

this way wee are to fight, not with flesh and blood, but with principalities and powers in spirituall things, feeking the destruction of our soules. Secondly, there be within vs immumerable lusts that compasse vs round about, preste vs downe, and draw vs away to the broad way of destruction. Thirdly, this way lies full of offences, partly in doctrines, partly in ciuil examples; al tending to this end, either to make vs fall, or to gout of the way. Lastly, it is beset with manifold and divers tribulations; from the beginning even to the ende. Hence wee learme, that we must give all diligence that wee may attaine to the reward of glorie; and therefore we must struggle, strine & wrestle to enter in at the straight gate. The principal gaine, and the hardnesse to obtaine it, requires our principall studie and labour. Therefore they deale wickedly that vise no meanes, but (as they say) leave all to God, thinking it the easies^t matter in the world to wiane the kingdome of heaven. The like is their fault, that professe religion in a flacke & negligent manner, being neither hot nor colde.

The third point, is Pauls minde and desire of eternall life. If it be said, that wicked men haue the like desire, as for example *Balaam*; I answere, in *Paul* there was an endeavour answerable to his desire, as appears, Act. 24. 16. where he saith, *that he waited for the resurrection of the just and unjust*: and that in the meanes he laboured to keep a good confidence before God and men: now this desire in the vngodly is barren, and yeelds not his fruit. Again, *Paul* beeing iustified, still desires to attaine to full fellowship with Christ, and to conformity with him in glorie. The like desire, with the like endeavour, shoule be in all vs.

The last point, is *Pauls* courage and fortitude. Hec is content to endure any kinde of death, yea cruell death, so he may obtaine this third and last gaine. And thus it is verified, which he saith, 2. *Tim. 1. 7.* *that God hath given him the spirite, not of fearefullnesse, but of courage.*

Trin-vni Deo gloria.

A Like was the courage of *Moses*, who was content to endure afflictions with the people of God, that he might winne the recompence of reward. Like was the courage of the Martyrs,

Heb. 11.
26.
Verse 35.

That were racked and wouldnt be deliuered, that they might obtaine a better resurreccⁱon. We likewise walking in the way to eternall life, must take the like courage vnto vs in all dangers. For this cause we must pray vnto God, to giue vs the spirite of courage: and wee must alwaies attend vpon the calling and commandement of God, making it the stay and foundation of our courage: and we must yet further stay our selues on the promise of Gods presence and protection, so long as we obey him. If it be alledged, that we are by nature fearefull in dangers, and therefore vncapable of courage: I answere, there is a three-folde feare. The first is, feare of nature, when mans nature feares, fies, and eschewes that which is hurtful unto it. This feare was in Christ, whose soule was heauie vnto death, who also feared the cursed death which he endured. And therefore this feare of it selfe is no sinne, and it may stand with a true fortitude. The second feare is that which riseth of the corruption of nature, when a man feares without cause, or without measure. Without cause, as when the disciples feared Christ walking vpon the sea; or when they feared drowning, Christ lying asleepe in the ship. Without measure, as when men distrusting God, neglect their callings in time of danger, and the due of invocation, flying to unlawfull meanes of deliuernace. Now this second feare is an enemy vnto all courage. The third feare is, when perils and death are indeede feared: but yet feare is ordered by faith in the mercy and prouidence of God, by hope, by invocation; and it is ioyned with obedience to God in the time of danger. This is a proceeding of grace, and it may well stand with courage, and it serues to order the two former feares, the one of nature, the other of distrust.

A VV ARNING AGAINST THE IDOLATRY OF THE LAST TIMES.

AND
AN INSTRVCTION TOVCHING
RELIGIOVS OR DIVINE
WORSHIP.



LONDON,
Printed by JOHN LEGATT.
1626.

TO THE RIGHT HONOURABLE LORD HENRY, EARLE OF KENT, LORD of Hastings, Weisford, and Ruthyn.



Ight Honourable, &c. Great hath beeene the mercy of God to this our English nation, in that beside peace and protection, hee hath bestowed upon us the treasure of his Gospell, now more then forty yeeres, and albeit under the government of a most gracious Queene, Is it a benefit unspeakable: and England (as I thinke) never had the like before.

For this great mercy we owe to God all thankfulness that heart can think, or tongue can speake. Our thankfulness must shew it selfe in the fruits of obediency to the Gospell. And obedience is to turne evn unto God from every evill way, to believe in Christ, and to walke in newnesse of good life.

But alas, in respect of the greatest number, we are a nation very unthankfull: yeelding small obedience to the Gospell of life. If the things which have beene done in England, had beene done in Barbary, or Turkye, or America, it may be they would haue repented in lacke of handes, and haue turned more earnestly unto God then we haue done. And for this cause we haue deserved, that God should take away his Gospell from us, and give it to a nation that will bring forth the fruits therof. For the preserving of this evill which we haue deserved, it standes us in hande to repente of our unthankfullness, to imbrace the Gospell more then we haue done, and to walke worthy of it in holinesse of life.

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

And having penned his Treatise, I now present it to your Honour, and presume to publish it in your name. First, because God hath made you Honourable, not onely by ciuit dignitie, but also by an unfeigned loue and obedience to the Gospell of Christ. Againe, my desyre, to give some testimony of a thankfull minde for sauerie undeserved. Thus I take my leaue, praying God to establish the heart of your Honour, and all his people, without blame in holiness before him, even our Father, against the comming of our Lord, Iesus Christ with all the Saints.

Your H. in all dutie to
command, W. PERKINS.

To the Reader.

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

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

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

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

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

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I. John 5. verse 21.

Babes, keepe your selues from Idols.

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

In this rule I consider two things: a commandement, *Keep your selues from Idols.* The reason is infolded in the word *Babes.* That the right meaning of the commandement may appear the better, I will stand a while to shew: first, what is meant by Idols, & secondly, how wee are to keep our selues from them. The word *Idol* generally and properly signifies as much as *Image*, that is, the resemblance of any thing either good or bad. For that which image is in Latin, Idol is in Greek. *Terrallian* faith, that Idol signifies a forme or little forme; and the distinction of Idol and Image was not obscured of the (ε) Latin interpreter. Yet by more narrow and more vsuall significatio, the word *Idol* is put for any such Image as is erected to represent either false or true God. That Idols are images of false Gods, all men grant; but that they are images also of the true God, there is the question. But I make it manifestly. The golden calfe of the Israellites was an Idol, as it is called by Saint Steuen Act. 7.41; and it was an image of Iehova. For

after the calfe was once framed, Aaron proclaimed a day of solemnity, and said, *Tomorrow shall be the holy day of Iehova.* Exod. 34.5. That which the Israellites did in this calfe, was no doubt the same which they had often feene the Egyptians doe before them. Now the Egyptians represented and worshipped God in the formes of wild and tame beasts, as *Satobo* the Geographer plainly saith, *Images in vise of religion, erected by the wifte of the heathen, were nothing but Idols:* and many of them verily were images of the true God, as Paul testifieth, when he saith, Rom. 1.23. They turned the glory of the incorruptible God, to the similitude of an image of corruptible man, and of birds, &c. Thirdly, idols often signify false gods themselves, 1. Chron. 16.26. *The gods of the people are vane things, or idols:* Thus *Rabell* is said to feale Idols, or the Gods of her father. And Paul, 1. Cor. 8.4. makes an opposition betweenne an Idol and the true God. Yet are not false gods idols properly so termed, but by a metaphor. Because as images made in the way of Religion, draw the heart from the true God: even so do false gods, truly called Idols. Thus then, an Idol is any thing set vp to bee worshipped, either in the roome of God, or as God. In the roome of God, as prophete images: as God, namely false gods.

The general property of Idols, is, that they are NOTHING in the world, as Paul saith, 1. Cor. 8.4. and they are so termed, because they haue nothing in them of the diuinitie or godhead, whether we regard the nature or the efficacie therof. And this appears by Pauls reason, *An idol, faithesse, is nothing in the world: because vno to vs there is but on God.* Furthermore, it is nothing in respect of representation: for an idol sometime is nothing at all: sometime it representeth as God, that which is merely nothing: sometime it representeth the true God, otherwise then he is; and in this respect also it representeth nothing.

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

De Ido-
lare.
c.3.
a Histor-
on in Ila-
Per idola
intelligi-
mus ima-
gines ima-
gerum.
Ezech.7.
10. Imu-
go Ima-
ges.
Amos 5.
13. imago
idolorum.

a Damia-
nus; de
nat.
Marie.
Accedi-
ad illud
aureum
reconcili-
ationis
alium solu-
rogans
sed etiam
imperans
non an-
cilla fera-
Dominam;
b In fe-
ritis. De-
cembri.
c Praefat.
de Apost.
d Ficta
Janu.
in felis
Mar.
In felis
Sept.
e Viquo-
rum. Iuf-
fragis na-
tumur.

f Allen in
his booke
of prie-
fhood.

g Sic
Diodo.
& Belar-
de Con-
fess. lib. 4.
cap. 15.

full and perfect Sauiour, but onely the principall cause of our salvation; or rather an instrument of God to make vs our owne Sauiours. The fourth is the doctrine of venial sinne: for if some yea many sinnes are venial in their owne nature; so as wee our selues may satisfie for them, it was no needfull that Christ shoulde die, and by his death redeeme vs from all sinnes. The fifth is the doctrine of the Intercession of Saints; who in Romish doctrine make intercession not only by requesting, but also by meritting: (a) yea commanding. For thus the Virgin Mary doth more then which Christ himselfe can not doe.

In the reformed Mass-booke there is ascri-
b. to the intercession of Saints, first, protec-
tion. ^b Let blessed Sabbath by making interces-
sion for vs, procte vs, O Lord. Againe, by (c) thy
Apostles ^b Apelles ^c Apelles ^d Being appealed by
the intercession of thy Saints, grant, O Lord, we pray
thee, &c. Againe, Let me the prayer of Saint
Chrysostome be wanting unto vs, which may cause
our gifts to bee accepted and obtaine thy pardon for
vs. . Againe, By the prayer of Matthias make vs
to be cleansed of our sines and defended. Thirdly,
Confidence, (e) by refing on their suffrages.
What can be said more of the intercession of
Christ? I know they adde in the end; per Do-
minum, but what is that to the purpos? If wee
give any point of supremacie to a subiect, it is
treason; though otherwise in earnest we magnifie
the soueraignty of the Prince. Again, the same Catholike religion degrades him of his
kingly office, by giving vnto the Pope two
royalties of the kingdom of Christ. One is a
power to give pardon of sins vnto men, both
fully and (f) properly, which none can doe but
God. The other is to make laws truly bind-
ing the consciencies of all men in the Catho-
like Church vpon earth, and that as truly as
(g) the lawes of God; whereas there is but one
Law-giver that can save and destroy the soule.
Lastly, it degrades Christ of his propheticall
office. First, because it giues vnto the Pope a
power supreme and infallible to determine
in his Confistorie and in general Councils, of
all controvuries in religion, whether concerning
faith or manners; whereas this power inde-
c. is inseparably annexed to the person of
Christ, who in and by his written word deter-
mines of all matters pertaining to saluation,
and that infallibly and sufficiently to the con-
tent of an humble minde, and to the settling
of any conscience. Secondly, it addes and
takes away, it changes and reserues the doc-
trine Christ hath left vnto the Church, specially
in the booke of the new Tescament, by an
heape of humane traditions, specially by the
law of singel life, and the communion in one
kinde, &c.

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

A persons, the distinction of natures in Christ; the personall union, the offices of the Mediator as we doe. I answer; that in word it doth, but in deede by infallible consequence of doctrine it doth abolish Christ, as I haue shewed. Papists in word confess him to be Our Lord, but with this condition, that the Servant of Servants may alter and change his precepts, whose power (they say) is that greatnesse; that hee may bee judged of none, and that hee can open or shut heaven to whom hee please. They confess him to be Iesus Our Sauiour; yet a Sauiour in vs, in that he giues vs this grace, that by our owne merits we may be our owne Sauiours; borrowing also (if neede be) a supply from Martyrs and the rest of the Saints. They confesse him to bee crucified, dead, and buried for vs: yet with this condition, that the fault beeing pardoned, wee our selues must satisfie for some part of the punishment, either in this world or in purgatorie. They confess, that he sits at the right hand of God the Father, to be vnto him the Mediator of intercession for vs: and yet withall, they hold that his mother is the Queene of heauen, having authoritie to controul and command her sonne. What a Christ is hee, that in sundry actions pertaining to our redemption hath patres or fellowes ioyned with him? For this cause wee reiect this religion, because it turns our onely and perfect Redeemer into a fained Christ of mans deuising. It may be further said, that some falie opinions conceyded of Christ, doe not straight-way turne him into an Idol. I affewer with Hierome: Even to this day an Idol is set vp in the house of God, or in the hearts and soules of believours when a new doctrine is devised. Againe, A false opinion is an Idol of falsehood.

The seconde way of erecting an Idol is, when God is worshipped otherwise, and by other meanes, then hee hath reculed in the word. For when men set vp a deuided worship, they set vp also a deuided God. Augustine faith of the Gentiles, that they refused to worship the God of the Hebrewes. Because, if their pleasures were to worshipe him in another for then hee had appointed, they shoule not indeede worshipe him, but that which they had faignid. The Samaritans worshipped the God of Abraham, Isaac and Jacob: and they waited for the comming of the Mefias: and yet Christ faith of them, *Iee worshipe ye knowne what:* because they worshipped the true God by a worship deuided of old, and set vp by men. The Lord saith to the Israelites, yee shall call me no more BAAL: where-
by he signifieth, that becaus the lewes did sometime worshipe God in the liame manner, with the same images, rites, and names, whereby the heathen worshipped the false God Baal, therefore they made him indeede to be even as the Idol Baal. And this I take to be the right meaning of the former words; becaus the words following are: For I will

take

Hieron.
in Ieron.
cap. 3.12
Dan. 3.

Jud. 17.5.
verse 3.

C

verse 13.

D

King.
17.8.
3 King.
to.32.

Aug. &
Confid.
Evang. 1.
Si c. 18.
modo
Deum
colecte
veller,
quam si
colore
ipse dis-
tinguit,
nisi
verique
illumin
lex, sed
quod ips
firmitatem
Ioh. 4.
22.
Orie. 2.12.
with Dan.
12.4.

take away the names of Baalim out of her mouth: verse 17. When the Iewes in Jeremie chapter 2. verf. 23. denied that they worshipped Baalim, there can bee no reason (I suppose) of their deniall, but this, that they intended to worship God in the Idols of Baal. Againe, Saint Iohn Luth. 1. Job. 2. 24. If that which you haue heard from the beginning remaine in you, yet also shall continue in the Father and the Sonne. Hence it followes, that they which abide not in the doctrine of the Prophets and Apostles, but fer vp some other forme of worshipping God, abide not in the Sonne and the Father. Gods worshipe must bee according to his nature, heauenly; diuine and spirituall; but all deuided worshipe is according to the nature and disposition of the deuiler, foolish, carnall, vainer as Christ faith, Matth. 15. 9. In vaine doe they worship mee, teaching for precepts the commandments of men. And according to this worshipe is the God that is worshipped. Therefore when God is worshipped, not according to his owne will, but according to the pleasure and will of man, the true God is not worshipped, but a God of mans invention is fer vp. One notable example wee haue in this kinde. When God is either represented or worshipped in any Image of mans deuising, there is presently made a double Idol, the one is the Image representing: the other is GOD represented, who is by this meanes turned into an Idol.

That the Image made of vs to resemble and represent God, is an Idol, I proue it thus: The Image which Miche created was a flatte Idol: for it is called Teraphim, which all commonly translate, Idols. And it was an image of Jeuhoub. For before it was made, the filer whereof it was made, was dedicated to God: and after it was made, when ihu had got a priest into her house, to offer sacrifice vnto it, free said: Now I know that Jeuhoub will be good vnto me. The two golden calues erected in Dan and Bethel by Jerobeam, were Idols in the judgement of all men: yet were they nothing else but Images to represent the true God of Israel. For the worship of them, is called the *feare of Jeuhoub*. John never departed from the name of Jeuhoub, and therefore hee was indeede a patron and defender of the golden calues: neuerthelesse it was not his minde and meaning to make Gods of them, but to worship the Lord of hosts in them and by them. For when he was about to defrey the Images and priests of Baal, hee said, Come see how zealous I will be for the Lord of hosts. Grauen images and likenesses mentioned in the seconde commandement, are plaine Idols, and they are Images, not onely of false Gods, but of the true God. For Moses expounding this comandement, saith thus: Deut. 4. 16. Take heed to your selues, that yee corrupt not your selues, and make you a graven image, or representation of any figure: and his reason is, verf. 15. for yee saw no image in the day the

A Lord spake vnto you in Horeb out of the middell of the fire, that is, ye saw no image of the true God, but only heard his voice: therefore yee shall make no image, namely of God, to represent him, or his presence. Notable is the testimonie of Serao for the proofe of this point: his words are to this effect. Moses (saith he) did affirme and teach, that the Egyptians did not judge aright, who represented God in the shapes of wilde and tame beastes: nor the Libyans and the Grecians, who figured God in the forme of men. For Gods that shalbe which contains us, and the earth and the sea, which we call heaven, and the world, and the nature of all things that are: the image of whom, who in his right wits dare presume to make like to any of the things that are above vs? But we must put away all making of (a) Images, and set a example and a secret place before him, and worship him without any forme. A little af-
ter the commandments of men. And according to this worshipe is the God that is worshipped. Therefore when God is worshipped, not according to his owne will, but according to the pleasure and will of man, the true God is not worshipped, but a God of mans invention is fer vp. One notable example wee haue in this kinde. When God is either represented or worshipped in any Image of mans deuising, there is presently made a double Idol, the one is the Image representing: the other is GOD represented, who is by this meanes turned into an Idol.

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Geogra-
phie lib
16. de
Syria.

(3) Or
would
wherein
images
are fra-
med.
b This is
the 20th
century
of Christ
700.
Origin-
contr.
Cell. 5
in prin-
cipio & 7.
in fine.

And

And where the prohibition of God is against vs; it is vaine to deuise shifts or excuses. For there is no exception against Gods commandement. Thirdly, it is a falshood for vs to think that we may lawfully doe what fouer God doth. And therefore wee must warily reaon from the example of God, when wee would defend our own doings. Fourthly, God will not bee adored and worshipped as Idols are worshipped. *Thou shalt me doe thus unto the Lord thy God.* Fiftly, God hath power to represent himselfe in what signes he will; and to hath not any creature, neither hath he giuen vs any power to represent him in this or that forme. Sixty, God can at his pleasure avoid and cut off all occasions of idolatry, when hee represents himselfe in vible formes; so can not men doe, as common experience declares. Therefore in so doing they tempt God; and lay open themselves to the danger of Idolatry. Lastly, images which men set vp unto God, abolish and deface his Maiestie, breed absurd opinions of God in the minds of men, and doe as little becomme his endlesse glory, as a picture of an Ape, or of a foole doth the excellency of an Emperour. Thirdly, it is objected that the Scriptures doe not simply condemn religious images, but only because Jewes and Gentiles esteemed & held them for their gods; and that this opinion of theirs is confuted by *Paul*, when hee saith, *They are not Gods whiche are made with hands.* I answere againe, it was not the opinion either of the Jewes, or of the wisest of the Gentiles, that grauen or carued images were their gods; the very light of nature did teach them the contrarie. That they made a distinction betweene their gods and the images thereof, it appears by the very distinction of the first and second commandement. In the first, are forbidden the false or strange gods themselves: in the second are condemned the Images, which are either of the true Iehovah, or false gods. And if images be only forbidden, because they are reputed and worshipped for gods, then the first and second commandements of (*a*) auncient time distinguished, shall be indeed but one and the same commandement. Images (*I grant*) are called often in scripture gods, but for two other causes. First, because in mens intention they have relation to God, and represent him. And therfore by a metonymie they borrow his name; as a painted man is called a man, or, as he that plies the part of a king, is called a king. Secondly, they are called gods, because men, though not in opinion and judgement, yet in truth made them gods, or wicked spirits. Againe, when God is adored in deuised Images, the worshippers are said to *forsake God*, though they thinke that they well remember him. And the reason is, because they forget not only his commandement, but also the true knowledge or acknowledgement of God, soone as they represent him in an image:

A ped, in, at, or before an image, is presently transformed into an Idol. *Habakuk* faith, that Images are *deceivers of lies*. Because so foone as God is represented in an Image, he is deprived of his glory, and changed into a bodily, vibile, circumfered, & finite Maiestie. When the Jewes intended to worshipe God in the golden calfe, the Pheasant faith, they turned God into the *likenes of a beast that eateth grass*.

B Secondly, we may not binde the presence of God, the operation of his Spirit, and his hearing of vs, to any thing, to which God hath not bound himselfe by word of commandement, or promise, or both. Now God hath not bound himselfe by any word to be present at Images, & to heare vs when we cal upon him, at them, or before them. Hence it follows, that when men present themselves before Images, there to worship God, they worship not God, but either a fained God that can and will be present and heare at Images, or the very Images themselves. For God is not worshipped of vs, but when it is his will to accept our worship: and it is not his will to accept our worship, but when it is according to his will. Patrons of Images will here protest and protest, that they intend not to worship the Images themselves properly, or any false God, but only the true God maker of heaven and earth. I answere first of all, that this was the very excuse of the wiser sort among the heathen (as afterwards shall appear:) and it could not excuse them from Idolatry. Secondly I answere, that mans intention makes not Gods worship, but Gods wil. And it is not his will to accept the worship that is done to him in Images: and therfore he indeude is not worshipped, but something else in his roome. It was the real intention of the Israelites (as I haue shewed) to worshipe the God of their forefathers in the golden calfe: and it was the intention of *Ieroboam* to doe the like in the calues of *Dan* and *Bethel*: and their meaning was not to addresse or direct their seruice to the molten images; yet hath the holy Ghost giuen his judgement & sentence, that the Israelites in the wildernes worshipped *the molten Image*, and that *Ieroboam offered sacrifices to the calves*. The Gentiles are said to *sacrifice to Dian*, whereas they at the least some of them, offered sacrifices to God in Images. And the reason is, because God did not accept this seruice at their hands. And indeude duels were serued, though the Gentiles intended the contrary. For they thought verily that their Images were the receptacles of celestial powers, and good Angels, but *Paul* giveth sentence that they were duels, or wicked spirits. Againe, when God is adored in deuised Images, the worshippers are said to *forsake God*, though they thinke that they well remember him. And the reason is, because they forget not only his commandement, but also the true knowledge or acknowledgement of God, soone as they represent him in an image:

um quis
noverit,
& finit,
Iach. i. vi.
supplex
Hab. 2.18

Psalm. 106.
28.

Psalm. 106.
10.
1. King.
12. 21.
1. Cor.
10. 10.

Psalm. 106.
21.

for

for then he is conceiued to be other wife, then he is.

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

A namely, a god that will be present and specially heare them, in, or at Images. Their intention to worship the true Christ is nothing, & velle to worship him according to his owne will. *Baal* in Israell sometime was worshipped for the true God if we except the intention of men; and yet for all this, *Baal* still remained an Idol; and was nothing else but an idle and empie name: and so, considering there is no such Christ as will be corporally present, and lie hid vnder the forme of bread not Christ which is now corporally in heauie, but a mere fiction of the braine of man is worshipped.

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

The third and last way whereby idols are erected, is, when that which is Gods in propriete, is given to the creatures. For to what fouer thing the glory which is due unto God, is ascribed, it is made another God. The reason and foundation of this doctrine is this: When *Rachel* said, *Give me children, else I die;* *Jacob* answere, *Am I as God who hath deprived me of the fruit of thy womb?* *Genes. 30. 1. 2.* C When the king of Syria had written to the king of Israel, that *Azeman* might bee cured of his leprosie; he rent his cloathes & cried out: *Am I God to kill and to give life?* *2. King. 1. 1. Am Ichuan, this is my name, and my glory will I not give to any other, neither my praise to grauen images,* *If. 42. 8.* And that which is proper to God is given to the creatures three waies.

The first is, when the godhead, diuinite, or divine nature is ascribed to any other things whatsoeuer, that are not by nature Gods: for then they are made false or strange gods: False gods are especially of two sorts, the gods of the Gentiles, and the Romane gods of this time. That we may the better haue some little conceiuing of the gods of the heathen, three points are to be explained: what be the sorts and kinds of them? what is meant by them? what Images they had? Touching the first, the heathen gods are of two sorts: some superiour, some inferiour. Superiour gods are these:

- (a) *Baal* the god of the Chaldeans and Assyrians (b) *Asheroth* the god of the Sidonians: (c) *Moloch* or *Melcom* the god of the Ammonites: (d) *Chamus* the god of the Moabites: (e) *Kimmun* the god of the Syrians: (f) *Dagon* the god of the Philistines: (g) *Remphan* mentioned by *Steuen* called *Cayun* by *Amos*. The Scripture besides these mentioneth others, but I omit them. Inferiour gods were living or dead men: for it was the manner of the Affryans and Romanes to make their kings & princes gods, yea while they were living, King *Affurus* exalted *Haman*. And this

a Numb.
1. 25.
Psal. 105.
1ud. 8.9.
1ud. 2.1.
1. King.
1. 7.
1. King.
11.
4 Numb.
1. 21.
1ud. 13.
c 2. Reg.
1. Jud. 16.
1. Sam. 15.
8 Act. 7.
Amos. 5.
Heb. 3.2.

M m exalta-

Exaltation was not in respect of civil degree, but in respect of some higher & divine estate, whereby he was made a peti-god: For *Mardocetus* refused to honour him whom the King honoured, and that because he was a Jewe which he could not have done with good confidence, if no more had beene expected but civil honour. And the fragments of the booke of *Hester* (as much to be beleued) as any humaine historie) haue these words of *Mardocetus* Chap. 13. 14. *I did it because I would not prefer the honour of a man above the glory of God: & would not worship any but thee my Lord.* In like manner *Canan* an heathen man refused to adorke *Araxes*, as the maner of the Persians was. In like manner the men of *Lifta* hearing and seeing *Paul* and *Barnabas* presently, say, *All. 14. 1. 3. they are Gods in the forme of men: and would haue offered sacrifice unto them.*

In the second place, if it bee demanded what is meant by the gods before mentioned: I answer, that the first and principall, namely, *Baals*, signifying *Jupiter*, the same in the firmament, or the holt of heaven, yet not alwaies: for the holy Ghost in the booke of the Kings distinguishe *Baal* from the *Sonne*, *Moone*, *Stars*, and the holt of heaven. If I might conjecture, I would think it shoulde sometime signifie *Saturnus* that is, *Tine*, which the heathen worshipped as a speciall God. For the Prophet *Elias* taking occasion (as I suppose) from the fations of *Baal*, in mockage faies to his priests, *That he is a professe, or in his journey, or that he is a sleep at noon-tide*: which three properties fitly agree to *Saturnus*; who hath of old beene vifually represented, (a) purfiling and denouing his owne children, that is, al things, which he bringeth forth: haing al so four wings, two alwaies spread, and two clost, to signifie, (b) that though he feele to stand, yet is hee alwaies going swiftly, as in a iourney: likewise with four eyes, two open, two shut: whereby hee is alwaies waking and alwaies sleeping, even at noone-tide. And in (c) ancient writers, *Baal* or *Bel* is the name of *Saturne*. *Molech* is thought likewise to bee *Jupiter* or *Saturne*: and *Kemphan* to bee *Saturne or Lucifer*, that is the day-starre. And the rest signifie either the world, or nature, or time, or fortune, or fate, or the Sun, the Moone, or the Starres, or foutes, or the soules of men departed, or some unkynode God.

Touching their images, *Baal* had many. One among the rest was the forme or representation of a flye: and hence hee is called *Baalbek* the lord of flies, because hee was thought to bee the chiefe flye in the world: and as *Nazianzen* saith, A flye was the god of *Accorum*. *Ashurok* Sidonian gods were worshipped in the formes of sheepes, as the name seemes to import: *Dagon* in the forme of a fish: *Dians* in silver plates, in which was stapt the figure of a temple, and the forme of *Diana*. When the Aslyrians came to inhabite Samaria, they brought their gods with them, *Sh-*

oth, Benob, Nergal, Asima, Nebhaz, Thartness, Aaramelch, Anametech; all which in the Syrilian tongue, are said to borrow their names of *cockes, hennes, chickins, goats, dogs, asses, horses, mules, peacockes, &c.* Thus we see in part what were the heathen gods, commonly mentioned in Scripture. And here wee are to take knowledg of the mercy of God towards vs, that hath not left vs to our owne wates, as he did the Gentiles in former ages, who were without God and without Christ, but he hath reshipped himselfe vnto vs, and his will, and chosen vs to be his owne people. For his may let vs bee thankful, and shew it by cleaving vnto him alone with our hearts.

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

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

con-

conception, the other of her natuilitie: one in the spring, the other in the autumn the solemnite of each of the lasteth three moneths: and there resorts to her at every feaste, two hundred thousand people. Lastly, shee is worshipped with *Temple, altar, and offerings* without measure: for none almoft come to her empie handed. The furniture pertaining to her image is of gold, silver, pearly, pretious stones, filke: and of althings of excellencie that heart can wil.

The second point is, that the thing worshipped vnder the name of the Ladie of *Lauretto* is indeed neither God nor Saint, but the duell himselfe. For first her conuertefie appeates to be vniuersall, because shee flieth measure in taking & accepting of gifts; whereas as God and his true servants doe the contrary. Secondly, her miracles bee as many as those which we reade to be done by Christ and his Apostles. And yet they indeede are such as may be done by Satanical operation. For the duell knowes the secrēts of nature more then all men doe, and by this meanes bee can doe things like miracles, which indeed are no miracles: and hee is the best physyon in the world, & can cure diseases, which the indig-ment of mane seeme vncurable: yet cannot hee give sight to them that are borne blind, nor raise the dead: and therefore among all her miracles there is no mention of such. Thirdly, her apparitions and her miracles tend all to erect, establish, and maintaine the worship of her selfe; whereas the true Saints of God seeke not to advance their owne honour, but the honour of God. Fourthly, when men make absolute formes of prayer to the Virgin *Mary* for any temporall helpe or deliverance, they haue neither commandement nor promise to doe: and yet these prayers are commonly accomplished. Fifty, our Saviour Christ, being King of heauen and earth, never medied with matters pertaining to the execution of ciuil iustice in priuate persons: but this Ladie of *Lauretto* sometimes breakes the halter when men be in hanging: and when they are hanging flieth preferens their liues till they be taken downe: when prayers be made for infidels shee heares them: thus was the Turkes *Bala* cured of an impostume in his breast.

The second false god is the Romane Bishop, who though he be not called god commonly, yet is he made a god. For first he takes to himselfe the titles of God, and sufferes himselfe to be called god in his owne law, in which the tenour of a certain canon is to this effect: *Hee that is God may be judged of none.* The Pope is God: for so hee is called of the Emperor *Constantine*. Therefore hee may bee judged of none. And it must be remembred, that these words are found, not onely in the olde copies of the Canon law, but in the new corrected edition of *Gregorie* the thirteenth. Again, he sufferes himselfe to be called the *Dolorum et Paeforum of the Catholike Church, and the spouse of*

the Church. And he himselfe calls the *Catholike Church his owne spouse*, in expref words, whether as this favouris proper to Christ. And it had beeene enough for him to be a friend of the spouse. *Bernard* saith of him, that he is by *envyment Christ*. Secondly, the Pope chalengereth to himselfe infinite power, according to the place in *Matthew*, *All power is given unto me in heauen and earth.* Thus saith the booke of the Pontifical Ceremonies: *This Pontificall sword, dorch figures has supreme Pontificall power, which is given of Christ to his Vicar upon earth the Bishop of Rome, according to that, All power is given unto me in heauen and earth; and againe, he shall rule from sea to sea, and from the floods to the ends of the world.* And this is signified by that veter cap which the Popes vse to wear on the night of the natuilitie of our Lord. And this appears in that he vsurpes power and authority ouer all creatures, yea ouer kings and princes: and will be deputy of Christ for the government of the vniuersall Church. Thirdly, he takes to himselfe a soueraigne iudgement ouer all persons and cautes; as if hee carrie innumerable people into hell with him, no man may judge him. Lastly, he takes to himselfe fulnesse of power to dispense with the lawes of God. In his law it is said, *That men do with such reverence respect the Apolitical feast, that they rather desire to know the ancient institutio[n] of Christian religion from the Popes mouth, then from h[oly] Writ: that they require only what is his pleasure, and according to o[r]der their conseruation.* And therefore in the Council of Trent he hath presumed to forbid under paine of Anathema, more degrees of confanglity then God hath forbidden. What is this else but to verifie the laying of the Apostle, that he exalts himselfe aboue all that is called God or worshipped?

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

de iure
polimus
duplici
supra ius,
2. 4.

In anno.
sup. dist.
40. c. Si
Papa. E-
dit. Greg.

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

Ceremo-
narium,
1. i. facta.
in febo
de Im-
munit. c.
Quenia.
2. Cor.
11. 2.
Bern. de
Confid.
ad Aug. 3.
Lib. Ce-
re. Pont.
ib. 1. fol.
736.

^{1 Cor. 2. 11.}
that no man knowes what is within a man, but the spirit or conscience of man. Answr is made; that God heares and knowes the hearts of men, of himselfe, and by his owne nature, ^{A. 1.} bethy communication or revelation. I answr again, that God doth sometime reueale to his seruants some particular and secrete sayings and doings of men, as he did to *Elias* & *Peter*, we denie not; but that God shoule reueale all the thoughts and desires of all that pray in al times, and all places; and that the Saints by revelation shoule know thus much, this wee denie. For this is to communicate the glory of God to the creature, and consequently to make the creature God; though not by nature; yet by communication. Such were the gods of the Gentiles for the most part, for they were men indeed, and were made gods by (*s.*) participation, and no otherwise.

Secondly, the Church of Rome transformeth the Sacraments to idols, by teaching that they conferre grace *ex opere operato*, by the very worke done: that is, that the outward elements or words euely spoken, or both, in the administration of the Sacraments, doe as phisicall cauicis effectually, actively, & immediatly worke & produce in the heart, the grace of regeneration & iustification. To this effect the priest is appointed to pray, that the nature of waters might conceue the vertue of sanctification: that God would make the water fruitfully by the secret admixtion of his Godhead, that haing conceived sanctification, a new creature may bring out of the immaculate womb of the divine fountain, that it may be living waters, that it may be effectual to purifie our minds; that the holly Ghost would descend into the substance of the fountaine; that he would make the whole substance of the water fruitfull in effecting regeneration. Now the worke of regeneration in man, is a proper and immediate worke of the godhead, and I proue it thus: To create, is a proper & immediate worke of the godhead: To regenerate, is to create, and man in that he is regenerated, is created againe. To regenerate therefore, is the proper & immediate worke of God. Nothing therefore can actuallie regenerate but God. Sacraments are laid to regenerate as moral instruments, because when they are rightly vsed, God himselfe conserues grace; yet if they doe, and can effectually and attacted regenerate and iustifie, they are not only moral, but they are more then phisicall instruments, nay they are as God himselfe in this regard. *Paul* saith, That in planting and watering he is not any thing. We receiuē not new and spiritual life from the Sonne, but by the meanes of his flesh; apprehended by our fayth: yet the power and efficacie of quickening or reuiving, is not in the flesh, as in a proper subject, but in the godhead. God will not give his glory to men or angels, nor to the flesh and manhood of the Sonne of God, much lesse to creatures without life or fayfe: and therefore note to Sacraments.

^{1 Cor. 2. 11.} Thirdly, the Romane Church makes very idols of works, by ascribing the merit of iustification and saluation to them. For none can merit of God, but he that is God. The creature can doe nothing to benefit God; and therefore God is not bound by the bond of mans deserft to reward man for any thing he doth. If he be bound, it is because he binds himselfe by his owne promise: and he is moued to make his promise, not for the goodness of any worke to be done by man, but merely vpon his owne goodness. If it be said that Christ merited, and yet he himselfe can doe nothing to benefit God; I answr, that Christ merited properly, vpon the dignitie of his person: for in that God incarnate, or God-man suffered & fulfilled the law for vs, divine iustice doth require that should be gived him, which by suffering and obeying he hath deserved. This cause is found in no man or Angel. For God, as beeing the chiefe good, is to magnifie himselfe, and to maintaine his owne honour, and that by the order of divine iustice: and he is not lo bound to his creatures, but of his free & meere good wil he giveth the blessings which he giveth.

Fourthly, they of the Romane Church make the bread in the Eucharist to be that whch it is not, and consequently an idol. For the chiefe of them say, that the bread after consecration, without annihilation, is made by conuercion, the very body of Christ; and by this meanes, bread is exalted above men and Angels, and is received into the vnyt of the feasted person. If it be said, that in their opinion the bread is no idol, because they beleue this conuercion: I answr, that Sacraments out of their vse, the administration being ended, cease to be Sacraments, and bread ceaſeth to bee the body of Christ. Therefore the Holt, (as it is called) or the bread in the boxe, carried in procession & worshipped, is nothing else but a wheaten or breaden God, and an idol, not inferior to *Aarons calfe*, or *Ierubams calues*; or the Neuhatt that *Ezechias* brake in pieces; nay, as vile and detestable, as any idol among the heathen.

The third way, whereby that which is Gods, is given to creatures, is, when his worship is given to them. And thus are they transformed into idols. For Gods worship is proper unto him, as Christ our Saviour fayth, *Mat. 4. 10.* *Him only shall thou serue.* And whē diuine worship is directed or givē to any creature, that creature is made a God, or equal to God; & therfore an idol. Now images made by the mis-applyng of Gods worship, are of three sorts. First of all, creatures are made idols, when men givē their hearts vnto them, & fixe their principal affections on them. The Scripture binds vs straitly to give our hearts and the affections thereof to God, and the obediēce of the inward and outward man, *Ab. 5. 29.* *We must rather obey God then men.* *Mat. 10. 28.* *Fear not them that kill the body, but fear him that dwelleth in your hearts.* *Esal. 11. 8.* *It is better to trust in thy Lord,*

^{1 Cor. 10. 15.} *the Lord, then to put any confidence in man.* *1 Cor. 10. 37.* *He that loueth father or mother more then me, is not worthy of me.* *Ierem. 10. 5.* *Fear not idols, they can doe neither good nor evill.* *There is none like to thee, O King.* And the Scripture requires these things at our hands, because by them we acknowledge God to be our God. Wherefore on the contrarie, when any creature is placed above God, or matched with him, in regard of obedience, feare, loue, confidence, &c, it is made another god to vs. For then the first commandement is broken, and there is no possible seruing of two masters. *Math. 6. 24.* *Sathan is called the god of this world,* *2. Cor. 4. 4.* because men rather obey his suggestions, then God. In this respect al *Ankoris is called God;* because he more straitly inioynes men to obey his owne traditions, then he doth the very word of God. Saint Paul fayth, *Coloss. 3. 5.* *coutoufoufis is the worshipping of idols:* because the covetous man puts his confidence in his riches, for the preferment of his life. Againē he fayth, that some make *their belly their god;* because they minde nothing but earthly things, and loue their pleasures more then God. (*a.*) A learned man cals this, *Idolatrie in manners.* His words are these: *An idolater is he that giveth to the creature, the worship that is due to the Creator.* And there be two kinds of Idolaters for some are idolaters in opinion, as they which in opinion doe ascribe to the Sunne or Moone, or any other creature, certaine diuinitie. Others be idolaters in manners, as they which preferre the creature before the Creator. For that which a man loves more [then God] he makes his God. And therefore hee that prefers the pampering of his belly before God, makes it his God. Hee that prefers wine before God, makes Bacchus his god. Hee that prefers lust before God, makes lust his god. Of whiche sort, (*I cannot speake without griefe*) are many at this day, rather seruing their vices and sinnes then God, which though they say with their mouthes, that they believe in God, yet in their deeds and manners they denie him. And thus doth the Church of Rome make idols of works, because it teacheth, that men may put their confidence in them, touching their saluation; ^{b.} so they do it in fobertie. This is indeed to deifie them, and to put them in the room of God. *Hierome* (*s.*) fayth well; *If we must put our confidence in any, let vs have our assiance in God alone.* *(d.) Baſil:* *As it is meete to worship nothing beside God, so must we fixe our hope in one God.*

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

^a *thy G.O.D., and him onely shal thou serue.* When John the Apostle fell downe to worship the Angell, he meant not to worship him as God, for he had learned to distinguish betwene the creature and the Creator; onely he meant to worship him as a wonderfull and diuine creature, and therefore to adore him with some portion of diuine honour. But hee is forbidden by the Angel, *Rev. 19. 10.* *See that do it not, for I am thy fellow servant: worship God.* Hence I reaon thus: They which bee our fellow-seruants, are not to be worshipped with diuine honour: Angels and Saints are our fellow-seruants; therefore they are not to bee worshipped with diuine worship. It may be alleagued, that we adore kings and princes, yea inferiour persons. I answr: Adoration or worship, is either diuine or ciuil. The bowing of the knee, or the prostrating of the body, is one and the same in both, and the cause of bowing makes the difference. Wherefore it is diuine adoration, when we bow the body vpon some diuine cause, properly concerning God; as when we kneele downe vnto him, in token of subiectiōn; because he is Lord of all things, yea of our bodies and conciences; because he knowes all things, and knowes the heart; because he is euer where present, and can doe what he will; because he is the author and gifer of all good things; because he is able to heare, and helpe all that call vpon him through the whole world at all times. And thus God alone is to bee adored. Ciuitall adoration is vpon ciuitall cause; as when we bow to men, either because they are in governement, or because they are indued with excellent gifts & graces of God. And this ciuitall adoration hath his degrees, as the authoritie and gifts of men are more or lesse. Vpon this ground I answr, that kings and princes are worshipped onely with ciuitall, not with diuine adoration; whereas Angels & Saints are worshipped in the Romane Church with diuine adoration. For wee haue no outward society with them: and therefore if any worship be done to them, it is not for politike considerations, but for some higher respect. Yea, the cause for which they are worshipped, is properly diuine; for there is given to them, the faculty of hearing, and helping all such as pray vnto them, in what place, & at what time fower; yea, though they be absent from the place, in which they are adored. And this kind of adoration givē vnto them, knowing and seeing of our hearts, preſence in all places, and an infinite power to helpeall that call vpon them. And they that worship Saints and Angels, do suppose with themselves, that they being in heauen, can heare and helpe them at all times, and in all places, if they pray vnto them. Therefore it is nothing but a vaine shift, whē the Papists say; they give worship to God, and no more but a certayne kinde of seruice to the Saints: when they give that which is Gods to the Saints. When certayne fyll women vpon foolish devotion, did not so

^{Eph. 5. 5.}

^{Phil. 3. 19}

^{with}

^{2 Tim. 3.}

^{4.}

^a Redolph

Adens

hom. in

Dominic

9. post

Trinitatem.

Ann. no 1550.

Chrysost.

in Rom. hom. 6.

C

^b Bellar.

de iustific.

cat. 1. 5.

6.7.

c Hier.

Eze. 1. 4.

14. 14.

folo Deo confide-

mus.

d in Pſal.

7.

^{Matth. 4.}

10.

a Coll.
tida Ha-
ref.79.

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

Againe, Angels & Saints are made idols, in that prayer or invocation is directed to them: for prayer is a proper part of Gods worship. The commandement of God is this, *P[ro]f[ect] 50. 15. Call upon me in the day of trouble.* Here the word [*alone*] must be understood. And that I gather by proportion. *Mos[es] 6. 13. & 10. 20. Thou shalt worship the Lord thy God, and him thou shalt serve.* Now Christ alledging, and withall expounding this testimony, faith thus, *Mattha[ew] 4. 10. H[ear] my voice, for I serve.* By this it appears, that all commandements inyoking the worship of God, include the force of this word [*alone*] though it be not expressed. Moreover the reasoun of this commandement, *I will deliver thee, proue as much; and it may be disposed thus: To him that can deliver thee must thou pray: I alone deliver thee; therefore call upon me alone.* Secondly, he to whom we must pray, must be of that nature and condicition, that we may believe in him: as *Paul* saith, *Rom. 10. 14. How shall they call upon him, in whom they have not believed?* We must not believe in Angels or Saints, but only in God. For the ancient and Apololike faith is, *to believe in God, and to believe the Church.* *Augustine* faith well; *we believe the Apostle, we do not believe in the Apostle.* Againe, it must be knowne, that *we must believe the Church, and not in the Church.*

Thirdly, sacrifice is proper to God: Prayer in the new Testamēnt, was the room of sacrifice: for whereas *Malachy* had said, *Mal. 1. 11. That incense and a cleane offering shalbe offered to God in every place;* *John* shewes what is meant hereby, when he lieth, *1 Tim. 2. 8. Lift up pure bids to God in every place.* And prayer is spiritual sacrifice, and therefore is called the *calmes of our lippe.* *Heb. 13. 15.* The opinion of the Ancient Church hath beeene, that the *holie Ghost* was God: because he was invocated. For the hereticks objection was this: God is to be invoked; the *holie Ghost* is not invoked: therefore the *holie Ghost* is not God. Aginwer was only made to the Minor, and declaracion made, that the *holie Ghost* was invoked. *Origen* faith, *That all vowe, all interpellations, deprecations, & thanksgivings, are to be addressed unto God, the Lord of all things; and that it is not convenient to invoke Angels, unless we could know them.* *Athanafius* faith, (*b*) *The Saints, that is, beleevers, pray not for aide to any thing that is created: and therefore, that Iesus Christ to whom men pray for aide, is God.* Patrons of invocation of Saints alledge, that they pray not to them as to God: because they make them

not (as they say) to bee authors and guivers of the good things which they ask, but only helpers by prayers. I answere, it is false. For they make them not only helpers by their prayers, but also by their (*c*) merits: and this isto make them Redeemers. And the forme of their prayers in their Breuiaries and Mass booke, is this: *Hauie mercy on vs: give us this or that: deliver us from this or that evill.* I answere againe, this speach of theirs, is as if the aduertisement should say, I company with this man, as with my louer and friend: I know hee is not my husband, neither doe I conuerce with him, as with my husband. Againe, they alleadge, that if the living may request the living to pray for them, then may the living also request helpe of the dead. I answere, the reaon is not like: because it admits four maine differences. The first, we haue a comandement to request the prayers one of another, and there be examples thereof in the word: we haue no comandement al to pray to the dead. Secondly, wee are present with them, whom wee request to pray for vs; we are not present with Saints, who are in heaven. Nay, if a man here among vs, shoud kneele downe to a man in London, Rome, or Hierusalem, and request his prayer, he shoud commit idolatry: Why not then much more, when men on earth kneele downe and pray to Saints in heaven? It is alledged, that they are present in respect of hearing of our prayers; because they are present with God, and fee him who sees all things: and therfore in him they see all things. I answere it is false. The Angels of God, see the wisedome of God, and the whole mystery of our redemption, not in God, with whome they are present, but in the Church after it was gathered by the Apostolical minstry. The Saints under the altar cry, *Apc. 6. 10. How long Lord, holy and true? asnot knowing the time of their deliverance.* Christ said, *Act. 1. 7. that the Father hab[er] kept the times and seasons in his owne power.* Mattha[ew] 24. 36, and that the very Angels know not the time of his comming. The Prophet *Efay* saith, *Efa. 62. 16. Abraham is ignorant of vs, and Israel knowes us not.* And to this purpose doth *Augustine* alledge this text. The third difference: One living man may feele the helpe of another, either by word of mouth, or by letter: and thus fully open his minde, and shew his wants. In prayer we reueale our wants, not by voice or writing, but by secret groans & desires of our hearts, & we lift vp our soules to him, to whom we pray, and by our faith we make him our refuge. For prayer is not in speech, but in the desires and the faith of our hearts. Lally, when a man requests the prayer of his friend, they both stand as fellow members, and direct one prayer to one God, in the name of one Mediator Christ: but when we pray to the dead, the case is otherwise. For then they stand not as fellow-members with vs, but are lifted vp above vs in degree: in that they are made Me-

*c. Lumb.
L. 4. d. diff.
45. d. 10.
metrio
nos iu-
nian &
infrar-
gantur,
non sive
stutum
vivi.
And Ca-
tec. Rom
Com.*

*Frod. 22.
10.
Augde
verarilg.
crist. Del
linc. 10.
Eph. 4.
p[ro]gredi-
at relati-
quint. 3.*

*Zeplan.
1.5.*

*Opas in
prefec.
in Math
hom. 12.
Efa. 19. 21*

*Eph. 3.
10.*

*Frod. 20.
4.*

*Aug. lib.
de cura
promotio-
nis. 13*

diatoris

diators of intercession between vs and God.

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

Lally, they are made idols when men sweare by them, and make vowe unto them. *Jer. 5. 7. Your children haue forsaken me, because they sweare by them that are gods.* And God threatens to delroy them that *sweare by God and Melcom;* that is, *Molech* their king. The like judgement is to be gauen of them that sweare by God and by *Mary*, by the Maffe, and such like. One faith, that *he which sweare by anything before God, desire that thing, and thereby makes another an idolater.* Touching vowe, *If ait faith; In that day men shall vow vowe unto the Lord, and performe them:* where he makes vowe a proper part of the worship of God, and by it signifieth the rest. And *Origen* anouceth, that all our o'res are to be made and adreſſed to God.

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

man, but ciuill honour, though he bee confideſed as the image of God: then may not religiouse honour be giuen to any image, made by the hand of man. When *Cornelius* fell downe and worshipped *Peter,* he meant not to honor him as God, but to doe ciuill worship vnto him: yet because this worship was excusif and mingled with ſome portion of diuine honour, *Cornelius* is reproved for it. What reprotofe then is due to them, that in religiouse manner bow downe to images? Such as worshipped the Sun, Moone, and Starres, are condemned for idolatry, that worship images and reliques. For the Sun, Moone, and Starres, are the workmanship of God; whereas images are but the workmanship of man. It was idolatry to kife the golden calues of *Terobam.* *Augustine* faith, that they which are worshippers of pictures, want the power of Christianity. Againe, hee numbers the worſhip of images among heresies: *Of the fete of Carpentates (faithhe) Marcellina his companione, as thought to be, who worshipped the images of Isra, & Paul, and Homer, and Pythagoras, with adoration and the offering of incense.* Againe hee faith, that in the ſecond Commandement, wee are forbidden to worship any likeſeſſe of God made by mans inuentione: because no image of God may bee worshipped: but that which is the fame with himſelfe. *Amboſis* faith, it is an *heathenish error* to worshipe the Croſe, on which Christ died. And *Hector* vpon the bookke of *Wisdome* faith, *that the frite of God there condemnes idolaters, that honour and serue images and artificiaſſe figures.* *Catharin,* a great man in the Coucill of Trent, faith thus: *There is some queſion among the Catholikes, whether images may be caried and paſſed for this end, that they may be adored, and worship may be gien vnto them. And there be, that ouerly deny it, and cry ou against it, as againt idolatry. And they ſeeme not to be moued with ſlight reaons, nor without the authority of Fathers, and Scripturēs. For without doubt, the Scripture condemnes the idols and images of the Pagans, not only because they repreſent faulfe Gods, but also because the idols themſelues, are the workeſſe of mens hands, and alſo without all ſense, ſo euē in this regard, they ſhould not deforſe worſhip of themſelues.* And this opinion ſome of the ancient Doctors ſeeme to approve, if we ſhall at any time consider that which they haue written.

Durand faith, *We do not adore images, nor call them gods, nor put our hope in them: because this were to commit idolatry.* In the ſame place hee makes a double vfe of images. One moderate, when they are vſed for memory and representation. The other (*a*) excusif, and that is, when they are worshipped. And by this hee faith, that ſimply and weake ones are easily drawne to idolatry.

It is obiectid: that men bow to the chaire of elate, or to the leſter of a Prince, without idolatry; and therefore much more to the images of God, Christ, and Saints. I anſwer,

Act. 10.

*Deut. 4.
19.
Ex. 23. 13.*

*Of c. 13. 2.
De morib.
rib. eccl.
hom. 34.
De heret.
c. 7.*

*Aug.
ep[ist]l. 11. 19.
c. 11. 1.*

*De obitu.
Theodo.
Iun.
Lectio.
157.
Libro de
cūmīna
giūmīna.*

*Rational.
I. 1. cap. 3.*

*a Numinis
vius ima-
giinis.*

the reaon followes not. For when we bow to the chaire of Estate, or to the Seal of a Prince, it is but ciuill worship, for a publike end, that we may doe homage and signifie our loyaltie and subiectiōn to our lawfull Prince : whereas bowing to Images, is done in religiōus regard. Secondly, The chaire of Estate, is a signe of the Princes preſence, and His, or Her letters, are ſignes of their pleaures, and that by Princes will : and ſo are not Images ſignes and monuments, either of Gods preſence, or pleaure : because God will not be worshipped in them, by them, or at them ; neither doth he bind his preſence or his hearing of vs to them. Thirdly, Men ſe not to bow to the chaire of Estate, when the Prince is preſent : yet men that worſhip Images, vſe to bow to them, though God be preſent neuer ſo : as he is alwaies preſent. And I returne the argument on their owne heads, on this manner. He that ſets vp a chaire of Estate, and faſt, it is the Preſence ; he that ſends a letter in the Princes name, and puts to a counterfeit ſeale, is guiltye of treafon : even fo, they which ſet vp of their own heads, Images, as ſignes and monuments of the preſence of God, and of Chrift, what doe they elſe, but commit treafon againſt God himſelfe ? When Nadab and Abihu offered ſacrifices, that God had appointed, with fire of their own appointment, it was preſent death vnto them. When the Jewes worshipped the true God, with his owne worship, in places of their owne choice and appointment, the Holy Ghoſt faſt ; They corrupted themſelues, and did not prepaſt their hearts to the Lord. What wickedneſt then doe they that worſhip God in Images without commandement vpon their owne heads ? When the Jewes ſet their threſholds by Gods threſholds, and their poſts by Gods poſts, that is, joined their traditions to Gods commandements, They ſet a wall betweene them and God, and defiled his holiſt name with their abominations.

An oath may not be made by the creatures, though they be conſidered as ſignes and pledges of the preſence and power of God : and though when they be named, all the worſhip in the oath be directed vnto God. For the right maner of ſwearing, which the Scripture alioſt is, that our oath be ſimple, without fraud; direct, and not oblique oaths; left the authoritiē of God be diſminished, or our neighbour deceiued (which is againſt the order of humane ſocietie) or the Religioñ of an oath grow into contempt, as commonly it comes to paſte, when it is made by the creatures. And therefore Chrift ſaid ; *Ye shall not ſwear at all, neither by heaven, &c.* Now as one part of Gods worſhip is, fo are all the rest, direct, and not oblique. And therefore we may not worſhip God, in, at, and before Images, though they be conſidered of vs as ſignes and pledges of the preſence of God, and we only intend to worſhip God in them.

Againe they alleadge : The wooden Croſſe of Chrift, was an iſtrument of our Redemptiōn.

on; and therefore it is to be worshipped. I anſwer. First of all, it was an iſtrument of Chrift death, but it was no caufe nor iſtrument of mans redempſion, which came by his death. Secondly, by the ſame proportion of reaon, Inde, and the Jewes, ſpeares, and thornes are to be worshipped : because they were iſtruments of the death of Chrift : yea, ſpitle and clay is to be worshipped, because Chrift vſed them ſometime in working of miracles.

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

Againe, images and reliques are made idols, when incenſe is offered to them, when tapers are lighted before them, when altars are erected, and gifts offered to them, when mengoe on pilgrimage to them. For all theſe are parts of religiōus worſhip : and when they are performed to images and reliques, it is because there is a ſecret perfwation in mens mindeſ, that there is ſome diuine power and preſence, and operation in them, or at leaſt about them. The brazen Serpent was an ordinaunce of God, a (a) figure of Chrift, and a monumenſt of deliuerance, from fiery Serpents in the wildernes: yet when the Iſraelites offered incenſe to it, (b) incenſe being a part of Gods worſhip, it was turned into an (c) idoll: and for thiſe cauſe was deſtroyed by Exchias, whose fact is com‐ mended in Scripture.

Vpon this which hath beene faid, we are to take notice of the profeted idolatrie of the Church of Rome, whereof the principal ringleaders teach and defend, that Roodes or Crucifixes, and other images of God, are to be worshipped with the very fame worſhip wherewith Chrift himſelfe is worshipped. And as one faith, with the (d) ſame kindes of worſhip, with the ſame affection, and the ſame devotion. What is thiſ elſe, but to make gods of crucifixes ? And the excuse, that crucifixes are worshipped with respect to Chrift, and that the worſhip paſteſ by the image to him, will not ferue the turne : because full the image is honoured with religiōus honour, which may not bee. Nechoris conceiued the manhood of Chrift to bee a diſtinct perſon from the word or Sonne of God : and withall, he faſened a co-adoration, whereby this manhood was to bee adored with the word. Now the (e) Councell of Ephesus condemnaſt thiſ co-adoration: much more then would it have condemned a co-adoration of the cruciſix with Chrift. It will here bee ſaid, that adoraſion is given to God properlie and directly, and not to the image in the ſame manner, but im-

properly, and indirectly. I anſwer againe, there is more giuen to the image of God and Chrift, then ſhould be, if any adoration bee giuen : and there is more giuen by farre then co-adoration. For they aſcribe five things to images. The firſt is, *an Vniōn with God,* whereby, when we ſee the image, the thing ſignified comes to the minde. Vpon this Vniōn, ſtanding in relation, follows *æxclatice Preſence:* whereby God and Chrift, are in their images and their images with them, as one and the ſame object. The third is, *the property of Signification,* whereby the image, as an image ſignifieth God and Chrift. The fourth is, *the property of Repréſentation,* whereby the image ſtands in ſtead, place, and roome of God; not only as an ambaffadour, but as a vice-roy or deputy in the roome of a Prince. And by thiſ meaſure all thiſ must be done about the image which ſhould be done about God, or Chrift, if hee ſhould manifeſt his owne preſence. And thiſ is verily a portion of diuine honour. For the image is in the roome of God to receiue honour for God, and God by it. The fifth is, *the communication of religiōus worſhip* to God and the image. And thiſ is two-fold, one, when the worſhip paſteſ by the image to God direclty, and returns to the image by (a) confequent indirectly: as when a man kneels downe before an image, & praises, the worſhip is Gods properlie, and pertaines to the image only by confequent. The ſecond is, when worſhip is direclty to the image, and comes to God by confequent, as when a man paſteth by, laſteth the image, or puts garments and Jewels vpon it. Vpon thiſ communicaſion of worſhip follows a *communion of worſhip* whereby God perakes in the worſhip of the image, and the image againe perakes in the worſhip of God. Now thiſ communion in religiōus worſhip abafeſt the honour of God, and exaltes the image into a diuine estate abafe the condition of men and angels. If a king ſhall make one of his ſubiects to be his image, and to be his Deputy, for worſhip, fo as ordinarily the worſhip of the king thal be done before the deputy, though there bee neuer ſo many intenſions in the minde of the ſubiects to worſhip the king, and not the deputy; yet indeed the deputy is king, and the other only beaues the name. And to images beeing not only images of God, but also his deputieſ, haue indeed the honour of God giuen vnto them. Againe, when *Latria*, diuine honour is giuen to God in his image, it hath his termination in the image: for thiſ worſhip is firſt directed to God, and ſeconderly by confequent in one and the ſame motion, it is extended to the image. Now that religiōus worſhip, whose termination is in the creature, is by common conſent, Idolatrie.

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

A point, and that is, to ſhew how wee ſhould keepe our ſelues from Idols. And that wee may throughly preſerve our ſelues from the contagion of them, foure thiſes muſt bee done. We muſt auoide the making of them, the haung of them, the vſing of them, the vſers of them.

The making of them muſt bee auoide by the exprefe commandement of God. *Thou ſhalt not make to thy ſelues any grauen Image, or the likeſe of any thing.* In thiſe words are forbidden Images of all kindeſ, grauen or painted: and images of all thiſs in heauen, earth, underneath the earth: and therefore of God whose dwelling is in heauen. *Tertullian* arid thus: *Little children (ſaih John) keepe your ſelues from Idols, not now from Idolatrie, that is, as it were from the ſervice, but from the Idols, that is, (b) from the image of them.* Yet is not the making of images here forbidden ſimply. For there is a two-fold law full vſe of images: one holly, the other common. The holly vſe is, when they ſerue to ſignde the holly thiſs of God. Such Images are properlie ſignes and types, and are onely at the appointment of God. Thus the Cherubims vpon the Merie ſteate, were figures of the preſence of God: the brauen ſerpent a figure of Chrift crucified the outward elements in both the Sacraſemēts of the new Teatament, ſignes and ſteates of the body and blood of Chrift, with the benefits thereof. The common vſe of images is three-fold. One is ſymbolical, or politiſal, as when they ſerue for the diſtinction of coynes. Thus the Jewes, who might not on their own heads erect images in the Temple or Synagogues, had libertie to make & vſe images in their coynes. Chrift having ſcena and acknowledged the Image and ſupercription of *Cesar* in the coyne, ſaid: *Give unto Caesar that which is Caſars.* The ſecond vſe is Hitoſical, when Images ſerue to represent humane or diuine histories. And here it muſt bee remembred, that the painting of the hitorie of the Bible, though otherwife lawfull in it ſelue, is not expedient in Churches: because danger of idolatrie may riſe thence. And therefore commendable is the praſtie of the Church of England, that ſuffers not in places, that ſerue for vſe of religion, images either painted or carued, no not in the hitorie of the Bible painted. And the caſe is otherwife with ſuch representations of the hitorie as are found in ſundry Bibles, because there is not the like occaſion of Idolatrie. The thiſe vſe is, when Images are made for the beautifying of houſes, either publike, or priuate, that ſerue onely for ciuill meetings. Wherefore it is the ſcope and intent of the commandement of God, only to forbide the making of images, in respect they are to be applied to diuine or religiōus vſe, that is, to repreſent God in his nature or properties, or preſence. Some man may thus obiect: when we thinke on God, wee conceiue an internall image or forme of

De coro-
na milici-
e. c. 10.
b Ab ipa-
effigie co-
rum.

1oh. 9.6.

1oh. 5.1;
Exod. 3.1

1oh. 2.

him in our mindes, and that which we conceiuue we may proportionally set downe by painting or carving. Againe, if the eternall forme of God be lawfully conceiued, why may not the external be made? I answere, the right way to conceiue God, is not to conceive any forme: but to conceive in minde his properties and proper effects. So soone as the minde frames vnto it selfe any forme of God (as when he is popishly conceiued to be like an old man, sitting in heaven in a thron with a scepter in his hand) an idol is set vp in the minde. And the formes of things internall conceiued in minde are never worshipped of vs, as painted and carued images be. Lastly, God who allows internall images rightly conceiued, forbids the external in vse of Religion.

The seconde thing to be avoyded, is the keeping and haunting of idols, that is, images that have beeene abuſed to idolatry, and are in like-lihood still to be abuſed, specially if they stand in publike places. The commandement of God is to destroy the idols of the heathen, their altars, and their high places. According to this commandement *Moses* destroyed the golden calfe, *Ezechias* the braſer serpent. And there be fundry weightie reaſons of this commandement of God. First, idols preſerued are ſig‐nes and monuments preſerued of the worſhip of diuels, and of the contempte of the true God: and therefore this preſeruation tends but to continue a memory of the diſhonour of God, and of things that are an abomination to him, *Deut. 7.25*. A good ſubiect will not preſerue and keepe in store the ſignes of conuict made by the enemy: for thus he declares, that he carrieth no loyall minde to his owne prince. Secondly, our dutie is to make confeſſion, not onely in word, but alſo in deede, that we are the people of God, and worſhip no idols. And this confeſſion is not made if wee keepe them in store and lay them vp. This reaſon the Lord himſelfe wirth. Ye shall deſtroy them. *Because ye are an holy people to the Lord*. Thirdly, the keeping of them is ſcandal to them that carry idolatrous mindeſ; for hereby they conceiue an opinion, that there is ſome reverend regard had of them. Fourthly, our duty is to cut off all occaſions of idolatry. This is not done when idols are preſerued: for hence they haue often opportunity and occaſion to worſhip them, that are ſuſperſitiously minded. Fifthly, occaſion is given to the ſimpler sort to abuſe them. When the idols of the nations remained in the sight of the Israelites, they were a ſcare unto them. Lastly, idols are called by the holy Ghost, vanities, not as other things which ſerve for good vſe, but they are ſimply vanities, because they are altogether unprofitable: and therefore the keeping of them is to no good end: whereas among the people of God all things muſt in their kindē tend to the glory of God, either more or leſſe. If it be ſaid, they are Laymens bookeſ, and that in this regard they

may be kept: I anſwer, they are not books of Lay-men for the Lord hath giuen the ſentencē, that they are mere vanities. *Augustine* ſaith, they are worthy to be deceiued that feek Christ and his Apoſtles, not in Scriptures, but in pain‐teſt walles.

The third thing to be avoided, is the vſe of idols in religiuous manner, which vſe stands in the worſhip thereof, vterly condemned in the ſeconde part of the ſeconde commandement: *Thou ſhalt not bow downe to them and worſhip them*. In which wordes the Lord makes two parts of the worſhip of idols, Honour, and Seruice. Honour is either inward or outward. Inward, in the affection of reverence. Outward honour ſtands in all gestures of the body, which ſignifie honour, as the putting off the hat, the lifting vp of hands, and eyes, bowing of the knees, proſtrating of the body, and ſuch like. Seruice likewife is either outward or inward. Inward ſtands in the deuotion of the minde, confidence, hope, iuocacion, voweſ, and ſuch like. Outward ſeruice ſtands in all other duties that are beside the gesture of the body: as ſacrifices, oblationes, lighting of tapers, burning incenſe, the erection of Altars and Temples, and pilgri‌mages to them, &c. And all theſe, with all of like kinde are vterly forbidden. Furthermore, that there may be no place for the vſe of idols among the people of God, he hath by law ſtraiſtly barred vs the vſe of all ſuch things as are properley memorieſ and monuments of idols: *It ſhall make no mention of the name of other Gods, neither ſhall it be heard out of thy mouth*. Yea, all things that pertaine any way to the worſhip of idols muſt be abuſed. Vpon this ground *Pauſt* diſputes at large, that the Corinſians might not bee preſent, or ſet downe at the ſeats, which were made to the honour of heathen Gods, though otherwise they abſtained from the worſhip thereof. Thus *Tertullian* faith, *It is a culpoable fault to ſay, methercule, medius fidius, arising of the ignorance of ſome that doe not know it is an oath by Hercules*: and yet the faith the former law doth not forbide vs to pronounce the names of falſe gods, which conuerſation with men conſtraines vs to ſpeakē.

In the fourth and laſt place, we are to avoid the vſers of idols, and that in two ſpeciall regards. First, in reſpect of the vain deceits they vſe: ſecondly, in reſpect of fellowſhip. Touching the deceits whereof the idolatres of this laſt age paint over their idolatries, and blear the eyes of the world, we haue a ſpeciall caueat giuen vs by the holy Ghost to beware of them. Take heed left no man ſpoile or make a prey of you by *Philophorie* and *vaine deceit*, through the traditions of men. And that we may the better be avoided, I will note ſix of the principall.

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

*Ex. 30.
Exodus
Euanſ.
1. c. 10.*

*Lib. con‐
tra heathen.
1.6.24.*

*Comm.
in Plat.
in Ptole‐
maioſon
par‐
adiplo‐
quid quod
non effi‐
ciat quia
naturam.*

*Exod. 32.
13.*

1. Cor. 10.

*De idol.
ca. ro.*

*De ciu.
Dei.
7.6.5.*

*Col. 2.
2.*

and Michaelis Teraphim were images of God (as I haue prooued (& they were idols) as men I haue graunted). Againe, an image of a falſe god, is a flat idol in the common judgement of all! Now the image, that is erected to the honour of the true God, is an image of a falſe god. For God will not be honoured by any image of man appointing, though the heineur bee neuer so much directed to him in the minde and intention of man: and therefore the thing that is honoured is indeed a god of a mans deuining, who will heare, be preſent, and give his bleſſing in, at, and before images. Hence it followes, that the image which is ſuppoſed to be the image of God, is indeed the image, not of God, but of an idol: and every image of an idol is an idol. They ſay, that there is a difference betweene the images of the heathen, and the Images of Christians. Well, but let them confider the *115. Psal.* and let them ſee, that their images can haue ſimilitude, ſpeak, and ſee better then thofe of the heathen, and I will grant a diſference, elſe not: for many of them were images of the true God, as well as theirs. *Ieroboam* reproacheth the Gnoſticks, not only because they made images of *Pithagoræ* and of *Aristotle*; but alſo because they made the images of Christ, and Paul, and worſhipped them. *Ambroſe* hath theſe words, *The Gentiles adorē wood, because they think it to be the image of God*. Furthermore they define an idol fally: for it is a falſe image (not onely repreſenting that which is not, but that which is, as it is ſaid). Thus *(b.)* *Popilius Diuines* teach and write, and by name *Catherina* faith thus; *The adoration and worſhip of Saints which the Church of Rome especially iuftifieth, hath her terminatiōn in God*. For God is adored, not abſolutely, but as he is laudable or gloriosius in this or that man, who is acknowledged for a Saint. Therefore, if he be not a Saint, it is falſe worſhip, and God ſo worſhipped, is indeede a falſe God. For God is not adored abſolutely, but as he is exiſting in him by amitt and grace. But this God is not: and therefore he is called Idolatry. And theſeſe is the like in the hofe not conſecrated. For God and Christ are not adored ſimply, but as he is exiſting under the formes of bread and wine. Therefore if he be not there, not Christ, but a creature for Christ is ſound, to whom divine worſhip is giuen, and therefore here is Idolatry also. For even in this regard they alſo were Idolatres, who adored heauen (for ex ample) or any other thing, ſuppoſing with them ſelues that they adored in it, whom they called the ſoule of the world, according to *Varrones diuinis*. Therefore they are not to be cleared from idolatry, because they intended to worſhip one God, as indeede there was but one God; but becauſe they adored him there, where he was not, in that manner they ſuppoſed him to be.

The ſeconde excufe is, that they worſhippe not images properly and principally, but Christ, Angels, and Saints in them; & at them, I anſwer, fo did the Heathen. Thus witteneſſeth

*A latitudine of them: We ſcarce ſet Images, ſay they, but them after whose likeneſſe they are ſigned, and in whose names they are dedicated. And in Saint Augustine, I worſhip (ſay they) neither the Image, nor the Diuine, but in a bodily figure I behold the ſhape of that which I ought to worſhip. Againe, I doe not worſhip that ſtane or that image that is without forme: but I doo ſtare that which I ſee, and ſerve him whom I ſee not. Who is ſtar that inuible divine power, that is president of that image? And Chrysſolom, fair truth: When we ſay unto him that they worſhip an image: No, ſay they, not the image, but Venus and Mars. And when we ſe them whaſ is this Venus, the graver fort among them another, Pleasure. And whaſ is Mars? A manlike and valiant courage. And yet could not this excuse ſee them from Idolatricie. Againē, that worſhip only pleaueth God, which he himſelf hath diuinely preſcribed in his word. It is a vaine thing to worſhip God by the precept and inuincion of men. Now for the worſhippe of God in Images, there is no word may the word faith the contrary ſo shall not do ſo to the Lord your God, namely, as that the heathen do to their falſe gods. And that Christ is not to be worſhipped in a cruciſe, it is plaine. For when it is worſhipped, the godhead is worſhipped, and the perſon thereof: because the Trinity is to be worſhipped in the vnitie, and the vnitie in the Trinity. And the Godhead being a ſubſtance immateriall, and inuiſible, is not to be worſhipped in any ſenſible thing: at *Damſeſene*, otherwife a friend of Idolatricie, teacheſt.*

The third excufe, is that they give worſhip to God alone, and that they honour Angels, Saints, and Images with ſeruice. I anſwer first of all, that religious adoration, iuocation, voweſ, and ſuch like, are part of Gods ſeruice, as I haue ſewed before: and therefore they may not be given to the creature, by what tearmes ſoule they be called. Iuocation and the rest, whether they be called worſhippe or ſeruice, they are ſtill proper to God: who will not be mocked with words. And it is abuſe to think, that a diſtinction of tearmes, ſhoule make the proper worſhip of God to be the worſhip of the creature. The diuell required no more of Christ but *Dulia ſeruice*. For he defird not to be worſhipped of Christ with diuine honour, but only to be worſhipped as a minifter of God, to whom he had (as he falſely ſaid) committed the diſposition of the kingdomeſ of the world, *Luk. 4.6*. And this to doe Christ refuted, because it is ſaid, *Him only thou ſhalte ſerue*. Therefore not onely religious worſhip, but alſo religious ſeruice is Gods. Secondly, that we may the better arme our ſelues againſt this vaine diſtinction of worſhip and ſeruice, wee must understand that worſhip is of two kinds: The worſhip of religion, and the worſhip of ſociety. The worſhippe of religion is that, whereby the creature worſhips the Creator, because he is the author and gifer of all good things. And all the parts and the manner of the per‐

*De falſa
relig. 1. 1.
c. 20.
Cenn.
in PI. 113.
concio 2.
Aug. in
PI. 94.*

*Hom. 18.
in epiph.
ad Eph.*

*Math.
15.9.
Deut. 12.
4.*

*De fidel.
4.6.7. &
Pe. Fab.
de Dei
nomine.
c.3.*

*Exod. 34.
15.
Deut. 7.27.*

*Exod. 32.
20.
2. Kin. 18.
4.*

*Deut. 7.5.
6.*

Iud. 2. 3.

1. Kin. 44.10.

Proxim
os illi
tamen
occupa
vit Pella
honore.

Magis ad
notem,
qua n
item pet
tinere.
Aug. de
cun. Dei
L. & C.
La. &
dori. er
roris. l. 2
C. 3.

goods, which ruleth the sea and land and the whole world with his force; so that nothing is brought forth greater than he, neither is there anything like him, or second to him. Et Pallas received the next honour to him. The very same say the Papists at this day of God and our Ladie. And even hence it appears, that the Gentiles having many gods, worship one as the chiefe, namely, Jupiter; and their infernous gods they worshipped, as Papists worship Saints. By this which hath bin said it appears, that heathenish idolatrie, and the worship of Images and Saints in the Romane Church, are for substance al one. Yet a difference I acknowledge. For the wisest among the heathen saw the vanity of their religion. Seneca said to this effect: We will doe worship; yet so, as wee remember, that this worship is rather for fashion, then for anything else. Laetantius speaks in a certayne booke to Tully, in this manner: *Iste thou dost worship to these earthly things made with bands: thon seest they are vaine things, and yet thou dost the same things that they doe, whom thou confest to be the wierest fooles of all.* Nevertheless the vanitie of images, and the worship of them, the Papists will not acknowledge, neither can they abide to hear of it.

Agaime, as we are to take heed of all the vaine deceits of idolaters of our time, whereby they do nothing else but vaniish out the idoll fruice of the Pagans, and present vnto vs old things with new names: so will wee awoide their fellowship. For S. Paul faith, 2. Cor. 6. 14. *Wee may not carry one and the same yoke with infidels:* and that there may be no agreement between the Temple of God, & idolls. Fellowship with them is either in religion, or in the things of this life. Fellowship of religion is two waies: One, when we are content to be of the same faith with them. The second, when we ioyne with them in the exercises of their religion.

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

gaine, Paul (faith he) commands that they give thanks to God the Father, by Christ, & not by Angels. And the Council of Laodicea following this law, and willing to remedie that old disease, prouded men (ould not pray to Angels, and forsake Christ). Further it appears by these words of Theodore, that the Council of Laodicea judged Angels when they were invocated, to be idols, and invocation of them to be abominable idolatrie. Papists alleadge, that the Council condemnes them that denied Christ, and prayed to Angels in his roome. Indeed Christes faith as much; yet I answere two things. First, that Theodore doth not speake of them that rejected Christ, and betooke themselves to the mediation of Angels: because he faith, they made a mixture of the Law and Gospell: which mixture cannot stand, valesse Christ, at the least in word be confest. Secondly, that the error might be redrected which took place in Phrygia & Pisidia, (whatsoeuer it was) Theodore faith, that the very act of invocation, directed to Angels, was condemned. Thus much his very words import. Againe, idolatrie is spiritual adultery; and therefore it breakes the band of spiritual wedlock, that is between man and God: and makes a people of God to become no people, and quite excludes them from the couenant of God. By this it appears, that wee haue vpon good ground departed from the Church of Rome, and that we may not much as dreame of any Vnion to bee made, or Reconciliation of the two religions. It is not true which many suppose, that wee differ onely in matters of circumstance. Idolatrie is one speciall cause that makes vs to renounce the Romane religion.

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

Table

In cap. 3.
to the
Colof.
Concl.
Laodic.
ver. 33.

Ver. 22.

Ver. 28.

Hof. 1.30

1. Cor.
10. 14

ver. 16.

ver. 18.

ver. 17.

ver. 20.

ver. 21.

Table: therefore yee may not be partakers of the tables of diuels. Now against these reasons the Corinthians might haply reply thus: That they did not present themselves at idol-feasts, with an euill minde, as though they approved the idols themselves, & their seruice; that they went with their kindred and friends for this end; that they might preseue them in the faith, by keeping their old loue and acquaintance; or at least, winne them to Christ.

A Paul answerte: *What shall we prouake God to anger?* are we stronger then he? signifying thereby, that albeit they had coloured shitts to defend themselves, yet indeed by so doing, they incurred the wrath of God. Furthermore he shewes it to be vnlawfull for the Corinthians to eate things offered to Idols, and that euen in private feasts, so be it shall by their example offend their weake brethren, & draw them to doe that, whereof they are not as yet perwaded. Vpon this doctrine of Paul, it followes by necessarie consequent, that it is wickednesse, yea flat idolatrie to be present at the Maffe, though men keepe their hearts and their faith never so firmly vnto God.

Sundry things there be which are objected to the contrary: And first of all, the example of Naaman, who faith to Elia, 2. King. 5. 1. 8. *When I bow in the house of Rimmon, the Lord be mercifull to me in this thing;* & Elia answered, *Go in peace.* Therefor (lay forme) hee giveth leaue to Naaman, to bow in the house of Rimmon. A double answere (to omit many) is giuen to this place. The first is, that Naaman kneeled in the Temple of Rimmon, only in ciuil respect, that the King might leane on his shouders; and that he did this with open and publicke protestation, that he would indeed worship none but the God of Israel. The second answere, to which I rather incline, isthis: In the words of Naaman, there be two things plainly to be gathered. The first is a confession, in which he doth acknowledge it to bee a sinne to enter into the Temple of Rimmon, there to kneele downe before idols, or to give any signe of reverence to them. And therefore he faith twice, *The Lord be mercifull to his seruant in this thing.*

C O D

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And by this also it appears, that his resolution on purpose, was no way to bow downe in the Temple of idols, but to worship the God of the Hebrews, of whom he had beeane healed. And for this cause he craued that two Mules might be laden with the earth, where the Prophet dwelt: (4)no doubt for this end, to make an Altar thereon in his owne Countrey, that might be a monament of the health of his body restored, and a place of spirituall sacrifice in prayer and thanksgiving. The ferdond thing in the words of Naaman, is a request to the Prophet, that he would pray for him, that he might be constant in his profession and purpose, and that if he were drawne agaist his purpose, and by humane frailty yeelded to bow againe in the house of Rimmon,

with his king, he wold likewise pray, that God would pardon his sinnes of infirmitie. And to this request of his, Elia answerte, *Go in peace:* and hereby he signified, that he wold pray for him, that he might no more fall to idolatrie; and if he fel vpon weaknesse, that he might obtaine forgiuenes. This place therefore giues no warrant to them, that ioyne themselves to idolatrous assemblies; but rather it prooues the contrary.

Secondly, it is alcadged, that none refused to worshipe the image of Nebuchadrezzar, but the three children; and consequently, that Daniel bowed as the rest. Ans. There is indeed no mention made that Daniel refused to worship because (it may be) he was never accused, as they were; and if he had beene accidell, yet were not the accusations received of the King; because hee was in fauour both with Prince & people. Furthermore, that he did not worship the image, it appears by his confesse in godines: & by his refusall in lesse matters, as namely, to eate the portion of the kings meat.

Thirdly it is obiect, that there is great difference betwene the feast of idols, & the poophis Maffe; and that the idolatries of the Gentiles were inuented of the diuell, whereas the Maffe was at the first invented by Christ, though now it be corrupted by men. I answer, that the Maffe is an abridgement or compendium of all superstition and idolatrie; there is adoration directed to bread, or the formes of bread: there is the body of Christ offered really in a sacrifice of propitiacion, which was never offered; but once with shedding of blood: there is adoration of flockes and houes, invocation of dead men, laying of Maffe to the honour of Saints & Angels, worshipping of dead mens bones, and suchlike abominationes.

Fourthly, it is alledged, that the godly, as Joseph and Marie, Christ, his Apolites, & the rest, came to the Temple, & these worshipped God: the worship then being corrupted with many abusives. I answere. First, they were bound by commandement, to offer sacrifice, & to do other parts of Gods worship at Ierusalem, and they could doe it no where else. Secondly, the outward worship of God in sacrifice and sacraments, was not corrupted for shalacie: doctrin indeed was corrupted by sundry errors, but the godly did not therein communicate with the rest. Now in the Church of Rome, doctrine and sacraments are corrupted in substance, & abound with idolatrous abominationes (as I haue shewed) & their outward worship of God, hath more affinitie with Gentilisme, then with the first institution of the Lord.

Lately, it is said, if we goe not to Maffe, men count vs for heretickes: hate vs, & take offence at vs: and all offence must be avoided. Ans. Offence is either active, or pasiuie. Actiu offence giuen: pasiuie offence taken. Actiu offence, must alwaies be avoided of vs: pasiuie cannot possiblie be avoided. And we must doe our dutie, though men bee offended neuer so:

Dan. 1. 8.
&c. 7.

Deut. 26.
16.

N n n 2 remem-

r. King.
23.A. & 17.
27.r. King.
33. *r. King.
8. 48.
Dan. 6.
20.

Ver. 8.

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

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

temples of idols; I thinke they ought not to do it. For they themselfes tempt God by so doing: they offend their weake brethren, and draw them by their example, to doe the like. And lastly, by their preesse they confine the obstinate idolaters, in their superstition. The like is to be said of them, that curiositie without calling, go out of the precincts of the Church, into idolatrous countries, for this end onely to see, and to be seene.

Touching ciuill societie with them, two points are to be handled. What societie may be vied with them, and what not. For the first, we may vife their societie vpon necessitie, that cannot be avoided, vnfesse we will vterly reiect the fellowship of mankind. *Paul*, who forbids the Corinthians, to company with a brother that is an idolatrat for all this gives them libertie to conuerse with the idolatrous of the world. This may feeme strange, but the reasoun is, because the compaine of beleevers was then but small, and the whole world beside, was nothing but idolaters: and therefore it was impossible for beleevers to avoid their societie, vnfesse they meant to goe out of the world. And upon this necessitie, *Paul* permits the Churche in his daies, to vfe the fellowship of idolatres: and for the very same cause hee faith, *1. Cor. 10. 27. If any of them that beleue not, bid you to a feast, goe if ye will.* Secondly, beleevers may lawfully ioyn with idolatres, in the societie of Concord. For by the general calling of Christianitie, they are bound to haue peace with all men. Vpon this ground may the Church make covenants of peace with idolatres, vpon even and iust conditions. *Hib. 12. 14. Have peace towards all men, and holme no man.* *Rom. 1. 2. 18. Have peace with all men, if it be possible, and as much as in you tybe.* Thus *Abraham* made a leaue of peace with *Amer* & *Eschol*, king of the Amorites, & with *Abimelech*; and *Iacob* with *Abimelech*: and *Iacob* with *Laban*: and *Iacob* the Kenite, with *Iacob* a fortaine king: and these examples haue sufficient warrant. For that which we may do, we may bind our selues to doe. Thirdly, we may vife any such fellow ship with them, as is, or shall bee occasioned by vertue of our particular calling. Thus Christ beeinge the Sauour of the world, conuersed with publicans and sinners. Thus *Abel* being the Apostle of the Gentiles, enters into *Athens*, and their beholds their deuotions. It is Gods commandement, that the beleevung wife, shall not forsake her vnbeleevung husband, if hee be willing or desirous to dwell with her. If it be alledged, that *Ezra* constrained the Israelites to put away their Ammonites, and Moabitish, and the rest of their heathen wifes: I answere, that their marriages were indeede vioide, and no marriages. First, because the nations with whom they married, were people according to Gods law, ciuilly dead: in that God had commanded their destruction, vnfesse when peace was offered, they accepted of it. Secondly, in

that

1. Cor. 5.
10. 11.Judg. 14.
4.Deut. 21.
10. 11.Gen. 23.
24.Judg. 4.
17.A. & 17.
23.
1. Cor. 7.
13.Ezra 10.
3.Deut. 20.
10.Gen. 14.
24.

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

Touching the societie forbiddens with idolatres, it is the *society of Amity*: that is, of familiarity, and speciall tone. Two examples, whereof we finde in the word of God. One is of contracts of marriage with idolatres, which the Scripture precisely condemmeth, as an *abomination in Israel, & a prophanation of the name of God, wher Iuda marries the daughter of a strange god.* *Mal. 2. 11. Booz indeed married Ruth, a Moabitish; but shee was entred and received into the body of the Israelites, by a former marriage: and shee was one that beleeved in the God of Israel: *They people (faith the tie to Nazar, Ruth 1. 16.) shall be my people, and thy God, my God.* Sampson likewise married a woman of the Philistines, but that was by diuine intinct, and consequently, by a speciall appointment of God. Againe it is alledged, that God by expresse law, gave leave to the Israelites, to marry heathenish women taken captives in warre. *Act. 15. 20. That is a law onely of toleration, without approbation: in which, God for the hardness of their hearts, permits the evill, which cannot by policie be quite taken away.* And this appears by two things. First before the marriage, the woman by Gods appointment must bee deformed, by cutting off her haire, by the growing of her hailes, by putting off the garments of her captiuite, & by mourning for her father and mother: for the space of a moneth: & the end of this was, to cause a diffilicte in the Israelites, of their intended marriages, or to signifie a chang of religion, at the least in pretence, in the partie spoused. The second example is of leagues of mutuall aide & protection; which may not be contracted betwene beleevers and idolatres. *Iesopas* for making this kinde of league with *Abob*, is thus reprooved, *2. Chron. 19. 2. Wouldst thou helpe the wicked, and loue them that hate the Lord? therefore for this thing, the wrath of the Lord is upon thee.* Again, that which we may not doe, we may not covenant to do: now we may not mutually give and take aide and protection of idolatres. This tends to the dishonour of God, because it makes idolatres boast, that the people of God cannot stand without their aide. It is further an occassion of idolatrie: and this league often infoldes the people of God in the same plagues and judgement with idolatres. It hath become the decay both of Greece and Hungarie, that they haue heretofore entered into leagues of amitie with the Turkes. It may be objected, that *Abraham* made this covenant of protection with the Amorites, *Amer*, *Eschol*, *Mamre*: and that therupon they adid him in refusing of *Lot*, and in the slaug-*

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

B. Here one exception must not be omitted. Put the case: that the husband is an idolater, and is content to dwel with his beleevung wife: shee then is to live with him, not onely in the society of peace, but also in the society of amity, by doing all duties of love that concerne a wife, so far as may stand with good conscience. For the precept of *Paul* is, that marriage and mariage duties, are to be preferred of the beleevung party with an infidel: so be it the infidel be content. It may be alledged, that thus the beleevung expoest him selfe to danger of idolatry. I answere, no; because God defendes them that call vpon him, who thrust not themselfes into danger, but bearre the danger and calamity into which they are fallen, attending vpon their callings. Againe, if the vnbeleevung partie that sollicite the other, & vfe all meanes, both faire and soule, to draw him or her to idolatry, the beleevung partie in this case, may goe aside for a time, and omit the duty of mariage. For this is all one, as if the idolatrous & vnbeleevung partie should depart. For indeed, that partie is said to depart, in whom the cause of departing is; as in the Church, he is a schismatike, in whom the cause of the schisme is, and notwithstanding he that separates. Secondly, it may be objected, that a Christian may not become the member of a harlot, much lesse of an idolater; considering idolatry is a great sin. I answere: the reason is not like. For the fornicator consents to the fornication: and so doth not the beleevung partie, by doing dutys that pertain to mariage, content to the idolatry of the vnbeleevung partie. And the fornicator willingly ioynes himselfe with an harlot; whereas the beleevung partie, defires hee might be yoked with a beleevung, and not with an infidel. Lastly, it may be objected, If for adultery, diuorce may be made, why not for idolatry which is spirituall adultery? I answere, That not any sinne by it selfe, as it is a finne, not breaking the troth and bond of mariage, is the proper cause of a diuorce; and not any kinde of idolatry, but the sinne of adultery breakes this troth.

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

1. Cor. 7.
13; 14.

1. Tim.
4.

ter. 12.

Matth. 12.

dren. The word (child) in Scripture, is given to them that be any way inferior to others. And it is applied ten waies. First, they which come of others, in respect of blood & generatio, are called children. It needs no proofe. Secondly, they are called children, which are in the right descending line. Christ saith to the Iewes. Job. 6.58 Your Fathers eat Manna: and this was about 1500 years after. Againe he saith, Job. 11.47 You build the tombs of the Prophets, which your fathers killed: and that was at the least 500 yeres after. A widow to her nephew, is as a parent. Yea they which descend in the line collaterall, are children, or as children. Thirdly, subjects be children. David speakes thus to Saul, the King my father. 1. Sam. 24.11. Thus Abimelech named father and Kings. Fourthly, they which succed others in the title or right of inheritance, are called children. Thus Iacobus, because Salathiel was the next of Daniels stocke, who therefore did succed Iacobus, in the kingdom of Iuda. Fifthly, they who were guided by the counsell of others, are called children. Thus Joseph saith, Gen. 45. God hath made me a father to Pharaoh. Sixtly, servants are called children. The servants of Naaman say unto him, 2. Kin. 5.13. Father, if the Prophet had bidden thee to do a greate thing. Seauently, younger men & women, in respect of their elders, are as children. S. Paul saith, 1. Tim. 5.1. Rebuke not an elder, but exhort him as a father. VIII. They which be in the tuition of others, are chilidren. Christ commanding his mother to Iohn, saith, Ioh. 19. 26. Behold thy mother, behold by sonne, Ioh. saith, Ioh. 20. 16. he was a father to the poore. IX. They which learn arts inuerted of others, are children. Thus Iacob is called the father of all that play on Harpes, Gen. 4.21. Lastly, scholars are called the sonnes of the Prophets. Elienes saith to Elias, 2. Kin. 2.2. My father, my father. And hearers are called children, in respect of their teachers. King Joss said to Elias, 1. King. 13.14. O my father, my father, she chariot of Israel & her sonnes I and Iotho to the Corinth. 1. Cor. 4.15. Ye haue many teachers, but not many fathers: and to the Galatis, 4.19. I haue begon you to the Gospell. And in this place John saith to all true belieuers: my little children. And hereby he signifieth his teder love, & his fatherly care to the Catholike Church in general, and to all singular, that imbraceth the faith of Christ: that the commandement touching idols, might take the better place, and be the more respected.

Thus much of the reason. Now do I earnestly exhort and with al persons that tender their owne salvation, to remember it, & to be doers of it to the end. And that they may the better be resolute, let the first consider the greatest of the sinne. The Prophet saith, 1. Sam. 15.23. That disobedience is as witchcraft, & transfiglio ad idols. The greatest heretofore appears in two things. First to erect any image to God, is to abolish his maiestie & glory; Paul saith, Rom. 1.23. The Gentiles turned the glory of the innderup-

A sible God, into the similitude of man and beast. He that shall goe about to represent the person or presence of a mighty Monarch, by setting vp the image of any beast; as namely, of an Ape, with a steeper & a crown, doth no doubt greatly abuse himself, & disgrace the said Monarch: much more then is our heavenly King disgraced, when mentake vpon them to represent, either his maiestie, or his presence, with the image & picture of any creature. Secondly, the worship of idols, is the worship not of God, but of the diuell himselfe; because it is prescribed by the diuell, according to his piseptie against the will of God. Againe, we wot to consider the foule attendants & companions that goe with the worship of idols, namely, adulteries and fornications. For in the judgement of God, they are left to bodily fornication, that giue the melues to that which is spiritual. Paul saith, that the Gentiles because they dishonour God in idols, were for this cause given up to the lusts of their owne hearts, vto uncleanness, to defile their owne bodies, and to commit sinnes against nature, Rom. 1.24. When the Israelites fell from God to idols, oftentimes they fel to Sodome. In Italy, for their idolatries, men are left to themselves to permit the stews, and to abound (as the fane is) in whordoms and fornications. Thirdly, such as worship idols, feare themfelves from God and Christ, as I have prooued. Lastly, the punishment of idolatry is deable. For the foule, Rev. 21.8. A person in the lake that burns with fire and brimstone: for the body, captiuity or destruction. This saith he Lord, Deut. 32.21. because they haue prouoked mee to jealousy in them that are no gods, I will also provoke them to jealousy in them that are no people. Thus in this laft age, Horsemen from Embrares: that is, (4) Saracens or Turks, shall destroy them that worship idols of gold or silver: that is, the idolatres of the Romane Church.

If any here shall say, that they are not yet resolute, that the Church of Rome is a worshipper of idols, let them consider these reasons that follow. The first is this: Babylon is a worshipper of idols. Rome is Babylon: Ergo Rome is a worshipper of idols. The major is manifest. For Babylon is called the mother of fornications, Rev. 17.5. & the dwelling place of diuels, chap. 18. ver. 2 by reason of her idolatries. The minor is also manifest. For Babylon is called, Rev. 17.1. A city that rules over the kings of the earth: & that is Rome which was the seat of the Empire in the daies of Iohn. Here answere is made, that Saint Iohn speaks of heathenish Rome, after it had receaved the Gospell. I answere, it is falser for Rome ruled by the Emperor, did not make the kings of the earth like the minis of her fornications: because it left every nation and country to his own religion and deuotions. For this was the common error of the heathen, to approue of all religions, & to admit the fets of all Philosophers. Themisimus the Philosopher went

about

Aug. de
cicut. dec
1.18.51.

Socrate.
Hist. 1.4.
ca. 17.
Leontem
l. d. P. et
& audio.

about to perswade Valens the Emperour, that the varietie of fets was pleasing unto God, while he was worshipped in sundry fets. Leo faith thus: This civis not knowing the author of her aduancement, when she ruled almost over al nations, she forsook and gave her selfe to the errors of all nations, and lemed so her selfe to have taken up a great height of religion, when she refuted no manner of falsehood. Therefore heathenish Rome dranke of the wine of the nations, and did not cause the nations to drinke of her cup. This therefore is spoken and meant of Rome governed by the Pope. Againe, Ruelas. 13.1. there a beast is rising out of the sea with seven heads and ten horns, which by common consent of interpreters is the Roman Empire; and the other beast, ver. 11. arising out of the earth with the voice of the dragon, and the horns of the lamb, is the estate of the church of Rome governed by the Pope. For it doth all things that the other beast did, and that in his sight: and it gives a spirre, to the image of the beast, because it reuiues and puts in practise the dignitie, authority, and tyranie of the Romane Emperours. Thus Irenaeus of old understood this chapter, who saith, that the number of the name of the beast is contained in the word Latius, which signifieth a Latino or Romane. Abbas Isachim in his Commentary upon the Ruel, hath these words: (4) Some that carry a shew of the fete of God, that is, the Catholike Church, are made to be some of the beast, which is the kingdom of Antichrist, reigning every where in his members, from the beginning of the Church. Againe, We haue by Tradition from our Fathers, that Rome is spirituall Babylon. Againe, The Merchants of the earth are Priests themselves, who sel prayers and Masses for (b) penes, making the houle of prayer a place of merchandise. Againe, We know that not only Bisches and Priests, are entangled in the affaires of Babylon, that they may grow rich: but also fomes, Abbates, Monkes, and religious persons, or rather, which seeme to be and are not. Honorus signifieth in plaine words, that the Pope and his Clergie is the very Babylon of the Apocalyps. The summe of his words are these: Turne thee to the citizens of Babylon, and looke what ones they are, and by what fress they goe. Behold her Princes and judges: for in them is the state of the Beast. Turne to the Clergie, & in them thou haile for the tent of the beast. Behold the Cloysters of Monkes, and in them shalst see the tabernacles of the beast. Behold the houles of Nunneres, and shalst see in them a bed prepared for the beast. Now then the conclusion must needs follow, that Rome governed by the Pope, is a worshipper of idols. It pleatheth some to awoche, that if the learned papists and Protestants might confeir together, they shoulde be found to differ, notwithstanding, but only in circumstances: but it is stale which they say, vniuersally by skill they be able to make idolatric a circumstance.

Second reason. A thing fainted in the mind by imagination is an idoll. This is the

A expresse doctrine of Theodore and Origen: of whom, not onely the Images of things fauored, but also the things themselves, as Titem, Sphinx, Centaurus, men with dogs heads, and such like are called idolls.

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

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

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

Now the Papists represent God in the image of a man: and the learned among them defend it. I say (faire one) it is lawfull to paint the Father in the forme of an old man, and the holy Ghost in the forme of a dove. And such kind of paintings turne the glory of God into the similitude of a corruptible man. Let Asafine speake in this case. We must not therefore think (faith he) that God the Father is circumscribed as it were with an humanes shape, but when we thinke of him, a right or left side should come in to our mind: or that which is said, that the Father doth sit, we must not think to bee done with the bowing of the legs, that we fall not into that sacrilege wherwith the Apostle embothe them that haue changed the glory of the incorrupsible God into the similitude of a corruptible man. For it is extreme wickednesse, that a Christian man shoulde place such an image for God in the temple, much more is it wicked in his heart where the temple of God is indeede, if it be cleaued from earthly desire and error. Furthermore, the Father never appeared in this forme, but the Sonne.

The fourth reason. To incuocate a brute creature, is idolatry. Now the Popish Church incuocates a brute creature when they say. All haile O Crofes, our only hope in this time of the passion, increase righteousnesse to the godly, and give pardous to guilty peple. If any that by these words are directed to Christ: I say again they are spo-

In Exod.
q.38.
Horn. S.
In Exod.

Bellarde
imag. 12.
c.8.

Aug. de
Syn &
fide cap. 7.

In Breui-
ar. infra
ibidom.
drag.

Deut. 4:2
& 12:32Homil. 3.
in Cant.
& in Io.
iv.c. 15:4Vota non
proces
propri.a Nazian
de laud
Gorgo-
nize &
orat.r.co
rt.lul.
b Naz.o-
rat.r.in
luli. Hie-
ron.in
tia Hilar-
onis.
decu.r.
Dei.1,22.
c.10.
Nicop. I.
15,c.28.

ken to the very wood of the crosses. For the words in the *Hymn* immediately going before, are these. *Blessed is that Crofse on whose armes the price of the world did hang, it was made a beam to weigh his body, and took the prey for hell.*

The fifth reaon. The worship of God that is denifid and taken vp by man, is indeed and effect Idolatry: because it is a worshipp that God doth abhorre & detest: who will precisly be worshipped according to his own word, without any addition, drafraction, or change.

Now the worship of God in the Church of Rome, is denifid and taken vp by man. And this I declare in five particularis. The first is, the invocation of Saints deputed, of which I prooue these conclusionis. The first is, that for 350. years after the death of Christ, there was no pralise or acknowledgement of prayer to Saints in the true Church of God. For till 200. years after Christ, the intercession of Saints was vterly vnknownes: as appears plainly by the writings of *Irenaeus, Iustine, Clement, Tertullian;* and about the year of our Lord, 240. *Origen* began to broach the doctrine of intercession of Saints: not as the publike doctrine of the Church, but as his owne private conjecture. And after three hundred yeares from Christ, the learned disputed against the Ariass on this manner: Christ is invocated, therefore Christ is God. Which kinde of reasoning had beeene vniit, if prayer to Saints had then taken place.

2. *Concluf.* Vpon the point of 400. years, *Basil, Nyssen, Nazianzen* gave further occaſion of prayer to the dead. For by a rhetorical figure they vied to speake to the dead, and as it were to talk with them after the manner of Orators. And these speeches of theirs may seeme to be prayers, but indeede they are no prayers, but wishes. For in the same manner they vied to speake to the soules of damned men, as the soule of *Iulian*, and to things without life, as to the Passequer. Secondly, their speeches were directed to Saints in doubtfull and wavering earnestnes, to this effect: (A) *Heare us if there be in thee any care of us, if there be any saftey in thee.* Thirdly, they supposed the Saints to be (b) present with them, to heare them when they spake vnto them.

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

The second particular is touching Images of Saints: of which I set downe fourre conclusionis.

1. *Concluf.* There was no vse of Images a-

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

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

3. *Concluf.* Images erected in Churches for Laymens books, were not publikely allowed to be worshipped, till after six hundred yeares. *Gregorie the Great*, saith thus to *Sixtus*, *Anandide because you forbide images to be worshipped, we altogether praised you, but that you haue broken them, we haue reprehended you, I say, publikely; because fundry private men, and particula- Lih.7,in-
dict.4.E.
pift.9.*

Churches, after 400. years began religiouly, or rather superstitiously to adde the wood of the crofse and the pecces therof; but this was then a particulaar and private act: both the act of the Catholike Church.

4. *Concluf.* Adoration of images was never publikely authorized, till 789. years after Christ, in the second Councell of Nice. And in the writings of the Fathers there is nothing for that religious worshipe of images which is more then veneration or reverence, till about the former time. And this authorisement in that Councell wanted vniuerſalitie. For shortly after a Synod at Frankford (in which *Charles the great*, and the Legates of the Bishop of Rome were present) condemned the Councell of Nice, as heretick. *Hunoden* an English historiā faileth well of this point. *Charles* (saith he) *King of the Franks, sent the booke of a Synod to Brytan, directed it from Constantinople. In which booke, alas, many thinges are found very true convenient and contrary to the faith, specially that it is confirmed by synode consent of almost all the Doctors of the East, being three hundred, or there about, Bishops, that Images are to be worshipped: Which shew the Church of God doth altogether accuse. And against which Albin, wriſt an Episole maruelously confirmed by the Authorisate of the Scripturē, and brought it with the same booke to the king of the Franks, in the name of our Bisshops and Princes.*

The third particular is of religious worship. One Conclusion. The definition of religious worship into *Latria* worship, & *Dulia* worship, was not known & received into the Church till 400. years after Christ. *Augustine* was one of the first that vied this distinction in another sense. For he puts *Latria* for religious worship, prefered in the first table, & when he puts *Dulia* for more then ciuil worship, he flatly denies it to be due vnto Saints, as in these words of his. *We honour Saints with charite, & not with a sacrifice.* Again, *Let se not our religio be worshipping of dead men.* And I would faine see the Author within 500. years after Christ, that ascribes *Dulia* to any mere creature, when it signifieth an higher worship the politike or ciuil honor.

The fourth particularis of the crucifie. Of which I set downe one conclusion: That crucifies were set up till 400. years after Christ.

The

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The single crofse was, I grant, but not the crofse with the image of Christ put thereto. The testimonies of *Justin*, (a) *Lactantius*, (b) *Minnius Felix*, (c) *Tertullian*, (d) *Chrysostom*, are alleaged to the contrary. But they indeede, speake only of the real crucifie, that is of Christ himselfe crucified vpon his owne proper crofse; and not of the formed crucifie. The booke of visiting the sick, that goes vnder *Augustines name*, mentions the painted crucifie. But that is a knowne counterfeit of latter times. *Metaphrases* reporteth that a chrifal Crofse with the image of Christ appeared to *Procopius* the Martyr, and that he was bidden to make the like of gold and silver, which he carried about him, & obtained a victory against the Saracens. This testimonie of *Metaphrases* is of no value, for he is but a fabler. Yet this testimonie declares thus much, that in the dates of *Dioclesian*, which was vp on the point of 300. years, Popish crucifies were not in vſe. Because *Procopius* made the crucifie which he wore about him vpon the special occasion of a revelation. And it feemes that crucifies were not publikely received in the Church till 700. years after Christ. For then the sixth Councell of Constantynople, whose Canons are not counterfeit, commands that the image of Christ be set vp in the roome of *Agnus dei*.

The lat particular, is touching the worship of Christ, and his Image. The first conclusion. The adoration of the Sacrament or of Christ after the Romane manner, in, at, and under the forme of bread, was not known or vſed in the Church of God, within eight hundred yeares after Christ. For Transubstantiation the ground of adoration was not knowne or received of the learned, till after this time. Let them of the Romane religion stily till their heads and hearts ake, they shal never be able foundy to prooue the contrary. And *Honorius III.* is said to haue instituted this adoration about the year of *Four lxxii.*

The 2. Conclusion. The worship *Latria* or divine honour, was not given by the learned any way to the image of Christ for a thousand yeares after his ascencion, and upward. This the Papists see & confess. *Catharin* saith, *Indeinde none of the ancients (as farre as I could reade and make) ever said, that images are to be worshipped with the worship of Latria; but they all deſcreased the king of pleasure.* Again, *It is not found in auncient writers, that an image (considered as an image) is to be adored with Latria, but contrariwise that it is not so to be adored.* And we read this often preſerted in the anwers of the Bishops of the seventh Synod, & in the Decree most manifestly, which I certeny believe never came to be hand of *Thomas*. Of the same opinion is *Francis Suarez* the Jesuite, who thinkes that *Thomas* never saw the seventh Synode, or the second councell of Nice.

Vpon this which hath bin said, it appears that fundry maine points of religious worship haue beeene deuided by men in the Church A of Rome, & consequently that their worship is in effect idolatry. For al this put caſe that the Romane worshipe bee no idolatry; nevertheless it is ſubiect to a poſſibility of being idolatry, and therfore ought, and thus I reaſon. The true worshipe of God is not ſubiect to a poſſibility of beeing Idolatry. For there is no poſſibility of darknes in light, no poſſibility of euill in goodnes. The worshipe of God in the Romane Church is ſubiect to a poſſibility of Idolatry. For it is poſſible that he which by ſignes manifeſts his preſence, and heare them that pray before images, be the diuell himſelf, and do it by Satanical operation. There is no ſuch likelihood in the Sacraments and word preached; because they are founded in the iſtitution of God, & fo are not images, or worſhip at them. Again, in the adoration of images, three caueats muſt be obſerved, as they reach.

The firſt, that no confidence be placed in images; the ſecond, that wee ask nothing of them; the third, that we do not aſcribe any diuinity vnto them. Now it is a poſſible thing (nay it is not ordinary) that the common people omit these, or ſome of the cautions. *Augustus* faith, *Who doth worshipe or pray before holding an image, which is not ſo affected that he thinketh he is not heard of it, and hopeth that ſhall be performed by it, which he diſireth?* Again, the ſimilitude of a ſhape, and the counterfeitt composition of lines daſſed, and with a certayne weakneſſe and ſick affection, daſſeth the weaker force of mortal men.

Again, it is poſſible that the priet faille in his intention, by wandering bi-thoughts when he is in the confeſcation of the Hoſt, or hee may of bad purpose intend not to confeſcate; or he may of negligence omit ſome word or words of confeſcation: & then there is no right confeſcation: if no confeſcation, no tranſubſtantiation: if no tranſubſtantiation, Christ is not adored, but a piece of bread for the living God.

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

In Psal.
113, &
Epist.49,
ad Dec.
gratias.

Petrius
de. Trad.
Par. 3.

Christ before men. Now these and the like pictures of myteries, were in processe of time reputed pictures of Saints; and are worshipped at this day of many, as they have beeene heretofore, for the images of Saints indeed. To this I adde, that reliques are very often counterfeit: that the feast of the Assumption of the virgin Mary is of no better stampe: because there is no certeintie in historie to prooue this assumption. Thus much of the Idolatrie of our times.

Having thus declared, what is meant by Idols, and how they bee to be avoided, I must yet proceed further. For it is the properie of a diuine law, in forbidding any thing to command the contrarie: and therefore when Idols are forbidden in this text, the true worship of God is commanded: and it is the very scope of this place to inioyne vs to preferre our selues in the true worshipe of God. Of which dute I wil speake a little, because it is of speciall weight & moment. That we may the better keepe our selues in the right worship of God, we must consider first, what is meant by the worship of God; & secondly, what are the spirituall heads and partes thereof. That wee may conceiue aright what is meant by the worship or seruice of God, ffece points are ditinctly to be considered. The first is the foundation of Gods worship. For they that would truly worship God, must lay downe a foundation therof in their hearts; and that consisteth of two parts, the knowledge of God, and of our selues. Of the knowledge of God, the Prophet Esay speaks thus, *The Egyptians shall know the Lord in that day, and doe sacrifices and oblations, and shall vow vovves, unto the Lord.*

Isa. 19. 21

Rom. 10.
11.

Job. 4.

Luk. 15.
21.

A heauen. And this knowledge is a notable inducement to the worshipe of God. For the mercies of God are they which moue men, to bring vnto God the true and reaonable seruice.

Vpon the former doctrine, two things of fer them selues to be considered, the sin of our times, and our duty. The sinne is noted by the Prophett, *There is none that understandeth, and seeketh after God.* This we see by daily experiance. Men contynent themselves with that knowledge of God which nature affordeth, & they endeauour not to know and acknowledge him as he hath revealed himselfe in the written word, specially in the covenant of grace. And so great is the force of selfe-loue in most men, that they cannot abide to consider of them selues, as they are in the meanees of our Christ. Thus most men present a worship vnto God, but it is without ground or foundation. Now the duty of all men is to study for the knowledge of God & of them selues; and to increase herein. For hence it is, that al men haue stirred vp them selues to duties pertaining to the honour of God. *Daniel blesseth God, praieth him, and brings gifts & offerings to him, vpon the knowledge he had, that his kingdom, power, & glory, was Gods, and that all things were his.* Daniel makes solemne prayer & confession to God, because he considered him to be great and terrible, and to be a keeper of countenants with them that loue him. The ground of the nine latter commandments is the first, *Thou shall have no other gods before me.* And the ground of this commandement is a knowledge and faith, that Ichovah is our God. And this appears, because the words, *I am Ichovah thy God, which, &c.* are clost upon the first commandement, and shew vp with it in one & the same period in the Hebrew text. Moreover when God is not known aright, he is not worshipped aright, but either the idols of our braine are worshipped, or duels. Thus Paul faith, that the Galatians, when they knew not God, worshipped them that are no Gods by nature. For such as our knowledge is, such is our worship.

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

God

Rom. 12.
1.5.

Psal. 14.

1. Chron.
29.10.11.

Dan. 9. 5.

Mar. 14.6

Gal. 4. 8

1. Cor. 9.
18.

Deut. 12.
8.32.

Deut. 11.
17.

Num. 15.

Ezech. 20.18

11.12.13

Mat. 15.9

Mat. 12. 10.

Joh.10.
22.
Luk. 14.
31.

God with reasonable seruice, wee must *prose what is the good, acceptable, and perfect will of God.* And those are good worke indeede, acceptabele to God, which he hath prepared for men to walke in. All voluntarie religion, and wil-seruice, is vtterly condemned. Therefore nothing may goe vnder the name of Gods worship, but that which he prescribes. It is alledged to the contrary, that when a work is done without commandement, so there be an intention to honour God, it is the worship of God. I answier, it is false. For that any worke or action may be the worship of God, foure things are required; the person or doer must be regenerate; the matter of the worke must bee a thing commandanted: it must be done in faith, and then, in the intention of the minde, it must be directed to the honour of God. Secondly, the intention to honour God, is not alwaies good, vnielste it be an intention to honour him, by yeelding obedience to that which he commandeth. Againe, it is alledged, that a work done is loue to God, though there be no commandement therof, i.e. the worship of God. I answier, that loue keeps it selfe to the word, & will of God: and things done without a word from God are not loue. For *love is the fulfilling of the law.* Thirdly, it is objected, that vows in the old Testament were a part of the worship of God, and that they were not commandanted. I answier, though God did not bind all men by commandement to make vovves; yet hath he testified in his word, that vovves were acceptable to him: for he prescribed the matter of vovves, and the manner of making, and the keeping of them. Furthermore, it is vrged, that Mary who annoyned Christ, had no commandement so doe, and yet she did a worke acceptable to Christ. I answier, though she had no particular commandement, yet had she a general. For the worke she did, was a confession of her faith and loue to Christ, and that is commandanted. Likewise Paul example is vrged, who preached the Gospell freely, and looked for his reward of God: and yet he had no commandement fo to do. I answier, to take a trespaid for preaching the Gospell, is in it selfe a thing indifferent, and may be done, or not done. Yet was it not a thing indifferent in the Church of Corinth, by reason of the offence of many. And therefore Paul preached freely: and hee could doe no otherwise, vnielste he would haue abused (as hee ffeeth) his authority. For a thing indifferent, in the case of scandall, ceafteth to be indifferent, & is a thing commanded. Laffly, some object, Luk. 10. 16. *He which heareth you, heareth me.* Therefore (say they) the very commandements of Pastours prescribe Gods worshipe. I answier, first the place is properely to be understood, not of all teachers, but of the Apostles. Secondly, if it be spoken of all teachers, the words must be vnderstood with limitation: for thus is the Ministerie of comission, *Teach them to observe all things which I haue commanded you.* As Christ

was sent of the Father, so are the ministers sent of him: but he was sent to do his Fathers will: *As my Father hath commanded me, so doe I.*

Thus the truth of this rule is manifest: and we must lay it vp in our hearts as a treasure, & never suffer our selues to be deprived of it; for the vfe of it is great. By it we may discerne the prophaneenes of our times. All men can say, God must be worshipped: but when it comes to the point, what is the worship wherewith they honour God? Surely, what they lift themselves. Some worshipe God with their good meaning; some with their good dealing; some with the babling of a few words, as namely, of the Apostles Creed, and ten Commandements for prayers. This seruice of God is very common: but alas, it is poore seruice. For the rule of diuine honour is not the will of him that honoureth, but the will of him which is honoured. Secondly, here we learn to detest the seruice and worshipe which is performed to God in the Church of Rome. For it containes many parts and points of will-worshipe, hauing no warrant from God, either by commandement or promise: of this kind are the Sacraments of penance, confirmation, matrimonie, orders, and the last anointment: The consecration of the boode of Christ by five words, *For this is my boode;* the oblation and sacrifice of Christ in the Mass for the finnes of the quicke and dead: the vow of continence, perpetuall penitentie, and of regular obedience: the religious distinction of meates, garments, times; the halowing of ashes, palmes, bread, water, &c. for the driving away of duels, and for the health of the body and soule. For these and many other practices, let them bring forth the word of God, if they can. They please for many things: that they haue the word of Traditions. I answier, that Traditions Ecclesiastical are no word of God, but the word of man: and Traditions which are called Apostolical, are either of no moment, or doubtful. For how shall we know certainly, that they were the Traditions of the Apostles, confidering none hath said so, but some of the Fathers, whose testimonies are not sufficient, because they are subject to error?

The third point, is the end which God hath appointed of all his worship: and that is, to no太子 or addre glory to God for nothing can be added to absolute perfection. But the end is, to acknowledge, praise, and confess the infinite glory of GOD. Furthermore, the end of this acknowledgment or confession, is our happiness & saluation, Job. 17. 3. *This is eternall life, to know thee the only true God.* Psal. 50.15. *Calle upon me in the day of trouble, & I will deliver thee.* Paul faith, *Godline is our gaine:* and the reason is, because it bath the promise of this life, and the life to come. Vpon this we must be admonished euermore to worship God, and that with al care & diligēce, because the worshipe of God is not his benefit, but our benefit & saluation.

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1. Tim. 4.
8.

The fourth point is concerning apt & able persons to performe worshipe acceptable unto God. And they are only such as turned unto God, and are renew'd by the holy Ghost. And the worship of God performed by any other persons, is not worship, but finne. *Prov. 15.8. The sacrifice of the wicked is an abomination unto the Lord.* The Lord by the Prophet *Isay* protesteth, that the oblations and sacrifices of the lewes were an abomination to him, and that he hated them, because their hands were full of blood. Againie he saith, *That he which killles a bullock, is as he which killles a man, and he which offereth a sheep in sacrifice, as he which cutteth off a dogs head;* because of their vile abominations. *Job. 9.31. God heareth not sinners.* Whatsoever is not of faith, is sinne: whatsoever worship of God is performed by vint-pentit sinners, it is not of faith, because they want that faith, without which there is no pleasing of God. He that turnes not to God, doth not acknowledge his owne guilt, he that doth not acknowledge his guilt, doth neither acknowledge Gods justice, nor his mercie; he that doth not acknowledge the iustice and mercy of God, can not truly worship him: he therefore that turnes not to God, can not vint-faininely worship him. If it be demanded, how the worship of God should be a sinne in any man, considering it is commanded: I answer, sinnes be two sorts. The fiftis, when something is done that is flat contrary to the commandement of God: the second is, when that is done which God commandeth, but not in that manner God commandeth. And thus the worship of God in wicked men is a sinne. Because though they doe that which God commands, yet they doe it not as he commands. Againie, it may be said, ifid the worshippe of God be a sinne in the vngenerate, then must not they be exhorted to the worship of God: because we may not exhort to sinne. I answer, that exhortations may not be made for the doing of any thing that is a sinne of it selfe: now the worship of God is not a sinne of it selfe, but only by accident; that is, because it is performed by vngodly persons, to whom beeing vncleane, all things are vnclean. Againie, vngodly men are not to be exhorted to the worship of God, but in meete and convenient order. For first, they must be admonished to turne unto God, and then afterward to worship him.

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

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

Here againie we are taught, that if wee indeed would serue and worshippe God, we must first turne to him with all our hearts; yea continually make a renouation of our first conuercion, and seek reconciliation with God and man. *Mark. 11.25. Whene ye shall stand and pray, forgive.* The deceiving *Corinthians*, because they wanted this desired reconciliation, when they came to the Lords Table, did eate judgement to themselves.

It may here be demanded, in what part the man regenerate worships God. I answer, in the whole man both body and soule, as *Paul* saith, *1 Cor. 6.20. Glorifie God in your bodies and in your spirits.* Yet there must some distinction and difference be obserued. For principally and properly God is worshipped in our spirit. *Job. 4.24. That the true worshipper shall worship the Father in spirit.* *Rom. 1.9. Whome I serve in my spirit.* *1 Pet. 3.15. Sanctifie God in your hearts.* By the spirit, I understand the thought of the minde, the conscience, and the affections of the heart. For in these is the first and principal seatte of divine and spirituall worship. As for the body, it is but a secoundary instrument of the service of God. By this we may differnce the vanity of Popish religion. For it consistis for the most part, vpon external and bodily rites, gestures, & ceremonies, borrowed partly from the Jewes, and partly from the heathen: whereas the true Religion of the new Testament, hath but few prescribed ceremonies, and for the most part is diuine and spirituall.

The fifth point is, concerning the particular thing or place to which the worship of God is to be directed. And this rule must be remembred, The worship of God both inward and outward must be directed towards that thing in which, and at which, God will be worshipped. Now God hath straitly bound the worship of the Sonne, and consequently of himselfe, to that masse and lumps of humane nature, received into the vniuity of the secound person. For this is the vniuerall commandement of God touching his Sonne Christ, *He is thy Lord, and thou shalt worship him. And, Adore him all ye his Angels.*

Therefore in every place, in which we know him to be bodily present, without any more adoe, we are by directing our bodies and mindes vnto him according to the place in which he is, or abides, to doe him homage. For this finite and created masse of the manhood carries with it the adoration of the person to every place, in which we certaintly know the said manhood to exist substantually. And it matters not whether it bee seene with bodily eyes or no. For it is sufficient, if we be certain, either by sense, or by the word of God of the bodily presence of Christ. By vertue of the former commandement, the wife men fall downe before the childe Iesus and worshipe him, turning eyes and mindes to that part of

*Psal. 45.
xxi.
97.9.*

*March. 2.
xxi.*

*Dial. 5, in
Arianos,
Cyll. ad
Theodo-
siam.
That is,
the man-
hood con-
sidered
spare
from the
Godhead.*

the house in which they saw him present. The woman of Canaan comes and falleth downe at the feete of Christ, and worshipe him at the place in which hee stood. *Thomae* as soone as he knew that Christ stood before him, he directs his speech vnto him, and saies, *Job. 20.22. My Lord and my God.* The disciples adole him in the cloudes, so long as they could see him: and when he was taken out of their sight, they still adored him, by directing minde, and gesture of body, not to Sunne, Moone, Starres, ayre, clouds, much lesse to any earthly creature or place, but to the place of celestial hapiness, which is aboue and beyond this visibile world, into which hee ascended bodily, where also *Steven* worshipped him, and all the people of God euer since, directing hand and heart to heaven. As concerning the Arke of the covenant, the commandement of God is, *Psal. 95.5. Exalte the Lord your God, and fall downe before his footstool;* for he is holy. By meanes of this commandement, the lewes were bound to worship God by directing the selues toward the Arke or mercy-seate, even as if they had seene God himselfe there visibly present. Now the manhood of Christ is the true Proprietary, and comes in the roome of the Arke of the covenant now in the time of the new Testament. And further seeing it is a part of Christ the Mediataur, God will rather be worshipped in it, than at the arke of the covenant, and it carries with it the adoration and worship of God to the place, in which it is knowne certaintly to bee more then the Arke. Furthermore, considering adoration is tyed to the manhood of the Sonne of God, and God in it is worshipped, now in the daies of the new Testament, we are not bound by any commandement to direct our worshipe toward any place or creature vpon earth: but on the contrary without reverence or respect to this or that place, to worship in spirit and trouth. *Job. 4.23. lifting vp heart and minde to heaven,* where our Redemeer is at the right hand of God.

The sixth and last point is, concerning the properties of the worship of God, & they are three. The fiftis, that the worship of God is incommunicable. *Isay. 42.8. I will not give my glory to any other nor my praise to graven images.* *Math. 4.10. Him only shall thou serue.* It may be objected, that diuine adoration is given to the manhood of Christ, which is a creature. I answer, that adoration or invocacion pertaines, and is to be given to whole Christ, lest we should seeme to divide the person; and separate the natures. And yet a distinction must be made of the godhead and manhood. For the godhead is the proper object to which religious adoration is properly and simply directed, & to it is the manhood. For no creature is simply to be honoured with diuine adoration. *Abrahamus* faith, *God is to be adored in regardor respett of the Godhead.* *Cyril* faith, *Do we adore Immanuel as (a) man? God forbid.* For

that were a dorage, deceipt, and error. For in this we shold nothing differ from them which worship the creature beyond the Creator and maker. Againie, *The godhead in Christ is a nature to be adored, and the humanity is the nature adoring.* Neuerthelesse though adoration bee directed simply to the godhead, yet is not the said godhead to be adored without the flesh. *Abrahamus* saith thus: *When we are about to adore, we doe not separate the Word from the flesh. For who will say, stand apart from the flesh, that I may adore thee?* Lastly, wee are to holde that the very manhood of Christ, is to be adored of man and angels with religious adoration due to the Sonne of God: in regard it is the manhood of the Word, and is received into the vniuity of the secound person. But how to bee adored? not directly as the godhead: but in (b) oblique manner, by reasoun of the vniion with the godhead. When subiects as ciuilie worshipe their Prince wearing a crowne, and bearing a scepter: in this worship they doe not separate the Prince from his crowne and scepter, but they honour the person directly, and the crowne & scepter onely by consequent, namely, as signes and testimonies of Princely Maiestie. And so is the manhood adored in the person of the Sonne, yet not properly and simply as the godhead (for that were damnable idolatry) but to far forth as it is vniited to the said godhead of the Sonne: not as a garment, which may be put off and on, but inseparably as a part of the secound person: so as the Mediataur worshipped shall bee God-man or Man-god in the vniuity of one person. And the Catholike Church hath accursed them which hold, that the flesh of Christ is not to be adored: confounding it is the flesh of God: & that in one and the same adoration Christ is to be adored with his flesh. *Thomas* the school-man saith, *The adoration of Latris or diuine worship is not given to the humantie in respect of it selfe, but in respect of the diuinitie to which it is vniited, according to which Christ is not lesse then the Father.* Here by the way, let it bee obserued; seeing *Laris* diuine worship is given to the manhood of Christ, only in respect of the personal vniion, that therefore the images of God and Christ, as crucifixes, are to be worshipped with *Laris*. For there is no vniion betweene them and God, but only in the blinde conceit of man. Furthermore, beside this religous oblique adoration, there is due to the manhood of Christ greater honour then to any creature beside. For even as he is man, hee hath receiued a name above all names, at which all things bow in heauen and earth, *Philip. 2.10.* to wit, the name of a Judge and Gouvernor of all things in heauen and earth, *Math. 28.18.* in which respect we are commanded to kisse the Sonne, *Psal. 2.12.*

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

*Dialog. 3.
cont. Atti-
anatos.*

*b) Oblique;
Aug. in
Vl. 58.*

*Cyril.
anath 8.
et libro
de fide ad
Regin.*

*Thom.in
3.2. q.25.
art.2.*

Mat 23.
30.

Phil 3.17

swer, whether they appear unto vs or not, a certaine general kinds of worship is to be given to them, and it consistes of two parts; *Commemoration*, and *Imitation*. Commemoration is reuerent remembrance of their persons and vertues. Of this faith the virgin *Mary* in way of prophetic, *All nations shall call me blessed*, *Luk. 1.48*. Of this commemoration we have a notable example in the eleventh chapter to the Hebrews, where the worthy deeds and vertues of the Saints of the olde and new Testament are rehearsed. Here two cautes must be obserued: first, that we fixe not our mindes vpon the Saints, but lifte them vp to God, by giuing thankes to him for his mercies vpon them, & for their vertuous example towards vs. Thus the Church of *Galatia* glorified God for *Paul*, *Galat. 1.23*. Secondly, wee must not keepe a memory of Saints departed in hypocrite, as the Pharisees did, who builded the tombe of the Prophets, but despised their doctrine: & as the Papists doe, who magnifie the Apostles, & persecute their doctrine. The second part of their honour is *Imitation*. And that this imitation may be worthy praike and commendation, five cautes must be remembred. First, wee may not imitate actions done vpon privat commandement: as for example; we may not imitate *Abraham* in offering his sonne *Iacob*. Secondly, we may not imitate actions done by extraordinarie and heroicall instinct. Whē the disciples would haue commanded the fire to come down from heauen vpon the Samaritans, as *Elias* did vpon the captaines with their fifties, Christ said, *Luk. 9.54*. *Ye know not what spirit ye are*. Thirdly, we must not imitate privat actions, as *Peters* walking on the water. Fourthly, we must not imitate their miracles: For they serued onely for a time, to confirm the doctrin which they taught. Lastly, we must not follow them in their attire, gestures, infirmitiess of body or vices: for this is but apish imitation, specially to imitate their fashions: but wee must follow them in substantiall duties of the morall law. *Paul* saith, *1. Corinth. 11.1*. *Follow me, as I follow Christ*: now he followed Christ in morall obedience to God. And thus in a generall sorte are Saints to be honoured.

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

The second properte of the worship of God is, that it must be free and voluntary, without all constraint and compulsion; *1. Pet. 1.10.3*. *They people shall come willingly in the day of assembly*. If there bee a minde, God acceptes a man according to that which he hath, and not according to that which he hath not. *2. Cor. 8.12*. This is the seruice of

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

The third properte of the worship of God is, that it must bee ioyned with honestie and comelines, *1. Tim. 2.1*. *Pray for kings & princes that ye may live in godlines & honesty*. *Add to your faith vertues*, *2. Pet. 1.5*. Whereby honestie and vertue is meant, a graue, sober, decent, comely, modest behaviour towards all men, and before all men. For this ciuil and vertuous honestie is the ornament of divine worship, and therefore the commō saying, must not be despised: That good conscience, and good manners must goe together. The Lord condenmes all such as doe but take his word in their mouth, when they hate to be performed in their liues.

Comelines is, when the worship of God is performed with meete and convenient circumfistes of time, place, perfon, gesture. Publicke worship must bee performed by publicke persons, in publicke places, and it must haue publicke and solemnie gesture. Private worship is to bee giuen to God by private persons, in private places, with private gestures & signes. Secret worship must secretly bee yeelded to God; and the signes thereof concealed from the eyes and hearing of men. Thus *Nehemia* prayed in the presence of *Affuers*, *Nebe. 2.4*. And *Anna* before *Elie* the priest, *1. Sam. 1.13*. *Her lips moued only, but her voice was not heard*. Men therefore are deceiued that think the open Church the fittest place for the private & secret prayers which they are to make to God.

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

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

The worship of God is two-fold, principal, or lessie principal. The Lord faith, *Ofe. 6.6*. *I will mercy, not sacrifice*; that is, rather mercy then sacrifice. Where mercy is made the maine and principall worship of God, and sacrifice also

is

Psal. 50.
16.1. Cor. 7.
35.
36. and
14.40.Heb. 7.
14.a Hier. ep.
1.1 ad i.
param.De do-
ctrina
Christi. 1.
3.c 9.6.
p. 146.

is worship, but the necessary or lesse principal.

The principall worship of God, is a worke of God in vs, whereby wee are made confor-mable to him in holinesse and goodness: and whereby his image is renewed or reforted to vs. That this conformitie with God is indeed the maine and proper worship of God, it appears by these reasones: It is the commandement of God, *Luk. 6.6*. *Be merciful as your heavenly Father is merciful*; and again, *Lev. 11.44*. *Sanctifie your selues, and be ye holy, for I am holy*. Now the intent of these commandements is to set downe the maine worship of God as S. *James* testifieth, *Jam. 1.17*. *Pure religion & undefiled before God, is to visit the fatherless & widows in their aduersities, and to keepe himselfe unspotted of the world*. Againe Christ saith, *Job. 4.24*. *The true worshippers worship God in spirit and trut*. Where by *Spirite*, is to bee understand, not onely the heart, but also the spirituall renewed motion thereof: or as *Paul* saith, *2. Tim. 1.5*. *Loue out of a pure heart, god confluence, and faith unsifted*. And this appears by the opposition: for Christ here opposeth *Spirite*, to the ceremoniall worship of the Iewes, which was *carnall*, vpon a carnall commandement (as the holy Ghost speaketh) because it stood in outward and bodily rites & actions, which had no power to sanctifie. And by *trut*, is meant no ficerity, but all such duties of ours, as were figured by Iewish types and ceremonies, namely and specially our mortification, viuification, and such like. *Paul* faith notably, *Rom. 14.18*. *Hee that forsooth God in these things, hat is, right confusione, peace of conscience, and ioy in the holy Ghost, is acceptable to God*. And againe he saith, *chap. 12.1*. *that our reasonable or spirituall seruice of God, is to dedicate our selues in body and soule to his honour*. Every man talkes of the seruice of God: but fewe there be that think of this seruice which stands in the conforming of our selues to the image of God, which is in iustice and holiness.

This principall worship hath two properties. The first is Eternitie: for it begins in this life, and is perfected in the life to come. Because it is that euerlastynge worship, wherwith Angels and Saints shall for euer worship God in heaven. And herein it differs from ceremonies and sacraments, which haue an end in this life. The second is, that it pleaseth God of it selfe, and that without sacraments, or ceremonies: so there be no contempte of them: as it was in the theefe vpon the croſſe. And the reason is plaine. God is not only a spirite or spirituall substance, but he is every way infinite and hath sufficiencie of all perfection in himselfe. And therfore he takes no delight in any good thing that the creature can communicate to him: but his delight is in the communication of his owne goodness to vs, and in all such dutiess whereby we conforme our selues to him & magnifie his goodness. Thus *Paul* saith, *Act. 17.25*. *That God needs nothing*: and therfore he is not worshipped with any thing made by the

hands of man. And the Lord faith by the Psal-mist, that doth not principally respect our gifts and our sacrifices: because all things are his, but he respects praise and thanksgiving.

The principall worship of God hath two parsons: to be yelded subiectio[n] to him, the other to draw neere to him, and to cleane vnto him. By the first we put a difference betwene our selues and God, by reason of the greatness of his maiestie. By the other we make our selues one with him aswth the founraine of goodness. Subiectio[n] to God is, when we put away, & as it were banish from our selues our own reaſon & will, and make the wifedome of God to be our wifedome, & his wil to be our wil, even then when it is against our wil: by causyng our will to be subiect to his wil, & to depend vpon it. This will of God, to which we must be subiect, is revealed, partly by the written word, in commandements, promises, threats; and partly by the euent of any thing: as when a man is sick, we know by the euent in that he is sick, it is the will of God he shoulde be sick: nothing falleth out without the will of the heauenly Father. If it be alleagded, that subiectio[n] due vnto men: I answer, that the subiectio[n] due to God is *absolute*: first, because it is to be given by the whole man in body and soule, and confidence: secoundly, because it is to be yelded to him in all things without exception, whereas subiectio[n] to men must alwaies be in the Lord.

In subiectio[n] there be two thinges. The first is, the foundatiō[n] therof, & that is, *a knowledge*, and faith, that God is our soueraigne Lord and King, and our Judge of infinite iustice, able to fauour and to destroy body & soule. The second is, vpon this knowledge a *Reparation* of our selues to the pleasure of God. And that is againe in two thinges: whē we suffer him to rule vs by his word: and when we suffer him to difpose of our bodies and soules, and all things that belong unto vs, as shall make for his glory and our good. This is the right subiectio[n] to God, which is in iustice and holiness.

Subiectio[n] to God is practised by three vertues, faith, adoration, feare. Faith is a subiectio[n] to the commandement of God, that bids vs believe him, and trust him in his word. Of this faith I haue spoken at large, when I shewed how we shoulde liue by faith. Only one thing I add, that faith is the fingletie of which our Savior speakest, *Mat. 6.22*, which giueth light of directio[n] to all the actions of our hearts and liues. Adoration is, when we subiect our selues to the greatness and maiestie of God. In it be two actions: the exaltation of God to the highest degree: and the abusing of our selues to the lowest degree: Thus *Abraham* in prayer calles God *his Lord*, and himselfe *dust and ashes*, *Gen. 18.27*. Thus *Daniel* in prayer giveth all glory to God, *to himselfe and the people, shame and confusio[n]*.

Dan. 9.
7.8.

Ooo 2 confusion

Psal.
8.14.

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

Fear is a subjection to all the threatenings and commandments of God. In fear which is the worship of God, there are two things, the foundation and the propertie. The foundation is the knowledge of three things. The first is knowledge of the precepts of God, *Deut. 4. 10. I will cause them to hear my words, that they may learn to fear me.* The second is, knowledge of his iuraments & judgements. *The righteous (saith David, Psal. 2. 6.) shall see this, that is, the destruction of Dlog, and fear.* The third, is the knowledge & consideration of the presence of God. *Cornelius* is said to be a man fearing God; and the holy Ghost hath noted the ground of his fear in his owne words: *We are here (saith he, Act. 10. 2. 33.) in the presence of God, to hear all things which God hath commanded thee.* The propertie of true fear is, to make vs in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God; and the holy Ghost hath noted the ground of his fear in his owne words: *We are here (saith he, Act. 10. 2. 33.) in the presence of God, to hear all things which God hath commanded thee.* The propertie of true fear is, to make vs in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God; and the holy Ghost hath noted the ground of his fear in his owne words: *We are here (saith he, Act. 10. 2. 33.) in the presence of God, to hear all things which God hath commanded thee.* The propertie of true fear is, to make vs in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God; and the holy Ghost hath noted the ground of his fear in his owne words: *We are here (saith he, Act. 10. 2. 33.) in the presence of God, to hear all things which God hath commanded thee.* The propertie of true fear is, to make vs in our hearts to stand in awe of God, and to feare, hate, and eschew the offence of God; and the holy Ghost hath noted the ground of his fear in his owne words: *We are here (saith he, Act. 10. 2. 33.) in the presence of God, to hear all things which God hath commanded thee.*

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

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

Serue the Lord thy God, & cleane vnto him. Likewise a promise: Draw neare unto God, & he will draw neare unto you. Again, The Lord is with you while ye be with him: if ye seek him, he will bee found of you: if ye for sake him, he will for sake you.

Furthermore wee cleane vnto God by two vertues, Love and Confidence. In Love I consider two things; the foundation, and the properties. The foundation is the knowledge of the loue & mercie of God towards vs. *1. Job. 4. 19. We loue him because he loued vs first. Psal. 116. 1. I loue the Lord because he hath heard my prayer.* And *Psal. 21. 23. Loue the Lord alse ye Saints, because he saueth them that be faithful.*

The properties of loue are two. The first is, to maintain an heavenly fellowship and coniunction with God and Christ. For the nature of loue is to loue it selfe as much as may be, to the thing loued. Again, in the want of this fellowship, Loue makes vs desirous & feare it according to Gods will aboue all things in the world. The spouse of Christ, that is, the Church, or every Christian soule faith of Christ, *Cant. 2. 3. 5. I greatly desire to sit under his shadow, and I am sick of loue: that is, I faint be cause I do want that fellowship with Christ my head which I desire. I addeto this clause [according to his will] for two causes. The first, because true loue feeks fellowship with God only, in such meanes as he hath appointed to coniuncte himselfe vnto vs, as the word preached, prayer, sacraments, and not in visions, dreames, revelations. The seconde is, because our loue, if it be without hypocrisie, doth communicate it selfe vnto God in things in whch he wil be loued of vs; as namely, in the person of our neighbour, & specially of the poore. For God wil haue our neighbour, in respect of loue, to be in his roomes & stead: and in the loue of our neighbour, with whom we conuerce, wil he be loued of vs. Hence it is that *Paul* saith, *Gal. 5. 13. That the loue of our neighbour is the fulfilling of the whole law.**

The second property of loue is, to stire our minds to a doing and fulfilling of the will of God. The nature of loue is to make vs accomplish the mind and wil of whom we loue. Christ saith, *Job. 14. 21. He that hateth my commandments, and doth them, is he that loueth me.* And *S. John. 1. 10. 5. 3. This is the loue of God, that we keep his commandments.*

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

Deut. 10. 22. I am 4. 8. 2. Chron. 15. 1.

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

Besides the heads and points of the worship of God before described fearefully, there is a certaine mixed and compounded worship of God, when men in one and the same act both yeeld subjection and cleane vnto God. And that is done by four things: Humilitie, Patience, Prayer, and Thanksgiving.

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

Thus we see what humilitie is, and how we are to humble our selues before God. Now I would perwade all men that desire truely to serue God, to take out the lesson which our Saviour Christ teacheth, *Mat. 11. 29. Learn to be meek and humble, and, learn it of me.* And there be many weighty reaons to mooue vs to condescend to this counseil. First, humilitie is the way to obtaine heavenly wisedome, *Psa. 25. 9. It teacheth the humble his way.* Secondly, it maketh a blessed & happy altertation of our liues wher it takes place in the heart. For it restrains hatreds, grieves and sorowes, that commonly arise in the mindes of all men, because others haue better gifts and callings then they haue. When *Iosua* was grieved that *Eldad and Me-*

abar prophesied in the camp, humilitie made *Moses* to say, *Numb. 11. 29. Except that for my cause, yea world God that all Gods people were prospers.* It was no grieve, but a joy to *Ioh. Baptist*, that *Christ increaseth, and he decreaseth, Joh. 3. 30.*

Againe, humilitie makes vs not to scorne and condemne others, but to think better of others then our selues: not to fret and chafe, but to be content, that others haue better gifts then we, or better places, or callings: to give honour cheerfully to all whom any degree or measure of honour belongs: to be content with our own gifts, be they more, be they leffe, and to be content with our own estate & condition, & to range our selues within the compass of our own callings, & not to seek to be exalted and to be content to be disipled, when we fee our selues despised, because wee know our selues worthy of contempt. Thirdly, humilitie is as it were an estate or condition in which we obtaine the grace of God, & haue fellowship with him, *Luk. 1. 13. He filleth the hungry with good things. 1. Pet. 5. 5. He resisteth the proud & giveth grace to the humble. Eph. 5. 15. I dwelt with him that is of a contrite & humble spirit, to recue the spirit of the humble, & to give life to them that are of a contrite heart.* Again, *6. 6. 2. To him will I look that is poore, and of a contrite spirite, & trembleth at my words.* Lastly, humilitie is the way to eternall life. Christ humbled himselfe; and therefore was he exalted of his Father. They that would enter into the kingdome of heaven must be conuerced, and become as little children in respect of humilitie. Wherefore let vs give our selues now & euermore to serue our God in humbling our spirits before his Maiestie. This is the right seruing of God: hee respecte not the seruice of the multitude, which stands only in the performance of certayne ceremonies, and is nothing but lip-labour.

In patience we must consider first of allthe ground, and that is faith and hope. By faith I understand that perswasion, whereby we are assynd that God is in in his corrections: wife, imposing them for good ends: and mercifull, not dealing with vs according to our deserts. *S. Paul* saith, *Rom. 5. 3. that afflictions bring forth patiance, not properly of themselves, but because they are ioyned with the fense & apprehension of the loue of God bedre addred in their hearts who are afflicted, v. 5. Saint James saith, *Iam. 1. 5. the triall of your faith bringeth forth patiance, that is, faith exercized by afflictions, and proved to be true faith, causeth patiance. Hope likewise is the ground of patiance: because whē it is begun by faith, it is continued and prefered by hope: which makes vs in our afflictions to looke for some eas, or end, or for everlastinge life. And therfore patience is called the patiance of hope, 1. Tiffey. 1. 3.* The propertie of patiance is to mooue vs quietly and willingly to rest subjection to the hand of God in all our afflictions to the very death: & to moderate our affections by the consideration of the will & pleasure of God. *David* saith, *Psa. 4. 4.**

*Eph. 1. 8.
Mar. 13. 3.*

Examine your selues upon your bed, and bee still : Againe, 37.7 *be silent to ebowes.* Now this is the silent of the heart, whereby without grudging, repining, or rebelling, men subiect their wils, and refuge them selues to the wil of God in their aduersties, and are well content therewith. When Gods hand was heauie on Job, he worshipped God, and gaue thankes, saying, *Job 1. 21. 2. 10. The Lord hath gien, the Lord hath taken away, blessed be the name of the Lord :* touching also that we must be content to receive euill things of the Lord as wel as good things. Christ our Saviour was the mirour of all patience; who in his agony said, *Mat. 26. 39. Father, let this cup passe from me, yet not my will, but thy will be done: againe he faith, ver. 53. he could pray to his Father, an he would give him twelve legions of Angels to deliuer him,* but hee would not because his Fathers will must be fulfilled. And this right patience. The diuell and his angels yeeld subiectio[n] to God in their punishments, not freely vpon conderation of the wil of God, but by constraint, because they can no otherwaies chooche. The childe of God in his afflictions yeelds hymselfe to the pleasure of God, and will not feele to be free from them, when he knowes it to be the wil of God that he maile endure them. As Paul faith, *Phil. 4. 17. I haue learned, in whatsoeuer state I am, therough to be content.* And this practise of patience, is the true seruice of God; and therefore is the promise made, that if wee subiect our selues to afflictions, *God offereth himselfe unto us as to children, Heb. 12. 7.*

In the prayer of the heart, distinguished from vocal prayer, I consider two things. The first is the rule thereof, and that is the wil of God: according to which we must ask whatsoever we aske. And therefore for every petition we direct vnto God, we must haue either commandement, or promise, or both. Secondly, prayer containes in it a double action of the heart. The first is, from touched and feeling hearts to present unto God the honest desires, and the godly sorrowes thereof. For these are before God lively & real requests. *David faith Psal. 10. 17. The Lord heareth the desires of the poore,* And *Paul, Rom. 8. 26. The spirit maketh request for us with groanis that cannot be uttered.* By honest desires, I understand the desire that we may glorify the name of God, the desire that his kingdom may bee erected in our hearts, the desire of obedience to his will, the desire that we may depend on his prouidence for the things of this life, the desire of mercy and forgiuenes, & the desire of strength, & the presence of God in temptacions. By godly sorrow, I meane griefe conceiued for want of the grace & blessings of God before named. The second action of the heart in prayer, is by faith to depend on God, and to put o[ur] trust in him for the accomplishment of our honest desires. For we must *ake in faith and waue not, Iam. 1. 7.* By means of these two actions, prayer is (a) the pouring out of the soule before God: and (b)

A seeking of God, that is, of his fauour, prouidence, presence; and our (c) flying unto him for refuge.

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

Thus haue I shewed the heads of the maine and principall worship of God. Now we are to bee admonished to present vnto God the worship of our spirits, in our faith, feare, loue, confidence, humilitie, patience, thankfulness of heart. For this cause we must labour to be renewed in the spirit of our minds. It is neither circumcision nor uncircumcision, as Paul faith; it is neither Baptisme, nor the Lords Supper; it is neither preaching nor hearing that auiseth, nor the profision of the Gospell, but the new creation in a pure heart, good conscience, and faith vntainted, that is the spiritual seruice of God.

Thus much of the principall worshippe of God. The leesse principall is the outward worship of God, standing in fundy exercises of godlineſſe. Of outward worship two things must generally be considered. The first, though it bee the leſſe principall, yet it is altogether necessary. Wee are commanded to loue God with all our strengths and therefore loue must not only be conceiued in minde, but also testifieth in the actions of the body. God created as well the body as the soule: Christ redeemed both body and soule: therefore faith *Paul, 1. Cor. 6. 20. Glorifie God in your body and in your spirit.* Christ is an head to the whole man, as well in respect of body as soule. For this cause not only soule, but also body must stand in subiectio[n] to Christ. *Paul faith, Rom. 10. 20. With the heart we believe to righteousness, and with the mouth we make confession to salvation.*

The worship of the body is called *Adoration*, which stands in the bowing of the knee, the bending or protracting of the body, the lifting vp of hands or eyes. Here it may bee de-maunded, whether it may bee given to any other thing then God, and how farre forth. I answer thus: The gesture of adoration is properly a signification of reverence and subiectio[n]. And therefore adoration may bee yelde[n] to them to whom reverence, humilitie, obedience, or subiectio[n] is due. Now Gods pleasure is, that men shall be subiect, first of

c and 32.
6.6.

Rom. 11.
1.

all to himſelfe, and ſecondly, to ſome of the creatures: but in a diuerſe kind of ſubiectio[n]. The ſubiectio[n] which is due to God, is abſolute, and for himſelfe, firſt, in regard he is oueraigne Lord of our bodies, and soules, and conſciences: ſecondly, in regard of the infinite excellency of his Diuine attributes, eſpecially that he is the Author and giuer of all good things; that he heares and helps men every where calling vpon him in the ſecrets of their hearts. And the adoration that is done even for the acknowledgement and ſignification of theſe things, is the adoration that is proper to God, and is therefore called diuine or religious adoration. And of Christ faith, *I haue ſhall worſhip the Lordthy God, & him onely þat thou ſhouldest ferne.* The Angels refuted this adoration, when it was giuen them. *Daniel choſe rather to be caſt to the den of the Lyons, than to giue this kind of worſhip to Darius,* or at the leaſt, to offer an occaſion to men to ſuſpect the giuing of it.

Subiectio[n] likewiſe is due to the creatures that are ſet over vs, or about vs, by God; either by reaſon of greater gifts beſtowed on them, or by reaſon of the office of government which they bear. And this ſubiectio[n] is not abſolute, but in part according to Gods will, and for God: that is, to ſignifie the reuerent regard we bear to the gifts of God, and the order which he hath ſet among men. And the gesture of adoration done to acknowledge and ſignifie theſe things, is called *Civil Adoration*. And according as the degrees of dignitie; by reaſon of diuerſity of gifts and offices are among men, ſo are the degrees of honour, and the ſignes of honour or reverencē in geſture, whereof the chief is the protracting of the body. Vpon this ground it appears to bee the will of God, that man ſhould yeeld ſubiectio[n], and conſequently adoration, only to creatures that are more excellent and worthy then himſelfe. Therefore it is not the will of GOD, that man ſhall be ſubiect to vnaſonable creatures, and giue to them either ciuill or religious adoration, much leſſe to images. ſecondly, God will not that we adore the wicked ſpirits beeing his enemies, adjudged to eternall paines, but that we hold them accursed, as God himſelfe doth. Thirdly, good Angels, conſidering they excelle both men in nature and gifts, were rightely honoured of the Patriarchs whē they appeared: but ſeeing they appear not now, as they were wont heretofore, no adoration at all is to be giuen them. Latly, ciuill or politike adoration, or the bending of the body, without ſinne or iniurie to God, is giuen to men that be in office, or excell in gifts: and oftentimes is due by the ordinaunce of God, and cannot without ſinne be omitted. Thus *Abraham honoured the Hittites, Joseph his brethren, & Mephibeth Dauid;* and *Paul faith, Honour to whom honour belongeth.* Of ciuill adoration two caueats muſt be remembered: one, that it muſt not exceede

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

A& 10.
25.

B ship doth not please God of it ſelfe, but by means of the inward before described. Again, it is ſpiritual, not by it ſelfe, because it stands in bodily actions; but by reaſon of the inward worſhip, whence it proceedes, & wherof it is a ſigne. Moreouer, being ſcuered from inward worſhip, it is worſhip in ſhew, and not worſhip in truthe. If the eye be ciuill, the whole body is darke. Christ bidſt the Pharisees to wash the inſide of the cup, & platter, and then all ſhall be cleane. To the viſciane their very minde and conſcience, and all things elſe are viſciane.

Match. 6.
13. and
23. 62.

C C The outward worſhippe of God, is either generall to all, or ſpeciall to ſome. Worſhip comon to all, is either Church-seruice, or household-seruice. Church-seruice is that which is performed publike in the Congregation of the people of God. The ground of this worſhippe is, that we ſeparate, not only from idols, but alſo toyne our ſelues to the true Church and people of God. For the Church of God vpon earth is the Kingdome of Heaven, in which righteousneſſe, peace of conſcience, and ioy in the holy Ghost, with all blessings elſe, are to be found: and out of it is nothing to bee found but ſhame and conuſion. Again, the Church of God vpon earth is as it were the ſubury of the citie of God, and the gate of heaven: and therefore entrance must be made into heaven, in and by the Church. Hence it is that *Luke faith, And the Lord added to the Church from day to day, ſuch as ſhould be ſaved.* When *Ierobeam* erected golden Calues in Dan and Bethel, Priests and Leuites, and ſuch as ſet their hearts to ſeek the Lord, joyced themſelues with Iuda and Ierusalem. And thus alſo muſt we doe ſo oft as we liue among idolaters and ſuperstitious perſons.

A& 2.
47.

D Church-seruice stands in four things, the doctrine of the Apolleſ (as Luke calleth it) ſeau-ship, breaking of bread, & prayer. By doſin I understand the hearing of Apostolical doctrine preached, or the frequenting of sermons. Of it two things are to be taught, firſt the neceſſity,

a. Chron.
11. 16.

E A& 3.4.

Gen. 23.
7. & 43.
26.

1. Sam. 9.
6.

Rom. 13.
7.

O O O 4 and

and then the manner of hearing. The necessity of this duty appears by sundry reasons. First of all, the hearing of the word of God preached by the Ministerie of man, is an ordinance of God. The Israelites at Mount Sinai say unto Moses, *Speake thou unto us, and we will hear thee: let not the Lord speak unto us, lest we die.* Exod. 20. 16. To this respect of theirs, the Lord yields first his approbation. They have spoken well: and then his promise, *I will raise up a Prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him.* Indeed these words are spoken directly & principally of Christ; yet other Prophets and teachers must together with him bear vnderhood: because so much was the respect of the Jewes. And if it bee not so, I fee not the reasoun of the words following. Deut. 18. 20. *The Prophet which shall preache to speake a word in my name, which I have not commanded, or to teach in the name of other gods, shall die.* Because these things are not incident to Christ: Thus then (as I take it) the hearing & preaching of the word by man, was ordained & founded by God himselfe in Mount Sinai. This ordinance Christ renewed when he said, *The Scribes and Pharisees sit in Moseschare, Heare them.* And that this ordinance must so continue to the end of the world, the Prophet Ifac teacheith, *In the last days the mountaine of the house of the Lord shall be prepared in the top of the mountaines: — & many people shall goe and say, Come let vs goe up to the mountaine of the Lord, to the house of the God of Jacob: and he will teach vs his wates, and we will walke in his pathes.* Secondly, the preaching and hearing of the word of God is a common and vniuersall meane of God to begin and confirme faith and all graces of God that depend on faith, and consequently to worke our saluation. Rom. 1. 16. *The Gospell is the power of God to salvation to all that belieue,* verf. 1. *from faith to faith;* And cap. 10. v. 14. *How shal they call on him, in whom they haue not belieued? and how shal they belieue in him of whom they haue not heard? and how shal they haue without a preacher?* 1. Cor. 1. 21. *It hath pleased God by the selfewesse of preacheing to saue them that belieue.* That we may be fauored, we must haue a speciall faith: speciall faith requires a speciall word; and the written word beeing otherwise generall, is made speciall by application: and this application is effectually made by the ministerie of the word, in which men called thereunto, apply particularly to the consciences of their hearts, the commandments and the promises of God, & that in the name of God. By this it appears of what weight & moment this ordinance of God is. Thirdly, vniuersall man beorne anew by the holy Ghost, he cannot ente into the kingdom of heaven: and the hearing of the word preached is the meane of the new birth. 2. Cor. 4. 15. *In Christ Iesus I haue begotten you through the Gospell.* Gal. 4. 16. *My little children, of whom I*

A travell in birth againe, until Christ be formed in you. And hereupon the word of God is called the *immortal seede.* The hearing therefore of the word is not (as many thinke) a matter of indifference. Fourthly, the hearing of the word is a note of seruice & subiectio[n] to God. Job. 8. 47. *He that is of God heareth Gods word.* And 10. 27. *My sheepe heare my voice and follow me.* Fifthly, the want of the preaching and hearing of the word, is one of the great curses of God vpon earth. Salomon saith, *Prov. 29. 18. Where vision faultereth, the people are made naked.* The greatest famine of all, saith the Prophet Amos, is the famine of hearing the word of God. *Ofe faith, Of. 9. 7. The dates of visitation are come, the dates of recompence are come,* Israel shall know it: but why? mark what follows: *The Prophet is afole: the man of the spirit is mad, for the multitude of their iniquities.* Sixty, the preaching of the word, is a meanes to beat downe the kingdome of the diuell, and it is the key of the kingdome of heaven. When the discipules returned from preaching in Iudea: Christ saith that he *saw Satan fall downe si[de]n[ce] becomme like lightning.* And promising to Peter authority to dispense the word, he saith, *I will give to thee the keys of the kingdomes of heaven.* Lastly, it is the old ancient practise of the people of God to frequent and heare sermons. When the Shunnamite craued leave of her husband to goe to the Prophet, he saith, *Wherfore wyls thou goe to day? it is neither new Moone nor Sabbath day.* Hence it appears to be the ancient practise, to referto the prophets vpon Sabbath and other dayes. And the Prophet Ifay foretelleth what shall be the practise of men in the new Testament, who shall say, *Come, let vs goe up to the mountaine of the Lord, for he will teach vs his wates, and we will walke in his statutes.*

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

Amos. 3.
11.Luk. 10.
18.Math. 15.
19.Eph. 1. 4.
1. Theſſ.

14.

2. Kin. 4.
13.Rom. 8.
30.A. 1. 13.
48.

cine hath to heale the body (for then it should be a naturall instrument) but it is an instrument in this respect, becaue when we heare and meditate on the word, God withall giues his spirit to worke that in vs which the Word signifieth and certifieth, and to make vs not onely to heare with our bodily eares, but also with the eares of our hearts, by yeilding subiectio[n]. The Lord saith, Isa. 59. 21. *My spirit that is upon thee, and my words which I haue put in thy minish, shall not depart out of thy mouth.* Now by reason of this coniunction betwene the word and the spirit, in that the word by the sensis conueies to the minde that which the spirit works in the heart: the preaching of the word is said to be an instrument of grace, and no otherwise. Secondly it is obiect, that the preaching of the word serues for the conseruacion of the elect: and that no man knowes who be elect, whereupon they say, that all exhortations to repentance are in vaine. I answere two things: the first, that the minister of the word in preaching, is in the iudgement of charite to presume that al his hearers be elect, leauing all secret iudgements to God. Thus Paul in his Epistles calles the Ephesians, Philippians, Thessalonians, &c. elect. The second is, that the word preached serues indeed principally for the calling and conseruacion of the elect, but not onely. For it serues also for the hardening of obidient sinners, and for the taking of all excuse from them that are not elect. The Lord saith to the prophet Ifay, Isa. 6. 9. 10. *Goe & say to this people, ye shall haue indeed, but shal not understand, make the heart of this people fat, make their ears heare, and shut their eyes, lest they see with their eyes, and heare with their ears, and understand with their hearts & convert, & be heale them.* And we may not marvel at this, that the word shoulde be the meane of the conseruacion of some, and an occasion of hardening others. For they which are hardened deserue to bee hardened, and God wil haue mercy on whom he wil haue mercie. Thirdly, it is obiect, that they which are ordained to faluation, shall be fauored, whether they heare the word preached, or no: and consequently that there is no need of hearing. I answere, it is false which is said. They which are ordained to life everlasting cannot but heare the word. They which are ordained to the end, are likewise ordained to the meanes which tend to that end. *Whom God had predestinate, shal be bathed in his Sonne.* And as many as be ordained to eternall life, shall belieue in Christ. In the counsell of God, the ordination of the means is as certen as the ordination of the end. The fourth obiectiō[n] is this. The hearing of the word is unprofitable without the spirit of God, which is not giuen to all: therefore we must warte till we receive the spirit: and then afterward heare. By the like reaſon we might ſeate, drinke, apparel, and all meanes that ſerue to prefreſe life. For without the bleſſing of God, they are all unprofitable, and therefore according to

A this wicked counsell we ſhould ſtill alwaile till we feele the bleſſing of God in our bodies: and then afterward ſhould we ſyſte the meanes. And this were to ſyſte murder. For wee muſt vſe the meanes first, and then in the meanes ſhall wee finde the bleſſing of God. Lastly, it is obiect, that the miniters of the new Ieftament are not miniters of the letter, that is, (as they ſay), of the written and vitered word. I anſwer, that by the letter we muſt understand the bare law without the Gospell; and it is ſo called, because it was written by the finger of God in tables of ſtone.

Obiectiōns of the common people are many. First, ſay ſome, if Christ himſelfe would preach, or an Angell from heaven, we would heare; but ſeeing men like to our ſelves ſpeak unto vs, we care not fo much for hearing. First of all, I anſwer, it is the ordinance of God that men ſhould ſpeak in their ſomes or ſtead, and that their doctrine ſhould bee accepted, as if the Lord himſelfe did ſpeak. Luk. 10. 16. *He that heareth you, heareth me: he that despiseth you, despiseth me.* 2. Cor. 5. 20. *We are ambaſſadours for Christ, although God did not ſpeak to you through vs, we pray you in Chrif's ſtead, that ye be reconciled to God.* Paul commendeth the Thessalonians, that they received his doctrine, not as the word of man, but as the word of Gods: and he ſaith, *that it was founded.* Again, it is the will of God, that the treasure of his word, ſhould bee deliuere to vs in earthen vefels, that all glorie might be giuen to him. Lastly, it was the mind of Iome in Corinth, that they would heare none but Christ: and for this Paul condenmes them. Secondly, there be otherſ that ſay, they can reade the Bible in their loues: and that there be the moſt perfect sermons of Christ and the Apoftles: and hereupon they ſay, that they can as well ſerue God at home, as they which haue all the sermons in the world. To this I anſwer, firſt, that the sermons of Christ though they bee moſt perfect in themſelves, yet are they not ſo profitabe to vs, til they bee explained and applied to our conſciences in the miniterye of the word: as a loafe of the finell bread is vniſt for nouriſhment till it bee quartered and ſhined out vnto vs. Secondly, the publike preaching of the word is a part of the publike ſeruice of God: as Paul tollefith ſaying, Rom. 1. 9. *Whom I ſerue in my ſpiriſt in the Gospell of his Sonne.* Therefor men may notatetheiſ pleasure lie lolling at home, but they muſt ioyn themſelves to the congreſion, and ſerue God in the Gospell of his Sonne. Thirdly, there be otherſ that ſay, or at the laſt think, that they haue knowledge enough: and therefore neede not heare and frequent sermons. But ſuch muſt understand, that they know but in part: that the miniterye of the word ſerues, to buil'd vs vp till we become perfect men in Christ; and that is not till after this life: that the preaching of the word ſerues to teach not only knowledge, but

1. Theſſ.
2. 13.2. Cor. 4.
7.1. Cor.
13. 12.
Eph. 6.
13.

alſo

also practise of our knowledge & in this latter respect all men must be hearers. Fourthly, some alledge that sermons be sometime erroneous, & consequently occasion of errors and that there is no such thing, that comes by reading: therefore say they, they will content themselves with reading. To this Paul answers, *1 Thess. 5. 20. Desist not prophete.* And whereas some might object, that Prophets teach falsehood oftentimes, he addes further in way of answer, *Ver. 21. Prose all things, hold that which is good.* Againe, if by reason of the defects of teachers, preaching should be abolished, then reading both publickely and privately, though it bee an ordinance of God, should much more be abolished: For in reading there is sometimes mis-reading, sometimes no understanding, sometimes mis-understanding, sometimes mis-applying of the word read; and all these defects are helped by preaching. Fifthly, some say, that if they should frequent sermons, they should bee accounted precise, and be mocked for their labour. But we must know, that whosoever is ashamed of Christ & his word, the heavenly Father will be ashamed of him in the day of judgement. It was *Nicodemus* fault, not that he came to Christ, but that he came to him by night, being ashamed openly to profess himselfe to be a Disciple. Againe others say, that there is no good that comes by sermons; because they say, there is none worse then they that are common hearers of sermons. Answer; this badnes is not the fault either of preaching or hearing: it is only the fault of the person that heare. There are none worse then such as be common frequenters of taverne; and yet the buying, selling, and drinking of wine is not unlawfull. Such as were hearers of the sermons of our Sauour Christ, were of four sorts; three of them bad, and one only good. Lastly, some say, they will prouide for their bodies, and leue their soules to God. But the commandement of Christ is, *Math. 6. 33. Seek first of all the kingdome of God, and his righteousness.* By this which habbin said, it appears, that wee are all bound in conscience to frequent sermons so oft as liberty, ability, and opportunitie serues; and that they greatly offend God, that seldom or never frequent the congregation, but give themselves libertie for hearing to do as they list; and foughht to bee reformed by the authority of the Magistrate.

This much of the necessity of hearing: now follows the manner of hearing: In the right hearing of the word, two things are required. The first, that we yield our selues in subjection to the word we heare; the second that we fix our hearts vpon it. For God dealeth with vs in and by his word. And therefore the honour we doe to God, must be done with reverence and respect to his word. Subjection to God must be yeelded in giuing subjection to his word: and our cleaving vnto God must be by fixing our hearts vpon his

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

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

Feare likewise in respect of the word which we heare, is required. It is the right feare of God, to fear God in his word, and to auoide the breach of it. The Prophet *Samuel* faith, the Lord hath respect to them that are of a contrite heart, *1 Sa. 66. 2. and tremble at his word.*

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

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

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

and

1. Thess. 5.
5.Heb. 13.
16.

Act. 10. 4.

Iam. 1. 11.
2. Klia. 11.
19.

Eph. 4. 8.

Luk. 21. 3.

Job. 13. 29

Psal. 119.

71.

Ver. 97.

Ind. 10.

1. Cor. 8. 3.

Verse 13.

1. Tim. 5. 16.

1. Thess. 3. 10.

Psal. 119.

49. 50.

Rom. 15. 4.

and

and the comfort of Scriptures. God hath made promise of his presence, fauour, aide, and protection of life and death, to them that trusst in his word; in this must we establish our hearts in all our sorowes and troubles, and againt the feares of death and damnation.

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

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

For the better understanding of this Fellowship, I will consider five things. Who must releue? how releue must be gien? and how many waies? In what order? and with what minde?

For the first, the Scripture makes two kinde of men, one that haue possessions, and are giuers: the other, such as be in need, and are receiuers. And there is no third sort mentioned in the word: for all must either be giuers or receiuers. The man that gets his living with the labour of his hand, *must labour for this end; that he may haue to give to him that needeth.* The poore widow call her *wife into the treasurie.* Christ was poore, and yet he gaue almes. Such as could not bring veffels of gold to the building of the Tabernacle; yet, if they brought goates haire, and rams skins, it was accepted. And they which are of anyabilitie at all, be it never so small, shoud giue someting, be it never so little, in regard that releue is the honouring and worshipping of God.

For the second, how much? I answere, two things: First, that every particular man must giue according to his ability, and, *if he neede require beyond his abilitie.* Paul commendeth the *Maccedonians* for their liberality. For (faith he) *to their power (I bear record) yea beyond their power, they were willing.* And where hee faileth, *beyond his abilitie, he fets downe a cautele afterward:* *Neither is it that other men should be easid, and you grieved.* The second point is, that every Body or Church, yeld sufficiencie of releue to their owne poore, and that from themselves, if it be possible: if not, by helpe from others. And this Paul teacheth, when he requires, *that Churches bee not charged; to the end that there may be sufficient for them that are widowes indeede.* And that there alwaies bee a sufficiencie, three cautes must bee obserued.

The first, that they which can labour, must be forced to labour, and if they wil not, they must not be releued. This is the order that God hath set downe. Abilitie to labour in his kind, is as good as land and renueues; and therefore the neglect of labour, is as much to the hurt of Church and common-wealthe, as the contempt of gold, siluer, land. Again, the Lord

A requires, that men labour for this end, that they *may eat their own bread, and that (as much as possibly may be) nothing bee wanting unto them.* The second is, that vaine and superfluous expences, in feasting, costly apparel, and gauming, be cut off. For by these things, men disenable themselves, to doe the good they ought to do. The third is, that in extreme necessitie, whe there is no other way of releue, men must sell their goods, that the poore may bee relieved.

Luk. 12. 32. Luk. 11. 2. Luk. 6. 35. Deut. 15. 7. Deut. 15. 7.

Thus must the commandement of Christ be understood. *Sell that which you have, and give almes.* And the *Psalme*; *The righteous hath dispersed and given to the poore: And in this case did they of Hierusalem sell their possessions, and give to every man according as they had neede.*

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

The fourth point is, what order is to be vsed in releueing. The answere is, that the poore may not be suffered to gather their almes frō doore to doore by beggning. For this is a proclamation to the world of mens hardnesse of heart, and want of charity, when releue is not to be had, but by crying & calling. Againe, in the almes that is obtained by beggning, no proportion is obserued: i for the bold and instant beggar getts al, & the rest haue nothing. Lastly, to suffer wandering & beggning for releue, is to set vp a schoole of idlenes. For whē it is known, that the poore may be suffered to begge, all thought of taking paines for a living, by many is laid aside, and beggning is made an occupation, and beggars that haue their apprentices, as men of trade; as it hath bin heretofore. What then is the right order of dispensing releue? I answere, that convenient releue must be collected, and accordingly deuided to the poore, by fit and able men. Among the Jewes, tithe and offerings to the poore, were brought into stoe-houses, and into the treasury of the Temple: that they might afterward be diuided according to every mans need. Possessions sold to releue the poore in the Primitive Church, were laid down at the Apostles feete. And the Apostles mooved by the spirit of God, set downe this order; that wife

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

The last point is, with what mind must wee give relief? I answere: First, with a thankful mind to God. For we must confirme, that God hath given Christ to vs: and herupon in way of thankfulness, we must give our selues, our bodies, soules, and goods, and all we have, to God for his honour and glory. And hauing thus dedicated and giuen our selues to God, then shall we be able to giue part of our goods in way of relief to the poore. Paul commands the *Macedonians* for their rich liberality. But what was the ground of it? They gave their owne selues (saith he) first to the Lord, and after unto vs by the will of God. After the conuersion of *Tyrus*, the merchandis and the gaine thereof, is sanctified to the Lord. And what is this marke what the Prophet addeth; *her merchandise shall not be laid up and kept in store, but it shall be for them that dwell before the Lord, to eat sufficiently, and to have durable cloathing.* Secondly, relief must be giuen in loue; because the poore bee our felas. If a man give all his goods to the poore, and haue no loue, it is nothing, saith Saint Paul. Thirdly, in relief, there must be the pitie and compassion. The Prophet Esay saith, *We must plucke out our hearts to the hungry.* And wee are commandid, to rememb're them that be in bonds; as though we were bound with them; and them that be in affliction; as if we were afflicted with them. Fourthly, relief must be giuen in simplicitie. Rom. 12.8. *Hc that distributeth in simplicitie.* Now simplicitie is, when in this action, wee aime neither at profit, nor praise, but only in tend to please and obey God. To this purpose faith Christ, *Math.6.3.* that when we giue our almes, *The left hand must not know what the right hand doth;* because we may not feke to please our selues or men in our almes, but simply to approue our hearts to God. Fifty, chearefullnes is required. The Lord loueth a chearefull-giver. Paul bids rich men, *that they be ready to distribute and communicate.* To this purpose *Salomon* faith; *Say not to thy neighbour, goe, and come againe to morrow, and will give it thee,* if thou hast it now. And Job faith, *he never restrained the desire of the poore,* nor made the eye of the widow to fail. The sixt thing required, is bountifulnesse, which the Lord commandeth, by bidding vs to *open our hands to the poore:* and promising *plentiful reward.* He that *soweth blesfings,* that is, plentifully shall *reape plentifully.* The seventh, is justice, whereby we giue relief of our owne. M. Ric. will not stand with iniustice: and the Lord biddes vs deale our own bread to the poore. The last thing is, that relief must bee giuen, not in hypocriſie, but in truth: *1. Job.3.18.* Let vs

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

Thus much of relief. Now we are to be exhorted, to practise this dutie before said, and that in the manner before prescribed. Inducments hereto are many. First, It is the commandement of God, to giue relief; and for the better enforcing hereof, he hath added his promise; *Blessed are the mercifull, for they shall obtaine mercy:* and his threat; *There shall be judgement mercifull, to him that shewes no mercy.* Hereupon the sentence of condemnation shall proceed, according to the negiect of workes of mercie: *I was naked, and ye clathed me not, I was hungry, and ye fed me not, &c. Goe ye cursed into hell fire, prepared for the Dinel, and his angels.* The second inducment to giue relief, is from the excellencie of the worke, and that in fixe respects. First, of all relief is the best kind of thrif or husbandry that is: *Hc that sowes plentifully, shall reap plentifully,* saith the Lord. Where the poore are compared to ground, ready dressed and tilled to our hands, without any cost or labour on our parts: and our relief, is seed cast upon this ground: and for our paines in sowing of it, we are promised by God, to reape the whole crop our selues. Secondly, Giuing of almes, is not giuing, but lending and that to the Lord, who in his good time, will returne the gift with increase. Thirdly, Relief is the best exchange that can be: for thereby, we change an earthly treasure, into heavenly; as our Saviour Christ faith: *Give almes —; and lay up treasures in heaven.* Fourthly, Relief is a signe of Gods mercie to vs-ward. *Salomon* faith; *By mercie and truthe, sinnes are forgiven,* that is, within our consciences we know them to be forgiven. And in this sense, Paul bids rich men; *Lay up a good foundation against the time to come:* not because our saluation is founded on the workes of mercie; but because by them, we are to make our saluation sure and certaine unto vs. Christ bids vs *make friends of the mammon of iniquitie,* that *they may receive us into everlasting tabernacles:* and this they doe, when they pray for men that are mercifull, and giue testimonie of them, that they are such as are to enter into the Kingdome of Heaven. The mercie and bowels of compassion that is in vs, is as it were a print or stamp of the mercie of God set in our hearts: and therefore by the little sparke of mercie in vs, we know the fulnesse of his mercie. Sixthly, By giuing relief, we come to a right vise of our goods: *Give almes,* saith Christ, *and all things shall be cleane unto you:* that is, whereas ye are guen to contoufousesse, and oppression, repeat hereof, and testifie your repentance by Almes-deeds: then shall this sinne of contoufousesse bee redressed, wherewith your liues are defiled, and yee

lam. 2.16

Mat. 5.7.
lam. 4.13

Mat. 25.
41.42.

2 Cor. 9.6

Job 31.16

Prov. 14.
17.

2 Cor. 8.

Luke 12.33

Prov. 16.6

1 Tim. 6.
19.

Luke 16.9.

Luke 11.
41.

Job 31.16

Prov. 13.

1 Tim. 5.

1 Cor. 9.

Heb. 13.3

1 Tim. 6.

shall

shal likewise haue the pure vise of your goods; which now ye want: The Phisition sometime speakes in like manner your disease comes of fulnesse, abitaime or fass, and ye shall be well. Lastly, relefe somerites is a meane of satisfaction to men. For refection is a necessary worke of repentance. And when it is vincerent to whom refection is due, by alme we are to make a supply therof. Thus *Daniel* faith to *Nebuchadnezar, Dan. 4.24.* who had enriched himselfe by oppression: *O King, breake of thy fynes by mercy, Luk. 19.8. Zacchaeus* at his conuersion, reborded four-fold for all his knowne oppresions and deceits, and because many of them were forgotten, or vnowne; therefore in way of some recompence, he gaue halfe his goods to the poore. By the consideration of these, & many other excellencies of this work, wee are farrre vp our selues to relefe. This third inducment is from examples. *2 Cor. 8.9.* Christ being the fountaine of riches, became poore, to make his enemies rich, *1fa.23.8.* When the Merchants of Tyre repented, they left off to hoard vp riches & gaine, according to their olde manner, and dedicated them to holy vies, and a part therof to the poore. Like was the mettle of *Job 31.16* and the mettle of the belenes of the primitive Church, who in the case of extreme necessite, soldle their goods, and gaue to every man as he had need, *1fa.43.35.* To excle the neglect of this duty, men haue sundrie flutts: some say, they are poore, & haue but little; and therefore they can giue no relefe, bin such mafkewor, that if there be a willing minde, a man is acceptid according to that he hath; & not according to that he hath not. The widows mite, giuen of her penurie, was most respecked of Christ, then the abundance of her rich O:thers plead, that if they shall haue to giue relefe, they shall want rheumes. I answere, asfor *Salomon* faith, *Prov. 28.27.* They shal give almes, shal now war. And againe, *Ecc. 11.1.* through the goods we giue seeme to bee lost, and as it were, cast into the sea, yet shall they be found againe. Some again say, they must spare for their children. I answere with *David, Psa. 37.25.* The righteous shall not be forsaken, nor their seede beg their bread. One man may, as *Lazarus*, but not both the righteous & their seed. Such as set their hearts to gather for their children, withdraw themselues commonly from relefing the poore: & undid by this meane, bring a curse upon their owne goods. And for the execution of this curse, come one another of the polterie, riotuously makes hauncokatal. Some again there are, that will giue no almes because the poore are lewd and wicked, and idle, & adise their almes, answere thus. When *Paul* had said, that idle persons which wil not laboure, mihiate, he addes one thing further: *They must not be weary in doing.* *1 Thes. 3.13.* And though it sound out, that the tongues of the poore curse vs, yet we relembe their lomes (*as Job saith*) shall blisse *v.7.16.31.20.*

The third part of Church seruice, is treated

by *S. Luke, breaking of bread.* Whereby two things are signified, teats of loue, which the first Christians obserued: and the vise of the Lords Supper at the end therof, which in the new Testament, as also Baptisme, is a part of the seruice of God. And of it two things must be considered, the necessity, and the manner. The necessity of vising the Lords Supper, according to the custome of the Church, whereof we are members, appears, because it is a part of Gods worship, & because we are bound to it by commandement: *Let a man prove himselfe, and so eate of this bread, & drink of this cup.* *1 Cor. 11.28.* In the old Testament, hee that had neglected to eate the Paffe-ouer, haing liberty and opportunity so to do, was cut off from the people of God. Now looke what regard was had of the Paffe-ouer in the old Testament, the same mult bee had of the Lords Supper in the new Testament.

By this which hath beeene said, a double abuse is disfoured. The first, that men depart the Congregation in the time of the administration of Baptisme, as though it were no part of Gods worship, and nothing concerned them: The second is, that men take libertie to themselves, to receive the Lords supper, as oft and as seldom as they list; as though it were a thing indifferent, that might be done, or not done. They alleadge for themselves, that they are not in charite, or that they are fallen into some one sinne or other; and therefore if they shoulde communicate, they shoulde eate judgement to themselves. I answere, if they be out of charite, they shoulde reconcile themselues to God and then; & being fallen into any sin, they shoulde renewe their old repentance, without delay, and so come to the Lords table; and by abstaining, they doe nothing else but double their sinne. For they continue in their old sinnes, and breake the commandement of God, touching the vise of the Sacrament.

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

Num. 9.
13.

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

The fourth part of Church-service, is publike prayer: at which all are to be present, & to a sute in the congregation. For this is a due or debt which we owe unto God: *David*, *faith, Praise waiteth for them in Zion; & to the said the daye be performed.* To this hath God annexed the promise of his presence: *If two or three be gathered together in my name, there am I in the midst of them.* The petition of an whole corporation, joyntly together, is more effectuall; then the petition of one single man: so to the prayer of the Congregation, is of greater force, then the prayer of private persons. In this regard *David* saith: *That the tabernacles of God are most amiable unto him; and that he had rather be a doore-keeper in the house of God, then dwel in the tents of vngodlynesse.* *Zachary* fore-telleth the practis of true belivers in the new Testament, faying; *They that dwel in one City shall goe to another saying, let us goe & pray before the Lord, and seek the Lord of Hosts: I will goe also.* And this hath beeene accordingly accomplished. For Christians of the primitive Church, contented themselves with any place, so to they might have liberty to assemble themselues to pray unto God.

The maner of our asyuting in publicke prayer is this: Ministers in teaching are the mouth of God to the people, and in praying, they are the mouth of the people to God: and therfore must the people in fervent affection, lift vp their hearts vnto God, and in mind give a stent to the prayers made in the name and behalfe of the Congregation, by their teachers: and for this cause it is, that we are all to say *Amen*. Hence it appearest to bee a fault, to departe the Congregation in the time of prayer, to sit and chinken nothing, as though we had no soule: to haue our mindes drowned in wordly affaires, and to be wading to and fro.

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

Thus much of Charch-servise now follows household-servise. Of it three things are to be considered. The first is, that of necessity in every family worship & servise is to bee directed vnto God. This is the commandement of God: *Lift up pure hands in every place;* and therfore in the family. *Zachary* fore-telleth, that when God shall poure forth the spirite of grace and prayer vpon men in the latter daies, *then every family apart shall mourne for their sinnes,* whereby they haue crucified Christ. The place where Adams family assembled, is called *the doore of God;* because there they prayed vnto God, and offered

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

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

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

Instruction must be of three things. First, of the commandements of God. *Dent. 6.7. Then shall rehaire them continually to thy children.* And wheras houeholders might alleage that their children and seruantes are dull of conceit, and wil not learne that which they are taught, the Lord gives further charge to parents to vrge and repeate the commandements. For the word translated [*to rehaire*] signifieth to sharpen the commandements vpon children, as men vſe to sharpen a stake that it may enter into the ground. Again, parents are commanded by God, *to command their children, that they obserue the words of the law.* *Dent. 32.46.* This was the commendation *Abraham* had, *I know Abraham* saith the Lord, *Gen. 18.19. that he will command his sonnes and his houehold after him; that they keep the way of the Lord to do righteousnesse and iudgement.*

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

Thirdly, there must be instruction touching the workes of God, whether they be iudgements or mercies. Parents are bidden by God to teach their sonnes, and their sonnes sonnes the things that they haue feene. *Ezechias* after his recovery from a deadly sicknes, in way of thankfulness fayth, *The father to the children shall declare thy trussh.* *Esa. 38.19.*

The second part of household-servise is private prayer: of it I have spoken before. There-

*Ies. 24.15.
Act. 10.2.
1. Cor. 16.19.*

Gen. 35.1

Job 1.5

Pla. 14.4

2. Chron. 30.18.20.

*Dent. 6.7.
1. Cor. 14.33.*

Eph. 6.4

*Pro. 3.1.4.
2. Tim. 1.5.*

*Deut. 32.46.
Gen. 18.19.*

Tit. 2.15.

2. Cor. 5.20.

*Exod. 12.26. & 12.14.
10th. 4.*

Deut. 4.9.

fore

fore I proceed. The third point to be confidered, is concerning the person to whom belongeth the care & charge of houehold servise: and that is the master of the family. His office is two-fold. The first, is to prepare & fit his family to the worship of God, whether publike or private. When *Jacob* was to worship God in *Bethel*, he caused his family to cleane themselves. *Job* calles his children and sanctifies them. Now this cleansing or sanctifying of the family standeth in two thinges: the first is, to purge of all open vices as much as may be: the second, to cause every person, at the least outwardly, to walke in the waies of God. King *Ezechias*, when the Priests and Leuites were negligent, and men of certain Tribes were not prepared to receive the Pasſover, he made a copy of this want by his prayer, and was heard. In like case, like is the duty of the houeholder within his owne family.

That this may the better be effected, the charge of teaching & instructing is laid vpon every master of a family by expresse commandement. *Thus shall rehaire them to thy children.* *Paul* saith, *the wife must make her husband at home;* thereby signifying, that he must instruct & teach al persons in his family. And in the second place, the wife is to do the like. *Bathsheba* instructed *Lemuel*, that is, her Son *Solomon.* *Lois and Euince bring vp Timothy in his scriptures of a child.* And that this teaching may not be in vaine, the master of a family hath authority given him to command them whom hee teache[n]t to walke in the waies of God, as *Abraham* did. It is obiected, that if a master of a family must teach & exhort, he maſt then doe the office of a Minister: for he can do no more but teach and exhort. I answere, that teaching by the master of a family, differeth in kind from the teaching of the Minister, as the government of the houeholder from the government of the Magistrate. For the houeholder teacheth only by the authority of a father or master; whereas Ministers of the word teach and exhort by the authority & name of God: as *Paul* saith to *Titus.* *Speake and exhort, and reprove with all authority.* Secondly, Ministers in teaching are in the roome & stead of Christ, and beare his person as Ambassadors: hereupon they which hear them, heare Christ; & they that despise the despise Christ: and hereupon they are called in special manner, *Men of God, seruantes of God;* & it is not so with houeholders in teaching and exhorting: for they beare not the private persons of masters, fathers, husbāds, when they teach. Thirdly, teaching in the family, is but a preparatiō to publike teaching, that all persons may the better profit by the publike ministry. Lastly, priuate teaching dependeth on publike teaching, and must be ruled by it. For men may not teach at their pleasures, what they wil in their families but such doctrine as they haue learned and received from the publike ministry. And thus, albeit the matter of doctrine bee one and the

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

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

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

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

The latte kind of worship is that which concerneth the person of every particular man in his place and calling: and that is, to keepe and maiaintaine faith, that is, true religion, & hope of everlasting life, and a cleare conscience before God & man. This is the seruice of God, and not to babble a few words, either in the morning or euening, without understanding or affection. Thus much *Paul* teacheth in his owne example, *Act. 24.14.15.16. In the way (which some call hereſie) I worship the God of our fore-fathers, believeng all things written in the law and the Prophets; having hope of the resurrection of the iust and iustified, and endeavouring to keepe a cleare conscience before God and man.*

That this personall worship may be performed & continued, two things must be practized. The first is, the priuate reading and searching of the Scriptures. This was the common practise of the Jewes: *Search, or yes search the Scriptures.* The Scriptures are a light shinning in a dark place: we therfore must attend vnto them, while wee are wandering in the night of this world, & we cannot attend vnto them, vns-

Exod. 4.24.

24.

*Job. 5.36.
2. Pet. 1.19.*

we read them. The word of God is *the sword of the spirit*, Eph. 6.17, and there is no handling of this sword, valesse we be well acquainted with it. *David*, a Prophet, did vle to reade and meditate in the Scriptures. *Daniel* taught by revelation, did reade for all this, the Prophet *Ieremy*.

Great is the neglect of this dutie in our daies. In many houses ye shal find a faire paire of tables, but no Bible at all. Others cannot find in their hearts to disburse so much money as will buy them a Bible: others take delight in reading of ballads, and idle discourses, and haue no minde to reade the Scriptures. It is an evill signe, when the romacke refuseth meats, it is sicke; and when there is no delight nor favour in Gods word, it argues the wickednesse of the heart. For the Scripture is like spicke, which the more it is chafed and rubbed, the sweeter it is. And this negligence hath iudgements of God tending on it, Isa. 5.13. *My people go into captivity, because they know not knowledge.* Prov. 28.9. *Hee that turnes his eare from hearing the law, his very prayer is abominable.*

The second meane is to maintaine faith, hope, good conscience, i private or secret prayer. *Isas* went out in the evening to meditate or pray. *Adoſeſ* prayed *fortie daies and fortie nights*, for the children of Israel. *Samuel* saith, *God forbid that I should sin against God, and cease to pray for you.* *David* prayed three times, and seuen times a day, Christ who was not subiect to home as we are, went often apart and prayed, and continued in praying whole nights. *Paul* in sundry Epistles calſ upon the faithful for private prayer, as when he bids them *pray continually*, 1 Thes. 5.17.

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

Afforded without fail of the true religion: for God renewes his covenant to the humble. Psal. 25.14. And Christ saith, Job 7.17. *If any will obey his Fathers will, he shall know whether his doctrine bee of God or no.* Let this be remembred. For the way to the attainment of the truth, is not inquired by futilill disputatior, vniſſe humble obedience to God goe withal.

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

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

Col. 3.
17.

FINIS.

A TREATISE OF GODS FREE-GRACE, AND MANS FREE-WILL.



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