

practice of the Church. There, he informs us, the worship of all creatures was excluded; for says he, "Through the whole world, the Church does nothing by invocation of angels nor by incantations; but purely and manifestly directs her prayers to God who made all, and calls upon the name of our Lord Jesus Christ *."

"These things," says Tertullian, "I can ask of none but him, from whom I know I shall obtain them; because he alone grants them, and I, to whom it belongs to obtain them, am his servant, and him alone I serve †."

Epiphanius informs us, that, as early as his time, some women began to worship the Virgin Mary as the queen of heaven, by offering her a cake. In opposition to this practice, he says, "Let us assume the spirit of men, and beat down the madness of these women. For which of the prophets ever permitted a man to be worshipped? and much less a woman.... The old error shall not reign among us; to forsake the living God, and worship things which he has made. For if he will not suffer the angels to be adored, much less the daughter of Joachim and Ann †."

But though the zeal of Epiphanius against the worship of the Romish Church was great, he has been considerably outdone by Justin Martyr, who

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* Lib. 2. c. 57.

† Apol. c. 34.

‡ Hæres. 79. adv. Collyrid.

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