

A VVARNING

AGAINST
THE IDOLATRY OF THE
LAST TIMES.

AND
AN INSTRUCTION TOVCHING
RELIGIOVS OR DIVINE
WORSHIP.



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TO THE RIGHT HONOURABLE

LORD HENRY, EARLE OF KENT, LORD
of Hafting, Weisford, and Ruthyn.



Right Honourable, &c. Great hath bene the mercy of God to this our English nation, in that beside peace and protection, hee hath bestowed on vs the treasure of his Gospell, now more then forty yeeres, and that under the gouernment of a most gracious Queene. It is a benefite vnspokeable: and England (as I thinke) neuer had the like before.

For this great mercy, we owe to God all thankfulness that heart can thinke, or tongue can speake. Our thankfulness must shew it selfe in the fruit of obedience to the Gospell. And obedience is to turne euery man to God from euery euill way, to beleene in Christ, and to walke in newnesse of good life.

But alas, in respect of the greatest number, we are a nation very vnthankfull: yeelding small obedience to the Gospell of life. If the things which haue been done in England, had bene done in Barbary, or Turkey, or America, it may be they would haue repented in sackcloath and ashes, and haue turned more earnestly vnto God then we haue done. And for this cause we haue deserued, that God should take away his Gospell from vs, and giue it to a nation that will bring forth the fruits thereof. For the preuenting of this euill which we haue deserued, it stands vs in hard to repent of our vnthankfulness, to imbrace the Gospell more then we haue done, and to walke worthy of it in holinesse of life.

For the furthering of this good worke, I haue penned this small Treatise of Idols, and the true worship of God. For this is the right practise of the Gospell, to put from vs all manner of idols, and to sanctifie God in our hearts, that is, to serue him in minde and spirit, namely, with a pure heart, a good conscience, and faith vnfaigned.

And hauing penned this Treatise, I now present it to your Honour, and presume to publish it in your name. First, because God hath made you Honourable, not onely by ciuill dignitie, but also by an vnfaigned loue and obedience to the Gospell of Christ. Again, my desire is, to giue some testimony of a thankfull minde for fauour vnderferued. Thus I take my leaue, praying God to establish the heart of your Honour, and all his people, without blame in holinesse before him, euery our Father, against the comming of our Lord Iesus Christ with all the Saints.

Your H. in all dutie to

command, W. PERKINS.

To the Reader.



Fany demand, wherefore I haue penned, and am allowed to publish a Treatise of Idolatry, now in the light of the Gospell, and in a Church, where Idolatry is condemned to the pit of hell: let them vnderstand that I doe it for sundry causes.

The first is, to declare and conuince the Church of Rome of manifest Idolatry: and consequently, to shew that they are deceiued, who thinke that Protestants and Papists differ not in the substance of religion, but in circumstances.

The second is, to aduertise our Recusants (if they will vouchsafe to reade and consider what I haue said) that they ought to be Recusants to the Church of Rome: because shee is a maintainer and a worshipper of idols.

The third is, to stirre vp and kindle in the minds of our country-men a further detestation and loathing of the Romish religion. For if it had no other fault or defect, the very crime of Idolatry vnexcusable, wherewith it is iustly charged, is a sufficient inducement to moue all men that regard their owne saluation, to an vnfaigned loathing of it.

The last is, to informe the ignorant multitude touching the true worship of God. For the remainders of Popery yet stick in the minds of many of them, and they thinke, that to serue God, is nothing else but to deale truely with men, and to babble a few words morning and euening, at home, or in the Church, though there be no vnderstanding.

THE CONTENTS.

I. What an Idol is, pag. 672. colum. 1.

II. The properties of an idol, pag. 672. 2.

III. Three kinds of idols, pag. 672. 3.

IV. The first kinde, God misconceiued is an idol, p.

673. 1. Christ misconceiued, an idol, 673. 1. 2.

The second kind is, when God is worshipped amisse,

pag. 674. 2. Here it is handled, that a deuised

image of God is an idol, pag. 675. 1. That God

represented or worshipped in any image, is an

idol, pag. 676. 2.

That Christ worshipped in a Crucifixe is an idol,

p. 677. 1.

The third kind is, when that which is proper to God,

is giuen to the creatures, and that three waies: 1.

When the Dignitie is any way giuen to crea-

tures. Here is a description of heathen gods, pag.

677. 2.

The virgin Mary made a goddesse, pag. 678. 2.

The Pope made a god, pag. 679. 1.

II. When properties of God are giuen to crea-

tures. Thus Saints are made idols, pag. 679. 2.

Sacraments are idols, pag. 680. 1.

Workes are idols, pag. 680. 2.

The bread in the Eucharist an idol, pag. 680. 2.

III. When Gods worship is giuen to creatures.

Thus Angels and Saints are idols many waies,

pag. 681, 682.

Images and Reliques are idols, pag. 683. 1.

The idolatrie of the Romane Church in Cruci-

fixes, noted, pag. 685. 2.

V. The preservation of our selues from idols in foure

respects, pag. 685. 2.

1. From the making of them, pag. 685. 2.

2. From the hauing or keeping of them, pag.

686. 1.

3. From the religious vse of them, pag. 686. 2.

4. From the vsers of them, pag. 686. 2.

First, in respect of their Deceits and excesses, which

are five.

1. They worship images and not idols, p. 686. 2.

2. Not images properly, but God in them wor-

shipped, pag. 687. 1.

3. They giue Worship to God, and Service to

Saints, pag. 687. 2.

4. Worshipp of images confirmed by miracles

and reuelations, pag. 688. 1.

5. They worshipp not Gods of the heathen, but

Saints and Christian images, pag. 688. 1.

Secondly, in respect of their Fellowship; where is

shewed that we may not haue fellowship with i-

dolaters in the exercises of religion, pag. 690. 1.

690. 2. That societie of concord with them is not

unlawfull, pag. 692. 2. That societie of amity is

forbidden, pag. 693. 1.

VI. How many waies the word [Sonne or Childe

is taken in Scripture, pag. 694. 1.

VII. That the Church of Rome maintaineth ido-

latrie, pag. 694. 2.

I. What the worship of God is, pag. 698. 1.

1. The foundation of worship, pag. 698. 1.

2. The rule of worship, pag. 698. 2.

3. The end, pag. 699. 2.

4. Of persons apt to worship God, pag. 700. 1.

5. The place of worship, pag. 700. 2.

6. The properties of worship, pag. 702. 1.

II. The kinds of worship.

Principall, pag. 703. 1. in subiection, 703. 2.

in cleaung to God by faith, loue, and confidence,

pag. 704. the mixture of the former in humility,

pag. 705. 1. in sense, 705. 2. in prayer, 706. 1.

in thanks giuing, 706. 2.

Lesse principall outward worship, pag. 706. 2.

where is handled eternall adoration. ibid.

The parts of this worship are three.

I. Church-service; the parts foure: Preaching, p.

707. 2. 708. Fellowship or almes, pag. 711. 1.

Sacraments, p. 713. 1. Publike prayer, p. 713. 2

II. Household service, pag. 714. 2.

III. Personall worship, pag. 715. 2.



1. Iohn 5. verse 21.

Babes, keepe your selues from Idols.



He intent and scope of the Apostle in this Epistle is to set downe markes and tokens, whereby men may know whether they bee the children of God or no. Having performed this from the beginning of the Epistle to the end thereof, toward the end of this chapter in the 18. ver. he answers a secret obiection which may be framed on this manner. He that is the child of God may fall from God, commit a sinne vnto death, and so consequently loose his assurance. Therefore it seemes, that there is no comfort by the assurance of our adoption, but for the time present. To this the Apostle answers negatively in the 18, 19, 20. verses: the effect of the answer is, That hee which is borne of God so preferues himselfe by grace, that he cannot be drawne by Sathan to commit the sinne that is to death. And in this last verse of this chapter, he sets downe a rule how men should preferue themselves that they fall not into this sinne; *Babes, keepe your selues from Idols*: that is, hold fast the true and spirituall worship of God: and for this cause auoide all things that may withdraw your hearts from God, especially take heede of Idols.

In this rule I consider two things: a commandement, *Keepe your selues from Idols*. The reason is infolded in the word *Babes*. That the tight meaning of the commandement may appeare the better, I will stand a while to shew: first, what is meant by Idols, & secondly, how wee are to keepe our selues from them. The word *Idol* generally and properly signifies as much as *Image*, that is, the resemblance of any thing either good or bad. For that which Image is in Latine, Idol is in Greeke. *Tertullian* saith, that *Idol* signifies a forme or little forme: and the distinction of *Idol* and *Image* was not obserued of the (a) Latin interpreter. Yet by more narrow and more vsuall signification, the word *Idols* is put for any such Image as is erected to represent either false or true God. That idols are images of false Gods, all men grant; but that they are images also of the true God, there is the question. But I make it manifest thus. The golden calfe of the Israelites, was an idol, as it is called by Saint *Seauen* Act. 7. 41. and it was an image of *Iehoua*. For

after the calfe was once framed, *Aaron* proclaimed a day of solemnity, and said, *To morrow shall be the holy day of Iehoua*, Exod. 34. 5. That which the Israelites did in this case, was no doubt the same which they had often seene the Egyptians doe before them. Now the Egyptians represented and worshipped God in the formes of wilde and tame beasts, as *b Strabo* the Geographer plainly saith, Images in vse of religion, erected by the wisest of the heathen, were nothing but Idols: and many of them verily were images of the true God, as *Paul* testifieth, when he saith, *Rom. 1. 23*. They turned the glory of the incorruptible God, to the similitude of an image of corruptible man, and of birds, &c. Thirdly, idols often signify false gods themselves, *1. Chron. 16. 26*. *The gods of the people are vaine things*, or idols: Thus *Rabel* is said to steale Idols, or the Gods of her father. And *Paul*, *1. Cor. 8. 4*. makes an opposition betweene an Idol and the true God. Yet are not false gods idols properly so termed, but by a metaphor. Because as images made in the way of Religion, draw the heart from the true God: euen so doe false gods, truly called idols. Thus then, an idol is any thing set vp to bee worshipped, either in the roome of God, or as God. In the roome of God, as prophane images: as God, namely false gods.

The generall property of idols, is, that they are NOTHING in the world, as *Paul* saith, *1. Cor. 8. 4*. and they are so termed, because they haue nothing in them of the diuinity or godhead, whether wee regard the nature or the efficacie thereof. And this appeares by *Pauls* reason, *An idol*, saith hee, *is nothing in the world: because vnto vs there is but on God*. Furthermore, it is nothing in respect of representation: for an idol sometime is nothing at all: sometime it representeth as God, that which is meere nothing: sometime it represents the true God, otherwise then he is; and in this respect also it represents nothing.

The kindes and sorts of Idols are likewise to be considered, specially such as haue bene erected since the daies of the Apostle. For there is no question, but he did foresee, that the Apostolical religion would bee corrupted by Idolatrie, & that made him say; *Babes keepe your selues from Idols*. That the diuers kinds of

b See page 600.

Gen. 31. 19. 30.

verf. 6.

De Idol.
lat. c. 3.
a Hierom
in Isa. 37.
Per idola
intelligi-
mus ima-
gines
mortuo-
rum.
Ezech. 7.
20. Ima-
go simu-
lachroru.
Acos 3.
23. imago
idoloru.

Idols

Idols may be knowne, we must consider how many waies a man may erect an idol to himselfe. And this may be done three waies. The first is: If God be otherwise conceived, then he hath manifested and revealed himselfe in his owne word. God is to be conceived as he reveales himselfe vnto vs, and no otherwise: if otherwise, God is not conceived, but a fiction or idol of the braine. *Augustine* vpon the words of *Iosua*, *Take away the strange Gods from among you*, saith on this manner: *The holy Prophet Iosua saith in their hearts, thoughtes of God not becoming God, and he wils them to be taken away. For whosoener conceiveth God to be such an one, as he is not indeede, carries in minde a strange and false God.* Two famous examples we have in this kind. The first is, when the true God is conceived out of the Father, Sonne, and holy Ghost; or out of Christ our Redeemer God & man. For when the minde abstracts the Godhead from the Father, Sonne, and holy Ghost, God is transformed into an Idol. The *Ephesians* before their conuersion, worshipped God the maker of heauen and earth, and so did the *Galatians*. And yet neuertheless *Paul* saith of the first, that they were without God, *Ephesians*, chap. 2. 12. and of the second, that they worshipped them that were not god, *by nature*, *Gal. 4. 8.* because they worshipped God out of Christ: *for he that denies the Sonne, hath not the Father.* And the vnitie of the Godhead is to be adored in the Trinitie of persons. Here then behold the Idol-god of the greatest nations of all the world; of *Turkes*, of *Iewes*; yea of many that pretend Christianitie, who vpon ignorance, worship nothing but an absolute God, that is, God absolutely considered without any relation to Father, Christ, or holy Spirit. Yea the multitude in all places set vp vnto themselves, a god that is all mercy, and no iustice: because they content themselves with the light of blinde nature, and frame God according to their owne desires and affections. And by this meanes they erect vnto themselves Idols within their owne hearts, and commit a most secret and spirituall Idolatry, which the world cannot discern.

The second example followeth, and that is, Christ Iesus falsly and farre otherwise conceived then hee hath revealed himselfe in the word. For hee in one person is perfect God and perfect man: our only redeemer all-sufficient in himselfe, and therefore perfect king, priest, prophet; without either partner or fellow in the worke of mans saluation. And hee which otherwise conceiveth of him, turnes him into an idoll or forged Christ. This doth that great and famous Italian *Diana*, I meane the religion that stands in force by the late Council of Trent. For it presenteth vnto vs Christ indeede, but yet a poore disguised and deformed Christ. For it spoyleth him of his manhood, and degrades him of his offices. Hee is spoyled of his manhood by the presence in the sacrament: for if the bread be ve-

ri-ly transubstantiated into the body of Christ, this very body must needs be made, not only of the substance of the Virgin, but also of the substance of bread: nay, it is made a very monstrous bodie. For beeing in his full quantitie and dimensions, and so remaining, it is supposed to bee included and contained in the quantitie of a small round cake: as if a solide bodie of many foot could be contained in a solide bodie of two or three inches. Againe, if Christ be bodily in the bread, & in the hand of the receiuer, remission is to be asked of God, from that which wee hold in our hands, and receiue with our mouth. For remission of finnes must be asked and looked for at Gods hands for Christs sake, specially in the vse of the Lords Supper. Communicants therefore must thus thinke with themselves, & speake vnto God; I pray thee, O heauenly Father be mercifull vnto me for this thine owne sonne, whom beeing now bodily present, I hold in this mine owne hand, and receiue with my mouth. And this is the oblation of the Popish Masse, in which the Priest imagines that he holdeth and carrieth Christ bodily in his hands, and there offereth him to his Father, that hee may obtaine remission of finnes for himselfe and others, and that for his sake whom hee holds in his hands. And this, no doubt, is horrible and detestable idolatry: and it were better to endure many deaths, then so much as once to be a doer in it. For wee are taught by the word of God, to waite for our saluation by Christ made man, and now appearing at the right hand of his Father in heauen, and not for him whom wee hold and carry in our hands. Touching his offices, the said religion degrades him of his priest-hood by five things. The first is, the daily offering of Christ in the masse, & that in reall maner, and also for the finnes of the quicke and the dead. For by this meanes, the sacrifice vpon the crosse is either continued as a thing but begun and after to be perfected, or it is repeated. If continued, it was not then accomplished on the crosse. If repeated, then also it is imperfect: if imperfect, then no sacrifice of a Redeemer. The second is the doctrine of humane satisfaction. For if our sufferings considered as satisfaction for the temporall punishment of our finnes, must concur in the worke of our redemption with his satisfaction for the fault and the eternall punishment of the same sins, then is this satisfaction of his in very deede imperfect, because it receiues an addition and supplement from ours. And if I satisfie for my selfe to my creditour, my friend doth not make full satisfaction for mee: neither is it requisite. And so farre forth as I satisfie for my selfe, I redeeme my selfe. The third is the doctrine of the merit of workes, which makes void the worke of redemption wrought by Christ. For if Christ merited by his death and passion, that we might merit by our workes eternall life: then is not Christ a

full and perfect Saviour, but onely the principall cause of our saluation; or rather an instrument of God to make vs our owne Saviours. The fourth is the doctrine of venial sinne: for if some yea many sinnes are venial in their owne nature; so as wee our selues may satisfie for them, it was needfull that Christ should die, and by his death redeeme vs from all sinnes. The fift is the doctrine of the Intercession of Saints; who in Romish doctrine make intercession not onely by requesting, but also by meriting; (a) yea by commanding. For thus the Virgin *Mary* doth; more then which Christ himselfe can not doe.

In the reformed Masse-booke there is ascribed to the intercession of Saints, first, protection. *Let blessed Sabbath by making intercession for vs, proteſt vs, O Lord.* Again, by (c) *thy Apostles keepe vs with thy continual protection.* Secondly, appeasement, *a Being appeased by the intercession of thy Saints, grant, O Lord, we pray thee, &c.* Again, *Let not the prayer of Saint Chryſostome be wanting vnto vs, which may cause our gifts to be accepted and obtaine thy pardon for vs.* Again, *By the prayer of Matthias make vs to be cleansed of our finnes and defended.* Thirdly, Confidence, (e) *by resting on their suffrages.* What can be said more of the intercession of Christ? I know they adde in the end; *per Dominum*, but what is that to the purpose? If wee giue any point of supremacie to a subiect, it is treason; though otherwise intearmes we magnifie the foueraignty of the Prince. Again, the same Catholike religion degrades him of his kingly office, by giuing vnto the Pope two royalties of the kingdome of Christ: One is, a power to giue pardon of sins vnto men, both fully and (f) properly, which none can doe but God. The other is to make lawes truly binding the consciences of all men in the Catholike Church vpon earth, and that as truly as (g) the lawes of God; whereas there is but one Law-giuer that can saue and destroy the soule. Lastly, it degrades Christ of his propheticall office. First, because it giues vnto the Pope a power supreme and infallible to determine in his Consistorie and in generall Councils, of all controuerſies in religion, whether concerning faith or manners; whereas this power indeede is inseparably annexed to the person of Christ, who in and by his written word determines of all matters pertaining to saluation, and that infallibly and sufficiently to the contentation of an humble minde, and to the settling of any conscience. Secondly, it addes and takes away, it changes and reuerſes the doctrine Christ hath left vnto the Church, specially in the booke of the new Testament, by an heape of humane traditions, specially by the law of humane life, and the communion in one kinde, &c.

It may haply bee alleadged, that the Religion pretended to bee Catholike, holdeth the Vnitie of the Godhead, the Trinitie of

A persons, the distinction of natures in Christ; the personall vnion, the offices of the Mediatour as we doe. I answer, that in word it doth, but in deede by infallible consequence of doctrine it doth abolish Christ, as I haue shewed. Papists in word confesse him to be *Our Lord*; but with this condition, that the Seruant of Seruants may alter and change his precepts, whose power (they say) is of that greatnesse, that hee may bee iudged of none, and that he can open or shut heauen to whom hee please. They confesse him to be Iesus *Our Saviour*; yet a Saviour *in vs*, in that he giues vs this grace, that by our owne merits we may be our owne Saviours; borrowing also (if neede be) a supply from Martyrs and the rest of the Saints. They confesse him to bee *crucified, dead, and buried*, for vs; yet with this condition, that the fault beeing pardoned, wee our selues must satisfie for some part of the punishment, either in this world or in purgatorie. They confesse, that *he sits at the right hand of God the Father*, to be vn-to him the Mediatour of intercession for vs; and yet withall, they hold that his mother is the Queene of heauen, hauing authoritie to controll and command her sonne. What a Christ is hee, that in sundry actions pertaining to our redemption hath partners or fellowes ioyned with him? For this cause wee reiect this religion, because it turnes our onely and perfect Redeemer into a fained Christ of mans deuising. It may be further said, that some false opinions conceiued of Christ, doe not straight-way turne him into an Idoll. I answer with Hierome: *Euen to this day an Idoll is set vp in the house of God, or in the hearts and soules of beleeuers when a new doctrine is deuised.* Again, *A false opinion, is an Idoll of falsehood.*

The second way of erecting an Idoll is, when God is worshipped otherwise, and by other meanes, then hee hath revealed in the word. For when men set vp a deuised worship, they set vp also a deuised God. *Augustine* saith of the Gentiles, that they refused to worship the God of the Hebrewes, *Because, if their pleasures were to worshipping him in another sort then hee had appointed, they should not indeede worshipping him, but that which they had fained.* The Samaritans worshipped the God of Abraham, Isaac and Jacob: and they waited for the comming of the Messias: and yet Christ saith of them, *Ye worship ye know not what*: because they worshipped the true God by a worship deuised of old, and set vp by men. The Lord saith to the Israelites, *ye shall call mee no more BAAL*: whereby he signifieth, that because the Iewes did sometime worshipping God in the same manner, with the same images, rites, and names, whereby the heathen worshipped the false God *Baal*, therefore they made him indeede to be quen as the Idol *Baal*. And this I take to be the right meaning of the former words; because the words following are: *For I will*

Hieron.
in Ierem.
cap. 3. 18
Dan. 3.

Aug. de
Conſenſu
Euang. l.
1. c. 18.
Si alio
modo
Deum
colere
vellem;
quam ſe
colendū
ipſe dix-
iſſet, non
vriquet
illum co-
lerē, ſed
quod ipſi
ſinxiſſent.
Ioh. 4.
22.
Oſe. 2. 16.
with Deu.
12. 4.

take away the names of Bnalim out of her mouth: *verse 17.* When the Iewes in *Ieremie* chapter 2. *vers. 23.* denied that they worshipped *Baalim*, there can bee no reason (I suppose) of their denial, but this, that they intended to worship God in the Idols of *Baal*. Again, *Saint Iohn* saith; *1. Iob. 2. 24.* *If that which yee haue heard from the beginning remaine in you, yee also shall continue in the Father and the Sonne.* Hence it followes, that they which abide not in the doctrine of the Prophets and Apostles, but set vp some other forme of worshipping God, abide not in the Sonne and the Father. Gods worshippinge must bee according to his nature, heavenly; diuine and spirituall; but all deuised worshippinge is according to the nature and disposition of the deuiser, foolish, carnall, vaine: as *Christ* saith, *Matth. 15. 9.* *In vaine doe they worship mee, teaching for precepts the commandements of men.* And according to this worship is the God that is worshipped. Therefore when God is worshipped, not according to his owne will, but according to the pleasure and will of man, the true God is not worshipped, but a God of mans inuention is set vp. One notable example wee haue in this kinde. When God is either represented or worshipped in any Image of mans deuising, there is presently made a double Idoll, the one is the Image representing: the other is GOD represented, who is by this meanes turned into an Idoll.

That the Image made of vs to resemble and represent God, is an Idoll, I prouoe it thus: The Image which *Mitcha* erected was a flatte Idoll: for it is called *Teraphim*, which all commonly translate, Idols. And it was an image of *Iehouah*. For before it was made, the silver whereof it was made, was dedicated to God: and after it was made, when she had got a priest into her house, to offer sacrifice vnto it, shee said: *Now I know that Iehouah will be good vnto me.* The two golden calves erected in *Dan* and *Bethel* by *Ieroboam*, were Idols in the iudgement of all men: yet were they nothing else but Images to represent the true God of Israel. For the worship of them, is called the feare of *Iehouah*. *Iohn* neuer departed from the sinne of *Ieroboam*, and therefore hee was indeede a patron and defender of the golden calves: neuertheless it was not his minde and meaning to make Gods of them, but to worship the Lord of holts in them and by them. For when he was about to destroy the Images and priests of *Baal*, hee said, *Come see how zealous I will be for the Lord of holts.* Grauen images and likenesses mentioned in the second commandement, are plaine Idols, and they are Images, not onely of false Gods, but of the true God. For *Moses* expounding this commandement, saith thus: *Deut. 4. 16.* *Take heede to your selues, that yee corrupt not your selues, and make you a grauen Image, or representation of any figure: and his reason is, vers. 15. for yee saw no image in the day the*

A Lord spake vnto you in *Horeb* out of the midst of the fire, that is, ye saw no image of the true God, but onely heard his voice: therefore ye shall make no image, namely, of God, to represent him, or his presence. Notable is the testimonie of *Strabo* for the prooue of this point: his words are to this effect. *Moses* (saith he) did affirme and teach, that the Egyptians did not iudge aright, who represented God in the shapes of wilde and tame beasts: nor the Libyans and the Greeces, who figured God in the forme of men. For God is that thing alone which contains vs, and the earth and the sea, which we call heauen, and the world, and the nature of all things: that are: the image of whom, who in his right wits dare presume to make like to any of the things that are about vs? But we must put away all making of (a) Images, and set a temple and a secret place becoming him, and worship him without any forme. A little after he addes of his owne, that (c) the Iewes are true worshippers of God. *Origen* saith against *Celsus*; that Angels may not bee adored, and that religion keepe Iewes and Christians from worshipping of God in temples, altars, Images; because the Law saith: There shall be no other Gods vnto thee before my face: and, thou shalt not make to thy selfe any grauen Image. Hence it followes, that the framing or erecting of an image, with an intent to represent or worship God thereby, is the erecting of an idoll, though it be not further applied to Idolatrous vse. It may be objected, that we may lawfully make an image of *Christ* and that this image is no Idoll. I answer: it is not vnlawfull to make or to haue the image of *Christ*, two caueats being remembred. The first, that this image be onely of the manhood: the second, that it be out of vse of religion. For if otherwise it bee made to represent whole *Christ*, God and man: or, if it be vse as an instrument or a signe in which, & before which men worship *Christ* himselfe, it is by the former doctrine a flat Idoll. Again, friends of Images plead on this manner. Though we may not set vp what Images we will vnto God, yet may wee represent him in such formes and shapes, in which he hath vse to manifest himselfe vnto men; as in the forme of a man, or in the form of a dove, &c. I answer first of al, that the formes in which the Son and holy Ghost haue appeared, were not their Images, but onely sensible signes and pledges of their presence: and signes not for euer, but only for the present time, when they appeared: and therefore neither signes nor images of Gods presence now. Hence it followes, that when the historie of the Bible is painted or pictured, as in some of our Bibles it is, there are no images of God described, but onely such visible appearances as (sometime) were signes of the presence of God, are expressed. Again, I answer that the commandement of God doth generally forbid images, not excepting the very shapen in which God himselfe hath heretofore testified his presence.

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z. 1. 1. 1.

Iud. 17. 5.

verse 3.

verse 13.

1. King.
17. 18.
2. King.
10. 31.

And where the prohibition of God is against vs, it is vaine to deuise shifts or excuses. For there is no exception against Gods commandement. Thirdly, it is a fallshood for vs to thinke that we may lawfully doe what soeuer God doth. And therefore wee must warily reason from the example of God, when wee would defend our own doings. Fourthly, God will not bee so adored and worshipped as Idols are worshipped. *Thou shalt not doe thus vnto the Lord thy God.* Fifthly, God hath power to represent himselfe in what signes hee will; and so hath not any creature, neither hath hee given vs any power to represent him in this or that forme. Sixthly, God can at his pleasure auoid and cut off all occasions of idolatry, when hee represents himselfe in visible formes; so can not men doe, as common experience declares. Therefore in so doing they tempt God; and lay open themselves to the danger of Idolatrie. Lastly, images which men set vp vnto God, abolish and deface his Maiesty, breede absurd opinions of God in the minds of men, and doe as little bebecome his endlesse glory, as a picture of an Ape, or of a foole doth the excellency of an Emperour. Thirdly, it is objected that the Scriptures doe not simply condemne religious images, but onely because Iewes and Gentiles esteemed & held them for their gods: and that this opinion of theirs is confuted by *Paul*, when he saith, *They are not Gods which are made with hands.* I answer againe, it was not the opinion either of the Iewes, or of the wisest of the Gentiles, that grauen or carued images were their gods; the very light of nature did teach them the contrarie. That they made a distinction betwene their gods and the images thereof, it appeares by the very distinction of the first and second commandement. In the first, are forbidden the false or strange gods themselves: in the second are condemned the Images, which are either of the true Iehovah, or false gods. And if images be onely forbidden, because they are reputed and worshipped for gods, then the first and second commandements of (*a*) ancient time distinguished, shall be indeed but one and the same commandement. Images (I grant) are called often in scripture gods, but for two other causes. First, because in mans intention they haue relation to God, and represent him. And therefore by a metonymie they borrow his name; as a painted man is called a man, or, as he that plaies the part of a king, is called a king. Secondly, they are called gods, because men, though not in opinion and iudgement, yet in truth made them their gods, in that they gaue religious worship vnto them. And for this end doth *Paul* say, they are not Gods which are made with hands, to draw the Ephesians by consequent of reason from doing of any worship to the image of *Diana*.

The second point to be confirmed, is, that God beeing either represented or worship-

ped, in, at, or before an image, is presently transformed into an Idol. *Habakkuk* saith, that Images are *doctors of lies*. Because so soone as God is represented in an Image, he is deprived of his glory, and changed into a bodily, visible, circumscribed, & finite Maiesty. Whe the Iewes intended to worshippinge God in the golden calfe, the Psalmist saith, they turned God *into the likenes of a beast that eateth grasse*. Secondly, we may not binde the presence of God, the operation of his Spirit, and his hearing of vs, to any thing, to which God hath not bound himselfe by word of commandement, or promise, or both. Now God hath not bound himselfe by any word to be present at images, & to heare vs when we call vpon him, at them, or before them. Hence it followes, that when men present themselves before Images, there to worship God, they worship not God, but either a fained God that can and will be present and heare at images: or the very Images themselves. For God is not worshipped of vs, but when it is his will to accept our worship: and it is not his will to accept our worship, but when it is according to his will. Patrons of images will here proteste and protest, that they intend not to worship the images themselves properly, or any false God, but onely the true God maker of heauen and earth. I answer first of all, that this was the very excuse of the wiser sort among the heathen (as afterwards shall appeare:) and it could not excuse them from Idolatry. Secondly I answer, that mans intention makes not Gods worship, but Gods wil. And it is not his will to accept the worship that is done to him in images: and therefore he indeede is not worshipped, but something else in his roome. It was the real intention of the Israelites (as I haue shewed) to worshippinge the God of their forefathers in the golden calfe: and it was the intention of *Ieroboam* to doe the like in the calves of *Dan* and *Bethel*: and their meaning was not to adresse or direct their seruice to the molten images: yet hath the holy Ghost giuen his iudgement & sentence, that the Israelites in the wilderness worshipped the molten Image, and that *Ieroboam* offered sacrifices to the calves. The Gentiles are said to sacrifice to *Diuels*, whereas they at the least some of them, offered sacrifices to God in images. And the reason is, because God did not accept this seruice at their hands. And indeede diuels were serued, though the Gentiles intended the contrary. For they thought verily that their images were the receptacles of celestiall powers, and good Angels, but *Paul* giueth sentence that they were diuels, or wicked spirits. Again, when God is adored in deuised Images, the worshippers are said to forget God, though they thinke that they well remember him. And the reason is, because they forget not onely his commandement, but also the true knowledge or acknowledgement of God, so soone as they represent him in an image:

um quis nouerit, & simu- lochus vt suppleat. Hab. a. 18

Psal. 106. 28.

Psal. 106. 19. 1. King. 12. 31. 1. Cor. 10. 10.

Psal. 106. 11.

for

A & 19. 26.

a Ioseph. antiqui. 3. c. 4. O. fig. in Exod. ho. mi. 8. Am brof. & Hiero. in Eph. 6. v. 1. Athan in Synop.

Origen. contra Celsum. 1. 7. non fieri id poterit vt & de-

for then he is conceived to be otherwise, then he is.

By this which hath bin said vpon manifest grounds out of the word of God, wee may take a cleare view of the idolatry of the pretended Catholike Church of Rome. For it teacheth men to worship God and Christ, in and before Images, especially Crucifixes; which in very truth is nothing else but the idolatry before described. Againe, this Romane Church adoreth Christ, in, at, and before a peece of bread in the Eucharist, and it teacheth men to doe so. Now to direct our adoration to the bread, or the place where the bread is, what is it lesse then idolatry? For first of all, it is manifest, that adoration is not tyed, either to the bread it selfe, or to the forme of bread, or to the place thereof by any commandement of God, or by any promise. And it is a practise very idolatrous, to bind adoration to any particular thing, or to any particular place: that is, to determine that God is to be adored, and that he heares vs in any set place, in which he hath not expressly commanded himselfe to be worshipped, and made promise to heare vs. Againe, in the new Testament, or after the ascension of Christ, it is certaine, that spirituall adoration is onely required; and that worship which is tyed to any certain thing or place on earth, is vtterly abolished and forbidden. This Christ himselfe teacheth, *Joh. 4. 21, 22. The houre cometh and now is, when ye shall worship neither at Ierusalem, nor in this mountaine; and therefore neither in the bread nor wine of the Lords Supper, nor on the altar, nor in the hand of the Minister. For by a figure Synecdoche he takes away all circumstance of place on earth, to which the worship of God may possibly be tyed & directed. And this appeares manifestly by the opposition in the words following; But in spirit & truth. If it be said, that the Iews worshipped God, at, and before the Arke: I answer, they did so: and for this deed of theirs, they had both commandement and promise: and therefore they which worshipped God at the Arke and Temple in Hierusalem, were accounted true worshippers of God. But they that worshipped the very same God in *Dan & Bethel*, before, & at the golden calves, or in the temple of Samaria without a word or warrant from God, were, though not equally, yet in like sort reputed Idolaters, as if they had worshipped the golde it selfe whereof the calves were made. For it is Idolatry to turne, dispose or direct the worship of God, or any part thereof, to any particular place or creature, without the appointment of God. Now they of the Church of Rome, direct their worship to God, in, at, and before Crucifixes, or before the bread in the Sacrament, hauing no warrant of their doing, either by commandement, or promise. If they haue, let them shew it: if they haue not, they are to know, it is a deuised worship which they performe: and it is a deuised god which they worship,*

namely, a god that will be present and specially heare them, in, or at images. Their intention to worship the true Christ is nothing, vlesse they worship him according to his owne will. *Baal* in Israel sometime was worshipped for the true God, if we respect the intencion of men; and yet for all this, *Baal* still remained an Idol; and was nothing else but an idle and emptie name: and so, considering there is no such Christ as will be corporally present, and lie hid vnder the forme of bread nor Christ which is now corporally in heauē, but a meere fiction of the braine of man is worshipped.

Furthermore, vpon the former ground it followes, that not onely false gods, but also Angels and Saints departed, when they are worshipped, at, in, and before their Images, are likewise turned into idols: for if God thus worshipped be turned to an idoll, then they much more, because wee haue no warrant more to worship them on this manner, then God himselfe.

The third and last way whereby idols are erected, is, when that which is Gods in propriety, is giuen to the creatures. For to whatsoever thing the glory which is due vnto God, is ascribed, it is made another God. The reason and foundation of this doctrine is this: When *Raobel* said, *Giue me children, else I die*: *Iacob* answered, *Am I as God who hath deprived thee of the fruit of thy wombe?* *Genes. 30. 1, 2.*

When the king of Syria had written to the king of Israel, that *Naaman* might be cured of his leprosie: he rent his cloaths & cried out: *Am I God to kill and to giue life?* *2. King. 5. 7. I am Iehouah, this is my name, and my glory will I not giue to any other, neither my praise to grauen images.* *Isa. 42. 8.* And that which is proper to God is giuen to the creatures three waies.

The first is, when the godhead, diuinitie, or diuine nature is ascribed to any other things whatsoever, that are not by nature Gods: for then they are made false or strange gods: False gods are especially of two sorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue some little conceiuing of the gods of the heathen, three points are to be explained: what be the sorts and kinds of them? what is meant by them? what images they had? Touching the first, the heathen gods are of two sorts: some superiour, some inferiour. Superiour gods are these: (a) *Baal* the god of the Chaldeans and Assyrians (b) *Asheroth* the god of the Sidonians: (c) *Molech* or *Adelcom* the god of the Ammonites: (d) *Chemus* the god of the Moabites: (e) *Rimmon* the god of the Syrians: (f) *Dagon* the god of the Philistines: (g) *Remphan* mentioned by *Steenen* called *Cusyn* by *Amos*. The Scripture besides these mentioneth others, but I omit them. Inferiour gods were liuing or dead men: for it was the manner of the Assyrians and Romanes to make their kings & princes gods, yea while they were liuing. King *Assuerus* exalted *Haman*. And this

a Numb.
22. 25.
Psal. 105.
Iud. 8. 9.
b Iud. 2.
13.
1. King.
11. 7.
c 2. King.
11.
d Numb.
1. 21.
Iud. 13.
e 2. Reg.
5.
f Iud. 16.
1. Sam. 15.
5. Act. 7.
Amos 5.
26.
Hest. 3. 2.

Verf. 23.

Tustin.
hitt. l. 6.2 Reg.
23. 5.
2 Chron.
33. 3.1 King.
18. 27.
Carterius
de imag.
Deor.
Naz. o.
rat. i. in
Iulianū.
a Tēpus
edax re-
rum.
b Cito
pede la-
bitur.c Euf. de
præpar.
Euan. l. 9.
cap. 4. &
Hieron.
in Isa. 46.
v. 7.
August.
quæst. in
Iudic. 16.
Ad. 17.
23.Nazianz.
in Luc. 2.
in Iulian.
Plin. 27.
6.2 Reg.
17. 30.

exaltation was not in respect of civill degree, but in respect of some higher & divine estate, whereby he was made a peti-god: For *Mardochæus* refused to honour him whom the King honoured, and that because hee was a Jew which he could not have done with good confidence, if no more had beene expected but civill honour. And the fragments of the booke of *Hester* (as much to be beleevd, as any humane historie) have these words of *Mardochæus* Chap. 13. 14. *I did it because I would not prefer the honour of a man above the glory of God: & would not worship any but thee my Lord.* In like manner *Conon* an heathen man refused to adore king *Ariaxerxes*, as the manner of the Persians was. In like manner the men of *Lisra* hearing and seeing *Paul* and *Barnabas*, presently, say, *Act. 14. 13. they are Gods in the forme of men:* and would have offered sacrifice vnto them:

In the second place, if it bee demanded what is meant by the gods before mentioned: I answer, that the first and principall, namely, *Baal*, signifies *Jupiter*, the same in the firmament, or the host of heaven, yet not alwaies: for the holy Ghost in the booke of the Kings distinguisheth *Baal* from the Sunne, Moone, Stars, and the host of heaven. If I might conjecture, I would thinke it should sometime signifie *Saturnus*, that is, Time, which the heathen worshipped as a speciall God. For the Prophet *Elias* taking occasion (as I suppose) from the fashions of *Baal*, in mocke saies to his priests, *That he is in a pursuit, or in his journey, or that he is a sleepe at nooneside:* which three properties fitly agree to *Saturne*, who hath of old beene usually represented (a) pursuing and devouring his owne children, that is, all things, which hee bringeth forth: having also foure wings, two alwaies spread, and two closed, to signifie, (b) that though he seeme to stand, yet is hee alwaies going swiftly, as in a journey: likewise with foure eyes, two open, two shut: whereby hee is alwaies waking and alwaies sleeping, even at noone-tide. And in (c) ancient writers, *Baal* or *Bel*, is the name of *Saturne*. *Moloch* is thought likewise to bee *Jupiter* or *Saturne*: and *Remphan* to be *Saturne* or *Lucifer*, that is, the day-starre. And the rest signifie either the world, or nature, or time, or fortune, or fate, or the Sun, the Moone, or the Starres, or soules, or the soules of men departed, or some unknowne God.

Touching their images, *Baal* had many. One among the rest was the forme or representation of a flie: and hence hee is called *Baalzebub* the lord of flies, because hee was thought to bee the chiefest flie in the world: and as *Nazianzen* saith, A flie was the god of *Accoron*. *Ashtaroth* Sidonian gods were worshipped in the formes of sheepe, as the name seemes to import: *Dagon* in the forme of a fish: *Diana* in silver plates, in which was flapt the figure of a temple, and the forme of *Diana*. When the Assyrians came to inhabite *Samararia*, they brought their gods with them, *Su-*

oth, Benoth, Nergol, Asima, Nebahaz, Tharbas, Akramelech, Anamelech; all which in the Syrian tongue, are said to borrow their names of cockes, hennes, chickens, goates, dogs, asses, horses, mules, peacocks, &c. Thus we see in part what were the heathen gods commonly mentioned in Scripture. And here wee are to take knowledge of the mercy of God towards vs, that hath not left vs to our owne waies, as he did the Gentiles in former ages, who were without God and without Christ, but he hath revealed himselfe vnto vs, and his will, and chosen vs to be his owne people. For his mercy let vs bee thankfull, and shew it by clearing vnto him alone with our hearts.

The Romane false gods are two. The first is the Virgin *Mary*, whom the pretended Catholics of this time, of a Saint make a goddesse: for they call her the *queene of heaven*, the *queene of the world*: our *Ladie the mother of grace and mercie*. Shee is citemed as an universall advocate to the whole world, and there be other mediators vnto her, as to a queene: there be eight solemne feasts for the honour and invocation of her: besides this, there is no day passeth, in which shee is not invocated in hymnes or in the masse. And they ascribe to her, power to command and controll her sonne in heaven, saying, *Aske the Father: command the Sonne, and command him by the autoritie of a mother*: againe, *cause him to receive our prayers*. This is to make her not only a goddesse, but also to place her about God himselfe. Here they alleadge, that these formes of speech are spoken by a metaphor, or by a Prosopopœie: but this cannot be. For the ground of these speeches is properly ascribed to *Marie*, namely, the right of a mother, and therefore also the act of commanding is without figure properly ascribed to her.

Wee take our selves beholden to *Turselline* the Iesuite for his five bookes of the *Lady of Lauretto*, as she is called. For two things may plainly thence be gathered. The first, that she is made a goddesse, being worshipped with the very same worship wherewith God himselfe is worshipped. For when men bee in any danger, necessitie, or extremitie, straightwaies they offer vp their prayers to her with solemne vows. Secondly, when in their Pilgrimages they come neere to the towne of *Lauretto*, and behold the place where her image is, as farre off they fall downe and worship her: and some goe bare-head afterward in the very middest of winter, till they come to her Temple, at the dores whereof they fall downe againe and worship. Thirdly, when they come before her image, all, yea the greatest persons in the basest manner that may bee humble themselves before her, kneeling or lying vpon the bare ground, and kneeling among the base multitude. Fourthly, she hath a quire of boies to sing praises to her. Fifthly, she is honoured with a double feast, one of her

In officio
B. MarieRoga pa-
trē, iude
marū, iude
marris
impera.
— So
mat per
te prece.Lib 4. 14.
& lib. 5. c.
vlt.Lib. 3. c. 3.
Lib. 5. c.
vlt.

conception, the other of her natiuitie: one in the spring, the other in the autumn: the solemnitie of each of the lasteth three moneths: and there resorts to her at euery feasts, two hundred thousand people. Lastly, shee is worshipped with Temple, altar, and offerings without measure: for none almost come to her empty handed. The furniture pertaining to her image is of gold, silver, pearle, pretious stones, silke: and of all things of excellencie that heart can wish.

The second point is, that the thing worshipped vnder the name of the Ladie of *Lanretto* is indeede neither God nor Saint, but the diuell himselfe. For first her conuerousnesse appeares to be vsuall, because shee finds no measure in taking & accepting of gifts; whereas God and his true seruants doe the contrary. Secondly, her miracles bee as many as those which we reade to be done by Christ and his Apostles. And yet they indeede are such as may be done by Satanicall operation. For the diuell knowes the secrets of nature more then all men doe, and by this meanes hee can doe things like miracles, which indeede are no miracles: and hee is the best physition in the world, & can cure diseases, which in the iudgment of man seeme vncurable: yet cannot hee giue sight to them that are borne blind, nor raise the dead: and therefore among all her miracles there is no mention of such. Thirdly, her apparitions and her miracles tend all to erect, stablish, and maintaine the worship of her selfe: whereas the true Saints of God seeke not to aduance their owne honour, but the honour of God. Fourthly, when men make absolute formes of prayer to the Virgin *Mary* for any temporall helpe or deliuerance, they haue neither commandement nor promise so to doe: and yet these prayers are commonly accomplished. Fifthly, our Sauour Christ, being King of heauen and earth, neuer medled with matters pertaining to the execution of ciuill iustice in priuate persons: but this Ladie of *Lanretto* sometimes breakes the halter when men be in hanging: and when they are hanging shee preserues their liues till they be taken downe: when prayers be made for infidels shee heares them; thus was the Turkes *Bass* cured of an impostume in his breast.

The second false god is the Romane Bishop, who though he be not called god commonly, yet is he made a god. For first he takes to himselfe the titles of God, and suffers himselfe to be called god in his own law, in which the tenour of a certaine canon is to this effect: *Hee that is God may be iudged of none.* The Pope is God: for so hee is called of the Emperour *Constantine*. Therefore hee may be iudged of none. And it must be remembered, that these words are found, not onely in the olde copies of the Canon law, but in the new corrected edition of *Gregorie* the thirteenth. Again, he suffers himselfe to be called the *Doctour* and *Pastour* of the *Catholike Church*, and the *spouse* of

the Church. And he himselfe calls the *Catholike Church* his owne spouse, in expresse words, whereas this fauour is proper to Christ. And it had beene enough for him to be a friend of the spouse. *Bernard* saith of him, that he is by appointment Christ. Secondly, the Pope chalengerth to himselfe infinite power, according to the place in *Matthew*, *All power is giuento me in heauen and earth.* Thus saith the booke of the Pontificall Ceremonies; *This Pontificall sword doth figure that supreme Pontificall power, which is giuen of Christ to his Vicar upon earth the Bishop of Rome; according to that, All power is giuento me in heauen and earth; and againe, he shall rule from sea to sea, and from the floods to the ends of the world.* And this is signified by that velvet cap which the Popes vse to weare on the night of the natiuitie of our Lord. And this appeares in that he vsurpes power and authoritie ouer all creatures, yea ouer kings and princes: and will be deputy of Christ for the gouernement of the vniuersall Church. Thirdly, he takes to himselfe a soueraigne iudgement ouer all persons and causes; so as if he carry innumerable people into hell with him, no man may iudge him. Lastly, he takes to himselfe fulnesse of power to dispense with the lawes of God. In his law it is said, *That men do with such reuerence respect the Apostolical seat, that they rather desire to know the ancient insinuat[i]on of Christian religion from the Popes mouth, then from holy Writ: that they inquire onely what is his pleasure, and according to it order their conuersation.* And therefore in the Councill of Trent he hath presumed to forbid vnder paine of Anathema, more degrees of consanguinity then God hath forbidden. What is this else but to verifie the saying of the Apostle, that he exalts himselfe aboue all that is called God or worshipped?

The second way whereby that which is Gods is giuen to the creatures, is when properties or proper actions of the godhead are ascribed to them. And thus are creatures made gods in part, and consequently idols. Heretofore it hath beene thought a kinde of idolatry, to appoint the constellations of heauen, and to make them signes to manifest secret truths, because that which is indeede proper to God is giuen to them. And the Church of Rome at this day affoards vs foure notable examples. First of all, it makes the Saints in heauen idols. For it teacheth men to kneele downe to them, and to make prayer to them, being absent from vs, as farre as heauen is from earth. And by praying to them, men doe acknowledge, that they haue power to heare & helpe in all places, and at all times, & that they know the secret minds and hearts of men. Now to heare and to discern the very heart, is a property of the Godhead. As *Salomon* saith, *Heare thou in heauen in thy dwelling place: for thou onely knowest the hearts of all the children of men.* And *Paul* takes it for a granted truth, that there is one only that searcheth the hearts and knowes the meaning of the spirit, and

Ceremoniarum, l. 1. sect. 2. In sexto de Immunit. c. Quoniam. 2 Cor. 11. 2. Bern. de Confid. ad Eug. 3. Lib. Ceter. Pont. lib. 1. fol. 736.

In annot. sup. dist. 40. c. Si Papa. Edit. Greg.

De iure postumus dispensare supra ius, 2 Thess. 2. 4.

1 King 8. 36. Rom. 8. 27.

Exod. 36. 5.

Lib. 2. c. 23. Reu. 19. 10.

Lib. 4. c. 10. Lib. 4. c. 19.

Lib. 3. c. 18.

Lib. 4. c. 10. Lib. 4. c. 19.

Bellar. de summo Pont. l. 2. c. 31. Sacrar.

Cor. 2.
11.2. Kin. 5.
26. & 4.
27.
A. & 5. 4.a. 182d. u.
724.
Athanas.
contra
Arianos.
disp. 1.Bellar. de
Sac. 1. 2.
c. 11.Mistale
reforma-
tum de
benedict.
fontis.

that no man knowes what is within a man, but the spirit or conscience of man. Answer is made; that God heares and knowes the hearts of men, of himselfe, and by his owne nature, and that the Saints doe it not of themselves, but by communication or revelation. I answer again, that God doth sometime reueale to his seruants some particular and secret sayings and doings of men, as he did to *Elias* and *Peter*; we denie not; but that God should reueale all the thoughts and desires of all that pray in all times, and all places, and that the Saints by revelation should know thus much, this wee denie. For this is to communicate the glory of God to the creature; and consequently to make the creature God: though not by nature; yet by communication. Such were the gods of the Gentiles for the most part, for they were men indeed, and were made gods by (a) participation, and no otherwise.

Secondly, the Church of Rome transformeth the Sacraments to idols, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or words duly spoken; or both, in the administration of the Sacraments, doe as physycall causes effectually, actively, & immediately worke & produce in the heart, the grace of regeneration & iustification. To this effect the priest is appointed to pray; *that the nature of waters might conceiue the vertue of sanctification: that God would make the water fruitful by the secret admixtion of his Godhead; that hauing conceived sanctification, a new creature may spring out of the immaculate wombe of the diuine fountaine, that it may be liuing water, that it may be effectually to purifie our minds; that the holy Ghost would ascend into the fulnesse of the fountaine; that he would make the whole substance of the water fruitful in effecting of regeneration.* Now the worke of regeneration in man, is a proper and immediate worke of the godhead, and I prouoe it thus: To create, is a proper & immediate worke of the godhead: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper & immediate worke of God. Nothing therefore can actively regenerate but God. Sacraments are said to regenerate as morall instruments, because when they are rightly vsed, God himselfe conferres grace; yet if they doe, and can effectually and actively regenerate and iustifie, they are not onely morall, but they are more then physycall instruments, nay they are as God himselfe in this regard. *Paul* saith; That in planting and watering he is not any thing. We receiue not new and spirittual life from the Sonne, but by the means of his flesh, apprehended by our faith: yet the power and efficacy of quickning or reuiuing, is not in the flesh, as in a proper subject; but in the godhead. God will not giue his glory to men or angels, nor to the flesh and manhood of the Sonne of God, much lesse to creatures without life or sense: and therefore not to Sacraments.

Thirdly, the Romane Church makes very idols of works; by ascribing the merit of iustification and saluation to them. For none can merit of God, but he that is God. The creature can doe nothing to benefit God; and therefore God is not bound by the bond of mans desert to reward man for any thing he doth. If he be bound, it is because hee binds himselfe by his owne promise: and he is moued to make his promise; not for the goodnesse of any worke to be done by man, but merely vpon his owne goodnesse. If it be said that Christ meriteth, and yet he himselfe can doe nothing to benefit God; I answer, that Christ meriteth properly, vpon the dignitie of his person: for in that God incarnate, or God-man suffered & fulfilled the law for vs, diuine iustice doth require that should be giuen him, which by suffering and obeying he hath deserved. This cause is found in no man or Angel. For God, as being the chiefe good, is to magnifie himselfe, and to maintaine his owne honour, and that by the order of diuine iustice: and he is not so bound to his creatures, but of his free & mere good will he giues the blessings which he giues.

Fourthly, they of the Romane Church make the bread in the Eucharist to be that which it is not, and consequently an idol. For the chiefe of them say, that the bread after consecration, without annihilation, is made by conuerfion, the very body of Christ; and by this meanes, bread is exalted aboue men and Angels, and is receiued into the vnity of the second person. If it be said; that in their opinion the bread is no idol, because they beleue this conuerfion: I answer, that Sacraments out of their vse, the administration being ended, cease to be Sacraments, and bread ceaseth to be the bodie of Christ. Therefore the Host, (as it is called) or the bread in the boxe, carried in procession & worshipped, is nothing else but a wheaten or breaden God, and an idol, not inferiour to *Aarons* calfe, or *Ieroboams* calves, or the *Nehustan* that *Ezechias* brake in peeces; nay, as vile and detestable, as any idol among the heathen.

The third way, whereby that which is Gods, is giuen to creatures, is, when his worship is giuen to them. And thus are they transformed into idols. For Gods worship is proper vnto him, as Christ our Sauour saith, *Mat. 4. 10. Him only shalt thou serue.* And whe diuine worship is directed or giuen to any creature, that creature is made a God, or equall to God; & therefore an idol. Now images made by the mis-applying of Gods worship, are of three sorts. First of all, creatures are made idols, when men giue their hearts vnto them, & fixe their principal affections on them. The Scripture binds vs straitly to giue our hearts and the affections thereof to God, and the obedience of the inward and outward man, *Act. 5. 29. We must rather obey God then men. Mat. 10. 28. Feare not them that kill the body, 1. Pet. 3. 14. Feare not their feare: but sanctifie the Lord in your hearts. Psal. 118. 8. It is better to trust in*

the Lord, then to put any confidence in man. *Ier. 17.5. Cursed is he that trusteth in man. Mat. 10. 37. He that loveth father or mother more than me, is not worthy of me. Ierem. 10.5. Feare not idols, they can doe neither good nor euill, There is none like to thee, O King.* And the Scripture requires these things at our hands, because by them we acknowledge God to be our God. Wherefore on the contrarie, when any creature is placed aboue God, or matched with him, in regard of obedience, feare, loue, confidence, &c. it is made another god to vs. For then the first commandement is broken, and there is no possible seruing of two masters. *Matth. 6. 24. Sathan is called the god of this world, 2. Cor. 4.4. because men rather obey his suggestions, then God. In this respect also Antichrist is called God: because he more straitly inioynes men to obey his owne traditions, then he doth the very word of God. Saint Paul saith, Coloss. 3. 5. couetousnesse is the worshipping of idols: because the couetous man puts his confidence in his riches, for the preservation of his life. Againe he saith; that some make their belly their god: because they minde nothing but earthly things, and loue their pleasures more then God. (a) A learned man calls this, Idolatrie in manners. His words are these: An idolater is he that giueth to the creature, the worship that is due to the Creator. And there be two kinds of Idolaters: for some are idolaters in opinion, as they which in opinion doe ascribe to the Sunne or Moone, or any other creature, a certaine diuinitie. Others be idolaters in manners, as they which prefer the creature before the Creator. For that which a man loues more [then God] he makes his God. And therefore bee that preserues the pampering of his belly before God, makes it his God. He that preferres wine before God, makes Bacchus his god. He that preferres lust before God, makes lust his god. Of which sort, (I cannot speake it without grieue) are many at this day, rather seruing their vices and sinnes then God, which though they say with their mouthes, that they beleeue in God, yet in their deeds and manners they denie him. And thus doth the Church of Rome make idols of workes, because it teacheth, that men may put their confidence in them, touching their saluation; ^b so they doe it in sobrietie. This is indeed to deifie them, and to put them in the roome of God. Hierome (c) saith well; If we must put our confidence in any, let vs haue our affiance in God alone. (d) Basil: As it is meete to worship nothing beside God, so must we fixe our hope in one God.*

Againe, Angels and Saints departed, are made idols, and that by the Church of Rome, foure waies. First, in that she giues vnto them religious worship or adoration; that is, the bending of the knee, or the prostrating of the body. The diuell desired no more of Christ, but the bowing of the knee, in token and signification, that by Gods permission, hee was the disposer of the Kingdomes of the world: But answer was made, that he might not; because it was written: *Thou shalt worshippinge the*

thy G O D, and him onely shalt thou serue. When Iohn the Apostle fell downe to worship the Angell, he meant not to worship him as God, for he had learned to distinguish betweene the creature and the Creator; onely he meant to worship him as a wonderfull and diuine creature, and therefore to adore him with some portion of diuine honour. But hee is forbidden by the Angel, *Ren. 19. 10. See thou do it not, for I am thy fellow seruant: worship God.* Hence I reason thus: They which bee our fellow-seruants, are not to be worshipped with diuine honour: Angels and Saints are our fellow-seruants: therefore they are not to bee worshipped with diuine worship. It may be alleaded, that we adore kings and princes, yea inferiour persons. I answer: Adoration or worship, is either diuine or ciuill. The bowing of the knee, or the prostrating of the body, is one and the same in both, and the cause of bowing makes the difference. Wherefore it is diuine adoration, when we bow the body vpon some diuine cause, properly concerning God: as when we kneele downe vnto him, in token of subiection; because he is Lord of all things, yea of our bodies and consciences: because he knowes all things, and knowes the heart; because he is e-uerie where present, and can doe what he will; because he is the author and giuer of all good things; because he is able to heare, and helpe all that call vpon him through the whole world at all times. And thus God alone is to bee adored. Ciuill adoration is vpon ciuill cause; as when we bow to men, either because they are in gouernement, or because they are indued with excellent gifts & graces of God. And this ciuill adoration hath his degrees, as the authoritie and gifts of men are more or lesse. Vpon this ground I answer, that kings and princes are worshipped onely with ciuill, not with diuine adoration; whereas Angels & Saints are worshipped in the Romane Church with diuine adoration. For wee haue no outward society with them: and therefore if any worship be done to them, it is not for politike considerations, but for some higher respect. Yea, the cause for which they are worshipped, is properly diuine: for there is giuen to them, the faculty of hearing and helping all such as pray vnto them, in what place, & at what time soeuer; yea, though they be absent from the place, in which they are adored. And this kind of adoration giues vnto them, knowing and feeling of our hearts, presence in all places, and an infinite power to helpe all that call vpon them. And they that worship Saints and Angels, do suppose with themselves, that they being in heauen, can heare and helpe them at all times, and in all places, if they pray vnto them. Therefore it is nothing but a vaine shift, when the Papisits say; they giue worship to God, and no more but a certaine kinde of seruice to the Saints: when they giue that which is Gods to the Saints. When certaine silly women vpon foolish deuotion, did not so

Eph. 5. 5.

Phil. 3. 19
with
2 Tim. 3. 4.
a Radulph
Ardens
hom. in
Dominic
9. post
Trinita-
tem. An.
no 1050.
Chrylost
in Rom.
hom. 6.

b Bellar.
de iustifi-
cat. l. 5.
c. 7.
c Hier.
Eze. l. 4.
c. 14. in
Solo Deo
confide-
mus.
d in Psal.
7.

Marth. 4.
10.

much as offer candles or prayers to the Virgin Mary, nor so much as call her Queene of heauen, the aduocate of sinners, our hope, the gate of heauen, our mediatrix, &c. but only offered (a) a cake in honour of her: *Epiphanius* Bishop of Cyprus condemnes their fact, and saith; It is honour aboue measure: namely, adoration, which is honour due to God alone, and not to Angels: much lesse to the Virgin Mary.

Againe, Angels & Saints are made idols, in that prayer or inuocation is directed to them: for prayer is a proper part of Gods worship. The commandement of God is this, *Psal. 50. 15. Call vpon me in the day of trouble.* Here the word [*alone*] must be understood. And that I gather by proportion. *Moses* saith, *Deut. 6. 13. & 10. 20. Thou shalt worship the Lord thy God, and him thou shalt serue.* Now Christ alledging, and withall expounding this testimony, saith thus, *Matth. 4. 10. Him only shalt thou serue.* By this it appeares, that all commandements inuoyning the worship of God, include the force of this word [*alone*] though it be not exprest. Moreouer the reason of this commandement, *I will deliuer thee,* prouoe as much; and it may be disposed thus: To him that can deliuer thee must thou pray: I alone deliuer thee; therefore call vpon me alone. Secondly, he to whom we must pray, must be of that nature and condition, that we may beleue in him: as *Paul* saith, *Rom. 10. 14. How shal they call vpon him, in whom they haue not beleueed?* We must not beleue in Angels or Saints, but only in God. For the ancient and Apostolike faith is, *to beleue in God, and to beleue the Church.* *Augustine* saith well; *we beleue the Apostle, we doe not beleue in the Apostle.* Againe, it must be knowne, that we must beleue the Church, and not in the Church. Thirdly, sacrifice is proper to God: Prayer in the new Testament, comes in the roome of sacrifice: for whereas *Malachy* had said, *Mal. 1. 11. That incense and cleane offering should be offered to God in every place;* *Paul* shewes what is meant hereby, when he saith, *1. Tim. 2. 8. Lift vp pure hands to God in every place.* And prayer is spirituall sacrifice, and therefore is called the calues of our lips. *Heb. 13. 15.* The opinion of the Ancient Church hath beene, that the holy Ghost was God: because he was inuocated. For the hereticks obiection was this: God is to be inuocated; the holy Ghost is not inuocated: therefore the holy Ghost is not God. Answer was onely made to the Minor, and declaration made, that the holy Ghost was inuocated. *Origen* saith, *That all vows, all interpellations, deprecations, & thanksgiuings, are to be addressed vnto God, the Lord of all things; and that it is not convenient to inuocate Angels, vntil we could know them.* *Athanasius* saith, (b) *The Saints, that is, beleeuers, pray not for aide to anything that is created:* and therefore, that Iesus Christ to whom men pray for aide, is God. Patrons of inuocation of Saints alleadge, that they pray not to them as to God: because they make them

not (as they say) to bee authors and giuers of the good things which they aske, but onely helpers by prayers. I answer, it is false. For they make them not onely helpers by their prayers, but also by their (c) merits: and this is to make them Redeemers. And the forme of their prayers in their Breuiaries and Masse bookes, is this: *Haue mercy on vs: giue vs this or that: deliuer vs from this or that euill.* I answer againe; this speech of theirs, is as if the adulteresse should say, I company with this man, as with my louer and friend: I know hee is not my husband, neither doe I conuerse with him, as with my husband. Againe, they alleadge, that if the liuing may request the liuing to pray for them, then may the liuing also request helpe of the dead. I answer, the reason is not like: because it admits foure maine differēces. The first, we haue a commandement to request the prayers one of another, and there be examples thereof in the word: we haue no commandement at all to pray to the dead. Secondly, wee are present with them, whom wee request to pray for vs; we are not present with Saints, who are in heauen. Nay, if a man here among vs, should kneele downe to a man in London, Rome, or Hierusalem, and request his prayer, he should commit idolatry: Why not then much more, when men on earth kneele downe and pray to Saints in heauen? It is alleadged, that they are present in respect of hearing of our prayers; because they are present with God, and see him who sees all things: and therefore in him they see all things. I answer it is false. The Angels of God, see the wisdom of God, and the whole mystery of our redemption, not in God, with whom they are present, but in the Church after it was gathered by the Apostolical ministry. The Saints vnder the altar cry, *Apoc. 6. 10. How long Lord, holy and true: as not knowing the time of their deliuerance.* Christ said, *Matth. 24. 36. that the Father hath kept the times and seasons in his owne power.* *Matth. 24. 36.* and that the very Angels know not the time of his coming. The Prophet *Esaie* saith, *Esa. 63. 16. Abraham is ignorant of vs, and Israel knowes, vs not.* And to this purpose doth *Augustine* alleadge this text. The third difference: One liuing man may seeke the helpe of another, either by word of mouth, or by letter: and thus fully open his minde, and shew his wants. In prayer wee reueale our wants, not by voice or writing, but by secret groans & desires of our hearts, & we lift vp our souls to him, to whom we pray, and by our faith we make him our refuge. For prayer is not in speech, but in the desires and the faith of our hearts. Lastly, when a man requests the prayer of his friend, they both stand as fellow members, and direct one praier to one God, in the name of one Mediatour Christ: but when we pray to the dead, the case is otherwise. For then they stand not as fellow-members with vs, but are lifted vp aboue vs in degree: in that they are made Me-

a Collyrida Hæref. 79.

Traſt. 54. in loh. Serm. de temp. 131 sub eius nomine. Exod. 22. 20.

Nax. orat. 5. de Theologia.

Contra Celsum. l. 5. in initio.

b Athanas. orat. 2. contra Arianos in fine.

c Lumb. l. 4. diff. 45. d. 10. merito nos inuuant & iustitiam non affert. Et tantum ut vivi. And Ca. rec. Rom on the 1. Com.

Eph. 3. 10.

Aug. lib. de cura pro mortuis. c. 13

diatours of intercession between vs and God.

Thirdly, Saints and Angels are made idols, in that Temples, Altars, holidiaies are consecrated in their honour and worship: For all these properly appertaine to the worshipp of God. Temples: because none can binde his presence, operation, and his hearing of vs to this or that place, but God. Altars because they are for sacrifices and oblations which are proper to God. Festiuall daies: because God is the onely Lord of daies and times, and therefore they are onely to be dedicated to his honour. And though we reaine the names of Saints daies in the Church of England, yet are we altogether free from this idolatry: because we dedicate the daies themselves to the honour of God.

Lastly, they are made idols when men sweare by them, and make vowes vnto them. *Ier. 5. 7. Your children haue forsaken me, because they sweare by them that are no gods.* And God threatens to destroy them that sweare by God and *Melcom*; that is, *Moloch* their king. The like iudgement is to be giuen of them that sweare by God and by *Mary*, by the Masse, and such like. One saith: that he which sweares by anything beside God, desires that thing, and thereby makes himselfe an idolater. Touching vowes, *Isai* saith; *In that day men shall vow vowes vnto the Lord, and performe them:* where he makes vowes a proper part of the worship of God, and by it signifies the rest. And *Origen* avoucheth, that all our vowes are to be made and addressed to God.

To come to the last kinde of idols: images themselves, reliques of Christ and Saints; Holy things, as Temples, Altars, and such like, are made idols two waies. The first is, when they are adored and worshipped with religious worship: or, when the liuing image of God, namely, man, falls downe before a dead image: for then indeede they are made false gods. In the second Commandement the Lord saith; *Thou shalt not bow downe to them and worship them:* that is, (as I haue proued before) to the images, either of the true God, or of any thing else. And he giues this reason: *I the Lord thy God am a jealous God.* Hence it followes, that images when they are worshipped, are turned into false gods, and consequently to idols. For God would not be ielous, vnlesse it were because we, who haue espoused our selues vnto him, set vp another God, to bee as it were an husband vnto vs in his roome, or with him. For when we bow to them, it is more then ciuill worship: and therefore the honour of God is giuen to them; whereas he admits no partner or fellow in the least part of his honour. Againe, man is a liuing image of God, made by the very hand of God: and in this respect, a thousand fold more excellent then all images made by the hand of man. Now if any meere man shall bee worshipped with any worship that is more then politicke or ciuill, he is made more then a man, & by this means, he is transformed into an idol. And if no more be due to

A man, but ciuill honour, though he bee considered as the image of God: then may not religious honour be giuen to any image, made by the hand of man. When *Cornelius* fell downe and worshipped *Peter*, he meant not to honor him as God, but to doe ciuill worship vnto him: yet because this worship was excessive and mingled with some portion of diuine honour, *Cornelius* is reproofed for it. What reproofe then is due to them, that in religious manner bow downe to images? Such as worshipped the Sun, Moone, and Starres, are condemned for idolaters: much more then are they to be condemned for idolatry, that worship images and reliques. For the Sun, Moone, and Starres, are the workmanship of God; whereas images are but the workmanship of man. It was idolatry to kisse the golden calves of *Ieroboam*. *Augustine* saith, that they which are worshippers of pictures, want the power of Christianity. Againe, hee numbers the worship of images among heresies: *Of the sect of Carpocrates* (saith he) *Marcellina his companion was thought to be, who worshipped the images of Iesu, & Paul, and Homer, and Pythagoras, with adoration and the offering of incense.* Againe he saith, that in the second Commandement, wee are forbidden to worship any likeness of God made by mans inuention: because no image of God may bee worshipped: but that which is the same with himselfe. *Ambrase* saith, it is an heathenish error to worshippinge the Crosse, on which Christ died. And *Holcot* vpon the booke of Wisdome, saith, *That the spirit of God there condemnes idolaters, that honour and serue images and artificiall figures.* *Cutherin*, a great man in the Coucell of Trent, saith thus: *There is some question among the Catholikes, whether images may be carued and painted for this end, that they may be adored, and worship may be giuen them. And there be, that utterly deny it, and cry out against it, as against idolatry. And they seeme not to be moued with slight reasons, nor without the authority of Fathers, and Scriptures. For without doubt, the Scripture condemnes the idols and images of the Pagans, not onely because they represent false Gods, but also because the idols themselves, are the workes of mens hands, and also without all sense, so as euen in this regard, they could not deserve worship of themselves. And this opinion some of the ancient Doctors seeme to approoue, if wee shall at any time consider that which they haue written. Durand saith, We doe not adore images, nor call them gods, nor put our hope in them: because this were to commit idolatry. In the same place hee makes a double vse of images. One moderate, when they are vsed for memory and representation. The other (a) excessive, and that is, when they are worshipped. And by this hee saith, that simply and weake ones are easily drawne to idolatry.*

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Act. 10. 25.

Deut. 4. 19. 2. Reg. 23. 5.

Ose 13. 2. Demor. rib. eccle. sic. c. 34. De. hazel c. 7.

Aug. epist. 119 c. 14.

De obitu. Theodo. sum. Lectio 157. Libro de cultu imaginum.

Rational. l. 1. cap. 3.

a Nimius vius imaginus.

Exod. 22. 20. Aug. de vera relig. c. 55. de ciuit. Dei l. 12. c. 10. Epist. ad Deo grati as. ref. ad quest. 3.

Zephani. 15.

Opus in perfect. in Math. hom. 12. Ebo. 19. 21

Contra Celsum. l. 1. initio.

Exod. 20. 4.

the reason follows not. For when we bow to the chaire of Estate, or to the Seale of a Prince, it is but ciuill worship, for a publike end, that we may doe homage and signifie our loyaltye and subiection to our lawfull Prince: whereas bowing to Images, is done in religious regard. Secondly, The chaire of Estate, is a signe of the Princes presence, and His, or Her letters, are signes of their pleasures, and that by Princes will: and so are not Images signes and monuments, either of Gods presence, or pleasure: because God will not be worshipped in them, by them, or at them; neither doth he binde his presence or his hearing of vs to them. Thirdly, Men vse not to bow to the chaire of Estate, when the Prince is present: yet men that worship Images, vse to bow to them, though God be present neuer so: as he is alwayes present. And I returne the argument on their owne heads, on this manner. He that sets vp a chaire of Estate, and saith, it is the Presence; he that sends a letter in the Princes name, and puts to a counterfeit seale, is guiltye of treason: euen so, they which set vp of their owne heads, Images, as signes and monuments of the presence of God, and of Christ, what doe they else, but commit treason against God himselfe? When *Nadab* and *Abihon* offered sacrifices, that God had appointed, with fire of their own appointment, it was present death vnto them. When the Iewes worshipped the true God, with his owne worship, in places of their owne choice and appointment, the Holy Ghost saith; *They corrupted themselves, and did not prepare their hearts to the Lord.* What wickednesse then doe they that worship God in Images without commandement vpon their owne heads? When the Iewes set their thresholds by Gods thresholds, and their posts by Gods posts, that is, joined their traditions to Gods commandements, *They set a wall betweene them and God, and defiled his holy name with their abominations.* An oath may not be made by the creatures, though they be considered as signes and pledges of the presence and power of God: and though when they be named, all the worship in the oath be directed vnto God. For the right manner of swearing, which the Scripture allowes, is, that our oath be simple, without fraud; direct, and not oblique oathes; lest the authoritie of God be diminished, or our neighbour deceiued (which is against the order of humane societie) or the Religion of an oath grow into contempt, as commonly it comes to passe, when it is made by the creatures. And therefore Christ said; *Ye shall not sweare at all, neither by heauen, &c.* Now as one part of Gods worship is, so are all the rest, direct, and not oblique. And therefore we may not worship God, in, at, and before Images, though they be considered of vs as signes and pledges of the presence of God, and we onely intend to worship God in them.

Again they alleadge: The wooden Crosse of Christ, was an instrument of our Redempti-

on; and therefore it is to be worshipped. I answer. First of all, it was an instrument of Christ death, but it was no cause nor instrument of mans redemption, which came by his death. Secondly, by the same proportion of reason, *Indus*, and the Iewes, speares, and thornes are to be worshipped: because they were instruments of the death of Christ; yea, spittle and clay is to be worshipped, because Christ vsed them sometime in working of miracles.

Thirdly, the words vsed to *Moses* and *Iosua*, are vrged, *Put off thy shoes, for the place where thou standest is holy.* Answer. *Moses* and *Iosua* put off their shoes, not to the place where they stood, but to God, whose presence made the place holy. Secondly, the place was not holy alwaies, but onely for the time, in which God manifested his presence. Now images and reliques, are said to be holy at all times, and in all places.

Again, images and reliques are made idols, when incense is offered to them, when tapers are lighted before them, when altars are erected, and gifts offered to them, when men goe on pilgrimage to them. For all these are parts of religious worship: and when they are performed to images and reliques, it is because there is a secret perswasion in mens mindes, that there is some diuine power and presence, and operation in them, or at least about them. The brazen Serpent was an ordinance of God, a (a) figure of Christ, and a monument of deliuerance, from fiery Serpents in the wilderness: yet when the Israelites offered incense to it, (b) incense beeing a part of Gods worship, it was turned into an (c) idoll: and for this cause was destroyed by *Ezechias*, whose fact is commended in Scripture.

Vpon this which hath beene said, we are to take notice of the professed idolatry of the Church of Rome, whereof the principall ring-leaders teach and defend, that Roodes or Crucifixes, and other images of God, are to bee worshipped with the very same worship wherewith Christ himself is worshipped. And as one saith, with the (d) same kinde of worship, with the same affection, and the same deuotion. What is this else, but to make gods of crucifixes? And the excuse, that crucifixes are worshipped with respect to Christ, and that the worship passeth by the image to him, will not serue the turne: because still the image is honoured with religious honour, which may not bee. *Nestorius* conceived the manhood of Christ to bee a distinct person from the word or Sonne of God: and withall, hee faigned a co-adoration, whereby this manhood was to bee adored with the word. Now the (e) Councell of Ephesus condemnes this co-adoration: much more then would it haue condemned a co-adoration of the crucifix with Christ. It will here bee said, that adoration is giuen to God properly and directly, and not to the image in the same manner, but in-

Leu. 10. 1

2 Chr 27
2. with 2
King: 45.
34, 35.
2 Cnt: 20
33.

Ezech. 43
8.

Mat. 5. 34

Ioh. 9. 6.

Ioh. 5. 11
Ezech. 31

a Ioh. 3.
14.
b Exod.
30. 8.
c Aug. 4.
Ciuil. Do
1. 10. c. 8.
2 Re. 14.
Thom. 3.
part 9. 25.
art. 3.
Greg. 4.
Valen. 10.
3. de Ido-
latria.
punct. 6.
d Eodem
officiu 8.
honoris
genere.
Eodem
animi mo-
ru. Bellar.
de Imag.
1. 2. c. 23.
Imago 2.
dorat. 4.
dorat. 1.
exempla-
ris, non
proprie,
sed per
accident.
e Cyril.
anathema
atismo 4.

properly, and indirectly. I answer againe, there is more giuen to the image of God and Christ, then should be, if any adoration be giuen: and there is more giuen by farre then co-adoration. For they ascribe five things to images. The first is, an *Union* with God, whereby, when we see the image, the thing signified comes to the minde. Vpon this Union, standing in relation, followes a *relative Presence*: whereby God and Christ, are in their images and their images with them, as one and the same object. The third is, the *property of Signification*, whereby the image, as an image signifies God and Christ. The fourth is the *property of Representation*, whereby the image stands in stead, place, and roome of God: not onely as an ambassadour, but as a vice-roy or deputie is in the roome of a Prince. And by this meanes all things must be done about the image which should be done about God, or Christ, if hee should manifest his owne presence. And: this is verily a portion of diuine honour. For the image is in the roome of God to receiue honour for God, and God by it. The fifth is the *communication of religious worship* to God and the image. And that is two-fold, one, when the worship passeth by the image to God directly, and returns to the image by (a) consequent indirectly: as when a man kneeles down before an image, & praises, the worship is Gods properly, and pertaines to the image onely by consequent. The second is, when worship is directly to the image, and comes to God by consequent, as when a man passing by, salutes the image, or puts garments and Jewels vpon it. Vpon this communication of worship followes a *communion of worship* whereby God partakes in the worship of the image, and the image againe partakes in the worship of God. Now this communion in religious worship abaseth the honour of God, and exaltes the image into a diuine estate aboue the condition of men and angels. If a king shall make one of his subiects to be his image, and to be his Deputy, for worship, so as ordinarily the worship of the king shall be done before the deputy, though there be neuer so many intentions in the mindes of the subiects to worship the king, and not the deputy; yet indeede the deputy is king, and the other onely beares the name. And so images beeing not onely images of God, but also his deputies, haue indeede the honour of God giuen vnto them. Againe, when *Latria*, diuine honour is giuen to God in his image, it hath his termination in the image: for this worship is first directed to God, and secondarily by consequent in one and the same motion, it is extended to the image. Now that religious worship, whose termination is in the creature, is by common consent, Idolatrie.

Hitherto haue I shewed what an Idoll is, and the kindes thereof, and the waies of erecting them: now I will proceede to a second

A point, and that is, to shew how wee should keepe our selues from Idols. And that wee may thoroughly preserve our selues from the contagion of them, foure things must be done. We must auoide the making of them, the hauing of them, the vsing of them, the vlers of them.

The making of them must be auoided by the expresse commandement of God. *Thou shalt not make to thy selfe any graven Image, or the likenesse of any thing.* In these words are forbidden Images of all kindes, graven or painted; and images of all things in heauen, earth, vnderneath the earth: and therefore of God whose dwelling is in heauen. *Tertullian* saith thus: *Little children* (saith *Iohn*) *keepe your selues from Idols, not now from Idolatrie, that is, as it were from the seruice, but from the Idols, that is, (b) from the image of them.* Yet is not the making of images here forbidden simply. For there is a two-fold lawfull vse of images: one holy, the other common. The holy vse is, when they serue to signifie the holy things of God. Such Images are properly signes and types, and are onely at the appointment of God. Thus the Cherubims vpon the Mercie seate, were figures of the presence of God: the brazen serpent a figure of Christ crucified; the outward elements in both the Sacraments of the new Testament, signes and scales of the body and blood of Christ, with the benefits thereof. The common vse of images is three-fold. One is Symbolicall, or politicall, as when they serue for the distinction of coynes. Thus the Iewes, who might not on their own heads erect images in the Temple or Synagogues, had libertie to make & vse images in their coynes. Christ hauing scene and acknowledged the Image and superscription of *Cesar* in the coyne, said: *Giue vnto Cesar that which is Cessars.* The second vse is Historicall, when Images serue to represent humane or diuine historie. And here it must be remembered, that the painting of the historie of the Bible, though otherwise lawfull in it selfe, is not expedient in Churches: because danger of idolatrie may rise thence. And therefore commendable is the practise of the Church of England, that suffers not in places, that serue for vse of religion, images either painted or carued, no not in the historie of the Bible painted. And the case is otherwise with such representations of the history as are found in sundry Bibles, because there is not the like occasion of Idolatrie. The third vse is, when Images are made for the beautifying of houses, either publike, or priuate, that serue onely for ciuill meetings. Wherefore it is the scope and intent of the commandement of God, onely to forbid the making of images, in respect they are to be applied to diuine or religious vse, that is, to represent God in his nature or properties, or presence. Some man may thus object: when we thinke on God, wee conceive an internall image or forme of

him

De corona militis. c. 10.
b Ab ipsa effigie eorum.

Bel. de I. mag. l. 2. c. 21. 22. & Val. 16. 3. de Idolatri. punct. 3.

Van & codem motu.



him in our mindes, and that which we conceiue we may proportionally set downe by painting or caruing. Again, if the eternall forme of God be lawfully conceived, why may not the externall be made? I answer, the right way to conceive God, is not to conceive any forme: but to conceive in minde his properties and proper effects. So soone as the minde frames vnto it selfe any forme of God (as when hee is popishly conceived to be like an old man, sitting in heauen in a throne with a scepter in his hand) an idoll is set vp in the minde. And the formes of things internall conceived in mind are neuer worshipped of vs, as painted and carued images be. Lastly, God who allows internall images rightly conceived, forbids the externall in vse of Religion.

The second thing to be auoyded, is the keeping and hauiing of idolls, that is, images that haue bene abused to idolatry, and are in likelihood still to be abused, specially if they stand in publike places. The commandement of God is to destroy the idolls of the heathen, their altars, and their high places. According to this commandement *Moses* destroyed the golden calfe, *Exochius* the brazen serpent. And there be sundry weightie reasons of this commandement of God. First, idolls preferred are signes and monuments preferred of the worship of diuels, and of the contempt of the true God: and therefore this preferuation tends but to continue a memory of the dishonour of God, and of things that are an abomination to him, *Deut. 7. 25*. A good subiect will not preferue and keepe in store the signes of conquest made by the enemy: for thus he declares, that he carries no loyal mind to his owne prince. Secondly, our dutie is to make confession, not onely in word, but also in deede, that we are the people of God, and worship no idolls. And this confession is not made if wee keepe them in store and lay them vp. This reason the Lord himselfe vseth. Ye shall destroy them. *Because ye are an holy people to the Lord*. Thirdly, the keeping of them is a scandall to them that carry idolatrous mindes: for hereby they conceiue an opinion, that there is some reuerend regard had of the. Fourthly, our duty is to cut off all occasions of idolatry. This is not done when idolls are preferred: for hence they haue often opportunity and occasion to worship them, that are superstitiously minded. Fifthly, occasion is giuen to the simpler sort to abuse them. When the idolls of the nations remained in the sight of the Israelites, they were a snare vnto them. Lastly, idolls are called by the holy Ghost, vanities, not as other things which serue for good vse, but they are simply vanities, because they are altogether *unprofitable*: and therefore the keeping of them is to no good end: whereas among the people of God all things must in their kinde tend to the glory of God, either more or lesse. If it be said, they are Lay-mens booke, and that in this regard they

A may be kept: I answer, they are not booke of Lay-men: for the Lord hath giuen the sentence, that they are meere vanities. *Augustine* saith, they are worthy to be deceiued that seek Christ and his Apostles, not in Scriptures, but in painted wallies.

The third thing to be auoyded, is the vse of idolls in religious manner, which vse stands in the worship thereof, vtterly condemned in the second part of the second commandment: *Thou shalt not bow downe to them and worship them*. In which wordes the Lord makes two parts of the worship of Idolls, *Honour*, and *Seruite*. Honour is either inward or outward. Inward, in the affection of reuerence. Outward honour stands in all gestures of the body, which signifie honour, as the putting off the hat, the lifting vp of hands, and eyes, bowing of the knees, prostrating of the body, and such like. *Seruite* likewise is either outward or inward. Inward stands in the deuotion of the mind, in confidence, hope, inuocation, vowes, and such like. Outward seruite stands in all other duties that are beside the gesture of the body: as sacrifices, oblations, lighting of tapers, burning incense, the erection of Altars and Temples, and pilgrimages to them, &c. And all these, with all of like kinde are vtterly forbidden. Furthermore, that there may be no place for the vse of idolls among the people of God, he hath by law straitly barred vs the vse of all such things as are properly memories and monuments of idolls: *Ye shall make no mention of the name of other Gods, neither shall it be heard out of thy mouth*. Yea, all things that pertaine any way to the worship of idolls must be eschewed. Vpon this ground *Paul* disputes at large, that the Corinthians might not be present, or sit downe at the feasts, which were made to the honour of heathen Gods, though otherwise they abstained from the worshipp thereof. Thus *Tertullian* saith, *It is a customeable fault to say, mehercule, medius fidius, arising of the ignorance of some that doe not know it is an oath by Hercules*: and yet he saith the former law doth not forbid vs to pronounce the names of false gods, which conuersation with men constraines vs to speake.

D In the fourth and last place, we are to auoid the vsers of idolls, and that in two speciall regards. First, in respect of the vain deceits they vse: secondly, in respect of fellowship. Touching the deceits whereof the idolaters of this last age paintouer their idolatries, and beare the eyes of the world, we haue a speciall caueat giuen vs by the holy Ghost to beware of them. Take heede lest no man spoile or make a prey of you by *Philosophie* and vaine deceits, through the traditions of men. And that we may the better be auoyded, I will note fise of the principall.

First of all, they tell vs that they worship no idolls, but images of God, Saints, and Angels. Behold a poore & silly shift. For the golden calfe, *Ieroboams* calves in *Dan* and *Bethel*,

De con.
sensu
Euang.
1. 1. c. 10.

Exod. 23.
13.

1. Cor. 10.

De idol.
ca. 10.

Col. 2. 8.

and *Michael Teraphim* were images of God (as I have prooved (& they were idolis all men graunt. Again, an image of a fained god, is a flat idol in the common iudgement of all. Now the image, that is erected to the honour of the true God, is an image of a fained god. For God will not be honoured by any Image of man's appointing, though the honour be neuer so much directed to him in the minde and intention of man: and therefore the thing that is honoured is indeede a god of a man's deuising, who will heare, be present, and giue his blessing, in, at, and before images. Hence it folloves; that the image which is supposed to be the Image of God, is indeed the image, not of God; but of an idol: and every image of an Idol is an Idol. They say, that there is a difference between the images of the heathen, and the Images of Christians: Well, but let them consider the 115. *Psalm*, and let them strew, that their images can heare, smel, speake, and goe better then those of the heathen, and I will grant a difference, else not: for many of them were images of the true God, as well as theirs; *Irenaeus* reprooueth the Gnosticks, not onely because they made images of *Pishagoras* and of *Aristotle*; but also because they made the images of Christ, and *Paul*, and worshipped them. *Ambrose* hath these words, *The Gentiles adore wood, because they thinke it to be the image of God*. Furthermore they define an idol falsely: for it is a false image (a) not onely representing that which is not, but that which is, as it is not. Thus (b) Popish Diuines teach and write, and by name *Catharin* saith thus: *The adoration and worship of Saints which the Church of Rome especially useth, hath his termination in God. For God is adored, not absolutely, but as he is laudable or glorious in this or that man; who is acknowledged for a Saint. Therefore, if he be not a Saint, it is false worship, and God so worshipped, is indeede a false God. For God is not adored absolutely, but as he is existing in him by amitie and grace. But this God is not: and therefore it may be called Idolatrie. And therefore he like in the best not consecrated. For God and Christ is not adored simply, but as he is existing under the formes of bread and wine. Therefore if he be not there, not Christ, but a creature for Christ is formed, to whom diuine worshippe is giuen, and therefore here is Idolatry also. For euen in this regard they also were Idolaters, who adored heauen (for example) or any other thing, supposing with themselves that they adored in it, whom they called the soule of the world, according to *Varro's* diuinitie. Therefore they are not to be cleared from idolatrie, because they intended to worshippe one God, as indeede there was but one God: but because they adored him there, where hee was not, in that manner they supposed him to be.*

The second excuse is, that they worshipping not images properly and principally, but Christ, Angels, and Saints in them; & at them, I answer: so did the Heathen. Thus witnesseth

A *Last* anis of them: *Woe* feare not *Images*, *say* they, *but* *the* *men* *after* *whose* *likenesse* *they* *be* *figured*, *and* *in* *whose* *names* *they* *are* *dedicated*. And in *Saint Augustine*, *I* *worship* (*say* *they*) *neither* *the* *Image*, *nor* *the* *Image*, *but* *the* *Image*; *but* *in* *a* *badly* *figure* *I* *behold* *the* *figure* *of* *that* *which* *I* *ought* *to* *worship*. *Again*, *I* *do* *not* *worship* *that* *statue* *or* *that* *image* *that* *is* *without* *form*; *but* *I* *do* *adore* *that* *which* *I* *see*; *and* *serve* *him* *whom* *I* *see* *not*. *Who* *is* *that*? *the* *invisible* *divine* *power*, *which* *is* *president* *of* *these* *images*. And *Chrysostome* *sayth* *thus*: *When* *we* *say* *unto* *him* *that* *they* *worship* *an* *image*: *No*, *say* *they*, *not* *the* *image*, *but* *Venus* *and* *Mars*. *And* *when* *we* *ask* *them*, *what* *is* *this* *Venus*, *the* *graver* *saith* *among* *them* *answer*, *Pleasure*. *And* *who* *is* *Mars*? *A* *man*-*like* *and* *valiant* *courage*. And yet could not this excuse free them from Idolatrie. *Again*, *that* *worship* *only* *pleaseth* *God*; *which* *he* *himself* *hath* *directedly* *prescribed* *in* *his* *word*. *It* *is* *a* *vaine* *thing* *to* *worship* *God* *by* *the* *precepts* *and* *injunctions* *of* *men*. *Now* *for* *the* *worshippe* *of* *God* *in* *Images*, *there* *is* *no* *word*; *in* *ay* *the* *word* *saith* *the* *contrary* *you* *shall* *not* *do* *so* *to* *the* *Lord* *your* *God*; *namely*, *as* *the* *heathen* *due* *to* *their* *fals* *gods*. *And* *that* *Christ* *is* *not* *to* *be* *worshipped* *in* *a* *crucifixe*, *it* *is* *plaine*. *For* *when* *he* *is* *worshipped*, *the* *god*-*head* *is* *worshipped*, *and* *the* *persons* *thereof*: *because* *the* *Trinity* *is* *to* *be* *worshipped* *in* *the* *vnitie*, *and* *the* *vnitie* *in* *the* *Trinity*. *And* *the* *Godhead* *being* *a* *substance* *immateriall*, *and* *inuisible*, *is* *not* *to* *be* *worshipped* *in* *any* *sensible* *thing*; *at* *Damasene*, *otherwise* *a* *friend* *of* *Idolatrie*, *teacheth*.

The third excuse, is that they give worship to God alone, and that they honour Angels, Saints, and Images with *seruice*. I answer first of all, that religious adoration, inuocation, vowes, & such like, are part of Gods seruice, as I haue shewed before: and therefore they may not be giuen to the creature, by what teames fouer they be called. Inuocation and the rest, whether they be called worshipp or seruice, they are still proper to God: who will not be mocked with words. And it is absurd to thinke, that a distinction of teames, should make the proper worship of God to be the worship of the creature. The diuell required no more of Christ but *Dulia, seruice*. For he desired not to be worshipp'd of Christ with diuine honour, but only to be worshipp'd as a minister of God, to whom he had (as he falsely said) committed the disposition of the kingdomes of the world, *Luk. 4.6*. And this to doe Christ refuseth, because it is said, *Him onely thou shalt seru*. Therefore not onely religious worship, but also religious seruice is Gods. Secondly, that we may the better arme our selues against this vaine distinction of worship and seruice; wee must vnderstand that worship is of two kinds: The worship of religion, and the worship of society. The worshipp of religion is that, whereby the creature worships the Creator, because he is the author and giuer of all good things. And all the parts and the manner of the per-

De falsa
relig l. 2.
c. 20.
Comm.
in Psal.
113.
concio 2.
Aug. in
Psal. 94.

Hom. 18.
in epist.
ad Eph.

Math.
15.9.

Deut. 12,
4.

De fide. l.
4. c. 17. &
Pe. Fab.
de Dei
nomine.
c. 3.

Lib. con-
u. h. ref
1. 3. 34.

Comm.
in Pfal. 2.
18. o. & on
po. a re-
presen-
tās quod
non est,
vel quale
non est.
b Sum-
tom, 1.
Thoma.
q. 25. art.
4. Cachar
lib. con-
tra Caie-
tani dog.
mata circa
medium

De ciu.
Dei. l.
7.6.5.

Performance hereof is prescribed in the commandments of the first table. The worshipp of societie is that, which one fellow-creature giueth to another, in respect they are the instruments of the good things whereof God is the Author. This worshipp pertains to the second Table, and is prescribed in the fifth commandment, *Honour thy father and thy mother*. And here cometh in the worship that is to bee giuen to Saints and Angels. For though they be in glory, yet remaine they still our fellow-servants, and fellow-creatures. And as we honour our betters, yea princes, with ciuill, or politicke worship, so must wee worship them, if they should appeare. The kind of worship must not be changed in respect of the excellencie of any creature, but onely the degree: and we may not giue so much as the least part of the worship of religion to the chiefe and most glorious creatures, that are but creatures. *Austin* saith, *that religion is not the worship of any thing, but of God*. Hence it followes, that neither religious worship, nor religious seruice can be giuen to Saints or Angels. Againe, the worship of societie is done to the creature in respect of the neighbour-hood, that is, because it is visibly present with vs, and wee haue outward fellowship and societie with it. And where is no mutual conuersation nor sensibly presence betwene creature and creature, there is no worship to be done of them each to other. Hence againe it followes, that wee may not giue to Saints or Angels so much as ciuill worship, because we haue not any outward societie with them. Thirdly, not onely worship is Gods, but also seruice. *Thou shalt not bow downe to them and serue them*. And reason good, for seruice is more then worship. For worship may be done of equall to equall: whereas seruice is properly of the inferiour to the superiour.

The fourth excuse, whereby idolaters of our time delude themselves and the world, is, that prayer to Saints, & the worship to images & reliques is confirmed by reuelation & miracles. I answer first, that reuelations now are not the rule of our faith, but onely the written word: *They haue Moses & the Prophets, let them heare them*. To the law and to the testimonie. Secondly, miracles of themselves alone, are not sufficient to iustifie the verity of a point of doctrine. For false prophets sometimes, for the triall of men, are suffered to worke miracles. Thirdly, the scripture saith plainly, that the comming of Antichrist, who in all likelihood is the Bishop of Rome, shall bee in miracles and lying wonders. And therefore wee may iustly suspect the reuelations and miracles pretended by the Romane Church. And the speaking, weeping, and bleeding of Images, and the bleeding of the Eucharist, what are they else but Satapicall illusions?

The fifth and last deceitfull excuse is, that the Idolatry, which the Scripture condemns, is (as they say) the worship of heathen gods. I answer

A that the worshipp of heathen idols, and the worship of God, Angels, Saints, images, in the Romane Church, is for substance all one. Like is the folly of both in the making of their gods. The heathen man plants a tree; and after cuts it downe. With one part he warms himselfe, with another part he roasts his meat; and of the third he makes himselfe a god: so likewise they of the Romish Church sow their cornes, and afterward reape it, thresh it, grinde it, bake it: of some part thereof, they make food for themselves and their families, of another they make Christ, their bread: god. The (a) Gentiles builded houses & Temples to their gods: so do the Papists to Saints and Angels. The Gentiles erected and consecrated (b) altars to the honour of their idols: so do Papists to Saints and Angels. Gentiles at the entrance of their Temples vsed (c) holy water: so do the Papists. Gentiles serued their gods with (d) hauen priests: so doe the Papists. Gentiles (e) cented their images, & lighted tapers before them: so doe the Papists. Gentiles worshipped their gods with fasting-daies, *Livy* (f) saith, *the Romanes fast to Ceres & Sozomen*, *They worship their idols with choice of meates*, and they which will be present at their seruice abstaine from prephane meates. Gentiles obserued holy-daies to their gods. Thus of ancient time in England, the third day of the weeke was dedicated to the honour of *Weden*, and the fift to *Fris*, and thereupon they were called Wednesday: & Friday. So do the Papists to Saints. Gentiles did not esteeme their idols to be gods, but they of the wiser sort professed to worship God in them. The booke of Recognitions vnder the name of *Clement*, lets downe sundry excuses of the heathen thus. As there is one *Cesar*, and he hath many Iudges vnder him, Consuls, Tribunes, and other inferiour powers: in the like manner we thinke there is one great god, & other gods *subiect to him*, yet such as gouerne vs and all things in the world. Againe, they adde, that the calfe called *Apis* of the Egyptians, *Isis*, serpents, & goates; &c. worshipped as gods, were *Figures and allegories of certaine vertues*, by which, as by helpes, mankind is gouerned. Againe, they are wont to say: We worship visible images, to the honour of the inuisible God. (g) *Ensebius* testifieth as much, that the Gentiles adored idols as the images of excellent men that had bene helpfull vnto them. And yet for all this they are condemned of idolatry. *Celsus* in (h) *Origen* saith, that none but a very foole would account wood, stones, brasse, gold, to be gods, and that they are *either seruises or representations of gods*. The Israelites after the heathen manner, vsed to say to a tree, *thou art my father*, and to a stone, *thou hast begotten me*. So preachers among the Papists vse to say to the image of the crucifixe, *Thou hast redeemed vs*, *thou hast reconciled vs to the Father*. Answer wil be made, that they say not this to the image as it is wood, but to Christ in whose

De vera relig. 55.
& de ciuit. Dei, l. 10. c. l.
— fide, ter dicere audeamus religionem non esse nisi cultum Dei.

Luk. 16.
29.
Esa. 8. 20,

Deut. 13.
1.
2. Theff.
2. 9.
Reu. 16.
14.

Ifa. 44. 17.
16.

a2. Reg.
5. 18.
Baruch. 6.
16.

b Arnob.
cont.
Gentes. l.
6. Virg. de
Vener.

c Virg.
Terfaci-
os pura
circum.
luit vnde
spargens
rore leui,
& ramo
foetilis
oliuz, h
strauit
vitos.

d Hieron
in Ezech.
13.

Baruc. 6.
30. Apol
aurei ab
nial. 11.

e Virgide
Veneris,
vbi Tem
plum illi
cētumq;
Sabao.
Thune
calens
arx.

Baruc. 6.
18. Tullius
offic. l.
3.

f Lin. dec.
4. l. 6.
Sozom. l.
5.

Recognit
l. 5.

g Enf. de
prepar.
Euan. l. 3.

h Orig.
contr.
Cels. l. 7.

Quis ea
nisi stoli-
dis pro
diis ha-
buerit?

i Vel
sacra vel
effigies
Deorum.

Ier. 2. 27.
Bellar. de
Imag. l. 2.
c. 33.

Athan.
contr.
gentes.

a Præf.
l. 2. cont.
Symm.
chum.
Quamquā
cur Ro-
me geni-
um mihi
singulis
yuum?
Cor por-
tis, do mi-
bus, Ther-
mis, Ita-
bulis so-
leis
Alis, are
suos ge-
nios,
perque
omniū
membra.
Vobis,
perque
locos, ge-
niorum
milia Fin-
gere, ne
propria
vacet an-
gulus
villus ab
vmbra.
b Baruc.
4. 25.
Apul. af-
ni. 11.
adipium
iam Tē-
plum per-
uenimus,
Sacerdos
Maximus
quinq; di-
uinis
effigies
progre-
nat Ari-
de mūdo.
C. 2. de
ro lib. 2.
de fi. lib.
Lact. l. 1.
c. 15.
Lib. de
nat. Deo-
rum & de
legibus
Terrel. de
Idol. c. 15
Trifone-
gillus in
Pæmand
De ciuit.
Dei. l. 4. c.
24. & l. 9.
c. 26.

room the image is. And I say againe, that the Israelites did the same. The Gentiles said that images erected were elements or letters to know God by: so say the Papists, that images are Lay-mens bookes. The wisest among the Gentiles vsed images and other ceremonies to procure the presence of Angels and celestial powers, that by them they might attaine to the knowledge of God. The like doe the Papists with images of Angels and Saints. Gentiles (4) appointed gods ouer seuerall countries, cities, families, houses, persons, estates, artes, diseases, &c. Thus Popish superstition assigneth seuerall countries to the patronage and protection of seuerall Saints. S. *Martine* is for Germanie, Saint *James* for Spaine, Saint *Michael* for France, *Peter* and *Paul* for Italie, Saint *George* for England. The care and keeping of geese is commended to *Gallus*, of sheepe to *Wendelene*, of horses to *Fulgus*, of oxen to *Pelagius*, of pigges to Saint *Anthony*. Against the plague, they prayed to *Sebastian*, and *Rochus*; against the ague, to *Petronella*, against the tooth-ake to *Apollonia*, for the stone to *Libarius*, for the holy fire to Saint *Anthony*, &c. Against the plague, pestilence, thundering, lightening, tempests, the Gentiles vsed to carry their idols on their shoulders in procession. And thus in the Romane Church, the Host, as it is called, and the crucifixes are carried in procession, and worshipped. The learned among the heathen knew, that there was one chiefe and true God, maker and gouernour of heauen and earth, and all things therein: and that their other gods were creatures, and men that excelled in gifts, and were translated into heauen. *Aristotle* saith, *This world and the order of all things is preserved by God. And that which is highest in the world, is the seat of God: and there is nothing in the world that is sufficient of it selfe to preserve it selfe, and can bee without his helpe.* In the lawes of the 12. tables of the Romanes it is said, *Let men goe vnto their gods purely, and let all pompe be remooued: if they doe otherwise, God shall reuenge.* *Lactantius* saith of *Tullie* thus: In the booke, in which hee comforted himselfe for the death of his daughter, hee makes no bones to say, that the gods which are publickly worshipped, are men. And so much yet appeares in his bookes that are extant, in which he saith, that *Hercules*, *Castor*, *Pollux*, *Asculapinus*, *Liber*, &c. were men after death by common fame translated into heauen. And the same hee thinkes of the chiefe gods, called *Diis maiorum Gentium*. *Trifmegistus* saith of heathen gods thus: Wee call them gods, not in respect of their nature, but for honours sake. *Augustine* brings in the Pagans saying this, *What is it to be thought that our ancestors were so vniuse and folish, that they supposed felicitie, and lone, &c. to be gods? Nay, they beleened there was one God, whose gifts and functions they were.* Furthermore, the heathen, though they worship these false gods, yet they

also worshipt the true God. *Athanasius* saith of the heathen, that they worshipped one God vnbegotten, and many gods made or created. *Tertullian* saith, that the heathen inflaued to false gods, vse to name God, and to say that God will giue this or that, and to call him to be their iudge, and to say that God seeth, and I commend vnto God, & God will repay: and that saying these things they looke not to the Capitol of Rome, but to heauen. *Lactantius* saith, when they sweare, when they wish any thing, when they giue thanks, they name not *Iupiter*, or the other gods, but God, specially in the feare of warres and other daungers: and that when they are ouer-past, they returne to the Temples of their gods againe. Neuertheless, because they gaue diuine honour to their supposed gods in prayer and supplication, they are condemned of idolatry; and are said by *Paul*, Romanes 1. 25. to passe by God, and to worship the creature. For as *Lactantius* saith, *It cannot be, that the true God be worshipped and other gods too: because if his honour be giuen to others, hee is not worshipped at all: considering his religion is, to beleene that hee is that onely true God.* Wherefore the Church of Rome doth indeede forsake God, whatsoever it pretend, and it cannot bee free from idolatry; because it doth the very like; when it canonizeth Saints, and giueth vnto them diuine or religious honour. One in the fauour of this Church, saith to this effect, that the idolatrie of the Gentiles hath five degrees, one when stockes & stones are worshipped; the second, when the creatures, as the sunne, moone, and starres; the third, when dead men; the fourth, when the world; the fifth, when good Angels or diuels are worshipped. And further hee addes, that in all these, the honour that is giuen by the heathen, begins in their minds, and ends not in God, but in the creature: whereas the worshipping which the Church of Rome maintaineth, begins in the minde, and ends in God. I answer, it is false which is said. For *Panlus Orosius* saith of the Pagans in his time, that they confessed, that they followed not many gods, but that they worshipped vnder one great God many inferiour gods, as beeing his ministers. *Augustine* also recordeth their speeches, that they worshipped not wicked spirits, but Angels the vertue of the great God, and the ministers of the great God. And hence it appeares that they worshipped men diseafed, and Angels for Gods cause, and God in them, because they adored them in respect they were the instruments and ministers of the great God. And therefore such among the heathen as had more vnderstanding, worshipped the true God, in those which they called inferiour gods, as the Papists worship God in images. Neither was it their mindes to impart the supreme adoration to their gods, but to honor them in a lower degree, as being inferiour to the great god. *Horace* the heathen poet saith of the highest God: *It is he that gouerns the affairs of men*

Orat.
contr.
Cent.
Apol. c.
17.

Lact. l. 2. c. 1

Lact. l. 1. c. 19.

Antidot.
Stapler.
in Ad. 17

Orosius
l. 6. c. 2.
sub vno
deo mag-
no plures
ministros
venerari,
Aug. in
Psal. 96.

Proxi-
mos illi
tamen
occupa-
uit Pallas
honores.

Magis ad
motem,
quàm ad
tem per-
tinere.
Aug. de
ciuit. Dei.
l. 6. c. 6.
Laet. de
orig. er-
roris. l. 2.
c. 3.

Comm.
in 2. Co.
doct.

gods, which ruleth the sea and land and the whole world with diuers seasons: so that nothing is brought forth greater then hee, neither is there any thing like him, or second to him. Yet Pallas receiued the next honour to him. The very same say the Papists at this day of God and our Ladie. And euen hence it appears, that the Gentiles hauing many gods, worship one as the chiefe, namely, *Iupiter*; and their inferiour gods they worshipped, as Papists worship Saints. By this which hath bin said it appears, that heathenish idolatrie, and the worship of Images and Saints in the Romane Church, are for substance al one. Yet a difference I acknowledge. For the wisest among the heathen saw the vanity of their religion. *Seneca* said to this effect: We will doe worship; yet so, as wee remember, that this worship is rather for fashion, then for anything else. *Laetanius* speaks in a certaine booke to *Tully*, in this manner: *I see thou dost worship to these earthly things made with hands: thou seest they are vaine things, and yet thou dost the same things that they doe, whom thou confessest to bee the veriest fooles of all.* Nevertheless the vanitie of images, and the worship of them, the Papists will not acknowledge, neither can they abide to heare of it.

Againe, as we are to take heed of all the vaine deceits of idolaters of our time, whereby they do nothing else but varnish ouer the idoll seruice of the Pagans, and present vnto vs old things with new names: so must wee auoide their fellowship. For *S. Paul* saith, *2. Cor. 6. 14. Wee may not carry one and the same yoke with idols*: and that there may bee no agreement between the Temple of God, & idols. Fellowship with them is either in religion, or in the things of this life. Fellowship of religion is two waies: One, when we are content to bee of the same faith with them. The second, when we ioine with them in the exercises of their religion.

Touching the first, wee may not haue any fellowship with them, in one and the same faith, or in the doctrine of the worship of God: for their religion ouerturnes the foundation of our saluation. *Saint Paul* saith, *Colossians 2. 19. That they which worship Angels, hold not the head Christ.* Now worshippers of Angels, were such as thought they might not approach vnto God, without the mediation of Angels: and therefore they prayed to them, that they would pray to God in their behalfe: as *Theodoret* testifieth. This error (saith he) touching the worship of Angels, remained long in *Phrygia*, and *Pisidia*. Wherefore, euen a Synode assembled at *Laodicea* which is the mother City of *Phrygia*, by an ordinance forbade men to pray to Angels. And so this day we may see in those quarters, and in the countrey about, *Chappels of Saint Michael*. They therefore gaue this aduise, vsing forsooth humilitie, and saying, that the God of all things, can neither be seene, nor comprehended, nor that men can come vnto him, but that they must attaine the good will of God by Angels. And this is that which *Paul* saith, in humilitie and worship of Angels. A-

gain, *Paul* (saith he) commands that they giue thanks to God the Father, by Christ, & not by Angels. And the Council of *Laodicea*, following this law, and willing to remedie that old disease, provided men should not pray to Angels, and forsake Christ. Further it appears by these words of *Theodoret*, that the Council of *Laodicea* iudged Angels when they were inuocated, to be idols, and inuocation of them to be abominable idolatrie. Papists alledge, that the Council condemnes them that denied Christ, and prayed to Angels in his roome. Indeed *Chrysostome* saith as much: yet I answer two things. First, that *Theodoret* doth not speake of them that reiected Christ, and betooke themselves to the mediation of Angels: because he saith, they made a mixture of the Law and Gospell: which mixture cannot stand, vnlesse Christ, at the least in word be confessed. Secondly, that the error might be redressed which took place in *Phrygia* & *Pisidia*, (whatsoever it was) *Theodoret* saith, that the very act of inuocation, directed to Angels, was condemned. Thus much his very words import. Againe, idolatrie is spirituall adultery; and therefore it breakes the band of spirituall wedlock, that is between man and God: and makes a people of God to become no people, and quite excludes them from the couenent of God. By this it appears, that wee haue vpon good ground departed from the Church of Rome, and that we may not so much as dreame of any Vnion to bee made, or Reconciliation of the two religions. It is not true which many suppose, that wee differ onely in matters of circumstance. Idolatrie is one speciall cause that makes vs to renounce the Romane religion.

Againe, it is vtterly vnlawfull to ioine with idolaters in their exercises of religion. *Saint Paul* exhorts the Corinthians on this manner: *Flie idolatrie*: that is, all feasts and meetings that tend to maintaine the honour of idols. And he vrgeth his exhortation by sundry reasons. The first is framed thus: They which are partakers in one and the same diuine seruice, haue fellowship with him whose seruice it is. This proposition is confirmed by a double example: the first of the Lords supper, in which they that partake of bread and wine, are also partakers of the body & blood of Christ. The second is, the Iewish sacrifice: of which, whoeuer did eate, were partakers with the Iews in their religion. The minor follows: they which are partakers of the feasts of idols, are partakers of their diuine seruice: they therefore which are partakers of the feasts of idols, haue fellowship with the idols themselves. The second reason is this, they which are partakers of things offered to idols, haue fellowship with diuels: but ye may not haue fellowship with diuels: therefore yee may not bee partakers of things offered to idols. The third reason is this: they which are partakers of the Lords Table, may not be partakers of the table of diuels: but ye are partakers of the Lords

In cap. 3.
to the
Collof.
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can. 35.

Hof. 2. 10

1. Cor.
10. 14.

vers. 16.

vers. 18.

vers. 20.

vers. 21.

Table; therefore yee may not be partakers of the tables of diuels. Now againſt theſe reaſons the Corinthians might haply reply thus; That they did not preſent themſelves at idol-feaſts, with an euill minde, as though they approved the idols themſelves, & their ſeruice; that they went with their kindred and friends for this end; that they might preſerue them in the faith, by keeping their old loue and acquaintance; or at leaſt, winne them to Chriſt. To this *Paul* answereth, *What ſhall we prouoke God to anger? are we ſtronger then he?* ſignifying thereby, that albeit they had coloured ſhifts to defend themſelves, yet indeed by ſo doing, they incurred the wrath of God. Furthermore he ſhewes it to be vnlawfull for the Corinthians to eate things offered to Idols, and that euen in private feaſts, ſo be it they ſhall by their example offend their weak brethren, & draw them to doe that, whereof they are not as yet perſwaded. Vpon this doctrine of *Paul*, it folowes by neceſſarie conſequent, that it is wickedneſſe, yea flat idolatry to be preſent at the Maſſe, though men keepe their hearts and their faith neuer ſo firmly vnto God.

Sundry things there be which are obiected to the contrary: And firſt of all, the example of *Naaman*, who ſaith to *Eliſha*, 2. King. 5. 18. *When I bow in the houſe of Rimmon, the Lord be mercifull to me in this thing;* & *Eliſha* answered, *Go in peace.* Therefore (ſay ſome) hee giueth leaue to *Naaman*, to bow in the houſe of *Rimmon*. A double answer (to omit many) is giuen to this place. The firſt is, that *Naaman* kneeled in the Temple of *Rimmon*, onely in ciuill reſpect, that the King might leane on his ſhoulders; and that he did this with open and publicke proteſtation, that he would indeede worſhip none but the God of *Israel*. The ſecond answer, to which I rather incline, is this: In the words of *Naaman*, there be two things plainly to be gathered. The firſt is a confeſſion, in which he doth acknowledge it to bee a ſinne to enter into the Temple of *Rimmon*, there to kneele downe before idols, or to giue any ſigne of reverence to them. And therefore he ſaith twice, *The Lord be mercifull to his ſeruant, The Lord be mercifull to his ſeruant in this thing.* And by this alſo it appeares, that his reſolution and purpoſe, was no way to bow downe in the Temple of idols, but to worſhip the God of the Hebrewes, of whom he had bene healed. And for this cauſe hee craued that two Mules might be laden with the earth, where the Prophet dwelt: (a) no doubt for this end, to make an Altar thereon in his owne Countrey, that might be a monument of the health of his body reſtored, and a place of ſpiritual ſacrifice in prayer and thankſgiving. The ſecond thing in the words of *Naaman*, is a requeſt to the Prophet, that he would pray for him, that he might be conſtant in his profeſſion and purpoſe, and that if he were drawne againſt his purpoſe, and by humane frailty yeelded to bow againe in the houſe of *Rimmon*,

with his king, he would likewiſe pray, that God would pardon his ſinne of infirmirie. And to this requeſt of his, *Eliſha* answered, *Go in peace:* and hereby he ſignified, that he would pray for him, that he might no more fall to idolatry; and if he fell vpon weakeneſſe, that he might obtaine forgiveness. This place therefore giues no warrant to them, that ioyne themſelves to idolatrous aſſemblies; but rather it prouoes the contrary.

Secondly, it is alledged, that none reſuſed to worſhippe the image of *Nebuchadnezzar*, but the three children; and conſequently, that *Daniel* bowed as the reſt. *Anſ.* There is indeed no mention made that *Daniel* reſuſed to worſhip; becauſe (it may be) he was neuer accuſed, as they were: and if he had bene accuſed, yet were not the accuſations receiued of the King: becauſe hee was in fauour both with Prince & people. Furthermore, that he did not worſhip the image, it appeares by his conſtancie in godlines: & by his reſuſall in leſſe matters, as namely, to eate the portion of the kings meat.

Thirdly it is obiected, that there is great difference betwene the feaſt of idols, & the popiſh Maſſe; and that the idolatries of the Gentiles were inuented of the diuell, whereas the Maſſe was at the firſt inuented by Chriſt, though now it be corrupted by men. *I answer,* that the Maſſe is an abridgement or compendium of all ſuperſtition and idolatry; there is adoration directed to bread, or the formes of bread: there is the body of Chriſt offered really in a ſacrifice of propitiation, which was neuer offered; but once with ſhedding of blood: there is adoration of ſtockes and ſtones, inuocation of dead men, ſaying of Maſſe to the honour of Saints & Angels, worſhipping of dead mens bones, and ſuchlike abominations.

Fourthly, it is alledged, that the godly, as *Ioſeph* and *Marie*, Chriſt, his Apoſtles, & the reſt, came to the Temple, & there worſhipped God: the worſhip then being corrupted with many abuſes. *I answer.* Firſt, they were bound by commandement, to offer ſacrifice, & to do other parts of Gods worſhip at *Jeruſalem*, and they could doe it no where elſe. Secondly, the outward worſhip of God in Sacrifice and Sacraments, was not corrupted for ſubſtance: doctrine indeed was corrupted by ſundry errors, but the godly did not therein communicate with the reſt. Now in the Church of Rome, doctrine and ſacraments are corrupted in ſubſtance, & abound with idolatrous abominations (as I haue ſhewed) & their outward worſhip of God, hath more affinity with Gentiliſme, then with the firſt inſtitution of the Lord.

Laſtly, it is ſaid, if we goe not to Maſſe, men count vs for heretickes: hate vs, & take offence at vs: and all offence muſt be avoided. *Anſw.* Offence is either aſtiue, or paſſiue. Aſtiue offence giuen: paſſiue offence taken. Offence aſtiue, muſt alwaies be avoided of vs: paſſiue cannot poſſibly be avoided. And we muſt doe our dutie, though men bee offended neuer ſo:

Verſe 22.

Verſe 28.

Dan. 1. 8. & 7.

Deut. 26. 16.

1. Ver. 27.

remembering the rule of Christ, concerning them that be offended. *Mat. 15. 24. Let them alone, they are the blinde leaders of the blind.* Furthermore, by hearing of Masse, weak ones are discouraged, and obstinate idolaters are confirmed, and made more obstinate. Thus they that feare lest offence be taken, giue offence. Here it may bee demanded, whether it be lawfull for Christian men to go into the temples of idols. I answer, they may, if they haue a calling so to doe, and doe not communicate with idolaters in their superstitions, or giue any honour to idols: but on the contrarie, doe openly professe, either by word, or by their deeds, or both, that they abhorre both the idols, and their seruice. Thus was *Eliu* present with the Priests of *Baal*. Thus were the three children present, when the golden image was worshipped. Thus was the Prophet of God present at the altar of *Bethel*, when *Jeroboam* stretched out his hand to offer incense to the idol. Thus *Paul* was present in *Athens*, and in the places of idolatry, that hee might behold their superstitions. The Protestant princes, in the crowning of *Maximilian* at Frankfurt, brought the Emperour to the Church, and to the place wheras he was to sit: this done, they returned without doing any reuerence at all, and thereby professed their dislike of popish idols, and their seruice. It may bee objected, that the Prophet of the Lord prayed in the place where idolatry was exercised: because he prayed at the altar of *Bethel*, for the restoring of the Kings arme. Answer, He did not amisse. For to the cleane, all things indifferent are cleane: and therefore the place, though polluted with idolatry of others, was cleane to the cleane Prophet. And the Iewes were commanded, when they were in the midst of idolatrous nations, to worship GOD towards the Temple at Hierusalem. And God heard his prayer, by miracle restoring the kings arme: and therefore hee approoued it. And a prayer made in an idolatrous assembly is no approbation of idolatry, if there bee an open profession of the dislike thereof: and the prayer bee made vpon some necessitie, as this of the Prophets was, that the king might be conuincd of his impietie. It may bee objected, that the Prophet, refusing to eat in the place, should also haue refused to pray there. I answer, no; because God appointed abstinence from meate, to bee the signe of detestation of the idolatry committed in *Bethel*, and not abstinence from prayer. And this example of the Prophet, doth not warrant vs to bee present at idolatrous seruice, there to worship the true God; because he did not dissemble, but he openly professed the truth against idolaters.

On the contrary, if men resolute not to professe their detestation of idolatrous worship, either by word of mouth, gesture, or some other way; but onely desire vpon curiositie, to see new fashions, and hereupon, enter into the

A Temples of idols; I thinke they ought not to doe it. For they themselues tempt God by so doing; they offend their weak brethren, and draw them by their example, to doe the like. And lastly, by their presence they confirme the obstinate idolaters, in their superstition. The like is to be said of them, that curiously without calling, go out of the precincts of the Church, into idolatrous countries, for this end onely to see, and to be seene.

Touching ciuill societie with them, two points are to be handled. What societie may be vsed with them, and what not. For the first, we may vse their societie vpon necessitie, that cannot be auoided, vnlesse we will vterly reiect the fellowship of mankind. *Paul*, who forbids the Corinthians, to company with a brother that is an idolater; for all this giues them libertie to conuerse with the idolatrous of the world. This may seeme strange, but the reason is, because the companie of beleeuers was then but small, and the whole world beside, was nothing but idolaters: and therefore it was impossible for beleeuers to auoid their societie, vnlesse they meant to goe out of the world. And vpon this necessitie, *Paul* permits the Church in his daies, to vse the fellowship of idolaters: and for the very same cause hee saith, *1. Cor. 10. 27. If any of them that beleene not, bid you to a feast, see if ye will.* Secondly, beleeuers may lawfully ioyne with idolaters, in the societie of Concord. For by the generall calling of Christianitie, they are bound to haue peace with all men. Vpon this ground may the Church make covenants of peace with idolaters, vpon euen and iust conditions. *Heb. 12. 14. Haue peace towards all men, and holiness.* *Rom. 1. 2. 18. Haue peace with all men, if it be possible, and as much as in you lyeth.* Thus *Abraham* made a leaue of peace with *Aner* and *Eschol*, king of the Amorites, & with *Abimelech*: and *Isaac* with *Abimelech*: and *Jacob* with *Laban*: and *Heber* the Kenite, with *Labin* a forraigne king: and these examples haue sufficient warrant. For that which we may do, we may bind our selues to doe. Thirdly, we may vse any such fellowship with them, as is, or shall bee occasioned by vertue of our particular calling. Thus Christ being the Sauiour of the world, conuersed with publicans and sinners. Thus *Paul* being the Apostle of the Gentiles, enters into *Athens*, and their beholds their deuotions. It is Gods commandement, that the beleeuing wife, shall not forsake her vnbeleeuing husband, if hee be willing or desirous to dwell with her. If it be alleadged, that *Ezra* constrained the Israelites to put away their Ammonitish, and Moabitish, and the rest of their heathen wiues: I answer, that their marriages were indeede void, and no marriages. First, because the nations with whom they married, were people according to Gods law, ciuilly dead: in that God had commanded their destruction, vnlesse when peace was offered, they accepted of it. Secondly, in

1. Cor. 5.
10, 11.

Gen. 23.
24.

Judg. 4.
17.

A. 8. 17.
23.
1. Cor. 7.
13.

Ezra 10.
3.

Deut. 20.
10.

that they were not onely idolaters, but also infidels to idolatrie, God by expresse commandement did simply forbid the Iewes to marry with them; vlesse they did repent & change their religion. And in regard of this commandement, the foresaid marriages were nullities; as incestuous marriages are no marriages, by reason of the absolute prohibition of God.

Touching the societie forbidden vs with idolaters, it is the *society of Amity*: that is, of familiarity and special loue. Two examples, whereof we finde in the word of God. One is of cōtracts of marriage with idolaters, which the Scripture precisely condemneth, as an *abomination in Israel*; & a prophanation of the name of God, *whē Iuda marries the daughter of a strange god.* Mal. 2. 11. Booz indeed married Ruth, a Moabitess; but shee was entred and receiued into the body of the Israelites, by a former marriage: and shee was one that beleeued in the God of Israel; *Thy people* (saith she to Naomi, Ruth 1. 16.) *shall be my people, and thy God, my God.* Sampson likewise married a woman of the Philistims, but that was by diuine instinct, and consequently, by a speciall appointment of God. Againe it is alleadged, that God by expresse law, gaue leaue to the Israelites, to marry heathenish women taken captiues in warre. *Ans.* That is a law onely of toleration, without approbation: in which, God for the hardnesse of their hearts, permits the euill, which cannot by policie be quite taken away. And this appeares by two things: First before the marriage, the woman by Gods appointment must bee deformed, by cutting off her haire, by the growing of her nailes, by putting off the garments of her captiuitie, & by mourning for her father and mother: for the space of a moneth; & the end of this was, to cause a dislike in the Israelites, of their intended marriages, or to signifie a chang of religion, at the least in pretēce, in the parties espoused. The second example is of leagues of mutuall aide & protection; which may not be contracted betweene beleeuers and idolaters. *Iehosaphat* for making this kinde of league with *Abah*, is thus reprooued, 2. Chron. 19. 2. *Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is upon thee.* Againe, that which we may not doe, we may not couenant to do; now we may not mutually giue and take aide and protection of idolaters. This tends to the dishonour of God, because it makes idolaters boast, that the people of God cannot stand without their aide. It is further an occasion of idolatrie; and this league often infolds the people of God in the same plagues and iudgement with idolaters. It hath beene the decay both of Greece and Hungarie, that they haue heretofore entred into leagues of amitie with the Turkes. It may be objected, that *Abraham* made this couenant of protection with the Amorites, *Aner, Eschol, Mamre*: and that thereupon they aided him in rescuing of *Lot*, and in the slaugh-

ter of the Kings. I answer, First, it may be they were beleeuers, imbracing the faith of *Abraham*: nothing can be shewed to the contrary. Secondly, if they were infidels, the couenant that was betweene them, was of peace onely: and they ayded *Abraham*, not by request made by him, but by secret & special motion of God. Thirdly, the Fathers did sundry actions vpon bad custome, which God by law afterward redressed: and their examples may not be followed in all things. Lastly, I suppose that *Abraham* ioyned with them, as against a common aduersary: and therefore the protection they ministred to *Abraham*, was as necessary for themselves, as for him and his people.

Here one exception must not be omitted. Put the case; that the husband is an idolater; and is cōtent to dwell with his beleeuing wife: shee then is to liue with him, not onely in the society of peace, but also in the society of amity, by doing all duties of loue that concerne a wife, so far as may stand with good cōscience. For the precept of *Paul* is, that marriage and marriage duties, are to be preferred of the beleeuing party with an infidell, so be it the said infidell be content. It may be alleadged, that thus the beleuer exposeth himselfe to danger of idolatry: I answer, no; because God defends them that call vpon him, who thrust not themselves into danger, but beare the danger and calamity into which they are fallen, attending vpon their callings. Againe, if the vnbeleeuing partie shal sollicite the other, & vse all meanes, both faire and foule, to draw him or her to idolatry, the beleeuing party in this case, may goe aside for a time, and omit the duty of marriage. For this is all one, as if the idolatrous & vnbeleeuing partie should depart. For indeed, that partie is said to depart, in whom the cause of departing is; as in the Church, he is a schismaticke, in whom the cause of the schisme is, and not alwaies he that separates. Secondly, it may be objected, that a Christian may not become the member of a harlot, much lesse of an idolater; considering idolatry is a great sin. I answer: the reason is not like. For the fornicatour consents to the fornication: and so doth not the beleeuing party, by doing duties that pertaine to marriage, consent to the idolatry of the vnbeleeuing party. And the fornicatour willingly ioynes himselfe with an harlot; whereas the beleeuing partie, desires hee might be yoked with a beleuer, and not with an infidell. Lastly, it may be objected, If for adultery, diuorce may be made, why not for idolatry which is spirituall adultery? I answer, That not any sinne by it selfe, as it is a sinne, not breaking the troth and bond of marriage, is the proper cause of a diuorce; and not any kinde of idolatry, but the sinne of adultery breakes this troth.

Hitherto haue I shewed the meaning of this commandement; *Keep your selues from idols.* Now I come to the reason of the commandement, in the word *Babes*, or *Little chil-*

1. Cor. 7.
13, 14.



dren. The word (*child*) in Scripture, is given to them that be any way inferiour to others. And it is applied ten waies. First, they which come of others, in respect of blood & generatio, are called children. It needs no prooffe. Secondly, they are called children, which are in the right descending line. Christ faith to the Iewes, *Ioh. 6. 58. Your Fathers eat Manna*: and this was about 1500. yeeres after. Again he faith, *Luke 11. 47. You build the tombs of the Prophets, which your fathers killed*: and that was at the least 500 yeeres after. A widow to her nephew, is as a parent. Yea they which descend in the line collateral, are children, or as children. Thirdly, subjects be children. *David* speaks thus to *Saul*, the King my father, *1. Sam. 24. 11.* Thus *Abimelech* is named father and King. Fourthly, they which succeed others in the title or right of inheritance, are called children. Thus *Ieconias* that neuer had child, is said to beget *Salathiel*, because *Salathiel* was the next of *Davids* stocke, who therefore did succeed *Ieconias*, in the kingdome of *Iuda*. Fifthly, they who were guided by the counsell of others, are called children. Thus *Ioseph* faith, *Gen. 45. God hath made me a father to Pharaos*. Sixtly, seruants are called children. The seruants of *Naaman* say vnto him, *2. Kin. 5. 13. Father, if the Prophet had bidden thee do a great thing*. Seauenthly, yonger men & womē, in respect of their elders, are as children. *S. Paul* faith, *1. Tim. 5. 1. Rebuke not an elder; but exhort him as a father*. VIII. They which be in the tuition of others, are children. Christ commending his mother to *Iohn*, faith, *Ioh. 19. 26. Behold thy mother, behold thy sonne*; *Ioh* faith, *Ioh. 29. 16. he was a father to the poore*. IX. They which learn arts inuented of others, are children. Thus *Iubal* is called the father of all that play on Harpes, *Gen. 4. 21*. Lastly, schollers are called the sonnes of the Prophets. *Elizens* faith to *Elias*, *2. Kin. 2. 12. My father, my father*. And hearers are called children, in respect of their teachers. King *Iosias* said to *Elias*, *1. King. 13. 14. O my father, my father, the chariot of Israel & horsemen*. *Paul* faith to the Corinth. *1. Cor. 4. 15. Ye haue many teachers; but not many fathers: and to the Galat. 4. 19. I haue begot you by the Gospel*. And in this place *Iohn* faith to all true beleeuers: *my little children*. And hereby he signifies his tender loue, & his fatherly care to the Catholike Church in generall, and to all singular, that imbrace the faith of Christ: that the commandement touching idols, might take the better place, and be the more respected.

Thus much of the reason. Now I do earnestly exhort and wish al persons that tender their owne saluation, to remember it, & to be doers of it to the end. And that they may the better be resolved, let the first consider the greatnes of the sinne. The Prophet faith, *1. Sam. 15. 23. That disobedience is as witch-craft, & transgression as idols*. The greatest hereof appeares in two things. First, to erect any image to God, is to abolish his maiesty & glory. *Paul* faith; *Rom. 1. 23. the Gentiles turned the glory of the incorrup-*

A *tible God, into the similitude of man and beast*. He that shall goe about to represent the person or presence of a mightie Monarch, by setting vp the image of any beast; as namely, of an Ape, with a sleeper & a crown, doth no doubt greatly abuse himself, & disgrace the said Monarch: much more then is our heavenly King disgraced, when men take vpon them to represent, either his maiestie, or his presence, with the image & picture of any creature. Secondly, the worship of idols, is the worship not of God, but of the diuell himselfe: because it is prescribed by the diuell, according to his pleasure, against the will of God. Again, we are to consider the soule attendants & companions that goe with the worship of idols, namely, adulteries and fornications: For in the iudgement of God, they are left to bodily fornication, that giue themselves to that which is spiritual. *Paul* faith, that the Gentiles because they dishonour God in idols, were for this cause giuen vp to the lusts of their owne hearts, vnto uncleannesse, to defile their owne bodies, and to commit finnes against nature, *Rom. 1. 24*. When the Israelites fell from God to idols, oftentimes they fell to Sodomie. In Italy, for their idolatries, men are left to themselves to permit the stewes, and to abound (as the same is) in whordoms and fornications. Thirdly, such as worship idols, seuer themselves from God and Christ, as I haue prooued. Lastly, the punishment of idolatry is double. For the soule, *Ren. 21. 8. a portion in the lake that burnes with fire and brimstone*: for the body, captivity or destruction. Thus faith the Lord, *Deut. 32. 21. because they haue prouoked mee to ialousie in them that are no gods, I will also prouoke them to ialousie in them that are no people*. Thus in this last age, Horse-men from *Emphratos*: that is, (a) Saracens or Turks, shall destroy them that worship idols of gold or silver: that is, the idolaters of the Romane Church.

If any here shall say, that they are not yet resolved, that the Church of Rome is a worshipper of idols, let them consider these reasons that follow. The first is this:

Babylon is a worshipper of idols.

Rome is Babylon: Ergo

Rome is a worshipper of idols.

The maior is manifest. For Babylon is called the mother of fornications, *Ren. 17. 5. & the dwelling place of diuels*; chap. 18. vers. 2. by reason of her idolatries. The minor is also manifest. For Babylon is called, *Ren. 17. 18. A city that rules ouer the kings of the earth*: & that is Rome which was the fear of the Empire in the daies of *Iohn*. Here answer is made, that Saint *Iohn* speaks of heathenish Rome, after it had receiued the Gospel. I answer, it is false: for Rome ruled by the Emperors did not make the kings of the earth drinke the wine of her fornications; because it left euery nation and countrey to his owne religion and deuotions. For this was the common error of the heathen; to approoue of all religions; and to admit the sects of all Philosophers. Themistius the Philosopher went

Ren. 9.
20.
a Abbas
Iosch.
ibidem.

Aug. de
ciuit. dei
1. 18. c. 51.

Socrat.
hist. l. 4.
ca. 17.
Leo. c. 17.
1. de Pct.
& Paulo.

about to perswade *Valens* the Emperour, that the varietie of sects was pleasing unto God, while he was worshipped in sundry sorts. *Leo* saith thus: This citie not knowing the author of her aduancement, when she ruled almost ouer all nations, she serued and gaue her selfe to the errors of all nations, and seemed so her selfe to haue taken up a great height of religion, when she refused no manner of falsehood. Therefore heathenish Rome dranke of the wine of the nations, and did not cause the nations to drinke of her cup. This therefore is spoken and meant of Rome gouerned by the Pope. Again, *Renel.* 13. 1. there a beast is rising out of the sea with seuen heads and ten hornes, which by common consent of interpreters is the Romane Empire; and the other beast, vers. 11. arising out of the earth with the voice of the dragon, and the hornes of the lamb, is the estate of the church of Rome gouerned by the Pope. For it doth all things that the other beast did, and that in his sight: and it giues a spirit to the image of the beast, because it reuiues and puts in practise the dignitie, authority, and tyrannie of the Romane Emperours. Thus *Irenaeus* of old vnderstood this chapter, who saith, that the number of the name of the beast is contained in the word *Lateinos*, which signifieth a Latine or Romane. *Abbat Ioaquim* in his Commentary vpon the *Renel.* hath these words: (a) Some that carry a shew of the seate of God, that is, the Catholike Church, are made the seate of the beast, which is the kingdome of Antichrist, reigning euery where in his members, from the beginning of the Church. Again, We haue by Tradition from our Fathers, that Rome is spiritually Babylon. Again, The Merchants of the earth are Priests themselves, who sell prayers and Masses for (b) pence, making the house of prayer a place of merchandise. Again, We know that not only Bishops and Priests, are intangled in the affairs of Babylon, that they may grow rich: but also some Abbats, Monkes, and religious persons, or rather, which seeme to be and are not. *Honorius* signifies in plain words, that the Pope and his Cleargie is the very Babylon of the Apocalyps. The summe of his words are these: Turne thee to the citizens of Babylon, and looke what ones they are, and by what streets they goe. Behold her Princes and Iudges: for in them is the seate of the Beast. Turne to the Cleargie, & in them thou shalt see the Tent of the beast. Behold the Cloysters of Monkes, and in them thou shalt see the tabernacles of the beast. Behold the houses of Nunnes, and thou shalt see in them a bed prepared for the beast. Now then the conclusion must needs follow, that Rome gouerned by the Pope, is a worshipper of idols. If pleaseth some to auouch, that if the learned papists and Protestants might conferre together, they should be found to differ, not in substance, but onely in circumstances: but it is false, which they say, wnesse by skill they be able to make idolatrie a circumstance.

A second reason. A thing faired in the mind by imagination is an idoll. This is the

apatt. 5. l.
10.

bipro de-
natris.

Augusto-
duensis
in Cata-
logo Illi-
rici edit.
Lugduni
1596. par-
te. 2. pag.
577.

A expresse doctrine of *Theodores* and *Origen*: of whom, not onely the Images of things faired, but also the things themselves, as *Titan*, *Sphinx*, *Centaurus*, men with dogs heads, and such like are called idols.

Now I assume: But Images which the Church of Rome faith are the Images of the true God, and of Christ, are indeed the Images of things that are not. For there is no such God that doth annexe his presence to painted or carued Images, that doth heare and helpe such as pray before them, more then any where else; that will be worshipped, in, at, and by Images: if there be such a God, he hath either reuealed himselfe, or not. If he haue reuealed himselfe, let the promise of his presence and of his hearing of vs at images be brought forth. Again, let his commandement binding vs to worship him in images be shewed. And if neither (as I verily thinke) can be shewed, the worship if life is but a vaine thing. And the thing worshipped is but a fiction of the braine.

Again I assume: The image of the virgin *Mary*, is the image of a thing that is not. For there is no such mother of Christ, that is present with her image, and heareth men and women praying to her there. And there is no man vpon earth that can possibly by sufficient reason proue it to bee: whereas for all our actions, speciall for actions of religious worship, faith must be the ground.

The third reason. To turne the glorie of God into the image of a corruptible man, is idolatrie; this *Paul* proues at large, *Rom.* 1.

Now the Papists represent God in the image of a man: and the learned among them defend it. I say (saith one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghost in the forme of a doue. And such kind of paintings turne the glory of God into the similitude of a corruptible man. Let *Austine* speake in this case. Wee must not therefore thinke (saith he) that God the Father is circumscribed as it were with an humane shape, that when we thinke of him, a right or left side should come into our mind: or that which is said, that the Father doth sit, wee must not thinke to bee done with the bowing of the legs, that we fall not into that sacrilege wherewith the Apostle censureth them that haue changed the glory of the incorruptible God into the similitude of a corruptible man. For it is extreme wickednesse, that a Christian man should place such an image for God in the temple, much more it is wicked in his heart where the temple of God is indeede, if it be cleansed from earthly desire and error. Furthermore, the Father neuer appeared in this forme, but the Sonne.

The fourth reason. To inuocate a brute creature, is idolatrie. Now the Popish Church inuocates a brute creature when they say. *All hail, O Crosse, our onely hope in this time of the passion, since a righteousnes to the godly, and giue pardons to guilty persons*: If any thall say these words are directed to Christ: I say again they are spo-

In Exod.
6. 38.
Hom. 3.
In Exod.

Bellar, de
imag. l. 2.
c. 8.

Aug. de
Sym &
hde cap. 7

In Breui-
ar. infra
hebdom.
4. qu. 1.
drag.

ken to the very wood of the crosse. For the words in the *Hymn* immediatly going before, are these: *Blessed is that Crosse on whose armes the price of the world did hang, it was made & became to weigh his body, and tooke the prey for hell.*

The fifth reason. The worship of God that is deuised and taken vp by man, is indeed and effect idolatry: because it is a worshipp that God doth abhorre & detest: who will precisely be worshipped according to his own word; without any addition, detraction, or change.

Now the worship of God in the Church of Rome, is deuised and taken vp by man. And this I declare in five particulars. The first is, the inuocation of Saints departed, of which I propound these conclusions. The first is, that for 350. yeares after the death of Christ, there was no practise or acknowledgment of prayer to Saints in the true Church of God. For till 200. yeares after Christ, the intercession of Saints was utterly unknowne: as appeares plainly by the writings of *Irenaeus, Iustine, Clement, Tertullian*; and about the yeare of our Lord, 240. *Origen* began to broach the doctrine of intercession of Saints: not as the publike doctrine of the Church, but as his owne priuate coniecture. And after three hundred yeares from Christ, the learned disputed against the Arians on this manner: Christ is inuocated, therefore Christ is God. Which kinde of reasoning had bene vsuit, if prayer to Saints had then taken place.

2. *Conclus.* Vpon the point of 400. yeares, *Basil, Nyssen, Nazianzen* gave further occasion of prayer to the dead. For by a theoricall figure they vsed to speake to the dead, and as it were to talke with them after the manner of Orators. And these speeches of theirs may seeme to be prayers, but in deede they are no prayers, but wilhes. For in the same manner they vsed to speake to the soules of damned men, as the soule of *Julian*, and to things without life, as to the *Passouer*. Secondly, their speeches were directed to Saints in doubtfull and wauering tearmes, to this effect: (a) *Heare vs if there be in thee any care of vs, if there be any sense in thee.* Thirdly, they supposed the Saints to be (b) present with them, to heare them when they spake vnto them.

3. *Conclus.* Till 500. yeares after Christ were expired, inuocation of Saints was not received into the publike *Liturgie* of the Church. After 400. yeares Saint *Augustine* faith of publike prayer: *Wee doe not make gods of Martyrs: they are named of the Priest, but no prayer is made vnto them.* After 500. yeares, *Petrus Gnapheus* an heretike is said to put inuocation of Saints into the publike prayers of the Church. And *Gregorie the Great*, about 600. yeares after Christ brought prayers to the dead into the Letanies of the West Church.

The second particular is touching Images of Saints: of which I set downe foure conclusions.

1. *Conclus.* There was no vse of Images a

mong Christians specially in their Churches; for 370. yeares after Christ. The contrary cannot be shewed.

2. *Conclus.* Solitary or single Image of God or Saints, were not allowed to be set up in Churches for any vse of religion, till more then 400. yeares after Christ. And the contrary cannot be shewed.

3. *Conclus.* Images erected in Churches for Lay-mens bookes, were not publicly allowed to be worshipped, till after sixe hundred yeares. *Gregory the great*, saith thus to *Sirenius*, *And in deede because you forbid Images to be worshipped, we altogether praised you, but that you haue broken them, we haue reprehended you*; I say, publicly; because sondry priuate men, and particular Churches, after 400. yeares began religiously, or rather superstitiously to adore the wood of the crosse and the peeces thereof; but this was then a particular and priuate act: not the act of the Catholike Church.

4. *Conclus.* Adoration of images was neuer publicly authorized, till 789. yeares after Christ, in the second Councell of Nice. And in the writings of the Fathers there is nothing for that religious worshipp of images which is more then veneration or reuerence, till about the former time. And this authoriment in that Councell wanted vniuersalitie. For shortly after a Synod at Frankford (in which *Charles the great*, and the Legates of the Bishop of Rome were present) condemned the Councell of Nice, as hereticall. *Heneden* an English historiā saith well of this point. *Charles* (saith he) *King of the Frankes, sent the booke of a Synod to Brytane, directed to him from Constantinople. In which booke, alas, many things are found very true conuenient and contrary to true faith, specially that it is confirmed by ioynt consent of almost all the Doctors of the East, being three hundred, or there about, Bishops, that Images are to bee worshipped: Which thing the Church of God doth altogether a curse. And against which Albin, writ an Epistle maruelously confirmed by the Authoritie of the Scriptures, and brought is with the same booke to the king of the Frankes, in the name of our Bishops and Princes.*

The third particular is of religious worship. One Conclusion. The distinction of religious worship into *Latria* worship, & *Dulia* service, was not known & received into the Church till 400. yeares after Christ. *Augustine* was one of the first that vsed this distinction; yet in an other sense. For hee puts *Latria* for religious worship, prescribed in the first table; & when he puts *Dulia* for more then ciuill worship, he flatly denies it to be due vnto Saints, as in these words of his. *We honour Saints with charitie, & not with a service.* Again, *Let it not be our religio the worshipping of dead men.* And I would faine see the Author within 500. yeares after Christ, that ascribes *Dulia* to any meere creature, when it signifies an higher worship the politike or ciuill honor.

The fourth particular is of the crucifix. Of which I set downe one conclusion: That crucifixes were not in vse till 400. yeares after Christ.

Deut. 4. 2
& 12. 32.

Homil. 3.
in Cant.
& in Io.
fo. c. 13.

Vota non
preces
propt.

a Nazian
de laud
Gorgo-
nize & O-
rat. 1. con
tr. Iul.
b Naz. o-
rat. 1. in
Iuli. Bie-
ron. in vi-
ta Hilari-
onis.
De ciuit.
Dei. l. 22.
c. 10.
Niceph. l.
15. c. 28.

Lib. 7. in-
dict. 4. E.
pist. 9.

Prudent.
l. 2. con.
Symm.
Paulinus.
Ep. 11.
Hier. in
Epira-
phio
Paulz.
Euagr. l.
4. c. 25.

Houed.
in conti-
nuatione
Beda. 2.
662. &
Ado Vi-
cennius
in an. 791
Pleudoly
nodus
quam
Septina.
Græclap
pellant.
pro ad-
randis i-
magini-
bus ad di-
cata peni-
tus.

a Dulia.
De vera
relig. c.
55.

The single crosse was, I grant, but not the crosse with the image of Christ put thereto. The testimonies of *Iustin*, (a) *Lactantius*, (b) *Minutius Felix*, (c) *Tertullian*, (d) *Chrysostome*, are alleadged to the contrary. But they indeede, speake onely of the reall crucifixe, that is of Christ himselfe crucified vpon his owne proper crosse: and not of the formed crucifixe. The booke of visiting the sicke, that goes vnder *Augustines* name, mentions the painted crucifixe. But that is a knowne counterfeite of latter times. *Metaphrastes* reporteth that a christall Crosse with the image of Christ appeared to *Procopius* the Martyr, and that hee was bidden to make the like of gold and siluer, which he carried about him, & obtained victory against the Saracens. This testimonie of *Metaphrastes* is of no value, for he is but a fabler. Yet his testimonie declares thus much, that in the daies of *Dioclesian*, which was vpon the point of 300. yeares, Popish crucifixes were not in vse. Because *Procopius* made the crucifixe which he wore about him, vpon the special occasion of a reuelation. And it seemes that crucifixes were not publicly receiued in the Church till 700. yeares after Christ. For then the sixth Councell of Constantinople, whose Canons are not counterfeite, commands that the image of Christ beset vp in the roome of *Agnus dei*.

The last particular, is touching the worship of Christ, and his Image. The first conclusion. The adoration of the Sacrament or of Christ after the Romane manner, in, at, and under the forme of bread, was not known or used in the Church of God, within eight hundred yeares after Christ. For Transubstantiation the ground of adoration was not knowne or receiued of the learned, till after this time. Let them of the Romane religion study till their heads and hearts ake, they shal neuer be able soundly to prooue the contrary. And *Honorius III.* is said to haue instituted this adoration about the yeare of our Lord 1220.

The 2. Conclusion. The worship *Latria* or diuine honour, was not giuen by the learned any way to the image of Christ for a thousand yeares after his ascension, and upward. This the Papists see & confesse. *Catharin* saith, *Indeede none of the auncient (as farre as I could reade and marke) euer said, that images are to be worshipped with the worship of Latria, but they all desired this king of speaking.* Again, *It is not found in auncient writers, that an image (considered as an image) is to be adored with Latria, but contrariwise that it is not so to be adored.* And we reade this often protested in the answers of the Bishops of the seauenth Synod, & in the Decree most manifestly, which I certainly beleene neuer came to the hand of *Thomas*. Of the same opinion is *Francis Suares* the Iesuite, who thinks that *Thomas* neuer saw the seauenth Synode, or the second councell of *Nice*.

Vpon this which hath bin said, it appeares that sundry maine points of religious worship haue beene deuised by men in the Church

of Rome, & consequently that their worship is in effect idolatrie. For al this, put case that the Romane worship bee no idolatrie: neuertheless it is subiect to a possibility of beeing idolatry, and therefore naught, and thus I reason.

The true worship of God is not subiect to a possibility of beeing Idolatrie. For there is no possibility of darknes in light, no possibility of euill in goodnes. The worship of God in the Romane Church is subiect to a possibilitie of Idolatrie. For it is possible that he which by signes manifest his presence, and heares them that pray before images, be the diuell himselfe, and do it by Satanical operation. There is no such likelihood in the Sacraments and word preached: because they are founded in the institution of God, & so are not images, or worship at them. Again, in the adoration of images, three cautes must be obserued, as they teach.

The first, that no confidence be placed in images: the second, that wee aske nothing of them: the third, that we doe not ascribe any diuinity vnto them. Now it is a possible thing (nay it is not ordinary) that the common people omit these, or some of the cautions. *August. saith, Who doth worship or pray beholding an image, which is not so affected that he thinketh hee is not heard of it, and hopeth that shall be performed by it, which he desireth? Again, the similitude of a shape, and the counterfeite composition of lines doth leade, and with a certaine weak and sicke affection, doth ransh the weaker sorts of mortall men.*

Again, it is possible that the priest faile in his intention, by wandring by-thoughts when he is in the consecration of the Host, or hee may of bad purpose intend not to consecrate: or he may of negligence omit some word or words of consecration: & then there is no right consecration: if no consecration, no transubstantiation, if no transubstantiation, Christ is not adored, but a peece of bread for the liuing God.

Again, there is a possibility that some of them that bee worshipped for Saints in heauen, bee no Saints, but damned in hell. And *Hierom* said, *Wee worship the bodies of many vpon earth, whose soules are tormented in hell.* Sundry images in the Church of Rome at the first, in all likelihood were inuented to represent, not the persons of men, but mysteries after the manner of Emblems. The figure which is called *Saint Margaret*, destroying a dragon after she was deuoured of it, in former times serued to represent the calling of the Church of the Gentiles, beeing gathered by the preaching of the Gospel out of the bowels (as it were) of the diuell, of whom they were deuoured. *S. George* on horse-backe was in former times a representation of Christ our Sauour, who vanquished the diuell for the deliuerance of his Church. *S. Christopher*, who was indeed a meere fiction, was in former times nothing else but a representation of the life of a Christian man: as the very name declares. For *Christophorus* is one that beares the name of

In Plal.
113. &
Epist. 49.
ad Dec.
gratias.

Chriſt before men. Now theſe and the like pictures of myſteries, were in proceſſe of time repured pictures of Saints; and are worſhipped at this day of many, as they haue beene heretofore, for the images of Saints indeed. To this I adde, that reliques are very often counterſeit: that the feaſt of the Aſſumption of the virgin *Mary* is of no better ſtampe: becauſe there is no certentie in hitorie to prooue this aſſumption. Thus much of the Idolatrie of our times.

Having thus declared, what is meant by Idols, and how they bee to be auoided, I muſt yet proceed further. For it is the proper tie of a diuine law, in forbidding any thing to command the contrarie: and therefore when Idols are forbidden in this text, the true worſhip of God is commanded: and it is the very ſcope of this place to inioyne vs to preferue our ſelues in the true worſhippe of God. Of which dutie I wil ſpeake a little, becauſe it is of ſpecial weight and moment. That we may the better keepe our ſelues in the right worſhip of God, we muſt conſider firſt, what is meant by the worſhip of God; & ſecondly, what are the ſpiritual heads and parts thereof. That wee may conceiue aright what is meant by the worſhip or ſeruice of God, ſixe points are diſtinctly to be conſidered. The firſt is the foundation of Gods worſhip. For they that would truely worſhip God, muſt lay downe a foundation thereof in their hearts; and that conſiſteth of two parts, the knowledge of God, and of our ſelues. Of the knowledge of God, the Prophet *Eſay* ſpeakes thus, *The Egyptians ſhall know the Lord in that day, and doe ſacrifices and oblations, and ſhall vow vowes, vnto the Lord.* And *Paul* ſaith, *How ſhall they call on him, of whom they haue not heard?* If it bee demanded, what knowledge of God is required, I anſwer, we muſt not only know God as he is in himſelfe, that is, the vnitie of the Godhead in the Trinitie of perſons, with the properties and workes thereof: but we muſt know him as hee is to vs, that is, our God, extending his mercie and his providence ouer vs. For the ſenſe, or experimentall knowledge of the fauour and goodnes of God, breeds in vs the true worſhip of God. Concerning our ſelues we muſt know two things. The firſt, what we are by nature, namely, vile, wretched, and miſerable ſinners, vnable to doe any good, prone to all euill, deſeruing many thouſand damnations. This knowledge of our miſerie is indeed no cauſe that mooues vs to worſhippe God, yet is it an occaſion thereof. The woman of Samaria did no better then ſcorne Chriſt, till ſhee was brought to a ſight of her ſinnes, and then afterward ſhee reuerenced him as the Meſſias. The prodigall ſonne, when hee was touched with a feeling of his owne miſery, came & yeelded himſelfe in ſubiectiõ to his father. Again, we muſt further know, what we are by grace, namely, the children and ſeruants of God, and the heires of the kingdome of

heauen. And this knowledge is a notable inducement to the worſhippe of God. For the mercies of God are they which mooue men, to bring vnto God the true and reaſonable ſeruice.

Vpon the former doctrine, two things offer themſelves to be conſidered, the ſin of our times, and our duty. The ſinne is noted by the Prophet, *There is none that underſtandeth, and ſeeketh after God.* This wee fee by daily experience. Men cõtent themſelves with that knowledge of God which nature aſſoordeth, & they endeavour not to know and acknowledge him as hee hath reuealed himſelfe in the written word, ſpecially in the covenant of grace. And ſo great is the force of ſelfe-love in moſt men, that they cannot abide to conſider of themſelves, as they are in themſelves out of Chriſt. Thus moſt men preſent a worſhip vnto God, but it is without ground or foundation. Now the duty of all men is to ſtudy for the knowledge of God & of themſelves; and to increaſe herein. For hence it is, that al godly men haue ſtirred vp themſelves to duties pertaining to the honour of God. *Dauid* bleſſeth God, praiſeth him, and brings gifts & offerings to him, vpon the knowledge he had, that kingdome, power, & glory, was Gods, and that all things were his. *Daniel* makes ſolemne prayer & confeſſion to God, becauſe he conſidered him to be great and terrible, and to be a keeper of cõuants with them that loue him. The ground of the nine latter commandements is the firſt, *Thou ſhalt haue no other gods before me.* And the ground of this commandement is a knowledge and faith, that Iehovah is our God. And this appeares, becauſe the words, *I am Iehovah thy God, which, &c.* are cloſed vpon the firſt commandement, and ſhut vp with it in one & the ſame period in the Hebrew text. Moreover when God is not known aright, he is not worſhipped aright, but either the idols of our braine are worſhipped, or diuels. Thus *Paul* ſaith, that the Galatians, when they knew not God, worſhipped them that are no Gods by nature. For ſuch as our knowledge is, ſuch is our worſhip.

The ſecond point, is the rule of the worſhip: and that is. That nothing may goe vnder the name of the worſhip of God, which hee hath not ordained in his owne word, and commanded to vs as his own worſhip. For we are forbidden vnder paine of the curſe of God, either to adde, or to take away any thing from the precepts of God, in which hee preſcribes his owne worſhip. When the Iewes worſhipped God after the deuſed faſhions of the Gentils, though their meaning was to worſhip nothing but God, yet the text ſaith, *they worſhipped nothing but diuels.* Again, the Lord forbid vs in his worſhip to follow after our owne hearts and eyes, or to walke in the ordinances of our forfakeſ, but only in his commandements. And he holds it as a vaine thing, to teach his worſhippe and feare by the precepts of men. That we may worſhippe

God

Pereſius
de. Trad.
par. 3.

Iſa. 19. 21

Rom. 10
14.

Ioh. 4.

Luk 15.
21.

Rom. 12.
1.

Pla. 14. 4

1. Chron.
29. 11.

Dan. 9. 5.

Gal. 4. 8.

Deut. 12.
8. 32.

Deut. 12.
17.
Num. 15.
39.
Eze. h.
20. 18.
Iſa. 29. 13
Mat. 15. 9

Ioh. 10.
22.
Luk. 14.
31.

God with reasonable seruice, wee must *proue what is the good, acceptable, and perfect will of God.* And those are good workes indeede, acceptable to God, which be *hath prepared for men to walke in.* All voluntarie religion, and wil-seruice, is vitterly condemned. Therefore nothing may goe vnder the name of Gods worship, but that which he prescribes. It is alleadged to the contrary, that when a work is done without commandement, so there be an intention to honour God, it is the worship of God. I answer, it is false. For that any worke or action may bee the worship of God, foure things are required; the person or doer must be regenerate; the matter of the worke must bee a thing commanded: it must be done in faith: and then, in the intention of the minde, it must be directed to the honour of God. Secondly, the intention to honour God, is not alwaies good, vnlesse it be an intention to honour him, by yeelding obedience to that which hee commaundeth. Againe, it is alleadged, that a work done in loue to God, though there be no commandement thereof, is the worship of God. I answer, that loue keeps it selfe to the word, & will of God: and things done without a word from God are not of loue. For *loue is the fulfilling of the law.* Thirdly, it is obiected, that vows in the old Testament were a part of the worship of God, and that they were not commaunded. I answer, though God did not bind all men by a commandement to make vowes: yet hath hee testified in his word, that vowes were acceptable to him: for he prescribed the matter of vowes, and the manner of making, and the keeping of them. Furthermore, it is vrged, that Mary who annointed Christ, had no commandement so to doe, and yet she did a worke acceptable to Christ. I answer, though she had no particular commandement, yet had she a general. For the worke she did, was a confession of her faith and loue to Christ, and that is commaunded. Likewise *Pauls* example is vrged, who preached the Gospel freely, and looked for his reward of God: and yet he had no commandement so to doe. I answer, to take a stipend for preaching the Gospel, is in it selfe a thing indifferent, and may be done, or not done. Yet was it not a thing indifferent in the Church of Corinth, by reason of the offence of many. And therefore *Paul* preached freely: and hee could doe no otherwise, vnlesse he would haue abused (as he saith) his authority. For a thing indifferent, in the case of skandall, ceaseth to be indifferent, & is a thing commanded. Lastly, some obiect, Luk. 10. 16. *He which heareth you, heareth me.* Therefore (say they) the very commandements of Pastours prescribe Gods worshippes. I answer, first the place is properly to be vnderstood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation: for thus is the Ministerie of cõmission, *Teach them to obserue all things which I haue commanded you.* As Christ

was sent of the Father, so are the ministers sent of him: but he was sent to do his Fathers will: *As my Father hath commanded me, so doe I.*
Thus the truth of this rule is manifest: and we must lay it vp in our hearts as a treasure, & neuer suffer our selues to be deprived of it; for the vse of it is great. By it we may discern the prophanenes of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worship wherewith they honour God? Surely, what they list themselves. Some worshippe God with their good meaning; some with their good dealing; some with the babling of a few words, as namely, of the Apostles Creed, and ten Commandements for prayers. This seruice of God is very common: but alas, it is poore seruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learne to detest the seruice and worship which is performed to God in the Church of Rome. For it containes many parts and points of will-worshippe, hauing no warrant from God, either by commandement or promise: of this kind are the Sacraments of penance, confirmation, matrimonie, orders, and the last annointment: The consecration of the bodie of Christ by five words, *For this is my bodie:* the oblation and sacrifice of Christ in the Masse for the sinnes of the quicke and dead: the vow of continencie, perpetuall pouertie, and of regular obedience: the religious distinction of meates, garments, times; the hallowing of ashes, palmes, bread, water, &c. for the dring away of diuels, and for the health of the body and soule. For these and many other practises, let them bring forth the word of God, if they can. They pleade for many things: that they haue the word of Traditions. I answer, that Traditions Ecclesiasticall are no word of God; but the word of man: and Traditions which are called Apostolicall, are either of no moment, or doubtful. For how shall we know certainly, that they were the Traditions of the Apostles, considering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subiect to errour?

The third point, is the end which God hath appointed of all his worship: and that is, not to giue or adde glory to God: for nothing can be added to absolute perfection. But the end is, to acknowledge, praise, and confesse the infinite glory of GOD. Furthermore, the end of this acknowledgment or confession, is our happinesse & saluation, Ioh. 17. 3. *This is eternall life, to know thee the onely true God.*—Psal. 50. 15. *Call vpon me in the day of trouble, & I will deliuer thee.* *Paul* saith, *Godlines is our gaine:* & the reason is, because it hath the promise of this life, and the life to come. Vpon this we must be admonished euermore to worship God, and that with al care & diligence, because the worship of God is not his benefit, but our benefit & saluation.

1. Tim. 4.
8.

Rom. 12.
1, 2.
Eph. 2. 10
Col. 2. 22
23.

Gal. 5. 14

Mar. 14. 6

1. Cor. 9.
18.

Mat. 28.
20.

The fourth point is concerning apt & able persons to performe worshipping acceptable vnto God. And they are onely such as turne vnto God, and are renewed by the holy Ghost. And the worship of God performed by any other persons, is not worship, but sinne. *Prou. 15. 8. The sacrifice of the wicked is an abomination vnto the Lord.* The Lord by the Prophet *Isay* protesteth, that the oblations and sacrifices of the Iewes were an abomination to him, and that he hated them, because their hands were full of blood. Again he saith, *That he which killeth a bullocke, is as he which killeth a man, and that he which offers a sheepe in sacrifice, as he which cuts off a dogs head; because of their vile abominations.* *Ioh. 9. 31. God heareth not sinners.* Whatsoeuer is not of faith, is sinne: whatsoever worship of God is performed by vnrepentant sinners, it is not of faith, because they want that faith, without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt, he that doth not acknowledge his guilt, doth neither acknowledge Gods iustice, nor his mercie: he that doth not acknowledge the iustice and mercy of God, can not truly worship him: he therefore that turnes not to God, can not vnfeignedly worshipping him. If it be demanded, how the worship of God should be a sinne in any man, considering it is commanded: I answer, sinnes be of two sorts. The first, is, when something is done that is flat contrary to the commandement of God: the second is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worship of God in wicked men is a sinne. Because though they doe that which God commands, yet they doe it not as he commands. Again, it may be said, if the worshipping of God be a sinne in the vnregenerate, then must not they be exhorted to the worship of God: because we may not exhort to sinne. I answer, that exhortations may not be made for the doing of any thing that is a sinne of it selfe: now the worship of God is not a sinne of it selfe, but onely by accident; that is, because it is performed by vngodly persons, to whom beeing vn-cleane, all things are vn-cleane. Again, vngodly men are not to be exhorted to the worship of God, but in meete and conuenient order. For first, they must be admonished to turne vnto God, and then afterward to worship him.

Here let vs take notice of the ouer-sight of many, who liuing without reformation and amendment of life, thinke neuerthelesse if they pray vnto God, heare his word, come to the Lords Table, that they doe great matters, and that the Lord is highly bound vnto them; whereas indeed they doe nothing elsse but offend him and prouoke him to anger: not because they worshippinge G O D, but because they worshippinge him without faith and repentance. Likewise their loue of God, their strong and liuely faith (of which they boast,) their confi-

dence in Christ, are but fictions of the braine so long as they are seuered from amendment of heart and life.

Here againe we are taught, that if wee indeed would serue and worship God, we must first turne to him with all our hearts; yea continually make a renowation of our first conuersion, and seek reconciliation with God and man. *Mark. 11. 25. When ye shall stand and pray, forgive.* The beleeuing *Corinthians*, because they wanted this renewed reconciliation, when they came to the Lords Table, did eate iudgement to themselves.

It may here be demanded, in what part the man regenerate worships God. I answer, in the whole man both body and soule, as *Paul* saith, *1. Cor. 6. 20. Glorifie God in your bodies and in your spirits.* Yet there must some distinction and difference be obserued. For principally and properly God is worshipped in our spirit. *Iob. 4. 24. The true worshippers shall worship the Father in spirit.* *Rom. 1. 9. Whome I serue in my spirit.* *1. Pet. 3. 15. Sanctifie God in your hearts.* By the spirit, I vnderstand the thought of the minde, the conscience, and the affections of the heart. For in these is the first and principal seate of diuine and spirituall worship. As for the body, it is but a secondary instrument of the seruice of God. By this wee may discern the vanity of Popish religion. For it consists for the most part, vpon externall and bodily rites, gestures, & ceremonies, borrowed partly from the Iewes, and partly from the heathen; whereas the true Religion of the new Testament, hath but few prescribed ceremonies, and for the most part is diuine and spirituall.

The fifth point is, concerning the particular thing or place to which the worship of God is to be directed. And this rule must be remembered. The worship of God both inward and outward must be directed towards that thing in which, and at which, God will be worshipped. Now God hath straightly bound the worship of the Sonne, and consequently of himselfe, to that masse and lump of humane nature, receiued into the vntie of the second person. For this is the vniuersall commandement of God touching his Sonne Christ, *He is thy Lord, and thou shalt worship him.* And, *Adore him all ye his Angels.* Therefore in euery place, in which we know him to be bodily present, without any more adoe, we are by directing our bodies and mindes vnto him according to the place in which he is, or abides, to doe him homage. For this finite and created masse of the manhood carries with it the adoration of the person to euery place, in which we certainly know the said manhood to exist substantially. And it matters not whether it bee seene with bodily eyes or no. For it is sufficient, if we be certain, either by sense, or by the word of God of the bodily presence of Christ. By vertue of the former commandement, the wise men fall downe before the childe Iesus and worshippinge him, turning eyes and mindes to that part of

Psalm. 45. 11. and 97. 9.

March. 2. 11.

the house in which they saw him present. The woman of Canaan comes and falls down at the feet of Christ, and worships him at the place in which hee stood. *Thomas* as soone as he knew that Christ stood before him, he directs his speech vnto him, and saies, *Ioh. 20. 22. My Lord and my God.* The disciples adore him in the cloudes, so long as they could see him: and when he was taken out of their sight, they still adored him, by directing minde, and gesture of body, not to Sunne, Moone, Starres, ayre, clouds, much lesse to any earthly creature or place, but to the place of celestial happiness, which is aboue and beyond this visible world, into which hee ascended bodily, where also *Strenen* worshipped him, and all the people of God euer since, directing hand and heart to heauen. As concerning the Arke of the covenant, the commandement of God is, *Psal. 95. 5. Exalte the Lord your God, and fall downe before his foot. stoele*; for he is holy. By meanes of this commandement, the Iewes were bound to worship God by directing themselves toward the Arke or mercy-seate, euen as if they had seene God himselfe there visibly present. Now the manhood of Christ is the true Propitiatory, and comes in the roome of the Arke of the covenant now in the time of the new Testament. And further seeing it is a part of Christ the Mediatour, God will rather be worshipped in it, the at the arke of the covenant, and it carries with it the adoration and worship of God to the place, in which it is knowne certainly to bee more then the Arke. Furthermore, considering adoration is tyed to the manhood of the Sonne of God, and God in it is worshipped, now in the daies of the new Testament, we are not bound by any commandement to direct our worshipping toward any place or creature vpon earth: but on the contrary without reuerence or respect to this or that place, to worship in *spirit and truth.* *Ioh. 4. 23.* lifting vp heart and minde to heauen, where our Redeemer is at the right hand of God.

The sixth and last point is, concerning the properties of the worship of God, & they are three. The first is, that the worship of God is incommunicable, *Isay 42. 8. I will not giue my glory to any other nor my praise to graven images. Matth. 4. 10. Him only shall thou serue.* It may be objected, that diuine adoration is giuen to the manhood of Christ, which is a creature. I answer, that adoration or inuocation pertaines, and is to be giuen to whole Christ, lest we should seeme to diuide the person; and separate the natures. And yet a distinction must be made of the godhead and manhood. For the godhead is the proper object, to which religious adoration is properly and simply directed, & so is not the manhood. For no creature is simply to be honoured with diuine adoration. *Athanasius* saith, *God is to be adored in regard or respect of the Godhead.* *Cyril* saith, *Do we adore Immanuel as (a) a man? God forbid. For*

this were a dotage, deceit, and error. For in this we should nothing differ from them which worship the creature beyond the Creator and maker. Again, *The godhead in Christ is a nature to be adored, and the humanity is the nature adoring.* Neuertheless though adoration bee directed simply to the godhead, yet is not the said godhead to be adored without the flesh. *Athanasius* saith thus: *When wee are about to adore, we do not separate the Word from the flesh. For who will say, stand apart from the flesh, that I may adore thee?* Lastly, wee are to holde that the very manhood of Christ, is to be adored of man and angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is receiued into the vinity of the second person. But how to bee adored? not directly as the godhead: but in (b) oblique manner, by reason of the vnion with the godhead. When subiects ciuilly worshippinge their Prince wearing a crowne, and bearing a scepter: in this worship they doe not separate the Prince from his crowne and scepter, but they honour the person directly, and the crowne & scepter onely by consequent, namely, as signes and testimonies of Princely Maiestie. And so is the manhood adored in the person of the Sonne, yet not properly and simply as the godhead (for that were damnable idolatry) but so far forth as it is vinited to the said godhead of the Sonne: not as a garment, which may be put off and on, but inseparably as a part of the second person: so as the Mediatour worshipped shall bee God-man or Man-god in the vinity of one person. And the Catholike Church hath accursed them which hold, that the flesh of Christ is not to be adored; considering it is the flesh of God: & that in one and the same adoration Christ is to be adored with his flesh. *Thomas* the school-man saith, *The adoration of Latría or diuine worship is not giuen to the humanitie in respect of it selfe, but in respect of the diuinitie to which it is vinited, according to which Christ is not lesse then the Father.* Here by the way, let it bee obserued; seeing *Latría* diuine worship is giuen to the manhood of Christ, onely in respect of the personall vnion, that therefore the images of God and Christ, as crucifixes, are to be worshipped with *Latría*. For there is no vnion betwene them and God, but only in the blinde conceit of man. Furthermore, beside this religious oblique adoration, there is due to the manhood of Christ greater honour then to any creature beside. For euen as he is man, hee hath receiued a name aboue all names, at which all things bow in heauen and earth, *Philip. 2. 10.* to wit, the name of a Iudge and Governour of all things in heauen and earth, *Matth. 28. 18.* in which respect we are commanded to kisse the Sonne, *Psal. 2. 12.*

Again, if the worship of God bee proper to him, and not to bee giuen either to man or angel, it may be demanded, how Angels and Saints in heauen are to be worshipped? I an-

Dialog. 3.
cont. Ari-
anos.

b Oblig
Aug. in
Pt. 58.

Cyril.
anath. 8.
& libro
de fide ad
Regin.

Thom. in
3. 2. q. 25.
art. 2.

Dial. 5. in
Arianos.
Cyril. ad
Theodo-
sim.
That is,
the man-
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sidered
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from the
Godhead

swer, whether they appeare vnto vs or not, a certaine generall kinds of worship is to be giuen to them, and it consisteth of two parts; *Commemoration*, and *Imitation*. Commemoration is reuerent remembrance of their persons and vertues. Of this faith the virgin *Mary* in way of prophesie, *All nations shall calme blessed*, *Luk. 1. 48*. Of this commemoration we haue a notable example in the eleuenth chapter to the Hebrewes, where the worthy deeds and vertues of the Saints of the olde and new Testament are rehearsed. Here two caueats must be obserued: first, that we fixe not our mindes vpon the Saints, but lift them vp to God, by giuing thanks to him for his mercies vpon them, & for their vertuous example towards vs. Thus the Church of *Galatia glorified God for Paul*, *Galat. 1. 23*. Secondly, wee must not keepe a memory of Saints departed in hypocrisie, as the Pharisees did, who builded the tombes of the Prophets, but despised their doctrine: & as the Papiests doe, who magnifie the Apostles, and persecute their doctrine. The second part of their honour is *Imitation*. And that this imitation may be worthy praise and commendation, sue caueats must be remembered. First, wee may not imitate actions done vpon singular comādemēt; as for example; we may not imitate *Abraham* in offering his sonne *Isaac*. Secondly, we may not imitate actions done by extraordinarie and heroeical instinct. Whē the disciples would haue commanded the fire to come down from heauen vpon the Samaritans, as *Elias* did vpon the captaynes with their fifties. Christ said, *Luk. 9. 54. Ye know not of what spirit ye are*. Thirdly, we must not imitate personall actions, as *Peters* walking on the water. Fourthly, we must not imitate their miracles: For they serued onely for a time, to confirme the doctrin which they taught. Lastly, we must not follow them in their attire, gestures, infirmities of body or vices: for this is but apish imitation, specially to imitate their fashions: but wee must follow them in substantiall duties of the morall law. *Paul* saith, *1. Corinth. 11. 1. Follow me, as I follow Christ*: now he followed Christ in morall obedience to God. And thus in a generall sort are Saints to be honoured.

Againe, if Saints or angels certainly appeare vnto vs, wee may then worship them with bodily gesture, but it must be remembered, that this gesture be altogether ciuill. For there is no other kinde of honour due vnto them, but that which appertaines to princes & great personages. But whē they appeare not to vs (as now in these last times) wee may not worship thē at al, either by gesture or speech.

The second proprietie of the worship of God is, that it must be free and voluntary, without all constraint and compulsion; *Psal. 110. 3. Thy people shall come willingly in the day of assembly. If there be a minde, God accepts a man according to that which he hath, and not according to that which he hath not*; *2. Cor. 8. 12*. This is the seruice of

the kingdome of God: & earthly princes haue not the like. This seruice is not from nature, but from the spirit of grace; and therefore with *Dauid* we must pray to God to bee established and guided by his free or voluntary spirit.

The third property of the worship of God is, that it must bee ioynd with honesty and comelines, *1. Tim. 2. 1. Pray for kings & princes that ye may live in godlines & honesty. Adde to your faith vertue*, *2. Pet. 1. 5*. Whereby honesty and vertue is meant, a graue, sober, decent, comely, modest behauiour towards all men, and before all men. For this ciuill and vertuous honesty is the ornament of diuine worship, and therefore the commō saying, must not be despised: That good conscience, and good manners must goe together. The Lord condemnes all such as doe but take his word in their mouth, when they hate to be performed in their liues.

Comelines is, when the worship of God is performed with meete and conuenient circumstances of time, place, person, gesture. Publike worship must bee performed by publike persons, in publike places, and it must haue publike and solemne gesture. Priuate worship is to bee giuen to God by priuate persons, in priuate places, with priuate gestures & signes. Secret worshipp must secretly bee yeelded to God; and the signes thereof concealed from the eyes and hearing of men. Thus *Nehemias* prayed in the presence of *Affuerus*, *Neh. 2. 4*. And *Anna* before *Elie* the priest, *1. Sam. 1. 13*. *Her lips mooued onely; but her voice was not heard*. Men therefore are deceived that thinke the open Church the fittest place for the priuate & secret prayers which they are to make to God.

Vpon the former points of doctrine ioyntly considered, a definition of the worship of God may be framed thus: The worship or seruice of God, is when vpon the right knowledge of God, we freely giue him the honour that is proper to him, in our hearts, according to his owne will.

Worship thus defined, must bee considered as a distinct thing from that honour which is called (*a*) *Veneration*. For worship properly belongs to persons, and *ueneration* to things which appertaine to persons. And *ueneration* is to haue a reuerent estimation of any thing, or to preferre and keepe it without hurt, as making store of it: and to vse it reuerently if it bee to be vsed. In this sense *Augustine* saith, we worship or reuerence the baptisme of Christ. And in the Canon law it is said, *Let them diligently heare, and faithfully reuerence the word of God*. And thus are all holy things of God worshipped, and all signes or remembrances of excellent things past. When *Dauid* fetched home the Arke and danced before it, hee gaue no worship to the Arke, but veneration.

The worship of God is two-fold, principal, or lesse principal. The Lord saith, *Ose. 6. 6. I will mercy, not sacrifice, that is, rather mercy then sacrifice*. Where mercy is made the maine and principall worship of God, and sacrifice also

Psal. 50.
16.

1. Cor. 7.
35.
36. and
14. 40.

a Hier. ep
11. ad Ri.
pariam.

De do.
ctina
Christi. I.
3. c. 9. c.
pist. 146.

is worship, but the necessary or lesse principal. A

The principall worship of God, is a worke of God in vs, whereby wee are made conformable to him in holinesse and goodnesse: and whereby his image is renewed or restored to vs. That this conformitie with God is indeed the maine and proper worship of God, it appeares by these reasons: It is the commandment of God, *Luk. 6. 36. Be mercifull as your heavenly Father is mercifull:* and againe, *Leu. 11. 44. Sanctifie your selues, and be ye holy, for I am holy.* Now the intent of these commandements is to set downe the maine worship of God, as S. James testifieth, *Iam. 1. 17. Pure religion & undefiled before God, is to visit the fatherlesse & widowes in their aduersitie, and to keepe himselfe vnspotted of the world.* Againe Christ saith, *Iob. 4. 24. The true worshippers worship God in spirit and truth.* Where by Spirit, is to bee vnderstood, not onely the heart, but also the spirituall renewed motions thereof: or as S. Paul saith, *2. Tim. 1. 5. Loue out of a pure heart, good conscience, and faith vnfeined.* And this appeares by the opposition: for Christ here opposeth Spirit, to the ceremoniall worship of the Iewes, which was carnall, vpon a carnall commandement (as the holy Ghost speaketh) because it stood in outward and bodily rites & actions, which had no power to sanctifie. And by truth, is meant not sincerity, but all such duties of ours, as were figured by Iewish types and ceremonies, namely and specially our mortification, viuification, and such like. Paul saith notably, *Rom. 14. 18. Hee that serueth God in these things,* that is, righteoulnesse, peace of conscience, and ioy in the holy Ghost, *is acceptable to God.* And againe he saith, chap. 12. 1. that our reasonable or spiritual seruing of God, is to dedicate our selues in body and soule to his honour. Euery man talks of the seruing of God: but few there be that think of this seruice which stands in the conforming of our selues to the image of God, which is in iustice and holinesse.

This principall worship hath two properties. The first is Eternitie: for it begins in this life, and is perfected in the life to come. Because it is that euerlasting worship, wherewith Angels and Saints shall for euer worship God in heauen. And herein it differs from ceremonies and sacraments, which haue an end in this life. The second is, that it pleaseth God of it selfe, and that without sacraments, or ceremonies: so there be no contempt of them: as it was in the theefe vpon the crosse. And the reason is plaine. God is not only a spirit or spiritual substance, but he is euery way infinite and hath sufficiency of all perfection in himselfe. And therefore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodnes to vs, and in all such duties whereby we conforme our selues to him & magnifie his goodnes. Thus Paul saith, *Alt. 17. 25. That God needs nothing:* and therefore he is not worshipped with any thing made by the

hands of man. And the Lord saith by the Psalmist, that he doth not principally respect our gifts and our sacrifices: because all things are his, but he respects praise and thankgiuing.

The principall worship of God hath two parts: one is to yeeld subiection to him, the other to draw neere to him, and to cleaue vnto him. By the first we put a difference betwene our selues and God, by reason of the greatnes of his maiesty. By the other we make our selues one with him aswith the fountain of goodnes.

Subiection to God is, when we put away, & as it were banish from our selues our own reason & will, and make the wisdom of God to be our wisdom, & his wil to be our wil, even then when it is against our will: by causing our will to be subiect to his wil, & to depend vpon it. This will of God, to which we must be subiect, is reuealed, partly by the written word, in commandements, promises, threats; and partly by the euent of any thing: as when a man is sicke, we know by the euent in that he is sicke, it is the will of God he should be sick: nothing falls out without the will of the heavenly Father. If it be alleadged, that subiection is due vnto men: I answer, that the subiection due to God is absolute: first, because it is to be giuen by the whole man in body and soule, and conscience: secondly, because it is to be yeilded to him in all things without exception, whereas subiection to men must alwaies be in the Lord.

In subiection there be two things. The first is, the foundatiō therof, & that is, a knowledge, and faith, that God is our soveraigne Lord and King, and our Iudge of infinite iustice, able to saue and to destroy body & soule. The second is, vpon this knowledge a Resignation of our selues to the pleasure of God. And that is againe in two things: whē we suffer him to rule vs by his word: and when we suffer him to dispose of our bodies and soules, and all things that belong vnto vs, as shall make for his glory and our good. This is the right subiection and right seruing of God. Take an example in David, when he fled out of his kingdom being pursued by his sonne Absolon. *Let him say that I please him not, behold, here I am, let him doe vnto me as shall seeme good in his own eyes. 2. Sa. 15. 26.*

Subiection to God is practised by three vertues, faith, adoration, feare. Faith is a subiection to the commandement of God, that bids vs beleue him, and trust him in his word. Of this faith I haue spoken at large, when I shewed how we should liue by faith. Onely one thing I adde, that faith is the singleeie of which our Saviour speaketh, *Mat. 6. 22. which giueth light of directiō to all the actions of our hearts and liues.* Adoration is, when we subiect our selues to the greatnes and maiesty of God. In it be two actions: the exaltation of God to the highest degree: and the abasing of our selues to the lowest degree: Thus Abraham in prayer calls God his Lord, and himselfe dust and ashes, *Gen. 18. 27.* Thus Daniel in prayer giues all glory to God, to himselfe and the people, *shame and*

Psal. 50.
8. 14.

Dan. 9,
7. 8.

confuſion of face. Thus the woman of Canaan **A** adores Chriſt by calling him *Lord*; and by acknowledging her ſelfe to be *but a dogge*.

Fear is a ſubiectiō to all the threatnings and commandements of God. In feare which is the worſhip of God, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The firſt is knowledge of the precepts of God, *Deut. 4. 10. I will cauſe them to heare my words, that they may learne to feare me.* The ſecond is, knowledge of his threatenings & iudgements. *The righteous* (ſaith *Dauid*, *Pſal. 5. 2. 6.*) *ſhall ſee this*, that is, the deſtruction of *Doeg*, and feare. The third is, the knowledge & conſideration of the preſence of God. *Cornelius* is ſaid to be a man fearing God: and the holy Ghoſt hath noted the ground of his feare in his owne words: *We are here* (ſaith he, *Act. 10. 2. 3.*) *in the preſence of God, to heare all things which God hath commanded thee.* The propertie of true feare is, to make vs in our hearts to ſtand in awe of God, and to feare, hate, and eſchew the offence of God. *Pro 8. 1. 3. The feare of God is to hate euill, pride, arrogance, & the euill way.* *Exod. 20. 20. His feare muſt be before you that ye ſin not.* If it be demanded, why we are to feare the offence of God: I anſwer, it is firſt of al to be feared for it ſelf, becauſe it is the offence of God; though there ſhould no puniſhment iſſue, conſidering it is the greateſt euill that can befall the creature, to offend the Creator. And in the ſecond place it is feared for puniſhment. And that feare in which nothing is feared but puniſhment, is no worſhip of God.

Thus we ſee what true ſubiectiō to God is: now we are to be exhorted euermore to yeeld this ſubiectiō vnto him. For firſt it is Gods commandement ſo to do, *Mat. 11. 26. Take my yoke vpon you, learne of me that I am meeke & lowly, and ye ſhall finde reſt to your ſoules.* Now this yoke is ſubiectiō to God in his precepts, and in his corrections. Secondly, ſubiectiō is a thing of great excellency. That we are ſubiect to God, it is not for his benefit, but ours. To be in this ſubiectiō, is to be in perfect liberty, & to haue the kingdom of God within vs. Thirdly, ſubiectiō is a matter of abſolute neceſſity. The diuels & damned ſpirits, wil they, nil they, muſt yeeld a ſubiectiō, & there is no way to auoid it. Let vs therefore willingly ſubiect our ſelues to God. Fourthly, to deny ſubiectiō, or to grudge thereat, is the propertie of a wicked man: *Who is the Almighty*, ſaith the wicked man, *that we ſhould ſerue or be ſubiect to him?* *Iob 21. 15.* Laſtly, the puniſhment of them that wil not be ſubiect, muſt be conſidered. *Theſe mine enemies*, ſaith the Sonne of God, *Luk. 19. 29. that wil not that I ſhould reigne ouer them, bring them hither and ſlay them before me.* And contrariwiſe ſubiectiō brings reſt to our ſoules.

The ſecond part of the principall worſhip of God, is to cleaue vnto him: and that is to be knit vnto him in heart without purpoſe of any ſeparation. Of this we haue commandement:

Serue the Lord thy God, & cleaue vnto him. Likewiſe a promiſe: *Draw neere vnto God, & he will draw neere vnto you.* Again, *The Lord is with you while ye be with him: if ye ſeek him, he will be ſonne of you: if ye forſake him, he will forſake you.*

Furthermore wee cleaue vnto God by two vertues, Loue and Confidence. In Loue I conſider two things; the foundation, and the properties. The foundation is the knowledge of the loue & mercies of God towards vs. *1. Iob. 4. 19. We loue him becauſe he loued vs firſt.* *Pſal. 116. 1. I loue the Lord becauſe he hath heard my prayer.* And *Pſalm. 31. 23. Lone the Lord all ye Saints, becauſe he ſaueth them that be faithfull.*

The properties of loue are two. The firſt is, to maintain an heavenly fellowſhip and coniunction with God and Chriſt. For the nature of loue is to vnite it ſelf as much as may be, to the thing loued. Again, in the want of this fellowſhip, Loue makes vs deſire & ſeek it according to Gods wil about all things in the world. The ſpouſe of Chriſt, that is, the Church, or euery Chriſtian ſoule ſaith of Chriſt, *Cant. 2. 3. 5. I greatly deſire to ſit vnder his ſhadow: and, I am ſick of loue:* that is, I ſaint becauſe I do want that fellowſhip with Chriſt my head which I deſire. I adde this claue [according to his wil] for two cauſes. The firſt, becauſe true loue ſeeks fellowſhip with God only, in ſuch meanes as he hath appointed to communicate himſelfe vnto vs, as the word preached, prayer, ſacraments; and not in viſions, dreames, reuelations. The ſecond is, becauſe our loue, if it be without hypocriſie, doth communicate it ſelfe vnto God in things in which he wil be loued of vs; as namely, in the perſon of our neighbour, & ſpecially of the poore. For God wil haue our neighbor, in reſpect of loue, to be in his roome & ſtead: and in the loue of our neighbour, with whom we conuerſe, will he be loued of vs. Hence it is that *Paul* ſaith, *Gal. 5. 13. That the loue of our neighbour is the fulfilling of the whole law.*

The ſecond property of loue is, to ſtirre our minds to a doing and fulfilling of the wil of God. The nature of loue is to make vs accompliſh the mind and wil of him whom we loue. Chriſt ſaith, *Iob. 14. 21. He that hath my commandments, and doth them, is he that loueth mee.* And *S. Iohn, 1. Iob. 5. 3. This is the loue of God, that we keepe his commandments.*

The ſecond vertue whereby we cleaue vnto God, is Confidence: the foundation whereof is knowledge of the wiſedome, goodnes, iuſtice, and mercy of God, ſpecially of his power and will in performing his promiſes. This we ſee in *Abraham*, who truſted God becauſe hee was perſwaded, as he had promiſed, ſo he was able to performe. The property of confidence is, to cauſe vs to reſt and depend vpon the bare and naked promiſe of God without meanes, and againſt meanes, and to quiet and pacifie our minds in the wil of GOD when it is come to paſſe. Thus *Abraham* depended vpon God for iſſue, when he was aged, and *Sara* barren, and when hee put the knife to the throat of

Deut. 10.
22.
Iſa. 4. 8.
2. Chron.
15. 2.

his onely sonne *Iſaac*. *Iehosaphat*, when the great army of the Ammonites and Moabites came against him, ſaid in a liuely confidence, *Lord we know not what to doe, but our eyes are toward thee*, 2. *Chron.* 20. 12. And thus in time of danger and diſtreſſe, to reſt our ſelues on the word of God, when we ſee neither helpe nor comfort, and hauing nothing to ſtay our ſelues on, but the bare teſtimony of God, is the right honouring and ſeruing of God.

Besides the heads and points of the worſhip of God before deſcribed generally, there is a certaine mixed and compounded worſhip of God, when men in one and the ſame act both yeeld ſubiection and cleaue vnto God. And that is done by foure things: Humilitie, Patience, Prayer, and Thankſgiuing.

Humilitie is, when in our hearts we humble our ſelues before God. Of this the Prophet ſaith, *Mich.* 6. 8. *He will ſhew thee, O man, what is good, and what the Lord requireth of thee; to doe iuſtice, to loue mercie, and to humble thy life, in walking before God.* Of this we haue a notable example in *Manaſſes*, who in tribulation prayed vnto God, and humbled himſelfe exceedingly before the God of his fathers, and was heard & deliuered. 2. *Chron.* 33. 12. In true humilitie there bee two things; the firſt, is the glorifying and exalting of God; when we doe wholly giue and aſcribe vnto God, whatſoeuer we are, haue, or can doe that is truly good. The ſecond is, *Po- uertie* of our ſpirits, which ſhewes it ſelfe in three actions. The firſt is, *Annihilation* (as ſome call it) and that is, when we in our hearts acknowledge, that we are nothing in our ſelues, and of our ſelues, and that we doe nothing that is truly good: nay, that we are moſt vile and wretched ſinners, deſerving nothing but euermolting perdition. The ſecond is *Deſpaire*: not the deſpaire of the damned, but a good deſpaire, when we are viterly out of all hope of ſaluation, in reſpect of our owne ſtrength, vertues, workes, or any thing that we can poſſibly doe. The third action is, vpon the ſenſe of our ſpirituall pouertie, to goe out of our ſelues as beggars out of their houſes, and to flie to the throne of grace, and to plead nothing but mercie: yea meere mercie in all times both in life and death.

Thus we ſee what humilitie is, and how we are to humble our ſelues before God. Now I would perſwade all men that deſire truly to ſerue God, to take out the leſſon which our Sauiour Chriſt teacheth, *Mat.* 11. 29. *Learn to be mecke and humble, and learne it of me.* And there be many weighty reaſons to moue vs to condeſcend to this counſell. Firſt, humilitie is the way to obtaine heavenly wiſedome. *Pſa.* 25. 9. *He teacheth the humble his way.* Secondly, it maketh a bleſſed & happie alteration of our liues whē it takes place in the heart. For it reſtrains hatreds, griefes and ſorrowes, that commonly ariſe in the mindes of all men, becauſe others haue better gifts and callings then they haue. When *Iofhua* was grieved that *Eldad* and *Me-*

dad prophesied in the campe, humilitie made *Moses* to ſay, *Numb.* 11. 29. *Enuieſt thou for my cauſe? yea would God that all Gods people were prophets.* It was no griefe, but a ioy to *Ioh.* Baptiſt, that *Chriſt* increaſed, and he decreaſed, *Ioh.* 3. 30. Again, humilitie makes vs not to ſcorne and condemne others, but to thinke better of others then our ſelues: not to fret and chafe, but to be content, that others haue better gifts then we, or better places, or callings: to giue honour cheerefully to all whom any degree or meaſure of honour belongs: to be content with our own gifts, be they more, be they leſſe, and to be content with our own eſtate & condition, & to range our ſelues within the compaſſe of our own callings, & not to ſeek to be exalted; and to be content to be diſpised, when we ſee our ſelues deſpised, becauſe we know our ſelues worthy of contempt. Thirde, humilitie is as it were an eſtate or condition in which we obtaine the grace of God, & haue fellowſhip with him, *Luk.* 1. 53. *He ſits the hungry with good things.* 1. *Pet.* 5. 5. *He reſiſts the proud & giueth grace to the humble.* *Eſa.* 57. 15. *I dwell with him that is of a contrite & humble ſpirit, to reuiue the ſpirit of the humble, & to giue life to them that are of a contrite heart.* Again, 66. 2. *To him will I looke that is poore, and of a contrite ſpirit, & trembleth at my words.* Laſtly, humilitie is the way to eternall life. Chriſt humbled himſelfe; and therefore was he exalted of his Father. They that would enter into the kingdome of heauen muſt be conuerted, and become as little children in reſpect of humilitie. Wherefore let vs giue our ſelues now & euermore to ſerue our God in humbling our ſpirits before his Maieſtie. This is the right ſeruing of God: hee reſpects not the ſeruite of the multitude, which ſtands onely in the performance of certaine ceremonies, and is nothing but lip-labour.

In patience we muſt conſider firſt of all the ground, and that is faith and hope. By faith I vnderſtand that perſwaſion, whereby we are aſſured that God is iuſt in his corrections; wiſe, impoſing them for good ends: and mercifull, not dealing with vs according to our deſerts. *S. Paul* ſaith, *Rom.* 5. 3. *that afflictions bring forth patience*, not properly of themſelues, but becauſe they are ioyned with the ſenſe & apprehenſion of the loue of God ſhedde abroad in their hearts who are afflicted, v. 5. *Saint Iames* ſaith, *Iam.* 1. 5. *the triall of your faith brings forth patience*, that is, faith exerciſed by afflictions, and proud to be true faith, cauſeth patience. Hope likewiſe is the ground of patience: becauſe whē it is begun by faith, it is continued and preferred by hope: which makes vs in our afflictions to looke for ſome eaſe, or end, or for euermolting life. And therefore patience is called the *patience of hope*, 1. *Theſſ.* 1. 3. The propertie of patience is to moue vs quietly and willingly to yeeld ſubiection to the hand of God in all our afflictions to the very death: & to moderate our affections by the conſideration of the will & pleaſure of God. *David* ſaith, *Pſa.* 4. 4.

Phil. 2. 8.
Mar. 13. 3

Examine your ſelues vpon your bed, and bee ſtill : Againe, 37.7. *be ſilent to Iehonah.* Now this is the ſilent of the heart, whereby without grudging, repining, or rebelling, men ſubiect their wils, and reſigne themſelues to the wil of God in their aduerſities, and are well content therewith. When Gods hand was heauie on *Iob*, he worſhipped God, and gaue thanks, ſaying, *Iob 1. 21. 2. 10. The Lord hath giuen, the Lord hath taken away, bleſſed be the name of the Lord :* touching alſo that we muſt be content to receive euill things of the Lord as well as good things. Chriſt our Sauour was the mirrour of all patience: who in his agony ſaid, *Mat. 26. 39. Father, let this cup paſſe from me, yet not my will, but thy will be done:* againe he ſaith, *verſ. 53. he could pray to his Father, and he would giue him twelve legions of Angels to deliuer him,* but hee would not becauſe his Fathers will muſt be fulfilled. And this is right patience. The diuell and his angels yeeld ſubiectiō to God in their puniſhments, not freely vpon conſideration of the wil of God, but by conſtraint, becauſe they can no otherwiſe chooſe. The child of God in his afflictions yeelds himſelfe to the pleaſure of God, and will not ſeek to be free from them, when he knowes it to be the wil of God that he muſt endure them. As *Paul* ſaith, *Phil. 4. 11. I haue learned, in whatſoeuer ſtate I am, therewith to be content.* And this practice of patience, is the true ſeruiſe of God: and therefore is the promiſe made, that if wee ſubiect our ſelues to afflictions, *God offereth himſelfe vnto vs as to children, Heb. 12. 7.*

In the prayer of the heart, diſtinguiſhed from vocall prayer, I conſider two things. The firſt is the rule thereof, and that is the will of God: according to which we muſt aſke whatſoeuer we aſke. And therefore for euery petition we direct vnto God, we muſt haue either commandement, or promiſe, or both. Secondly, prayer containes in it a double action of the heart. The firſt is, from touched and feeling hearts to preſent vnto God the honeſt deſires, and the godly ſorrowes thereof. For theſe are before God liuely & real requests. *Dauid* ſaith *Pſal. 10. 17. The Lord heareth the deſires of the poore.* And *Paul*, *Rom. 8. 26. The ſpirit maketh request for vs with groanes that cannot be uttered.* By honeſt deſires, I vnderſtand the deſire that we may glorifie the name of God, the deſire that his kingdome may be erected in our hearts, the deſire of obedience to his will, the deſire that we may depend on his providence for the things of this life, the deſire of mercy and forgiveness, & the deſire of ſtrength, & the preſence of God in temptations. By godly ſorrow, I meane grieſe conceiued for want of the grace & bleſſings of God before named. The ſecond action of the heart in prayer, is by faith to depend on God, and to put our truſt in him for the accompliſhment of our honeſt deſires. For we muſt aſke in faith and water not, *I am. 1. 7.* By means of theſe two actions, prayer is (*a*) the pouring out of the ſoule before God: and the (*b*)

A ſeeking of God, that is, of his fauour, providence, preſence: and our (*c*) *ſſying vnto him for refuge.*

In thankſgiving vnto God, there bee two things. The firſt is memorie, meditation, and ſerious acknowledgement of the bleſſings of God beſtowed vpon vs, ſpecially of our redemption by Chriſt. The ſecond is in way of thankfulneſſe to God, to dedicate and conſecrate our bodies and ſoules and all we haue to diuine viſes, that is, to the honour and ſeruiſe of God. This thing was figured in the ſacrifices of the old law, which were firſt ſet before the altar, and ſo preſented vnto God, and then after ward were offered vnto him. This dedication is made, when in the intention of our minds, and purpoſe of our hearts, and in all our affections, we giue vp and ſet our ſelues apart to the ſeruiſe of God; and this was firſt done in our baptiſme, and is continually renewed in the Lords Supper.

Thus haue I ſhewed the heads of the maine and principall worſhip of God. Now we are to bee admoniſhed to preſent vnto God the worſhip of our ſpirits, in our faith, feare, loue, confidence, humilitie, patience, thankfulneſſe of heart. For this cauſe we muſt labour to be renewed in the ſpirit of our minds. It is neither circumciſion nor vncircumciſion, as *Paul* ſaith; it is neither Baptiſme, nor the Lords Supper: it is neither preaching nor hearing that auaieth, nor the profeſſion of the Goſpel, but the new creation in a pure heart, good conſcience, and faith vnſained, that is the ſpiritual ſeruiſe of God.

Thus much of the principall worſhippe of God. The leſſe principall is the outward worſhip of God, ſtanding in ſundry exerciſes of godlineſſe. Of outward worſhip two things muſt generally be conſidered. The firſt, though it bee the leſſe principall, yet it is altogether neceſſary. Wee are commanded to loue God with all our ſtrength: and therefore loue muſt not onely be conceiued in minde, but alſo reſtiſied in the actions of the body. God created as well the body as the ſoule: Chriſt redeemed both body and ſoule: therefore ſaith *Paul*, *1. Cor. 6. 20. Glorifie God in your body and in your ſpirit.* Chriſt is an head to the whole man, as well in reſpect of body as ſoule. For this cauſe not onely ſoule, but alſo body muſt ſtand in ſubiectiō to Chriſt. *Paul* ſaith, *Rom. 10. 20. With the heart we beleene to righteouſneſſe, and with the mouth we make confeſſion to ſaluation.*

The worſhip of the body is called *Adoration*, which ſtands in the bowing of the knee, the bending or proſtrating of the body, the liſting vp of hands or eyes. Here it may bee demanded, whether it may be giuen to any other thing then God, and how farre forth. I anſwer thus: The geſture of adoration is properly a ſignification of reuerence and ſubiectiō. And therefore adoration may be yeilded to them to whom reuerence, humiliation, obedience, or ſubiectiō is due. Now Gods pleaſure is, that men ſhall be ſubiect, firſt of

c and 32.
6, 6.

Rom. 11.
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all to himselfe, and secondly, to some of the creatures: but in a diuerse kind of subiection. The subiection which is due to God, is absolute, and for himselfe, first, in regard he is soveraigne Lord of our bodies, and soules, and consciences: secondly, in regard of the infinite excellency of his Divine attributes, especially that hee is the Author and giuer of all good things; that he heares and helps men euery where calling vpon him in the secretes of their hearts. And the adoration that is done euen for the acknowledgement and signification of these things, is the adoration that is proper to God, and is therefore called diuine or religious adoration. And of it Christ saith, *Thou shalt worship the Lord thy God, & him onely shalt thou serue.* The Angels refused this adoration, when it was giuen them. *Daniel* chose rather to be cast to the den of the Lyons, then to giue this kind of worship to *Darius*, or at the least, to offer an occasion to men to suspect the giuing of it.

Subiection likewise is due to the creatures that are set ouer vs, or about vs, by God; either by reason of greater gifts bestowed on them, or by reason of the office of government which they beare. And this subiection is not absolute, but in part according to Gods will, and for God: that is, to signifie the reuerent regard we beare to the gifts of God, and the order which he hath set among men. And the gesture of adoration done to acknowledge and signifie these things, is called *Ciuill Adoration*. And according as the degrees of dignity: by reason of diuersity of gifts and offices are among men, so are the degrees of honour, and the signes of honour or reuerence in gesture, whereof the chiefe is the prostrating of the body. Vpon this ground it appears to bee the will of God, that man should yeeld subiection, and consequently adoration, onely to creatures that are more excellent and worthy then himselfe. Therefore it is not the will of GOD, that man shall be subiect to vnreasonable creatures, and giue to them either ciuill or religious adoration, much lesse to images. Secondly, God will not that we adore the wicked spirits being his enemies, adiudged to eternall paines, but that we hold them accursed, as God himselfe doth. Thirdly, good Angels, considering they excell both men in nature and gifts, were rightly honoured of the Patriarks whē they appeared: but seeing they appeared not now, as they were wont heretofore, no adoration at all is to be giuen them. Lastly, ciuill or politicke adoration, or the bending of the body, without sinne or iniurie to God, is giuen to men that be in office, or excell in gifts: and oftentimes is due by the ordinance of God, and cannot without sinne be omitted. Thus *Abraham* honoured the *Hittites*. *Ioseph* his brethren, *Metaphoseth David*: and *Paul* saith, *Honour to whom honour belongeth.* Of ciuill adoration two caueats must be remembered: one, that it must not exceede

the custome of the Countrey, where it is performed: the other, it must bee done as to a meere creature, though it be a Prince. If it exceede in either of these, it inclines to religious worship. *Cornelius* worshipped not *Peter* as though he had bene a God by nature, for he knew him to be a man; but he worshipped him as one that was by extraordinary grace exalted about the condition of men and Angels, as though hee had bene more then a man, though not so much as God himselfe: and the adoration that is done vnto him to signifie and acknowledge this condition of his, is disallowed of *Peter* himselfe. The worship that is done to the Pope, is ciuill adoration, inclining to religious honour; because the kissing of the foot is not giuen to any man or prince vpon earth beside: and it is giuen to him as hee is vicar of Christ, hauing power to make lawes binding conscience, and to forgiue sinnes.

The second point is, that the outward worship doth not please God of it selfe, but by means of the inward before described. Again, it is spirituall, not by it selfe, because it stands in bodily actions; but by reason of the inward worship, whence it proceedes, & whereof it is a signe. Moreover, being seuered from inward worship, it is worship in shew, and not worship in truth. If the eye be euill, the whole body is darke. Christ bids the Pharises to wash the inside of the cup, & platter, and then all shall be cleane. To the vnclane their very minde and conscience, and all things else are vnclane.

The outward worshipp of God, is either generally to all, or speciall to some. Worship common to all, is either Church-seruice, or household-seruice. Church-seruice is that which is performed publicly in the Congregation of the people of God. The ground of this worshipp is, that we separate, not onely from idols, but also ioyne our selues to the true Church and people of God. For the Church of God vpon earth is the Kingdome of Heauen, in which righteousnesse, peace of conscience, and ioy in the holy Ghost, with all blessings else, are to be found: and out of it is nothing to bee found but shame and confusion. Againe, the Church of God vpon earth is as it were the suburbs of the citie of God, and the gate of heauen: and therefore entrance must be made into heauen, in and by the Church. Hence it is that *Luke* saith: *And the Lord added to the Church from day to day, such as should be saved.* When *Ieroboam* erected golden Calues in *Dan* and *Bethel*, Priests and Leuites, and such as set their hearts to seeke the Lord, ioynd themselves with *Iuda* and *Ierusalem*. And thus also must we doe so oft as we liue among idolaters and superstitious persons.

Church-seruice stands in four things, the doctrine of the Apostles (as *Luke* calleth it) fellowship, breaking of bread, & prayer. By doctrine I vnderstand the hearing of Apostolicall doctrine preached, or the frequenting of sermons. Of it two things are to be taught, first the necessity,

A&B. 10. 25.

Match. 6. 13. and 23. 62.

A&B. 2. 47.

2. Chron. 11. 16.

A&B. 2. 41.

Gen. 23. 7. & 43. 26. 2. Sam. 9. 6. Rom. 13. 7.

and then the manner of hearing. The necessity of this duty appeares by sundry reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at Mount Sinai vnto *Moses*, *Speake thou vnto vs, and we will heare thee: let not the Lord speake vnto vs, lest we die.* Exod. 20. 16. To this request of theirs, the Lord yeelds first his approbation, *They haue spoken well:* and then his promise; *I will raise them vp a Prophet from among their brethren like vnto thee, and I will put my words in his mouth, and he shall speake vnto them all that I shall command him.* Indeed these words are spoken directly & principally of Christ, yet other Prophets and teachers must together with him be vnderstood: because so much was the request of the Iewes. And if it be not so, I see not the reason of adding the words following, *Deut. 18. 20. The Prophet which shall presume to speake a word in my name, which I haue not commanded, or to teach in the name of other gods, shall die.* Because these things are not incident to Christ. Thus then (as I take it) the hearing & preaching of the word by man, was ordained & founded by God himselfe in Mount Sinai. This ordinance Christ renewed, when he said, *The Scribes and Pharisees sit in Moses chaire, Heare them.* And that this ordinance must so continue to the end of the world, the Prophet *Isai* teacheth, *In the last daies the mountaine of the house of the Lord shall be prepared in the top of the mountaines:— & many people shall goe and say: Come let vs goe vp to the mountaine of the Lord, to the house of the God of Jacob: and he will teach vs his waies, and we will walke in his pathes.* Secondly, the preaching and hearing of the word of God is a common and vsually meanes of God to begin and confirme faith, and all graces of God that depend on faith, and consequently to worke our saluation. *Rom. 1. 16. The Gospell is the power of God to saluation to all that beleene,* *verf. 11. from faith to faith.* And *cap. 10. v. 14. How shall they call on him, in whom they haue not beleueed? and how shall they beleene in him of whom they haue not heard? and how shall they heare without a preacher?* *1. Cor. 1. 21. It hath pleased God by the foolishnesse of preaching to saue them that beleene.* That we may be faued, we must haue a speciall faith: speciall faith requires a speciall word: and the written word beinge otherwise generall, is made speciall by application: and this application is effectuall made by the ministerie of the word, in which men called thereto, apply particularly to the consciences of their hearts, the commandements and the promises of God, & that in the name of God. By this it appeares of what weight & moment this ordinance of God is. Thirdly, vnlesse a man be borne anew by the holy Ghost, he cannot enter into the kingdome of heauen: and the hearing of the word preached is the meanes of the new birth. *2 Cor. 4. 15. In Christ Iesus I haue begotten you through the Gospell.* *Gal. 4. 16. My little children, of whom I*

Deut. 18.
17.

verse 18.

A& 3. 21

Math. 23.
1.
Pla. 2. 3.

travell in birth againe, untill Christ be formed in you. And hereupon the word of God is called the *immortall feede*. The hearing therefore of the word is not (as many thinke) a matter of indifferencie. Fourthly, the hearing of the word is a note of seruice & subiection to God. *Iob. 8. 47. He that is of God heareth Gods word.* And *10. 27. My sheepe heare my voice and follow me.* Fifthly, the want of the preaching and hearing of the word, is one of the great curses of God vpon earth. *Salomon* saith, *Prou. 29. 18. Where vision faileth, the people are made naked.* The greatest famine of all, saith the Prophet *Amos*, is the famine of hearing the word of God. *Of. 9. 7. The daies of visitation are come, the daies of recompence are come, Israel shall know it: but why? mark what followes: The Prophet is a foole: the man of the spirit is mad, for the multitude of their iniquities.* Sixtly, the preaching of the word, is a meane to beate downe the kingdome of the diuell, and it is the key of the kingdome of heauen. When the disciples returned from preaching in *Iudea*: Christ saith; that he saw *Sathan* fall downe fro heauen like lightning. And promising to *Peter* authority to dispense the word, he saith; *I will giue to thee the keyes of the kingdome of heauen.* Lastly, it is the old ancient practise of the people of God to frequent and heare sermons. When the *Shunnamite* craued leaue of her husband to goe to the Prophet, he said, *Wherefore wilt thou goe to day? it is neither new Moone nor Sabbath day.* Hence it appeares to be the ancient practise, to resort to the prophets vpon Sabbath and other dayes. And the Prophet *Isay* foretels what shall be the practise of men in the new Testament, who shall say, *Come, let vs goe up to the mountaine of the Lord, for he will teach vs his waies, and we will walke in his statutes.*

Amos. 3.
11.Luk. 10.
18.
Math. 16.
19.2. Kin. 4.
23.

To put the matter out of question, I will answer the principall obiections that are made against this ordinance of God: and they are made either by the heretickes called *Enthusiastes*, or by the common multitude. The *Enthusiastes* alleadge on this manner. First, they say: No creature can worke faith, and regenerate vs: the word preached is but a creature: for it is no more but a sound consisting of letters and syllables: and the vertue of it can doe no more but signifie to vs the will of God. I answer thus: The word preached and the right vse of it must be distinguished. And the right vse of it is, when we vnderstand it, meditate thereon, endeavour to beleene and to obey it. Now the word preached is of force, not simply, because it is preached and vntered, and the sound thereof comes to our eares; but because when it is preached, wee heare it by the blessing of God, which docible, artentue, and tractable hearts. And the word, when it is rightly vsed, is no principall cause of faith and regeneration, but onely an instrument. And it is not an instrument, because it hath vertue in it to worke faith, and to regenerate, as a medi-

cine hath to heale the body (for then it should be a naturall instrument) but it is an instrument in this respect, because when we heare and meditate on the word, God withall giues his spirit to worke that in vs which the Word signifieth and testifieth, and to make vs not onely to heare with our bodily eares, but also with the eares of our hearts, by yeelding subjection. The Lord saith, *Iſa. 59. 21. My spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth.* Now by reason of this coniunction betweene the word and the spirit, in that the word by the senses conueies to the minde that which the spirit works in the heart: the preaching of the word is said to be an instrument of grace, and no otherwise. Secondly it is objected, that the preaching of the word serues for the conuersion of the elect: and that no man knowes who be elect: whereupon they say, that all exhortations to repentance are in vaine. I answer two things: the first, that the minister of the word in preaching, is in the iudgement of charitie to presume that al his hearers be elect, leaning al secret iudgement to God. Thus Paul in his Epistles calls the Ephesians, Philippians, Thessalonians, &c. elect. The second is, that the word preached serues indeede principally for the calling and conuersion of the elect, but not onely. For it serues also for the hardening of obstinate sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the prophet I say, *Iſa. 6. 9, 10. Goe & say to this people, ye shall heare indeede, but ye shall not vnderstand, make the heart of this people fat: make their eares heauie, and shut their eyes, lest they see with their eyes, and heare with their eares, and vnderstand with their hearts & conuert, & be heale them.* And we may not maruel at this, that the word should be the means of the conuersion of some, and an occasion of hardening others. For they which are hardened deserue to be hardened, and God wil haue mercy on whom he wil haue mercie. Thirdly, it is objected, that they which are ordained to saluation, shall be faued, whether they heare the word preached, or no: and consequently that there is no such need of hearing. I answer, it is false which is said. They which are ordained to life everlasting cannot but heare the word. They which are ordained to the end, are likewise ordained to the means which tend to that end. Whom God hath predestinate, them he hath called. And as many as be ordained to eternall life, shall beleue in Christ. In the counsell of God, the ordination of the means is as certen as the ordination of the end. The fourth obiection is this. The hearing of the word is vnprofitable without the spirit of God, which is not giuen to all: therefore we must waite till we receiue the spirit: and then afterward heare. By the like reason we might refuse meate, drinke, apparell, and all means that serue to preserve life. For without the blessing of God, they are all vnprofitable, and therefore according to

this wicked counsell we should first of al waite till we feele the blessing of God in our bodies: and then afterward should we lyse the means. And this were to commit murder. For we must vse the means first, and then in the means shall we finde the blessing of God. Lastly, it is objected, that the ministers of the new Testament, are not ministers of the letter, that is, (as they say) of the written and vttered word. I answer, that by the letter we must vnderstand the bare law without the Gospel; and it is so called, because it was written by the finger of God in tables of stone.

Obiections of the common people are many. First, say some, if Christ himselfe would preach, or an Angell from heauen, we would heare; but seeing men like to our selues speake vnto vs, we care not so much for hearing. First of all, I answer, it is the ordinance of God that men should speake in his roome or stead, and that their doctrine should be accepted, as if the Lord himselfe did speake, *Luk. 10. 16. Hee that heareth you, heareth me: he that despiseth you, despiseth me.* 2. Cor. 5. 20. We are ambassadors for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God. Paul commends the Thessalonians, that they receiued his doctrine, not as the word of man, but as the word of Gods: and hee adds, *that it was founded.* Againe, it is the will of God, that the treasure of his word, should be deliuered to vs in earthen vessels, that all glorie might be giuen to him. Lastly, it was the mind of some in Corinth, that they would heare none but Christ: and for this Paul condemnes them. Secondly, there be others that say, they can reade the Bible in their houses: and that there be the most perfect sermons of Christ and the Apostles: and hereupon they say, that they can as well serue God at home, as they which heare all the sermons in the world. To this I answer, first, that the sermons of Christ though they be most perfect in themselves, yet are they not so profitable vnto vs, till they be explained and applied to our consciences in the ministerie of the word: as a loafe of the finest bread is vnfit for nourishment till it be quartered and shined out vnto vs. Secondly, the publike preaching of the word is a part of the publike seruice of God: as Paul testifieth saying, *Rom. 1. 9. Whom I serue in my spirit in the Gospel of his Sonne.* Therefore men may not at their pleasure lie lolling at home, but they must ioyne themselves to the congregation, and serue God in the Gospel of his Sonne. Thirdly, there be others that say, or at the least thinke, that they haue knowledge enough: and therefore neede not heare and frequent sermons. But such must vnderstand, that they know but in part: that the ministerie of the word serues to build vs up till we become perfect men in Christ; and that is not till after this life: that the preaching of the word serues to teach not only knowledge, but

Eph. 1. 4.
1. Thess.
1. 4.

Rom. 8.
30.
A 3. 13.
48.

2. Cor. 3.
6.

Verfe 7.

1. Thess.
2. 13.

2. Cor. 4.
7.

1. Cor.
13. 12.
Eph. 4.
13.

also

also practise of our knowledge: & in this latter respect all men must be hearers. Fourthly, some alledge, that sermons be sometime erroneous, & consequently occasion of errors: and that there is no such thing, that comes by readings: therefore say they, they will content themselves with reading. To this *Paul* answers, *1. Thess. 5. 20. Despise not prophesie.* And whereas some might object, that Prophets teach falsehood oftentimes, he adds further in way of answer, *Verf. 21. Proove all things, hold that which is good.* Again, if by reason of the defects of teachers, preaching should be abolished, then reading both publickly and privately, though it bee an ordinance of God, should much more bee abolished: For in reading there is sometimes mis-reading, sometimes no vnderstanding, sometimes mis-vnderstanding, sometimes mis-applying of the word read; and all these defects are helped by preaching. Fifthly, some say, that if they should frequent sermons, they should bee accounted precise, and be mocked for their labour. But we must know, that whosoever is ashamed of Christ & of his word, the heavenly Father will be ashamed of him in the day of iudgement. It was *Nicodemus* fault, not that hee came to Christ, but that he came to him by night, being ashamed openly to professe himselfe to be a Disciple. Againe others say, that there is no good that comes by sermons; because they say, there is none worse then they that are common hearers of sermons. I answer; this badnes is not the fault either of preaching or hearing: it is onely the fault of the persons that heare. There are none worse then such as be common frequenters of tauerns: and yet the buying, selling, and drinking of wine is not vnlawfull. Such as were hearers of the sermons of our Saviour Christ, were of foure sorts; three of them bad, and one onely good. Lastly, some say, they will provide for their bodies, and leaue their soules to God. But the commandment of Christ is, *Math. 6. 33. Seeke first of all the kingdome of God, and his righteousnesse.* By this which hath bin said, it appears, that wee are all bound in conscience to frequent sermons so oft as liberty, ability, and opportunitie serues: and that they greatly offend God, that seldome or neuer frequent the congregation, but giue themselves libertie for hearing to do as they list: and such ought to bee reformed by the authority of the Magistrate.

Thus much of the necessity of hearing: now follows the manner of hearing: In the right hearing of the word, two things are required. The first, that we yeeld our selues in subiection to the word we heare: the second that we fixe our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, must be done with reuerence and respect to his word. Subiection to God must be yeelded in giuing subiection to his word: and our cleauing vnto God must be by fixing our hearts vpon his

A word. Subiection to the word is prescribed when *Paul* saith, *Col. 3. 16. Let the word of God dwell in you plentifully.* Now it dwells in vs, when we keepe in memory, and withall giue vnto it a souerainty, and superiority ouer vs, suffering our selues to be ruled by it. Subiection is yeelded by faith, feare, humility.

Faith, is to giue credence to the whole word of God when we heare it, whether that which we heare be promise, commandement, or threat. For this *Paul* commends the *Thessalonians*, that they receiued the word with much assurance. Without this faith, the word is but a dead letter. When the old *Hebrewes* had the word, it was not profitable vnto them, *Eleb. 4. 2. because it was not mixed with faith.*

B Feare likewise in respect of the word which we heare, is required. It is the right feare of God, to feare God in his word, and to auoide the breach of it. The Prophet *Isai* saith, the Lord hath respect to them that are of a contrite heart, *Isai. 66. 2. and tremble at his word.*

Humility in hearing is necessary, that wee may humble our selues before God, by meanes of the word we heare. In this regard Saint *James* bids vs receive the word of God with meekenes. When *Iosias* heard the law read, his heart melted within him, and he humbled himselfe. The Iewes at the sermon of *Peter* cryed out, pricked in their hearts, *Act. 2. 37. Men & brethren, what shall we doe to be saved?*

C To come to the second point. Our hearts are fixed on the word of God two waies. First when we make it our treasure by louing it aboue all things, and by placing our principall delight in it. Consider the example of *Dauid*: The law of thy mouth (saith he) is better vnto me then thousands of gold or silver: and Oh how I doe loue thy law! it is my meditation continually. And he that will be a good hearer, and make any proceeding in the schoole of Christ, must in the true affection of his heart preferre the law of God aboue all earthly things.

Again, we fixe our hearts vpon the word, when we make it our stay or foundation; to build our selues vpon it. Thus *Iude* bids vs build our selues on our most holy faith. That is, vpon the word of God beleeued. The world in which we liue, is like a troubled sea: in it we find no stay or footing for our selues: therefore we must lift vp our hands to the word of God, and make it our stay or foundation. It is a foundation two waies. First, of our actions. Thus *Dauid* said that the statutes of God are the men of his counsell. When *Rebecca* felt two twinnes to striue in her wombe, shee went straight to aske the Lord, that is, the Prophet of the Lord. And the like must we do for all our actions. Furthermore, the word and doctrine of saluation is the foundation of our comfort both in life & death. Remember (saith *Dauid*) the promise made to thy seruants, wherein thou hast caused me to trust: it is my comfort in my trouble: For thy promise hath quickened me. *Paul* saith, that the hope we conceiue, is by patience

1. Thess. 1. 5.

Iam. 1. 1. 2. Kias. 12. 19.

Psal. 119. 71. Verf. 97.

Iud. 10.

Psa. 119. 24.

Psal. 119. 49. 50.

Rom. 15. 4.

and the comfort of Scriptures. God hath made promise of his presence, favour, aide, and protection of life and death, to them that trust in his word: in this must we establish our hearts in all our sorrowes and troubles, and against the feares of death and damnation.

Thus much of the first part of the publike worship of God in the hearing and frequenting of sermons, the second followes, namely, Fellowship.

Fellowship is a worke of mercy, standing in the reliefe of them that be in need. And it is an excellent part of the worship of God: as hee himselfe testifieth; *To doe good and to distribute forget not: for with such sacrifice God is well pleased.* The almes of *Cornelius* did ascend vp in the presence of God into heaven, as incense.

For the better vnderstanding of this Fellowship, I will consider five things. Who must relieue? how reliefe must be giuen? and how many waies? In what order? and with what minde?

For the first, the Scripture makes two kinde of men, one that haue possessions, and are giuers: the other, such as be in need, and are receiuers. And there is no third fort mentioned in the word: for all must either be giuers or receiuers. The man that gets his liuing with the labour of his hand, *must labour for this end; that he may haue to giue to him that needeth.* The poore widow cast *her mite into the treasure.* Christ was poore, and yet he gaue almes. Such as could not bring vessels of gold to the building of the Tabernacle; yet, if they brought goates haire, and rams skins, it was accepted. And they which are of any ability at all, be it neuer so smal, should giue something, be it neuer so little, in regard that reliefe is the honouring and worshipping of God.

For the second; how much? I answer, two things: First, that euery particular man must giue according to his ability, and, *if neede require, beyond his ability.* *Paul* commendeth the *Macedonians* for their liberalitie. For (saith hee) *to their power (I beare record) yea beyond their power, they were willing.* And where hee saith; *beyond their ability,* he sets downe a caveat afterward: *Neither is it that other men should be eased, and you grieved.* The second point is, that euery Body or Church, yeeld sufficiency of reliefe to their owne poore, and that from themselves, if it be possible: if not, by helpe from others. And this *Paul* teacheth, when he requires, *that Churches be not charged; to the end that there may be sufficient for them that are widowes in dede.* And that there alwaies bee a sufficiencie, three cauates must bee obserued. The first, that they which can labour, must be forced to labour, and if they wil not, they must not be relieued. This is the order that God hath set downe. *Abilitie to labour in his kind, is as good as land and reuenewes; and therefore the neglect of labour, is as much to the hurt of Church and common-wealth, as the contempt of gold, siluer, land.* Again, the Lord

requires; that men labour for this end, that they *may eate their own bread, and that* (as much as possibly may be) *nothing bee wanting vnto them.* The second is, that vaine and superfluous expences, in feasting, costly apparell, and gaming, be cut off. For by these things, mendicable themselves, to doe the good they ought to do. The third is, that in extreame necessity, whe there is no other way of reliefe, men must sell their goods, that the poore may bee relieued. Thus must the commandement of Christ be vnderstood. *Sell that which you haue, and giue almes.* And the *Psalme*; *The righteous hath dispersed and giuen to the poore.* And in this case did they of Hierusalem *sell their possessions, and giue to euery man according as they had neede.*

Touehing the third point, there bee three waies of relieuing. The first is, the giuing and bestowing of any part of our owne goods, and this is commonly called *Almes*: and it is to be giuen for the releefe of such as want both possessions and ability to helpe themselves by labour. The second is, *Free lending* of goods, or mony, to such as can liue of themselves by part, if they be thus helped. This duty hath the Lord straightly commanded, in respect of the poore, that they borrow freely, and borrow sufficient. But alas, this worke of mercy, is little or nothing regarded. If there be hope of any thing to be lent, the rich presently seaze vpon it, with their interest: so as there is no place for the request of the poore. The third way of releefe is, to forgieue dues and debts to them that are fallen to decay, without their owne default. Reade and consider the practise of *Nehemias*, chap. 5. verse 9.

The fourth point is, what order is to be vsed in relieuing. The answer is, that the poore may not be suffered to gather their almes fro doore to doore by begging. For this is a proclamation to the world of mens hardnesse of heart, and want of charity, when reliefe is not to be had, but by crying & calling. Again, in the almes that is obtained by begging, no proportion is obserued: for the bold and instant begger gets al, & the rest haue nothing. Lastly, to suffer wandering & begging for reliefe, is to set vp a schoole of idleness. For whe it is known, that the poore may be suffered to begge, all thought of taking paines for a liuing, by many is laid aside, and begging is made an occupation, and beggers shall haue their apprentices, as men of trade; as it hath bin heretofore. What then is the right order of dispensing reliefe? I answer, that conuenient reliefe must be collected, and accordingly deuised to the poore, by fit and able men. Among the Iewes, tithes and offerings to the poore, were brought into store-houses, and into the treasury of the Temple: that they might afterward be diuided according to euery mans need. Possessions sold to releue the poore in the Primitiue Church, were laid down at the Apostles feete. And the Apostles moued by the spirit of God, set downe this order; that

wife and godly men, must be chosen to gather and disperse the reliefe of the poore. By Gods providence, like order is established in this our Church and land: & because it is the ordinance of God, all men must seeke to further it: and they that shall neglect their dutie herein, wittingly & willingly, are not in this point, friends of God and their country.

The last point is, with what mind must wee giue reliefe? I answer; First, with a thankful mind to God. For we must consider, that God hath giuen Christ to vs: and hereupon in way of thankfulness, we must giue our selues, our bodies, soules, and goods, and all we haue, to God for his honour and glory. And hauing thus dedicated and giuen our selues to God; then shall we be able to giue part of our goods in way of reliefe to the poore. Paul commends the *Macedonians* for their rich liberality. But what was the ground of it? They gaue their owne selues (saith he) *first to be Lord, and after vnto vs by the will of God.* After the conuerſion of *Tyrus, the merchandise and the gaines thereof, is sanctified to the Lord.* And what is this marke what the Prophet addeth; *her merchandise shall not be laid up and kept in store, but it shall be for them that dwell before the Lord, to eate sufficiently, and to haue durable clothing.* Secondly, reliefe must be giuen in loue; because the poore bee our flesh. *If a man giue all his goods to the poore, and haue no loue, it is nothing,* saith Saint Paul. Thirdly, in reliefe, there must be the pitie and compassion. The Prophet *Esay* saith, *We must plucke out our hearts to the hungry.* And wee are commanded, *to remember them that be in bonds; as though we were bound with them; and them that be in affliction; as if we were afflicted with them.* Fourthly, reliefe must be giuen in simplicitie. *Rom. 12.8. He that distributeth in simplicitie.* Now simplicitie is, when in this action, wee aime neither at profit, nor praise, but onely in tend to please and obey God. To this purpose faith Christ, *Math. 6.3.* that when we giue our almes. *The left hand must not know what the right hand doth:* because we may not seeke to please our selues or men in our almes, but simply to approue our hearts to God. Fifthly, cheerefulness is required: The Lord loueth a cheerefull giuer. Paul bids rich men, *that they be ready to distribute and communicate.* To this purpose *Salomon* saith; *Say not to thy neighbour, goe, and come againe to morrow, and I will giue thee, if thou haſt it now.* And *Iob* saith; that he neuer restrained the desire of the poore, nor made the eye of the widow to faile. The sixth thing required, is bountifullnesse, which the Lord commandeth, by bidding vs to open our hands to the poore: and promising plentiful reward. He that *soweth blessings;* that is, plentifully shall reape plentifully. The seventh, is iustice, whereby we giue reliefe of our owne. Mercie will not stand with iniustice: and the Lord biddes vs deale our owne bread to the poore. The last thing is, that reliefe must bee giuen, not in hypocrisie, but in truth: *1. Ioh. 3.18. Let vs*

not loue in word, neither in tongue onely, but in deed and truth. Saint James notes, It was a vaine thing to say to the hungry and naked, *Warme your selues and fill your bellies,* when as things needfull are not giuen them.

Thus much of reliefe. Now we are to be exhorted, to practise this dutie before said, and that in the manner before prescribed. Inducements hereto are many. First, It is the commandement of God, to giue reliefe: and for the better enforcing hereof, he hath added his promise; *Blessed are the mercifull, for they shall obtaine mercie:* and his threat; *There shall be iudgement mercilesse, to him that shewes no mercie.* Hereupon the sentence of condemnation shall proceed, according to the neglect of workes of mercie: *I was naked, and ye clothed me not, I was hungry, and ye fed me not, &c. Goe ye cursed into hell fire, prepared for the Diuel and his angels.* The second inducement to giue reliefe, is from the excellencie of the worke, and that in fixe respects. First, of all reliefe is the best kind of thrift or handiery that is: *He that sowes plentifully, shall reape plentifully,* saith the Lord. Where the poore are compared to ground, ready dressed and tilled to our hands, without any cost or labour on our parts: and our reliefe, is seed cast vpon this ground: and for our paines in sowing of it, we are promised by God, to reape the whole crop our selues. Secondly, Giuing of almes, is not giuing, but lending, and that to the Lord, who in his good time, will returne the gift with increase. Thirdly, Reliefe is the best exchange that can be: for thereby, we change an earthly treasure, into heavenly, as our Sauour Christ saith: *Giue almes — and lay up treasure in heauen.* Fourthly, Reliefe is a signe of Gods mercie to vs-ward. *Salomon* saith; *By mercie and truth, finnes are forgiven,* that is, within our consciences we know them to be forgiven. And in this sense, Paul bids rich men; *Lay up a good foundation against the time to come:* not because our saluation is founded on the workes of mercie; but because by them, we are to make our saluation sure and certaine vnto vs. Christ bids vs *make friends of the mammon of iniquitie, that they may receive vs into everlasting Tabernacles:* and this they doe, when they pray for men that are mercifull, and giue testimonie of them, that they are such as are to enter into the Kingdome of Heauen. The mercie and bowels of compassion that is in vs, is as it were a print or stampe of the mercie of God set in our hearts: and therefore by the little sparke of mercie in vs, we know the fulnesse of his mercie. Sixthly, By giuing reliefe, we come to a right vse of our goods: *Giue almes,* saith Christ, *and all things shall be cleane vnto you:* that is, whereas ye are giuen to couetousnesse, and oppression, repent hereof, and testifie your repentance by Almes-deeds: then shall this sinne of couetousnesse bee redressed, wherewith your liues are defiled, and yee

Iam. 2.16

Mat. 5.7.
Iam. 2.13Matt. 25.
41, 42.

2 Cor. 9.6

Prou. 16.
17.

Luk. 12.33

Prou. 16.6

1 Tim. 6.
19.

Luk. 16.9.

Luk. 11.
41.

shal likewise haue the pure vse of your goods, which now ye want: The Philistion sometime sprakes in like manner, your disease comes of fullnesse, abtaine or fast, and ye shall be well. Lastly, releefe sometimes is a meane of satisfaction to men. For restitution is a necessary worke of repentance. And when it is vicerthen to whom restitution is due, by almes we are to make a supply thereof. Thus *Daniel* saith to *Nebuchadnezzar*, *Dan. 4. 24.* who had enriched himselfe by oppression; *O King breake off thy sinnes by mercy. Luk. 19. 8.* *Zaccheus* in his conuersion, restored foure-fold for all his known oppressions and deceits, and because many of them were forgotten, or vnknewe, therefore in way of some recompence, he gaue halfe his goods to the poore. By the consideration of these, & many other excellencies of this work, wee are to stirre vp our selues to releefe. This third inducement is from examples, *1. Cor. 8. 9.* *Christ* being the fountaine of riches, became poore, to make his enemies rich, *1st. 2. 3. 8.* When the Merchants of *Tyrus* repented, they left off to hoard vp riches & gaine, according to their olde manner, and dedicated them to holy vses, and a part thereof to the poore. Like was the mercie of *Iob*, and the mercie of the beleaguers of the primitive Church, who in the case of extreame necessity, sold their goods, and gaue to every man as he had need, *1st. 4. 34. 35.* To excite the neglect of this duty, men haue sundry shifts: some say, they are poore, & haue but little; and therefore they can giue no releefe, but such must know, that if there be a willing minde, a man is accepted according to that he hath, & not according to that he hath not. The widowes mite, giuen of her penurie, was more respected of *Christ*, then the abundance of the rich. Others pleade, that if they shall vse to giue releefe, they shall want themselves. I answer, as for *Salomon* saith, *Prov. 8. 27.* They that giue almes shall not want. And againe, *Ecc. 11. 1.* though the goods wee giue seeme to be lost, and as it were, cast into the sea, yet shall they be found againe. Some again say, they must spare for their children. I answer with *David*, *Psal. 37. 25.* The righteous shal not be forsaken, nor their seed beg their breads. One man may, as *Lazarus*, but not both the righteous & their seed. Such as set their hearts to gather for their children, with draw themselves commonly from relieuing the poore, & hereby this meane, bring a curse vpon their owne goods. And for the execution of this curse, some one or other of the posterity, riotously makes hauck of al. Some againe there are, that will giue no almes because the poore are lewd and wicked, and idle, & abuse their almes. I answer thus. When *Paul* had said, that idle persons which will not labor, must not eate, he addes one thing further: *That we must not be weary of well doing, 12. Thess. 3. 12.* And though it should be, that the tongues of the poore curse vs, yet if we releaue the, their curses (as *Iob* saith) shall bite vs, *Iob. 31. 20.*

The third part of Church seruice, is termed

by *S. Luke*, breaking of bread. Whereby two things are signified, feasts of loue, which the first Christians obserued: and the vse of the Lords Supper at the end thereof, which in the new Testament, as also Baptisme, is a part of the seruice of God. And of it two things must be considered, the necessity, and the manner. The necessity of vsing the Lords Supper, according to the custome of the Church, whereof we are members, appeares, because it is a part of Gods worship, & because we are bound to it by commandement; *Let a man prooue himselfe, and so eate of this bread, & drink of this cup. 1. Cor. 11. 28.* In the old Testament, hee that had neglected to eate the Passe-ouer, hauing liberty and opportunitie so to doe, was cut off from the people of God. Now looke what regard was had of the Passe-ouer in the old Testament, the same must bee had of the Lords Supper in the new Testament.

By this which hath bene said, a double abuse is discouered. The first; that men depart the Congregation in the time of the administration of Baptisme, as though it were no part of Gods worship, and nothing concerned them: The second is, that men take libertie to themselves, to receive the Lords supper, as oft and as seldome as they list, as though it were a thing indifferent, that might be done, or not done: They alleadge for themselves, that they are not in charitie, or that they are fallen into some one sinne or other: and therefore if they should communicate, they should eate iudgement to themselves. I answer: if they be out of charitie, they should reconcile themselves to God and men; and being fallen into any sin, they should renew their old repentance, without delay, and so come to the Lords table: and by abstaing, they doe nothing else but double their sinne. For they continue in their old finnes, and breake the commandement of God, touching the vse of the Sacrament.

The right manner of vsing the Lords Supper, stands in three things. The first, is the observing of the institution, without addition, detraction or change. The second is, that the communicants must bring not only a true faith, and the first initial repentance, but also a renewing of them, both in respect of new & daily finnes. The Corinthians had both faith and repentance; yet because they failed in this point, of the renouation of their faith and repentance, they are said many of them to bee unworthy receivers, and to eate iudgement to themselves: The third thing is, that the Sacrament must bee applied to his right end. And therefore it must be vsed, as a meane to leade vs to *Christ*, as a meane to confirme our faith in him, as a signe of thankfulness to God, as a meane to increase loue among men. Thus is the Lords Supper euermore to be vsed. Hence it followes, that it is greatly prophaned and abused in the Church of Rome. For it is vsed only in one kind, against the institutions: & it is applied to superstitious against the right end, in

Num. 9.
13.

that it is made a meanes to conferre grace, and that by the worke done.

The fourth part of Church-seruice, is *publike prayer*: at which all are to be present, & to asist in the congregation. For this is a due or a debt which we owe vnto God: as *Dauid* saith, *Praise waiteth for thee in Syon; & to thee shal the vow be performed.* To this hath God annexed the promise of his presence: *If two or three be gathered together in my name, there am I in the midst of them.* The petition of an whole corporation ioyntly together, is more effectually, then the petition of one single man: and so the praier of the Congregation, is of greater force, then the prayer of priuate persons. In this regard *Dauid* saith, *That the tabernacles of God are most amiable vnto him;* and that he had rather be a doore-keeper in the house of God, then dwell in the Tents of vngodlinesse. *Zachary* fore-telleth the practise of true believers in the new Testament, saying: *They that dwell in one City shall goe to another, saying, vp let vs goe & pray before the Lord, and seek the Lord of Hosts: I will goe also.* And this hath bene accordingly accomplished. For Christians of the primitiue Church, contented themselves with any place, so they might haue liberty to assemble themselves to pray vnto God.

The manner of our asisting in publike prayer is this: Ministers in teaching are the mouth of God to the people, and in praying, they are the mouth of the people to God: and therefore must the people in seruent affection, lift vp their hearts vnto God, and in mind giue assent to the prayers made in the name and behalfe of the Congregation, by their teachers: and for this cause it is, that we are all to say *Amen*. Hence it appeares to bee a fault, to depart the Congregation in the time of prayer, to sit and thinke nothing, as though we had no soule: to haue our mindes drowned in wordly affaires, and to be wandring to and fro.

Thus we see that Church-seruice stands in the right manner of hearing the word, of praying, vsing the Sacraments, & works of mercy. Hereupō many are to be aduertised, to amend & acknowledge their ignorance, who thinke, that if they say the Beleeefe, tenne Commandments, and the Lords praier, when they are in the congregation, God is seruiced and worshipped of them to the full, though otherwise they profit little or nothing by the word, prayer, or Sacraments.

Thus much of Church-seruice: now follows household-seruice. Of it three things are to be considered. The first is, that of necessity in euery family worship & seruice is to bee directed vnto God. This is the commandement of God. *Lift up pure hands in euery place:* and therefore in the family. *Zachary* fore-tels, that when God shall poure forth the spirit of grace and praier vpon men in the latter daies, *then euery family apart shall moune for their sinnes,* whereby they haue crucified Christ. The place where *Adams* family assembled, is called *the flock of God*; because there they prayed vnto God, and offered

sacrifice, and there likewise he testified his fauour and presence to them. *Iesua* saith, *and my household will serue the Lord.* *Cornelius* feared, that is, seruiced God, with his whole household. *Paul* saith, *Priscilla and Aquila* salute you, *and the Church in their house.* Now the Church is said to be in their house, not onely because it was the place of the congregation, but because in regard of Gods worship, it was, as it were, a little Church. A family cannot stand without the blessing and protection of God: and this blessing is annexed to the worship of God. For godlines hath the promises of this life, and the life to come. Lastly the families in which God is not worshipped, are no better then cōpanies & cōspiracies of Atheists. For this is one property of an Atheist, not to call vpon God. Let al such persons mark this doctrine, that thinke it sufficient, if they pray in the congregation.

Though it be thus necessary (as we see) that God be worshipped in euery family apart: yet is the time, and place, and manner of this worship, left free to the Christian wisdom and discretion of men.

The second point to be considered is concerning the parts of this worship, and they are two, *instruction*, and *prayer*. Instruction stands in teaching and learning, and it is called by *Paul*, the *Instruction and information of the Lord*.

Instruction must be of three things. First, of the commandmentes of God. *Deut. 6. 7. Thou shalt rehearse them continually to thy children.* And whereas householders might alleadge that their children and seruants are dull of conceit, and wil not learne that which they are taught, the Lord giues further charge to parents to vrge and reapeate the commandmentes. For the word translated [*rehearse*] signifieth to sharpen the commandmentes vpon children, as men vse to sharpen a flake that it may enter into the ground. Again, parents are commanded by God, *to command their children, that they obserue the words of the law.* *Deut. 32. 46.* This was the commendation *Abraham* had, *I know Abraham* (saith the Lord, *Gen. 18. 19.*) *that he will command his sonnes and his household after him, that they keepe the way of the Lord to doe righteousnesse and iudgement.*

Secondly, there must be instruction in the family concerning all ordinances of God. Thus the Israelites were commanded to teach their children the meaning of the *Passouer*, the meaning of the oblation of the first borne vnto God, the meaning of the *twelue stones*, that were taken out of Iordan, and were erected in Gilgal.

Thirdly, there must be instruction touching the workes of God, whether they be iudgements or mercies. Parents are bidden by God to teach their sonnes; and their sonnes sonnes the things that they haue seene. *Ezechias* after his recovery from a deadly sickness, in way of thankfulness saith, *The father to the children shall declare thy trust;* *Esa. 38. 19.*

The second part of household-seruice is priuate prayer: of it I haue spoken before. There

Iof. 2. 17
Ag. 10. 2.

1. Cor. 16
19.

Plal. 14. 4.

Eph. 4. 4.

Exod. 13.
26. & 12.
14.
Iosh. 4.
21.

Deut. 4.
9.

fore I proceed. The third point to be considered, is concerning the person to whom belongeth the care & charge of household service: and that is the master of the family. His office is two fold. The first, is to prepare & fit his family to the worship of God, whether public or private. When *Jacob* was to worship God in *Beithel*, he caused his family to cleanse themselves. *Iob* calls his children and sanctifies them. Now this cleansing or sanctifying of the family stands in two things: the first is, to purge it of all open vices as much as may be: the second, to cause every person, at the least outwardly, to walke in the waies of God. King *Ezechias*, when the Priests and Levites were negligent, and men of certain Tribes were not prepared to receive the Passover, he made a supplication of this want by his prayer, and was heard. In the like case, like is the duty of the householder within his owne family.

That this may the better be effected, the charge of teaching & instructing is laid vpon every master of a family by expresse commandement. *Thou shalt reherse them to thy children.* *Paul* saith, the wife must aske her husband at home: thereby signifying, that he must instruct & teach all persons in his family. And in the second place, the wife is to do the like. *Barthshabe* instructeth *Lemuel*, that is, her Son *Salomon*. *Lois* and *Eunice* bring vp *Timothy* in the scriptures of a child. And that this teaching may not be in vaine, the master of a family hath authority given him to command them whom hee teacheth to walke in the waies of God, as *Abraham* did. It is objected, that if a master of a family must teach & exhort, he must then doe the office of a Minister: for he can do no more but teach and exhort. I answer, that teaching by the master of a family, differs in kind from the teaching of the Minister, as the government of the householder from the government of the Magistrate. For the householder teacheth onely by the authority of a father or master; whereas Ministers of the word teach and exhort by the authority & name of God: as *Paul* saith to *Titus*, *Speake and exhort, and reprove with all authority*. Secondly, Ministers in teaching are in the roome & stead of Christ, and beare his person as Ambassadors: hereupon they which heare them, heare Christ; & they that despise the, despise Christ: and hereupon they are called in speciall manner, *Men of God, servants of God*: & it is not so with householders in teaching and exhorting: for they beare only the private persons of masters, fathers, husbands, when they teach. Thirdly, teaching in the family, is but a preparation to public teaching, that all persons may the better profit by the public ministry. Lastly, private teaching dependson public teaching, and must be ruled by it. For men may not teach at their pleasures, what they wil in their families but such doctrine as they haue learned and received from the public ministry. And thus, albeit the matter of doctrine bee one and the

same in the house, & in the Church: yet is not the office of teaching one and the same.

Against it is demanded, seeing the master of a family must teach them of his owne house, whether he is to doe it by himselfe in his owne person, or by a deputy. I answer, as much as possibly may be, he is in his owne person: to performe this duty; yet in the case, not of negligence, but of necessitie, when the family is great, and he is not so able to teach, & is withall employed in publick affaires, and thereupon oftentimes absent, he may haue his deputy to teach in his roome. Thus *Abraham* performed the weightiest matter that concerned the establishment and continuance of his familie, not by himselfe, but by his stewards: as namely, the choice of a wife for his sonne *Isaac*.

The second office of the master of the family is, to be the principall agent, doer, & director in the worship of God within his family. For this cause the fourth commandement is given first of all and principally to the master of the family: that he might see the Sabbath kept, and bee a principall doer in all parts of Gods worship. The company of the Disciples were the household of Christ: and he himselfe did admitte all parts of Gods worship with them, and among them.

Thus householders see their duty: and they must in the next place be admonished and exhorted with conscience to performe the same. Let the example of *Moses* be considered. He was to doe service to God and his country in Egypt: & when he was now in his journey in a certaine Inn, the Lord withstood him, and made as though hee would haue killed him. But for what cause? Surely he had not sanctified and purged his owne family: and that appeares, because hee had not circumcised his child. Men in our dayes may looke for the like iudgments, that liue in the like negligēce.

The last kind of worship is that which concerneth the person of every particular man in his place and calling: and that is, to keepe and maintaine faith, that is, true religion, & hope of euermlasting life, and a cleere conscience before God & man. This is the serving of God, and not to babble a few words, either in the morning or evening, without vnderstanding or affection. Thus much *Paul* teacheth in his owne example, *Act. 24. 14, 15, 16.* *In the way (which some call heretike) I worship the God of our fore-fathers, beleeuing all things written in the law and the Prophets; having hope of the resurrection of the iust and vniust, and endeavouring to keepe a cleere conscience before God and man.*

That this personall worship may be performed & continued, two things must be practised. The first is, the private reading and searching of the Scriptures. This was the common practise of the Iewes: *Search, or seeke the Scriptures.* The Scriptures are a light shining in a dark place: we therefore must attend vnto the, while wee are wandering in the night of this world, & we cannot attend vnto them, vnles

Gen. 35.2

Iob 1.5.

2.Chron. 30.18.20.

Deut. 6.7. 1. Cor. 14.33.

Pro. 3.1. 1. Tim. 1.5.

Deut. 32. 46. Gen. 18. 19.

Tit. 2.15.

2. Cor. 5. 20.

Gen. 24.

Luk. 22. 15.

Exod. 4. 24.

Iob 5.36. 2. Pet. 1. 19.

we reade them. The word of God is the sword of the spirit, Eph. 6. 17. and there is no handling of this sword, vntil we be well acquainted with it: *Dauid* a Prophet, did vse to reade and meditate in the Scriptures. *Daniel* taught by reuelation did reade for all this, the Prophet *Jeremy*. Great is the neglect of this dutie in our daies. In many houses ye shall find a faire paire of tables, but no Bible at all. Others cannot find in their hearts to disburse so much money as will buy them a Bible: others take delight in reading of ballads, and idle discourses, and haue no minde to reade the Scriptures. It is an euill signe. When the stomacke refuseth meats, it is sicke; and when there is no delight nor fauour in Gods word, it argues the wickednesse of the heart. For the Scripture is like spice, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it, Isa. 5. 13. *My people goe into captivity, because they want knowledge.* Prou. 28. 9. *Hee that turnes his eare from hearing the law, his very prayer is abominable.*

The second meanes to maintaine faith, hope, good conscience, is priuate or secret prayer. *Isaas* went out in the euening to meditate or pray. *Moses* prayed fortie daies and fortie nights, for the children of Israel. *Samuel* saith, *God forbid that I should sin against God, and cease to pray for you.* *Dauid* prayed three times, and seuen times a day. *Christ* who was not subiect to sinne as we are, went often apart and prayed, and continued in praying whole nights. *Paul* in sundry Epistles calls vpon the faithfull for priuate prayer, as when he bids them pray continually, 1. Thess. 5. 17.

It may be said, how shall we maintaine true faith, or religion, when by reason of manifold dissensions, we cannot tell which is the true religion? I answer, subiect your hearts and liues to God, and obey him in all his commandments, and ye shall certainly know and be

A assured without faile of the true religion: for God reueales his covenant to the humble. *Psal.* 25. 14. And *Christ* saith, *Ioh.* 7. 17. *If any will obey his Fathers will, he shall know whether his doctrine bee of God or no.* Let this be remembered. For the way to the attainment of the truth, is not inquired by subtill dissipation, vntill humble obedience to God goe withall.

B Furthermore, for the keeping of a good conscience, two things must be done. First, we must euermore tend on the calling of God, that is, the duty we owe to God and men, not daring at any time to goe out of the precincts of our callings. For this cause wee must put a difference betweene duties that bee necessary and such as are not necessary to be done. The first must be done, and the second left vndone, that we be not busie bodies in other mens matters.

C The second thing is, that we must doe the offices and works of our callings in good manner. For this cause first of all, they must bee done in obedience to God, that is, with a minde and intention to please and obey God. Secondly, they must bee done in the name of *Christ*, that is, with prayer and thanksgiving in the name of *Christ*. Thirdly, they must be done in faith, because we must alwaies by our faith depend on God for the blessing & good successe of our labours. Fourthly, they must be done in loue to God and man, yea, all the religion we haue, all the grace and goodnesse of our hearts, must shew it selfe in the workes of our particular callings. For looke what a man is in his particular place and calling, that he is indeed. Lastly, they must bee done with patience. The good ground brings forth fruit with patience. And the reason is, because it is the will of God to exercise men with manifold miseries in euery estate and condition of life. And the workes of our callings thus performed, are fruites of good conscience, and the seruice of God.

Col. 3.
17.

FINIS.

Psal. 119.
97.
Dan. 9. 2.

Gen. 24.
63.
Deut. 9.
28.
1 Sam.
12. 23.
Psal. 55.
17. & 119.
164.
Luke 6.
12.