
SERMON XV.

Invocation of Saints and Angels, unlawful.

Mr Richard Mayo

Rom. 10. 14. *How then shall they call on him in whom they have not believed?*

MY business being to shew the sin and folly of the Papists in praying to Angels and Saints departed, I thought this Scripture would be a fit Introduction to it. This Text alone in the learned *Usher's* opinion (a) will put an end to this Controversie amongst those that list not to be contentious. I shall not dilate upon the Context, let it suffice to tell you, that the scope of the Apostle is to prove, that there was a necessity of preaching the Gospel to the Gentiles, as well as the Jews. He had shewed before that there is no difference betwixt them, that the *same Lord over all, is rich unto all that call upon him*, that the *Gentiles calling upon him should be saved by him*: hence therefore he infers, that the Gospel must needs be preached to them, for as it follows in the Text, *How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a Preacher?*

(a) In answer to a challenge made by a Jesuite in *Ireland*, p. 377.

His way of arguing is such as Logicians call Sorites, Rhetoricians a Gradation, and 'tis very forcible and demonstrative. So also is his manner of speaking, which is by way of Interrogation, which is the more convincing because it carries with it a kind of an appeal to the persons spoken to: the Interrogation here is equivalent to a Negation; *How shall they call upon him*; i.e. they cannot call upon him, 'tis not possible nor practicable; *in whom they have not believed?* the Original is, (b) on whom there must be a believing on him as well as in him, whom we invoke; i.e. there must be a fiducial trusting and relying upon him. All Supplication is founded on Faith, none implore his favour on whom they have not some reliance; we petition no others here on Earth, we must direct our prayers to no other in Heaven. Whoever is the Object of our prayers, must likewise be the Object of our trust. Now 'tis God alone, (who is distinguished into Father, Son, and Spirit) in, or on whom we must believe, 'tis to him therefore, and him only that we must

(b) 'Εἰς τὸν θεὸν ἐκείνον πιστεύειν.

must pray. He's accurst in Scripture that trusteth in any other, and so is he that religiously worships, or invokes any other but God alone. If Christ himself were a meer man, and not God as well as man, we should sin by believing in him, or by worshipping and calling upon him. 'Tis one Argument whereby we prove the Deity of our blessed Redeemer, that the Scripture doth every where represent him as the Object of Faith and religious Invocation.

This Foundation being laid, I come (without farther prefacing) to raise or build upon it this ensuing Proposition.

The Proposition.

The practice of the Papists in praying to Angels and Saints departed, is very blame-worthy and abominable in the sight of God.

In the handling hereof I shall first shew you that this is the practice of the Papists to pray unto Angels and Saints: secondly, that their so doing is very blame-worthy and abominable in the sight of God.

1. This is the Papists practice. To the end I may not falsely charge or accuse them, I shall in the first place set down the Doctrine of their Church about this matter, and that as it stands recorded in the Council

(c) *Sanctis una cum Christo regnantibus, & orationes pro hominibus offerentibus; bonum atque utile est suppliciter eos invocare, & ob beneficia a Deo impetranda, per filium ejus Jesum Christum, qui solus noster Redemptor & Salvator est, ad eorum orationes, opem, auxiliumque confugere.* C. Trid. Sess 9.

Invocandi sunt Sancti eo quod pro solute hominum preces assidue faciunt multaque eorum merito & gratia in nos Deus confert beneficia; Rogati peccatorum veniam nobis impetrant & conciliant nobis Dei gratiam. V. plura in Catechism. ex Decret. Concil. Trident. pontif. jussu edit.

of Trent. Thus then that Council hath determined, (c) "That the Saints reigning with Christ, "and offering up their prayers for men, it is "good and profitable humbly to invoke them, "and that we may obtain benefits of God, "through his Son Jesus Christ our Lord, who is "our only Redeemer and Saviour, to have recourse to their prayers, aid and assistance. 'Tis true, here's nothing decreed about the Invocation of Angels, (though that be also their common practice) but here's a positive Prescription about the Invocation of Saints. 'Tis good and profitable (says the Council) humbly to invoke them, to have recourse to their prayers; who besides their praying for us, are supposed

to afford some other aid and assistance to us; and what should that be? why to confer Grace and Glory, and every good thing. That this is intended, will appear, if you consider in the next place those forms of prayer that are in common use amongst them. And here I shall not instance in those pieces of devotion which are muttered in private corners or Closets, but in such as are read or sung in their publick Churches or Assemblies. In the Breviary, or Hours of Sarum, (which was in great request here in England before the Reformation) I find many pretty strains of Devotion; sometimes to all the Quire of Angels in general, sometimes to this and the other Angel in particular; to Michael, Gabriel, Raphael, whom they dignifie with the Title of Archangel. But in

in that and in other *Breviaries*, they are far more liberal of their prayers to the Saints; though they are made a little lower, yet the devotion of the Papists is carried a little higher to them than to the Angels: to these, and to their prayers, aid and assistance, they are more particularly directed, (as you heard) and accordingly they practise. Of these they don't only desire that they would pray for them, (as some of their later Writers, mincing the matter, do pretend) that indeed would be less culpable, though altogether, as we shall see, unwarrantable: but these they formally invoke, and pray unto, and that with the same shew of Devotion which they use to God himself. To these they build Tem-

ples, erect Altars, burn Incense, make Vows and Promises, &c. (d) These they dignify with the same Names, Titles and Attributes as they do our Saviour himself; and of these they ask the same blessings and favours as they do of God, and which are beyond the power of any meer Creature in Heaven or Earth to give. (e) In particular they pray unto them to enlighten their eyes, to increase their virtues, to pacify their consciences, to pardon their sins, to comfort and save their souls, &c.

'Tis a poor plea of Bellarmine's, (f) whereby he attempts to defend such prayers, *that though the words themselves may seem to imply more than a meer praying to the Saints to pray for us, yet that's all which they intend.* To this purpose also a later Writer delivereth himself: 'Tis not, says he, (g) *the dead words, but the invention of the Speaker that animates them, that makes them to be a Prayer.* And again; 'Tis *the sense that makes the words to be prayer, and not the bare characters or letters; and that the Churches sense is no other but to desire the Saints to obtain for us the blessings express'd in those forms, is manifest from her frequent intermixing that usual form of Pray for us, and from her publick Doctrine as declared in the Council of Trent, and inculcated to all the faithful in their Catechisms.* To all which it may be replied, That many use these Prayers who never were instructed concerning any such Interpretations of them. And from whence should men learn the sense of your Prayers, but from the known signification of the words used in them? If their Leaders did mean as some of them speak and write for the better colouring and gilding over this abomination, why don't they all this while reform their *Breviaries*, and Forms of Devotion, and so frame the Petitions or Prayers therein, that they may be a little accommodated to this sense that they would seem to put upon them? (h) A learned person speaking to this very case, brings the Papists to this Dilemma:

(d) *S. claudi desolatorum consolator, captivorum liberator, resurrectio mortuorum, lumen caecorum, auditus surdorum, sanator languidorum, tutor naufragantium, via errantium, salus omnium in te sperantium, &c.* Hor. Sec. ul. Rom. 6. die Junii.

(e) *O beati Apostoli Dei solvite me a peccatis, defendite me a penis inferni, & de potestate tenebrarum. Confortate me, & ad regnum eternum me perducite. Omnes Sanctae Virgines Dei, adjuvate me, ut habeam bonam voluntatem cordis, corporis Sanitatem, castitatem, & post cursum vitae meae, Societatem perpetuae beatitudinis.* Ibid.

(f) De Sanct. beat. l. 1. c. 17.

(g) Cath. no Idol. p. 402, 404.

(h) Dr. Stil-
lingfleet's *Ido-
latry of the
Church of
Rome*, p. 165.

Those, says he, of the Roman Church that use these forms, and that according to the known sense of the words, either they do well or ill in so doing: if they do ill, then their Church is guilty of intolerable negligence in not preventing of it: if they do well, then their Church allows of more than bare praying to Angels and Saints to pray for them.

It must be confessed the Church of Rome hath laid aside some of her old Breviaries and Offices, yet because they were formerly allowed and enjoined, she must be accountable for them, until she confess her error and mistake.

Before I pass this Head, let me shew you one thing in their practice that deserves a particular remark; and that is the *hyperdulia* (as they call it) or the transcendent service and worship which they bestow upon the Virgin Mary. Her they salute and call upon under the terms of the *Queen of Heaven*, the *Gate of Glory*, and *Fountain of Mercy*, and *Mother of all Grace*: She is a *Goddest*, *Saviour*, *Advocate*, *Medicatrix*, *Empress*, and what not? For her they have many particular Offices, * and to her they direct more prayers than unto God himself. To our *Pater Noster* they are taught to say ten *Ave Marias*; which being five times said, makes one *Rosary*, or *Chaplet of Prayers*: and to the end they might not be deceived in their tale, they say that St. *Dominick* (it may be one of our Ladies Chaplains) did invent the use of *Beads*. Of her their approved and renowned Doctors affirm many incredible things; as (i) that *She being the Mother of the Son of God, who doth produce the Holy Ghost, therefore all the Gifts, Virtues and Graces of the Holy Ghost, are by her hand administered to whom she pleaseth, when she pleaseth, how she pleaseth, and as much as she pleaseth*. They teach that she is (k) *constituted over every Creature, and whosoever doth bow his knee unto Jesus, doth fall down also and supplicate his Mother; so that the Glory of the Son may be judged not so much to be common with the Mother, as to be the same*. (l) That *She assumes to her self of the Omnipotency of her Son, as much as she pleaseth, and that she comes (m) before the Golden Altar of Humane Reconciliation, not interceding only, but commanding, a Mistress, not a Servant*. (n) They tell us, *That the*

* In the Psalter approved by the Doctors of Sorbon, I find this prayer to the Virgin Mary: *My only Succour, my lips are bound to publish no other praises but thine. By thee the head of the Serpent hath been bruised, the world repaired, thy Power is boundless. unto thee I confess my sins, into thy hands I commit my soul. Come unto Mary, ye*

which have thirst, pray unto her, that with her water she will wash away the filthiness of your sins, &c. (i) *Mater est filii Dei qui producit S.S. ideo omnia dona virtutis & gratie ipsius S.S. quibus vult, quando vult, quomodo vult, & quantum vult per manum ipsius administrantur*. Bernardin. Senens. Serni. 61. artic. 1. c. 8. (k) *Constituta est super omnem creaturam, & quicumque Jesu curvat genu, Matri quoque proius supplicat, & filii gloriam cum Matre non tam communem judico quam eandem*. Arnold Carn. tract. de laud. Virgin. (l) *Ipsa Dei Mater de Omnipotentia filii sui, cui est innixa quantum vult sibi assumit*. Buss. Marial. part. 12. Sern. 2. (m) *Accedit ante aureum humane reconciliationis altare, non solum regans sed imperans, Domina non ancilla*. Damian. Sern. 1. de Nativit. B. Mar. (n) *Dedit B. Virg. Rex regum Pater celestis dimidium regni sui, quod significatum est in Hester regina, &c. Sic Pater celestis cum habeat justitiam, & misericordiam, tanquam potiora regni sui bona, justitia sibi retenta misericordiam Matri Virgini concessit*. Gab. Bret. in Canon. Missæ, Lect. 80. *Si quis sentit se gravari a foro justitiæ Dei, appellet ad forum misericordie Matris ejus*. Bernardin. de Bussis Manal. part. 3. Sern. 3. in Excellent. 4. & Part. 5. Sern. 7. in Excellent. 5.

History of Ahasuerus in Esther, was a Figure of God's bestowing half his Kingdom upon the blessed Virgin; that having Justice and Mercy, as the chiefest Goods of his Kingdom, he retained Justice to himself, and granted Mercy unto her. Hence if a man find himself aggrieved in the Court of God's Justice, he may appeal to the Court of Mercy of his Mother, she being that Throne of Grace whereof the Apostle speaketh in the Hebrews, Let us go boldly to the Throne of Grace, that we may receive Mercy, and find Grace to help in a time of need.

In respect of her, they say, (o) God after a sort is more bound to us, than we are to him. (p) She in some respect did greater things to God, than God himself did to us and all Mankind. (q) She only said, He that is mighty hath done great things to me: but of her we may say, She hath done greater things to him that is mighty. Farther they tell us, (r) That though she be subject to God, in as much as she is a Creature; yet is she said to be Superiour, and prefer'd before him, in as much as she is his Mother. Hence they call upon her in a Mothers right to command her Son (s). Yea, in our Ladies Psalter, which is made in imitation of David's Psalms, the Name of God is every where expunged, and the Name of the Virgin Mary put in its place. Our Lord is changed into our Lady. In stead of (In thee O Lord,) it is, In thee, O Lady, I put my trust, let me never be confounded. In stead of (Let the Lord arise,) it is, Let our Lady arise, and let her Enemies be scattered. In stead of (O come let us sing unto the Lord,) it is, O come let us sing unto our Lady, and make a joyful noise to the Queen of our Salvation. The very rehearsal of these things is enough to make your ears to tingle, and your hair to stand an end. Oh how patient is God in bearing with the provocations of the Papacy!

2. The second thing to be considered is this, that this practice of the Papists is very blame-worthy and abominable in the sight of God. A little reflection upon what hath been already declared, might serve for confirmation hereof, and be in stead of a thousand Arguments with all those who have the least Zeal of God's Honour remaining in them. However, (*ex abundanti*) I shall attempt the proof of what I have propounded, by shewing you, that this practice of the Romanists is,

1. Unscriptural. It hath not any warrant from the Word of God: 'Tis Unscriptural.]

(t) Bannesius confesseth, that it is not taught in the holy Scriptures, ne- (t) Orationes ad Sanctos faciendos neque expresse neque involute S. Litera docent. 2. Qu. 1. Artic. 10. Lib. 1.

(o) Propter B. Virg. Deus quodammodo plus obligetur nobis quam nos sibi. Bernardin. Senens. Serm. 61. Art. 1. c. 11.

(p) Plus fecit Deo, Id. ibid.

(q) Tu fecisti majora ei qui potens est, &c. in Eustis Marial. part. 6. Serm. 2.

(r) Licet sit subiecta Deo in quantum creatura superior tamen illi dicitur in quantum est ejus Mater. Id. par. 12. Serm. 2.

(s) Jure Matris impera dilecti ss. tuo filio Domino nostro Jesu Christo. Bonavent. Cor. B. M. Virg. Tom. 6. Rom. Edit. A. 1588. Ora patrem, Jube natum, O felix puerperans scelera, Jure Matris impera redemptori. Ora suppliciter, præcipe sublimiter. Hist. sec. Char. August. de Commem. B. M. Virg.

ther expressly nor covertly, that Prayers are to be made to the Saints. Bel-
 (u) De Beat. larmine tells us, (u) *It was not the manner under the Old Testament to*
 Sanctit. c. 19. *say, Holy Abraham, pray for us, &c. For which he gives several rea-*
 (w) In 1 Tim. *sons, as, That the Fathers were then shut up in prison, and did not see*
 2. 2. disput. 7. *God, &c. Salmeran says the same, and withal adds, (w) That there is*
 8. Ec. Enchy- *nothing exprest in the Gospels, or the Epistles of the Apostles touching this*
 rid. c. 15. Suar. *matter. It would have been hard, says he, (x) to enjoin such a thing on*
 Tom. 2. in di- *the Jews, and the Gentiles would have thought that many Gods were put*
 sput. Tho. 42. *upon them instead of the many Gods they had forsaken. And if they had*
 Sect. 1. V. Ec- *not themselves confest, they might easily have been convinced that there*
 cium in En- *are no footsteps at all of this practice in the holy Scripture. In all the*
 chyrid. suo. *Book of God there is not one precept for praying to Saints, nor any*
 (x) Durum *example of any one of God's people that ever made such a prayer, nor*
 erat id Judæis *any promise that such a way of praying shall be accepted, nor any pu-*
 percipere, & *nishment threatned in case it be neglected. The Scripture every where*
 Gentibus da- *makes God to be the only Object of Prayer and Invocation: how ma-*
 reretur occasio *ny hundred Petitions or Prayers are upon record there, and not one of*
 putandi mul- *them put up to any other? When the Lord taught his Disciples, and us*
 tos sibi Deos, *in them to pray, he directs them to say, Our Father which art in Hea-*
 &c. Salmer. ut *ven. The Scripture often expresth this duty by the term of praying*
 sup. Christians *only, without any mention of the Object: When you pray, use not vain*
 were required, *Repetitions: When thou prayest, enter into thy Closet, &c. And hereby*
 when infirm, to *'tis intimated, that Prayer in matter of Religion can signifie nothing*
 have recourse to *else but praying unto God; it is not Prayer if it be directed to any other.*
 the prayers of *prevalent. Why were they not directed to the Patriarchs and Prophets, to the blessed Virgin, to St. Steven*
 living Saints, *and St. James, and other early Martyrs of the Church, whose Prayers it seems by the Church of Rome are*
 and were told *highly meritorious, and far more prevailing? This should have been the rather inculcated, because it was*
 the fervent pray- *novel practice, and never used by the Roman Church; and therefore they had need of an express to encourage*
 ers of such were *them to such Devotions. Dr. Whitby's Discourse of the Idolatry of the Church of Rome, p. 188.*

This being the case, the Popish practice must needs be an abomina-
 tion. God will allow of nothing in his Service and Worship but
 what he himself hath instituted. 'Tis a saying of Bishop Davenant,
 (y) *That all the necessary parts of Religious Worship do so depend upon the*
 (y) *will of God revealed in his Word, that whatsoever is not founded in his*
 Word, is contrary to his Will. To this purpose also is that of St. Angu-
 stine, (z) *Deum sic colere oportet quomodo seipsum colendum esse præcipit:*
 (z) *We ought so to worship God as he hath appointed himself to be worshiped.*
 Hear what the Scripture it self says, Deut. 12. ult. the Israelites are
 dehorted from using the religious Rites and Customs of the Heathens in
 the worshipping of God; how then? in what manner must they wor-
 ship him? *Whatsoever thing he commands they must observe to do, they*
may not add thereto, nor diminish from it. To all which may that of
our Saviour be added, Mat. 15. 9. In vain do they worship me, teaching
for Doctrines the Commandments of men: i. e. pressing mens Traditions
in the room of Christ's Institutions.

One thing more may be considered under this Head, that the worshipping of Saints and Angels, (a) (of which Prayer and Invocation is a principal part) it is not only Unscriptural, but Antiscriptural, as 'tis not commanded, so 'tis forbidden in the Scripture: there 'tis written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* I am not ignorant of the Popish distinction betwixt λατρεία and δουλεία; the former they say belongs only to God, the latter may be applyed to the Creature. But how often have they been told and convinced, that these are used reciprocally both in sacred and prophane Writ? (b) and some of themselves have been so ingenuous as to acknowledge it. He that first coin'd this distinction, was no Critick in the Greek Tongue (c), nor did he ever intend it in the Popish sense. He himself confesseth, that both the one and the other belong only to God: *The one is due to him as he is our Lord, the other as he is our God.* Nor when our Saviour uttered those words, was he desired of the Devil to defer that service to him which they call the superiour and highest Worship, nor did he pretend to be God himself, but only to be his Minister, and to enjoy what he offered by the bounty of God, and a little religious prostration would have served his turn. But what says Christ to him? *Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve:* the word only is not in the Old Testament Text (d), where it is recorded, but our Saviour puts it in to shew that God, and none but him, is the Object of Religious Worship and Service. Hence 'tis also that an Angel chides the Apostle *John* for offering Religious Service to him: *See thou do it not,* says he, *Rev. 19:10. and 22:9. I am thy fellow-servant:* the word is (συνδουλός,) I am thy fellow in dulia, he rejects that kind of Worship which the Papists say belongs to Saints and Angels. And then it follows, *Worship God;* he is the only Object of Religious Worship. Don't worship one that is thy fellow-servant and Worshipper.

2. This practice is irrational, 'tis not (λογικὴ λατρεία,) a rational service: there is nothing more absurd; the absurdity of it appears in these two particulars.

1. Consider their incapacity to hear the Prayers that are directed to them. 'Tis own'd on all hands to be ridiculous and irrational to pray to them that cannot hear our prayers. The Text says, *How shall we call on them in whom we don't believe?* and I may add, *How shall we call on them who can't hear us?* That this is the case of the glorified Spirits, is evident, because, 1. They are not *Omnipresent*, they are circumscrib'd and finite Creatures, and can be but in one place at once. I dare affirm this of the *Virgin Mary* her self: And how then shall she hear the prayers of 100000 persons, who it may be are praying to her at one and the same time, some of them in this Hemisphere, and some in the other? and if she can't hear, I doubt me she can't help those that are so much devoted to her service. 2. They are not *Omni-percipient*,

(a) *Eximium adorationis genus Bellar. delectos triumph.*

(b) *Quid si & una religionis virtus sit, quæ latram dulciamque continet? certe plurimis atque sapientiss. ea est opinio. Nic. Serar. in Litan. 2. Qu. 27 V. P. du Moulin de novit. Pap. L. 7. c. 13. (c) Aug. Ego quid, Græcæ lingue perparum afflictus sum, & prope nihil. Cont. Petition. L. 2. c. 28. Cont. Faust. l. 20. c. 21. (d) Deut. 6. 13*

(e) *Plerumque hoc negotium plus gemitibus quam sermonibus agitur, plus fletibus quam effatu.* Aug. Ep. 121.

(f) Job 14. 21. 2 King. 22. 20. Eccles 9. 5. *Isai. 63. 16. Aug. dicit Mortui nesciunt etiam sancti, quid agant vivi, etiam eo um filii.* Ansel. Laud. Gloss. interli-ear. in loc. prædict.

V. Gratian. Gloss. in 13 quæde Mortuis. Aug. de cura pro mortuis c. 13 Si rebus viventium interessent animæ mortuorum, &c. If (says he) so great and famous Patriarchs as Abraham and Jacob did not understand how the world went with their posterity, how can it be that the dead should at all take notice of the living, or intermeddle with assisting them? &c.

(g) See Doctor White's Defence of the true way to the true Church, p. 105, 106.

if they should hear what men say with their mouths, they cannot perceive or understand what men say in their hearts. Now the most of our Prayers, (e) especially in our private Devotions, are meerly mental, they are (*conceptus animi*) such as are conceived in our hearts and minds; yea, the most acceptable Prayers consist many times in those sighs and groans which are never uttered: To say the Saints and Angels are privy to these, is to deifie them. There's never a meer Creature in Heaven but will confess (as *David* doth in another case) *that such knowledge is too painful and too wonderful for him.* This is an incommunicable property and perfection of God, so *Solomon* affirmeth, 2 *Chron. 6. 30. Thou only knowest the hearts of the children of men.*

It is disputed whether the Saints in Heaven have any knowledge at all of humane affairs on Earth: many wise and learned men are of an opinion to the contrary, and so the Scripture it self seems to be (f). This we may affirm with the greatest confidence, that they have no such knowledge as is necessary in this case, they can neither hear nor understand the Prayers that men offer up unto them, nor (which is also requisite) with what mind they offer them, whether in sincerity or in hypocrisy.

The Papists themselves are greatly divided to this day about this matter, and can neither satisfy themselves nor one another, how the glorified Saints come to have notice of our Supplications: (g) many nice and curious Questions they have; as, Whether the Souls of those they pray to be present or absent? if they be present, then whether it be really or virtually? if they be absent, and have information from others, then whether it be from the Angels, or from God himself? or if it be from God, then whether it be by particular revelation from him, or by the beatifical Vision of him? Thus these *Babel-builders* are confounded and distracted; they agree (as I hinted before) that the Saints in Heaven must be made acquainted with our Prayers, or else in vain are they invocated: but how they come at it, *non convenit inter omnes*, says *Pinnello*, all are not agreed about it. Some of them are much taken with a conceit of a Looking-glass in the face of God, wherein those blessed Spirits have a full view of all things past, present and to come: this is a pretty Notion, and 'tis pity that it hath no more universal reception: but alas, (this *Speculum Trinitatis vel Deitatis*) this Looking-glass in God's face or essence, was broken in pieces long ago, and now some of their own can see nothing in it but the folly and rashness of those that invented it, without any warrant in the Word of God. *Cajetan*, *Gabriel*, *Durandus*, *Scotus*, *Occam*, and a many other great Names, will not be beholding to this Imaginary Glass. Nor will that Text, *In thy light we shall see light*; nor that saying, (*qui videt videt omnia is videt omnia*) He sees all things that sees him who sees all things, establish the belief of it. If it were so, that he that seeth God, seeth whatever is in God, and whatever God seeth, then the Angels that

that always behold his face, and look up to this Glas, would never have stooped down to pry as they did into the mysteries of the Gospel, and needed not to have been informed by the Church about the manifold Wisdom of God: then they would not be to seek concerning any future events, no nor be ignorant of the day and hour of the last Judgment.

2. Consider what manner of Saints many of them are, whom the Papists solemnly invoke and pray unto: they are such whose Saintship, nay whose existence is very questionable. *Cassander* (one of their own party) makes this complaint, *(b)* *That the people do now almost despise the old Saints, and serve with more affection the new, whose holiness is less certain; yea, there are some of them, of whom we may justly doubt whether ever they lived in the world.* 1. They call upon some of doubtful Saintship or Holiness, who in stead of reigning in Heaven, are frying it may be in Hell. He must be of an easie belief, that can be certainly perswaded that every one whom the Pope Canonizeth, and putteth into the List of Saints, is so indeed. The Romanists themselves *(i)* acknowledge that in a matter of fact his infallible Holiness may be mistaken, and that there may be an error in this very business of Canonization. And some are strongly of opinion that the Pope was out when he Canonized *Thomas Becket* Archbishop of *Canterbury*, and commanded the people of *England*, annually to celebrate the day of his passion, and that by Prayers to him they should endeavour to merit the remission of their sins. Now this *Thomas*, for ought that can appear in his History, and that as related by their own Writers, *(k)* was a proud Prelate, and a Rebel to his Prince: One that had set the whole Nation in a flame to defend the Popes quarrel against the King, and when he died was rather the Pope's, than God's Martyr, seeing he died not for the Faith of Christ, but for the Defence of the Popish Tyranny and Usurpation. 'Tis a good diversion to read his History as it's set together by Doctor *Patrick* in his Reflections upon the Devotion of the Roman Church, there you may find what a kind of Saint he was, and what Devotions the people by thousands paid to his Shrine. Yea, the people were so devoutly affected to this new Saint, that in respect of him, they scorned to have but little Consideration of the blessed Virgin, or of Christ himself: for there being three Altars in the Church of *Canterbury*, one to Christ, another to the Virgin *Mary*, and a third to this *St. Thomas*, the Offerings at his Shrine came to about a thousand pounds, when those to the Virgin *Mary* came not to five pounds, and to Christ nothing at all. The people were the more encouraged in their Devotion, because of the lying Legends and fabulous Miracles that were reported to be wrought upon those that did invoke and pray unto him. One pleasant story may not be omitted, and it is of a little Bird that was taught to speak, and could say *St. Thomas*. It happened that this Bird sitting out of his Cage, was seiz'd by a Spar-Hawk, who being ready to devour it, the Bird

(h) Consult. de artic. religionis, Cap. de meritis & intercess. Sanct.

(i) Th. Aquin. Cajetan, Melch. Canus.

(k) Neubrigens. de reb. Ang. l. 2. c. 16. Baron. Annal. ad 1153.

(l) *Festiv. fol. 80. Anton. Hist. Tom. 2. p. 707.* Bird cryed *St. Thomas, St. Thomas* (l): whereupon the Spar-Hawk fell down dead, and the pretty Bird was saved alive. Now, says a devout Author, (and doubtless his inference is strong and concluding) if *St. Thomas of his great Grace heard and helpt this poor Bird, much more will he hear a Christian man or woman that cries to him for help and succour.*

Let me instance but in one more of their Saints, (the Papists will be very angry if they hear I call his Saintship in question) and that is *St. Francis* the Founder of the *Franciscan Order*. He's no ordinary person with them: his Admirers parallel him with Christ, in the Prophecies that were before of him, in his Birth, Life, Temptations, Doctrine, Miracles, and what not? This and a great deal more may be read of him in his Book of Conformities, which was not long since (m) publisht with allowance. Of him, (n) one sings, *Qui Franciscus erat nunc tibi Christus erit.*

(m) *An. 1590.*

(n) *Twisselline.*

*Francis he was won't to be,
Now he shall be Christ to thee.*

(o) *Bonaventure, thence as a Motto 'tis plac'd under his picture.* Another great person (o) swore at *Paris*, it was revealed to him of God, that *St. John* (by the Angel that had the Seal of the living God in the *Revelation*) meant no other than this *St. Francis*: yea, such is their esteem of his Intercession, that they prefer it to Christ's, and say, (*Christus oravit, & Franciscus exoravit*) Christ hath pray'd, *Francis* hath obtain'd.

And yet who so reads the afore said Book of his Conformities, and *Bonaventure* of his Life, and other Chronicles and Records of him under the Papists own hands, will soon find that he was a strange kind of Saint, nay, that he did a multitude of things that argued him destitute of common sense. What will you say of a man that shall preach to Birds and Beasts, and salute them kindly with saying, (p) *Brother Bird, and Brother Beast*? What if you should see a man taking up the Lice that fall from his Garments, and putting them on again, for fear it may be of wronging or dislodging those poor innocent Creatures? What can be said for cutting his Garments in pieces, and then giving them away? unless it were that he might give to the more. What will you say to his tumbling in the mire? unless it were a significant Ceremony. And to his making Crucifixes of Mortar as Children do Babies of Dirt, with his own hands? Once more, what shall one think of his making a Wife of Snow, and of his embracing her to allay his amorous and lustful heat? These, with many more such ridiculous actions, shew him to be a Bedlam brain-sick Creature; and though by me he shall be no farther censured, yet I see no reason why he should be Sainted, much less why he should be so blasphemously magnified and adored.

(p) *wadding,*

An. 1212. n. 30.

31.

Bonavent. vit Franciscus.

2. They invoke some that are of dubious existence, as well as holiness.

holiness. As they have many suspected, so they have many feigned or fabulous Saints in the Church of Rome. What Christ said of the *Samaritans*, may as truly be said of the *Romanists*, *They worship they know not what, yea they know not who*. Who would imagine this people should be so blinded and besotted as to worship and invoke imaginary Saints? In the aforesaid *Breviary* or Hours of *Sarum*, (q) I find St. *Christopher* prayed unto whom they suppose to have been a Giant of a prodigious stature; *Mantuan* says (r) he was many Ells high. *Ludovicus Vives* says, he saw a Tooth of his bigger than his Fist. Of him it is reported that he carried Christ over (*marinum flumen*) an Arm of the Sea, and at last became his Martyr, as well as his Bearer. Another Office you may there find to the three Kings of *Collen* (s), who are invoked by the Names of *King Jaspar*, *King Melchior*, and *King Balthazar*, and are intreated by the King of Kings whom they merited to see crying in his Cradle, to compassionate their Suppliants in their miseries. (t) A farther Office may be there seen for the most holy *Ursula*, and the eleven thousand Virgins, her Companions, who were all Martyrs. The History of these Virgin-Martyrs is variously reported by their own Authors, the most agree that they were killed at *Collen* by the barbarous *Hunns*, where they were all interr'd, and many of their precious Reliques are reserv'd to this day; and it did not a little encourage them in their Martyrdom, that Christ had sent his Vicar amongst them, Pope *Ciriacus*, to absolve them from their sins, and to die a Martyr with them. Others indeed report otherwise concerning them, and we Hereticks in such uncertainties must be excused if we doubt whether ever there were any such number of Virgin (u) Martyrs or no, and do think the Church of *Rome* ridiculous (to say no more at present) in conferring on such Imaginary Saints Religious Worship and Invocation. I could instance in many more such like Popish Saints, (w) as the *Seven Sleepers*, who slept in a time of grievous Persecution 362 years, and afterwards in the Reign of *Theodosius* awak'd, and are deservedly worship'd (one would think) in the Church of *Rome*. And St. *Longinus* (x) the Souldier, that with his Lance pierc'd our Lord Jesus upon the Cross, and being almost blind, with the sparkling of that Blood, immediately received his sight, and believed; and being instructed by the Apostles, forsook his Military Profession, and lived thirty eight years a Monastick life in *Capadocia*; and was at last martyred for the Christian Faith.

Whoso consults the *Roman Breviaries*, will meet with many more of this sort; yea, with some that their own Authors call Symbolical Saints, which yet are worshipped and invoked with the greatest formality: but enough of this second particular, that 'tis an absurd and irrational service.

3. This practice is Idolatrous. The *Romanists* are much offended 'Tis idolatrous at this charge: Any man (y) (says a late Writer) of common reason would

(q) Et sec. usum Romanum.

(r) L. 7. Pastor.

(s) Hor. sec. usum Sarum & sec. usum Roman. 1570.

(t) V. Brev. Rom. reform. 21 Octob. Hortul. animæ sec. us. antiq. Ecc. Rom.

(u) In the Golden Legend printed at Lond. A. 1512.

the company is made 25000.

(w) Brev. sec. us. Sarum 27 Julii & missale Sacrum A. 1554

(x) Brev. Rom. antiq. Martii 15.

(y) Cath. no Idol. p. 334.

would think it were as easie to prove Snow to be black, as so innocent a practice to be Idolatry. But it may be he is mistaken. It is agreed on all hands that Idolatry, in the proper notion of it, is a giving that worship and service to the Creature, which is due only to God: 'yea, though men worship God, yet if they worship a Creature also, they are Idolaters. The Apostle (2) reproves those that worshipped the Creature (παρεὶ τὸν κτίοντα) besides the Creator. And this was the Idolatry of those that Shalmaneser sent to inhabit Samaria, (a) they feared the Lord, and served other, or their own gods. Now that the Papists give religious worship to Saints and Angels as well as unto God, is evident by their own profession and practice: only they think they may help themselves out with the aforesaid distinction of

(2) Rom. 1. 25. Non tantum Creatorem sed præterea Creaturam coluerunt sic παρὲς ὑψώπatur; 1 Cor. 3. Gal. 1. (a) 2 Kin. 17. 33
(b) לָבַדּ serve, modo verbo δαδέν, modo verbo λατρεῖν indifferenter sit verum. Confer Luc. 4. 8. cum Deut. 6. 13. & 10. 20. item Act. 7. 6, 7. cum Gen. 15. 13. Idem Septuag. indifferenter verterunt, per vocem λατρεῖν reddiderunt, Exod. 4. 23. & 23. 15. Deut. 6. 13, & 10. 12, 20. & 11. 13. Josh. 24. 15. Judg. 10. 16. Dan. 6. 20. per vocem δαδέν, reddiderunt Deut. 13. 4. Judg. 2. 7. 1 Sam. 7. 3. & 11. 11, 20, 24. 1 King. 16. 31. 1 Chron. 28. 9. Psal. 2. 11. & 100. 1. cum multis aliis. Laurent. Valla. in Annot. suis in c. 4. Matthæ. Evang. fule probat nihil interesse inter δαδέν & λατρεῖν, idque fretus autoritate principum Græcorum.

(b) *Latria* and *Dulia*, the verity of which we have already seen. To the same purpose is that distinction of theirs, of superiour and absolute Worship as due to God, and inferiour and relative Worship as applicable to the Creature. Whereas if, by inferiour and relative, they mean religious Worship, as they must do if they speak to the thing in question, then we answer, that there is no foundation for any such distinction in the whole Book of God. And it would have stood the *Arrians* in great stead if it had been then invented, for by the help of such a distinction they might easily have

enervated the force of the Apostle's Argument, whereby he proves the Deity of Christ, because the *Angels of God* are enjoined to worship him. To this they might readily have replied, That the Text intends a religious Worship of an inferiour degree, such as may be given to the most excellent Creature. If the *Socinians* now get this by the end, they may thank the Papists for it.

Here let it be farther considered, that the Adoration and Invocation of Saints and Angels in the Church of Rome, is not only Idolatrous, but it is in imitation of the old Pagan Idolatry, and a manifest reviving of their Doctrines of *Demons*, which is foretold in Scripture as that which should fall out in the last days amongst the degenerate and apostatizing Christians. - So the Apostle tells us in 1 Tim. 4. 12. *That in the latter times some shall revolt from the Faith, giving heed to seducing Spirits, and (διδασκαλίας δαιμονίων) Doctrines of Devils, or Demons; that is, (c) Doctrines which they are Objects, rather than Authors of. Doctrines concerning Demons, as Doctrines of Baptism and of laying on of hands, and of the Resurrection of the Dead, and of Eternal Judgment, are Doctrines about and concerning all these. Now what these Demons were, and what the Heathens Doctrine about them was, may be read as large in Mede's Apostasie of the Latter Times, (a Book which the*

Papists

(c) The Genitive δαιμονίων, is to be taken passively for the Object of these Doctrines. See the like Heb. 6. 2. Act. 13. 12. Tit. 2. 10. Gal. 2. 20. Jos. Mede.

Papists never cared to meddle with) there the Author hath made it manifest, that the *Gentiles* Idolatry, and Theology of *Dæmons*, is reviv'd and re-inforc'd in the Church of *Rome*. They fancied that their *Dæmons* were an inferiour sort of Deified Powers, that stood in the midst between the Sovereign gods and them. The Sovereign gods they supposed so sublime and pure, that Mortals could not, might not approach to them: therefore they introduced this middle sort of Divine Powers to be as Mediators and Agents betwixt them.

* These *Dæmons* or Mediators were supposed to be of two sorts, some were the souls of men who were Deified after their death; the Canonizing of *Heroes* and deceased Worthies is ancient indeed, 'tis older than the Papacy: *Rome* when 'twas Heathen had a custom to Canonize their deceased Emperours, and call them *Divi* or Saints too. We read of *Divus Augustus* as well as of *Divus Augustinus*. Another sort of *Dæmons* (d) they had, which were more sublime, which never dwelt in mortal bodies, but were from the beginning always the same. This second sort of *Dæmons* doth fitly answer to those Spiritual Powers we call Angels, as the former sort doth to those which with us are called Saints. To these *Dæmons* they built Temples; their Images, Shrines and Reliques, they religiously adored: so that in many respects the Pagan Idolatry was a pattern of the Popish Idolatry, the one is exactly parallel with the other, it hath a great affinity to it, and its very foundation from it. I know that it will be objected that those *Dæmons* or inferiour Deities of the Heathens were the souls of wicked Men and Devils, whereas those who are invoked and adored by the Romanists are the Spirits of just Men and Angels. To which I answer, That though in that respect there be a disparity, yet the Objection hath no force, because the Idolatry of the Heathen did not lie in making an ill choice of the *Dæmons* they worshipped, but in giving that religious Worship to a Creature which was due only to the Creator. Let him be a good or a bad Angel, a just or a wicked person, so long as he is a Creature, 'tis Idolatry to defer religious Worship or Invocation to him,

Before I conclude this point, let me give you the opinion of one of their own way upon this matter: his words are these: (e) Many Christians do for the most part transgress in a good thing, that they worship the

* *Platonici opinantur quod Dæmones Mediatores Sancti. inter Deos & homines per quos ad Deorum amicitias homines ambiant: V. Aug. de civit. Dei, L. 9. c. 9. c. 11.*

Divi qui cælestes semper habiti, & qui in cælum vocati. Cic. de legibus, l. 2.

(d) *Plutarch. de defect. oracul. Apuleius: Sanctus est & superius aliud, augustiusque Dæmonum genus, qui semper a corporis compedibus & noxiis liberi. Ex hac sublimiori Dæmonum copia autumat Plato singulis hominibus in vita agenda testes & custodes singulos additos.*

Aneas Patrem defunctum invocavit. Nunc pateras libate Jovi precibusque vocate Anchisen genitorem.

Divos Divasque non aliter venerantur quam Deum nec video in multis quid sit discrimen inter eorum opinionem de Sanctis, & id quod Gentiles putabant de Diis suis. Lud. vir. notis in Aug. de civit. Dei, l. 8. c. 27. Edit. An. 1595.

(e) *Multi Christiani in re bona plerumque peccant, quod*

He-Saints and She-Saints no otherwise than they worship God; nor do I see in many things wherein their opinion of the Saints doth differ from that which the Heathen had of their gods. What Protestant Heretick could have spoken more plainly? To carry on the allusion, consider how the Heathen had their Tutelar gods for Countries and Cities; in like manner the Papists have their Saint-Patrons for particular Places and Nations; as * *St. George for England, St. Patrick for Ireland, S. David for Wales, St. James for Spain, St. Dennis for France, &c.* The Heathen did appropriate particular Employments and Offices to their *Dæmons* or Deities; so do the Papists to their He and She-Saints: only (as one observes) the Superstition and folly of new *Rome* in this exceeds that of the old, that they could content themselves, with *Æsculapius*, only in all matters that related to Phylick and Diseases, but these have almost as many Saints to invoke, as there are Maladies to be cured; one Saint is good for sore Breasts (*g*), another for the Tooth-ach (*h*), a third for Feavers (*i*), a fourth for Inflammations (*k*), and so on. Nay, in some cases they will not trust themselves in the hands of one Saint alone; as for instance, in case of the Pestilence they join *St. Roch* with *St. Sebastian* for surer aid. The Heathen were wont to invoke *Lucina* in the Pains of Childbirth, but the Papists think *St. Margaret* to be the better Midwife; and *St. Nicholas* now in their esteem hath as much, or more power in the Seas than ever *Neptune* had.

* *ut Martem Latii sc nos te dive Georgi Mantuan.*

(*g*) *S. Agatha.*

(*h*) *S. Apollonia.*

(*i*) *S. Sigismund.*

(*k*) *S. Anthony*

'Tis injurious to Christ.

(1) *Quid tam proprium Christi quam advocatum apud Deum patrem adfere populorum,* Ambrosi: in Psal. 39.

Pro quo nullus interpellat sed ipse pro omnibus, hic unus verusque Mediator est, Aug. cont. parmen. L. 2. c. 8. And in the same

place; *The mutual prayers,* saith he, of all the Members, which yet labour upon the earth, ought to ascend up to the Head, which is gone before into Heaven, in whom we have the remission of our sins. For if *St. Paul* were a Mediator, the other Apostles would be so also, and so there would be many Mediators, which would not agree with that which *Asenhere* be saith, That there is one Mediator between God and man.

4. This practice is injurious unto Christ. It intrencheth upon his Mediator Office, and doth manifestly rob him of his (*l*) Royal Prerogative, which is to be the one, and only Mediator betwixt God and man. Hear what the Apostle says, *1 Tim. 2. 5. There is one God, and one Mediator betwixt God and man, the man Christ Jesus.* One exclusively, one, and but one. In this Office Christ hath no Sharers or Partners. As God is but one, and there is no other; so the Mediator is but one, and there is no other. The Papists may as well fancy many subordinate gods, as subordinate Mediators betwixt him and us. I am not ignorant of their distinction, how that there is but one Mediator of Redemption, but there are and may be many Mediators of Intercession. To which I answer, That the Scripture knows no such difference or distinction of Mediators; and in Christ they are one and the same thing; in this he intercedes that he hath satisfied for us, and 'tis in consideration of his death that God receives us into his favour. And if the distinction be admitted, the word *between* (in the Text forecited) doth evidently shew that he rather speaks of a Mediator of Intercession: for 'tis improper to say that Christ is a Redeemer between God and man;

and yet that we may know that he doth not intercede for us only by his Prayers, but by his Passion and Merits also, 'tis added, *That he gave himself a ransom for us*; and in the 1 *John* 2. 1. when Jesus Christ the righteous is spoken of as our *Advocate*, 'tis presently added, *that He is the propitiation for our sins*; which shews that his Intercession consists in his being a propitiation for sin. *The High Priest* under the Law was a Figure or Type of Christ in this respect, for he was Typically a Mediator both of Intercession and Redemption. There was no other ordinary Mediator of Intercession but he; and hence it is that he went alone into the Holy of Holies to offer up Incense unto God; he had no Partners with him in his Office. So Jesus Christ is entred alone into the Holy Place not made with hands, to wit, Heaven it self, to appear in the presence of God for us. In the Tabernacle of this World, (as it was in the first Tabernacle) there you may happily find many Priests whom you may employ as Agents for you with God; but in the second Tabernacle, which is Heaven, there is but one High Priest that hath to do in that Holy Place, but one Agent do deal with God for you. There is but one Advocate admitted into that Court to appear for you, and plead your Cause. 'Tis necessary for the constituting of an Advocate or Intercessor for us in Heaven, that he be Commissionated and Deputed by God unto that Office; he must not arrogate or take it upon himself, unless he be called thereunto. Now this Qualification doth suit with Christ and no other; no Saint or Angel had ever any Commission or Deputation from God for this service; to which of the Angels or Saints did he ever say, *Sit thou at my right hand*, receive the Devotions and Petitions of Sinners on Earth, and present them to me in Heaven? I have read indeed that Angels are deputed to be their Guardians and Ministers, but not to be their Advocates and Mediators.

One thing I would add which deserves our Consideration, that these Popish Distinguishers do make the Saints in Heaven to be their Mediators of Redemption, as well as Intercession: for no Petition is more frequent in their Offices to the Saints, than that by their Merits, as well as Prayers, they might obtain such and such blessings here, and eternal Life hereafter. If it would not tire you, I could treat you with many scores of instances: For a taste, let me give you a piece of a Prayer to one *Etheldred* an English Saint, and 'tis in these words: (m) Look, O most Gracious Virgin, upon our troubles which we deservedly sustain, and by the Merits and Intercession of thy holiness, both appease the anger of the Judge whom we have offended, and obtain that pardon which we have not deserved. But above all, commend me to one of our Country-folk, and that is the honest man I named before, even *St. Thomas Becket*, whose blood they supposed of old to be as Sovereign as Christ's himself. 'Tis

(m) O omnes Sancti & Sanctæ Dei subvenite mihi, &c. ut per merita vestra pervenire valeam ad æternæ beatitudinis patriam.

Horæ sec. us. Rom. Per tuæ Sanctitatis merita & intercessionem iram judicis placam quam offendimus. Brev. Sarum, fol. 100.

(n) *Te supplices exoramus ut ejus meritis & precibus a vitiis ad virtutes, & a carcere transferamur ad regnum.* Brev. Sar. in Transl. Tho. 7 Julii. (o) *Tu per Thomæ sanguinem quem pro te impendit, fac nos Christe scandere quo Thomas ascendit,*

By that same Blood Thomas for thee expended,
Christ, raise us thither whither he's ascended.

*Jesu Christe per Thomæ vulnera,
Quæ nos ligant relaxa scelera,
Ne Captivos serant ad infera,
Hostis Mundus vel carnis opera.*

Deus patitur se misericorditer reconciliari propter merita & intercessiones Sanctorum, Colonienf. in suo Antididagm.

I shall have done with this Head, when I have observed one thing more, (for the sake of which I shall never be reconciled to Rome) that is, they don't only degrade our Lord Jesus Christ, and bring in Partners upon him in his Office of Intercession, but they disparage him too, and report that * he being a Judge as well as an Advocate, is more inclined to severity; that we may expect more pity and compassion from his Mother, and the other Saints, who are more disposed to mercy than he is. Yea, I have understood that in some of their Churches they have pictured

* *Christus non solum advocatus est sed & judex cuncta discussurus, ita quod nihil inultum remanebit. Cum itaque vix justus ante eum sit securus, quomodo peccator ante eum tanquam advocatum accedat? Ideo Deus providit nobis de Advocata, quæ mitis & suavis est in qua nihil invenitur asperum.* Antonin. part. 4. summæ Titul. 15.

Christ frowning and casting darts at sinners, whom they make to flee from him as if they were afraid of him; and then the Virgin Mary is brought in as shrowding of them, and interposing betwixt him and them. Oh unparallel'd wickedness! Oh ye vile and wretched Papists! Have you never read what is reported of Christ in the Scriptures of Truth? that *he is a merciful and faithful High Priest*, one that hath compassion on poor sinners, as *having himself been toucht with the feeling of their Infirmities*. Is this your dealing with him, to disgrace as well as to displace him? What mean your great Doctors by telling the World, that the Intercession of the Saints is more available than his? that (p) as he wrought greater Miracles by the Saints than by himself, so often-times he sheweth the force of their Intercession more than his own. What was his meaning who upon this Question, (Whether it be better to pray to God by Christ alone, or by the Saints?) determined it thus, *Oratio fusa per Sanctos melior est*, 'tis better to do it by the Saints? But 'tis time to conclude this part of my Discourse, which was to prove, the practice of the Church of Rome in praying

(p) *Hen. Fitz. of the Mass, l. 2. part. 2. c. 3. Salmer. in Ep. 1. ad Tim. c. 2.*

praying to Saints and Angels to be blame-worthy and abominable in the light of God.

It remains now that I examine the Pleas the Papists have for this practice. You'll suppose they have something to say for themselves in this behalf, and so they have. I shall not wittingly conceal any thing of force, which is urged or pleaded by them. You have understood already that they don't pretend the warrant of God's Word for their so doing. Those of them that have endeavoured to find this practice in the Scripture, have fumbled so lamentably that others of their own party are ashamed of them. Who can forbear smiling to hear it inferr'd, that because the rich man prayed Father *Abraham* to send *Lazarus* to his aid, therefore 'tis lawful to invoke the Saints, and to desire their assistance? There is one Text of Scripture which seems to patronize the Invocation of Angels, and 'tis strongly urged by some upon that account, and that is in *Gen. 48. 16.* there *Jacob* says, *The Angel which redeemed me from all evil, bless the Lads.* These words of *Jacob* (says a learned Writer) are not spoken to an Angel, but of or concerning an Angel (*q*), and the speech is (*ὁ ἄγγελός μου* not *πρὸς τὸν ἄγγελόν μου*) by way of wish or option, not by way of prayer or supplication. But the true answer is this, That by the Angel in that place we are not to understand (*Angelus Domini*, but *Angelus Dominus*) an Angel of the Lord, but the Angel that is the Lord. (*r*) The Lord himself goes under that Name in Scripture, He's called the *Angel of the Covenant*, and the *Counsel of God*. The Lord was the Angel with whom *Jacob* before had wrestled, and he was the Angel whom *Jacob* here invoked. He prayed him to bless his Nephews, to whom he had said a little before, *I will not let thee go unless thou bless me*, and that was not a created Angel, but *Jesus Christ* the Creator of Angels. (*s*) The same *Jesus* is the Angel spoken of *Rev. 8. 3.* who is said there, *to stand at the Altar with a Golden Censer, and to have much Incense given him that he should offer it with the Prayers of all Saints upon the Golden Altar which was before the Throne*: This must be understood of our High Priest the Lord *Jesus Christ*: It is He only that offereth or presenteth our Prayers with the Incense of his Merits upon the Golden Altar, *i. e.* upon himself, unto God for a sweet smelling favour (*t*).

But what they want in the Scripture, they say they have in the Writings of the ancient Fathers for the justifying of this practice. (*u*) *Belarmine* says, that all the Fathers, *Greek* and *Latine*, teach that the Saints are to be invoked. (*w*) *Salmeron*, (*x*) *Stapleton*, and others speak the same Language. These kind of men, says Bishop *Usher*, have so

Haymo, &c. of this mind. (*t*) *Ephes. 5. 2. Heb. 4. 14. & 9. 14. & 13. 10, 15.* No created Angel is sufficient for this, to receive and offer up the Prayers of all Saints. (*u*) *Omnes Patres Græci & Latini docent Sanctos esse invocandos.* *Bell. de Eccl. Triump. l. 1. c. 6.* (*w*) *Salmer. in 1 Tim. 2. disp. 7.* (*x*) *Staplet. fortr. p. 1. c. 9. Jo. Azor. Inst. Moral. Tom. 1. Lib. 9. c. 10.*

Popish Pleas
for Invocation
of Saints.

(*q*) *Montanus*
in Treat. of
Invocation of
Saints, p. 87.

(*r*) *Mal. 3. 1.*
Isai. 63. 9.

(*s*) *V. Athan.*
orat. 4. cont.
Arrian. p. 260.
The Patriarch
Jacob joined
none with God
but him only
who is the
Word, whom for
this cause he
called Angel
because it is he
alone who mani-
festeth the Fa-
ther to us. *I-*
ræneus, Am-
brose, Ruper-
tus, Viega,

inured their Tongues to talk of the Fathers, and all the Fathers, that they can hardly use any other form of speech; and having told such tales as these so often over, at last they perswade themselves they are true indeed. The same learned person in his Answer to a Challenge made by a Jesuite in Ireland, hath this passage: However our Challenger (says he) gives it out, that Prayer to Saints was of great account amongst the Fathers of the Primitive Church for the first four hundred years after Christ, yet for nine parts of that time I dare be bold to say, that he is not able to produce as much as one testimony out of any Father whereby it may appear that any account at all was made of it: Nay, he makes it evident they were all against it. They that are desirous to be farther informed in this matter, may do well to consult his Quotations out of the ancient Fathers, which he hath faithfully given his Reader, and there he will find them in words at length. (z) The like good service is done to my hand by others. I could, if there were room for it, fill many Pages with apposite Testimonies and Citations, but that would swell this Discourse too much. Take two or three for a taste.

(z) V. Dalleti
disput. advers
Latin. de cul-
tus religiosi ob-
jecto traditio-
nem, L. 3. c. p.

340. ad p. 382.

Pet. du Moulin de novitate Papismi. Dr. Ferne's Answer to Spencer, Sect. 2. from p. 257. to p. 285. John Polyander's Refutation of a Popish Epistle concerning the Invocation of Saints. Exam. Concilii Tridentini per Martin Chemnitium, Juellum contra Hardingum, Whitaker contra Duræum, &c.

Ignatius (who flourisht about the 140 year of our Lord) in his Epistle to the Philadelphians, thus writes: (a) *You Virgins have none but Jesus Christ alone before your eyes in your Prayers, and the Father of Jesus Christ.* It seems that Christians in his time did not so much as look to, or call upon the Virgin Mary her self. To the same purpose is that of Origen, (b) *We must pray to him alone who is God above all things. To him also we must pray, who is the Word, the only Son of God, and the first-born of all Creatures.* The Writings of that Father are full of evident Testimonies against this practice, but I have promised brevity; only let me add this passage of his, *That we ought not to worship our fellow-worshippers, to pray to those that pray themselves.* Athanasius wrote as much as he about this matter, and his contending with the Arians gave him occasion for it: They maintained that Christ was a meer Creature, and yet they prayed to him; and he on the contrary asserted, That if he were created, he must not be invoked. (c) *To God alone,*

(a) Αἱ παρθένοι
μόνον τὸν Χριστὸν
πρὸς ὁρθολογίαν
ἔχοντες, καὶ πρὸς αὐτὸν
πατέρα ἐν τῇ δι-
ακρίσει. Ignat. Ep. 6.

(b) Μόνῳ πρὸς-
σδυνάμενοι τὸ θεῶν
πάντων Θεῶν πρὸς-
σδυνάμενον τε τὸ
μονογενεῖ, καὶ πρὸς-
τοῦτον πάντως
κρίσας λόγῳ Θεῶν.
Tom. 8. cont. Cel-
sum, p. 395. V. eo-
dem libro, p. 381,
384, 402, 416, 420
& Tom. 5. cont.
Celsum, l. 8. in E-
pist. ad Rom. c. 10

(c) τῷ Θεῷ ἐξῆ
μόνα προσκυνέ-
σαι καὶ τὸ τοιοῦτον καὶ αὐτοὶ ἄγγελοι, &c. in orat. 3. cont. Arrian. V. orat. 4. Origen l. 8. cont. Celsum,

p. 432, 433. hath this passage, which for the greater profit to some Readers I put into English. If Celsus will have us to procure the good will of any others after him that is God over all, let him consider, that as when the body is moved, the shadow thereof doth follow it; so in like manner having God propitious to us, who is over all, it followeth that we shall have all his friends, both angels and Saints, loving to us, for they have a fellow-feeling with them that are thought fit to find favour with God. Neither are they only favourable unto such, but they work with them also that are willing to do service unto him, who is God over all, and are friendly to them, and pray and intreat with them: so as we boldly say, that when men which with resolution propose unto themselves the best things, do pray unto God, many thousands of the sacred powers pray together with them unspoken to. Ἀλλήλοις συνδύναται. V. Cyril. in Joan. c. 16.

faith he, it belongeth to be worshipped, and the Angels themselves are not ignorant hereof: for although they excel in Glory, yet they are Creatures, and are none of those that are worshipped, but of those that worship the Lord. And again, Because Jesus Christ is not a Creature, but is begotten of the very substance of the Father, and is by Nature the Son of God, therefore is he worshipped.

So much for Greek Fathers, the Latine Fathers were of the same mind. Tertullian, who lived about the beginning of the third Century, he tells us, (d) *That such and such things he might not pray for from any other but from him of whom he knew he should obtain them, because it is he who alone is able to give, and I am he for whom they must be obtained, being his servant who observe him alone.* Novatianus, (whose Book of the Trinity is added to Tertullian's Works) he says, (e) *If Christ be only a man, why is a man called upon in our Prayers as a Mediator? seeing that the invocation of a man is judged of no efficacy to Salvation. Why also is hope reposed in him, seeing hope in man is accursed?* And again, *If Christ be only man, how is he present being called upon every where? seeing this is not the nature of man, but of God, that he can be present at every place.* Ambrose in his Funeral Oration upon Theodosius the Emperour, hath this passage, (f) *Thou alone, O Lord, art to be invoked, Thou art to be intreated to make up the want of him in his Sons.* Augustine in his Confessions thus prays unto God, (g) *I confess and know my soul is defiled, but who shall cleanse it? or to whom else should I cry besides thee?* And again, (h) *Whom should I find that might reconcile me unto thee? Should I have gone to the Angels? with what Prayer? with what Sacraments? Many endeavouring to return unto thee, and not being able to do it by themselves, as I hear, have tried these things, and have fallen into the desire of curious Visions, and were accounted worthy of Delusions.* The same Father asserts, (i) *That in the Catholick Church it is divinely and singularly delivered, That no Creature is to be worshipped by the soul, but he only who is the Creator of all things.* And again, (k) *Jesus Christ is the Priest, who being now entred within the Vail, alone there, of them that have been partakers of flesh, doth make Intercession for us; in figure of which thing, amongst that first People, and in that first Temple, the Priest only did enter into the*

(d) *Hæc ab alio orare non possum, quam a quo me Scio consecuturum, quoniam & ipse est qui solum præstat, &c.* Apolegetic. c. 30.

(e) *Si homo tantum modo Christus, quomodo adest ubique invocatus, cum hæc hominis natura non sit sed Dei, ut adeste omni loco possit, &c.* De Trinitate, c. 14.

(f) *Tu solus Domine invocandus es, tu rogandus ut eum in filiis representes.*

(g) *Habet Anima quæ offendant oculos tuos, sed quis mundabit eam? aut cui alteri præter te clamabo.* Confess. l. 1. c. 5.

(h) *Quem invenirem qui me reconciliaret tibi? an eundem mihi fuit ad Angelos? qua prece? quibus Sacramentis? Multi conantes ad te redire, neque per seipsos valentes, sicut audio, tentaverunt hæc & inciderunt in desiderium curiosarum visionum, & digni habiti sunt illusionibus.* Confess. l. 10. c. 4.

(i) *Divine & singulariter in Ecclesia Catholica traditur, nullam Creaturam colendam esse animæ sed ipsum tantummodo rerum omnium Creatorem.* De quantitat. Animæ, c. 34.

(k) *Christus Sacerdos est qui nunc ingressus in interiora veli, solus ibi ex his qui carnem gestaverant interpellat pro nobis; in cuius rei figura in illo primo Populo, & in illo primo Templo unus Sacerdos intrabat in Sancta Sanctorum, populus omnis foras stabat; in Psalm 64.*

(l) Non fit nobis religio cultus hominum mortuorum quia si pie vixerunt tales non querant honores, Holy of Holies, and all the people stood without. Once more, (l) The worshipping (says he) of men that are dead, should be no part of our Religion, because if they lived piously, they will not seek that kind of honour; they are to be honoured therefore for Imitation, not to be adored for Religion.

&c. Honorandi ergo sunt propter imitationem, non adorandi propter religionem. Aug. de vera religione, c. 55. Qui supplicant mortuis rationem hominum non tenent. Laët. Instit. divin. l. 2. c. 18.

(m) Oratio que non fit per Christum non solum non potest deleere peccatum, sed etiam ipsa sit peccatum, in. Psal. 108. These are some of those many Testimonies which are found in the Writings of the Ancients. I shall add but one more saying of him whom I last mentioned, (and it's worth our notice :) (m) The Prayer (says he) which is not made by Jesus Christ, not only cannot blot out sin, but it self also is sin. If any shall say that there are some passages in Ambrose, Austin, and other Writers near that Age, that favour this opinion or practice of invoking Saints: I answer, That if it be granted, we may gather this from it, That meer Humane Writings are no Foundation of our Faith, nor can any certainty be had from those who speak or write with such inconstancy. * Farther it is confessed, that towards the end of the fourth Century, this Leaven diffused it self in the Church. The occasion mainly (as some upon good grounds affirm) was this. The Christians of those times did greatly reverence the memory of the Martyrs, and did often resort to their Sepulchres, and there offered up their Prayers unto that God for whose Cause they laid down their Lives. And because God was pleased to give gracious answers to those Prayers, and to do many wonderful things for the honouring of that Christian Profession, which those Worthies maintained unto the death; therefore some began to imagine that all this was done at their suit and mediation: yea, some affirmed that the Martyrs themselves appeared to divers that were relieved at the places of their Memorials. He that would see more of the rise of this practice, let him consult Chemnicus

* Besides, their Writings are corrupted by the Romanists, and many spurious and supposititious sayings are fathered upon the Fathers; of which I could give many instances, and some in this very case. The deifying and invoking of Saints began to appear in the Church somewhat early, the

grounds whereof were most strange reports of wonders shewed upon those who approached the Shrines of Martyrs, and prayed at their Memories and Sepulchres. Devils charmed, Diseases cured, the Blind saw, the Lame walkt, yea the Dead revived, &c. which the Doctors of those times avouched to be done by the power and prayers of the glorified Martyrs, and by the notice they took of mens devotions at their Sepulchres; though at first those devotions were directed to God alone, and such places only chosen for the stirring up of zeal and fervour. But while the world stood in admiration of these wonders, men were soon persuaded to call on those Martyrs as Patrons and Mediators, by whose power with God, and notice of things done on earth, they thought that these signs and miracles appeared. Mede's Apostasie of the latter times. Circa A.D. 370. per Basil. Nyssen. Nazianz invoc. Sanct. in publicis Ecclesiæ conventus inveni cepit. Hi primi fuerunt qui eam ex privatis & Monachorum devotionibus in Ecclesiam invexerunt. Cum enim in Rhetorum Scholis educati, eloquentiæ laudem affectarent, orationes panegyricas declamatoriis flosculis & Rhetoricis Apostrophis, & que præterea ad figuram negotiorum pertinent, ita exornarunt, ut opinionem, de comprecationibus & auxiliis Sanctorum, que Origenis tempore apocrypha & privata erant, tanquam publicum dogma in immensum exaggerarent, & ad compellationes eorum, quoniam memoriam celebrabant, orationes converterent; atque ita figuram orationis ad formam invocationis declinarent. Cujus tamen exempla nec ex Scriptura, nec ex vetustiori & puriori Ecclesiæ habebant. Circa Augustini tempora materia illa invoc. Sanctorum incidit in poetam, qui invocationes Musarum, Daemonum & Heroum poetica imitatione & licentia ad Martyres transtulerunt. Circa A.D. 600. addita & inserta erat Litanix a Greg. Magno. V. plura in Chemnic. Exam. C. Trid.

in his judicious Examination of the Council of Trent. The progress of it, together with the opposition it met with in the Church of God, is not unknown to those that have lookt into the History of those times. Although therefore the Popish invocation of Saints be ancient in respect of some of their other Innovations, yet 'tis novel in its self, and in respect of true Antiquity. I shall conclude this Head, when I have shewd you, that not only particular Fathers, but whole Councils have condemn'd the practice in question. The Council of * Carthage was against the invocation of Saints, and the Council of Laodicea did censure the invocation of Angels. In the 35 Canon of that Council, it was thus determined: (n) *That Christians ought not to leave the Church of God, and go and call upon Angels, and make Meetings, which are things forbidden. If any man therefore be found giving himself to this secret Idolatry, let him be accursed; because he hath forsaken the Lord Jesus Christ, the Son of God, and hath applied himself to Idolatry.* Theodoret (in his Exposition of the Epistle to the Colossians) doth twice mention this Canon, and declare the sense of it. Upon Col. 3. 17. (o) *The Apostle (saith he) commandeth to adorn our words and deeds with the Commemoration of our Lord Christ, and to send up Thanksgiving to God and the Father by him, and not by the Angels. The Synod of Laodicea following also this Rule, and desiring to heal that old Disease, (viz. Angel-worship) made a Law that they should not pray unto Angels, nor forsake our Lord Jesus Christ.* And on Col. 2. he adds, (p) *That this vice continued long in Phrygia and Pisidia, for which cause the Synod (assembled in Laodicea the chief City of Phrygia) forbid them by a Law to pray unto Angels; and even to this day among them and their borderers, there are Oratories of St. Michael to be seen.* (q) Oecumenius after him hath much the same words upon the same place.

* Concil. Carthag-3.

(n) Ὁν δὲ δε-
σιανὸς ἐκκα-
λεῖται τὸ ἐκκλη-
σιαν τῷ Θεῷ, καὶ
ἀγγέλῳ, καὶ ἀγγέ-
λῳ ὁμιλεῖν, καὶ
συνάξεις ποιεῖν
ἀπὸ τοῦ ἀποστόλου,
&c. Concil. Lao-
dic. Can. 35.

(o) Τὸ ἐπὶ ποίμνῳ
τοῦ νόμου καὶ
ἢ ἐν Λαοδικείᾳ
σύνodus, καὶ τῷ
παλαιῷ ἐκείνῳ
πράγματι, δεσπο-
σικῶς βυζαντινῶν, ἐν-
μοδεῖται μὴ ὑ-
χεῖται ἀγγέλοις,
μηδὲ καταλαμ-
πύειν τὸ κῶρον ἡ-
μιῶν Ἰησοῦ Χρι-
στοῦ. In Col. 3. 17.
Confulle eundem
in cap. 2. ult.

(p) Ἐμμεν δὲ
τὸτο κατὰ Φρυ-
για

γίαν τὸ ἐδ. ὡς καὶ ἐν Λαοδικείᾳ σύνodus καθύστα τὸ προσκυνεῖν ἀγγέλοις, καὶ προσκυνεῖται, &c. (q) Oecumen M.S. in Col. 2. V. Not. ad Origenis Libros cont. Cellsum, p 483. Augustine calls those Hereticks that were inclined to the worship of Angels, De Hæres. c 39. Epiphanius speaks of a sort of Hereticks (called Collyridians) from the Collyrides, or Cakes, which they used to offer to the Virgin Mary. These he at large refutes, and says that neither Elias, nor John, nor Thecla, nor any of the Saints is to be worshipped. And again, God will not have the Angels to be worshipped, much less her that was born of Anna. And again, which of the Prophets have permitted a man to be worshipped, that I may not say a woman? The blessed Virgin is a choice Vessel indeed, but yet a woman. Let Mary be in honour, but let the Father, and the Son, and the Holy Ghost, be worshipped. τῷ Μαρτῶν μὴδε προσκυνεῖται, Let no man worship Mary. Again, Μὴ ἐμμεν τῷ, &c. Let none eat of this error touching holy Mary; for although the tree be beautiful, yet it is not for meat: And although Mary be most excellent, and holy, and to be honoured; yet she is not to be worshipped. Again, She was indeed a Virgin, and honourable, and not given to us for adoration, but one who did her self worship him, who was born of her in the flesh. Epiphanius. Hæres. 79. p 446, 447, 448. There also he exhorteth Christians to put on a man-like mind, and to beat down γυναικῶν μαζὶαν τῶν, the madness of these women. For it seems in those days it was the women's Heresie, though now it hath obtained amongst the Romanists, both males and females. Gregory Nyssen against Eunomius, l. 5. hath this excellent passage; we are taught to understand, that whatsoever is created is a different thing from the Divine Nature; and that we are to worship and adore Μόνῳ τῷ ἀκτιστῷ πνεύματι, that Nature only which is uncreated, whose character is this, That it neither at any time began to be, nor ever shall cease to be. The Spanish Inquisitors, Anno 1584. took care the word (Only) should be blotted out. Chrysostom in his third Homily on the first Chapter to the Hebrews, hath this saying; why do you gaze after Angels? they are ser-

went to the Son of God, and are sent to divers places for our sakes. And Rom. 18. on the Epistle to the Romans, he says, unto whom shalt thou flee? whom wilt thou call upon to fight for; and help thee? shall it be to Abraham? but he will not hear thee. Shall it be to these Virgins? but they also shall impart none of their Oyl unto thee. Shalt thou call upon thy Father or thy Grandfather? but none of them is able to release or relieve thee. These things considered, worship and pray to him alone who hath the power to blot out thine Obligation, and quench that flame. Again, Rom 9. on the Epistle to the Colossians, he tells us, That the Devil envying the honour we have to address our selves to God immediately, hath brought in the service of Angels. The Ancients were generally of opinion, that the Saints are not admitted into Heaven, and a clear sight of God, till the last day; this is confest by Stapleton, Defens. Eccl. Author. cont. Whitak. l. 1. c. 2. Tertullian, (says he) Irenaeus, Origen, Chrysostom, Theodoret, Oecumenius, Theophylact, Ambrose, Clemens, Romanus, Bernard, &c. did not assent unto this sentence, which now is defined as a Doctrine of Faith, That the souls of the righteous enjoy the sight of God before he day of Judgment, but did deliver the contrary sentence thereunto. And if so, they could not be of opinion, by Bellarmine's own Concessions, that men on earth should invoke them, as the Romanists now do. V. Origen. in Rom. l. 2. p. 47. Aug. Tom. 8. in Psal. 36.

Seeing then the Scripture, and the ancient Fathers, are no Friends to this Popish Invocation now in question; I am the less concerned about those other reasons which they sometimes urge in behalf of it. Nevertheless I shall consider those that are most considerable, that seem to have the greatest force in them.

Arg. 1. They argue from the lawfulness of desiring the Prayers of just men here on Earth: this is, they say, our daily practice; nothing is more ordinary than to intreat the Prayers one of another: the Apostle writes to the Romans, Ephesians, Colossians, and desires to be assisted by their Prayers. Now if we may intreat the Prayers and Intercessions of just men on Earth, much more then of just men made perfect in Heaven.

Ans. 1. There is not the same reason for both; because the former is required and warranted by the Word of God, and not the latter. Again, the living may be made acquainted with our desires and wants, and not the dead; we have no way of informing them, or communicating our minds to them: they that suppose it, cannot agree (as was said before) about the way and manner of it. Other reasons may be assigned why living Christians should pray one for another, which won't hold in this case. Hereby they are made sensible of each others wants, sufferings and infirmities; as also there is an increase of mutual and brotherly love, which is a necessary bond amongst Christians. But this is not all.

2. There is a vast disparity betwixt the Papists praying to the Saints in Heaven, and the Protestants desiring of the Prayers of just men here on Earth. This may easily be discerned by any that have not a mind to deceive, or to be deceived. When we desire others to pray with or for us, we don't make them the Object of Prayer and religious Invocation; nor do we reckon them as our Mediators, but as our fellow-suiters. See this in an instance. One man goes to his Minister, or godly Neighbour, and tells him his condition, and then desires him that he would strive together with him earnestly in Prayer to God for him,

him, that he may be supplied in the things that he stands in need of. Another applies himself to one that is in Heaven, (or it may be that he supposeth to be there) and with great devotion he prostrates himself before him, (or it may be his Image) and then he prays, *Oh blessed St. Francis or St. Dominick, Look down upon thy poor Suppliant, take pity on me, a miserable sinner; I commend my body and soul to thee; assist me by thy merits, fill me with thy graces, bring me to everlasting happiness. Save me now and in the hour of death, &c.* I would fain know whether the practice of these two be one and the same: nay, whether there be any proportion or likeness betwixt the action of the one, and of the other. Take the holiest man now living in the world, (and if you believe the Church of Rome, there be some that have holiness enough, and to spare) and let this man have some of that religious Worship that is defer'd to their female (not to say their fictitious) Saints; as for instance, *St. Katharine, St. Margaret, St. Brigit, St. Barbara, St. Ursula*, or the like: that is to say, let a Temple be built, and an Altar erected to him, let his Image be set up, and the people enjoined to fall down before it, burn Incense to it, &c. let Vows and Supplications be made to him, and that in several places, and in the usual forms: I say, let this, or something like it, be done to the holiest man living, and I am confident the Papists, yea the Pope and all his Cardinals would with one mouth condemn it, and say it were blame-worthy and abominable.

Arg. 2. This practice argues reverence and humility; (r) 'tis pride and arrogance to make our addresses to God immediately. Here we seek to the King by the mediation of his Courtiers; much rather should we go to God by the intercession of those that are his Favourites in Heaven.

est in Centurione. Salm. in 1 Tim. 2. Disput. 7. Sect. ult.

Ans. This pretence or shew of humility seems by that Text in Col. 2. 18. to have a main hand in the first introducing of Angel-Worship. And of this opinion is an ancient Writer, (s) who says, *They advised of old the Invocation of Angels upon this pretence, that the God of all things was invisible and inaccessible, and that it was fit we should procure his favour by the means or mediation of Angels.* It was by this very Argument that the Gentiles of old defended their Demon-Worship. This I have already hinted, and an ancient Father doth plainly assert it, (t) *That the Heathen Idolaters, to cover the shame of their neglecting of God, were wont to use this miserable excuse, that by these they might go to God, as by Officers we go to the King.*

centes per istos posse ire ad Deum, sicut per Comites pervenitur ad Regem. Ambros. in c. 1. ad Romanos.

But the same Author proceeds to discover the vanity of this pretence.

(u) *Age, nun-* I shall give you his own words: (u) Go to, (saith he) is there any man
quid tam de- so mad or unmindful of his Salvation, as to give the Kings honour to an
mens est aliquis, Officer? Whereas if any shall be found but to treat of such a matter, they
aut salutis sue are justly condemned as guilty of a great offence against the King. And
immemor, ut ho- yet these men think themselves not guilty; who give the honour of
norificentiam God's Name to a Creature, and leaving the Lord, adore their fellow-ser-
Regis vindicta vants, as though there were anything more that could be reserved to God.
comiti? cum de For therefore do men go to the King by Tribunes or Officers, because the
hoc re si qui King is but a man, and knoweth not to whom he may commit the state of
etiam tractare the Commonwealth. But to procure the favour of God, (from whom no-
suerint inventi, thing is hid, and who knows the works of all men) we need no Spokes-man,
jure ut rei dam- but a devout mind.
nentur Majesta-
tis. Et isti se
non putant reos
qui honorem no-
minis Dei deserunt Creaturae, & relicto domino conservos adorant, quasi sit aliquid plus quod servetur Deo.
Nam & ideo ad Regem per Tribunos aut comites itur, quia homo utique est Rex, & nescit quibus debeat
rempub. credere. Ad Deum autem (quem utique nihil latet omnium enim merita novit) suffragatore non
opus est, sed mente devota. Ambros. ibid. When (says Chrysostom) thou hast need to sue unto men, thou
Est igitur reus art forced first to deal with Door-keepers, and to intreat Parasites and Flatterers, and go a long way about;
Est igitur reus But with God there is no such matter; without an Intercessor he is in-
Est igitur reus treated; without money, without cost he yieldeth to thy prayer. It sufficeth only that thou cry in thine heart,
Est igitur reus and bring tears with thee, and entring in straightways thou mayst draw him unto thee. Serm. 7. de Poen-
Est igitur reus nitent. Tom. 6. p. 802. Edit. Savil. And in another place, *O rex mundi Philosophia,* &c. Mark,
Est igitur reus says he, the Philosophy or wisdom of the woman of Canaan, she intreateth not James, she beseebeth not
Est igitur reus John, neither doth she come to Peter; but brake the whole company of them, saying, I have no need of a
Est igitur reus Mediator; but taking repentance with me for a Spokes-man, I come to the Fountain it self. For this
Est igitur reus cause did he take flesh, that I might take the boldness to speak to him. I have no need of a Mediator;
Est igitur reus have thou mercy upon me. In dimissum. Chanaan, Tom. 5. p. 195. Edit. Savil. Again, in his fifth
Est igitur reus Sermon on the eighth of Matthe: God (saith he) will not grant us so much of his grace at the request of them
Est igitur reus which pray for us, as when we our selves pray unto him. — In praying for our selves we do more
Est igitur reus with God than when others pray for us. — He put off the Canaanitish woman when his Disciples prayed
Est igitur reus for her, and heard her when she her self prayed, and said, Be it unto thee as thou wilt.

I shall conclude my Answer to this Plea of the Romanists, by pro-
 posing one thing to their consideration. Sup-

* Si rex constituerit certum intercessorem
 non volet ad se causas per alios deferri. Ita
 cum Christus sit constitutus Pontifex & In-
 tercessor cur quaerimus alios. V. Augustin.
 l. 8. de Civitate Dei.

Pharisaica superbia est vel nostra vel alio-
 rum hominum merita Deo in oratione oppo-
 nere. Chemnic.

pose a * King should grant to all his Subjects,
 the poor as well as the rich, free access to him,
 promising a redress of all their grievances up-
 on the only mediation of the Prince his Son;
 and the Prince again should by open Procla-
 mation invite all freely to come to him, and
 proffer himself to be their Mediator, pro-
 mising he will not in any wise reject the mean-
 est of them. Would it be arrogance in any to accept of this offer?
 nay, would it not be the highest presumption to take another course?
 to apply to the King by the mediation of this or the other Cour-
 tier? The case is the same here. But I hasten to the third and last Ar-
 gument.

Arg. 3. The third Argument is taken from the success of such Prayers. This is insisted on by a late Author, and he calls it, (w) *A convincing Argument. Certain it is* (saith he) *that many and great Miracles have been wrought by God upon Addressees made to the Saints, that those who call upon them are heard, and obtain what they desire.* He gives several instances, and if the Reader please, I'll transcribe one of them: 'tis a story of what happened to one *St. John Damascen*, about the year 728. "He is known" (saith he) to have been a stout Assertor of "the Veneration of holy Images; and when" the Emperour *Leo Isauricus* raised a Persecution (so he calls it) for that cause, he wrote divers learned Epistles "to confirm the faithful in the Tradition of the Church. He was then" at *Damascus*, where the Prince of the *Saracens* kept his Court, "and" highly in the favour of that Prince for his Wisdom and Learning. "The Emperour *Leo*, not knowing otherwise how to execute his fury" against him, causes a Letter to be forged, as from *Damascen* to him, "and to be transcribed by one who could exactly imitate his hand:" the Contents whereof were to invite him to pass that way with his "Army, with promise to deliver the City into his hands. This Letter" the Emperour (as out of friendship to an Ally, and detestation of "the Treachery) sent to the Prince of the *Saracens*; who no sooner "saw and read it, but in a brutish passion commanded the right hand "of *Damascen* (which he supposed had writ it) to be cut off. *Dictum* "*Factum*, a Word and a Blow; his hand was struck off, and hung up "in the Market-place till Evening, when upon petition that he might "have leave to bury it, it was commanded to be given him. He takes "the hand, and in stead of laying it in the ground, joins it to his Arm, "and prostrating himself before an Image of our Blessed Lady, which "he kept in his Oratory, humbly besought her intercession, for the re- "storing of his hand, that he might imploy it in setting forth her Son's "praises, and hers. This done, sleep seized on him, and he beheld "the Image of the Blessed Virgin looking upon him with a ptealing "aspect, and telling him that his hand was restored. Which when he "awaked he found to be true, and a small circle or mark only remain- "ing in the place where it had been cut off, to testify the truth of the "Miracle. This is recorded, it seems, by *John* Patriarch of *Jerusalem*, in the Life of this *St. John Damascen*.

Ans. Do the Papists indeed think that this (and such like pretty stories). is a good Foundation for the practice now in question? What if a man should be in doubt of the truth of this, and other relations of this kind? We know of whom it is said, That *his coming is* (x) *after* (x) 2 Thes. 2. 9.

(w) Cathol. no Idolat. p. 420. 424^o
 425. Puella quædam obfessa, adducta fuit ad
 Capellam B. V. in antiqua Oetingen ubi cum
 litania cantaretur, & invocaretur misericor-
 dia auxilium & liberatio Dei Patris, Filii
 & S. S. Diabolus nihil fuit motus. Cum ve-
 ro Lawet. Litania de B. Maria inchoaretur
 tum demum Satanas cepit in obfessa turbari,
 clamare & furire. Mox vero Canisus præ-
 ses, imagine B. Mariæ arrepta imposuit capiti
 puellæ obfessæ, & tum Diab. cepit exclamare.
 Ab mulier quid me calcas & caput meum con-
 teris, &c. Narratio Martini Hengerii,

the working of Satan, with all power, and signs, and lying wonders. If I might advise, the Pope should put forth a Bull for the prohibiting, yea for the burning all their Legends and Histories of feigned Miracles: they don't gain, but lose greatly in their reputation by means thereof. Yea, what if I should say the Christian Religion suffers greatly in the World upon this very account? How have Jews and Infidels been hardned in their unbelief of the Gospel, and of the Miracles that Christ and his Apostles wrought for the Confirmation of it? and all by reason of those Fables, and lying Miracles that are obtruded upon the World by those of the Church of Rome. Repent, O Rome; repent in time of the wound that thou hast given to Christianity upon the score of these Fables and Forgeries.

'Tis worth our notice, and may serve as a farther Answer to this Plea, what Mr. Mede offers (y) in his Treatise before-cited, *That the Gentiles Demon-worship did enter into the World after the same manner, it was first insinuated, and afterwards established by Signs and Wonders of the very self same kind; so that the Idolatry of Saint-worship is in this respect also a true counterfeit of their Idolatry of Demons.* He brings in Chrysostom affirming that the Demons of the Gentiles wrought Miracles for the Confirmation of Paganism, and the Pagan Idolatry. *They often-times by their skill cured Diseases, and restored to health those that were sick.* What, (says he) should we partake therefore with them in their impiety? God forbid. He cites Eusebius also to this purpose:

Querite si vera est Divinitas Christi; si est ea, qua cognita, ad bonum quis reformetur sequitur ut falsa renunciatur, comperta imprimis illa omni ratione, quae delitescens sub nominibus & imaginibus mortuorum, quibusdam signis & miraculis, & oraculis, fidem divinitatis operatur. Tertul. Apol. ad Gent. cap. 21. in fine.

“When (says he) those wicked Spirits (meaning those that were worshipped under the names of Demons) saw mankind brought off to a deifying of the Dead, they insinuated themselves, and helpt forward their errour, by causing motions in those Statues, which were consecrated to the Honour of the Deceased, as also by Oracles and curing of

“Diseases: by means of which the superstitious and credulous people took them to be some Heavenly Powers, and gods indeed; sometimes to be the Souls of their deified Worthies. And thus (saith he) the Earth-Neighbouring Demons, which are the Princes of the Air, those Spiritualities of wickedness, and Ring-leaders of all evil, were on all hands accounted for great gods. And farther he adds, That the Memory of deceased Worthies was celebrated with great service, the feature of whose Bodies the dedicated Images in every City seem'd to represent, but their Souls the wicked Demons counterfeited by working many wonders. Let me shut up this answer with the saying of a laborious and learned person, his words are these: (a) *If it be ob-*

(a) Willet. in his Synop.

Papismi, p. 437. *Ex solis miraculis, sine testimoniis verbi Dei, non posse ullum dogma probari nec hoc titulo debere recipi ipsa scrip. diserte testatur, Deut. 15* Chemaic. Exam. Cecilius saith of the Demons of the Heathens, *Dant cautelam periculi, morbis Medelam, opem miseris, solatium calamitatibus, laboribus levamentum.* Minut. p. 7.

jected,

jeſſed, That many have prayed to the Saints, and particularly to the Virgin Mary, and have obtained their requests, and therefore ſuch prayers are available. We answer, That is no good Argument which is taken from the event: for ſo Livy writeth, that Romulus prayed to Jupiter, that he would ſtay the flight of the Romans, that he might keep off the Sabines, and it was effected. Pliny alſo reporteth, that one Helpis ſeeing a rampant Lion come againſt him, prayed to Bacchus, and was delivered. Like as the praying to Heathen gods is not juſtified by the ſubſequent effects, no more is the invoking of Saints, &c.

Come we now to a concluſion. I deſire in the cloſe of all that theſe three particulars may be conſidered.

1. That this Diſcourſe doth not deſtroy that Communion of Saints which is the common belief of all Chriſtians. It is levell'd againſt the Invocation, not againſt the Communion of Saints. *Jeruſalem* is ſometimes put for the Church Militant on Earth, and ſometimes for the Church Triumphant in Heaven, to ſhew that both make but one City of God. The Church below, and the Church above, are two parts of one and the ſame Catholick Church, whence it is that thoſe who are ſanctified, and called on Earth, are ſaid to be come to the ſpirits of juſt men made perfect in Heaven. So the Apoſtle tells the *Hebrews*, that they are brought by the Goſpel into a bleſſed Society, with God the Judge of all, with Jeſus Chriſt the Mediator of the new Covenant, with an innumerable company of Angels, and with the ſpirits of juſt men made perfect. Both thoſe that are already made perfect, and thoſe that ſtill abide in a ſtate of imperfection, are fellow-Citizens, (as he elſewhere phraſeth it) and have mutual fellowſhip or communion one with another. They have mutual relation to one Father, and Children of the ſame Father have mutual fellowſhip amongſt themſelves: they have mutual union with one Head, and Members of the ſame body have mutual communion one with another: they have their animation by one and the ſame Spirit, as all the Members are animated by one and the ſame Soul: that Spirit which dwells in the Saints on Earth, doth bear them company into Heaven.

If it be demanded wherein this Communion conſiſteth which is between the Saints above, and the Saints below? I answer, It conſiſts mainly in mutual affections and communications one to another. The Saints in Heaven rejoice at God's preſervation of his Church on Earth; that ſo many of their brethren and fellow-ſervants are daily fitted for Heaven, and tranſlated thither, whereby their bleſſed Society is increaſed. The Saints above may alſo pray and intercede for thoſe below: for though the Papiſts confound theſe two, (as they do other things) to wit, the Interceſſion and the Invocation of Saints, yet there is a wide difference betwixt them: (b) And there be who allow them to pray for us, who yet will not admit of our praying unto them. (See *Rev. 6. 10.*) But then they ſay that this Interceſſion of theirs is for the

(b) They are very different questions, whether the Saints pray for us, and whether we muſt pray to them? It is one thing to know what the Saints do in Heaven, and another thing to know what we muſt do on Earth.
P. du Moſlin.

Church in general, and not for this or that Member in particular, whose case or person it's most likely is not known to them. On the other side, the Saints on Earth they pray for the Resurrection of the Bodies of the Saints in Heaven, that in Body as well as in Spirit they may be perfected and glorified. Yea, this is one sense of that Petition in the Lords Prayer, *Thy Kingdom come.* — They likewise praise God for the rest they enjoy in Heaven, that they are delivered from this valley of tears and trouble. They also groan, and that earnestly, to be glorified with them, and to be translated into their condition and company. Above all, they set them before them as their examples, walking in their godly steps; *being followers of them as they have been followers of that which is good.* Though they don't invoke them, yet they study to imitate them, which is the highest honour they can put upon them. This is that which the Apostle requires in the Epistle to the *Hebrews*, when he bids us, *to be followers of them who through faith and patience inherit the promises.*

2. This Discourse serves to excite Christians to be much in calling on him in whom they believe. To be frequent in praying to God in the Name of Jesus Christ. *Take* (says James) *the Prophets for an example of patience, and of suffering affliction.* Take, I say, the Papists for an example of prayer, (such as it is) and unwearied devotion. It was the advice of a good man to his friend, that he would spend as much time every day in prayer and meditating, as he did in eating and drinking. It were well if we spent as many hours every day in the service and worship of God, as some of them do in serving and worshipping the Saints. We may receive instruction from Oxen and Asses, and other bruit Creatures, and so we may from the blind Papists. *Go to the Ant, thou Sluggard;* and go to the Papist, thou slothful Christian: He hath his Canonical and stated hours for his devotion, he's diligent in turning over his Beads, in pattering over his *Pater Nosters* and *Ave Marias*, and will admit of no avocation. How then art thou to be reproved, who neglectest prayer to God from day to day? How many prayerless families and persons are there in this Nation? Christ says, *The Ninevites shall rise up in the Judgment against the Jews,* and the Papists will rise up in the Judgment against many Protestants, *and condemn them.* The charge of *Eliphaz* against *Job* will lie more rightly against many a one in the midst of us; you'll find it in *Job* 15. 4. he says there, *Thou castest off fear, and restrainest prayer before God.* (c) Some read the words thus, Thou multipliest prayer. The word notes (as one observes) the cutting or dividing a thing into small pieces or portions, which is indeed to multiply it. And 'tis as if he should have said, Thou dost mince thy prayers, and cut them out into many small shreds, as if thou didst hope to be heard for thy much speaking. Such were the Devotions of the Pharisees of old, and such are the Devotions of the Papists their Successors, to this day. Their *Collects* and *Litanies* are full

(c) Arguitur
Job quod multi-
plico vel bat-
tologia usus est.
Bold V. Caryl
in locum.

full of *vain Repetitions*, the same things over and over again. But take the words as they are in our Translation, *Thou restrainest prayer before God*; and then they note either a total forbearing, or a partial diminishing of the duty: some don't pray at all, others pray but seldom; both come under this reproof of restraining prayer. Remember who commands you, to *pray always*, and to *pray without ceasing*. Resolve, Reader, whoever thou art, upon more frequency and fervency in this duty. Let an hour, or more, every day be set apart for secret prayer; and be sure, as *Elias* did, (d) to *pray in prayer*. The Papists and others say prayers, but do thou pray in prayer to God. 'Tis recorded of (e) *Luther* that he prayed every day three hours, (*caesque ad studia aptissimas*) and that when he was most fit for such a service: *Go thou and do likewise*.

(d) *προσευχῇ προσέειπτο.*
James 5. 17.
(e) V. Vit.
Theod. in vita
ejus Judge
Cooke advised
to four hours in
a day for this
exercise.

Sex horas somno, totidem dei legibus aequis, quatuor orabis, Epulisque duas; Quod superest sacris ultro largire camenis. King *Alfred* divided every day into three parts, he allowed eight hours to his devotion, eight to his employment, and eight to his sleep and refection.

3. This Discourse may have this farther fruit, to beget a dislike, yea a detestation of Popery. One would wonder that a man in his right senses should ever become a Papist. Their opinions many of them are not only unscriptural, but irrational, a man must offer violence to his reason if he complies with them. I might give many instances, consider these two; the one is praying for the Dead, the other is praying to the Dead. We cannot help the Dead by praying for them, nor can they hear us when we pray unto them. Yea, the Popish Religion is not only ridiculous, but Idolatrous. There is a fivefold Idolatry which we charge upon the Church of *Rome*. 1. The worshipping of the *Cross*. 2. The worshipping of *Images*. 3. The worshipping of *Relicks*. 4. The worshipping of the *Elements* in the *Eucharist*. 5. The worshipping of *Saints and Angels*. Well may she be called the *Whore of Babylon*, yea that *great Whore*, and the *Mother of Fornications*, and *Abominations of the Earth*. The Church of the *Jews* did not forsake the true God altogether, only she would worship him in *Calves and Images*, and how often for this reason is she called a *Whore*, and an *abominable Harlot*? The Church of *Rome* is a worse Strumpet than ever she was; a deep *Ditch* she is, may none amongst us be so far *abhorred of the Lord* as to fall into it. Dearly beloved Country-men, *Flee from Idolatry: this the abominable thing that God hateth*. Popish Idolatry is as bad or worse than Paganish. I shall conclude this Sermon as the Apostle *John* doth his first Epistle, *Little Children, keep your selves from Idols*. Amen.