

# I FOUND THE ANCIENT WAY

By

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## CHAPTER TWO

### WORSHIP OF THE SAINTS

READING THE HOLY SCRIPTURES I noticed that they speak of only one worship, and JESUS himself Says that this should be given to GOD alone.

**"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve"** (Matthew 4:10).

Why wouldn't JESUS give Satan the worship the Catholics call dulia?

"What things men won't think of to justify their offenses against GOD!" I said to myself.

Three kinds of worship!

I read and reread the Bible from beginning to end, looking for some verse that spoke of the different kinds of worship, but I didn't find anything but the worship that ought to be given to GOD.

Later I found out that the worship of saints not only is forbidden by GOD, but for several reasons it is foolish:

1. *The saints cannot hear us.*

Some time ago I had a number of conversations with a Catholic priest and one of them went about as follows:

"You believe that when you pray to a saint he hears you?"

Priest: "Naturally."

"Do you believe that if your father and mother were in Heaven they would plead for their son with greater interest than any saint?"

Priest: "Yes."

"This means that if your father and mother can hear your prayers they probably know how you are getting along here below, whether you are good or bad, rich or poor."

Priest: "Of course."

"If the Holy Scripture says that parents don't know what happens to their children, houses, and so on, on earth, with even greater reason those, who are not their parents and are not tied to those people or things by any family ties, won't know about it, even though the Pope may have canonized them."

Priest: "But the Holy Scripture can't say any such thing."

Then I opened the Bible to the Book of Job (14:21) where it says: **"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."**

"If the father doesn't perceive the condition in which his sons are living," I said to the priest, "neither will he be able to hear their prayers. But lets see what Ecclesiastes 9:6 tells us: **'Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun.'**

There is no question that if the dead can't take any part in what happens on the earth, neither can they hear our prayers; for if they heard them and in their turn should beg GOD for the living, they would have a part, and a very important one, in what happens on the earth; for if the prayer of men has often been able to change GOD's purposes and to move Him to have mercy, how much more the prayer of one who is already enjoying the presence of GOD? And if this prayer can have such an influence on the purposes of the Creator, why should the Scripture say that those who have left this world take no part in what happens in it?"

After I had shown him these passages, which he listened to with real astonishment, he told me he would have to think about them and talk them over, which seemed to me quite natural.

But at the end of a week, when we met for another talk, I asked him what explanation he had found that would justify the position of the Catholic Church concerning the passages he had noted. And if his astonishment was great when he heard them, mine was even greater when I heard his reply: "I have thought it over, and I still hold the same position." I tried to get him to give me some reason, and he simply answered, "They don't say a thing to me."

How true is the saying that there is no person more deaf than the one who will not hear!

2. *The Holy Scripture tells us that there are no mediators between GOD and men.*

So the saints have no value, because JESUS tells us: "**Come unto me, all ye that labor and are heavy laden, and I will give you rest**" (Matthew 11:28).

Notice that He says, "**Come unto me,**" and He doesn't say to go to Peter, to John or to Andrew; and then, "**I will give you rest.**" He died for us and He wants to be the One who relieves us of our sins and burdens.

JESUS is not, as the Catholic Church likes to say, like the kings of earth who bestow their favors through their ministers. He decided to become man to show that He is accessible to men, and He tells us, "**Him that cometh unto me I will in no wise cast out.**"

But so I could go to Him with confidence, He came to me first. Then why should I go to another, not knowing whether he will take care of me, when I know that JESUS has promised to do so?

Why should I ask in the name of another man when He tells me, "**Whatsoever ye shall ask the Father in my name, he will give it you**" (John 16:23), and the apostle inspired by His Spirit says, "**For there is one God, and one mediator between God and men, the man Christ Jesus**" (I Timothy 2:5)?

If the inspired Word states that there is only one Mediator, why does the Catholic Church say that there are so many mediators?

Let not the reader think that this is a gratuitous statement. I am going to transcribe the prayer that that church says to St. Nicholas on the sixth of December in the liturgical act of the Mass:

*"O God, who didst honor the holy pontiff Nicholas with countless miracles, we ask that through his merits and intercession we may be freed from the flames of Hell."*

Let us analyze this prayer.

They appoint an intercessor or mediator, knowing that there is only one, CHRIST JESUS, and afterward they ask to be saved through the merits of a man, when it is quite clear in the Scripture that only the merits of CHRIST can save us from Hell. But it seems that for the Catholic Church those merits are not enough, and they go to GOD through the merits of another man.

Peter, the Apostle they tell us so much to respect as the successor and vicar of CHRIST, also tells us:

**"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).

Why don't they pay attention to the words of the one they recognize as the vicar of CHRIST? Because this vicariate of CHRIST is only a nominal thing; they use it or appeal to it when they want to allege the authority of the Pope; but when once the origin of the authority of the Roman pontiff seems to be sufficiently demonstrated, Peter is left entirely without authority.

We have already seen that, while he tells us that we can be saved only in the name of JESUS, in the prayer that the Pope orders said to St. Nicholas, they ask to be saved through the merits and intercession of that saint.

I should like to conclude this point by inviting the reader to go directly to GOD through the Mediator JESUS CHRIST, because He also is GOD. No one else can act as Mediator. Only so will he be sure that his prayer has been heard; only so will he know that GOD has been pleased with his prayer, since he followed the rules GOD gave.

Listen to how JESUS encourages us to go to the Father:

**"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"**  
(Matthew 7:11).

*3. Worship of the saints was rejected in the first centuries.*

So John Chrysostom says that when we present ourselves before GOD, we have no need of people to introduce us as with the great ones of this world. He is always with us everywhere. Did the Canaanite woman appeal to James or John or Peter? No, she went directly to CHRIST, saying within herself:

"I don't need anyone to present me; the Lord descended from Heaven and took my nature just so I could have courage to speak to Him" (*In Dimiss. Chanan.*, Vol. V, p. 195).

Perhaps someone reading this will think, "It isn't possible for a saint to say this." But it is, for many of those whom the Catholic church today has on its altars wouldn't leave an image unbroken, if they were living; and many of the ones that they call advocates and intercessors would be horrified if they saw how despised is that Word of GOD which they held in such great reverence.

Augustine wrote that only GOD should be served by the soul, but every man, no matter how wise and perfect he may be, should only be loved and imitated (*On the Size of the Soul*, chap. 34).

It is precisely this doctrine that we Evangelical Christians put into practice. We serve and worship GOD alone in spirit and in truth, and we love our fellow Christians and try to imitate their virtues both while they are alive and when they have passed on to rejoice with the Lord.

Jerome, a great student of the Holy Scriptures, tells us that in this life we can help one another, but when we have reached the presence of GOD, neither a Job, a Daniel or a Noah can pray for us (*On Ezekiel 14*).

It is impossible for a Christian of our own time to use greater clearness in rejecting the intercession of the saints.

It must seem to the reader impossible for us to say anything more about this matter. Yet Ambrose goes even farther in condemning this heresy when he writes that to address GOD through His creatures, and to compare Him who sees everything with the kings of the North, whom we can't approach except through their courtiers, is a crime of divine lese majesty (*Epistle to Romulus*, 1).

We now have the crime of the Catholic Church defined by a saint that she herself venerates on her altars. If Ambrose could see from Heaven how he himself is the occasion for many to commit that crime of divine lese majesty, I think that not even the felicity of the blessed would assuage his sorrow in knowing that his memory is an occasion for offending the GOD whose goodness he contemplates.

We shall end these references with a quotation from Eusebius:

"We shall never be able either to forsake CHRIST or to worship any other. For we worship Him who is the Son of GOD, but the martyrs, as disciples and imitators of the Lord, we love as they deserve on account of their matchless affection for their own king and teacher. May we also be made partakers and fellow-disciples with them" (Book 4, chap. 15).

Commenting on this testimony from the greatest Christian writer of antiquity, the anonymous author of a series of anti-Protestant works, in the book *The Mustard Seed*, page 22, section 45, has to recognize and admit the opposition of many of the Church Fathers to the worship of images, and he quotes another statement of great significance from Eusebius.

Here are the words of the Catholic writer:

"Eusebius was afraid that our GOD might come to be translated into his images, as happens with the pagans."

I would make bold to ask whether he includes himself among those pagans or not.

~ end of chapter 2 ~

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