

The Church's Object of Worship



This is chapter IV of a book written in 1941 entitled, "[Our Priceless Heritage Christian Doctrine In Contrast With Romanism](#)" by Henry M. Woods, D.D, LL.D.

Who is the Object of Worship in the true Church of God?

Holy Scripture teaches that the sole Object of Worship is the one true and living God, Father, Son and Holy Spirit. He alone, as our Creator, our Providential Ruler, our Lord and Saviour, our Divine Guide, Sanctifier, and Comforter, the glorious Trinity, is worthy of all adoration and praise; being infinite, eternal, unchangeable, perfect in wisdom, power, holiness, justice, truth and love; and He alone as the Hearer of prayer and Giver of all good, is to be invoked and supplicated. "For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen." Rom. 11:36, Psalm 65:2, Ex. 15:11, Ps. 90:2, Ex. 34:6, 7, Is. 49:26, John 15:26, 16:13, II Thess. 2:13, Rev. 4:8.

God The Holy Trinity Alone To Be Worshipped

May saints, angels, and Mary, the mother of our Lord, be invoked, prayed to, or receive any form of religious worship?

They may *not*. Though we may greatly respect and love them, The Word of God clearly teaches that no religious worship of any kind or degree may be paid to any person *except the Holy Trinity*. To bow down to, invoke, pray to, or worship anything else than the one true God is *the great sin expressly forbidden by the First and Second Commandments*. This is not only the teaching of Holy Scripture, but also was the practice of the apostolic and early Christian Church.

St. Clement of Alexandria, A.D. 200, wrote: "Since there is only one good God, both we ourselves and the angels supplicate *from Him alone*." St. Athanasius, A.D. 370, wrote concerning the Arians who denied Christ's deity: "But if they say these things are spoken of the Son, let them confess that the saints did not think of calling on a created being to be their helper and their refuge." Ironside's *Letters*, page 29.

Whom did our Lord Jesus Christ teach all men to worship?

Christ clearly taught that *God alone should be worshiped*. "Thou shalt worship the Lord thy God and Him only shalt thou serve." Matt. 4:10, 19:17.

What did the Apostles teach concerning the Object of Worship?

The Apostles taught that all forms of religious worship should be rendered to God alone. When the Roman centurion prostrated himself before Peter, Peter forbade him saying: "Stand up, I myself also am a man." That is, "Do not bow down to me; I am a *sinful man like yourself*." Acts 10:26.

How different was the apostle Peter from the popes, who expect visitors to kneel down before them, and kiss their hand, foot, or ring! The apostle John wrote that when he fell down to worship the angel who showed him wonderful things to come, the angel reproved him, saying: "See thou do it not, for I am thy fellow servant; worship God!" This solemn admonition to worship God alone was given on two other occasions. Rev. 19:10, 22:9.

The Church of Rome's Great Transgression

Has not the Church of Rome departed far from the true faith in worshiping, and praying to, human beings?

The papal Church has departed far from the true faith in committing the great sin which God calls "rebellion" against Him. To take the worship, reverence or appellation of the Almighty Lord of heaven and earth, and give any part of them to sinful human beings is a *fearful impiety*, which will surely *bring condemnation* at the Judgment Day. Jer. 28:16, Num. 14:9.

Has not the Church of Rome been guilty of this great sin in paying to the pope the reverence or worship due to God alone?

It *has been guilty of this great sin*. In a gloss of the Roman Canon Law the words "our Lord God the pope" appear. It declares that "to believe that our Lord God the pope has not power to decree as he has decreed, is heretical." *Extravagantes of pope John XXII, Cum Inter, Tit. XIV, cap. IV, Ad Callem Sexti Decretalium*, Paris, 1685.

Writers on the Canon Law have said: "The pope and God are *the same*; so he has all power in heaven and on earth." Barclay, *Cap. XXVII*, page 218.

Pope Nicholas I (died 867) declared, "the appellation of God was confirmed by Constantine on the pope, who, being God, cannot be judged by man." *Labb. Dist. 96, Can. 7*.

The Doge of Venice asserted that he would honor Clement VII "*as a deity on earth*." Pastor, *History of the Popes*, vol. IX, page 246.

The Pope on August 22, 1929, referring to the political troubles in Malta, which had been caused by the unjustifiable demands of the Roman Church authorities there, declared to Maltese citizens, that "to be with the Bishops and the Pope meant to be with Jesus Christ, of whom they must think when they looked at a Bishop, and that whoever is not under the protection of the Pope shall be overcome!"

Pope Leo XIII blasphemously said: "I occupy the place of *Almighty God on earth*!"

The statement of Dr. Timothy Dwight, former President of Yale University, died 1817, is absolutely accurate. He wrote, "The bishops of Rome have arrogated to themselves the peculiar titles of Jehovah, *Dominus, Deus noster, Papa*, and have accordingly granted absolution from sin and passports to heaven. They have abrogated the commands of God; substituted for them contrary precepts; ascended the throne of the Redeemer; assumed the absolute government of His Church; claimed the world as their property; and declared all mankind to be their vassals. Beyond all this they have given openly and publicly indulgences, or permissions to sin. Thus has 'this Man of sin, this Son of perdition, exalted himself above all that is called God, or that is worshipped.' Thus has he, as God, sat in the temple of God, showing himself to be God." II Thess. 2:3, 4, *Theology Explained and Defended*, vol. 4, page 10.

This blasphemy is repeated when Romanists call a parish priest God! Archbishop F. V. Kendrick, quoting Alphonso Liguori concerning the seal of the Confessional, says: "A priest is brought as a witness (in Court) only as a man: and therefore without injury to conscience he can swear that he does not know things which he knows only as God." Here is not only blasphemy against the Holy Trinity in calling a man God, but it also justifies lying and perjury; it teaches that a priest can break his solemn oath to God with a clear conscience, swearing that he does not know facts which he knows perfectly well! Jesuit theology in other places teaches the same thing. Peter Dens asks the question, "What answer ought a Confessor to give, when questioned about a truth which he knows from sacramental confession only?" He replies: "He ought to answer that he does not know, and if necessary, confirm it by an oath!" This shameful violation of God's moral law, justifying falsehood and perjury even in the professed service of the God of truth, explains the severe condemnation of papal teachings by Lord Acton, a Roman Catholic, who said: "I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to salvation. It (Ultramontanism) not only promotes, it inculcates, distinct mendacity and deceitfulness. In certain cases it is made a *duty to lie*." Introductory Memoir to Lord Acton's Letters, by Herbert Paul, page IV.

Has not the Church of Rome also departed far from the true faith in worshiping or praying to saints and angels?

It has. It commits grievous sin by worshiping, or praying to saints, angels, etc. Rome teaches, "That we ought to worship angels, and give religious service to saints." And, "that we ought to pray to saints." Bellarmine, *De Cult. Sanct.* 1:11-14, *De Sanct. beat* 1:19. Council of Trent, Sess. 25.

The Bible teaches that it is a grave sin to worship, or pray to saints and angels for they are *not God-appointed mediators or intercessors*. The Lord Jesus Christ is the *only God-appointed Mediator*. All worship and prayer are to be offered in His name alone. To pray to, and seek help from saints and angels, is not only *useless*, but it *dishonors Christ, to whom all praise and honor belong*. I Tim. 2:5, I John 2:1, Heb. 12:24, Col. 2:18, Judges 13:16, Rom. 11:36, Rev. 1:5, 6.

Early Church Fathers Opposed The Worship and Invocation of Saints and Angels

Note that there are only 4 *examples* in the New Testament of acts of reverence offered to saints and angels and in all these cases they were promptly rejected and forbidden, as showing disloyalty to the true and living God. Acts 10:25, 26, Acts 14:13-15, Rev. 19:10, Rev. 22:8, 9.

The early Fathers of the Church rightly opposed such worship and invocation. Irenaeus, A.D. 180 said: "The Church does nothing by invocation of angels, but by directing her prayers to God in the name of the Lord Jesus Christ." So also St. Clement.

Origen, A.D. 230. "Every prayer and supplication, intercession and thanksgiving is to be sent up to God. It is not right to invoke angels. If they knew, they would not suffer us to pray to any other but God."

Athanasius, A.D. 370. "Let the followers of Arius confess that the saints did not think of calling on a created being to be their helper and refuge." *Orat. cont. Arianos*, 1:62.

St. Augustine said: "Let not our religion be a *cultus of dead men*. They (the saints) are to be honored by way of imitation, not worshiped by way of religion."

Council of Laodicea, A.D. 360. "Christians ought not to invoke angels. To do so is to *forsake Christ and be guilty of idolatry*. Let such a one be anathema."

Does Not The Church of Rome commit great sin in the worship and invocation of the Virgin Mary?

The Church of Rome commits grievous sin against God in the worship and invocation of the Virgin Mary. Such worship *directly disobeys God's commandment*, that He alone is to be worshiped and invoked, and gives to the creature the worship and reverence which belong only to the Creator. Rom. 1:25. The Church of Rome makes Mary usurp the place of her Lord and Redeemer. It calls Mary the "Queen of heaven," the "Door of Paradise," the "Salvation of the Living and the Dead," the "Mother of God," and other idolatrous titles. Church history shows that the Nestorians were bitterly persecuted because they protested against this false and unscriptural title. These titles are false and are directly contrary to the Word of God. Heaven has no "Queen." This highly improper title is borrowed from heathenism. Jer. 7:18, 44:17-25. Chinese sailors worship an idol they call the Queen of heaven. The titles "Door of Paradise," "Salvation of the Living and the Dead," usurp the place of Christ and rob Him of His glory. Our Lord declared plainly, "I am the Door; by Me if any man enter in, he shall be saved." John 10:9. "I am the Way, the Truth and the Life: no man cometh unto the Father, but by Me." John 14:6. If these words of Christ are true,—and they certainly are—then the worship of Mary, saints, etc., is a gross sin. In asserting that Mary is "the Salvation of the living and dead," the Church of Rome directly contradicts St. Peter, who said of Christ alone, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we

must be saved!" Acts 4:12. The title "Mother of God" is blasphemous! God has no Mother. He is "the King, eternal, immortal, invisible." Mary was the mother of Christ's human body only; Christ was Mary's Creator, existing from all eternity. John 1:1, 3, Heb. 1:2. Christians should never forget that Christ's human relationships were not those of ordinary human beings. He was Almighty God. While he lovingly performed the duty of a filial son when on earth, even in His agony on the cross providing for His mother in the flesh (Luke 2:51, John 19:26, 27), yet more than once He reproved the mistaken tendency to exalt the earthly relationship at the expense of the divine, the physical bond at the expense of the spiritual,¹ which is the very mistake that the Church of Rome makes. Luke 2:48, 49, John 2:4, Matt. 12:48-50, Luke 11:27, 28.

¹ That the spiritual bond which makes believers in Christ members of God's family is more important than the physical bond of flesh and blood, is clearly taught by an incident recorded in three of the Gospels. Dear and tender as were the ties which bind us to parents and brethren, yet those which bound him to true believers were more tender and sacred. Earthly ties are transient, but the tie which bind believers to their Lord are eternal and make them truly members of God's family. Rom. 8:14, 16, 17, Matt. 12:46-50, Mark 3:31-35, Luke 8:19-21.

The Church of Rome Exalting Mary, Disparages Christ the Lord

Have not prominent Roman leaders disparaged Christ while exalting Mary, imputing to her a loving sympathy and patience greater than that of our blessed Lord?

Prominent leaders like Alphonso Liguori (died 1787), in their desire to exalt Mary, have made assertions which disparage our blessed Saviour and detract from His perfectly holy character. In his "Glories of Mary," Liguori declares, "Mary is our only refuge and help." "Often our prayers shall be heard more quickly by applying to Mary than to the Saviour." "At the command of the Virgin, *all things obey, EVEN God!*" Liguori quotes Anselm as saying, "It is safer and better to call on the blessed Virgin than on Christ." Liguori also speaks of Christ as "irritated by our sins," and that when this is so, Mary intercedes and secures for the suppliant blessings which otherwise might not be obtained. What awful blasphemy and gross dishonor to our Lord and Saviour such statements are! Could anything be farther from the truth?! Our blessed Saviour has *infinitely greater love and mercy than all human beings combined!* He assures us, "I have loved thee with an everlasting love!" Jer. 31:3. He is not only able, but willing, "to do exceeding abundantly above all that we ask or think," for His is "the love that passeth knowledge." Heb. 2:17, 18, 4: 14-16, Eph. 3:19-21.

Was not the worship of and prayer to Mary a corruption and perversion of later times which the Fathers of the early Church strongly opposed?

This worship of and prayer to Mary was a false worship, which the early Church leaders strongly opposed. They worshipped, and prayed to God the Holy Trinity, *alone*. They declared that *Mary sinned in wavering faith*, and at the Judgment Day will be judged like other Christians.

St. Hilary of Poitiers, A.D. 350, said: "If the Virgin, who conceived God,

is to *come into the severity of Judgment*, who will dare to be Judged by God?" Comment on Psalm 118.

St. Basil the Great, Ambrose, Chrysostom, and Gregory of Nyssa, A.D. 390, all explain the sword of Simeon's prophecy as Mary's wavering faith at the time of Christ's Passion. Luke 2:34. (Webmaster: WOW! I never heard that before!)

St. Epiphanius, died 403 AD, declared, Mary's body was holy indeed, but she was not deity. She was honored, but was not given to us to worship. Wherefore the Gospel warns us, "Woman, what have I to do to thee? Mine hour is not yet come." John 2:4. He (Christ) says this that people may understand that the holy Virgin was not more than human. Let Mary be honored, but let Father, Son and Holy Ghost be worshipped. Let no one worship Mary." *Adv. Haer lxxix*.

St. Jerome, A.D. 418, agrees with Origen, and those above, in charging Mary with temporary unbelief which pierced her as a sword. *Comment in Lucan*, Luke 2:35.

St. Cyril of Alexandria, A.D. 440, declares Mary not only failed at the Cross from grief and feminine weakness, but was committed to St. John's care that he, as a theologian, *might teach her truths which she did not know*."

From these quotations it is clear that the worship and invocation of Mary was condemned and rejected by the early Church. Mariolatry grew and became common, only as the *Word of God was neglected, and apostasy spread through the Church*.

From the number of Churches dedicated to the Virgin Mary in Rome, she would seem to be *honored more than God or the Saviour*. Out of more than 400 churches, and chapels in the city, only 5 are dedicated to the Holy Trinity, 15 to Christ, 2 to the Holy Spirit and 121 to the Virgin Mary! Moreover the Raccolta shows that language used in prayer to Mary is identical with that used to God; so that the assertion of apologists that she is merely asked to pray for us, is clearly contrary to fact. Littledale's *Plain Reasons*, page 55.

What should be the attitude of true believers regarding Mary?

All Christians should hold the mother of our Lord in high respect and affection, as a noble woman, rich in faith and Christian character, who was greatly blessed of God. But like all other human beings, she was a sinner, and needed salvation. She herself felt this, for in her song of praise she said, "My Spirit hath rejoiced in God my Saviour." Luke 1:47. Christians should never worship her, nor pray to her, nor bow to her image or picture; for to do this is the great sin of idolatry. *Only God the Holy Trinity is to be worshipped and invoked*: "for of Him, and through Him and to Him are all things, to whom be glory forever, Amen." Rom. 11:33-36, Rev. 1:5, 6, 5:12, 13, 7:12, 19:1,6.

The worship of angels is also clearly forbidden in Holy Scripture not only in the Ten Commandments, and because they are created beings, but also in Col. 2:18 and Judges 13:16.

All images and representations of any sort are forbidden in worship

In worshiping the Holy Trinity is it proper to use images, symbols, or pictures of any kind?

No. The Word of God *strictly forbids the use of any likeness or representation whatever in religious worship*. Not only images and pictures, but any symbol or representation of God or of man are excluded. The use of such things is a very heinous sin, a flagrant violation of God's Commandment. Note the Second Commandment of the Decalogue (Ex. 20:4) where the prohibition is explicit and repeated—"any image or any likeness of anything that is in heaven above or in the earth beneath or that is in the water under the earth: thou shalt not bow down to them nor serve them." "Take ye good heed to yourselves lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female." God thus forbids the use of all shapes, resemblances, and symbols whatever. Deut. 4:15, 16, 5:8, 12:30-32; Acts 17:29, 30.

Note that the Church of Rome in attempting to evade the guilt of gross disobedience to God in using images, often prints the Second Commandment in small type and appends it to the first Commandment; then to retain the proper number of the Commandments she divides the Tenth Commandment into two parts, thus making two commandments treat of the same subject, covetousness! But that the II Commandment as found in the Protestant Bible, forbidding images, was the original form as given by God to Moses, is proved by the Jewish Scriptures, which held the same form as the Protestant Bible, long before the Christian Church was established. It was also so held by the Eastern Church, and by Origen and St. Jerome.

The Lord also denounced an awful curse on anyone who should break the Second Commandment. Deut. 27:15. After commanding that the images of the heathen whom Israel conquered should be destroyed by fire, God commanded that even the silver and gold of them should not be kept, for "it is an abomination to the Lord thy God." They should not allow anything associated with an image or idolatry to come into their homes; "neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing." Deut. 7:25, 26. Our Saviour also clearly forbade the use of any visible object or symbol when He stressed the spirituality of true worship; "God is a spirit and they who worship Him must worship him in Spirit and in truth," John 4:28, 24.

The Church of Rome deliberately breaks the Second Commandment

What does the Papal Church teach regarding the use of images, pictures, etc., in religious worship?

The Papal Church teaches that it is right to use images, pictures, etc., in religious worship. Directly contrary to God's command, the Church of Rome declares that "*we ought to worship images,*" and that "*God may be represented in an embossed, graven or flat picture.*" Bellarmine *De imag. Sanct.* 2:7-10, 12. The 25th session of the Council of Trent decreed that the images of

Christ, the Virgin Mary and of other saints are specially to be had and retained in the Churches, and that honor and veneration are to be paid to them. The creed of Pope Pius IV declares: "I most firmly assert that the image of Christ, of the Mother of God, ever Virgin, and also of the other saints ought to be had and retained and that due honor and veneration are to be given to them." The catechism of the Council of Trent asserts: "It is lawful to have images in the Church, and to give honor and worship unto them." Note that the second Council of Nice, A.D. 787, which the Church of Rome acknowledges to be orthodox, declared "that Christians should not only serve and honor images, but *adore and worship them*"; that is, honor them as if they were God Himself! The Church of Rome has been guilty of gross profanation in dressing up an image of God as a pope, with papal robes, miter and triple crown!

Is not the Papal Church guilty of idolatry in having an image of St. Peter in the Vatican, where thousands of Romanist Pilgrims bow down to it and kiss its foot?

The Papal Church is thus guilty of a great sin against God, and must be considered apostate. Millions of deceived worshipers have literally worn away the metal foot by their kisses, imagining that they were performing a pious act, when really they were breaking God's holy commandment, and heaping up condemnation to themselves, against the awful day of Judgment.

How do Romanists try to evade guilt for their great sin?

The Papal Church has invented several terms to express, as it supposes, various degrees of worship, as *latreia*, *douleia*, *hyperdouleia*, etc. But this is mere self-deception and juggling with words, because God's command is clear and absolute, and prohibits every form and degree of religious worship. God has made no exception to His law and no man may dare to make one, without being guilty of great impiety. Note that the excuses which the Church of Rome makes to evade her guilt of the sin of idolatry are the very same that the heathen offer for their worship of idols. God's prohibition applies to every form of idolatry, whether to the idol worship of Hinduism or that of Rome: the images of St. Peter or of Mary is just as truly an idol as any idol of Buddhism, and at the Judgment Day God will *hold the leaders of the Roman Church responsible for deceiving the people and leading them into apostasy*.

Do not the Holy Scriptures repeatedly use the strongest language to warn against the great sin of image worship, and the worship of any other being than the Holy Trinity?

The Scriptures do often *use the strongest language to warn against these grave sins*. All such worship is called an "abomination," a "detestable thing." The word "abomination" occurs over 50 times in the Bible, generally referring to «images and false worship. I Kings 11:5, 7, Matt. 24:15, Mark 13:4.

All representations used in religious worship are included in what St. Peter calls "*abominable idolatries*." 1 Peter 4:3. Whoever uses or tolerates them is a "*teacher of lies*." Hab. 2:18.

The worship of anyone or anything beside the one true God is called "*fornication*," "*Adultery*," as being among the most loathsome of sins. To worship images or human beings is to forsake our Creator, just as an unfaithful wife, following a stranger, forsakes her husband. The whole of the prophecy of Hosea is pervaded by the thought of *this dreadful sin*. Hosea 2:2, 7, 8, 13; Ezek. 16: 15-32; Eph. 5:23-31.

Did not the early church strongly oppose the worship of images?

Yes. As long as the Church remained true to the Bible, it strongly opposed the worship of images, and the use of representations of every kind. Lactantius, A.D. 300, said: "It is indisputable that wherever there is an image, there is no religion." Div. Inst., 11, 19.

St. Irenaeus (120-190) mentions the use of images of Christ and the honor done them as a *peculiarity of the Carpocratian heretics*, distinguishing them from orthodox Christians. Adv. Haer. i, 25.

Origen, 230, said, "Those are the most untaught, who address lifeless objects and imagine that the hands of mechanics can fashion likenesses of Divinity. What sensible man can help smiling when he sees a learned man turning to images and offering his prayers to them? Origen, *Cont. Cels.*, vii, 44; viii, 17.

St. Augustine quotes the Word of God—"Confounded be all they that serve graven images, that boast themselves of idols." "Thus it is plain," Littledale affirms, "that down to St. Augustine's death, A.D. 430, there was no devotional use of pictures and images among Christians, and even very little merely for decorative use." Gregory, called "Great," died 604, wrote: "In every possible way avoid worshiping images, and let the people humbly prostrate themselves in honor of the Almighty and Holy Trinity alone."

But the Church gradually became corrupted, and departed from the doctrines of God's Word. Thomas Aquinas, died 1274, taught that "the same reverence should be shown toward the image of Christ as toward Christ Himself! and seeing that Christ is adored with the adoration of latreia (supreme worship) so His image should be adored with adoration of latrew." *Sum. Theol.*, xxv, 3. Thomas thus incurs the condemnation of the spiritual blind mentioned by the Psalmist in Ps. 115:8.

The plain teaching of Scriptures is, God alone is entitled to the worship and adoration of our hearts: He must have our whole worship, or none at all, for the worship of a "divided heart" is hypocrisy. "I am Jehovah; that is My name, and my glory will I not give to another, neither My praise to graven images." Isa. 42:8. God's Word clearly shows that the Latin Church in giving part of its worship to Mary, saints and angels, breaks God's First Commandment; in using images, the crucifix, etc., in worship, it breaks His Second Commandment.

In worshiping God, what does Scripture teach regarding multiplicity of ceremonies, ritual, vestments, genuflections, sign of the cross, turning toward the East, etc.?

All of these things, having *no warrant whatever in Scripture, are wrong*; for no ceremony or religious rite may be added to what God has commanded in His Word. They were entirely absent from the Apostolic Church; there is no hint of them in the Book of Acts, or the Epistles. They are all contrary to the "simplicity and sincerity" which the Gospel enjoins. II Cor. 1:12, 11:3; and are a part of that formalism and will-worship against which the inspired Word warns all Christians. Col. 2:18-23. For as genuine devotion of the heart declines, men strive to make up for its loss by multiplying external rites, which in the sight of God are not only of no value, but are a mockery. Isa. 1:11-14, Matt. 23: 5, 23.

Cardinal Newman acknowledged that the paraphernalia of the papal Church, as incense, candles, holy water, processions, tonsure, vestments, images, etc., are all of pagan origin. *Essay on Development of Christian Doctrine*, 1846, page 359.

He might have added that the office and name of the pope were suggested by that of the Pontifex Maximus, the head of heathen religion in Rome. The alb, cope and maniple were copied from the vestments of pagan priests: so also the practice of facing eastward in services. The perpetual burning of lamps in churches was borrowed from the Vestal Virgins, who day and night kept burning lamps before the shrines of ancient idols. Gregory I, as bishop of Rome, *had advised the use of heathen rites in order to attract them to the Church!*

Both Gregory and Newman thus showed how little they knew of the holiness of God, and of the true spirit of the Gospel. Their method was compromise with evil, to win popularity; letting down the Gospel standard to the level of the heathen, instead of raising up the heathen to the Christian standard, as St. Paul did. How different was the apostolic way! "In simplicity and godly sincerity," not as pleasing men, but God, who trieth our hearts." "Be ye separate, and touch not the unclean thing!" Anything connected with false gods, or with pagan worship, was to be abhorred as "fellowship with devils," or as a foul garment infected with leprosy or pestilence. "Hating even the garment spotted by the flesh." I Cor. 10:20, 21, II Cor. 6:14-17, Jude 23.

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