

patronage of such places. A thing which the ancient do utterly disclaim. "1 To them (saith St. Augustine) we "appoint no churches, because they are not to us as gods." Again 2, "The nations to their gods erected temples, we not "temples unto our Martyrs as unto gods, but memorials as "unto dead men, whose spirits with God are still living 3."

[3.] Divers considerations there are, for which Christian churches might first take their names of Saints: as either because by the ministry of Saints it pleased God there to shew some rare effect of his power; or else in regard of death which those saints having suffered for the testimony of Jesus Christ did thereby make the places where they died venerable; or thirdly, for that it liked good and virtuous men to give such occasion of mentioning them often, to the end that the naming of their persons might cause inquiry to be made, and meditation to be had of their virtues. Wherefore seeing that we cannot justly account it superstition to give unto churches those fore-rehearsed names, as memorials either of holy persons or things, if it be plain that their founders did with such meaning name them, shall not we in otherwise taking them offer them injury? Or if it be obscure or uncertain what they meant, yet this construction being more

1 Vid. Aug. lib. viii. de Civ. Dei, c. 27. [t. vii. 217. "Nec tamen nos "eisdem Martyribus templa, sacer- "dotia, sacra et sacrificia constitui- "mus: quoniam non ipsi, sed Deus "eorum nobis est Deus."]

2 Ibid. lib. xxii. c. 10. [p. 673. "Illi talibus Diis suis et templa "ædificaverunt, et statuerunt aras, "et sacerdotes instituerunt, et sa- "crificia fecerunt. Nos autem Mar- "tyribus nostris non templa sicut "diis, sed memorias sicut homini- "bus mortuis, quorum apud Deum "vivunt spiritus, fabricamus." See Bingham, Antiq. viii. 1. 8; 9. 3, 9.] Epist. 49. [al. 102. § 20.] ad Deo gra. [t. xi. 280. "Neque illic excusant "impii sua sacrilega sacra et simu- "lacra, quod eleganter interpretan- "tur quid quæque significent. "Omnis quippe illa interpretatio ad "creaturam refertur, non ad Crea- "torem, cui uni debetur servitus "religionis illa, quæ uno nomine

"λατρεία Græce appellatur... Sancti "angeli non approbant sacrificium, "nisi quod ex doctrina veræ sapi- "entiae, veræque religionis offertur "uni vero Deo, cui sancta societate "deserviunt. Proinde sicut impia "superbia, sive hominum sive dæ- "monum, sibi hos divinos honores "exhiberi vel jubet vel cupit; ita "pia humilitas vel hominum vel "angelorum sanctorum hæc sibi "oblata recusavit, et cui debere- "tur ostendit. Cujus rei manifestis- "sima in sacris literis nostris "exempla monstrantur."]

3 The duty which Christian men performed in keeping festival dedi- cations, St. Basil termeth *λατρείαν τοῦ Θεοῦ*, acknowledging the same to have been withal *τιμὴν εἰς τοὺς Μάρτυρας*. Basil. in Psal. cxiv. [ἡμῖν μὲν οὖν, καὶ ὑπνοῦ καὶ ἀναπαύ- σεως τὴν εἰς τοὺς μάρτυρας τιμὴν καὶ τὴν τοῦ Θεοῦ λατρείαν προτιμῶσιν, εἰτοιμος ὁ μισθός. t. i. 199.]

favourable, charity I hope constraineth no man which standeth doubtful of their minds, to lean to the hardest and worst interpretation that their words can carry.

[4.] Yea although it were clear that they all (for the error of some is manifest in this behalf) had therein a superstitious intent, wherefore should their fault prejudice us, who (as all men know) do use but by way of mere distinction the names which they of superstition gave? In the use of those names whereby we distinguish both days and months are we culpable of superstition, because they were, who first invented them 1? The sign of Castor and Pollux superstitiously given unto that ship wherein the Apostle sailed, polluteth not the Evangelist's pen, who thereby doth but distinguish that ship from others 2. If to Daniel there had been given no other name but only Beltshazzar, given him in honour of the Babylonian idol Belti 3, should their idolatry which were authors of that name cleave unto every man which had so termed him by way of personal difference only? Were it not to satisfy the minds of the simpler sort of men, these nice curiosities are not worthy the labour which we bestow to answer them.

XIV. The like unto this is a fancy which they have against the fashion of our churches, as being framed according to the pattern of the Jewish temple. A fault no less grievous, if so be it were true, than if some king should build his mansion-house by the model of Salomon's palace. So far forth as our churches and their temple have one end, what should let but that they may lawfully have one form? The temple was for sacrifice, and therefore had rooms to that purpose such as ours have none. Our churches are places provided that the people might there assemble themselves in due and decent manner, according to their several degrees and orders. Which thing being common unto us with Jews,

1 [Compare what is said of the Anabaptists, Pref. c. 8; and see Saravia, "Epist. ad N. quendam." art. 18, in which he reasons in the same way with Hooker, about the names of the days of the week.] 2 Acts xxviii. 11. 3 Dan. iv. 8. Vide Scal. de Emendat. Temp. lib. vi. p. 277.

["Bel, et Belti, sunt nomina Deorum utriusque sexus. Megas- thenes: οὔτε Βήλος ἐμὸς πρόγονος, οὔτε βασίλεια Βήλτις. Tamen "apud Danielem Βήλτις est Deus "non Dea: cap. iv. 'Daniel, cujus "nomen Belti-schatzar juxta no- "men Dei mei.'" ed. Paris. 1583.]

we have in this respect our churches divided by certain partitions, although not so many in number as theirs. They had their several for heathen nations, their several for the people of their own nation, their several for men, their several for women, their several for the priests, and for the high priest alone their several<sup>1</sup>. There being in ours for local distinction between the clergy and the rest (which yet we do not with any great strictness or curiosity observe neither) but one partition<sup>2</sup>; the cause whereof at the first (as it seemeth) was, that as many as were capable of the holy mysteries might there assemble themselves and no other creep in amongst them: this is now made a matter so heinous, as if our religion thereby were become even plain Judaism, and as though we retained a most holy place, whereinto there might not any but the high priest alone enter, according to the custom of the Jews<sup>3</sup>.

The sumptuousness of churches.

XV. Some it highly displeaseth, that so great expenses this way are employed. "The mother of such magnificence" (they think) "is but only a proud ambitious desire to be "spoken of far and wide. Suppose we that God himself "delighteth to dwell sumptuously, or taketh pleasure in

<sup>1</sup> [Joseph. A. J. xv. 11. 5. ed. Oberthür. περιείχε έρκιον, λιθίνου δρυφάκτου, γραφή κωλύων εισιέναι τόν άλλοιθνή. . . έσωτέρω δέ γυναιξιν άβατον ήν τó ιερόν. εκείνου δ' ενδότερον τρίτον, όπου τοίς ιερεύσω εισελθείν έξόν ήν μόνοις. comp. Heb. ix. 6, 7. For the corresponding distinctions in the Primitive Church, see Bingham, Antiq. viii. 4, 5, 6.]

<sup>2</sup> [Sparrow's Rationale of the Com. Prayer, 325. "The chancel "was divided from the body of the "Church, *Cancellis*: whence it is "called the Chancel. This was, as "was said, peculiar to the Priests "and sacred persons. In it were, at "least in some principal churches, "these divisions; Chorus Cantorum, the Quire, where was an "high seat for the bishop, and other "stalls or seats for the rest of the "quire: . . . and the Chancel properly, that which of old was called "άγιον βήμα, 'the Sanctuary,' which "was separated from the rest of the "Church with rails, and whither

"indeed none but sacred persons "entered; whereas the laity entered "into the other."

Bancroft, Survey, 260. "There "is in every church for the most "part a distinction of places betwixt the clergy and the laity. "We term one place the chancel "and another the body of the "church: which manner of distinction doth greatly offend the "tender consciences (forsooth) of "the purer part of our reformers. "Insomuch as Mr. Gilby, a chief "man in his time among them, doth "term the quire a cage, and reckoneth that separation of the ministers from the congregation one of "the hundred points of Popery, "which, he affirmeth, do yet remain in the church of England." The book from which he quotes is "A View of Antichrist, his laws "and ceremonies in our English "Church unreformed." circ. 1578. Strype, Ann. II. ii. 215.]

<sup>3</sup> [T. C. i. 105.]

"chargeable pomp? No; then was the Lord most acceptably "served, when his temples were rooms borrowed within the "houses of poor men. This was suitable unto the nakedness "of Jesus Christ and the simplicity of his Gospel."

[2.] What thoughts or cogitations they had which were authors of those things, the use and benefit whereof hath descended unto ourselves, as we do not know, so we need not search. It cometh we grant many times to pass, that the works of men being the same, their drifts and purposes therein are divers. The charge of Herod about the temple of God was ambitious, yet Salomon's virtuous, Constantine's holy. But howsoever their hearts are disposed by whom any such thing is done in the world, shall we think that it baneth<sup>1</sup> the work which they leave behind them, or taketh away from others the use and benefit thereof?

[3.] Touching God himself, hath he any where revealed that it is his delight to dwell beggarly? And that he taketh no pleasure to be worshipped saving only in poor cottages? Even then was the Lord as acceptably honoured of his people as ever, when the stateliest places and things in the whole world were sought out to adorn his temple. This most suitable<sup>2</sup>, decent, and fit for the greatness of Jesus Christ, for the sublimity of his gospel; except we think of Christ and his gospel as the officers of Julian did<sup>3</sup>. As therefore the son of Sirach giveth verdict concerning those things which God hath wrought, "A man need not say, 'this is worse than that, "this more acceptable to God, that less;' for in their season "they are all worthy praise<sup>4</sup>:" the like we may also conclude as touching these two so contrary ways of providing in meaner or in costlier sort for the honour of Almighty God, "A man "need not say, 'this is worse than that, this more acceptable "to God, that less;' for with him they are in their season "both allowable:" the one when the state of the Church is poor, the other when God hath enriched it with plenty.

When they, which had seen the beauty of the first temple

<sup>1</sup> ["To give ten thousand ducats "to have it *banded*." Merch. of Ven. iv. 1. 46.] 1886.

<sup>2</sup> "Εργον τó μεγα και καλόν τιμόν' του γάρ τοιούτου ή θεωρία θανμαστή. Arist. Eth. lib. iv. c. 2. Τά αισθήσει καλά και νοήσει καλών είκόνες. Philo Jud.

<sup>3</sup> "Felix, thesauri imperialis "quæstor, conspicatus sacrorum "vasorum pretia; En, inquit, quæ "libus vasis ministratur Mariæ "filio!" Theodoret. Hist. Eccles. lib. iii. c. 12.

<sup>4</sup> Ecclus. xxxix. 34.

built by Salomon in the days of his great prosperity and peace, beheld how far it excelled the second which had not builders of like ability, the tears of their grieved eyes the prophets endeavoured with comforts to wipe away<sup>1</sup>. Whereas if the house of God were by so much the more perfect by how much the glory thereof is less, they should have done better to rejoice than weep, their prophets better to reprove than comfort.

It being objected against the Church in the times of universal persecution, that her service done to God was not solemnly performed in temples fit for the honour of divine majesty, their most convenient answer was, that "The best temples which we can dedicate to God, are our sanctified souls and bodies<sup>2</sup>." Whereby it plainly appeareth how the Fathers, when they were upbraided with that defect, comforted themselves with the meditation of God's most gracious and merciful nature, who did not therefore the less accept of their hearty affection and zeal, rather than took any great delight, or imagined any high perfection in such their want of external ornaments, which when they wanted, the cause was their only lack of ability; ability serving, they wanted them not. Before the emperor Constantine's time<sup>3</sup>, under Severus, Gordian, Philip, and Galienus, the state of Christian affairs being tolerable, the former buildings which were but of mean and small estate contented them not, spacious and ample churches they erected throughout every city. No envy was able to be their hinderance, no practice of Satan or fraud of men available against their proceedings herein, while they continued as yet worthy to feel the aid of the arm of God extended over them for their safety. These churches Diocletian<sup>4</sup> caused by

<sup>1</sup> Hag. ii. 5, 10.

<sup>2</sup> Minuc. Fel. (second or third cent.) in Octav. [c. 32. "Putatis autem nos occultare quod colimus, si delubra et aras non habemus? ... Nonne melius in nostra dedicandus est mente? in nostro imo consecrandus est pectore?"]

<sup>3</sup> Euseb. lib. viii. c. 1. [Πῶς δ' ἄν τις διαγράψει τὰς μυριάδους ἐκεῖνας ἐπισυναγωγὰς καὶ τὰ πλήθη τῶν κατὰ πᾶσαν πόλιν ἄθροισμάτων, τὰς τε ἐπισήμους ἐν τοῖς προσευκτηρίοις συνδρομάς; ὅν δὲ ἕνεκα μηδαμῶς ἔτι τοῖς παλαιοῖς οἰκοδομήμασιν

ἀρκούμενοι, εὐρείας εἰς πλάτος ἀνὰ πᾶσας τὰς πόλεις ἐκ θεμελίων ἀνίστων ἐκκλησίας ταῦτα δὲ τοῖς χρονοῖς προϊόντα, ὁσημέραι τε εἰς ἀΐξῃσιν καὶ μέγεθος ἐπιδιδόντα, οὐδεὶς ἀνείργε φθόνος. οὐδὲ τις δαίμων πονηρὸς οἷός τε ἦν βασκαίνειν, οὐδ' ἀνθρώπων ἐπιβουλαῖς κωλύειν, ἐς ὅσον ἡ θεία καὶ οὐράνιος χεὶρ ἔσκεπέ τε καὶ ἐφρούρει, οἷα δὲ ἄξιον ὄντα τὸν αὐτῆς λαόν.]

<sup>4</sup> [Ibid. c. 2. τῶν προσευκτηρίων τοὺς οἴκους ἐξ ὕψους εἰς ἕδαφος αὐτοῖς θεμελίους καταρριπτούμενους . . . αὐτοῖς ἐπέιδομεν ὄφθαλμοῖς.]

solemn edict to be afterwards overthrown. Maximinus with like authority giving leave to erect them, the hearts of all men were even rapt with divine joy, to see those places, which tyrannous impiety had laid waste, recovered as it were out of mortal calamity, Churches<sup>1</sup> "reared up to an height immeasurable, and adorned with far more beauty in their restoration, than their founders before had given them." Whereby we see how most Christian minds stood then affected, we see how joyful they were to behold the sumptuous stateliness of houses built unto God's glory.

[4.] If we should, over and besides this, allege the care which was had, that all things about the tabernacle of Moses might be as beautiful, gorgeous, and rich, as art could make them; or what travail and cost was bestowed that the goodliness of the temple might be a spectacle of admiration to all the world: this they will say was figurative, and served by God's appointment but for a time, to shadow out the true everlasting glory of a more divine sanctuary; whereinto Christ being long sithence entered, it seemeth that all those curious exornations should rather cease. Which thing we also ourselves would grant, if the use thereof had been merely and only mystical. But sith the Prophet David doth mention a natural conveniency which such kind of bounteous expenses have, as well for that we do thereby give unto God a testimony of our<sup>2</sup> cheerful affection which thinketh nothing too dear to be bestowed about the furniture of his service; as also because it serveth to the world for a witness of his<sup>3</sup> almightiness, whom we outwardly honour with the chiefest of outward things, as being of all things himself incomparably the greatest<sup>4</sup>. Besides, were it not also strange, if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in his own service? To set forth the

<sup>1</sup> Euseb. lib. x. c. 2. [καὶ τις ἀπολαμβάνοντας.]

ἔνθεος ἅπασιν ἐπήνθει χάρα, πάντα τόπον τὸν πρὸ μικροῦ ταῖς τῶν τυράννων δυσσεβείαις ἠρειπωμένον, ὥσπερ ἐκ μακρᾶς καὶ θανατηφόρου λύμης ἀναβίωσκοντα θεωμένοις, νεὸς τε εὐθὺς ἐκ βάθρων εἰς ὕψος ἄπειρον ἐγειρομένους, καὶ πολὺν κρείττονα τὴν ἀγλαίαν τῶν παλαιῶν πεπολιορκημένων

<sup>2</sup> 1 Chron. xxviii. 14. [xxix. 2, 3, 6, 9, 14.]

<sup>3</sup> 2 Chron. ii. 5.

<sup>4</sup> [The apodosis of the sentence is wanting, unless the punctuation (A. C.) is wrong, and there should be a semicolon after "greatest."] 1886.

<sup>1</sup> majesty of kings his vicegerents in this world, the most gorgeous and rare treasures which the world hath are procured. We think belike that he will accept what the meanest of them would disdain <sup>2</sup>.

[5.] If there be great care to build and beautify these corruptible sanctuaries, little or none that the living temples of the Holy Ghost, the dearly redeemed souls of the people of God, may be edified; huge expenses upon timber and stone, but towards the relief of the poor small devotion; cost this way infinite, and in the meanwhile charity cold: we have in such case just occasion to make complaint as St. Jerome did, "The walls of the Church there are enow contented to build, and to underset it with goodly pillars, the marbles are polished, the roofs shine with gold, the altar hath precious stones to adorn it; and of Christ's ministers no choice at all <sup>3</sup>." The same Jerome both in that place and <sup>4</sup> elsewhere debaseth with like intent the glory of such magnificence, (a thing whereunto men's affection in those times needed no spur,) thereby to extol the necessity sometimes of charity and alms, sometimes of other the most principal duties belonging unto Christian men; which duties were neither so highly esteemed as they ought, and being compared with that in

<sup>1</sup> Matt. vi. 29.

<sup>2</sup> Mal. i. 8.

<sup>3</sup> Ad Nepotian. de vita Cleric. [§ 10. "Multi ædificant parietes, et columnas Ecclesiæ substruunt; marmora nitent, auro splendent laquearia, gemmis altare distinguunt; et ministrorum Christi nulla electio est."] "

<sup>4</sup> Ad Demetriad. [Ep. 8. al. 97. "Alii ædificant Ecclesias, vestiant parietes marmorum crustis, columnarum moles advehant, earumque dearent capita, pretiosum ornatum non sententia; ebore argentoque valvas, et gemmis aurata distinguunt altaria. Non reprehendo, non abnuo. Unusquisque in sensu suo abundet. Meliusque est hoc facere, quam repositis opibus incubare. Sed tibi aliud propositum est: Christum vestire in pauperibus; visitare in languentibus; pascere in esurientibus; suscipere in his qui tecto

"indigent, et maxime in domesticis fidei; virginum alere monasteria; servorum Dei et pauperum spiritu habere curam, qui diebus et noctibus serviant Domino tuo." t. i. p. 69.] Ad Gaudentium, Epist. 12. [al. 98. i. 100. "Proh nefas, orbis terrarum ruit, in nobis peccata non ruunt! Urbs incluta et Romani imperii caput, uno hausta est incendio. Nulla est regio, quæ non exules Romanos habeat. In cineres ac favillas sacræ quondam Ecclesiæ conciderunt, et tamen studemus avaritiæ. Vivimus quasi altera die morituri, et ædificamus quasi semper in hoc sæculo victuri. Auro parietes, auro laquearia, auro fulgent capita columnarum, et nudus atque esuriens ante fores nostras Christus in paupere moritur." t. i. p. 100. This passage however seems to relate to private, not to church, expenses.]

question, the directest sentence we can give of them both, as unto me it seemeth, is this: "God, who requireth the one as necessary, accepteth the other also as being an honourable work."

XVI. Our opinion concerning the force and virtue which such places have is, I trust, without any blemish or stain of heresy. Churches receive as every thing else their chief perfection from the end whereunto they serve. Which end being the public worship of God, they are in this consideration houses of greater dignity than any provided for meaner purposes. For which cause they seem after a sort even to mourn, as being injured and defrauded of their right, when places not sanctified as they are prevent them *unnecessarily* in that preeminence and honour. Whereby also it doth come to pass, that the service of God hath not then itself *such perfection of grace and comeliness*, as when the dignity of place which it wisheth for doth concur.

[2.] Again, albeit the true worship of God be to God in itself acceptable, who respecteth not so much in what place, as with what affection he is served; and therefore Moses in the midst of the sea, Job on the dunghill, Ezechias in bed, Jeremy in mire, Jonas in the whale, Daniel in the den, the children in the furnace, the thief on the cross, Peter and Paul in prison, calling unto God were heard, as St. Basil noteth <sup>1</sup>: manifest notwithstanding it is, that the very majesty and holiness of the place, where God is worshipped, hath *in regard of us* great virtue, force, and efficacy, for that it serveth as a sensible help to stir up devotion, and *in that respect* no doubt *bettereth* even our holiest and best actions in this kind. As therefore we every where exhort all men to

<sup>1</sup> Exhort. ad Bap. et Pœnitent. [The passage does not appear in the Greek copies of St. Basil, but it may be seen in the Latin edition of Musculus, p. 447, having been interpolated, as afterwards appeared, from a Homily on the Woman of Canaan, ascribed to St. Chrysostom, and published as his by Sir H. Savile, tom. v. p. 188. It stands as follows in the Benedictine edition, t. iii. p. 442. Οὐ γρηΐται τόπος, ἀλλ' ἀρχὴ τρόπου.

Ὁ Ἱερεμίας ἐν βορβόρῳ ἦν, καὶ τὸν Θεὸν ἐπισπάσατο ὁ Δαυιδ ἐν λάκκῳ λεόντων, καὶ τὸν Θεὸν ἐξευμενίσαστο οἱ παῖδες οἱ τρεῖς ἐν τῇ καμίνῳ ἦσαν, καὶ Θεὸν ὑμνοῦντες ἐδυσώπησαν ὁ ληστής ἐσταυρώθη, καὶ οὐκ ἐκόλυσεν ὁ σταυρός, ἀλλὰ παράδεισον ἦνοιξεν ὁ Ἰωβ ἐν κοπρίᾳ ἦν, καὶ τὸν Θεὸν ἴλεων κατεσκεύασεν ὁ Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους, καὶ τὸν Θεὸν ὑπήκουον ἔσχε. . . . ὅπισθεν οἱ Αἰγύπτιοι ἐδίωκον, ἔμπροσθεν ἡ θάλασσα, μέση ἡ εὐχὴ.]

What holiness and virtue we ascribe to the Church more than other places.

BOOK V. worship God, even so for performance of this service by the  
Ch. xvii. 1, 2. people of God assembled, we think not any place *so good* as  
the church, neither any exhortation so fit as that of David,  
“O worship the Lord in the beauty of holiness<sup>1</sup>.”

Their pre-  
sence that  
would have  
Churches  
utterly  
razed.

XVII. For of our churches thus it becometh us to esteem,  
howsoever others rapt with the pang of a furious zeal do pour  
out against them devout blasphemies, crying “Down with  
“them, down with them, even to the very ground<sup>2</sup>: for to  
“idolatry they have been abused<sup>3</sup>. And the places where  
“idols have been worshipped are by the law of God devote to  
“utter destruction<sup>4</sup>. For execution of which law the kings  
“that were godly, Asa<sup>5</sup>, Jehosaphat<sup>6</sup>, Ezechia<sup>7</sup>, Josiah<sup>8</sup>,  
“destroyed all the high places, altars, groves, which had been  
“erected in Juda and Israel. He that said, ‘Thou shalt have  
“no other gods before my face,’ hath likewise said, ‘Thou shalt  
“utterly deface and destroy all these synagogues and places  
“where such idols have been worshipped.’ This law containeth  
“the temporal punishment which God hath set down, and will<sup>9</sup>  
“that men execute, for the breach of the other law. They  
“which spare them therefore do but reserve, as the hypocrite  
“Saul did<sup>10</sup>, execrable things, to worship God withal.”

[2.] The truth is, that as no man serveth God, and loveth  
him not; so neither can any man sincerely love God, and not  
extremely abhor that sin, which is the highest degree of  
treason against the Supreme Guide and Monarch of the whole  
world, with whose divine authority and power it investeth  
others. By means whereof the state of idolaters is two ways  
miserable. First in that which they worship they find no  
succour<sup>11</sup>; and secondly at his hands whom they ought to  
serve, there is no other thing to be looked for but the effects  
of most just displeasure, the<sup>12</sup> withdrawing of grace<sup>13</sup>, dere-  
liction in this world, and in the world to come<sup>14</sup> confusion.

<sup>1</sup> Psal. xcvi. 9.

<sup>2</sup> Psal. cxxxvii. 7.

<sup>3</sup> [“Knox is said to have incul-  
cated the maxim, that the best  
“way to keep the rooks from re-  
“turning was to pull down their  
“nests.” Life by M’Crie, i. 277.]

<sup>4</sup> Deut. xii. 2.

<sup>5</sup> [2 Chron. xiv. 3.]

<sup>6</sup> 2 Chron. xvii. 6.

<sup>7</sup> 2 Chron. xxix. [xxxix?]

<sup>8</sup> 2 Chron. iii. [xxxiv?]

<sup>9</sup> [So A. C.] 1886.

<sup>10</sup> [1 Sam. xv. 15.]

<sup>11</sup> Isa. viii. 21. xlv. 20; Hos. xiv.

4. [3?] Isa. xli. 24; Psalm cxv. 8.

<sup>12</sup> Psalm lxxxix. 13; Rom. i. 24.

<sup>13</sup> Judic. vi. 13.

<sup>14</sup> Apoc. xxi. 8; Isa. ii. 21.

Paul and Barnabas, when infidels admiring their virtues went  
about to sacrifice unto them, rent their garments in token of  
horror, and as frightened persons ran crying through the press  
of the people, “O men, wherefore do ye these things<sup>1</sup>?”  
They knew the force of that dreadful curse<sup>2</sup> whereunto  
idolatry maketh subject. Nor is there cause why the guilty  
sustaining the same should grudge or complain of injustice.  
For whatsoever evil befalleth in that respect<sup>3</sup>, themselves  
have made themselves worthy to suffer it.

[3.] As for those things either *whereon* or else *wherewith*  
superstition worketh, polluted they are by such *abuse*, and  
deprived of that dignity which their nature delighteth in.  
For there is nothing which doth not grieve and as it were  
even loathe itself, whensoever iniquity causeth it to serve  
unto vile purposes. Idolatry therefore maketh whatsoever it  
toucheth the worse. Howbeit, sith creatures which have no  
understanding can shew no will; and where no will is, there  
is no sin; and only that which sinneth is subject to *punish-  
ment*: which way should any such creature be *punishable* by  
the law of God? There may be cause sometimes to *abolish* or  
to *extinguish* them; but surely never by way of punishment  
to the things themselves.

[4.] Yea farther howsoever the law of Moses did punish  
idolaters, we find not that God hath appointed for us any  
definite or *certain temporal judgment*, which the Christian  
magistrate is *of necessity for ever* bound to execute upon  
*offenders* in that kind, much less upon *things* that way abused  
as mere *instruments*. For what God did command touching  
Canaan, the same concerneth not us any otherwise than only  
as a fearful pattern of his just displeasure and wrath against  
sinful nations. It teacheth us how *God thought good* to plague  
and afflict them: it doth not appoint in what form and  
manner *we ought* to punish the sin of idolatry *in all others*.  
Unless they will say, that because the Israelites were com-  
manded to make no covenant with the people of that land,  
therefore leagues and truces made between superstitious  
persons and such as serve God aright are unlawful altogether;  
or because God commanded the Israelites to smite the  
inhabitants of Canaan, and to root them out, that therefore

<sup>1</sup> Acts xiv. 14.

<sup>2</sup> Deut. xxviii. 20.

<sup>3</sup> Jer. ii. 17.