

## THE TEMPLE

(AT PAUL'S CROSS, AUGUST 5.)\*

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*What agreement hath the temple of God with idols ?—2 COR. VI. 16.*

It is not fit they should be too familiar, or near together in this world, whose portions shall be far asunder in the world to come. The sheep and goats are indeed now blended promiscuously, and none can distinguish them here but he that shall separate them hereafter; the right and left hand of the last tribunal shall declare them. But they that be alien or opposite to us in faith and profession are manifest, and we have a frequent charge *De non commiscendo*. Now the nearer this ill-matched conjunction, the more intolerable: the same board, ill; the same bed, worse; worst of all the same temple. So the Apostle begins his dehortation, 'Be not unequally yoked with unbelievers:' so he ends it, 'What agreement hath the temple of God with idols?' Divers seeds of grain in one ground, divers kinds of beasts in one yoke, divers sorts of cloth in one garment, were expressly forbidden under the law, Deut. xxii.; and shall several religions be allowed in one church under the gospel?

The absurdness of such a mixture is here illustrated by many oppositions; the sound of all which is interrogative, the sense negative. Righteousness and unrighteousness, light and darkness, Christ and Belial, the believer and the infidel; these can have no communion, no concord, no conjunction; and 'what agreement hath the temple of God with idols?'

I need not by art divide these words, for they are divided by nature. Now as *quæ Deus conjunxit, nemo separet*,—those things that God hath joined together, let no man put asunder: so *quæ Deus separavit, nemo conjungat*,—those things that God hath put asunder, let no man join together. The scope of the text, and the matter of my discourse, is to separate idols from the temple of God; the Holy Ghost hath divided them to my hands: they cannot agree in his sentence, let them never agree in our practice; cursed is he that goes about to compound this controversy. The temple is holy, idols profane; it is not lawful to mix *sacra profanis*. The temple is for God, idols for the devil; God and the devil admit no reconciliation. Therefore, as two hostile nations, after some treaty of peace, neither liking

\* Apparently 1623.—Ed.

the proposed conditions, break off in a rage, *In hoc uterque consentimus, quod consentire nolumus*.—In this we both consent, that we will not consent at all; so be it here agreed, that no agreement can be made. In composing differences betwixt man and man, betwixt family and family, betwixt kingdom and kingdom, *beati pacifici*,—blessed are the peace-makers. But in reconciling Christ and Belial, the temple of God and idols, *maledicti pacifici*,—cursed are the peace-makers. Here *bella geri placeat magnos habitura triumphos*. God himself in paradise did first put the quarrel, his Apostle hath here given the alarm, and he deserves a malediction that sounds a retreat.

But as no battle can be well fought without order and martial array, so no discourse can be made profitable without some method. The temple, therefore, we will suppose to be God's castle, and idolatry the invasion of it. This castle is but one, idols are many. The champions that God hath set to defend his castle are especially or principally princes and pastors, the magistracy and the ministry; the adversary forces that fight against it be the devil's mercenary soldiers. The munition on the one side is the divine Scripture, the sacred word of God; the engines, ordnance, and instruments of assault on the other side are idols, traditions, and those carnal inventions wherewith the corrupt heart of man seeks to batter it. The siege is continual, the feud implacable, the difference irreconcilable. Yet at last the war shall end, with the ruin of those enemies, in the triumph of the righteous, and to the everlasting glory of God.

Now though this war be every way spiritual, it is divers ways considerable. There is a material, and there is a mystical temple; there are external and internal idols; there be ordinary and extraordinary soldiers. Every Christian, as he is a temple of God, so not without the assault of idols: there is a civil war, a rebellion within him, wherewith he is continually exercised. In this militant estate of the church none are free: only he that gives full allowance to his own corruptions is not a temple of God, but a synagogue of Satan; a sink of uncleanness, rather than a sanctuary of holiness. Thus from one general arise many particulars, and you will say, 'Behold a company;' as Leah said of her son Gad, 'A troop cometh,' Gen. xxx. 11. Yet all these branches have but one root: they are but like the wheels of a clock, taken a little in sunder to view, then to be put together again. Let not their number discourage your attention. When a wealthy favourite of the world sent his servant to bespeak lodging for him, he told the host, 'Here will come to-night the lord of such a manor, the landlord of such a town, the keeper of such a forest, the master of such an office, the lay-parson of such a parish, a knight, a justice of peace, a gentleman, a usurer, and my master.' 'Alas,' answers the host, 'I have not lodging for half so many.' 'Be content,' replies the servant, 'for all these are but one man.' So if you distrust your memories for room to entertain so many observations, yet be comforted, for all have but this one sum, 'There is no agreement betwixt the temple of God and idols.'

*The Temple.*—That which was built by Solomon was justly called the wonder of the world, a white and glorious monument, set on the hill of Zion, inviting passengers to see it, and amazing their eyes when they beheld it. It was of white marble without, of cedar and gold within, all of the best, all beautiful, precious, durable. So magnificent was that structure, that all nations have admired it, all times celebrated it. 'Beautiful for situation, the joy of the whole earth, is Mount Zion,' Ps. xlviii. 2. While the favour of heaven was set upon Jerusalem, the joy of the whole earth was Mount Zion.

It is fit he that made the world a house for man, should have a house in this world made for himself: neither could it be too costly, seeing all the materials that went to it were his own. Every rotten cottage is too good for Satan, no fabric could be too sumptuous for God. While his people dwelt in tents, himself was content to dwell in a tabernacle: in the fitting condition of Israel, he would have his own house a moveable, that they might never remove without him. But when their residence was settled in the promised land, he would have his tabernacle turned into a temple, that they dwelling where he appointed them, he might also dwell among them. The former was for motion, the latter for rest; the one for progress, the other his standing house. All this while, God had but one house at once: first, the tabernacle; then that gave place to the temple; and Solomon's temple being defaced, was supplied by Zerubbabel. Now he hath many houses, even so many as there be nations, as there be congregations, as there be persons professing Christ. We have houses of our own, why should not God have his? A prince hath more houses than one, why should the King of heaven be abridged? A king in his own person can dwell but in one house at once; let God have never so many, he can at once fill them all. He hath a house of flesh, so every believer is his temple; a house of stone, so this material one is his temple; a house neither of flesh nor stone, but immaterial, immortal in the heavens. And as Christ says, that 'in his Father's house there are many mansions,' John xiv., so in his Father's militant church there are many houses.

It were vain to ask what God should do with a house, when we consider what we do with our own: what but dwell in it? But how God doth dwell in it seems to be a question, seeing the Apostle saith, that 'he dwells not in temples made with hands,' Acts xvii. 24. Indeed he dwells not in them as we dwell in ours. Our house defends us, God defends his house; our house comprehends us, God comprehends his house. We are only within our houses, and they are without us: God is so within his house that he is also without it, elsewhere, everywhere, yea, his house is within him. When we are abroad we cannot keep our houses; yea, when we are in them asleep they serve to keep us. God can never be absent from his, nor doth the keeper of this temple ever sleep. Now every material temple wherein the saints are assembled, the truth of the gospel is preached and professed, the holy sacraments duly administered, and the Lord's name is invocated and worshipped, is the temple of God.

Why is it called *his* temple, but for the testification of his presence? When Cain stood excommunicated for murdering his brother, and might not come to the place appointed for God's service, he is said to be 'cast out from the presence of the Lord,' Gen. iv. 16. Some have interpreted the like of Jonah's 'flying from his presence,' chap. i. 3; that he fled from the place where the prophets used to stand ready to be sent of God. Nadab and Abihu 'died before the Lord,' Lev. x. 2; that is, before the altar of the Lord. That which was done before the ark or altar, in the tabernacle or temple, was said to be done *coram Domino*. And yet too many come to the temple with so little reverence as if they thought God were not at home, or did not dwell in his own house. But the Lord is present in his temple: in vain shall we hope to find him elsewhere, if we do not seek him here. 'I will be in the midst of you gathered together in my name,' Matt. xviii. 20; not anywhere, not everywhere, but here. Indeed no place excludes him, but this place is sure of him. He fills all places with his presence, he fills this with his gracious presence. Here he both hears us and is heard of us:

*Audit orantes, docet audientes*,\*—He hears our prayers, and teacheth us our lessons. No place sends up faithful prayers in vain, no place hath such a promise of hearing as the temple. It is the Lord's court of audience, his Highness's court of requests. There humble souls open their grievances, from whence they return loaden with graces. Why are many so void of goodness, but because they are negligent of the public devotions? They seek not the Lord where he may be found, therefore deserve to miss him where they pretend to seek him. Why should they think to find God in their closets, while they care not to seek him in his temples? When we need the help of our friend, do we tarry till we meet him by chance, or till he come to us, or shall we not rather go home to his house? 'Peter and John went up into the temple at the hour of prayer,' Acts iii. 1; they thought it not sufficient to pray in their private chambers, but join themselves with the congregation, as a navy royal to transport their holy merchandise to heaven. 'Lift up your hands in the sanctuary, and bless the Lord,' Ps. cxxxiv. 2. Pure hands are accepted in every place, but especially in the sanctuary. What follows? 'The Lord that made heaven and earth bless thee out of Zion.' He says not, 'The Lord that made heaven bless thee upon earth; nor, The Lord that made earth bless thee out of heaven; but, The Lord that made heaven and earth bless thee out of Zion. Blessings come originally from heaven, mediately through Zion. In the temple let us seek, in the temple we shall find those precious treasures and comforts of Jesus Christ.

This temple is not without some enemies. Besides those profane politicians, that think with one Eustathius, that there is no use of temples; or those Massilians, who, as Damascene reports, did add to other heresies, *templorum contemptum*; or those *pseudo-apostoli*, that laughed at a temple full of suppliants, as a house full of fools; or those that be of Jeroboam's mind, who to settle himself in the kingdom of Israel, diverts the people from God's house at Jerusalem. Instead of that snowy and glittering temple, they shall have two golden representations. Zion is too far off, these shall be near home: that is a tedious way of devotion, these both compendious and plausible. As Josephus† brings him in persuading them: 'My good people and friends, you cannot but know that no place is without God, and that no place doth contain God; wheresoever we pray, he can hear us; wheresoever we worship, he can see us: therefore the temple is superfluous, the journey needless; God is better able to come to you, than you are to go to him.' Beside these, the temple of God hath two kinds of foes:—

1. The Anabaptists tell us, that the old superstition hath made those houses fitter for stables than for churches; that they ought no more to be called *templa Dei*, but *templa idolorum*; as they pretend, the passover was called in those corrupt times, not *pascha Dei*, but *pascha Judeorum*, John ii. 13. By the same reason they would have removed all princes, because some have abused their governments. But we say, though evil men abuse good things, yet if a kingdom were not a lawful state, David and Josiah would never have been kings; for good men do not use evil things. The temple in Christ's time was become a den of thieves, yet even then and there did he send up devout and holy prayers. It is a gross ignorance that cannot distinguish betwixt a fault that proceeds *ex natura facti*, and that which proceeds *ex abusu boni*; the former is *malum simpliciter*, the other is but *malum per accidens*.‡ No man pulls down his house, because uncleanness hath been committed in one of the chambers. Let offenders be removed from the

\* Bern.

† Antiq., lib. viii., cap. 3.

‡ Th. 1 qu. 41, art. 6.

temple, not demolished because of offences. 'The kingdom of God shall be taken from you,' Matt. xxi. 43, saith Christ; not quite taken away, but only taken from the Jews. When God threatened the like to Saul, 1 Sam. xv. 28, he did not mean to have no more kings, or to reduce it to the former state of judges; no, only the kingdom shall lose Saul, but Israel shall not lose the kingdom. It is a maxim in nature, Things dedicated to God are not to be transferred to the uses of men; a principle in philosophy, *Quæ recte data sunt, eripi non licet*;\* and a proverb among our children, To give a thing and take a thing is fit for the devil's darling.

2. The sacrilegious, to whom God is beholden, if they let his temple stand; but for the maintenance of it, they will be so bold with him, as either to share half, or leave him none. There be many that pray in the temple, who yet also prey on the temple; as if a thief should do homage to that house in the day which he means to rob in the night. But alas! why should I touch that sore which is all dead flesh? or speak against sacrilege in *orbe sacrilego*, among them that delight in it? Where lawyers are feed, hired, bribed to maintain sacrilege, God and his poor ministers may even hold their peace. Something would be spoken for Zãon's sake, but I take this place and time for neither the right *ubi* nor *quando*. We know Abigail would not tell Nabal of his drunkenness, till he was awake from his wine. Whensoever it shall please God to awake you from this intoxication, we may then find a season to speak to you. But God keep you from Nabal's destiny! that when this sin shall be objected to your consciences on your deathbeds, your hearts do not then 'die in you like a stone,' 1 Sam. xxv. 37. One thing let me beg of you in the name of him whom you thus wrong: howsoever you persist to rob the temple of the due salary, yet do not stand to justify it. By imploring mercy, perhaps you may be saved, but by justifying the injury, you cannot but be lost. As the French king, Francis the First, said to a woman kneeling, and crying to him for justice, 'Stand up, woman, for justice I owe thee; if thou beggest anything, beg mercy.' So if you request anything of God, let it be mercy, for he owes you justice; and in this point, God be merciful to you all!

It was David's earnest prayer, 'One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple,' Ps. xxvii. 7. There are many that pray David's words, but not with David's heart. *Unam petii*, One thing I have desired, *de præterito*, for the time past; *et hoc requiram*, this I will still seek after, *de futuro*, for the time to come: I have required it long, and this suit I will urge till I have obtained it. What? To dwell in some of the houses of God all the days of my life, and to leave them to my children after me; not to serve him there with devotion, but to make the place mine own possession! These love the house of God too well; they love it to have and to hold: but because the conveyance is made by the lawyer, and not by the minister, their title will be found naught in the end; and if there be not a *nisi prius* to prevent them, yet at the great day of universal audit, the Judge of all the world shall condemn them. By this way, the nearer to the church, the farther from God. The Lord's temple is ordained to gain us to him, not for us to gain it from him. If we love the Lord, we will 'love the habitation of his house, and the place where his honour dwelleth;' that so by being humble frequenters of his temple below, we may be made noble saints of his house above, the glorious kingdom of Jesus Christ.

\* Plato.

These be the enemies to the temple, whereof the first would separate *Domum à templo*, the other *templum à Domino*,—they would take God from the temple, these would take the temple from God. Let me conclude this point with two watchwords :—

*First*, The first concerns us of the ministry, the waiters of the temple. It hath been an old saying, *De templo omne bonum, de templo omne malum*,\* —All good or evil comes from the temple. Where the pastor is good, and the people good, he may say to them as Paul to his Corinthians, *Nonne opus meum vos estis in Domino*,—‘Are not ye my work in the Lord?’ 1 Cor. ix. 1. Where the pastor is bad, and the people no better, they may say to him, *Nonne destructio nostra tu es in seculo*,—Art not thou our destruction in the world? It is no wonder if an abused temple make a disordered people. A wicked priest is the worst creature upon God’s earth; no sin is so black as that shall appear from under a white surplice. Every man’s iniquity is so much the heinouser as his place is holier. The sin of the clergy is like a rheum, which rising from the stomach into the head, drops down upon the lungs, fretting the most noble and vital parts, till all the members languish into corruption. The lewd sons of Eli were so much the less tolerable by sinning in the tabernacle. Their sacrifices might do away the sins of others; no sacrifice could do away their own. Many a soul was the cleaner for the blood of those beasts they shed; their own souls were the fouler by it. By one and the same service they did expiate the people’s offences and multiply their own. Our clergy is no charter for heaven. Such men are like the conveyances of land, evidences and instruments to settle others in the kingdom of heaven, while themselves have no part of that they convey. It is no impossible thing for men at once to shew the way to heaven with their tongue, and lead the way to hell with their foot. It was not a Jewish ephod, it is not a Romish cowl, that can privilege an evil-doer from punishment. Therefore it was God’s charge to the executioners of his judgments, ‘Begin at my own sanctuary,’ Ezek. ix. 6; and the Apostle tells us, that ‘judgment shall begin at the house of God,’ 1 Pet. iv. 17; and Christ, entering into his prophetic office, began reformation at his Father’s house, John ii. 15. Let our devout and holy behaviour prevent this, and by our reverend carriage in the temple of God, let us honour the God of the temple. It should be our endeavour ‘to raise up seed unto our elder brother,’† to win souls unto Christ. *Nunquam cessate lucrari Christo, qui lucrati estis à Christo*. If Christ, while he was upon the cross, saith Bernard, had given me some drops of his own blood in a vial, how carefully would I have kept them, how dearly esteemed them, how laid them next my heart! But now he did not think it fit to trust me with those drops, but he hath entrusted to me a flock of his lambs, those souls for whom he shed his blood, like whom his own blood was not so dear unto him; upon these let me spend my care, my love, my labour, that I may present them holy saints to my dear Lord Jesus.

*Secondly*, The other concerns all Christians; that they beware lest, for the abuses of men, they despise the temple of God. For as the altar cannot sanctify the priest, so nor can the unholiness of the priest dishallow the altar. His sin is his own, and cannot make you guilty; the virtue and comfort is from God, and this is still able to make you holy. When we read that ‘the sin of the priests was great before the Lord, for men abhorred the offering of the Lord,’ 1 Sam. ii. 17, this, we all confess, was ill done of the priests, and I hope no man thinks it was well done of the people. Say their sins, yea, their very persons, were worthy to be abhorred, shall men therefore scorn the

\* Chrys.

† August.

sanctuary, and cast that contempt on the service of God which belongs to the vices of man? This were to add our own evil to the evil of others, and to offend God because he was offended. Cannot the faults of men displease us, but we must needs fall out with God? Do we not provoke him justly to abhor our souls, when we so unjustly condemn his service? Know that he is able to sanctify thy heart, even by the ministry of that man whose heart he hath not yet sanctified. The virtue consists not in the human action, but in the divine institution. We say of the sacraments themselves, much more of the ministers, *Isti non tribuunt, quod per istos tribuitur*,—These do not give us what God doth give us by them.

But this age is sick of such a wanton levity, that we make choice of the temple according to our fancy of the preacher: and so tie up the free Spirit of God from blowing where he pleaseth, that he shall be beholden to the grace of the speaker for giving grace to the hearer. So whereas Paul ties faith to hearing, they will tie hearing to faith: and as they believe the holiness of the man, so they expect fruit of the sermon. This is to make Paul something, and Apollos something; whereas Paul himself says they are both nothing. God only gives the increase, and who shall appoint him by whom he shall give it? Let the seed be good, and the ground good, and the Lord will send fruit, whosoever be the sower. But while you make hearing a matter of sport, preaching is too often become an exercise of wit. Words are but the images of matter, and you shall hear anon it is not lawful to worship images. It dangerously misbecomes the temple when anything shall be intended there but the glory of God, and gaining of souls to Jesus Christ.

Thus much concerning the temple. The next point I must fall upon is—

*Idols.*—Idol, in Greek, signifies a resemblance or representation, and differs not from image in Latin; both at first taken in a good sense, but the corruption of times hath bred a corruption of words, and idol is now only taken for the image of a false god. Every idol is an image, but every image is not an idol; but every image made and used for religious purposes is an idol. The images of God are idols, wherewith Popery abounds. An old man, sitting in a chair, with a triple crown on his head, and pontifical robes on his back, a dove hanging at his beard, and a crucifix in his arms, is their image of the Trinity. This picture sometime serves them for a god in their churches, and sometime for a sign at their taphouses; so that it is a common saying in many of their cities, ‘Such a gentleman lies at the Trinity, and his servants at God’s Head.’ This they seem to do as if they would in some sort requite their Maker: because God made man according to his image, therefore they, by way of recompense, will make God according to man’s image. But this certainly they durst not do, without putting the second commandment out of their catechisms, and the whole decalogue out of their consciences.

I intend no polemical discourse of this point, by examining their arguments: that business is fitter for the school than the pulpit. And, O God! that either school or pulpit in Christendom should be troubled about it!—that any man should dare to make that a question which the Lord hath so plainly and punctually forbidden! Beside the iniquity, how grievous is the absurdity! How is a body without a spirit like to a spirit without a body? a visible picture like an invisible nature? How would the king take it in scorn to have his picture made like a weasel or a hedge-hog! and yet the difference betwixt the greatest monarch and the least emmet is nothing to the distance betwixt a finite and an infinite. If they allege, with the Anthropomorphites, that the Scripture attributes to God hands and feet and eyes, why there-

fore may they not represent him in the same forms? But we say, the Scripture also speaks of his covering us with the shadow of his wings; why therefore do they not paint him like a bird with feathers? If they say that he appeared to Daniel in this form, because he is there called the 'Ancient of days;' we answer, that God's commandments, and not his apparitions, be rules to us: by the former we shall be judged, and not by the latter. It is mad religion to neglect what he bids us do, and to imitate what he hath done: as if we should despise his laws, and go about to counterfeit his thunder. God is too infinite for the comprehension of our souls, why should we then labour to bring him into the narrow compass of boards and stones? Certainly, that should not be imaged which cannot be imagined. But Christ was a man, why may not his image be made? Some answer, that no man can make an image of Christ without leaving out the chief part of him, which is his divinity. It was the Godhead united to the manhood that makes him Christ: sure this cannot be painted. But why should we make Christ's image without Christ's warrant? The Lord hath forbidden the making of any image, whether of things in heaven, where Christ is, or of things on earth, where Christ was, to worship them. Now, till God revoke that precept, what can authorise this practice?

The images of the saints, employed to such religious purposes, make them no less than idolaters. It is a silly shift to say, the honour done to the images reflects upon the represented saints. When they clothe an image, is the saint ever the gayer or warmer? When they offer to an image, is the saint ever the richer? When they kneel to an image, the saint esteems himself no more worshipped than the king holds himself honoured when a man speaks to his picture before his face. Therefore some of them are driven to confess plainly, that the image is worshipped for itself. But could the saints in heaven be heard speak upon earth, they would disclaim that honour which is prejudicial to their Maker. As Calvin is not afraid to say of the blessed Virgin, that she would hold it less despite done to her, if they should pull her by the hair of the head, or trample her in the dirt, than to set her in rivalry with her Son, and God, and Saviour. But they tell us that they worship not the images of false gods, as did the pagans, but only the images of God's own servants and choice friends. But will the jealous God endure this, that his honour be taken from him upon condition it be not bestowed upon his enemies, but upon his friends? Idolatry is called adultery in the Scriptures; and shall a woman quit herself from offence because, though she do commit adultery, yet it is with none but her husband's friends? Is this done in a good meaning, or in love to Christ? It is but a bad excuse of a wife to say that she exceedingly loves her husband, therefore must have some other man to kiss and embrace in his absence, and all this in love to her husband.

We are all by nature prone to idolatry: when we were little children, we loved babies; and being grown men, we are apt to love images. And as babies be children's idols, so idols and images be men's babies. It seems that idols are fittest for babes, therefore so the Apostle fits his caution: 'Babes, keep yourselves from idols,' 1 John v. 21. As all our knowledge comes by sense, so we naturally desire a sensible object of devotion; finding it easier to see pictures than to comprehend doctrines, and to form prayers to the images of men, than to form man to the image of God.

Nor can they excuse themselves from idolatry by saying they put their confidence in God, not in the images of God. For when the Israelites had made their golden calf, and danced about it, — one calf about another, — they



were not such beasts as to think that beast their God. But so can superstition besot the mind that it makes us not men, before it can make us idolaters. What do they say? 'Make us gods, that shall go before us,' *Exod. xxxii. 1.* Every word is wicked, absurd, senseless. They had seen the power of God in many miraculous deliverances before their eyes; the voice of God had scarce yet done thundering in their ears: he had said, 'I am Jehovah, thou shalt have no other gods;' and this they, trembling, heard him speak out of the midst of the flames, and yet they dare speak of 'another god.' The singular number would not serve them: make us 'gods.' How many gods would they have? Is there any more than one? 'Make' us gods; and were not they strange gods that could be made? Instead of acknowledging God their Maker, they command the making of gods. This charge they put upon Aaron, as if he were able to make a god. Aaron might help to spoil a man, either himself or them, but he could not make a man, not one hair of a man, much less a god; and yet they say to him, 'Make us gods.' And what should these gods do? 'Go before us.' Alas! how should they go that were not able to stand? how go before others that could not move themselves? Oh the blockishness of men, that make blocks to worship! Otherwise, how could they that are the images of God fall down before the images of creatures? 'For health, they call upon that which is weak; for life, they pray to that which is dead; and a prosperous journey they beg of that which cannot set a foot forward,' *Wisd. xiii. 18.*

Yet, as their sin was bad enough, let not our uncharitableness make it worse. Let us not think them so unreasonable as to think that calf a god; or that the idol which they made to-day did bring them out of Egypt three months before. It was the true God they meant to worship in the calf; and yet, at the best, even that idolatry was damnable. So charity bids us hope of the Papists that they do not take that board or stone for their god; yet withal we find that God doth take them for idolaters. They tell us, with a new distinction, that they forbid the people to give divine worship to images; but we say, they had better forbid the people to have images. A block lies in the highway, and a watchman is set by it to warn the passers: 'Take heed, here is a block.' But how if the watchman fall asleep? Whether is the safer course, quite to remove the block out of the way, or to trust the passengers' safety upon the watchman's vigilance? As for their watchmen, commonly they are as very images as the images themselves; and how should one block remove another? When Jeroboam had set up his two idols in Israel, he rakes up his priests out of the common kennel; the basest of the people were good enough for such a bastard devotion: wooden priests were fit enough to wait upon golden deities. So when Micah had made him a costly idol, he hires him a beggarly Levite. No otherwise did the painter excuse himself for drawing the images of Peter and Paul too ruddy and high-coloured in the face, that howsoever they were while they lived, pale with fasting and preaching, yet now they must needs become red with blushing at the errors and ignorance of their successors; for such with a loud noise they give themselves out to be.

To conclude; if it were as easy to convince idolaters as it is to confound and tread down their idols, this labour of confutation had been well spared, or were soon ended. But if nothing can reclaim them from this superstitious practice, let them read their fearful sentence: Their place shall be 'without, among the dogs,' *Rev. xxii. 18,* and those desperate sinners incapable of forgiveness. 'The strong,' the idol which they made their strength, 'shall be as tow, and the maker,' or worshipper, 'thereof as a spark, and

they shall both burn together' in everlasting fire, 'and none shall quench them,' Isa. i. 31. Now the Lord open their eyes to see, and sanctify their hearts to yield, that 'there is no agreement betwixt the temple of God and idols;' which is the next point whereof I shall speak, with what brevity I can, and with what fidelity I ought.

*No agreement.*—There be some points which the wrangling passions of men have left further asunder than they found them, about which there needed not have been such a noise. But things that are in their own natures contrary, and opposed by the ordinance of God, can never be reconciled. An enemy may be made a friend, but enmity can never be made friendship. The air that is now light may become dark, but light can never become darkness. Contraries in the abstract are out of all composition. The sick body may be recovered to health, but health can never be sickness. The sinner may be made righteous, but sin can never become righteousness. Fire and water, peace and war, love and hatred, truth and falsehood, faith and infidelity, religion and idolatry, can never be made friends; there can be 'no agreement betwixt the temple of God and idols.'

God is *ens entium*, all in all; an 'idol is nothing in the world,' saith the Apostle. Now *all* and *nothing* are most contrary. Idolatry quite takes away faith, a fundamental part of Christian religion; for an idol is a thing visible, but 'faith is of things invisible,' Heb. xi. 1. The idol is a false evidence of things seen, faith is a true evidence of things not seen. Besides, God can defend himself, save his friends, plague his enemies; but idols *nec hostes abscondere possunt quasi dñi, nec se abscondere quasi homines*,\*—they can neither revenge themselves on provokers, like gods; nor hide themselves from injurers, like men.

The foolish Philistines thought that the same house could hold both the ark and Dagon, 1 Sam. v. 3; as if an insensible statue were a fit companion for the living God. In the morning they come to thank Dagon for the victory, and to fall down before him before whom they thought the God of Israel was fallen; and lo, now they find the keeper flat on his face before the prisoner. Had they formerly of their own accord, with awful reverence, laid him in this posture of a humble prostration, yet God would not have brooked the indignity of such an entertainment. But seeing they durst set up their idol cheek by cheek with their Maker, let them go read their folly in the temple floor, and confess that he which did cast their god so low, could cast them lower. Such a shame doth the Lord owe all them which will be making matches betwixt him and Belial. Yet they consider not, How should this god raise us, who is not able to stand or rise himself? Strange they must confess it, that whereas Dagon was wont to stand, and themselves to fall down; now Dagon was fallen down, and themselves stood, and must help up with their own god. Yea, their god seems to worship them on his face, and to crave that succour from them which he was never able to give them. Yet in his place they set him again; and now lift up those hands to him which helped to lift him up, and prostrate those faces to him before whom he lay prostrate. So can idolatry turn men into the stocks and stones which they worship: 'They that make them are like unto them.' But will the Lord put it up thus? No, the next fall shall burst it to pieces; that they may sensibly perceive how God scorns a competitor, and that there is no agreement betwixt him and idols. Now, what is the difference betwixt the Philistines and Papists? The Philistines would set God in the temple of idols; the Papists would set idols in the temple of God. Both

\* Hierom.

agree in this, that they would make God and idols agree together. But Manasseh found to his cost that an idol might not be endured in the house of God, 2 Chron. xxxiii. 7.

How vain, then, are the endeavours to reconcile our church with that of Rome, when God hath interposed this bar, there is no agreement betwixt him and idols! Either they must receive the temple without idols, or we must admit idols with the temple, or this composition cannot be. There is a contention betwixt Spain and the Netherlands concerning the right of that country; but should not the inhabitants well fortify the coasts, the raging sea would soon determine the controversy, and by force of her waves take it from them both. There is a contestation betwixt us and the pontificians, which is the true church; but should not we, in meantime, carefully defend the faith of Christ against idols, superstition would quickly decide the business, and take the possession of truth from us both. A proud and perverse stomach keeps them from yielding to us, God and his holy word forbids our yielding to them; they will have idols or no temple, we will have the temple and no idols: now till the agreement be made betwixt the temple and idols, no atonement can be hoped betwixt us and them.

‘I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing,’ Gal. v. 2. He that would not endure a little leaven in the lump, what would he have said of a little poison? If Moses joined with Christ, the ceremonial law with the gospel, were so offensive to him, how would he have brooked Christ and Belial, light and darkness, righteousness and unrighteousness, the cup of the Lord and the cup of devils, the table of the Lord and the table of devils, the temple of God and idols? In the tuning of an instrument, those strings that be right we meddle not with, but set the rest higher or lower, so as they make a proportion and harmony with the former. The same God, who, of his gracious mercy, hath put us in the right and unjarring harmony of truth, bring them home in true consent to us, but never suffer us to fall back unto them! Hitherto the contention between us hath not been for circumstance, but substance; not for the bounds, but for the whole inheritance: whether God or man, grace or nature, the blood of Christ or the milk of Mary, the written canon or unwritten tradition, God’s ordinance in establishing kings, or the Pope’s usurpation in deposing them, shall take place in our consciences, and be the rule of our faiths and lives.

We have but one foundation, the infallible word of God; they have a new foundation, the voice of their church, which they equalise in presumption of certainty with the other. We have but one head, that is Christ; they have gotten a new head, and dare not but believe him, whatsoever Christ says. *Sponsus ecclesie nostrae Christus*,—Christ is our husband; they have a new husband. While Rome was a holy church, she had a holy husband; but now, as Christ said to the woman of Samaria, ‘He whom thou now hast is not thine husband,’ John iv. 18; so he whom the Romanists have now got is an adulterer, he is no husband. So that here is foundation against foundation, head against head, husband against adulterer, doctrine against doctrine, faith against unbelief, religion against superstition, the temple of God against idols; and all these so diametrically opposed, that the two poles shall sooner meet than these be reconciled. Michael and the dragon cannot agree in one heaven, nor the ark and Dagon in one house, nor Jacob and Esau in one womb, nor John and Cerinthus in one bath, nor the clean and the leprous in one camp, nor truth and falsehood in one mouth, nor the Lord and Mammon in one heart, nor religion and superstition in one kingdom, nor God and idols

in one temple. The silly old hermit was sorry that God and the devil should be at such odds, and he would undertake to make them friends; but the devil bade him even spare his labour, for they two were everlastingly fallen out. No less vain a business doth that man attempt that would work an agreement betwixt the temple of God and idola.

I take leave of this point with a caution. Fly the places of infection, come not within the smoke of idola, lest it smother the zeal of God's temple in your hearts. Revolting Israel calls for gods; but why should this god of theirs be fashioned like a calf? What may be the reason of this shape? Whence had they the original of such an idol? Most likely in Egypt; they had seen a black calf with white spots worshipped there. This image still ran in their minds, and stole their hearts, and now they long to have it set up before their eyes. Egypt will not out of their fancies: when they wanted meat, they thought of the Egyptian flesh-pots; now they want Moses, they think of the Egyptian idola. They brought gold out of Egypt; that very gold was contagious: the very ear-rings and jewels of Egypt are fit to make idola. The Egyptian burdens made them run to the true God, the Egyptian examples led them to a false god. What mean our wanderers by running to Rome, and such superstitious places, unless they were weary of the church of God, and would fetch home idola? If it were granted that there is some little truth among them, yet who is so simple as to seek his corn among a great heap of chaff, and that far off, who may have it at home, winnowed and cleansed to his hand?

The very sight of evil is dangerous, and they be rare eyes that do not convey this poison to our hearts. I have heard of some, that even by labouring in the Spanish galleys, have come home the slaves of their superstitions. Egypt was always an unlucky place for Israel, as Rome is for England. The people sojourned there, and they brought home one calf; Jeroboam sojourned there, Judg. xvii., and he brought home two calves; an old woman (in all likelihood) had sojourned there, and she brought home a great many. The Romish idola have not the shape of calves, they have the sense and meaning of those calves; and to fill the temple full of calves, what is it but to make religion guilty of bulls?\*

Consider it well, ye that make no scruple of superstitious assemblies: it will be hard for you to dwell in a temple of idola untainted. Not to sin the sins of the place we live in, is as strange as for pure liquor tunned up in a musty vessel not to smell of the cask. Egypt will teach even a Joseph to swear: a Peter will learn to curse in the high priest's hall. If we be not scorched with the fire of bad company, we shall be sure to be blacked with the smoke. The soundest body that is may be infected with a contagious air. Indeed a man may travel through Ethiopia unchanged, but he cannot dwell there without a complexion discoloured. How hath the common practice of others brought men to the devilish fashion of swearing, or to the brutish habit of drinking, by their own confessions! Superstition, if it have once got a secret liking of the heart, like the plague, will hang in the very clothes, and after long concealment, break forth in an unlooked-for infection. The Israelites, after all their airing in the wilderness, will still smell of Egypt. We read God saying, 'Out of Egypt have I called my Son,' Matt. ii. 15. That God did call his Son out of Egypt, it is no wonder: the wonder is that he did call him into Egypt. It is true, that Egypt could not hurt Christ; the king doth not follow the court, the court waits upon the king: wheresoever Christ was, there was the church. But be our Israelites

\* Nonsense.

so sure of their sons, when they send them into Egypt, or any superstitious places? It was their presumption to send them in; let it be their repentance to call them out.

The familiar society of orthodox Christians with misbelievers hath by God ever been most strictly forbidden; and the nearer this conjunction, the more dangerous and displeasing to the forbider. No man can choose a worse friend than one whom God holds his enemy. When religion and superstition meet in one bed, they commonly produce a mongrel generation. If David marry Maacah, their issue proves an Absalom, 2 Sam. iii. 3. If Solomon love idolatrous women, here is enough to overthrow him with all his wisdom. Other strange women only tempt to lust, these to misreligion; and by joining his heart to theirs, he shall disjoin it from God. One religion matching with another not seldom breed an atheist, one of no religion at all. I do not say this is a sufficient cause of divorce after it is done, but of restraint before it is done. They may be 'one flesh,' though they be not 'one spirit.' The difference of religion or virtue makes no divorce here; the great Judge's sentence shall do that hereafter. And the believing husband is never the further from heaven, though he cannot bring his unbelieving wife along with him. The better shall not carry up the worse to heaven, nor the worse pull down the better to hell. *Quod fieri non debuit, factum valet.* But now, is there no tree in the garden but the forbidden? None for me to love but one that hates the truth? Yes, let us say to them in plain fidelity, as the sons of Jacob did to the Shechemites in dissembling policy, 'We cannot give our sister to a man that is uncircumcised,' Gen. xxxiv. 14: either consent you to us in the truth of our religion, or we will not consent to you in the league of our communion.

St Chrysostom calls this a plain denial of Christ. He that eateth of the meat offered to idols *gustu negavit Christum*,—hath denied Christ with his tasting. If he but handle those things with delight, *tactu negavit Christum*,—he hath denied Christ with his touching. Though he touch not, taste not, yet if he stand to look upon the idolatry with patience, *visu negavit Christum*,—he hath denied Christ with his eyes. If he listen to those execrable charms, *auditu negavit Christum*,—he hath denied Christ with his ears. Omitting all these, if he do but smell to the incense with pleasure, *odoratu negavit Christum*,—he hath denied Christ with his smelling. It is said of the Israelites, *Commisti sunt inter gentes*,—'They were mingled among the heathen,' Ps. cvi. 35. What followed? Presently 'they learned their works.' The reason why the raven returned not to Noah's ark is given by some, because it met with a dead carcase by the way. Why do we pray, 'Deliver us from evil,' but that we imply (besides all other mischiefs) there is an infectious power in it to make us evil? Let us do that we pray, and pray that we may do it. Yea, Lord, free us from Egypt, estrange us from Rome, separate us from idols, deliver us from evil; 'for thine is the kingdom, the power, and the glory, for ever and ever. Amen.'

Thus far we have taken a literal survey of the text, concerning the material temple, external or objectual idols, and the impossibility of their agreement. Now to come nearer home to ourselves in a moral exposition: here, first—

THE TEMPLE OF GOD is the church of Christ; and they are so like, that we often interchange the terms, calling a temple the church, and the church a temple of God. The material temple under the law was a figure of the spiritual under the gospel. The former was distinguished into three rooms: the porch, the holy place, and the *sanctum sanctorum*, or holy of holies.

The porch prefigured baptism, which is the door whereby we enter into the church of Christ. The holy place, the communion of the militant church upon earth, separated from the world. The holy of holies, whereinto the high priest only entered, and that once a-year, prefigured the glorious kingdom of heaven, whereinto the Lord Jesus entered once for all. There was one court of the temple common, whither access was denied to none; though they were unclean or uncircumcised, thus far they might be admitted. There was another court within that, allowed to none but the Israelites, and of them to none but the clean. There was a third, proper only to the priests and Levites, whither the laity might not come; thus far they might bring their offerings, but further they might not offer to go. In the temple itself there was one room into which the Levites might not enter, the priests might; another whither the priests might not come, but only the high priest, and even he but once yearly. Some passages of the Christian church are common to all, even to the unclean hypocrites and foul-hearted sinners. They have access to God's holy ordinances, and tread in his courts; as the Pharisee came into the congregation, and Judas received the communion. Others are secret and reserved, wherein the faithful only converse with God, and solace themselves in the sweet fruition of his gracious presence.

The material temple, in three divisions, seemed to be a clear representation of the church in three degrees. The first signified the external and visible face of the church, from which no professor of Christ is debarred; the second, the communion of the invisible church upon earth; the last, the highest heaven of God's glorified saints. Neither did those rooms more exceed one another than do these parts of the spiritual house of Christ. What are the most polished corners of the temple to the spiritual and living stones of the church? What be pebbles to sapphires, or marbles to diamonds? Howsoever, some are more transported with insensible monuments than with living saints. As it was a complaint long since, *Fulget ecclesia in parietibus, lūget in pauperibus*; yet temples are built for men, not men for temples. And what is a glorious edifice, when the whole world is not worth one soul? Dead walls be of small value to the living temples of the Holy Ghost; yea, the temple of our body to the temple of Christ's body, his church; yea, the temple of God's church militant on earth to that which is triumphant in heaven. What is silver and gold, cedar and marble, to those divine graces, faith, truth, piety, holiness? Solomon's temple did last but some four hundred and thirty years; the church is for eternity. The temple took up but a little space of ground, at most the hill Zion; the church is universally spread—in all parts of the world God hath his chosen.

Did our intellectual eyes truly behold the beauty of this temple, we would, with that good emperor, esteem it better to be a member of the church than head of the kingdom. We would set this one thing against all worldly glories. As when Henry the Fourth, that late great king of France, was told of the king of Spain's ample dominions: as, first, he is king of Castile, and 'I,' quoth Henry, 'am king of France;' he is king of Navarre, 'and I am king of France;' he is king of Portugal, 'and I am king of France;' he is king of Naples, 'and I am king of France,' he is king of the Sicilies, 'and I am king of France;' he is king of *Nova Hispania*, the West Indies, 'and I am king of France.' He thought the kingdom of France equivalent to all these. So let thy soul, O Christian, solace itself against all the wants of thy mortal pilgrimage in this, that thou art a member of the church. Another hath the more wit or learning, yet I am a Christian; another hath more honour and preferment on earth, yet I am a Christian; another hath more

silver, and gold, and riches, yet I am a Christian; another hath large possessions, yet I have an inheritance in heaven, I am a Christian. David thought it not so happy to be a king in his own house as to be a doorkeeper in God's house. Were our hearts thoroughly sanctified, we would undervalue all honours to this: that we are parts of this spiritual temple, the members of Jesus Christ.

'Idola.' Every device of man in the service of God is a mere idol. Whatsoever we invent out of God's school, or substitute in God's room, is to us an idol. Howsoever we flatter ourselves with reflecting all the honour on God, yet he will reflect the vengeance on us. 'Shall a man speak deceitfully for God?' Job xiii. 7, or tell a lie for his glory? He is not so penurious of means to honour himself as to be beholden to us for a lie. The doctrine of universal grace seems to make much for God's glory, but himself says it is a lie; for 'he will have mercy on whom he will have mercy, and whom he will he hardeneth.' To say that Christ in the womb wrought many miracles hath a fair show of honouring him; but who can say it is not a lie? Sure, we read no such matter! To distribute among the saints departed several offices—as one to have the charge of women in childbed, another to be the patron of such a city or country (to omit their protection of beasts, one for hogs, another for horses)—seems to honour God in thus honouring them: but it is a lie, and a plain derogation to his universal providence; yea, as absurd as if the flies should take upon them to give the charges and offices of this kingdom. To say the saints in heaven know the occurrences of this nether world, and the condition of their ancient friends or children below, reading them in the Deity as by the reflection of a glass,—this is a fiction that carries a show of honouring God; but it doth indeed dishonour him, by making creatures as omniscient as their Maker. Besides, how absurd is it to say, that John in Patmos, seeing Christ, did see all that Christ saw! If I, standing on the ground, see a man on the top of a high turret, do I see all that he seeth? If the sight of him that looketh be to be measured by the sight of him on whom he looketh, it will follow, that he which looketh on a blind man should see nothing at all. And who seeth not the blindness of this consequence?

To say that all the worship done to the Virgin-Mother redounds to the honour of her Son and God, is a gross falsehood. The idolatrous Jews might as well have pretended the honour of God when they worshipped the queen of heaven. That fanatical vision of theirs,\* concerning the two ladders that reached up to heaven while Christ was preparing to judge the world: the one red, at the top whereof Christ sat; the other white, at the top whereof the Virgin sat; and when the friars could not get up the red ladder of Christ, but evermore tumbled down backward, St Francis called them up the white ladder of Our Lady, and there they were received. Did this make for the honour of Christ, when the red blood of our Saviour is not so able to bring men to heaven as the white milk of his mother?—which must needs be the moral or meaning of it. Or the observation of Barrhadius, the Jesuit,† who made bold to ask Christ, why in his ascension to heaven he did not take his mother along with him, and makes himself this answer: 'It may be, Lord, for fear lest thy heavenly court should be in doubt which of the two they should go first to meet, *an tibi Domino suo, an ipsi Dominae suae*,—whether thee, their Lord, or her, their lady;' as if it had been well advised of Christ to leave his mother behind him, lest she should share part of his glory. Did this make for the honour of Christ? To choke up the knowledge of God

\* Specul. Exempl.

† Barrhad. in Conc. Evang.

by preaching that ignorance is the mother of devotion, hath small colour of honouring God. The ascribing of false miracles to the living or departed saints seems to honour God, but sure he will never thank them for it. St Augustine being sick, a blind man came to him, expecting that he could miraculously restore his sight; but that good father sent him away with a check, 'Doeest thou think that if I could cure thee by miracle, that I would not by miracle cure myself?'

It is a foolish thought that God will be glorified by a lie. Our judicial astrologers, that tie men's destinies to the stars and planets, pretend God's honour, who hath given such virtue and influence to his creatures, but indeed make them no better than idols. Though the sun and moon be good and necessary, yet to adore the sun and moon is flat idolatry. It was not Mercury that made the thief, nor Venus that made the strumpet: as when the husband cudgelled his adulterous wife, and she complained that he was unnatural to strike his own flesh, alleging that it was not she that played the harlot, but Venus in her; to whom he replied, that neither was it she that he did beat, but Venus in her, or rather Venus out of her.

To make this useful to ourselves, let us take heed of fancying another service of God than he hath prescribed us. Every master in his own family appoints the manner how he will be served. He that requires our service requires it his own way, or else he holds us to serve ourselves, not him. Shall we make ourselves wiser than our Maker, as if he did not best know what would best please him? Shall heaven give a blessing to that which was devised against the will of heaven? Doth not God threaten them with the addition of plagues that shall add to his precepts? If such devices be good and necessary, why did not God command them? Did he want wisdom? If they be not necessary, why do we use them? Is it not our presumptuous folly? The Lord's jealousy is stirred up by the rivalry, not only of a false god, but of a false worship. Nothing is more dangerous than to mint his services in our own brains. 'In vain do they worship me, teaching for doctrines the commandments of men,' Matt. xv. 9. Is it not grievous for men to lose all their labour, and that in the main business of their life? That so many hundred oblations, so many thousand prayers, so much cost of their purses, so much affliction to their bodies, so much anguish of their souls, should be all forceless, fruitless? Like a dog that hunts counter, and takes great pains to no purpose.

Evil deeds may have sometimes good meanings; but those good meanings are answered with evil recompenses. Many bestow their labours, their goods, their bloods, and yet receive torments instead of thanks. When the Apostle bids us 'mortify our earthly members,' Col. iii. 5, he does not intend violence to ourselves, but to our sins. There is one mortification, to cast ourselves out of the world: there is another mortification, to cast the world out of us. A body macerated with scourges, disabled with fastings, wearied with pilgrimages, was none of St Paul's mortification. 'Who hath required this at your hands? Where is no command imposed, no reward proposed; no promise made, if you do; no punishment threatened, if you do not; what fruit can be expected but shame? Must we needs either do nothing, or that which is worse than nothing? Shall we offer so much, suffer so much, and all in vain? *Quis hæc à vobis?* Let him pay you your wages, that did set you on work. Never plead your own reason where God hath set a plain interdiction. He that suffers his faith to be overruled by his reason, may have a fat reason, but a lean faith. That man is not worthy to be a follower of Christ who hath not denied himself; therefore denied his reason, for his reason is no



small piece of himself. If reason get the head in this divine business, it presently prevails with will, and will commands the affections; so this new triumvirate shall govern the Christian, not faith. But as when three ambassadors were sent from Rome to appease the discord between Nicomedes and Prusias;\* whereof one was troubled with a megrim in his head, another had the gout in his toes, and the third was a fool; Cato said merrily, 'That ambassage had neither head, nor foot, nor heart.' So that man shall neither have a head to conceive the truth, nor a foot to walk in the ways of obedience, nor a heart to receive the comforts of salvation, that suffers his reason, will, and affections to usurp upon his faith.

Hence it comes to pass, that the most horrid sins are turned into idols, by setting our own reasons against the manifest will of God. Thus lies shall be fathered upon the 'Father of truth,' and truth upon the 'father of lies.' Thus breach of faith and perjury shall be held orthodox opinions. Yea, that execrable monster, whereof this day remembers us, treason itself, shall be held good doctrine. *Rude cacodæmon*, that stigmatic idol, that gross devil, shall be worshipped. *Si fas cædendo cælestia scandere*,—If this be the way to the kingdom of heaven, if thus men may merit to be stars in the firmament, by embruing their hands in the blood-royal of princes, what Jesuit will not be a star? When such be their principles, such must needs be their practices. What though God condemn treason to hell, when the Pope will advance it to heaven? What though the divine Scripture doth rank traitors among dogs and devils, when the Pope will number them among saints? It was wont to be said, *Ex quolibet ligno non fit Mercurius*,—Every block is not fit to make an image. Yet now, the most monstrous sin that ever the devil shaped in his infernal forge is not only by the practice, but even by the doctrine of Rome, turned into an idol. What is that we shall call sin, when murder and treason is held religion? Alas for our age, to bear the date of these impieties! That our posterity should ever read in our chronicles: In such a year, in such a day, traitors conspired against their lawful and gracious sovereign; and that in those days there was a sect of men living that did labour, in voluminous writings, to justify those horrible facts. But oh, may those pestiferous monuments be as fast devoured by oblivion as the authors' abettors themselves are swallowed up by confusion! And the same God deliver us his people from their conspiracies, that hath delivered this his church from their idolatries!

Thus we have looked abroad, but now have we no idols at home? Oh, how happy was it, if they were as far from the temple as they are from agreement with the temple! I will not abound in this discovery; there be three main idols among us: vain pleasure, vain honour, and riches; and it is to be feared that these three vanities have more clients than the Trinity that made us. The first is an idol of the water, the next an idol of the air, the last an idol of the earth.

*First*, Vain pleasure; and, oh, what world of foolish worshippers flock to this merry goddess! She hath a temple in every corner: ebriety sits in taverns, burning smoky incense, and sacrificing drink-offerings to her. So that if a man should 'prophecy of wine and strong drink,' Micah ii. 11, he were a prophet fit for this age; but to preach sobriety is held but a dry doctrine. We commend wine for the excellency of it; but if it could speak, as it can take away speech, it would complain, that by our abuse both the excellencies are lost; for the excellent man doth so spoil the excellent wine, until the excellent wine hath spoiled the excellent man. Oh that a man

\* Sabell, par. 1.

should take pleasure in that which makes him no man ; that he should let a thief in at his mouth, to steal away his wit ; that for a little throat-indulgence, he should kill in himself both the first Adam, his reason, and even the second Adam, his regeneration, and so commit two murders at once ! In every brothel this idol hath her temple ; where the bed of uncleanness is the altar, the priest a strumpet, and the sacrifice a burning flesh offered to Moloch. It is no rare thing for a man to make an idol of his mistress, and to spend more time in her courtings than he doth at his prayers, more cost on her body than upon his own soul. Images were but dead idols, but painted popinjays be living idols. Pleasure hath a larger extent than I can now stand to survey : this may be called an idol of the water, fluid and unsatisfying.

*Secondly*, Vain honour is the idol of fools : no wise man ever sought felicity in shadows. His temple is pride, his altar ambition, his service flattery, his sacrifice petulancy. Silly Sennacherib, to make an idol of a chariot ! Isa. xxxvii. 24 ; and no wiser prince of Tyre, to make an idol of his own brain ! Ezek. xxviii. 4. Men mistake the way to be great, while they neglect the way to be good. All the while a man hunts after his shadow, he misspends his time and pains : for the sun is upon his back, behind him, and his shadow is still unovertaken before him ; but let him turn his face to the sun, and follow that, his shadow shall follow him. In vain doth that man pursue honour, his shadow, while he turns his face from virtue and goodness ; he shall miss what he so labours to catch : but let him set his face toward Christ, the Sun of righteousness, and run to the high prize of eternity, this shadow shall wait upon him ; for ‘those that honour me, I will honour,’ saith the Lord.

‘God resisteth the proud ;’ and good reason, for the proud resisteth God. Other sins divert a man from God, only pride brings him against God, and brings God against him. There is nothing in this world worth our pride, but that moss will grow to a stone. Pride is ever dangerous, but then most when it puffs us up with a presumption of merit. Thus the Romanists presume to do more good works, and those more perfect, than God requires ; so that he is become a debtor to them, and bound to make them satisfaction. But doubtless God will more easily bear with those sins whereof we repent, than of that righteousness whereof we presume. ‘I am not as other men are,’ said the Pharisee, Luke xviii., and the clock of his tongue went truer than the dial of his heart ; he was not like other men indeed, sure he was like none of them that should be saved. Humility is so hard a lesson to get into the heart, that Christ was fain to come down from heaven, in his own person, to teach it.

Pride is even conversant about good works and graces ; this Saul loves to be among the prophets. So that if a man have some good measure of sanctification, and of assurance of eternal life, it will be hard not to be proud of that. Pride hath hurt many, humility never yet did harm. A man goes in at a door, and he stoops ; the door is high enough, yet he stoops : you will say, he needs not stoop ; yea, but saith Bernard, there is no hurt in his stooping ; otherwise he may catch a knock, this way he is safe. A man may bear himself too high upon the favour of God, there is no danger in his stooping, no harm in humility. Let me rather be the lowest of God’s servants than the noblest among his enemies. The honour of this world is at best but a golden dream, from which men commonly awake in contempt. This is an idol of the air.

*Thirdly*, Wealth is the covetous man’s idol ; Job shews the form of his

canonisation : 'He makes gold his hope, and says to the wedge, Thou art my confidence,' chap. xxxi. 24. As treason sets up a new king, for David, Absalom; so covetousness sets up a new god, for Jehovah, Mammon. But, O miserable god! saith Luther, that cannot defend itself from rusting or robbing. And, O more miserable man! that trusts himself upon the keeping of that god which himself is vain to keep. Micah did not worship his silver till it was cast into the form of an idol: these spare the labour of forming, and worship the very metal. The superstitious adore *aurum in idolo*,—gold in the idol: the covetous find *idolum in auro*,—an idol in the very gold. *Metalla* seems to sound *quasi μετὰ τὰ ἄλλα, post alia necessaria*. When they had manured the ground, sown seeds, gathered fruits, and found out other things to sustain life, then *itum est in viscera terræ*,—they digged into the bowels of the earth. Oh that man should lay that next his heart which God hath placed under his feet! that the thing which might be best spared should be most admired! Mammon hath his temple, the world; God hath his temple, the church: but there be many that balk God's temple to go to Mammon's; and they offer fair, that make some reverence to God, as they pass by him to the world. Hence it is that so many get riches and so few godliness. The poets feign Pluto to be the god of hell and the god of riches, (as if riches and hell had both one master.) Sometimes they set him forth lame and slow-paced, sometimes nimble as fire. When Jupiter sends him to a soldier or a scholar, he goes limping; when he sends him to one of his panders, he flies like lightning. The moral is, the wealth that comes in God's name, comes slowly, and with diligent labour, but that which is haled in with an evil conscience, is both hasty and abundant in the collection. This is the worldling's main god, all the rest be subordinate to him. *Si modo Jupiter mihi propitius sit, minores deos flocci facio*,—So long as Mammon favours them, or their 'Great Diana' multiplies their gains, they scorn the other petty gods, making account with a little money to buy them all. This is an idol of the earth.

'No agreement.' 'Ye cannot serve God and Mammon,' you may dispute for it, you shall never compound it. Gehazi cannot run after the forbidden talents, but he must leave his master. Some indeed here have so finely distinguished of the business, that though they serve God, they will serve him more thriftily, and please him as good cheap as they can. They have resolved not to do evil, though they may gain by it: yet for gain, they will venture as near evil as possibly they can, and miss it. But when it comes to the push, it will be found, that for one scruple of gold they will make no scruple of conscience. But as those inhabitants of Judea, that served both God and idols, did indeed neither serve God nor idols; so these higglers, while they would have two masters, have indeed never a one. For in the evil day, their master the world will renounce them, and then their master Christ will not receive them; so highly doth he scorn such a competition. Man was made to serve God, and the world to serve man; so the world at best is but God's servant's servant. Now if we plead ourselves God's servants, what an indign and preposterous thing is it to take our own servant, and make him competitor with our Master? God says, Lend, give, clothe, feed, harbour; Mammon says, Take, gather, extort, oppress, spoil: whether of these is our God? Even he that is most obeyed. No less might be said for pleasures and honours, or whatsoever is delectable to flesh and blood. 'The love of this world is enmity to God;' and the east and west shall sooner unite their forces, than these be reconciled.

It is the devil's especial aim to bring these idols near the temple: he

finds no such pleasure to domineer in his own hell; but he hath a mind to paradise. One wittily observeth, that Christ chose poor fishermen as the fittest to receive his oracles and to plant his church, because Satan scorned to look so low as to tempt them. He studied to prevent Christ among the kings of the earth and great doctors, never suspecting silly fishers. But when he found himself deceived, he will then make their whole profession to fare the worse for it; he bears the whole succession of their tribe an old grudge. Before, he passed by them, and tempted the great masters; now he will sooner tempt them than kings and emperors. The church doth 'not judge them that are without,' 1 Cor. v. 12, but them within; and Satan had rather foil one within than a hundred without. He hath a desire to all, but especially he loves a religious soul: he would eat that with more greediness than Rachel did her mandrakes. The fall of one Christian better pleaseth him than of many unbelievers. No king makes war against his own loyal subjects, but against rebels and enemies. The devil is too subtle to spend his malice upon them that do him ready service. He cares not so much to multiply idols in Babylon, as to get one into Zion. To maintain priests of Baal in the land of Israel, at the table of Jezebel, as it were under God's nose; or to set up calves at Bethel, in scorn of the temple; this is his ambition. The fox seldom preys near home, nor doth Satan meddle with his own; they are as sure as temptation can make them. What jailer lays more chains upon the shackled malefactor, that loves his prison, and would not change. The pirate spends not a shot upon a coal-ship; but he lets fly at the rich merchant. *Cantabit vacuus*, the empty traveller may pass unmolested: it is the full barn that invites the thief. If we were not belonging to the temple, we should not be assaulted with so many idols; if not Christians, fewer tentations.

Now the more potent and malicious our adversaries, the more resolute and strong be our resistance. The more extreme the cold is without, the more doth the natural heat fortify itself within, and guard the heart. It is the note of the ungodly, that they 'bless idols,' Isa. lxvi. 3: if we would not be such, let us bless ourselves from idols. And as we have banished the material idols out of our temples, so let us drive these spiritual ones out of our hearts. Let us say with Ephraim, We have heard God, and seen him: 'What have we to do any more with idols?' Hos. xiv. 8. The vices of the religious are the shame of religion: the sight of this hath made the stoutest champions of Christ melt into tears. 'Rivers of waters run down mine eyes, because they keep not thy law,' Ps. cxix. 136. David was one of those great worthies of the world, not matchable in his times; yet he weeps. Did he tear in pieces a bear like a kid? rescue a lamb with the death of a lion? foil a mighty giant, that had dared the whole army of God? Did he, like a whirlwind, bear and beat down his enemies before him; and now does he, like a child or a woman, fall a-weeping? Yes, he had heard the name of God blasphemed, seen his holy rites profaned, his statutes vilipended, and violence offered to the pure and intemperate chastity of that holy virgin, religion; this resolved that valiant heart into tears: 'Rivers of waters run down mine eyes.' So Paul, 'I tell you of them weeping, that are enemies to the cross of Christ,' Phil. iii. 18. Had he, with so magnanimous a courage, endured stripes and persecutions, run through perils of all sorts and sizes, fought with beasts at Ephesus, been rapt up to heaven, and learned his divinity among the angels; and does he now weep? Yes, he had seen idols in the temple, impiety in the church of God: this made that great spirit melt into tears. If we see these idols in others, or feel

them in ourselves, and complain not; we give God and the church just cause to complain of us. Now the Lord deliver his temples from these idols!

But all this while we have walked in generals; and you will say, *Quod omnibus dicitur, nemini dicitur*; let me now therefore come to particulars.

'The temple of God' is every Christian: as the church is his great temple, so his little temple is every man. We are not only, through his grace, living stones in his temple, but living temples in his Zion; each one bearing about him a little shrine of that infinite Majesty. Wheresoever God dwells, there is his temple; therefore the believing heart is his temple, for there he dwells. As we poor creatures of the earth have our being in him, so he the God of heaven hath his dwelling in us. It is true that the heaven of heavens is not able to contain him, yet the narrow lodgings of our renewed souls are taken up for him. What were a house made with hands unto the God of spirits, unless there be a spirit for him to dwell in made without hands? Here if the body be the temple, the soul is priest; if that be not the offerer, the sacrifice will not be accepted.

In this spiritual temple, first there is the porch; which we may conceive to be the mouth. Therefore David prays to have 'a watch set at the door of his lips,' to ward the gate of God's temple. This may seem to be one reason of saluting in former times 'by a kiss;' they did kiss the gate of God's temple. Here the fear of God is the porter; who is both ready to let in his friends, and resolute to keep out his enemies. Let him specially watch for two sorts of foes—the one, a traitor that goes out, evil speaking; the other, a thief that steals in, too much drinking.

The holy place, the sanctified mind, that which St Paul calls the 'inner man.' Here be those riches and ornaments, the divine graces. Here not only justice, and faith, and temperance, sing their parts, but the whole choir of heavenly virtues make up the harmony.

The holy of holies is the purified conscience, where stand the cherubims, faith and love; and the mercy-seat, shaded with the wings of those glorious angels: from which propitiatory God gives the gracious testimonies of his good Spirit, 'witnessing with our spirits that we are his children,' Rom. viii. 16. In this sacrary doth the Lord converse with the soul; takes her humble confession, gives her sweet absolution. It is a place whither nor man nor angel can enter; only the high priest Jesus comes, not once a-year, but daily; and communicates such inestimable favours and comforts as no tongue can express.

Here we find the ark, wherein the royal law and pot of heavenly manna are preserved; the one restraining us from sin to come by a happy prevention, the other assuring us pardon of sin past with a blessed consolation. Let us look further upon the golden candlesticks, our illumined understandings, whereby we perceive the will of our Maker, and discern the way of our eternal peace. Then upon the tables of shew-bread, which be our holy memories, that keep the bread of life continually ready within us. Yea, memory is the treasury of this temple, which so locks up those celestial riches, that we can draw them forth for use at all opportunities. Here is also the vail, and those silken curtains and costly hangings, the righteousness of Christ, which makes us acceptable to God; both hiding our own infirmities, and decking us with his virtues. Here is the altar for sacrifice, the contrite heart; the beast to be slain is not found among our herds, but among our affections; we must sacrifice our lusts: the knife to kill them, which would else kill us, is the sword of the Spirit, the word of God; the

fire to consume them is holy zeal, kindled in our breasts by the inspiration of God.

There be other sacrifices also to offer in this temple, on this altar. Besides our praises and prayers, the 'setting forth of our prayer as incense, and the lifting up of our hands as an evening sacrifice,' Ps. cxli. 2, there is mercy and charitable deeds. What is devotion without compassion? What sacrifice without mercy? 'If thy brother hath ought against thee,' Matt. v. 23; yea, if thou have ought that should have been thy brother's; thy oblation will stink in God's nostrils. It was an old complaint of the church, that her stones were clothed, and her children naked; that the curious found matter to delight them, but the distressed found not bread to sustain them. Therefore saith St Augustine,\* *Si habes taurum pinguem, occide pauperibus.*—If thou have a fat bull, sacrifice it to the poor. Though they cannot drink the blood of goats, they can eat the flesh of bulls. And he that saith, 'If I were hungry, I would not tell thee,' Ps. l. 12; yet will acknowledge at the last day, 'I was hungry, and thou didst feed me; come, thou blessed,' Matt. xxv. The poor have God's commendatory letters to us, and our prayers be our commendatory letters to God; if we will not hearken to him, how should he gratify us? Thus, O Christian, art thou a moving temple of the living God.

Let this teach us all to adorn these temples with decent graces. Superstition cares not what it bestows on material fanes, mountainous columns, marble pillars, gorgeous monuments, which yet are not sensible of their own ornaments; spangled crucifixes, images clad in silks and tissues, with embroidered canopies, and tables beset with pearls and diamonds. Thus bountiful is she to her superfluities. Oh that our religion would do something for these ancient and ruinous walls! But how much more precious be these spiritual temples of ourselves! How much more noble ought to be their furnitures!

1. First, then, if we be the temples of God, let us be holy: for 'holiness, O Lord, becometh thy house for ever.'

2. It is *domus orationis*; they must have the continual exercises of prayer. *In templo vis orare? In te ora,*—Wouldst thou pray in God's temple? Pray in thyself.

3. The sound of the high praises of God must be heard in these temples: 'There every man speaks of his honour.' It pleaseth the Lord to 'inhabit the praises of Israel.' And Ps. xlviii. 9, 'We have thought of thy loving-kindness, O God, in the midst of thy temple'—that is, even in the midst of ourselves, in our own hearts. There let us think upon his mercies, there echo forth his praises.

4. The inhabitant disposeth all the rooms of his house: if God dwell in us, let him rule us. Submit thy will to his word, thy affections to his Spirit. It is fit that every man should bear rule in his own house.

5. Let us be glad when he is in us, and give him no disturbance. Let not the foulness of any room make him dislike his habitation. Cleanse all the sluttish corners of sin, and perfume the whole house with myrrh and cassia. Still be getting nearer to thy landlord: other inhabitants come home to their houses; but here the house must strive to come home to the inhabitant. Whensoever God comes toward thee, meet him by the way, and bid him welcome to his own.

6. Lastly, if we be the Lord's houses, then nobody's else. The material temples are not to be diverted to common offices; much more should the

\* In Ps. xli.

spiritual be used only for God's service. Let us not alienate his rights : thus he will say, 'This is my house, here will I dwell, for I have a delight therein.' Oh, may we so adorn these temples with graces, that God may take delight to dwell in us !

'Idols.' These be the temples : the idols that haunt them we better know than know how to expel. They be our lusts and inordinate affections ; the rebellions of our corrupt nature, which 'fight against the soul,' defile the body, and disgrace the temples of God's Spirit. So I pass from them to the last point : that betwixt these libidinous idols and those spiritual temples there can be—

'No agreement.' God will dwell with no inmates : if uncleanness be there, will the fountain of all purity abide it ? Will Christ dwell with an adulterer ? He that will suffer no unclean thing to enter his city above, Rev. xxi. 27, will he himself dwell in an unclean city below ? Oh, think how execrable that sin is, which doth not only take the members of Christ and makes them the limbs of an harlot, but even turneth Christ's temples into stinking brothels. Our hearts be the altars to send up the sweet incense of devout prayers and cheerful thanksgivings ; if the smoke of malicious thoughts be found there, will God accept our oblations ? Is it possible that man should please his father, that will not be reconciled to his brother ? The lamps of knowledge and sobriety are burning within us ; will not the deluge of drink put them out ? Will the Lord dwell in a drunken body ? Must we not cease to be his temples, when we become Bacchus's tuns and tunnels ? There is manna, the bread of life, within us ; will not epicurism and throat-indulgence corrupt it ? There is peace in us ; will not pride and contention affright it ? There is the love of heaven in us ; will not the love of the world banish it ? Shall the graces of God cohabit with the vices of Satan ? Will the temple of God endure idols ? No, these eagles' plumes will not brook the blending with common feathers ; this heavenly gold scorns the mixture of base and sophisticate metals.

Let us search our hearts, and ransack them narrowly : if we do not cast out these idols, God will not own us for his temples. 'My house shall be called the house of prayer,' Matt. xxi. 13, this was God's appropriation ; 'but you have made it a den of thieves,' this is man's impropriation. Let us take heed of impropriating God's house, remembering how he hath revenged such a profanation with scourges. 'We are bought with a price, therefore let us glorify God both in body and spirit, for they are his,' 1 Cor. vi. 20 : his purchase, his temple, his inheritance, his habitation. Do not lose so gracious an owner by the most ungracious sacrilege. You see many ruined houses which have been once king's palaces : learn by those dead spectacles to keep yourselves from the like fortunes, lest God say of you, *Hoc templum meum fuit*,—This was my house ; but now, because it took in idols, I have forsaken it.

Or what if we do not set up idols in these temples, when we make the temples themselves idols ; or say not with Israel, 'Make us gods,' while we make gods of ourselves ? while we dress altars, and erect shrines to our own brains, and kiss our own hands for the good they have done us ? If we attribute something to ourselves, how is Christ all in all with us ? Do we justly blame them that worship the beast of Rome, and yet find out a new idolatry at home ? Shall we refuse to adore the saints and angels, and yet give divine worship to ourselves, dust and ashes ? If victory crown our battles, if plenty fill our garners, or success answer our endeavours, must the glory of all reflect upon our own achievements ? This is a rivalry that God

will not endure, to make so many temples nothing but idols. But as the Lancashire justice said of the ill-shaped rood, though it be not well-favoured enough for a god, it will serve to make an excellent devil. So proud dust and ashes, that arrogates the honour of God, and impropriates it to himself, though he be too foul for a temple, yet he is fit enough for an idol. When David prays, *Libera me ab homine malo*,—‘Deliver me from the evil man, O Lord,’ St Augustine, after much study and scrutiny to find out this evil man, at last lights upon him; *ab homine malo*, that is, *à me ipso*,—‘Deliver me from the evil man,’ deliver me from myself; deliver Augustine from Augustine; I am that evil man. So, of all idolatries, God deliver us from a superstitious worship of ourselves! Some have idolised their princes, some their mistresses, some their manufactures, but they are innumerable that have idolised themselves. He is a rare man that hath no idol, no little god in a box, no especial sin in his heart to which he gives uxorious and affectionate indulgence.

The only way to amend all is for every man to begin with himself. In vain shall we blame those faults abroad which we tolerate at home. That man makes himself ridiculous, who, leaving his own house on fire, runs to quench his neighbour’s. Let but every man pull a brand from this fire, the flame will go out alone; if every soul cleanse his own temple, all shall be quit of idols, and God will accept of all. A multitude is but a heap of unities; the more we take away the fewer we leave behind. When a field is overgrown with weeds, the best course to have a good general harvest is for every man to weed his own ground. When we would have the street cleansed, let every man sweep his own door, and it is quickly done. But while every man censures, and none amends, we do but talk against idols with still uncleansed temples.

Let us pray for universal repentance, like a good Josiah, to purge the houses of God, till lust and profaneness, pride and covetousness, fraud and wantonness, malice and drunkenness, be no more found among us: till everything be cast out, and nothing let in that is unclean. So shall the Lord dwell in us with content, and we shall dwell in him with comfort. Here we shall be a temple for him, hereafter he shall be a temple for us. So we find that glorious city described, ‘I saw no temple therein, but the Lord God Almighty and the Lamb was the temple of it,’ Rev. xxi. 22. We are God’s temple on earth, God shall be our temple in heaven. To this purpose, the Spirit of God sanctify us, and be for ever sanctified in us! Amen.

Some may, haply, long ere this have prejudicated in their censures: How is this *opus dei in die suo*? What is all this to the business of the day? I might have prevented the objection, by comparing idolatry with treason: the one being a breach of allegiance to the Lord, the other a breach of allegiance to the Lord’s anointed. Idolatry is a treason against God, and treason is a kind of idolatry against the king. From both which the divine grace and our holy obedience deliver us all! I conclude with application to the time.

This is one of those blessed days celebrated for the deliverance of our gracious sovereign; and well may the deliverance of a king, of such a king, deserve a day of gratulation. When God delivers a private man, he doth, as it were, repeat his creation; but the deliverance of a king is always a choice piece in the Lord’s chronicle. The story how he was endangered and how preserved, this place hath divers times witnessed; and that in a more punctual manner than I have either strength, or art, or time to match. A hard time it seemed to be when a king was imprisoned, when he had no guard with



him but his innocence, no subject but a traitor. But there was a stronger with him than all they could be against him. A good prince hath more guards than one : he hath a subsidiary guard, consisting of mortal men ; an inward guard, the integrity of his own conscience ; a spiritual guard, the prayers of his faithful subjects ; a celestial guard, the protection of diligent and powerful angels ; a divine guard, his Maker's providence, that fenceth him in with a wall of fire, which shall at once both preserve him and consume his enemies.

But my purpose is not to bring your thoughts back to the view of his peril, but to stir your hearts up to thankfulness for his preservation. He is justly styled 'the Defender of the Faith : ' he hath ever defended the faith, and the faith hath ever defended him. He hath preserved the temple of God from idols, and therefore God hath preserved him from all his enemies. Surely that providence which delivered him from those early conspiracies, wherewith he hath been assaulted from his cradle, meant him for some extraordinary benefit and matchless good to the Christian world. He that gave him both life and crown almost together, hath still miraculously preserved them both from all the raging violences of Rome and hell. Now when the Lord delivered him, what did he else but even deliver us all ? That we might rejoice in his safety, as the Romans did in the recovery of Germanicus, when they ran with lamps and sacrifices to the Capitol, and there sung with shouts and acclamations, *Salva Roma, salva patria, salvus Germanicus*.—The city is safe, the country is safe, and all in the safety of Germanicus. While we consider the blessings which we enjoy by his gracious government, that the estates we have gotten with honest industry may be safely conveyed to our posterity ; that we sit under the shadow of peace, and may teach our children to know the Lord ; that the good man may build up temples and hospitals without trembling to think of savage and barbarous violences to pull them down ; that our devotions be not molested with uproars, nor men called from their callings by mutinies ; that our temples be not profaned with idols, nor the service of God blended with superstitious devices ; that our temporal estate is preserved in liberty, our spiritual estate may be improved in piety, and our eternal estate assured us in glory ; that our lives be protected, and in quiet our souls may be saved : for such a king of men, bless we the God of kings, and sing for his deliverance, as they did for their Germanicus, as privately every day, so this day in our public assemblies : *Salva Britannia, salva ecclesia, salvus Jacobus*.—Our kingdom is safe, the church of God is safe, our whole estate is safe, we are all safe and happy in the safety and happiness of King James. Oh that, as we have good cause to emulate, so also we would truly imitate, the gratulation of Israel, 2 Chron. v. 12, 13 : we for our king, that hath preserved the temple, as they for their king that built the temple ; while the Levites and singers stood with harps, and cymbals, and viols, and the priests blowing with trumpets, as if they had all been one man, and made one sweet harmony to the praise of God.

For these public and extraordinary blessings, God requires public and extraordinary praises : that this great assembly, with prepared hearts and religious affections, should magnify his glorious name, and if it were possible, by some unusual strain of our united thanks, pierce the very skies, and give an echo to those celestial choirs, singing, Honour, and praise, and glory be to our gracious God for all his merciful deliverances both of prince and people. Yea, O Lord, still preserve thine own anointed, convert or confound all his enemies ; but upon his head let his crown flourish. Long, long live that

royal keeper of God's holy temple, and the defender of that faith which he hath of old given to his saints, and let all true-hearted Israelites say, *Amen*; yea, let Amen, the faithful Witness in heaven, the Word and Truth of God, say *Amen* to it. For ourselves, let us heartily repent of our former sins, religiously amend our future lives, abandon all our intestine idols, serve the Lord with pure hearts; and still, and still God shall deliver both him and us from all our enemies. This God grant for his mercies' sake, Jesus Christ for his merits' sake, the Holy Ghost for his name's sake; to whom, three persons and one eternal God, be all praise and glory, obedience and thanksgiving, world without end! **Amen.**