapters—I suppose that delivered at Ephesus—that: "Even in that very Explanation he shows still more clearly his impiety," that is, of course, his condemnation of their denial of the Incarnation, and their Man-Worship, and their Cannibalism on the Lord's Supper. Those Nestorian heresies are condemned in that Explanation on Chapters I., VIII., and XI. Again, there is nothing said, specially, of the Expression *Bringer Forth of God* (Θεοτόκος), but the stress of their opposition is still against the XII. Chapters. They ask, furthermore, to be dismissed and allowed to go home; 387.

Document XXIX. is a last effort of the Bishops of the Nestorian Conventicle at Ephesus in the form of a Letter to the Emperor against the Synod and the XII. Chapters, and to persuade him to restore Nestorius, the *worshipper of a human being* ἀνθρωπολάτρης, in Latin letters anthropolâtres); 392.

Document XXX. is an Epistle of the Delegates, John of Antioch and the rest of the Delegation, at Constantinople, to the Nestorian and Apostatic Conventicle of Ephesus which had sent them. With the usual lies it combines also the statement that they had "*more than often sworn to the . . . Emperor*" that they would not hold communion with the Orthodox unless they would renounce the XII Chapters, that even if Cyril would cast them away they would not receive him, and yet they admit that they could not prevail. But they write that they were prepared to persist, even to death, in not

admitting Cyril nor his Chapters, and in refusing to hold communion with the Orthodox until they renounce their Orthodox decisions. Then they identify themselves with Nestorius and his heresies, and add that the Emperor had, in answer to their many prayers, given them leave to go home, but had allowed "the Egyptian," as they spitefully call Cyril, and Memnon to remain in their own places. It is noteworthy that in all or nearly all these documents the Nestorians say not a word definitely on the expression *Bringer Forth of God*, though some suppose that to be the only thing in the controversy, but fight their battle more clearly against the XII Chapters and for their own Man Worship, their denial of the Inflesh, and for Cannibalism. See, also, page 302; 387: they defend Nestorius, 388; and wish to undo all the decisions of the Synod and imperial decrees unfavorable to them, 389, 390; page 394.

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One should by all means read pages 667-690, Index III. in volume I. of *Ephesus* in this Set, on the difference between the Orthodox Interpretation of Texts and that of the Nestorians.

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This is one of St. Cyril of Alexandria's three most favorite and oft-quoted texts against the Nestorian worship of Christ's humanity, the two others being Psalm LXXXI., 9, our Version; LXXX., 9, of the Greek Septuagint Version, and Isaiah XLII., 8. Of course, they are much more against the worship of

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INDEX IV.

INDEX TO GREEK WORDS AND GREEK EXPRESSIONS.

The Greek is so much that we cannot attempt to index it all but only such words and expressions as are of special importance as bearing on doctrine, discipline, or rite. Our aim is to omit no such word or expression.

The words and expressions omitted are not of so much importance except as bearing on the correctness of the translation, etc.

The English of single words of the Greek will be found with them in this Index. The English of the Greek expressions, when not found with them, will be found on the pages referred to. If often or generally, only one case of a noun or an adjective or pronoun is given, the scholar can readily understand the meaning of the other cases from it. So when one part of a verb, participle, or other word is given.

Sometimes we have omitted the preposition proper to the case of a noun, article, pronoun, or adjective, because that would require a fuller quotation than is demanded in an Index, but the reader can ordinarily supply it by turning to the reference. So in the case of verbs, we have sometimes for the same reason omitted to quote the reference in it in a fuller form, but the reader can turn to it himself.

A.

ἡ ἀγιότης σου, *thy holiness*, 381, note 705.

ἀγιότητος, *of holiness*, a Byzantine title; 79, note 1.

ἀγιοσύνη, *holiness*; a Byzantine title: τὴν ὑμετέραν ἀγιοσύνην, *your holiness*, 200, note 246; 201, notes 252 and 254; 307, note 495.

ἀγιοπάτου, *of the most holy* (of a creature), a Byzantine anti-New Testament title; 95, note 6; 112, note 1.

δέσποτα ἀγιώτατε, *Most holy Master or lord*; 383, note 714.

ἀδελφότης, ἡ ὑμετέρα, *your Brotherliness*, a title; 74, note 2.

ἀειπαρθένος, *ever virgin* (Mary); 33, note 13: See ὑμνοῦντας, 34, note 17.

ἀθέσμως, *wickedly*; 456, note 1114.

- ἄθλοις, τοῖς, *to or for the prizes, the rewards;* 447, note 1057; 451, note 1075.
- ἀθυμίας, *from sadness;* 441, note 1022.
- αἰρέσεως, *of heresy;* 15, note 46.
- αἰτίαις, *to accusations;* 151, note 71.
- ἀκοίμητος, *sleepless;* 246.
- ἀκοίμητοι, οἱ; *the sleepless,* 246.
- ἀκοινωνήτους γενέσθαι, *to be excommunicated;* 53, note 7.
- ἀκοινωνήτους πεποιήκαμεν, *we have excommunicated them, or put them out of communion;* 377, note 671.
- ἀκολουθίαν, *order;* 148, note 49; 151, note 72.
- ἀκολούθως, *in a fit manner;* 274, note 410.
- Ἄμβροσιον βιβλίον . . . τοῦ μακαρίου Ἀμβροσίου περὶ τῆς τοῦ Κυρίου ἐνανθρωπήσεως, ὅπερ τὰ ἐναντία τοῖς αἰρετικοῖς τούτοις διδάσκει κεφαλαίως, 344, note 385; 381, notes 702, 703: “*a little book of the blessed Ambrose on the Inman of the Lord, which teaches things opposed to those heretical chapters.*” Said by Nestorians against St. Cyril’s XII. Chapters.
- Ἀνάγκη, *necessity;* πολλῆς ἀνάγκης εἰς τοῦτο τῶν ἀρχόντων ἡμᾶς συνελαινεύσης, *though the rulers are using great violence to drive us to it;* 450, note 1084; said by the Ecumenical Synod.
- ἀνακαινιστής, *renewer;* 14, note 42; and 15, note 46.
- ἀνανεῶσαι, *to renew or to revive;* 261, note 395.
- ἀναφορᾶς, *of the Report,* 114, note 1; ἀναφορὰν Θεοῦ, *the offering which belongs to God,* 208, note 278; ἀναφορὰν, *offering, relation, ibid.,* and 211, note 285.
- ἀνείληφε, *took;* 378, note 676.
- ἀνέτρεψε, *has overturned;* 435, note 990.
- ἀνθρωπολατρεία *worship of a human being;* 19, note 72; 98, note 3; 130; 171, note 154; 170, note 146; 172, note 159; 237, note 372; ἀνθρωπολατρείας παραίτησις, *refusal to worship a man,* 237, note 365; Εἰ γὰρ καὶ κάμινον ἀνάπτουσιν ἐπίβουλοι, εἰ καὶ φλόγας ἐγείρουσι δυστροπίαι, ἀνθρωπολατρείαν ἡμῖν εἰσφέροντες, ἀλλ’ ἡμεῖς ἔχομεν Θεὸν ἐν οὐρανῷ, αὐτῷ προσκυνήσομεν. Θεὸς γὰρ ὡν φύσει, γέγονε κατ’ ἡμᾶς, οὐκ ἀποβεβληκῶς τὸ εἶναι Θεὸς, τιμῆσας δὲ τὴν τῶν ἀνθρώπων φύσιν· δυνατὸς ἐστὶν ἐξελέσθαι ἡμᾶς.
“For even though plotters kindle a furnace, and though

they wake the flames of perversity by bringing in to us *service to a man*, nevertheless we have a God in heaven—we will bow to [that is ‘*worship*’] *Him* [God the Word]. For being God by Nature He became like us, not casting away His being God, but honoring the nature of men [by taking it on Him]; He is able to deliver us;” 237, note 371; 282, note 437; 283, note 442; 312, note 502; the Fifth Ecumenical Synod brands Nestorius’ *ἀνθρωπολατρεία*, that is, *his worship of a human being, Christ’s humanity*, as a CRIME, 393, 394: See in the *General Index* to vol. I. of *Nicaea* under *God, Logos* and *Man-Worship*, and in its *Greek Index* under *ἀνθρωπολατρεία, ἀνθρωπολατρέω, and ἀνθρωπολάτρης, and ἀσεβοῦσιν, and under the same first three terms in the Indexes to volume I. of Ephesus in this Set. Compare against the real substances presence of Christ’s Divinity and humanity or of the real substance presence of either of them in the Eucharist, and, consequently, against the worship of both or either of those substances there under Eucharist in the General Index to volume I. of Ephesus, and words specified at the beginning of that article, and Eucharist in the General Index to volume I. of Nicaea and ἀνθρωποφαγία in the Greek Index to each volume; 413, note 845; ἀνθρωπολατρεία, 455, note 1113, and vol. III., 10, note 43; vol. III., 41, and note 125 there, twice, and vol. III., 47.*

ἀνθρωπολάτρης, a worshipper of a human being; 237, note 372; 282, note 437; 283, note 442; Nestorius, so called by the ancients, 393; see, also, the references in note 789, page 397, vol. II. of Ephesus in this Set; 413, note 845: μόνον δὲ τὸν τῆς ἀθεμίτου αἵρέσεως τῶν ἀνθρωπολατρῶν κήρυκα Νεστορίου καθελόντες, “we have deposed Nestorius alone, the preacher of the wicked heresy of the Man-servers,” that is, “of the worshippers of a human being,” said by the Fifth Ecumenical Council of those who worshipped Christ’s humanity, and much more, of course, against all who worship saints, angels, or any other creature, 421, note 911; vol. III., 41, note 125.

ἀνθρωποτόκον, bringer forth of a man, 426, note 944; 427, note 944.

ἀνθρωποφαγία, eating a human being, that is, Cannibalism; 19, note

72; 98, note 3; 130; 170, note 146; 172, note 159: see, also, under *ἀνθρωποφωγία*, and *ἀνθρωπολατρεία* in the Greek Index to each volume, *Nicaea*, and volume I. of *Ephesus*: *ἀνθρωποφωγία*, 456, note 1113, and vol. III., 10, note 43; vol. III., 41, text and note, and vol. III., 47.

ὁ ἄνομος, *the lawless one, the wicked one*: 469, note 1204.

ἀξίωμα, *honor or dignity*; 236, note 359.

ἀξιώματος, *of rank or dignity*; page 111, note 3.

ἀπέθανον, οἱ πλείους, *most are dead*; 428, note 949.

ἀπόνοιαν, *madness*; 449, note 1076.

ἀποστασίας, *of an Apostasy*; 143, note 37; ἡ Ἀποστασία, *the Apostasy, those who stood aloof from the Ecumenical Synod, and for the Nestorian Apostasy to denial of the Incarnation of God the Word, and to the Worship of a human being (ἀνθρωπολατρεία) and to Cannibalism on the Eucharist (ἀνθρωποφαγία), 212, note; see under those Greek words: τὸ τῆς Ἀποστασίας συνέδριον, the Council of the Apostasy, 212, note; 459, note 1127; vol. III., 34, note 101: ἀποστασίας, of the Apostasy, that is the Conventicle of John of Ephesus and himself, vol. III., 23, note 88; vol. III., 41, note; αὐτόν τε τὸν ἑξαρχὸν τοῦ τῆς Ἀποστασίας συνεδρίου Ἰωάννην, "both John himself the leader of the Sanhedrim of the Apostasy;" 465, note 1172. See Ἀποστασία and other Greek words here which may be found in the Greek Index in vol. I. of Ephesus in this set.*

ἀποστατήσαντας, *those who had apostatized*; 143, notes 35, 37; 421, note 912; ἀποστατήσας, *having stood aloof, or having apostatized, ibid.*; ἀποστατήσασιν, *the [Bishops] who have apostatized or stood aloof, ibid.*; ἀποστατήσαιεν, *may have apostatized, or may have stood aloof, ibid.*

ἀποστερήσης *mightest not rob*: 455, note 1110.

ἀποστολικὸς, ὁ . . . θρόνος, *the apostolic . . . throne (of Rome)*; 82, note 2 (compare 68, note 2); 69, note 2; 82, note 2; 146, and notes 47 and 48 there; ἀποστολικικῆς καθέδρας, *apostolic See*: 100, note; 112, note 1. See more boasting titles applied to Rome by its bumptious presbyter Philip there, and remarks there on his stilted words. See *παράδοσις*: so "the

- apostolic throne*'' of Jerusalem is mentioned on page 146, notes 47, 48.
- ἀπτομένον, *touches*; vol. III., 12, note 55.
- ἀρχετύπων, *with the archetype*; see ἀρχετύπων, page 697, vol. I. of *Ephesus in this Set*.
- ἀρχιεπίσκοπος, *archbishop*; 164, note 124; 260, note 394; 446, note 1050.
- ἀρχιεργαστὴν Κυριλλῶν, *to Cyril, a chief worker in sacred things*; 467, note 1189.
- Ἄρχων, *ruler*: διὰ τῶν ἡμετέρων ἀρχόντων, *by our secular officers*, 470, note 1214; ἄρχουσι, *to the Archons, that is, rulers*; 58, second note 2.
- ἀσεβείας, τῆς, *of the impiety (Nestorianism)*; 439, note 1011.

B

- βαθμοῦ, *grade*; vol. II., page 111, note 3; 142, note 28.
- βαλανείου, τοῦ, *the bath*; 444, note 1037.
- βαπτισθεῖς, *dipped, baptized*; 426, note 941.
- βασιλέως Κωνσταντίνου, *Emperor Constantine*; 166, note 131. Βασιλέων, *καλλινίκων ἡμῶν, our beautifully victorious Emperors*; 140, note 17.
- βδελυξαμένη, *loathing or abominating*; 433, note 979.
- βιβλία, *booklets*; 142, note 29; 153, note 34.
- βουλεύεσθαι, *to take counsel*; 425, note 928.

Γ

- γεγονέναι ἐκ, *made out of*; 204, note 265. It is a marginal reading.
- γεννηθέντα, *born*; see σαρκωθέντα.
- γενόμενον ἀπὸ γυναικός; *made of a woman*, 204, note 265.
- γένος ἐκλεκτόν, *chosen race*; 411, note 842.
- γραμμάτων βραχέων, *short letters*; 31, note 4.

Δ

- δεσμῶται, *prisoners in fetters*; 445, note 1042.
- δεσπότης, *master*; τῶν Δεσποτῶν ἡμῶν, *our Masters*, 67, note 2.
- διαιροῦντας, τοὺς, *those who separate*; 378, note 680.
- διάκονος, *servant, minister*; 183.

- διδασκέωσαν, *let them teach, that is tell*; 143, 144, note 38.
 διοικεῖν, *manage, rule*; 76, note 6.
 διοικήσεως, *of a civil diocese*; 253, notes 388, 389. See ἐπαρχῶν; τῶν ἄλλων διοικήσεων, *of the other Dioceses*, vol. III., 17, note 63.
 δόγμασι, *decrees*; 110, note 4.
 δομέστικος, *one of the imperial body guard*; 291, note 470.
 δύσιν, WEST, 112, note 1; compare ψήφον and Ἐκκλησία: δυσσεβῆ αὐτοῦ κηρύγματα, *his [Nestorius'] impious breachings*; vol. II., 2, note 6.
 δυσσεβηθέντων τῶν αὐτῷ, *the impieties committed by him, [Nestorius]*; 98, note 2.
 δυσσεβῶς, τῶν λεχθέντων παρ' αὐτοῦ, *those things which have been impiously said by him*; 98, note 2.
 See also under Νεστόριος.
 δύσφημα, *abusive or blasphemous*: 144, note 41.

E

- ἐγκώμιον εἰς . . . Μαρίαν, *Encomium on . . . Mary*; 32, note 6; 40, top. note.
 ἐκβιβαστάς, *exccutors*; vol. II., 110, note 3; 111, note 2.
 ἐθελοθρησκείας *of will worship*; 261, note 398.
 εἰκόνα χρυσήν, *golden image*; 236, note 360; καὶ προσκυνεῖν τῇ εἰκόνι τῇ χρυσῇ, "and to bow to," that is "to worship the golden image," Daniel iii., 18; 237, note 364; εἰκὼν *an image, an idol*; 239.
 ἐκ τοῦ Θεοῦ ἐξῆλθον, *I came out of God*; 75, note 7.
 ἐκδικεῖ, *defends*; 157, note 100.
 ἐκθεσις, *a Forthset, a Statement*;
 ἐκθέσει, *a Forthset*, here used for the Creed of Nicaea, 7, note 28, twice; ἐκθεσίν τινα δογμάτων ἀσεβῶν, ὡς ἐν τάξει συμβόλου συντεθειμένην, "a certain Forthset of impious dogmas, put together as if in the Order of a Symbol," that is "Creed," 199, note 243; the same Forthset (ἐκθέσεως) is mentioned again, page 202, note 257; ἐκθεσιν πίστεως, *Forthset or Statement of faith*, 426, notes 938, 942.
 Ἐκκλησία; *the Church*, κατὰ τὸν τύπον πασῶν τῶν ἐκκλησιῶν, ἐπειδὴ συνεστήκασιν ἐν τούτῳ ἱερατικῷ συνλόγῳ διὰ τε τῶν παρόντων, διὰ τε τῶν πρεσβυτέρων, τῶν ἀπὸ τῆς ἀνατολικῆς τε καὶ δυτικῆς ἐκκλησίας οἱ παρόντες ἱερεῖς, "in accordance with the fundamental decision of

all the churches, since the Priests both from the Eastern Church and from the Western Church are present and stand together in this priestly assembly either in person or by their ambassadors;" 112, note 1, where we find the representation of the Third Synod completed by the arrival and co-operation and utterances of representatives of the West: compare ψήφον and δύσω; 157, note 100.

ἐκκλησιαστικὴν ἐπιστήμην, *Church science*; 95, note 1.

ἐκκλησιαστικῆς εὐταξίας, *the good discipline of the Church*; 382, note 713.

ἐκκλησιαστικούς θεσμούς, *ecclesiastical sanctions*; 53, note 5.

ἐν. *in, to, into*; 149, note 51,

ἐνανθρωπήσαντα, *put on a man*; see σαρκωθέντα, and Ἀμβροσίου. See also ἐνσωματώσεως, below.

ἐνεργεῖν, *to energize, or to work miracles*; 78, note 1.

Ἐνσωματώσεως, *putting on of a body*; περὶ τῆς ἐνσωματώσεως τοῦ Δεσπότου Χριστοῦ, *on the putting on of a body by the Master Christ*; 463, note 1158. See ἐνανθρωπήσαντα above.

ἐντέλλω, *I command*; τῶν ἐντεταλμένων αὐτοῖς, *things commanded, the commands given them*, 121, note 6.

ἐντολήν, *commandment*; 74, note 4.

ἐξ ὕδατος, *out of water*; vol. III., 35, note 109.

ἐπαινετός, *to be praised, praiseworthy*; πάντα μὲν τὰ τῆς ὑμετέρας βασιλείας ἐπιαινετά, *all the purposes [or "affairs"] of your Imperialness are to be praised*; 462, note 1145.

ἐπανασταντάς . . . τοὺς, *the rebels*; 451, note 1088, said of John of Antioch and his fellow creature-worshippers

ἐπαρχία, *province*; ἐκ διαφόρων διοικήσεων καὶ ἐπαρχιῶν, *out of different dioceses and provinces*; 253, note 389; see διοικήσεως; 381, note 706; τῶν ἐγκειμένων αὐτῷ ἐπαρχιῶν, *the provinces represented in it*, 385, note 724.

ἐπισκόπους, *overseers, bishops*; 76, note 5; 125, note 2; 436, note 996; 446, note 1050.

ἐπιστολάς, *Epistles*; 7, note 28; 69, note 2.

ἐτεροούσιον, *difference of substance*; 379, note 688.

Εὐαγγέλιον, τοῦ ἁγίου Εὐαγγελίου προκειμένου, *the holy Gospel lying forth*; 430, note 962.

εὐαριθμήτων, *easily counted*; 151, note 63.

Εὐσέβεια, *Piety*; ὑμετέρας Εὐσέβειας, *your Piety*, a Byzantine title; 45, note 2; 123, note 3; εὐσεβείας, *of piety or of religion*; 433, note 982; 436, note 994.

Εὐχριστία, *the Thanksgiving*, that is, the Lord's Supper; 15, note 50.

εὐχῆς, *of wish or of prayer*, 53, note 4; 275, note 414.

εὐχομαι, *I wish, I pray*; 126, note 5.

H

ἡγιασμένοις, *to the sanctified*; 408, note 842.

Θ

θαλασσοθέα, *goddess of the sea*; 36, note 22.

θεῖος, *divine*; 289, note 459; Θεῖον γράμμα, *divine letter*; 470, notes 1212, 1213; θείας ἀκοάς, *divine ears* (the Emperors'); 162, note 113. See under *Titles* in the General Index.

θειότης, *Divinity*; 289, note 459: τῆς ἡμετέρας θειότητος, *of our Divinity*, (the Emperor's), 287, note 453: τὴν ὑμετέραν θειότητα, *your Divinity* (said to the Emperor); 454, note 1104. See under *Titles* in the General Index and in the General Index to vol. I. of *Ephesus*.

θεμέλιος, ὁ, *the foundation*; 135, text; 136.

θεολόγος, ὁ . . . Ἰωάννης, *God the Word John*: vol. II., 14, note 44.

Θεός, *God*; 207, note 275, twice; Θεοῦ, see ἐκ.

θεοσεβείας, *God Reveringness*; τῆς ὑμῶν θεοσεβείας, *your God Reveringness*, a Byzantine non-New Testament title; 93, note 5; 471, note 1220.

Θεότης, *Divinity*; ἡ Θεότης τοῦ μονογενοῦς Υἱοῦ Θεοῦ ἔπαθε, *the Divinity of the Sole Born Son of God suffered*," a Nestorian lie about Cyril's opinions. 378, note 675: see the Greek of note 677 there and remarks on it, and note 679, the Greek, and note 682, and under *Titles* in the General Index.

- θεοτόκος παρθένος, ἡ ἅγια Μαρία, *the holy Mary, the Virgin Bringer Forth of God*; 15, note 45; θεοτόκος, *Bringer Forth of God*, 32, note 6; 34, note 17, twice; 274: 277 note 422, thrice; 282, note 438; 283, notes 439, 441 and 442; 284, note 443, thrice; in the Greek context St. Cyril denies indignantly that the Orthodox, who use the term, worship the Virgin or make her a goddess, as they would, of course, by praying to her or giving her any other act of worship, 285, 307, 309. See *Twelve Chapters*, and *Cyril of Alexandria* in all the *General Indexes* to these volumes: the Delegates of the Apostasy ignore the term, and spend their whole force against Cyril's XII. Chapters, 340; 359; 392: 426, note 943; 427, note 944.
- θεοφιλέστατος *most dear to God*, (of Cyril of Alexandria); 7, note 28.
- θεοφιλία, *God-belovedness*; a Byzantine title, ἡ ὑμετέρα θεοφιλία, *your God-belovedness*, 201, note 253; 451, note 1086.
- θεοφόρῳ, *to inspire divinely*; in the passive, *to be possessed or inspired by a God*; 284, note 443, twice.
- θεοφόρησις, *inspiration*; 284, note 443.
- θεοφόρητος, *God-inspired, God-possessed*; 284, note 443.
- θεοφόρος, *God-borne man, God-inspired man*; 284, note 443, 8 times; τῶν τριακοσίων δεκαοκτῶ ἁγίων θεοφόρων πατέρων, *the 318 holy God-inspired Fathers*, 284, note 443.
- θεσμός, *law, ordinance, rule*; θεσμῶν, τῶν τῆς ἐκκλησίας, *the laws of the Church*, 142, note 26; 414, note 857.
- θέσπισμα, *decree*, 437, note 1000; θεσπίσματος, *by the oracle or decree*, 96, note 8.
- θρησκεία, *religion*; 172, note 158.
- θρόνος, *throne*; see ἀποστολικός; θρόνον, κατὰ μείζονος, *against a greater throne*, 141, note 24.

I

- ιερατικοῦ βαθμοῦ, *of priestly grade*; here used for *episcopal*, 434, note 985; ιερατικὴν, *priestly*, 440, note 1018.
- Ἱερέων, *Priests*; 199, note 2; 110, note 5; τοῦ Χριστοῦ ἱερεῖς, *Priests of Christ*, 465, note 1179.
- ἱερωσύνης, τῆς, *the Priesthood*; 125, note 3; 429, note 959; 454, note 1103.

K

- καθαίρεσις, *deposition*; 177, note 182.
- καθολικός, *Universal*; 220, note 314.
- καθολική, *Universal*; *Universal Church*, 220, note 314; καθολικῆς (πίστεως), *Universal (faith)*, 69, note 2; 71, note 4; 194, note 231; καινοφωνίαις, *novelty (Nestorianism)*; 16, note 94.
- Κανών, *canon, rule*; Κανόνων, *of canons*, see σύνταγμα; κανών ἀποστολικός or ἐκκλησιαστικός or ἀρχαῖος, that is the *apostolic* or *ecclesiastical* or *ancient rule*; vol. III., 3, note; canon VII. of Ephesus, Greek and English, is found on pages 222-225, vol. II. of Ephesus, and on pages 30, 31, vol. III. of it, and its canon VIII. in vol. III. of it, on pages 12-21; and the Greek of it in note 73 on page 21, and the Greek and English on pages 31, 33 and pages opposite to them; and the Greek and English of all the VIII. Canons of Ephesus are found in the same volume III., pages 25-33.
- κεκριμένα, *Decisions*; κεκριμένα, τὰ βεβαιῶσαι, *to confirm, or to make firm, the Decisions*, 95; note 5.
- Κεφάλαια, *Chapters*; Κεφαλαίους, *to The [XII] Chapters*; see Ἀμβροσίου,
- κλέπτων *stealing*: Ὁ κλέπτων μηκέτι κλεπέτω, *let him that stealeth steal no more*, 409, note 842,
- κληρικοί, *clerics*; 150; note 53.
- κλήρων, τῶν, *the possessions, or the inheritances*, 3, note 8.
- Κορυφή, *Summitness, Headship. Eminence*; τὴν ὑμετέραν κορυφήν, *your Summitness, your Eminence, your Headship*, 453, note 1097; τὴν φιλόχριστον ὑμῶν . . . κορυφήν, *your Christ-loving Headship*, 462, note 1146.
- κράτους, *of [your] Mightiness (a title)*; 4, note 10; 114, note 2, of the gathering of the Third Synod by the Emperors.
- κρίσει, *judgment*; 113, note 3; 122, note 1.
- καθέδρας, *of the [Apostolic] See*; see ἀποστολικός.
- λαϊκός, *layman*; λαϊκοῖς, *to the laics*, vol. III., 22; note 78, on page 23.
- τὸν λαόν, *the people, the laity*; 424, note 924; 447, note 1050; vol. III., 23, note 84.

- λάρναξ, *coffer*, or *chest*, or *coffin*, ἐφιμεμένοις δὲ πάσας τὰς τῶν ἁγίων καὶ καλλινίκων μαρτύρων περιπτύξασθαι λάρνακας, *with a strong desire to embrace all the coffins [or coffers] of the holy and gloriously triumphant martyrs*, 59, note 1.
- λείψανα; οὐ τὰ λείψανα παρόντες τετιμῆκατε, *whose remains [John the Evangelist's] ye, being present, have honored*, 77, note 3.
- ληγάτου, *legate*, 68, note 3; 110, note 7.
- Λήξις, *lot*; τοῦ τῆς θεοῦ λήξεως, Κωνσταντίνου, *Constantine [the Great, the Emperor] of the divine lot*, 287, note 450.
- λίβελλοι, *little books, statements*, 138, note 1; 139, note 8; 165, note 127; 199, note 244; 250, note 381; 251, note 384.
- λόγος, *word*; εἰς τοὺς λόγους . . . ἐλθεῖν, *to come to a discussion*; 471, note 1216.
- λύμη, *defilement or ruin*; 376, note 668.

M.

- Μακαριότης, *Blessedness*: τῆς ὑμετέρας μακαριότητος, *of your Blessedness*, a Byzantine title, 89, note 1. It was given to the Ecumenical Council; 96, note 1.
- Μαρία, *Mary*, ἐν τῇ μεγάλῃ ἐκκλησίᾳ τῇ καλουμένῃ ἁγία Μαρία, “*in the great church which is called the holy Mary*,” 413, note 853.
- Μαρτίνος, ὁ τῆς Μεδιολάνων ἐπίσκοπος, *Martin, the Bishop of the Church of Milan*; 344, note 585.
- μόλις, *reluctantly*; 140, note 18.
- μετὰ δὲ τοῦτο, *besides that, or thirdly*; 440, note 1016.
- μονογενῆ, τόν, *the Sole Born*; 202, note 255; 203, note 259; 325, note 526.

N

- Νεστορίων, τοῦ ἀνοσίου, *of the unholy Nestorius*; 18, note 68; Νεστόριος . . . ὁ τῆς καινῆς διαστροφῆς ἀρχηγός, *Nestorius . . . the author of the new perversity*, 107, note 1. See, also, under words commencing with *δυσ*; τοῦ φρονήματος τοῦ Νεστορίου *the opinions, or mind, or way of thinking of Nestorius*, 440, note 1017.
- νεύματι, *by the nod, decree*; 163, note 117.

νεωτερίζω; *I innovate*; ἀφ' ὧν ἐνεωτέρησε, from the *innovations which he [Nestorius] has made*, 151, note 65. The same language is used of John of Antioch and his errors, 152, note 76. *He was a Nestorian.*

O

οἰκειώσασθαι, *to appropriate*; 282, note 437.

οἰκονόμος, *steward*; οἰκονόμοις, *to the stewards*, 1, note 4.

οἰκονομικὴν οἰκειώσιν, *economic appropriation*; 282, note 437.

οἰκουμένην σύνοδον, *Ecumenical Synod*: 146, note 48; 151, note 72; 164, note 124.

ὁμιλῶν, *of homilies*; 277, note 422.

ὁμοούσιος, *of the same substance*; note 730, page 386, vol II. of Ephesus in this Set, οὐκ ἄνθρωπος, ἀλλ' ὡς ἄνθρωπος διότι οὐχ ὁμοούσιος τῷ ἀνθρώπῳ κατὰ τὸ κυριώτατον; “*He is not a man, but like a man because He is not of the same substance with man as respects the chief thing*” [the mind]; Apollinarius' heretical language, for while he admitted that Christ's humanity had a body and a soul he denied that he had a human mind.

τὸ ὁμοούσιον ἔστησε, “*he [Athanasius] established the doctrine of the same Substance,*” 469, note 1206.

Ὁρθοδοξίαν, τήν, *the right doctrine*; 219, note 305.

Ὁρθόδοξος, *Orthodox, of right faith*; 220, note 314; 421, note 911.

ὀρισθέντα, τά, *the things decreed*; 96, note 3; 112, note 1.

ὀρκίζοντες, *adjuring, or swearing you*; 142, note 29 and 31.

ὄροις, *decisions*; 110, note 1.

ὁσιότης, *holiness*, a Byzantine non-New Testament title; τῇ ὑμετέρα ὁσιότητι, *to your Holiness*, 200, note 247; 201, note 252, twice.

II

πάθη, *sufferings*; τὰ κοινὰ πάθη, *the common sufferings*, vol. III., 14, note 57; see πάσχει and συμπάσχει there.

παλαισμάτων, τῶν, *of the wrestler's arts*; 449, note 1072.

παναγίους, *to the all holy*; 446, note 1049.

πανούργως, *by every means, or villainously, or craftily*; 384, note 719.

πάπας . . . Κελεστίνος, *Father, or Pope Celestine*; 69, note 2; 93, note 1; 95, note 6.

- πάππων, *grandfathers, or ancestors*; 106, note 1.
- παρά, its meaning; *besides, or contrary to*, 223, note 322, twice; 459, note 1126.
- παράδοσις; *transmission, tradition*; τῶν πατρικῶν παραδόσεων of the *Fathers' Transmissions*, 109, note 4; καὶ τῶν εὐαγγελικῶν καὶ τῶν ἀποστολικῶν παραδόσεων, of the *Gospel and the Apostolic Transmissions*, 109, note 5; 146, note 48; τὴν τε εὐαγγελικὴν καὶ ἀποστολικὴν παράδοσιν τῆς πίστεως, *both the Gospel and Apostolic transmission of the faith*, 198, note 240, and 199, note 243.
- παροφθεΐη, *neglected, or overlooked*; 461, note 1136.
- παρησΐα, *confidence*; 159, note 104;
- particen, its meaning is not clear, 279. Is it Greek?
- παρών, *present*; see χριστός.
- πατήρ, *Father*; ἐκ Πατέρων, *from the Fathers*; 452, note 1093.
- πίστις, *faith*; 222, note 321; 224, notes 323 and 324; τὴν . . . πίστιν, *the faith*, 56, note 1; 170, note 149; ἐν Νικαίᾳ, *in or at Nicaea, or of Nicaea, ibid.*, and 223, note 322; 223; see under παράδοσις; παρὰ τὴν (πίστιν), *contrary to the faith*, 223, note 322; how the words ἑτέραν πίστιν, "*another faith*" contrary to the Nicene faith are to be understood, 223, note 322; compare 222, note 321; οὐ γὰρ ἐνεδέχετο ἀνδρὶ [Nestorius] τοιαῦτα κηρύξαι (πᾶσαν γὰρ διέστρεψε [Nestorius] τὴν οἰκουμένην καὶ τὴν θρησκευομένην τῶν Ἐκκλησιῶν παρέλυσε πίστιν) χαρίσασθαι συγγνώμην, "*for it was not possible to grant pardon to a man who has preached such things. For he has perverted all the inhabited world, and has done away the worshipping faith of the Churches,*" 412, note 844.
- Πνεῦμα, τὸ, τὸ ἐκ Θεοῦ "*the Spirit who came out of God,*" 203, note 260.
- σὺν Ἁγίῳ Πνεύματι, *with the Holy Ghost*, note 322, page 223.
- πράγματα, *affairs*; 157, note 99, 100.
- πρακτικὸν τῆς Τρίτης Συνόδου, *the Acts of the Third Synod*; 246.
- πράσσω, *I do*; τὰ ἴσα τῶν πεπραγμένων, *copies of the things done*, 19, note 71.
- πρεσβείυς, *of an embassy*; 110, note 7.
- πρεσβευτῶν, *of ambassadors or of legates*, 67, note 4; 68, note 4; 70, notes 1 and 2.

πρεσβυτέρους, *to the Presbyters, that is to the Elders*; 1, note 3; 125, note 2; vol. III. 23, notes 77 and 83.

πρό, *before*; πρὸ τριῶν ἡμερῶν τῆς ἁγίας συνόδου, *three whole days before the holy Synod*, 8, note 30.

πρόγονος, *ancestor*; προγόνων, *of ancestors*; 456, note 1116.

προέδρος, *literally, foresitter, hence Bishop, president*; καὶ προέδρων τῆς ἐκκλησίας, Κυρίλλου καὶ Μέμνονος, *and Foresitters (or Chief Bishops or Presidents) of the Church, Cyril and Memnon*, 162, note 112; τῶν ἡμετέρων προέδρων, *our Foresitters, that is Presidents (Cyril and Memnon)*, 422, note 915; 441, note 1022; 460, note 1135.

προσκυνέω, *I bow*, and as bowing is a part of every act of worship the word became the common term in the New Testament and in the whole Church from the beginning for every act of religious service; *I bow, I worship*.

προσκυνήσωμεν τὸν Θεὸν Λόγον, *let us bow to, that is, let us worship God the Word*, 27, note 3; προσκυνησάτωσαν αὐτῷ, *let them [the angels] worship Him*, 318, note 51,4; προσκυνεῖν τὴν ἐνότητα *to worship the unity*, 32, note 7; δι' ἧς [Mary] σταυρὸς τίμιος ὀνομάζεται καὶ προσκυνεῖται, δι' ἧς δαίμονες φυγαδεύονται "through whom [Mary] the cross is called precious and is worshipped, through whom demons are put to flight," a spurious and idolatrous and blasphemous Homily or Encomium on the Virgin Mary falsely and slanderously ascribed to Cyril by some impostor, or ignoramus, 32, note 11. See ἡμνοῦντες.

προσκύνησις, *bowing*, and hence commonly for every act of worship, for we bow in every such act of religious service, be it prayer, kneeling, bowing, prostration or any other.

It is used of mere human respect only, 70, note 3: see on that Chrystal's little work entitled *Creature Worship*, page 10, particularly "c."

προσκύνησις, *bowing*, of religion or worship, 76, note 10; προσκυνήσεως of [true] worship, of [true] religion, as opposed to Nestorianism; 177, note 182; meaning of προσκυνέω, προσκύνησις and προσκυνητός, 205, note 269.

Relative Worship and Creature Worship are in the Nestorian Creed of Theodore of Mopsuestia as follows: τὴν παρὰ

πάσης τῆς κτίσεως δέχεται [Christ's humanity] προσκύνησιν. ὡς ἀχώριστον πρὸς τὴν θεῖον φύσιν ἔχων τὴν συνάφειαν, ἀναφορᾷ Θεοῦ, καὶ ἐννοίᾳ, πάσης αὐτῷ τῆς κτίσεως τὴν προσκύνησιν ἀπονεμοῦσας; "he [that is, the mere Man] receives worship from every creature on the ground of his having that inseparable [external] conjunction with the divine Nature, every creature rendering that worship to him [that is, to the mere man, Christ's humanity], by reference to God, and in consideration of God [the Word], 206, note 274. On the ground of the same alleged external conjunction, the same *Relative Worship* of Christ's humanity, that is *Man-worship*, that is *Creature worship* is taught further on in the same Creed of Theodore in the following words: παρέχει δὲ ἡμῖν ἐν τῇ πρὸς τὸν Θεὸν Λόγον συναφείᾳ πᾶσαν ἔχειν αὐτοῦ τὴν πίστιν καὶ ἐννοίαν καὶ τὴν θεωρίαν ὑπὲρ ὧν δὴ καὶ τὴν προσκύνησιν, καὶ ἀναφορὰν Θεοῦ παρὰ πάσης δέχεται τῆς κτίσεως; "It enables us to have all the faith and the thought and the consideration regarding him [that is regarding Christ's mere humanity] in his [the mere Man's external] conjunction with God the Word, for which reasons he [that is the mere Man, Christ's humanity] receives from every creature both the worship and the offering which belong to God," 208, note 278: see there more fully. That is the Nestorian heresy that the peculiar prerogatives and properties of Christ's divinity such as worship, etc., may be communicated to or asserted of His humanity; that, of course, ends in the worship of a creature contrary to Cyril's favorite texts, Matthew IV., 10, Isaiah, XLII., 8, and Psalm LXXXI., 9. The Ecumenically approved doctrine of St. Athanasius and of his pupil, St. Cyril of Alexandria, that we may *economically appropriate* the things of the man put on by God the Word to Him—that is to God the Word—to avoid worshipping that man, the sin of what St. Cyril calls ἀνθρωπολατρεία, that is *the worship of a human being*, contradicts no text of Holy Scripture: see *Economic Appropriation*, page 445, volume I. of *Nicaea*, and in volume I. of *Ephesus* the same expression, pages 602, 603, and *Appropriation* on page 573, and under the same terms, where found, in the General Index to this vol-

ume III. See, also, on page 720 of volume I. of *Ephesus*, under *οἰκειώσασθαι*, and *οἰκονομικὴν οἰκειώσιν*, and *οἰκονομικῶς*, and under *οἰκειώσασθαι* and *οἰκονομικὴν οἰκειώσιν* in the Greek Index to this volume. *Σχετικὴ προσκύνησις*, *relative worship*, 208, note 278; *προσκυνεῖσθαι*, *to be worshipped*, the relative worship of Theodore condemned in Anathema XII. of the Fifth Ecumenical Council, 238, 239, note 377. See, also, under *ἀνθρωπολατρεία; τὸν προσκυνητὸν Θεόν*, *the God who is to be worshipped*; 447, note 1065. Ἡ σὰρξ τοῦ Κυρίου προσκυνεῖται, καθὰ ἐν ἐστὶ πρόσωπον καὶ ἐν ζῶον μετ' αὐτοῦ. Μηδὲν ποιήμα προσκυνητὸν μετὰ τοῦ Κυρίου, ὡς ἡ σὰρξ αὐτοῦ; *the flesh of the Lord is to be worshipped, forasmuch as it is one Person and one living being with Him. Nothing made is to be worshipped with the Lord as His flesh is*, 386, and note 729 there. The above is the language of Apollinarius the heretic.

πρόσωπον; *person*; Πατέρα τέλειον προσώπῳ, *a Father perfect in Person*, 204, note 261.

τὸν Πρωτότοκον, *the First Brought Forth*, 318, note 513; 325, note 528
πρώτων, *the first [Bishops]*, 165.

πτωχῶν, *of the beggars, or of the poor*, 432, note 969.

P

Ῥώμη, *Rome*; τῆς μεγίστης Ῥώμης, *of the greatest Rome*, 458, note 1122.

Σ

σάκρα, for the Latin *sacra*, *sacred*, here *imperial*, 275, note 413; 286, notes 444, 445; 287, note 452; 288, notes 454, 455; 289, note 459; 290, notes 460, 466; 301, note 481; 419, notes 898, 899.

σαρκωθέντα, γεννηθέντα ἐκ τῆς ἁγίας παρθένου, ἐνανθρωπήσαντα, *put on flesh, and having put on a man was born out of the holy Virgin*, 202, note 255.

σκαώπητος, *bungling, or evil*, said of Nestorian Man-worship, 240, note.

σκήπτρον τῆς ὀρθοδοξίας, *sceptre of Orthodoxy*, 32, note 9 (spurious).

σταυρὸς . . . προσκυνεῖται, *the cross is worshipped*, 32, note 11, spurious and blasphemous and idolatrous.

συλλειτουργοῦ, *fellow-minister*; 36, note 21.

σύμβολον, *Symbol, Creed*; see ἔκθεσις; σύμβολον, *Creed*, 222, note 321. See, also, under σύμβολον, page 754, vol. I. of *Ephesus* in this Set.

σύμβολον, *the bread of the Lord's Supper*; and σύμβολα, *the Symbols in the Lord's Supper*: see σύμβολον, page 755, vol. I. of *Ephesus* in this Set.

συμπρεσβυτέρους, *fellow presbyters, that is, fellow elders*; 125, note 2.

συνέδριον, *Council, or Sanhedrim*: see ἀποστασία.

συνεπίσκοπον, *fellow-bishop*; 36, note 21.

Συνιερατεύω, *I co-priest*; καὶ συνερατεύοντάς αὐτοῖς, *and we co-priest* [that is, *co-Minister,*] *with them*, 466, note 1186, said by the Synod to the Emperors regarding Cyril and Memnon.

σύνοδος, *A Synod*; τὴν τε ἀκρίβειαν τοῦ συνόδου καὶ τὴν εὐσέβειαν, *both the exactitude (or accuracy) and piety of the Synod*, 173, note 162.

The Ecumenical Synod, in pleading to the Emperors for the release of their imprisoned leaders, Cyril and Memnon, write: Δεόμεθα τοίνυν τοῦ ὑμετέρου κράτους, λύσατε καὶ ἡμᾶς αὐτοὺς τῶν δεσμῶν. Συνδεδέμεθα γὰρ τοῖς δεδομένοις, ὡς ἀδελφοῖς καὶ προέδροις τῆς ἁγίας ἡμῶν Συνόδου, "We beg, therefore, your Mightiness release us also from bonds. For we have been bound with those who have been bound for being brethren and Presidents of our Holy Synod;" 466, note 1187.

Σύνταγμα τῶν Κανόνων, *Collection, or Arrangement of the Canons* by Ralle and Potle; 225, note 426.

συνυπεκρίθησαν αὐτῷ, *played the hypocrite with him*; 101, note.

σχέσις, *relation*; 208, note 278, twice.

σχετική, *relative*; 208, note 278. The Greek of Theodore of Mopsuestia's Ecumenically condemned heresy of the relative worship of Christ's humanity is on pages 210-212, note 285, and its English on pages 202-210.

σχολή, *one of the divisions of the imperial palace guard*; 291, note 471.

Σωτήρος Χριστοῦ, *the Anointed Saviour*; 140, note 15.

T

ταβουλάριοι, *public registrars*; 150, note 53.

τάξις, *our order*; 111, note 3: see βαθμοῦ.

τετολημμένα, *audacious actions*; 151, note 156.

Τριάς, *the Trinity*; δι ἧς Τριάς ἀγιάζεται, *through whom [Mary] the Trinity is sanctified*; 32, note 10; blasphemy in a spurious Homily: the Tri-Personality of God is treated at some length in Theodore of Mopsuestia's Creed; the Greek of which is found in note 285, pages 210-212 of volume II., but it is too long to quote here. The English of it is on pages 202-210 there.

τρικυμία; . . . *in a Sea*; 437, note 1003.

τύπος, *form, decree*; 80, note; 82, note 2; 84, note 1; 97, note 2; 107; 110, note 2; τοὺς τῆς ὑμετέρας εὐσεβείας . . . τύπους, *the decrees of your Piety*, said by Nestorians to the Emperor Theodosius II.; 252, note 386.

Υ

υἱός, *Son*; 207; note 275.

ὁμνούντας τὴν ἀειπαρθένον Μαρίαν, δηλονότι τὴν ἁγίαν ἐκκλησίαν, καὶ τὸν ταύτης Υἱόν, etc., *hymning the ever-Virgin Mary, that is, the holy Church and her Son*, etc.; 33, note 13; part of a spurious Homily.

ὑπατεία, *consulship*; μετὰ τὴν ὑπατείαν, *in the time of the consulship*; 67, note 2; 94, note 1; *in the time of the consulship of our Masters*; 153, note 79.

τῶν ὑπαχθέντων νῦν ἐν τῇ πλάνῃ, *those who have now been dragged under in that error*; 435, note 988.

ὑποκρίσει, *with or by hypocrisy*; 100, note.

Φ

φιλοχρίστῳ Βασιλεῖ ἡμῶν, *our Christ-loving Emperor*; 385, note 722.

φρονέω, *I think*; τοὺς ἕξω τοῦτο φρονήσαντας, *those who think otherwise*, 114, note 7.

φύσις, *nature*: Μία δὲ συγκράσις τῆ φύσει ἄνθρωπον τὸν Κύριον λέγομεν, μιᾷ δὲ συγκράσις τῆ φύσει σαρκικῆ τε καὶ θεϊκῆ; *We call the Lord a man with a mingled nature, even one nature of flesh and Divinity mingled together*; Apollinarius' heretical language; note 731, page 386, vol. II. of Ephesus in this Set. Compare what is said on Polemius in the note 731 just mentioned, and see, also, the article *Apollinarius* in Blunt's *Dictionary of Sects*.

X

Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, *Character of His Substance*; 28, note 4. χάριτι Θεοῦ, *by God's grace or favor*; vol. II.; 1, note 2; 139, note 12; 168, note 136.

χάριτι Χριστοῦ, *by Christ's grace or favor*; 4, note 9.

Χριστός, *the Anointed One*; 10; note 38; 19, note 73; 78, notes 3, 4; 238, note 377; ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ καὶ νῦν τῆ ἁγίᾳ συνόδῳ παρών, "*our Lord Jesus Anointed, who also is now present with the holy Synod*;" 150, note 54; 168, note 140; 172, note 160; 200, note 245; Δεσπότην Χριστόν, 204, note 262; and page 378, notes 681, 682; 421, note 909; vol. III., 18, note 68.

Χριστοφόρος, *Bringer Forth of the Anointed One*; vol. II., 426, note 944.

Ψ

Ψήφοι, *vote*; 8, note 3, twice; 15, note 48; 82, note 2; μία καὶ κοινὴ ψήφος ἀπάσης τῆς οἰκουμένης, "*the one and common vote of all the inhabited world*," after the West had joined the East in condemning Nestorius and his errors; 123, note 3; compare page 116, text. Compare δύσιν and Ἐκκλησία; 124, note 3; 142, note 27; 145, note 45; 150, note 59; 151, note 72.

Ω

No reference.

A LAST WORD ON NESTORIUS' WORSHIP OF CHRIST'S HUMANITY (*ἀνθρωπολατρεία*), AND ON HIS WORSHIP OF A TETRAD (*τετράς, τετρακτύς*) that is his worship of the Divinity of the Father, and that of God the Word, and that of the Holy Ghost, and of Christ's humanity, that is on his *Tetradism* and on his *Cannibalism* (*ἀνθρωποφαγία*) in the Eucharist.

I would exhort every Orthodox Christian to maintain firmly and strongly and faithfully the decisions of the Third Ecumenical Council against all Nestorian worship, even relative, of Christ's separate humanity, and much more against the worship of any created person or thing inferior to that perfect humanity, as all creatures and all made things are, and against all cannibal heresies on the Lord's Supper, as I have spoken on the last page of Volume I. of Ephesus; and under the penalties there imposed by the whole church in that Synod, against all opposers. See there.

And as to co-worshipping Christ's humanity with God the Word, which St. Cyril calls the worship of a Tetrad, and the worship of God the Word in the midst of his flesh, *μετὰ τῆς σαρκὸς αὐτοῦ*, I refer the learned reader to what I have there written, to which, if God will, I will add other translated matter in another volume, and I would refer especially also to the Decisions of the Universal Church in its undivided time, as quoted in the note matter on pages 108-112, Volume I. of Ephesus, including all of Section II. there, and, indeed, to that whole note 183, pages 79 to 107 on *Tetradism* and on pages 112-128 of it on *Man-Worship* (*ἀνθρωπολατρεία*), and on the statements of Nestorian heretics for it. See, also, under *Tetradism*, in the General Index, and in the Greek Index under *ἀνθρωπολατρεία*, and on the Lord's Supper in the General Index to that volume, and under *Eucharist*, etc., and Nestorius' Heresies, 2-6, pages 639-644, id., *Cannibalism*, on page 576, *ἀνθρωποφαγία*, on page 696, and similar terms in indexes to this volume. See also note 679, pages 352-362, and on relative worship and how often it has been condemned by Ecumenical Councils, the text of page 461, and note 949 there, and note F, pages 529 551. Compare his Heresy I., on page 637, Volume I. of *Ephesus*. My position is told on the last page of volume I of Ephesus (page 769.)

THE TRANSLATOR'S CONFESSION OF FAITH.

I would add in conclusion, as my faith, that,

I believe in the plenary inspiration of the Christian Scriptures, and in all the Decisions of the VI. Ecumenical Councils of A. D. 325-680 as in agreement with them; and in accordance with the teaching of the Christian Scriptures and of the said VI. Synods I reject and anathematize the idolatrous and creature worshipping conventicle, wrongly called by the Greeks and the Latins the Seventh Ecumenical Council which was held A. D. 786 or 787, whose worship of saints (*ἀνθρωπολατρεία*) and of other creatures by invocation and by other acts of religious service, and whose relative and all other worship of images, crosses, and relics, and other material things and all their *Cannibalism* (*ἀνθρωποφαγία*) on the Eucharist, and all the concomitant errors of the real substance presence of Christ's Divinity or humanity in the Sacrament, and the worship of either or both of them there was antecedently condemned expressly or impliedly by the Third Ecumenical Synod approved by the three Synods of the Christian World which were held after it, in their condemnation of the Heresies of Nestorius.

And I approve and accept the deposition of all Bishops and clerics holding those paganizings and the excommunications of all laics who do, and I will "*reject*" them all as heretics as God commands (Titus iii, 10.)

And I believe that the curses of God which were sent on Tarasius, Bishop of Constantinople, the leader in that Synod, and on the Empress Irene, its promoter, were deserved, that is his horrible struggle with demons in his death of which his deacon and pupil and biographer and fellow idolater and heretic Ignatius tells us, and I will remember how she was given up to the unnatural crime of putting out the eyes of her own son that she might reign in his place, and her being compelled to be a tributary to the Mohammedan caliph, and her being finally thrust from the throne, and her death in exile; and I hold that those judgments of God should be a warning to all men against their heresies as the

causes of defeat and slaughter, and the subjugation of whole Christian nations from the seventh century till the sixteenth by the Moham-
medan Arab and Turk and the Tartar, and the slavery till this hour of so much of once Christian Africa, Asia and Europe, where Christianity has been almost wiped out, and should be a warning to us to shun their idolatrings, as the English Reformers well teach in their *Homily against Peril of Idolatry*, and as others of the Reformed also do. And I will follow the teachings of the Scriptures and of the Ante Nicene period, against both the use and the worship of images, painted or graven, crosses and relics; and I will do my utmost to keep such things out of churches lest they may become the occasion of leading women and others into the soul damning sin of idolatry as for long centuries they did.

I look for a sound Seventh Ecumenical Synod to agree with the first VI. and to reunite the Christian Church on the basis of the New Testament as interpreted by the VI. Ecumenical Councils and the Ante-Nicene Church.

And where the VI. Councils have not spoken I accept all the universal doctrine, discipline, and rite of the Ante Nicene Church, that is all that is found before A. D. 325, but if there be a difference in it then I prefer and accept the older to the later of it, and the universal to the merely local.

And moreover if at any time in any of my writings I have erred I shall be thankful to any one who may point out my mistake—and I will correct it—for I have aimed to follow strictly no private opinions but God's inspired Word and the VI. Synods, as aforesaid, of that "*one, holy, universal and apostolic Church*" which Christ has commanded us all to hear under pain of being regarded as the heathen man and the publican; and where those God-led Councils have not defined I have aimed and still aim and will ever aim to follow all that was held to in doctrine, discipline, rite, and custom, in the pure Ante-Nicene ages, "*always, everywhere and by all.*"

JAMES CHRYSAL.

ERRATA IN VOLUME II OF EPHESUS, and in VOLUME III of it as far as page 76, inclusive, which ends the Acts proper, and a little more.

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- vii. Supply "d" in "decisions" in line 5.
 x. Insert "The" in line 3.
 xiii. Add "s" after "Christ" in line 21.
 13. Read "stirrings" not "stirrings" in line 7 of the note.
 13. Change in line 11 of the note "which" to "who."
 13. Change the "u" in *foreign* to "n," in line 24.
 25. In line 5 from foot between "saw" and "not" insert "it stated," and before "some" in line 4 from the foot of said page insert "that."
 26. In line 4 from foot of text, insert "r" in "brought."
 43. In line 1, insert "h" in "such."
 59. In note 1, line 2, insert "l'" in "ἀγιών."
 73. In line 4 of top note correct broken "I" in "Italian."
 85. In line 15 of note 1, in "differant," make last syllable "ent."
 89. In line 4, top note, add "They are deferred to another volume."
 99. In line 1 of the second note, change the 3 to 4.
 101. In line 14 of note supply the "t" to "but."
 135. In line 22 of text change "given" to "promised."
 136. In line 4 of text change "given," to "promised."
 139. In line 6 from the foot of the text, instead of "Dracon" read "Deacon."
 140. In the first line of note 16, supply "o" in "to."
 141. In note 23, next to the last line, supply "t" in "It."
 142. In note 30, last line but one, omit the second "it."
 148. In line 7 from foot of the page change "Note 48" to "Note 48, A."
 150. In line 2 of the text supply between "clerics" and "public" the words "and not."
 153. In line 3 from the foot of the text supply "s" in "religious."
 158. In line 3 from the foot of the text supply the "a" in "answered."
 161. In text, in line 10 read "castabala," not "castabaia."
 163. Line 1 in note at top read "turn" not "time."
 167. In line 1 of note 133 cut out the space or colon before "act."
 171. In note 150, line 1, after "Chrystal" add "s," in line 2 add "s" to "i," and in line 3 add "t" to "tha."
 171. In note 152, line 4, read "on" not "ou."
 172. In the text, line 2 from the top, supply the "t" in "himself."
 177. In the last line supply the "o" in "others."
 179. In the third line from the foot of the page add "icle" to "convent."
 181. In line 4 from foot of page cutoff "s" from "regards."
 201. In line 13 of top note, supply "l" before "o" so making "10."
 202. Text, line 7, insert "having" before "put."
 207. Line 7 from foot of note 274, read "Galatians."
 208. In line 3 of note 278, omit last "την" before "παρά."
 220. Note 314, line 5, strike out the comma after "Greek."
 223. In line 322, line 20 from foot of page to "Synod" add "s," and in line 3 from foot of page add "t" in "Nestorius."
 228. In line 3 from foot of text add "t" to "leas."
 231. In last line put "i" before "s" so making "is."
 241. In line 13 add quotation marks after "(378.)"
 254. In line 24 of note, put comma after "plagues," instead of the period.
 261. In line 5, note 398, for "will" read "will."

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272. In lines 11, 12, from foot of page, omit "in the fourth," to "Coleti above" inclusive, and insert in place of them "pages 264-266 above, and pages 428-432 below."
278. In line 16 supply "t" before "he" so making "the."
279. In lines 14, 15, omit, "been" to "the Greek" inclusive and put in its stead "meant Bringer Forth of God and Bringer Forth of Man," in Greek, Θεοτόκος and ἀνθρωποτόκος. And in line 13, text, add "s" to "expression."
279. In the last line of the text after "is" and before "doing" insert "a"
284. In line 14 of the note read "ἄνθρωπον" not "ἄνθρωπον," and in line 18 read "θεοφόρητος," not "θεοφόρητος," and in line 29 read "immediate" not "immediate."
289. After "Emperors" in last line but one add: "Compare note 20, page 19, Vol. I of Ephesus in this Set, and note 453 above."
293. In line 10, correct battered "e" in "the."
297. In line 23 correct battered "and."
305. In line 14 of top note, read "them," not "hem"; and in line 30 put "we" in place of battered word after "must," and in line 32 supply "p" before "art," and in line 33 supply "t" before "he" so making "the."
309. In last line supply "o" in "petition."
310. In line 6 insert semicolon after "Theodosius," and put good "k" for the battered "k" in the last line but one of note 499.
312. In the 7th line from the foot in note 502, for "not in" read "not to." A very important and necessary correction—cut out the "in" and put in its place "to." As it stands now it is an oversight or printer's error.
319. Line 9 from foot of page connect 108 and 112 by a hyphen.
331. Line 2, text, put comma after "Father."
338. Line 9 from foot of text correct broken "p" in "present."
339. In line 9 from foot of text insert "a" after "piety."
341. In line 12, text, for "Ambrose" read "Theodoret."
343. In the last line of note 583 supply "and" before "er."
345. In line 7 from foot, read "can" not "crn."
352. In line 26 supply "t" in "Adoptionist."
353. In line 3 read "the" before "false."
364. Line 21, change the "u" to "n" in "and."
367. In line 14 of note supply "en" in "Ecumenical."
372. In the last line of note 650, last figures, read "486-504," the "5" is blurred.
373. Line 10 of note 656, put "ten" in "tendencies" instead of "ten."
378. Line 2 of note 677, read "οἰκειουμένης" instead of "οἰκουμένης"
381. In line 2 of note 698 put down the space, and in line 2 in note 704 do the same.
382. In note 713 read "ἐκκλησιαστικῆς," not "ἐκκλησί."
394. In note 706, line 3, after "vol," read "I," and make "vol. II" "vol. III"
395. In the text in line 14, read "little" not "litttle," and in line 17 supply "l" in "Universal."
395. In note 772, line 2, supply "t" in "not," and change the first "has" to "it," and make the second "have," and supply "l" in "all," and in line 3 supply "t" in "permit," "d" in "discussion," and "l" in "all."
396. In line 3 from foot of text read "(785)" in place of those figures blurred.
397. In line 6 from foot of text read "such" not "such."
405. In line 11 of note 824, supply "a" in "especially."
411. In line 22 change "200" to "590" in the note.
413. In line 8 from foot of text after "thing," put quotation marks.
421. In line 1 of note 913, correct broken "n" in "names."
425. In line 13, text, insert "r" in "confirmed"
426. In line 20, text, supply "d" in "established."

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427. In line 10, text, read " *revering* " not " *revereing* ."
 428. Text, line 1, read at end " *left are selling* ."
 428. In line 6 read " *faith of Ortho* ."
 428. In line 7 read " *trouble* " after " *succeeds* ."
 428. In line 8 read " *bear those* ."
 428. In line 9 read " *some times excites* ."
 429. Note 959, line 3, read " I Peter ii, 5-9 ."
 431. In line 5 of top note supply second " *i* " in " *restitution* ."
 431. In line 10 of top note correct battered " *c* " of " *Council* ."
 431. In the last line but one of note 967 supply " *l* " in " *blind* ."
 434. In line 3, top note, put " *Antioch* " in place of " *Ephesus* ."
 436. In line 4 of note 935 read " *enunciated* " instead of " *enumerated* ."
 437. In note 1000 read " *θέσισμα* , " not " *θέσπισμα* ."
 438. Line 12, text, supply " *a* " in " *as* ."
 439. In line 5 of note 1013 supply " *s* " in " *saints* , " and in line 7 of it " *e* " in " *their* ."
 449. In note 1076 read, for the Greek, " *ἀπόνοιαν* ."
 457. Line 22 of top note supply " *c* " in " *canons* ."
 467. Line 9, text, supply " *t* " in " *both* ."
 471. Line 1 in note 1219 supply " *r* " in " *after* ."

ERRATA IN VOLUME III OF EPHESUS as far as to page 41, which
 ends the Acts of *Ephesus*, and to page 77.

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- iv. Preface, in line 12 from foot, for " *will* " put " *with* ."
 11. After " *see* , " line 5, note 48, add " *in a future volume* , " and omit " *below* ."
 17. Text, line 5, change " *these* " to " *those* ."
 18. Add at the end of note 64, " *P. S.—It is deferred necessarily to another volume* ."
 23. In place of the running head, " *The Case of Cyprus* , " substitute, " *Letters of the Council to all against Nestorians* ."
 23. At the end of note 76 add " *of Pontus, Asia and Thrace* ."
 23. In note 84, line 1, read " *καὶ* " for " *καλ* ."
 25. In place of the running head " *The Case of Cyprus* , " put " *Preface to the Canons* ."
 25. In the last line but one of note 95, etc., read " *δι* " not " *δι* ."
 25. Note 96, last line but one, draw together the last letters of " *mean* ."
 34. Note 106, 3rd line from end supply " *t* " in " *Christianity* ."
 34. Note 107, line 1, supply " *d* " in " *told* ."
 41. Note, line 15, read " *Ἀρχετύπῳ* " instead of " *Ἀρχετύπω* ."
 58. Line 5, put period after " *Ephesus* ."
 71. Line 9, omit " *below* ."
 73. Line 12, omit " *eight* " and put " *ten* " in its place.

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