BOOK V.
Ch. xiii. 3.

Names of Saints rightly given to Churches.

patronage of such places. A thing which the ancient do utterly disclaim. "To them (saith St. Augustine) we "appoint no churches, because they are not to us as gods." Again, "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.] Divers considerations there are, for which Christian churches might first take their names of Saints: as either 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 were venerated; 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 such meaning name them, shall not we in otherwise taking them offer them inquiry? 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. viii. 217. "Nec tamen nos "eisdem Martyribus templo, sacer "dotia, sacra et sanctificata constitut "mus : quoniam non ipsi, sed Deus "eorum nobis est Deus."]


3 Epist. 49. [al. 102. § 20.] Ad Deo gra. [t. xi. 250. "Neque illic excussant "impii sua sacrilega sacra et simul "acra, quod eadem interpretan "tur quidque significat."]

4 Omnis quippe illa interpretatio ad "creaturam referetur, non ad Creat "orum, cui uni debetur servitut "religionis illa, quae uno nomine "karpia Graecia appellatur... Sancti "angeli non appropiat sacrificium, "nisi quod ex doctrina verae sapi "entiae, verae religiosae efferentiae, "nisi vero Deo, cui sancta societate "deserviunt. Proinde sicut impia "superbia, sive hominum sive deae "monum, sibi hos divinos honores "exhiberis vel jubet vel omittit: ita "pia humilitas vel hominem vel "angelorum sanctorum hanc sibi "oblata recusavit, et eum debere "tur ostendit. Cujus rei manifes "tissima in sacris litteris nostris "exempla monstratur."]

5 The duty which Christian men performed in keeping festival dedications, St. Basil termeth λατρείας τοῦ Θεοῦ, acknowledging the same to have been withal τιμίον εἰς τούς "Μάρτυρας. Basil, in Psal. cxxv. [καὶ μετὰ εὐχ., καὶ ἐπίκου καὶ ἀναπα "ουσίν τινί τῶν τῶν μάρτυρις τιμών κα "τοῦ τοῦ Θεοῦ λατρείας προτερǷίας, εἰς τὸν μάρτυς. 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? The sign of Castor and Pollux superstitiously given unto that ship wherein the Apostle sailed, pollute both the Evangelist's pen, who thereby doth but distinguish that ship from others. If to Daniel there had been given no other name but only Beltshazzar, given him in honour of the Babylonian idol Beltes, 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 of the 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 Solomon'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.


we have in this respect our churches divided by certain par-
titions, 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.1 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 part-
tition2; 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.3

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

1 [Joseph. A. J. xvi. 11. 5. ed. 
Oberthir. περιεχεῖ ἐκεῖνον, λίθον
δρομόποιον, γραφὴ καθώς εἰσίν
τῶν ἄλλων... ἐντοιχίω δὲ γυμνά
ζον ἄτομον ἄν τὸ ἱερον. δεικνὺς δὲ
ἐνδότος τρίτον, ὅποιο τὸς ἱερονύμον
εἰσέλθῃ μένος ἐν μένος. comp.
Heb. x. 6, 7. For the correspond-
ing distinctions in the Primitive
Church, see Bingham, Antiq. viii.
4. 5. 6.]

2 [Spawar’s Rationale of the
“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,
“some divisions; Chorus Can-
“nalis, the Choir, where was an
“high seat for the bishop, and other
“stalls or seats for the rest of
“the priests: and the Chancel pro-
“perly, that which of old was called
“Diaconal θόρυβο, the Sanctuary; which
“was separated from the rest of the
“Church with rails, and whether

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

Bancriot, Survey, 260. “There
“is in every church for the most
“part a distinction of places be-
“twixt the clergy and the laity.
“We term one place the chancel
“and another the body of the
“church: which manner of dis-
“tinction doth greatly offend the
“lender consciences (forsooth) of
“The purer part of our reformers.
“Insumuch as Mr. Gilby, a chief
“man in his time among them, doth
“term the quire a cage, and reckon-
“eth that separation of the minis-
“ters from the congregation one of
“The hundred points of Popery,
“which, he affirmeth, do yet re-
“main in the church of England.”
The book from which he quotes is
“A View of Antichrist, his laws
“and ceremonies in our English
“Church unreform’d.” circ. 1578.
[1 T. C. 1. 105.]

3 “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 Solomon’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 baneth1 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 best and places and things in the whole
world were sought out to adorn his temple. This most
suitable, 2 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 3 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 4” 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

1 [“To give ten thousand ducats
“to have it done” Merch. of Ven.
iv. i. 46.] 1886.
1 ἔργαν τοῦ μικρού καθολικοῦ τοῦ
γαργαλίου ἤ θεσσαλικοῦ ἄνθρωπον.
Arist. Eth. lib. iv. c. 2. Τὰ αἰθητῆρ πολλὰ
καὶ νοτρίς καθαίρειν. Philo Jud.
3 Felix, thesauri imperialis
“questor, conspiciat sacram
“librum vasis ministratur Maris
lib. iii. c. 12.
4 Ecclus. xxxii. 34.
solemnedict 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 im-measurable, 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 goodness 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; whereby Christ being long sitzence 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 conveyency which such kind of bounteous expenses have, as well for that we do thereby give unto God a testimony of our<sup>4</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

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<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, sed delubra et aras non habemus? . . . Nonne melius in nostris dedi- candus est mente? in nostro immemorato est recte?]
<sup>3</sup> Euseb. lib. viii. c. 1. [Pec b’ ὑπὸ τῆς διαγραφῆς τῶν μορφῶν ἐκείνων ἐπισυνεγίσαι καὶ τὰ πλῆρα τῶν κατὰ πάσαν πόλιν ἀθροισμάτων, τῶν εἰς τοὺς προσκυνη- ρίους νυμφαίας; ὅταν δὲ ἔτοιμον ἐδοξολογήσατο ὅτι τοὺς πολλοὺς ἀκούοντας ἄροικον, εὐφέρας εἰς πλάτος ἀνά- πωσας τὰ ναοὶ τῶν ἄγιων καὶ ἐνθλῆσας τὰ ἔμπειρα τῶν ἀνθρώπων λαϊκῶν, ὡς ἔτη ἔποες ἔνθετα τῶν ἱερών λαϊκῶν.]
<sup>4</sup> [Ibid. c. 2. τῶν προσκυνη- ρίων τοῖς υἱοῖς εἰς θυσίας εἰς ἐδαφος άνεθοῖς ἀγιασμόνων καθαρίστατον . . . . . . . . . . . ἄροις ἐνδεχόμενος ὁμοθέλεις.]

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<sup>1</sup> Euseb. lib. x. c. 2. [καὶ ταῖς ἐνδέκα δακώσια εἰσφέρων χώρας, διότι τὰς ἀπιστίας τῶν πρὸς μικρὸν ταῖς τῶν τρίαν τοῖς ἀνθρώποις ἄνθρωποι ἀνθρώπων, διὰ πέρ ἐκ μακρᾶς καὶ βασιλικῆς ἀλλο- μεν ἀνθρώπων ἔστιν, τέτοια ταῖς βάσιν εἰς χώρας ἄνθρωποι ἐνικήσαμεν, καὶ πολὺ κρίστοις τῶν ἀγίων τῶν πολλοῖς παντοποιηθήντων ἀσπαλαμβανόμενος.]  
<sup>2</sup> 1 Chron. xxviii. 14. [xxii. 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.
Claim of Churches to be accounted Holy:

1 majesty of kings his viceroyens in this world, the most
gorgeous and rare treasures which the world hath are pro-
cured. We think belike that he will accept what the meanest
of them would disdain.

[5.] If there be great care to build and beautify these cor-
ruptible 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." The same Jerome both in that place and else-
where cebaseth with like intent the glory of such magnificence,
(a thing whereunto men's affection in those times needed no
spur,) whereby 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

indigent, et maxime in domesticis
fidei; virginitatem alere monasteria;
servorum Dei et pauperum spiritu
habere curam, qui dibus est noce-
tibus serviant Domino tuo." t. i.
al. 96. i. 100. "Froh nefas, orbis
terrarum ruit, in nobis pecca-
non ruunt! Urbis inclyta et Ro-
man imperii caput, una hausta
est incendio. Nulla est regio,
que non exules Romanos habeat.
"In cineres ac favillae sacrae quon-
dam Ecclesie conciderunt, et
"item studemus avaritiae. Vivi-
"mus quasi altera die meriruri, et
edificamus quasi semper in hoc
"seculo victur. Auro parietis,
"auro laquearia, aufl fulgent capita
"columnarum, et nodus atque
"resurant aere fores nostras
"Christus in paupere moritur." t. i.
p. 100. This passage however seems to relate to private, not to church,
expenses."

Their Sanctification a great Help to Pety.

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
what holy such places have is, I trust, without any blemish or stain of
heresy. Churches receive as every thing else their chief perfec-
ction from the end whereunto they serve. Which end
being the public worship of God, they are in this considera-
tion houses of greater dignity than any provided for mea-
ner 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 per-
fection 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: manifest notwithstanding it is, that the very majesty and holiness of
place, where God is worshipped, hath in regard of us great virtue, force, and efcacy, 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 everywhere exhort all men to

Exhort. ad Bap. et Penitent. [The passage does not appear in
the Greek copies of St. Basil, but it may be seen in the Latin edition
of Muscellus, p. 447, having been
interpolated, as afterwards ap-
peared, from a Homily on the
Woman of Canaan, ascribed to St.
Chrysostom, and published as his
by Sir H. Savile, tom. vi. p. 188.
It stands as follows in the Benedi-
tine edition, t. iii. p. 442. Ou
λέγεται τόπου, ἀλλ' ἀρχή τριποῦ.
τις θεοῦ ἡιδικοῦ ἡθοῦν, ἡθοῦν ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοῦν, ἡ ἡθοὐ
worship God, even so for performance of this service by the 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."

XVII. For of our churches thus it becometh us to esteem, howsoever others rapt with the pangs of a furious zeal do pour out against them devout blasphemies, crying "Down with them, down with them, even to the very ground:" for to idolatry they have been abused. And the places where idols have been worshipped are by the law of God devote to utter destruction. For execution of which law the kings that were godly, Asa, Jehosaphat, Ezechia, Josiah, destroyed all the high places, altars, groves, which had been erected in Judea 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 that men execute, for the breach of the other law. They which spare them therefore do but reserve, as the hypocrite "Saul did 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; 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 withdrawing of grace, derection in this world, and in the world to come confusion.

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?" They knew the force of that dreadful curse whereunto idolatry maketh subject. Nor is there cause why the guilty sustaining the same should grudge or complain of injustice. For whatsoever evil befell them in that respect, 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, such creatures which have no understanding can shew no will; and where no will is, there is no sin; and only that which sineth is subject to punishment: 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 commanded 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

1 Psal. xvi. 9. 2 Psal. cxxxvii. 7. 3 Knox is said to have inculcated the maxim, that the best way to keep the rooks from returning was to pull down their nests. Life by M'Crie, p. 277. 4 Deut. xii. 2. 5 [2 Chron. xiv. 3.] 6 2 Chron. xvii. 6. 7 2 Chron. xxix. [xxxi. 7.] 8 2 Chron. iii. [xxxiv. 7.] 9 [So A. C.] 1866. 10 [1 Sam. xv. 15.] 11 Isa. viii. 21. xlv. 20; Hos. xiv. 4. 12 Psal. lxxii. 13; Rom. i. 24. 13 Judic. vi. 13. 14 Apoc. xxi. 8; Isa. ii. 21.