THE FALLIBILITY OF THE Roman Church.
Demonstrated from the manifest Error of the 2d NICENE & TRENT Councils, Which Assert,
That the Veneration and Honorary Worship of Images, is a Tradition Primitive and Apostolical.

IM PR I M AT UR.
Maii 28. 1687.
Guil. Needham.

LONDON,
Printed by J. D. for Randal Taylor near Stationers Hall, M.DC.LXXVII.
The Preface to the Reader.

That which I have said in the close of this Discourse touching the Insubility of the second Niceno Council, and her Authority in proposing Articles of Faith, interpreting of Holy Scripture, and in declaring what was the Tradition of the Church of Christ: I think fit here, by way of Preface, to add these things.

1. That if he hath a just and an assured Title to these Privileges, then must she be infallible in the interpretation of these following Scriptures.

(a) Let not a Clergy-man, from the time present, be placed in two Churches, this being an Argument of filthy Lucre, and alien from the Ecclesiastical Custom. For we have heard from our Lord's Mouth, That no Man can serve two Masters, for he will either hate the one, and love the other; or he will cleave to the one, and despise the other. Let therefore every one, according to the Apostles Injunction, remain in that Calling wherein he was called, and place himself in one Church only; for those things which are done in Ecclesiastical Affairs for filthy Lucre, are alien from God. Now either these words of St. Paul do really command all Clergy-men to abide in that Church in which at first they were placed; and those words of Christ do, in their true and proper sense, forbid them to have two Benefices with Care, or two Churches under their care, or they do not so: If they do, then do the Doctors of the Church of Rome continually praise what is forbidden by Christ, and as continually neglect what is commanded by St. Paul; we also have, according to the determination of this Council, a full conviction that they are generally addicted to filthy Lucre, and are, above all other Clergy, transgressors of Ecclesiastical Custom. If these Texts do not bear the sense here put upon them,
The Preface to the Reader.

Then hath this Council erred in their interpretation of these Scriptures; and if they have so evidently erred in those Interpretations of the Scripture which concern the Manners and Duty of the Christian Clergy, why may they not err also in those things which concern their Faith? Moreover, it is evident and confessed, that the Command to tell the Church, especially concerns Offences against good Manners; and that our Lord’s Promise is to be with these Guides, teaching Men to observe those things which they have commanded; and that it is manifest that these Texts are imperatively alleged for the infallibility of General Councils, in their Interpretation of the Holy Scripture, if they do not prove the infallibility of this General Council in their interpretation of these Scriptures.

21. In their second Canon they exacteth thus; (b) Since when we sing, we promise to meditate in the Judgments of the Lord, and not forget his Words; & it is most wholesome that all Christians should observe this, and especially the Hierarchy: And therefore we command, that all who are promoted to a Bishoprick, should altogether know the Psalter. Now I desire to know of the Roman Doctors, how they will reconcile the sense here given of the Psalmist’s words, with their public singing in an unknown Tongue? For if it be wholesome, that all Christians should observe this, and be certain that they cannot do it, unless they do entirely know the Psalter: ‘tis also certain, that when the Psalter is sung in Latin, all Christians meditate in those Judgments of the Lord, how wholesome forever it may be to them so to do. Again, if the formentioned Privileges did certainly belong unto this Council, then must they also be infallible in those following Decisions, viz.

1. In that of Canon the 3d, which was thus; (c) All Elections made by Princes of Bishops, Presbyters and Deacons, shall be void, according to that Rule, which faith, If any Bishop, by using the secular Powers, obtain a Bishoprick, let him be deposed; and they who do communicate with him, let them be excommunicated. According to which Canon, all the Elections of French and English Bishops must be void, and all Christian Villagers must be deprived of their public Preachers, in this Affair.

2. In their first Canon they confirm all the (d) Canons of the Apollos, and of the six Holy and Ecclesiastical Synods, and also of the Topical Councils attempted to make such Determinations; and of the Holy Fathers, because all these being enlightened by one and the same Spirit, decreed things expedient, whom therefore they anathematized, deposed, or separated from Communion, we also do anathematize, depose, and separate from Communion. And in particular, they frequently anathematize and condemn among the List of Heretics (e) Pope Honorius. Now if all these Canons be not to be received, either as to Matters of Faith, or Manners; then hath this Synod dangerously erred in determining, that they all were to be received, as being made by Men, enlightened by the Holy Ghost in their decisions. If they be to be thus esteemed, to omit at present almost infinite Advantages, which this Concession gives to our Cause, then was the sixth Council in Trullo affected by the Holy Ghost to determine thus;

(f) Because we know that the in the Roman Church they have made a Canon, that they who are to be ordained Priests, or Deacons, shall promise no more to accompany with their Wives: We, following the old Canon of Apolitical appointment, will have the conjugal society of Holy Men, according to the Laws still firm and valid, by no means dripping their conjugal Society with their Wives, nor defrauding them of the enjoyment of each other at times convenient. If therefore any Person be found worthy to be ordained Subdeacon, Deacon, or Priest, let him by no means be hindered from receiveth these Orders, because he lives with his lawful Wife; nor shall any Man require him to promise, that after his Ordination he will abstain from conjugal Duties, lest by so doing we become injurious to that Marriage which God ordained, and our Lord blessed with his Presence. The Voice of the Gospel crying out, What God hath joined, let no Man put asunder; and the Apostle teaching, That Marriage is honourable, and the Bed undefiled; and saying, Art thou bound to a Wife, seek not to loose.
The Preface to the Reader.

2. When they decree thus; (b) Since we have understood that in the City of Rome they fast on Saturdays in Lent, against the Tradition of the Church, it seemed good to the Holy Synod, that the Canon which faith, if any Clergy-man be found fasting on the Lord's Day, or any Saturday, except one only, let him be depoited; if any Lay-man, let him be excommunicated, shall be inviolably observed in the Church of Rome also.

And, in their first Canon they Anathematize Pope Honorius; that is, they by God's Spirit were inflamed in the first Decree, to condemn the Priscillian and other the Church of Rome of that Age; and much more the practice of the present Church of Rome, in contrary to the Voice of Christ and his apostles. In the Second, to decree against the Pope's Supremacy; In the Third, to charge the Church of Rome with making contrary to the Tradition of the whole Church, and give Laws to ratified that Abuse. In the Fourth, to declare, not only that a General Council may be infallible without the Confirmation, or even Concourse of the Pope, but also may infallibly condemn him for a Heretic.

Moreover, in this Nicene Council, this plenipotent Style is twice related; viz. "That a certain Monk, being haunted with the Spirit of Formication, (a Spirit too familiar with such Professors of Controversy) who vehemently urged him to uncleanliness. The old Man mutually cried out, How long will it be ere thou let me alone, thou hast been with me even to old Age? Then the Devil visibly appearing, said, Swear to me thou wilt not tell me what I shall now say to thee, and I will tempt thee no more. Then the Monk swore, by the High God, that he would tell no Man what the Devil should say. Whereupon Satan spoke thus to him: "Worship thou no more the Image of the Blessed Virgin with him;"

The Preface to the Reader.

"Saw in her Arms, and I will no more molest thee. The Monk hearing this, notwithstanding his Oath, goes the next day to Abbot Theodore, and tells him all that the Devil said. And the Abbot commending him for it, farther told him, That it was better for him to frequent all the Saints in the City, than to defy to worship, by that Image, the Lord and his Holy Mother. And when the Devil comes again, and, beholding the Monk, with perjury, he tells the Devil, that he knew it very well, but he had satisfied this. That it was only Perjury against his God and Maker. Where note,

1. That this ridiculous Tale is so acceptable to that Good Synod, that they command it to be read, All the 4th, and All the 5th they P. 252. p.281. make a repetition of it.

272. That they condemn the Monk's Oath, as being nausea-d, a wicked Oath; and, &c. &c. &c. a false Oath, and so not binding; and say, That it was better to forswear himself, than to keep an Oath for the defraction of Images, and seem all to be pleased with the decision of Abbot Theodore. Now if this be good Divinity, then it is better to be perjured, and take the Sacred Name of God in vain, than not to worship Images; yet, it is better to commit Formication, and make the Members of Christ the Members of an Harlot, than not to adore the Works of Men's bands.

Now every Body knows, that Perjury and Formication are Sins against the Law of Nature; and that no Law of Nature dares command the Veneration of the Images of Christ, or of his Blessed Mother, that Christ, and his Apostles said expressly, Thou shalt not forswear thyself, thou shalt not commit Adultery; but never said, Thou shalt worship Images. Who can then make diffusion sufficient to differ, that this Determination made in the Synod, without exception of one Person, must be false?

It would be endless to recite all the idle Dreams, and foolish Stories, produced by this Synod; In favour of their Images. But it is also needless, seeing the (1) Council of Frankford hath well observed, That when those Fathers perceived that their Doctrine by no means would accord with Scription.
The Preface to the Reader.

fure, they turn'd themselves to Apocryphal and Ridiculous Tales.

And (k) Episcopius dicit ingenioso confitit, That the Greeks defended images with the Apparitions of Devils, and the
Dreams of Women, as is to be seen in the Nicene Council.

(\textit{a}) Nec multis etiam inuentis, qui imaginem
defendere, Exomolit
fecleri et multitudinem feminum param verruculis alabanti, ut
in Niceno Synodo videre licet. Comment. in

31\textsuperscript{ly}, Observe, That from the Epistle of Germanus Bishop of
Constantinople, cited with approbation by this Nicene Synod, we
learn not only, That the People then received the Sacrament in both
kinds, but also that they received both (1) according to Christ's own Tradition, for the commemora-
tion of his Death, and of his Resurrection; and
that they were divinely moved with an inexpressible desire of partaking of his Holy Body and Blood;
which shows that then they held our Lord's Trad-
tion, and the Memorial of his Death obliged the
common People to receive both kinds; and that their
defire of both, was a desire inspired by God: And
then, that Inspiration must that be which moved the
Counsels of Constance, Bali, and Trier, to hinder
them from the enjoyment of the Cup, and even to
forbid them to derive it, is it not difficult to determine?

34\textsuperscript{ly}, Observe, That one Reason which the Fathers of this Coun-
cil give for the Worship of the Image of Christ, is this, because
he himself was not only professed by his, but only professed
sent to his Divinity; and that he was not to remain with us,
corporally.

(2) \textit{On episcopii etiam inuentis, qui imaginem defendere, comment. in
1 Tim. p. 246.}

(3) \textit{On episcopii etiam inuentis, qui imaginem defendere, comment. in
Epist. Germanici Episcopi Constantinopolitani.}\n
They therefore could not believe Transubstantiation, or his Cor-
poreal Presence in the Sacrament, for having that still kept upon the

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The Preface to the Reader.

Altar, or in the Praxis or Gibrion, had they believed Christ was
corporeally present in it, they must have also thought that he re-
mained still corporeally present with his Disciples, and his Church
on Earth, and not denied such a presence with them as they plainly
do; and must have owned some other presence of our Saviour with
us, than that of his Deity, which yet apparently they do not.
Moreover, they pronounce (c) Anathema against all
Perfons who do not profess that our Lord was cir-
cumcised as to his Humanity; and therefore they
pronounced this Anathema on all who held, That his
Humanity was present in the Sacrament, by way of
Transubstantiation, since 'tis agreed on all hands, that his Body
is not there circumcised, or present, after the manner of a
Body.

And so much for the Observations which concern the things de-
clared in the second Nicene Council. What follows from the
Doctrine here established, against the Tenets of the Romish Church,
and the Affermations of the Guide of Controversies, is as follows.

1. Hence it is evident, That is Judges subordinate differing,
there is no Universal Practice obliging us to adhere to the Su-
perior, or in those of the same order and dignity to the Major
part. For neither could Christians be obliged to adhere to this
false decision of the Pope, and second Nicene Council, nor did
the Councils of Frankfort, Paris, or the German, French, or
British Churches, think themselves obliged so to do.

2. Here also it is evident, in the judgment of these Councils
and Churches, That the subordinate Clergy may be a Guide to
Christians, when opposing the Superior; for so these Councils and
Churches thought themselves, when they opposed the Pope of
Rome, and the Decrees of the second Nicene Council; and so
undoubtedly they were provoked the Decisions of that Council, ap-
proved by the Pope, be false.

3. Here also is demonstrated the falseness of that Affermation of
R. H. That Christians ought to submit to the Decisions of Difc. c. c.
such Church Guides, declaring the Sense of the Fathers; the

* * *
The Preface to the Reader.

Hence it follows, That if acceptance of a considerable part of Church-Governors absent from any Council, is that, and only that which renders it equivalent to a General Council, The second Nicene Council, for 500 Years after their sitting, could not be General, seeing the greatest part of the Western Church-Governors were absent from it, and for 500 Years did not accept of its Decrees, but reject, condemn, and abhor them; and how it should become, after so long a Period, what for so many Years it was not, I am yet to learn.

8. Hence also we may learn the vanity of the Objections framed against the use of Reason, on judging of the Truth or Falsity of Things defined by such Councils, viz. That it is great pride for private Persons to oppose their Judgments to the Definition of a General Council; to think they can see clearly, what so many Persons could not see: With many other things of a like Nature, urged with much Rhetoric, but with more weakness, by the Roman Catholicks; for in such Cases as these are, the private Person does not rely upon his private Judgment, but on his Judgment concurring with the Judgment of all Learned Protentians in this and former Ages, and of the whole Church of Christ for Six Centuries; and with the major part of the Western Church for so many more; and with the Confessions of many learned Persons of the Church of Rome: And what absurdity it is to prefer the Judgment of so many, joined with the clear evidence of Scripture, what pride to follow the Evidence produced here, let any reasonable Person judge.

Lastly. Because some Persons take the liberty to say, the Church of Rome, and her Councils, do not require Men to venerate, to worship, or bow down to Images; let them know, that their Treat Council hath decreed, ex debito honore & veneratione impartiendum eis, that due honour and veneration is to be imparted to them, according to the Definition of the second Nicene Council.

And that the Fathers of that Council generally say, τοις σεβαστάσιν ἡκοιμηθείς, εἰ περισσάν, (p.) I worship and adore the Sacred Images, and anathematize those who do not so confess or practice.

And in the 7th Session they declare, That it is without doubt acceptable, and well-pleasing to God, ἐν προσευχήν ἡ, ἀποκλήσιμα ἐπηκοινώσεως ἔπαινος, to worship and salute the Images of Christ, the Blest Virgin, of Angels, and all Saints. Addit, That
The Preface to the Reader.

That if any one doubt, or be wavering, touching the Worship of Holy Images, our Holy Synod, assisted by the Holy Ghost, doth Anathematize him.

The (s) Roman Catechism enjoins the Parish Priest to declare, That Images of Saints are placed in the Church, not colater, that they may be worshipped; and they have forced those who hold the contrary, to renounce it as Heresy. When therefore any English or French Papists tell us, That they do not generate, or bow down to Images, or the Church of Rome doth not enjoin them so to do, they either know not what their Church doth teach, or wilfully pervert; all Roman Catholicks being obliged by those Councils, and taught by this Catechism, to pay this Veneration and Worship to them.

C H A P. I.

The Fathers of the Nicene and Trent Councils, teach, That Image-Worship is a Tradition of the Apostles, received by all Christians from the beginning. § 1. The Councils of Constantinople and Frankford, in the same Age, say, It was the Tradition of the Apostles, and the Fathers, that Images were not to be worshipped. § 2. This last Assertion is proved: 1. From express Testimonies of the Fathers, saying, They had no such Custom or Tradition; That Christ and his Doctrine taught them to reject and abandon Images; and, That they taught all their Converts to contemn them. § 3. 2dly, That Image-Worship was by them represented as an Heathenish Custom. It brings, say they, proper to the Heathens to make and worship them, and proper to Christians to renounce the Worship of them. § 4. 3dly, When Heathens objected this to Christians, That they had no Images or Statues, yeas, that they taught at those who had them, they saw and justify the thing. § 5. 4thly, They commend the Policy of the Jews for having none, and the Wisdom of those Gentiles who had none; and hold it a mark of their own Excellency that they had them not, and that they lost their Eyes when they worshipped, that they might not see any sensible Object. § 6. 5thly, They answer and reject those very Verses when used by Heathens, which afterwards were
were used by the Nicene Council, and the Remilit Church, in the behalf of Image-worship. § 7, 69. These Fathers represent the having Images of Christ, and of his Saints, for Worship, as a thing proper to the wise Heretics. § 8.

Amongst the many Evidences that might be easily produced to shew, that the pretended General Councils of the Church of Rome, have, with great vanity, and most apparent fallacy, defined, That they received the Doctrines, which they endeavoured to impose upon the Christian World, from Primitive and Apotheological Tradition; one is, The Veneration, or honorary Worship of the Images of Christ, his Virgin Mother, the Martyrs, and the Saints departed: For the second Nicene Council, and the chief Bishops mentioned, or referring in it, do very frequently, but also very fallaciously, That the Doctrine and Practice there declared, and required, touching the Adoration of Images, is Apotheological from the beginning, and that which hath been always prattled by the Church of Christ. § 1. Pope Gregory the Second, having, like a true infallible Interpreter of Scripture, told us, That in that Exposition of our Lord's, (a) Where the Carcass is, there will the Eagles be gathered together: by the Carcass, he was understood Christ, and by the Eagles, Religious Men, and Lovers of him. He adds, That (b) these Religious Men fired the Eagles to Jerusalem; and having seen our Lord, and James his Brother, and Stephen the first Martyr, they painted them as they had seen them: And that Men no sooner beheld them, but leaving the Worship of the Devil, they fell immediately to worship those Images; not indeed with Latrinum, but with Relative Worship.

Pope Hadrian Faith, That (c) all Orthodox, and Christian Emperors, all Priests, and religious Servants of God, and the whole company of Christians, observed the veneration of Images and Pictures, for memory of pious compositions, and even till they worshipped them, as they received a Tradition from the beginning from the Holy Fathers to do. That the special Honour, Adoration, and Veneration of them, was delivered by the Holy Fathers, And that throughout the whole World, where-ther Christianities was planted, those venerable Images were honored by all the Faithful.

Tharsus, Patriarch of Constantinople, declares, That this of the Venerable Images, was (d) the Tradition of the whole Catholic Church of God from the beginning.

Gregory Bishop of Ptolemais, cites for it a Synod of the Apostles met at (e) Antioch, commanding Christians no longer to err about Images, but instead of them, to paint the Image of Christ, God and Man.

And Leo Bishop of Rhodes, adds, That the Holy and Venerable Images were to be in the Church, (f) according to the Caesars delivered of old, from the Apostles.

And at the conclusion of many of their Actions, the Fathers (g) generally affirm, That they embraced and practised the worship of Images, ever since the (h) ancient Apostolical Tradition, according to the Tradition of the Holy Apostles; and (i) that they, in such manner as the Fathers of the Church do, as they delivered to them, who from the beginning were wise-men, (j) of the Church.

Yea, the whole Synod doth frequently assert, they were taught this to judge of the (k) Adoration of Images by the Holy Fathers, and by their Doctrine delivered by God. That their Tradition concerning it, was (l) that the Divine Tradition of the Catholic Church. And that in defining and authoring it, (m) they followed the Doctrine of the Holy Fathers taught them by God, and the Tradition of the Catholic Church, and knew this was the Doctrine of that Holy Spirit which directed in her. That they're following in observing this Tradition, St. Paul and the whole Apotheological College; and that now the Doctrine of the Holy Fathers was confirmed, thus the Tradition of the Catholic Church, (n) in such manner as the others, (o) that a Tradition, from one end of the Christian World, from everyQuarter to the other, held and practised. That this was (p) the Doctrine received from the first Founders of the Christian Faith, and in their way.
their Divine Successors. And fairly, they do often with full voice (s) cry out, ometi άπαντων της Πατριακής Τιμάθης, this is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is that Faith which establishes the VWorld.

And suitable to this is the Language of the Trent Council, which commands all Bishops, and others, who have Office it is, to instruct the People, to teach them diligently, That the Images of Christ, the Mother of God, and other Saints, are officially to be had and retained in Temples; and that due Honour and Veneration is to be given to them, because the Honour tendered to them is referred to the Prototype; so that by the Images which they kist, before which they uncover their Heads, and prostrate themselves, they worship Christ, and venerate the Saints. Where Similitudes they are: And this, they do lay (p) according to the canons of the Catholic and Apostolic Church, received from the first Age of the Christian Faith, and the canons of the Orthodox.

§ 2. On the other hand, the Council of Constantinople, confining of 338 Bishops, assembled in the Year 754, declares, That (q) this evil invention of Images, neither hath its being from the Tradition of Christ, nor from the Apostle, nor from the Holy Fathers. And having forbidden all Christians to worship any, or to place an Image in the Church, or in their private Houses, they conclude unanimously thus: (r) οκτώ νυμACHERH, απως απαντών, της Πατριακής Τιμάθης, this is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox.

The Council of Frankford, confining of 300 Bishops, assembled by Charles the Great, out of Italy, Germany, and France, A.D. 794, declares, That (s) the second Nicene Council had offended in two things: (1) in deeming that Images should not be worshipped; And, (2) in laying falsely, that this was delivered to them from the Apostles. They add, That (t) leaving the Traditions of the Ancient Fathers, who decreed, That Images should not be worshipped, they endeavored to bring into Christian Religion the new Adoration of Images, without the Doctrine of the Holy Fathers, and the consent of their fellow Priests throughout the World. That this Image-Worship, was, (u) impudent and ill-disposed tradition, a most impudent Tradition. And that this pretended Tradition was (x) neither to be found in the Oracles of the Prophe, nor in the Writings of the Gospels, nor in the Doctrines of the Apostles, nor in the Relations of the former Holy Syund, nor in the Doctrines of the Orthodox.

That it was instituted by them, mille Antiquitatis documento, vel exemplo, without all Instruction, or Example From Antiquity.

A Synod held at Paris, under Ludoviciem Pius, and Lotharius, Anno Dom. 824, faith, That the (y) second Nicene Council declared for Image-worship against the Divine Authority, and the Sayings of the Holy Fathers. And that (z) they determined against the Worship of them according to Divine Authority, and, in tanta venentia factornum Patrum, according to the Judgments of the Holy Fathers.

Agesbolus, Bishop of Lioue, having declared against all Image-worship, faith, (a) That is (because Religion, is Mon Ca- (b) L. de Imag. (c) Catholicus, hoc Antiquum Patrum Traditio, this is the Catholic, b. 50. p. 253. c) d) ed. Pith. p. 25, 26.

Hemmerus, Arch-bishop of Bremen, informs us, That (c) this Nicene Synod was condemned and evinced by a General Synod call’d by the Emperor Charles the Great, according to the way of the Scriptures, and the Traditions of the Ancient. (d) Almainus also complains of them, That they had decreed touching the Adoration of Images, alter quoque Orthodoxy Patrum antea delenient, otherwise than the Orthodox Fathers had before decreed.
In that Synod, faith, (c) Roger Hoveden, it was confirmed, that Images should be adored, which the Church of God doth wholly execute.

Now in this Matter let the Truth lie where you please, 'tis sure no little Prejudice against receiving any thing as a Tradition, upon the evidence of a few single Fathers, in Matters of mere Speculation, as some Traditorious Doctrines of the Church of Rome most surely are; that in a thing of this Nature, which must be either daily practised, or omitted by the Church, whole Councils, of 300 Bishops at the least, in the same Age, maintain such contradictory Affirmations; one saying, frequently and expressly, That this was the Doctrin of the Apostle, and all the Ancients; the others as expressly, That it never was the Doctrin of either of them. One, that this was the praxis of all faithful Christians; the other, That they never found it practised by any of the Orthodox Presbyters. But though such contradictory Affirmations in another Case, might cause a wary Perfon to suspend his affent to either of them, yet I am confident, that whoever is unprejudiced, must in this case give in his Verdict against the Doctrine and Affirmations of the Trent, and of the recent Nicene Council.

§ 3. For notwithstanding all the confident Affirmations of the Councils, the Testimonies of the Ancient Fathers are so full and clear against that Honour and Veneration of Images, which by these Councils is imposed upon all Christians, with an Anathema to them who do abhor, or even think the contrary, that he who doth impartially read them, and doth not conclude that the whole Church of Christ did, for 300 Years and more, condemn this practice; and in plain terms, or by just consequence abhorrent, they had no such Tradition, cannot sustain much loath, if he quite wants the use of Renfon.

For, (1.) the Fathers do expressly say, the Church of Christ hath no such Council, or Tradition. (a) We Christians, faith Theodoret, have no Tradition to form the Images of Saints in material Colours. (b) An Image, faith Clement of Alexandria, is indeed dead Matter, formed by the hand of the Artificer; but we (Christians) have no safe Image of sensible Matter. St. Ambrose faith, That (e) Rachel who hid the Images, is, or signifies, the Church. Which Church know no empty Idea's, or vain Figures of Images, but knoweth the true Substance of the Trinity. (d) We, faith St. Jerome, have but one Hand, and worship hath one Image, to wit, the Image of the Invisible and Omnipotent God. (e) We, faith St. Chrysostom, do by their Writings enjoy the presence of the Saints, having the Images, not of their Bodies, but of their Souls. (f) We have no care, faith Ambrose, to figure by Colours, the bodily Figures of the Saints in Tables. So certain is it that they had no such Council in the five first Centuries. That, 2. They plainly tell us, that the first thing they taught their Converts, was the contempt of Images. (g) We plainly show forth the gravity, or decorum, of our Principles, and do not hide them, as Cellus doth imagine, seeing even to those who are first entered among us, we teach the contempt of Idolatry, and of all Images, faith Origen. (h) God, faith he, cannot wholly overlook the Christians, because they are the Men who despise Images of humane Art, and endeavor to ascend by Reason unto God himself; they transferred not only Images, but the whole Frame of Creatures to ascend to the God of all the World. 3. They add, that they were taught thus to abandon, and forlaid all Images and Statues by the Religion they embraced, and by the Doctrine of the Holy Jesus. (1) The Christian Doctrine, faith Origen, doth not permit them to be solicitous about Images and Statues, or about the Work of God, but to transfuse them, and to lift up the Soul to the Creator. (k) They, by the Doctrine of Jesus Christ, faith he, are moved to relinquish all Images and Statues, and to look up, by the Word, unto the Father. Again, (l) The Christians, faith He, doth not look upon Images, for he is taught by Christ to seek nothing which is
(8) llisten or sinfull, but only those things which are Great, and truly Divine. He adds, That (m) the Prophet had foretold of the coming of Christ to cast them off from the worship of Idols, and of Images, and of Domains. (m) Other Nations, as the Scythians, Africans, &c. abstain from Images, faith he; but they do it not upon the same account upon which we Jews and Christians are averse from Image by reason of the Commandment, which faith This shall not make to thy self an Idol, nor the imminent of any thing in Heaven or Earth, to which things ye do not only cause us to reject Images, but make us ready to die, rather then we will destyle our conception of God with any such Impiety.

(9) Arnobius faith, That (n) Christ had elevated the Christian from fruitless figns made of vile Earth, to the Stars, and Heaven, and made us to profess our Prayers and Supplications to the God of all things. They say, that it was proper to the Heavens to make and worship Images; and it is frequent among the Fathers, to call them Worshippers of Images, instead of Heavens, and to describe the Christian as one who hath left off, and hath renounced that practice. (n) Clement Alexandria speaks to the Heavens thus, Art hath deceived you with it lies, leading you to honour Images and Pictures. (n) We are not like the Gentiles, and the Roman, to which we are compared by Cellos. For they provide Images for their Gods; but we, faith Origin, remove from God all Honour by such things, as judging them more fit for Devils. And again, he represents them as Men, (n) who having fallen from the true knowledge of God, under a false Imagination of Pity, worship Images: And he represents the Christians, as those who by the Condescend of the Word, or by Jesus, reformed from Wood and Stone, Silver and Gold, and all that was precious in the World, to the Creator of all things. (r) What Error do we bear, faith Tertullian, that is, a false Wisdom, which infringes us not to worship the sacred Words of Moses and his, but to differ from the Observance of the Law, of our Lord Jesus.

(2) For we will not, faith Arnobius, be subject to images made of Earth, nor profess our Prayers and Supplications to the God of all things. They say, it was proper to the Heavens to make and worship Images; and it is frequent among the Fathers, to call them Worshippers of Images, instead of Heavens, and to describe the Christian as one who hath left off, and hath renounced that practice. (n) Clement Alexandria speaks to the Heavens thus, Art hath deceived you with its lies, leading you to honour Images and Pictures. (n) We are not like the Gentiles, and the Roman, to which we are compared by Cellos. For they provide Images for their Gods; but we, faith Origin, remove from God all Honour by such things, as judging them more fit for Devils. And again, he represents them as Men, (n) who having fallen from the true knowledge of God, under a false Imagination of Pity, worship Images: And he represents the Christians, as those who by the Condescend of the Word, or by Jesus, reformed from Wood and Stone, Silver and Gold, and all that was precious in the World, to the Creator of all things. (r) What Error do we bear, faith Tertullian, that is, a false Wisdom, which infringes us not to worship the sacred Words of Moses and his, but to differ from the Observance of the Law, of our Lord Jesus.

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answers, That (b) be only quarrel with God's Zed, because it forbade Images, and so would seem to favour Images, which, faith he, those Men do to conciliate the favour of the Heathens to their mad and miserable Sith, where we learn, not only that Simulacra and Imagines, are with St. Anfis the same thing, but also that it was only Heathens who then favoured Images, and those who had a kindnes for them. Agurbar in the 9th Century, faith, That (e) to use the Images of the Apostles, or our Lord himself, for the Honour of Religion, or any Ferventation, is to use them after the manner of the Heathens, and that if Constantine did adore the Images of St. Peter and Paul, (d) he did it from the pitioues Cultum of Idolatry. So generally and so lately was this effemed an Heaulmis and Idolatrous Cultum by the Fathers of the Church. This thing was so notorious to the Heathens, that they object it to the Christians as their Crime, that they had that they would not make, would not endure, much less venerate them, and that they laugh'd at those who did. Celsus objects, faith Origen, That (e) we avoid the making of Images. And again, (f) In this, that they will not endure Images, they are like unto the Scythians, &c. and other irreligious and lawless Nations, who dedicate no Image to their Gods, and count them Fools that do so. And a third time; those laugh'd at our Images. (g) For this case you buy great Empery to our charge, faith Armenius, because we make no Image, or hope of any of the Gods. In a word, When Adrian the Emperor had commanded that (h) Temples should be made in all Cities without Images, it was by them conjecutred that he made them for Christ, faith Lamprinian; which adds, That he was forbidden to proceed in this Enterprise, by those who, consulting the Oracle, found that all Men would turn Christians, if this, according to their wishes, should fall out. Whence evident it is that it was not the use of Christians then to have Images in Churches, but that the contrary was according to their wishes.

61. If we consider what the Fathers answered to this accusation of the Heathens, we shall more fully be convinced, that they did not venerate, but did entirely reject the use of Images, as vain, ridiculous, and inconsistent with the Christian Faith, and the true worship of a Deity. For, whereas the Heathens complained, that Christians laughed at their Images. That Origen replies, (i) that they did not laugh at the infustate Statues, but at those who worshipped them. And he justifies the practice of the Christians, by saying, That (k) any Man of sound Reason could not but laugh at them who look'd upon Images, and by the contemplation of them, thought to ascend from what was seen, and was a Symbol, to what was understood. 26. They answer, by distinguishing between each Image as were the work of an Artificer, saying, that these they did reject, and such as were spiritual, consisting in the resemblance of the Verities and Perfections of their Lord, and these they owned, as acceptable to God, and such as they regarded. (i) The Images which are agreeable to God, faith Origen, are not such as are framed by servile Artificers, but those Furnace which are formed in by the Word of God, and are the Imitations of the First Born of the Creation, in whom are the Examples of Justice, Temperance, Fertitude, Prudence, and Godlike, and all other Perfections. (m) In all therefore who are furnished with these Virtues, are the Images which we think it meet to honour the Prototype of all Images, the Image of the Invisible God, his only Son, and (n) they who put off all that is all Man, with his Works, and put on the New, which is renewed in Knowledge according to the Image of him that created him, by receiving this Image of their Creator, make such Images in themselves as God regardeth, imitating that God liked no other. (s) In sum, (o) in that faith, all Christians do attempt to make such Images, as we have now, of Images related, nor such as have no Life or Sense, nor such in which wicked Virtues. Damas may refer, that is neither such Images as were in use amongst the Heathens, nor such as are now used by the Church.
of Rome, for theirs, I suppose, have neither Life nor Sense: (9) Let therefore any Man that will, faith he, compare the Images I have now mentioned, framed in the Souls of piote Persians, with the Images of Phidias, and Polyclitus, and the like, and he will manifestly discern that the latter are void of Life, and corrupted by Time: and therefore he concludes, That there is no compare amongst the Images of Chri-

3. To the Companions made by Celcus betwixt them and the Scribians, Moors, and Persians in this Matter, Origen replies, (1) That it is true, both they and Christians were averse from Images, but then the Chriifians rejected them on better Grounds than Heathens did, viz. because they would not violate the Commandment forbidding the use of them, and because they dreaded to deface the Divine Worship, by bringing it down to Matter shaped in such a Manner and Figure. And (2) because finding by the Doctrine of Christ the way of Piety towards God, they avoided those things which by appearance of Piety made Men wicked. Which passages affirme us, not only that the Christians of those Times abstained from all religious use of Images, but also that they did it in obedience to the Doctrine of Christ, and the Commandment forbidding it, i.e. upon the very Motives which movest us to do so.

45. Abnoub in answer to the fame Objection of the Heathens, That Christians did contemn the Deities, because they had no Images of any of them; nor did they worship their Effigies, whereas (9) the Heathens made, and with religious Observation did regard them; gives this Reason why the Christians had them not, (9) Because, (faith he,) we do confess, that if they certainly be Gods whom we worship, and have that essence which by that name is signified, they will decide, or be offended with such kind of Honour. 525. He tells them, that he is not able to determine, (9) whether they themselves do that frivolously, or with intention to decide what they pretend to worship: For (9) if it be certain, faith he, they are Gods whom you worship, and that they have their Habitation in the highest Heavens, what reason can induce you to frame those Images of them? Which Reason doth as much concern the Roman Images, for they are Images of Christ, the Virgin Mother, and of those Saints and Martyrs whom they suppose to live in Heaven. 525. He calls upon the Heathens to clear up their Understandings, and consider, That (9) those Images before which they prostrate, and which they humbly adore, are Wood, Stones, Brasses, Silver, or Gold, and such are also all the Images of Roman Catholics. And having urged these, and many other Arguments, he concludes, (9) He had sufficiently demonstrated how usefully Images were made. Whence evident it is, that Christians then esteemed it a vain imposition of a ridiculous thing, and a defamation to that Jesus whom they own as God, to worship him by Images, and that they had no Image of any thing in Heaven. And indeed, the very silence of the Christian, as to the Matter of Images, when they professedly reply to this Impeachment of the Heathens, is a sufficient Argument that they allowed no use of Images in their Religious Worship, and that they paid no Veneration to them: For should any Heathen now object against the Church of Rome, That they had no Images, would they not answer, They had the Images of Christ, his Virgin Mother, and of his Blessed Saints and Martyrs? This therefore should in honesty and reason have been the Answer of the Ancient-Christians to the like Ob-

(9) Sequinur ut de simulac-}

(9) Utrumque libit fieri

(9) Cum proponeo faciatis

(9) Cum sim serum effa

(9) simulacra sita, que

(9) Simulacra sita, que
jection of the Heathens made against them, had it been suitable to the received Principles and Practice of their Times.

Moreover the Heathens, as Lactantius informs us, thought an Image a very requisite to the performance of Religious Worship. That (e) they imagined there could be no Religion where there was no Image. And this induced them to conceive, that albeit they knew not of any Images the Christians used, yet had they some concealed amongst them. And hence Celsus asks the Christians, (d) Why is it that you hide and conceal the Thing you worship, be it what it will? Why have you no Altars, no Temples, no known Images? not doubting but they had some Images concealed.

To this Imagination of the Heathens, Origen thus replies, We openly declare the venerable Principles of our Religion, and do not hide them as Celts do their images, for we teach our converts the contents of Idols, and of all Images. Others also takes notice of it in these words; (f) You think we hide what we worship: if we have not Temples with Images and Altars. And then he answereth in behalf of Christians, with a free intimation that they had no such things, and gives these Reasons why they had them not; What Image had I make of God, since if you rightly do esteem it, Man is the Image of his Maker? What Temple shall I build, when the whole World cannot contain him? What Sacrifices should I offer, since a good Soul and pure Mind is the Offering that he will accept? (g) These (and not Temples, Images, or Victims) are the holy Services which we profess unto our God. Whence it is evident that Images were not admitted amongst the Scribes of the Christians; and that they held it not convenient to make an Image of that Jesus whom they affeoted to be God.

Now briefly to reflect upon these things: Can it be reasonably imagined, that they who so expressly tell us, They had no Tradition to make the Images of Saints, no tolerable Images, no Images of their Bishops; and that they knew no vain Figures of Images, that they who declare that they themselves devised, and taught their converts the contents of Images; that their Religion, and their Scribes, taught them not to be licentious about them, but

but to relinquish, abstain from, and to abandon them; that they who teach that it was proper to the Heathens to honour Images and Pictures; that the Cuthom was Heathenish and Idolatrous, and only fit for Demons; and that Christians were to be known by this, that they would not adore the Works of Men’s Hands, that they had left all Images and Statues, and that this was their wisdom; that they to whom it was continually objected by the Heathens, that they neither had, nor would endure Images; that they avoided the making Statues, and laughed at them who did it: And who in answer to these things, not only do confess the thing, but also justify and glory in it, telling their Adversaries, That Images were vainly made by them, who was the Image of his Maker, and should make no other Images; that they defecially laughed at them; and that the Heavenly Powers themselves, if they were subject to that Passion, would laugh at such Votaries; I say, Can it be reasonably conceived, That they who say such things, should make it matter of their Faith, that Images were to be worshipped, and in their confute practice should adore the Images of Christ, and of his Saints? § 6. Nor do the Fathers only declare, in their Apologies and Confessions with the Heathens, they had no Images; but they commend themselves, and others, upon that account, and say, it was a thing to be commended, both in them and others. And,

On this account they mightily commend the Jewish Policy, because it taught them, not only to transcend all Images, but all created Beings, and to attend to the Creator of the World, saying, That (h) be that doth infer all their Laws and Conjunctions, will find, that they were Men who had a shadow of the Heavenly Life on Earth, because they had no Image-makers in their Common Wealth.

As for themselves, they declared, That they on this account (h) were Men, or something more excellent than Men, because they did not venerate, but did transcend all Images, and go immediately to God. And (i) if we do not worship Statues, and told Images, like to thse dead Men which they reproach, do we not give praise rather than punishment, their Belusion, for the refusal of this ancient Error?

Yes,
Yea, they declare their humble confidence, That (1) God would not overlook them, but would spare them as a manifestation of his Goodness, and give them some Fruits of his Providence, amongst those Reafion for the very Cause, because they, denying Images of Human Art, endeavoured directly by Reason to ascend to God.

And lastly. As for those Hebrews, who for some time worshipped the Deity without Images, they say, They feared God (2) more purely when they had no Images; and that their Religion would have been better had they done so still. But as for those who retained them, and looked upon them when they were worshipped, or did esteem them Sacred, they declared, they could not but look up on them (a) as Men of a law and unform Mind, they could not but laugh at their folly. And they do frequently apply that passage of the Psalms to them, (b) that makes them, are like unto them; as judging it the extremity of Error in them who had the use of Reason, to worship Stocks and Stones. Now there can never be reasonably think the Fathers practised themselves what they thus laughed at, and condemned in others: That they admired the seventh Polytheism, because it did permit no Images in their Sacred Worship, and yet conceived those things not only well consistent with, but even an advantage to the Christian Religion: or that, at the same time, they could conceive themselves praeviouly for rejecting, and even defying Images of Human Art; and yet not only have them, but think them worthy of their Veneration, and by them should ascend unto that Jesus whom they owned as their God: We therefore may be well allured from their Sayings, that the Christians of those times did not look upon Images when they performed their Worship to God the Father, or his Son Christ Jesus. And to assure us yet farther, that they did not do it, they inform us, that when they paid their Worship to the due Object of it, they did shut their Eyes, and thought it was their Duty so to do; and that this practice did enable them the better to lift up their Minds to God.

Origen, in allusion to those words of Christ: I am come into the World, that they who see me not, may see me, and they who see me, may be made blind, faith, That (3) the Word makes the Eyes of the Soul to see, but blinds those of the Senses, that the Soul may without distraction behold what it ought: if therefore any Man all after the manner of Christians, the Eye of his Soul is open'd, but that of his Senses is shut, and by how much more he openeth his better Eyes, and shutts the Eyes of his Senses, by so much more he seeth, and contemplates better God, and his Son, who is the Word and Wisdom.

And again, (4) From the meanest Christian shutting the Eyes of his sens, and opening those of his Soul, transcends all the rest. And shame the wise Men of the World, who, in veneration of the Deity, looking upon Images, by contemplation of them, do endeavor to erit their Minds to God. St. Basil faith thus, (5) I do not confess my Lips, that I may appear to many so to (6) my naked Eyes, but, shutting my Eyes, inwardly in my Heart, I show my inward mind. Inward gazing to him that seeth in secret: They therefore Psal. 35. Thou doublest thought not Images then needful to excite Devotion, 1 p. 209. or to more connection in them, though by the (7) Second (8) Act of Nicene Council they were afterwards declared usefu to these 1 p. 302.

And therefore whereas the Hebrews had many of the fame pretences for having, and for using Images in their solemn Worship, which that Nicene Council, and the Church of Rome have since took up, the Sayings of the Fathers equally confute them both. For,

1. Whereas the Trent Catechism faith, That the having Images in Churches, and the giving Worship and Respect unto them, tends, maximino Fidelium homin, (9) to the great benefit of the Faithful. And the Second Nicena Council doth frequently in effect declare the same. Theodorus fainly pass this Question to those who used them in his time; (10) Let them say, who do erect such Forms, What profit can redound to them by so doing? or to what spiritual Contemplation are they led by that resemblance? (11) Clement of Alexandria expressly faith, That they are, &c. &c. 2. Tatian, 2. p. 101.
And, 3ly, whereas the (e) Nicene Council, and
the Roman Church have introduced Images of
Christ, the Blessed Virgin, and the Saints, under the
same pretence; as tending, 1. to Instruct, or to
blindly frames, say they, that his Incarnation may be made known to all, and
and the Images of the Apostles, Prophets, Martyrs, to be a sure
writing, and Exposition, and teaching of the People,
most simple. And, 3ly, for the memorable of the Pro-
types. I say, whereas these are the Round and
Pieas, the Fathers do expressly say, (4) They car-
red not to make any such Images of Saints, because
they had no need of them; (e) They knew not to
what spiritual contemplation they could be credited by
such remembrance of them; they had the Writings
of the Saints, which were their living Images, and
with them were content. St. Austin, speaking
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directly to God, (i) εἰς ὄναμον τὰς ὑπερφήνιες, such, in likelihood, could need no Images.

The Second (k) Nicene Council in like manner held, That they worship the Images of Christ, his Blessed Mother, and the Saints, That by their Pictures they may be able to attend, by Memory, unto the Prototype. And because the more they view their Images, the better are they excited in the remembrance and defile of the Prototype, and to give honorary Worship to the Images. Now this, as you have heard, the Fathers have declared to be the very thing for which they taught at the Philosophers, that by looking upon Images and Symbols, they thought to attend to what was underfoot andrepresented by them, declaring, That Christianity taught them to overlook these things, and to ascend immediately to God, and to his Son, and that the venerated Christian did so, by flattering of his bodily Eyes, and not by looking upon what was fictitious. Accordingly the (l) Council of Frankfort taught, That to contemplate Christ, who is the Verity and Wisdom of God, or to behold the Verity, which by God were derived upon his Saints, they needed not that corporeal sight which was common to them with unreasonable Creatures, but the Spiritual only.

And, The Fathers of the Second Nicene Council, do not only file these Images Sacred and Holy, but declare, They salute them in hopes of being made partakers of Sanification by them; affirming, That by paying honorary Worship to them, they expect, (m) μαρτυρίου καὶ τιμής ἐπετέλεσαν, to be made partakers of some Holiness; and that they really do, αὐτοὶ δὲ ἔγερσιν, derive some Holiness from the Action. And doublets, The Hierarchs did the same conceit, as is evident from the frequent Assertions of the Fathers against them, and consequently against the Second Nicene Council, That there could be nothing Sacred, nothing Holy in an Image, or in any thing made by an Artificer. Accordingly the (n) Council of Frankfort faith, οὐκ ὀφθαλμὸς τοῦ ἔξω, faith, The Second Nicene Council erred not a little, not only in saying, That Images were to be adored, but also in calling them Holy; and saying, That Holiness might be had by them.

Now can it rationally be supposed, that they who thus declared, That images were needful; that they knew no advantage could be received by them; that all Men were to be taught not to admire them; that they deferred to us who sought inspiration from them; that as for Christians, even the veneration of them rather chief to flow their Eyes, when they performed their Devotion, than to employ them about Senseful Objects, with many other things of a like nature: Can it, I say, be well imagined, that these very Men should judge these very Images fit to instruct, to sanctify, to work compunction in them, yes, to be Objects worthy of their Veneration?

§ 8. Once more the Fathers represent this as a practice proper to the vilest Hebrews: For of the Carthaginians and Goths, it is related by (p) Epeniphon, That they had many Images, some painted, others framed in Gold and Silver, and other Matter, which they said, were the Representations of Christ made under Pontius Pilate. Carthaginians, faith (q) Finance, have some painted Images, some also made of other Matter; saying, That their Images of Christ were made by Pilate, and those they crowned and place with the Images of Plato, Aristotle, and Pythagoras, and perform other Rites unto them as the Gentiles do; that is, they venerated and worshipped them, saying (r) Ephesiphon, and (s) St. Austin. Thus of the Marcelline, a Carthaginian Hebrew, it is related by Ephesiphon and St. Austin, That the made the Image of Christ, and Paul, and Homer, and Pythagoras, and other Images of Christ, and worshipping, or bow down to them. Besides, St. Austin doth affirm of Carthaginians, That he was reputed to have held, That Christ was not Man, and so could not intend to give him the Worshipp due to God. And Bellarmino himself confesseth, That (t) wishes doubt, they, of whom Irenæus speaketh, did worship the Image for the Relation which it bore to Christ. And thus the Doctors of the Church of Rome allow it worthy of Worship, and so must be condemned by Irenæus as much

(1) Max. Tyr. difft. 38. p. 359.
(2) Σ. Τ. 2. C. 2.
(4) Nec Sanéx dixi debeat.
(7) Of Beati Hericki. For of the Carthaginians and Goths, it is related by (p) Epeniphon, That they had many Images, some painted, others framed in Gold and Silver, and other Matter, which they said, were the Representations of Christ made under Pontius Pilate. Carthaginians, faith (q) Finance, have some painted Images, some also made of other Matter; saying, That their Images of Christ were made by Pilate, and those they crowned and place with the Images of Plato, Aristotle, and Pythagoras, and perform other Rites unto them as the Gentiles do; that is, they venerated and worshipped them, saying (r) Ephesiphon, and (s) St. Austin. Thus of the Marcelline, a Carthaginian Hebrew, it is related by Ephesiphon and St. Austin, That the Images of Christ, and Paul, and Homer, and Pythagoras, and other Images of Christ, and worshipping, or bow down to them. Besides, St. Austin doth affirm of Carthaginians, That he was reputed to have held, That Christ was not Man, and so could not intend to give him the Worshipp due to God. And Bellarmino himself confesseth, That (t) wishes doubt, they, of whom Irenæus speaketh, did worship the Image for the Relation which it bore to Christ. And thus the Doctors of the Church of Rome allow it worthy of Worship, and so must be condemned by Irenæus as much
as are the Corporation. Here then is undeniable conviction that what the Second Nicene Council have decreed to be the Worship due unto the Images of Christ, and all the blessed Spirits; and what the Church of Rome doth daily practise, we deemed in the pure Ages of the Church, a practice proper in the vilest Heretics. They have these Images, say the Fathers; They offer Incense, and bow down to them; and in this they do like Heathens, and therefore not like Christians: Therefore the Christians of those Ages did not do; for what is more absurd than to reprobe these Heretics for doing that which the best of Christians daily practised?

CHAP. II.

The Arguments of the Fathers against the Worship of Heathen Images, coincide equally against those now used by Christians, v. 1. That it was incongruous to worship or bow down to them, because they were made of Earth, interfere Earth, the same with that of which Vessels were made for common use, and they were sensual Objects, and therefore were not to be adored, but venerated, and cast away. § 1. 2ly, Because they were worse than Beasts, superfluous Objects, and dead Things, which yet would be a vile and unbecoming thing for Men to bow down to. § 2. 3ly, Because the Assemblies who made them was better, whom ye must humble to adore, that being the Works of Men Hands, they could not be holy, valuable, acceptable to God, and fit to be adored; that the Works of God were not to be adored in honour of him, much less the Works of Men hands in honour of the Saints. § 3. 4ly, That Man, who was the Image of God, and was made upright, was not to adore the Images of Men, or venerate earthly Things. § 4. 5ly, Because if what they worshipped were Heavenly Persons, they would laugh at, or be angry with such Worshippers if they were in Heaven; it were better neglecting Images to look upon their; that if Images were made for the commemoration of the Dead, or of the Absent, they were not to be worshipped. § 5. 6ly, Because Images were dangerous.

This will be further evident, if we consider the Objections which the Holy Fathers make against that worship of Images which had obtained in the Heathen World. For they produce such Arguments against it, as equally destroy all Image-worship, whatsoever be the Object represented by the Image; and do as fully prove it is unlawful to worship Images of Christ, and of departed Saints, as to adore the Images of Heathen Deities: so that it must be granted, that either in their days Christians did not know how, nor know how to reverence themselves before the Images of Christ, the Blessed Virgin, or the Saints departed; or that they professed that which they themselves most vehemently reproved in the Heathens. Now these Arguments of the Fathers are taken; (1.) From the consideration of Images themselves: And here they argue,

§ 1. 1. From the Matter of them, thus, That (a) Materia were those of all cardow Earth, which Christi Image were treads upon, and to consume, and therefore could not make a proper object of adoration.
our wickedness, adore, what they did trample under feet; and that to humble themselves to was as to Matter Earth, not to humble themselves to Hell, and to condemn themselves to death. That thy who adore them, consider not that they daily burn, and tread upon the like Matter; that they are made of the same Matter with our Common, and perhaps impure Vessels. That there can be no Religion where there is not an Image, because Religion consists in things Divine and Heavenly, and there can be nothing Heavenly which consists of Earth. That certainly he durst not in his Mind contemplate God, who gives Veneration to an Image.

That (b) this Matter is infestate, and that is it a certain Maxim among Christians, quia se habeat visum, that they are not to worship that which hath no sense. That it is great folly to adore what is void of sense, when everyone that hath sense, knows these things are not to be worshipped which are made by God, and have sense. That they are Fools, and blind, who know not that they filth overlastingly perish, who worship Images void of sense.

That nothing is to be worshipped, but wholly to be cast away, which is the Object of our Sense, and is seen with mortal Eyes; and that our Soul is come to free God's Worship from these Sensual Objects.

Sec. 2. 36. Comparing these infinate Images with other things, to wis, with Beasts, and with dead Things, they differ thus:

That (d) if it be a most vile and unbecoming thing for Men to worship and bow down to Beasts, it is more shameful for them to worship Core: p. 149. Orig. 1. p. 362. Supra Aug. conv. Acad. l. i. c. 1.

That (e) nothing can be Sacred which is the Work of Men's hands. That the Work of the whole Artist, and Stone-cutter, cannot be Sacred. That it is a thing written by God in the Hearts of Men, that nothing is to be esteemed Sacred, or Holy, or of much value, which is the Work of the stone-cutter, or Artist; That Images of false Men, of earthly Matter, must be void, earthly, and profane.

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who repaired to that which fully was exerted Sacred, as if it truly were so; and who did not see that nothing could be sacred which was not the work of several Artists.

That (b) the curiosity of making Statues, both in is nothing acceptable to God. And that the Heathens sought to forbid Christians to affect, That they are blind who think that they, that is, when they have the Similitude of God, was made out of Matter by the Art of Man. No, 'twas referred to a General Council of Chri-

fian bishops to forbid this, and to fill those Images which were the work of the Artificer, &c. &c. &c. innumerable, the Holy, Sacred, Venerable, Adorable Images, a thousand times.

That (c) it was an impious and foolish custom to adore the works of men's hands, and that such worship of human Works, should be no part of the Religion of a Christian.

That (d) it was seriously to be thought upon, That if the Works of God's Hands were not to be adored and worshipped, nor to be in honours of God who made them, much less were the Works of Men to be adored in honour of them whose Similitudes they are said to be.

From the Dignity, the Quality, the Purity of the Persons worshipping, they plead thus, viz.

That (a) Man is the Image of God, whereas the Images of Heathen Deities and Saints are but the Images of Men. Nor nothing can be more pernicious, or more incongruous, than that the Image of a Man should be adored by him who is the Image of his Maker. Because he by so doing worships what is worse and weaker than himself. That if any Image was to be adored or worshipped, it should be (m) that of the Creator, rather than the Creature, viz. Man whom God made according to his Image and Simi-

litude. That if Men were to be adored, it should be rather living Men, than painted. That is, when they have the Similitude of God, rather than that of Stones and Wood, void of Life, Sense, and Reason.

That (e) it is to be ascribed not to God only, but to that which is framed in honour of him, it is may fairly be applied to the Church, which to the Honour of God is made holy by the acknowledg-

menit of him; or to him whom God hath prize and honour, in whom he dwells, in whose just Soul we may perceive the Divine Character, and Sacred Images, and who is an Image dedicated to the Honour of God, but the work Sacred is not to be applied to that which is made by several Arts, or is adored by the band of a Jugler.

That (f) Man himself is far more excellent, because he does what Images cannot, and be hath Sense, and Life, and Reason which they want, and that if Images could move, they would rather adore Men that made them. That Men would think it a reproach and injury to be compared to them, or to be like them in their want of Life, Sense, and Motion, and that therefore they should blush to worship that which they would not be like, or compared to: and they who made and worshipped them, were, for the Pleasure faith, like unto them, defectors of Manhood, and fallen into such absurdity, that it was just with God to deprive them of sense.

quorum similitudinem habere comum melius est? Clem. B. Recogn. i. § 15.
That (p) God had made Man upright, with a face looking up to Heaven, and so would have us to look up to Heaven in the Acts of our Religion; that hence it appeared, that these Religious could not be suitable to humane Reason, which caused this Catholic Being to bow down and venerate earthly things, and that he renounced the Being, and the very Name of Man, who did not look upward, but downward in his Religious Service of God.

That the Heathens served God more purely when they had no Image, and that their Religion would have been better if they had so continued.

§ 5. 565. From the consideration of the Object worshipped by the Images, and in honor of whom by the Heavens, they were said to be made, or really were made, they frame these Arguments against the Adoration of them, viz.

That whatsoever devoteth to be called a God, or placed among the Heavenly Powers, if it be capable of Laughter, will destroy this kind of Honour; or if prone to Anger, will be procured to Indignation by it.

§ 12, p. 195.


(3) Quanto ipsius relictus erit, consumat infamias et vanitas, omnia coeundi ubi fedes, ubi habitatio eft Delveri? Laod. 2. c. 5. p. 101.


Thas. fil. dunia ipfa Deorum, Deorum mortuorum et abscipientium monitionem facta, quae comitabatur regnorum institutionem rationem acius ab hominibus in, cuncta effici pererat eorum memoria restat, quae vel more famulis vel ab eis fuerunt depicta. Deus ipse in quorum lumina.
(1) Aristocles Staterus, & Imaginaria, &
Imaginaria, &
coniuncta genera
destinctus.
Teres de Heid
2.2.

(2) Fobos de
volum.

(3) In a word, Latianum not only laughs at them
who kids and worship, and bow down to these
great Popitn, as he thinks fit to call them, but
also at the vanity of such as adorn them with Gold,
or Jewels, that cover them with Walls, or precious
Garments; that offer Incense, or flowers Odours,
or confederate Gold or Silver to them; and who are
who do these things at present, we are not to
learn.

5. 8. And now let any Man of Reason judge, whether all
these Considerations do not as much concern the Images
of Saints, and even of our Blessed Lord, as they concerned
the Images of Heathen Deities? whether their Images, as well as
those of Heathen, be not made of Wood, or stone, or of
polished Earth brought to us by the hands of 
artists, and others under feet, and of which Victims are of made for other uses? whether they be not sensible Objects, things void of sense, and without Life.

(4) Whether they be not the Works of Men's hands? whether
they be not in the Roman Church adored, and reverenced
by Men made upright after God's Image, and dedicated to his Honour,
and who have what Image have not, and do what Images cannot?
whether any who adore them, desire to be like unto them? whether the Images which Popitn reverence, be not the images
of Heavenly Powers, of Beings now in Heaven, the Images of
dead or absent Persons, or made for the Commemoration of such
Persons? And being so, Whither these Sayings of the Fathers
do not equally concern them both? Or, whether they do not
also condemn the Worship of the Images of Saints, and
Heathen Deities? If then these very Fathers had themselves
made and worshipped Images subject to all, or any of these
Characters, and had received a Tradition from Christ and his
Popitn to do themselves, and teach us Christians to do,
who can imagine that they would have spoken such plain and
frequent Contradictions, both to their Practice and their Doctrine,
and taught us as if they equally intended to condemn,
and even ridicule the Christians and the Heathen way of
Worship?

5. 9. Again, suppose the Fathers could have been thus de-
finite of common sense, and void of fore-thought. Would not
the Heathen have taken this advantage to retort upon them
all that they argued against their Image-Worship; and tell them,
That which they condemned in them, was only what themselves
did daily practise, and taught all Christians to observe?

Could Cassius, Porphyry, Hierocles, Eusebius, Julian, and all
the other Heathen Writers, have wholly waved and neglected
such a plain Advantage? Put case they heard these Fathers daily
telling them, that was a wickedness to adore that which was made
of Earth; that it was impious and foolish to adore the Works
of Men's hands, or what was void of sense; that they renounced
the Name or being of a Man, who bared down to generate earthly things;
that they could not but judge them impotent and blind, who called
such things Sacred, or deemed it very to adore them; and that
they could not chiefly but laugh at and upbraid their Folly.

Should all the Pagans know, that what they thus objected
against their Image-Worship, was of equal force against that
which themselves did daily practise; that there were Images
in every Christian Church, made by Men's hands of Earth, as
void
void of sense as any they adored, and that the Christians did it, and called them Sacred, adore, bow down to, venerate them; could they abate from saying, in the words of the Apostle, Thou art inseparable, O Christian, whatever thou art, that judgest us for doing these things, for wherein thou judgest another, thou condemnest thyself, for thou that judgest dost the same things?

When this corruption began to spread itself through the Eastern Churches, and to be countenanced at Rome; and many who had submitted to these superstitious practices, the Heads of the Church presently began thus fitly to reply upon those Christians who condemned their image-worship.

(a) What have you not also in your Churches Images of Saints, and do not you pay worship to them? What is the practice of you Christians?

(b) Do not you represent in Images that which you call a God, etc., your Saviour? Why so refuse you complaint of us, who are your fathers, more superstitiously addicted to the like practices? The Heads, faith Varanus, Patriarch of C. P. and the great Champion of image-worship, defended their idols by condemnation of the Manya, saying:

(c) Why first you with us, and receive our Images, when you have Images of your own? Why is it, then, that the more Ancient Pagans, Heroes, and Luminaries, Porphyry and Celsus, Cicero and Symmachus, Julian, Eunapius, and others, object such things against the Worship of the Christians, as were most evident in fables, see, the worship of the Sun, an Astarte Head, of the Gods, and the Priests General; or most apparently impious, as the Worship of a crucified Malefactor, but never mention this; which if the practice of the Christians had given them occasion so to do, had been free and fair, and true, that the most rude and unskilful Adversary could scarce neglect to mention, or avoid taking notice of? Thence Persians, surely, neither wanted skill nor Will to know what made for their Ad. antagone, and what was proper to retort upon their Adversaries. They had no kindnes for the Christians, which might induce them to vary this obvious Reply to these Accusations of the Christians brought against them; nor could they possibly be ignorant of what the Christians practised in this kind, they being some of them Apolotes from the Christian Faith, and admitted to their public worship. It is therefore certain, that the Practice and Doctrine of those purer Ages, gave them no occasion to retort these things.

§ 10. 33. Let us reflect a little upon the Language and Deportment of those who have professedly admitted of the Veneration of the Images of Christ and of his Saints; and see if we find anything resembling those Sayings of the Fathers in their Words or Actions. Since that this Image-worship hath obtained amongst the Latins, who ever heard such Language from them?

What Romanist will say, The Christian Doctrine did not permit them to be licentious about Images and Statues, but to relinquire them, to reject them; that Christ came to cause them to suffer from the worship of them, and to devote them from earthly Images to Heaven? Who of them will declare, That all the Images of Christ, and of the Blessed Virgin, which they solemnly adore at Rome, were fully called Images; that they were worse than Astarte, and Venus, and Molech? Who of them will pronounce it an infamous and idolatrous, a ridiculous, shameful, foolish, incongruous, pernicious, impious, ridiculous, heretical, heathenish, and devilish practice, to adore an Image or a Statue? Where shall we find amongst them these general Axioms, That Christians must not worship that which is a Creature, that which hath no sense; that it is impious and foolish to adore the Work of Men's hands; that this should be no part of the Religion of a Christian; that it is folly to adore the Dead, or Aspho, and much more foolish to adore their Images, that the Devil brought into the World the Artificers of Images and Statues? Since then the Fathers, without distinction, or exception, do frequently assert these things, and many more of like nature, it is evident they did not worship or bow down to Images, as do the Members of the Church of Rome: For if no Man would thus speak, who means that the Papists do, surely their Fathers were far enough from their Opinions. Is any Mas to void of understanding, that being only to declare that Earthly Princes are not to be obey'd and reverenced as Gods, he should continually teach, without all limitation and distinction, That Earthly Princes are not to be obey'd or reverenced? Since then the Fathers generally say, That...
Images are not to be admitted or reverenced by any Christians; and that they ought not to be bowed down to them, and do not limit these Expressions, it is exceeding clear that they intended not only to declare they were not to be worshipped with Latria, but also that no outward and inferior Worship should be given to them.

After the introduction of Image-worship into the Eastern and some Western Churches, we find their Language and their Practice as opposite to those of the Fathers, as is Light to Darkness. For then we never hear, That whatsoever is the Work of an Artificer, is vain, empty, and profane; that nothing of this Nature can be found, valuable, pious; but always speaking of their Images, in the Second Nicene Council, under the Titles of Sacred, Holy, Venerable, adorable Images. Then they professedly deny, condemn, endeavor to confute the Axioms so frequent in their Holy Fathers. For instance:

1. Nothing is to be worshipped, say the Fathers, which is made with Hands; it is impious and foolish to adore, or reverence, things made with Hands. This Proposition those good Fathers will by no means admit of, without their Restriictions;

(c) Thou hast written, faith P. Hadrian, to the Emperor Leo Isaurus, That things made with hands are not to be venerated: And having called him (d) proud, arrogant, Dunsce, he very learnedly informs him, That this was only true of the Manufacture Diabolica ex cereranda, hurtful, and execrable manufactura of the Devil, not of things made with Hands for the Manifery and Glory of God. In his Epistle to the Emperors, Constatium and Irene, approved by the whole Council, he objects thus;

(g) You will say, That God himself forbid us so to adore things made with hands; and anwers thus, That (h) every thing upon Earth is made with hands, and is made by God, and then flies to his old division, between the Images of Demons and of Saints. Theodore, Patriarch of Jerusalem, faith, That (i) some contentious Persons urge, That the Images of Saints ought not to be worshipped, as being made with hands. But let them know, faith he, that the

the Cherubim, the Ark, the Propriatory, the Table, were by God's Precept made with hands, and were worshipped; and then he rests in the distinction of Pope Hadrian. Learnin tri-

sumpt over this Objection, thus; (k) Tell me, thou, who thinkest nothing that is made with hands, and nothing created is to be adored; what thinkst thou wilt, t'ick or wicked Wife, and may not I kiss the Image of the Blessed

Virgin?

Thee Fathers, many of them clearly say, That Images were the Invention of the Devil: And in that (l) Council is pronounced an express Anathema upon that day, and as I shall hereafter shew, they have either expressly, or in effect, denounced their Anathema's against all these Fathers, and almost all that they have said.

§ 11. Moreover, in the late Persecutions, in the days of Henry the 7th, the Popish forced Clerishs to renounce those very things as Heresies, which are to fully and expressly here allotted by the Fathers. For instance:

1. The Renunciations of some of them run thus; I have Thomas Taylor, kept, and held, by the space of two Years, one Sufficient Book of Commandements, written in the same, That no Man should worship any thing graven, or made with Man's hands; whereby, after that Doctrine I have believed, that no Man ought to worship Images.

2. I haveism believed, and to divers manifestly forced, That Augustus, St. of Images of Saints are not to be worshipped, after the Doctrine of a Jan 28. 1490. Book of Commandements, which I have had in my keeping, wherein is written, That no Man shall worship any thing made or graven with Man's hands; attending the words of the same literal, and not inclining to the sense of the same.

3. I have holden and believed, that the Images of the Crucify, Tom. Bagley, of our Blessed Lady, and of other Holy Saints, should not be wor-

shipped; for nothing wrought, or graven with Men's hands, ought to be honoured or looked to, as I have read divers times in an English Book that we call the Commandment Book.

4. I have believed, and divers times forced, that Images of William Prior, Saints be not to be worshipped, saying, and holding, That no such thing is to be worshipped, that is graven and made with Man's hands.

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5. I have spoken against worshipping of Images, that we shall worship no Stones, no Stones, nor nothing made or graven with Man’s hand; no likeness of things in Heaven, in Earth.

6. I have affirmed, That Images made of Stones and Stones are not to be worshipped, or should not be worshipped, nor nothing made with Man’s hands.

Some of them renounce and confess after this manner; I have said them Fools which goeth to St. James in pilgrimage; adding, that St. James had no foot to come against them, no hand to denounce them, neither tongue to speak, to them; so reproving the worship of Images.

I have openly said, before devout, That Images of Saints be not to be worshipped; that when devout Christian People of their Devotion, be wont to offer their Candies burning to the Image of St. Leonard, I have for their devotion called them Fools; furthermore bending in this wise, when St. Leonard will eat a Candle, and blow out an odor, then I will offer him a Candle, else well not: also, when I have seen Cobolds hanging before the Feet of the Image of our Lady, I have said, and reproved them Fools that offendeth to that Image; but she would blow away the same Cobolds from her Feet.

1. I have affirmed, and said, That the Crucifix, and other Images in the Church, made of Stones and Stones, are but lumps, and ought not to be worshipped; adding, and saying, that Ball the Carpenter, or Pyke the Mason, could make as good as the Crucifix, for it is but a crooked Stick.

2. I have said, That no manner of Image ought to be worshipped, for that they can neither speak, nor hear.

Sometimes their Confessions, and Abjurations, run after this manner, viz.

I have said, That it were better to give a poor, blind, or lame Man a Penny, than to beflowers their Army in Pilgrimages, and worshipping the Images of Saints: for Man is the very Image of God, which ought all only to be worshipped, and no Stones, no Stones.

I used to say, We should rather worship the Image that God hath made, that is to say, the poor Man, than the Image that Man hath made, and painted, which standeth in the Church.

All these things they renounce, as contrary to the common Doctrine and Determination of the Universal Church of Christ, and to false Doctrine, contrary to the Christian Faith, at great Haret.

CHAP. III.

That the Ancients did not bow down to, or generate Images, is further proved; 1. Because they never were concerned, as are the Romanists, to affirmative repe respugnancy of this practice to the Second Council, or to use any of the Difficulties so frequent in the Second Council, to that effect. S. 1. 2. Because they answer all the Objections urged by the Second Council, against the Protestant sense of this Precept, viz. the influence of the Chaldeans, and of the Braseen Superstition, &c. 9. 2. 3.因为他们 many of them declare, that this Precept render the very say of making Images unlawful to the Christians. § 3. 4. Because they generally declare, that by this Precept the Christian is forbid to give any outward Worship to Images, or to bow down to them. § 4. 5. Because they reject and confute all the Difficulties used by the Second Council, and by the Romanists, to reconcile this Precept to their Practice, offering 3. That this Command is moral and perpetual, and obligatory to all Christians. 2. That this Precept doth not only forbid the Worship of Images with Latins, but all outward Adoration of them. 3. That this is the Second Commandment, and not a part of the first only. 4. That not only Images, but Images, are by this Precept forbid to be adored. § 5.

§ 1.
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hat the Ancients knew nothing of this pretended Tradition, will be still more evident from their Discourses touching that Commandment, which so expressly faith, Thou shalt not make unto thyself an Idol, nor the similitude of any thing in Heaven or Earth. For had they generally practiced, had they received a Tradition touching the Veneration of the Images of Christ, his Blessed Mother, and the Saints and Martyrs, it is not wonderful that none of all the Fathers ever did that which all Christians, who entertained the Worship of them ever did, viz. That they should never offer any Answer to the obvious Objection from this Commandment against it; nor in the least attempt to reconcile this Precept with their Practice; or to propound any of those Distinctions, Limitations, or Exceptions, which are so frequent in the Writings of the Reformed Doctors, and which they judge so necessary to prevent Idolatry, and to inform the Minds of them who venerate their Images, and to satisfy the judgements of those who scruple at it, and do suppose it is a breach of this Commandment? The Matter of this Image-worship looks so ill, it seems so manifestly repugnant to the Command, forbidding us to worship any similitude of any thing in Heaven or Earth; it is at least in appearance so like to that very practice which they derided in the Heathens, that it was highly reasonable, if this had been the Doctrine and Practice of their Times, that these Primitive Doctors should at least have considered, and stated the Question, How far, and in what sense it was lawful; and with what Intention, and in what Degree, and with what Cautions and Distinctions this might lawfully be done. The present Doctors of the Church of Rome, are not so careful now a dayes, as were the Fathers in this Matter. When they write Catechisms for the Instruction of the People, sometimes they (a) wholly leave out this Commandment; sometimes they do abbreviate it, and make it only say, Thou shalt not worship Idols. Or if they do daring as to pretend the whole Commandment to the view of Roman Catholicks, they carefully expound, and clog it with many Limitations and Distinctions, that their Professors may not be tempted to think the words do mean what in their plain and obvious sense they do import.

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Thus it was also with the Bishop of the Second Nicene Council, who introduced this Image-worship into the Eastern Church. Constatianus, Bishop of Constatia in Cyprus, seems to intimate, That the Reason which moved God to make this Injunction, was not the Evil of image-worship, but the propeness of the Jews unto Idolatry; For, faith he, (b) when the People were moved to commit Idolatry, then God said thus to Moses, Thou shalt make no similitude to serve them. In other places they affirm, That God doth only here forbid (c) the worship of them with Latins; the worshiping of Images (d) at Gods, but not the worship of them with Dwellings; and often do observe, that expediency, or (e) outward Worship, by fasting, or bowing of the Body, is not appropriated to God, but is an Honour offered to the Creatures, and therefore is such Worship as may be given to S. Images. And sure it may be charitably presumed, that the Fathers of the Primitive Church were as heartily concerned for the Instruction of their Flocks, and were as able to perceive as Roman Catholicks, that seeming opposition which the Veneration of Images bears to this Commandment; and yet we do not find in all their Writings, for five hundred Years, one Caution to inform the People, that this Law concerned not that Image-worship they are supposed to have practiced, and derived down unto Polity.

Clemens Alexandrinus, Origen, Tertullian, and other Writers of the Ancient Church, make frequent mention of this Precept, especially when they discoure against that Image-worship which the Heathens practiced; but they afford not one Instance to distinguish that Worship they condemned in the Heathens, from that which they are said to have then given to the Images of Christ, and of his Saints; or to except them from the Censure they formerly pass upon all Images-worship; or to inform us, that the worship of such Images is well consistent with the Second Commandment.

§. 2. To make this Argument yet more convincing, let it be considered, That these very Fathers thought themselves concerned to answer those Objections which Papists now, and other worshipers of Images before them, made against that sense of the
the Commandment which Protestants embrace; viz., That God by it forbids all outward Worship, or Veneration, to be paid to Images.

For whereas they object the (f) Cherubim placed in the Jewish Temple; Tertullian answers, That when God forbade the making the likeness of any thing in Heaven or Earth; in the next words, Thou shalt not worship them, he feared the Cause of that Prohibition, was the removal of Idolatry; and therefore, faith he, the (g) Cherubim seem not here forbidden, because they were not made for Worship, but for Ornaments.

Clemens of Alexandria, to the same Inhabitants answers, That (h) the Cherubim were Symbols of Angels glorified, not the Images of Saints; for he who had adored them to make no graven Idol, would not himself have made the Image of Saints, or Holy Things.

225) The framing of the Brazen Serpent by Moses, is also pleaded in favour of Image-worship in the Second (i) Nicene Council. Now to this Tertullian answers, That this was done by (k) Moses, not as an Image of Idolatry, but as a Figure of their Remedy; that it was done, not in devotion to the Law, but as a Figure of the Cross.


(5) Ne facias adversionem legem finiculorum aliquud, si nunc Deus judicet. De leg. cap. 4.

359. To the Objection made by (m) Damascius, and before him by Celsus, That God made Man after his own Image, Origen replies, That (n) it is one thing to be an Image of God, another thing to be made after his Image. And that this Image of God is prefixed to the Rational Soul, made like in Virtue to him, not in the Lincaments of the Body.

These are the Exceptions made against this Law, which the Ancient Fathers diligently take notice of, and shew not to be Breaches of, or Contradictions to this Precept. Whereas, had then the Christians been accustomed to worship or bow down before the Images of Christ, and of the Blessed Virgin, and the Saints departed, this Practice would have ministr'd more weighty Scruples to employ their Pens: And therefore we have reason to conclude, their practice gave them no occasion to answer those Objections which Romanists are so inglorious to solve, and they, who were concerned about lesser Matters, never mention.

S. 3. But then if we consider, That these Fathers are so profoundly silent in the Particulars now mentioned, so unconcerned to shew, that any Veneration of any Images whatsoever, was any ways coniunct with this Precept, are very loud, and frequent in declaring, as many of them do, That this Commandment rendred the very Art of making Images unlawful to the Christian, that with one Voice they say, That it forbids all outward Veneration, and bowing down to any Images whatsoever; and that they do as fully contradict, and overthrow all the Difficulties, Shifts, and Excuses of the Romanists, whereby they do endeavour to avoid the Condemnation of this Law: I say, when we consider this, we cannot have the least satisfaction, that they should profane their Adorations, or in Mind approve, what they in words so fully have condemned. And,

1. We find that many of them have declared expressly, That God by this Commandment forbade the very making of an Image, and rendered the very Art of Painting, and engraving Images, unlawful to the Christian.

Clemens of Alexandria filletis, (p) homoptyphus, an evil Art: and adds, That we Christians plainly are forbidden to execute this detestable Art, the Pre
[42]

Five having said, Thou shalt not make the similitude of any thing in Heaven or in Earth.

Oriigen declares, That (g) the Jewish Policy admitted of no Painter or Statuary, the Law ejecting all such out of it. And all these Arts of graving and of painting Images, he also fillets Arts of Wickedness. And again, (r) As for Painters, Carvers, Image-makers, we think, that they do reflect their Evil Arts, not taking off their Minds, andโฆษתי them upon him who is Lights, are yet in Darkness.

Terentianus faith, (s) Even of the Work of such Persons, I enquire, Whether it can please that God who forbid any likeness to be made, how much more of his Image? The Author of Truth loves not what it falsifies, whatsoever is seignor, it Adulteries with him. The Divine Law proclaims, Thou shalt make no Idol; and adding, neither the likeness of anything in Heaven or Earth; hath, through the World, forbidden the Servants of God to exercise such Arts.

And to this Objection of the Image-maker, I have no other Trade to live upon: He answers, What hast thou to do with God, if thou wilt live by thy own Laws? (t) The Church permits all Men to labour, but not to labour in those Arts which the Discipline of God receives not.

Chrysostom faith, (u) I condemn the Arts of making Figures as no Arts, for they only tend to Superfluous Excesses; whereas the Name of Arts is only to be given to those Trades which appertain to things necessary, and belonging to the Life of Man. For God for this cause gave us Wisdom, that we might find out Methods by which we might advantage our Life. But tell me, Where is the profit of making little Images, or Animals on Walls or Garments?

And lastly, The (v) Council of Constantinople, consisting of 338 Bishops, calls this, (w) άείματος τούτων, the unlawful Art of making Figures. Judge therefore whether the Christians of those five first Centuries, could have any cullion received from Tradition, to adore what they declared unlawful for any Christian Man to make, though he did not adore it. Whether they held it necessary that Images should be worshipped, who held it both superfluous and wicked that they should be made?

But, (x) their Fathers do with one Voice declare, That by this Precept the Christian is forbidden to worship, to bow down, or to give outward Veneration to any Image whatsoever.

Oriigen, in that very Homily upon Exodus, which Romansiae do cite in favour of their Exposition of the word Idol, to signify a thing that hath no real Being in the World, is very clear in this Particular, declaring, (y) That the Command forbiddeth not only to make an Idol, but also the similitude of all things; so that if any Man, in any Metal of Gold, Silver, Wood, or Stone, makes the resemblance of any four-footed Beast, Serpent, or Bird, and sets it up to be adored, he maketh not an Idol, but a Similitude; or if he make a Picture to that end, he doth the same: And, that the Word of God comprehending all these things together, casts away, and abjures them; and doth not forbid an Idol to be made, but also the similitude of all things which are on the Earth, in the Waters, and the Heavens; adding, and saying, Thou shalt not adore nor worship them.

(y) Now, it is one thing to adore, another thing to worship; for a Man may unwillingly adore, as they who slatter Kings, who are addicted to such things, may seem to adore Idols, when in their Hearts they know an Idol is nothing in the World; but to worship, is to be devoted to them with our whole Affection, and Study; both which the Divine Word cuts off, providing That them should neither worship them with thy Affection, nor adore them in appearance, or external show.

The other Author whom they cite to countenance their Exposition of the Word Idol, is Theodoret; who there declares indeed, That Idols signify things which have no Existence: but then he adds, That Similitudes here signify the Images of things subsistent, as of the Sun, Moon, Stars, and Men; which

[43]
which things, faith he, (e.) the Commandment en-
joins us neither to worship outwardly, nor with Latrunia,
or with the Worship of the Soul, teaching both these
kinds of Worship to be wicked.

Clement of Alexandria writing against the Anti-
telites, who rejected the God of the Old Testament,
and acted in opposition to his Commands, tells
them, that if they would act suitably to their
Principles, (a) seeing God, by Moses, had forbidden
to make any graven or molten Images, they should
adore them; plainly inimitating that this Adora-
tion was forbidden by this Precept. I have already shew'd,
that (b) Origen declares. That Christians abjured from the
worship of all Images, by virtue of this Command; and that
which faith, the first Præcepts of the Decalogues, most vehemently forbade all
worship of any Creature; and consequently, that they should not
worship it. God, faith Fulgentius, (d) in the first
Precepts of the Decalogues, most vehemently forbade all
the faithful to give Adoration to any Creature, and commanding himself to be adored, he
naturally forbade that any one should dare to adore or
serve a Creature. And therefore in the end of that
Commandment be broken, whatsoever things be
created. Thou shalt not worship them, nor serve them.

In the sixth and seventh Centuries, when the Historical use of
Images began to find admittance in the Church, and Christians
were permitted to adorn the Walls and Windows of the
Church with them; or to engrave and paint them, the better
to express or represent the History of Paradice recorded in
Scripture, they do excuse themselves from being thereby guilty
of the breach of this Commandment, or any other of like
nature, by this distinction, That they had Pictures only for Re-
memberance, not for Religious Veneration.

Thus when Serenus, Bishop of Marsilla, finding his People
prone to worship Images, did, after the Example of good
Hesechis, break and remove them from the Church, though
Gregory the Great approves not of his breaking of
them, yet he commends his (e) Zeal against the
adoration of what was made with hands; declaring
it the peoples Sin, which was to be forbidden by all
means; and bids him, calling them together, from
the Testimonies of the Scripture, that it is not
lawful to adore any thing that was made with hands,
because it is written, Thou shalt worship the Lord thy
God, and him only shalt thou serve. He adds, That
he was moved with an inconfident Zeal in breaking of them, to prevent their being wor-
shipped, because they were set up in Churches, not
to be adored, but only to instruct the Minds of the
Simple, and especially the Pagans, which abounded
in his Diocese; and that it was one thing to adore a
Picture, another by the History of a Picture, to learn
what was to be adored. Where this great Pope,
without distinction or limitation, condemns all adoration of
an Image, declaring, in opposition to the Fathers of the
(f) second Nicene Council, That nothing was to be adored (c.) Act. 4. p.
which was made with hands: And proving this from that very
248. 7. 584.
Tetramorph of Scripture, which in that Council is twice said to
make nothing against the Adoration of them, because the word
only is not join'd to Adoration, but to the Service of Latrunia.
He also doth command Serenus to forbid the adoration of them,
omnia, made, by all manner of way opposing to this
forbidden Adoration, the having of them (g) only
for Infruntation; which manifestly proves, that
the Adoration rejected and condemned by him, as
counter to the Holy Scriptures, was all kind of
Adoration, all that is more than using of them for
Infruntation only.

To weaken this plain Testimony of so great a Pope,
they have once put words into an Epistle write by him to
Scasunnu the Monk, in which he is made to speak ac-
ording to the late Diffinitions of the School; and to ad-
monish that Monk, not to worship the Image of our Sa-
vior,
The Fathers generally assert against them, That all the Precepts of the Decalogue, excepting only the carnal Observation of the Sabbath, oblige all Christians; that the words of the Decalogue Christ 2) only all, and therefore they remain alike with us, receiving their Augmentation and Extension, but not their Disjunction from our Saviour's Admonition, they being natural and common to all. That they were not only spoken to the Israelites going out of Egypt, (a) fed multo magis ad te, much more (b) Origen to the Christian. (b) What shall we say that the Decalogue, excepting the carnal Observation of the Sabbath, doth not belong to us? (c) Numquid Who is so wicked, faith St. Augustine, as to say, That therefore be observed not those Precepts, because he is a Christian? (c) Quis est homo bonae fidelitatis habens, maximus, ipsum Decalogum, qui duobus illis lapidibus rubris constituens, exceptas Subtili observatione carnali, quae spiritum iustitiae, quaeque tum, sive quisquam decantent, sive quisquam observent, non habet. (d) To the Christian, &c. vide §. 4. Philem. v. p. C. 6. p. 299. The Clemens of Alexandria, Tertullian, Origen, St. Cyprian, Epiphanius, Augustin, Fulgentius, do urge this Precept upon Christians; and some of them expressly lay, That it concerns not only Jews, but Christians also. And even the Trent Catechism teacheth, That all the Precepts of the Decalogue, except the fourth, are natural and perpetual, and cannot be changed; so that (e) although the Law of Moses be abrogated, yet Christian People are to observe all the Commandments of the two Tables; not because Moses did command them, but because they are agreeable to Nature, and that confirms them to be do.

2. Do they say, with the second (f) Nicene Council, That this Precept only forbids the worshipping of Images as Gods, or (g) p. 135, 136. giving of Latria to them, but not the paying of external honorary Worshipp, or outward adoration to them? Note the propriety of the words, faith (h) Jerem, whether Worship of the Gods, nor Adoration.
ration of the Image, is agreeable to the Servants of God. The Command forbids both inward Worship, and external Adoration, say Origen and Theodoret. Thou shalt not worship them with the Veneration of the Body, nor the Adoration of thy Mind, faith Celsus.


(2) Ad Auriga, l.30.23.

(3) Ad Horae, N. d. p. 167.

(4) The first Commandment, faith Justinian, teacheth, That God is One, and that he only should be worshipped; the second commends us, not to make the Image of any living thing to worship it. (x) The first, faith Philo, is about Monarchy, the second about things made with hands, not suffering us to make Images, or Statues, or those fruitful Arts of Painting and Engraving do, those hurtful to Images of Heathen Deities, or Ten Commandments, thus: 1. Thou shalt have no other Gods but me. 2. Thou shalt not make to thy self an Idol, or the similitude of any thing, &c. 10. Thou shalt not covet the House of thy Neighbour, nor before his Wife, &c.

Clement of Alexandria declares, That (y) the first Commandments, That there is one only God Omnipotent, and forbids Idolatry; the second, it against giving of his Name to vain things, which Artificers have made. (z) Should these two be numbered as one, faith Origen, the number of Ten Commandments would not be complete; but if you reckon them as we do, the Truth of the Decalogue will remain; whereas the first Commandment is this, Thou shalt have no other Gods but me; the second, thou shalt not make to thy self an Idol, or any similitude, &c. Of the Ten Commandments, the (a) first, faith Athanasius, is this: I am the Lord thy God; the second, Thou shalt not make unto thy self an Idol, or the similitude of any thing. (b) The second reckons four Commandments of the first Table, and faith, faith of this Part, was added to the second of them. To all these may be add (c) Tertullian against Marcion, and against the (d) Jews. The (e) Constitutions under the name of Clement. (f) Sulpicius Severus, in his Sacred History. (g) Pseud-Origenian on the 6th Chapter to the Ephesians. The imperfect Work upon (h) St. Matthew falling under the Name of Chrysostom. (i) Procopius Gaecebus, upon Exodus. (k) Zenoares in his Anemias with divers others. And if that which we fill the second Commandment, be only a part and explication of that Precept, Thou shalt have no other Gods but me, it only can forbid what is forbidden in that Precept, viz. the giving of that Worship which is due to God, to any Image; unless it will follow, That to bow down, to kiss, after Inconsist to the Images of Heathen Deities, or the very Devil, is not a thing forbidden by this Precept, since by such Actions, say the second Nicene Council, and the Roman Doctors, We do not worship Images at Gods: And if the paying this inferior Worship to the Images of Heathen Deities, be not forbidden in the words of this Commandment, I conceive it cannot be reasonably thought to be forbidden in any other Precept, there being only this which speaks of Image-worship;
and if it were forbidden in no Precept of the Moral Law, it
necessarily will follow, that it was lawfully performed by the
Heathens.

42. Do they pretend that Idols only are forbidden to be
adored in this Precept, but not Images; this indeed is the con-
ccept of Remish Doctoris, and of the second Nicean Council; but
this is also plainly opposite to the general Tradition of all
the Fathers of the Church, who confantly observe, what is as
evident in the Commandment as words can be, viz. That it
forbids not only Idols to be worshipped, but also the similitude
of anything whatsoever; As besides the express Testimonies of
Clemons of Alexandria, Theophilus, Tertullian, Origen, Athana-
sius, Epiphanius, St. Justin, and Epiphanius, produced already,
is farther evidence from the express Affirmation of (f) Justin Marty-
r, in his Dialogue with Tryphon: Of (m) Cyprian, in his third
Book to Quirinus: Of (n) Julius Firmicus, in his Treatise of
Prophane Religion: Of (o) Nazianzen, in his Verses: Of
the (p) Pfsed-Ambrosius, upon the 6th Chapter to the Epis-
astus: Of (q) Theoderic, in his Questions upon Exodus; and of
innumerable other Authors.

To all which add that of Tertullian, That
(r) every Form, or little Representation, is an Idol; and all Service performed about it, is Idolatry. That
of the Council of Frankford, That (s) We do not call Images placed in Churches, Idols; but we refuse to
worship and adore them, lest we should be called
Idols. That of Agatharbe, That (t) if they who
have left the Worship of Demons, should be com-
manded to subserve the Images of Saints, I think
they would seem to others, not so much to have left
Idols, as to have changed their Renunements. Add
lately, the Complaint of all the Fathers against the Artus.
That by introducing the Adoration of a Creature, they brought in άριστον ἑλέθησθαι, an Idol-making Hereby, under the
pretext of Christianity, they secretly introduced the Worship of Idols,
and transferred that Precept which forbade the Adoration of an Idol,
or of any Similitude, clearly intimating, That by worshipping
any Creature, it was made an Idol.

Since then the Fathers of the Second Nice Council, and
the Remish Doctoris, do with such diligence and industry incul-
crate these Diftinctions and Limitations of this Precept, seel-
ing they were so much concerned to blanch, and colour over
the seeming opposition of their practice to it: And since the
Fathers must have had the like Occasions, Reasonings, and indi-
dications fo to do: if they had prachified the same customs,
of making and adoring the Images of Christ, and of his Saints,
yet they never in the least concern themselves about this
Matter, never use any of these Limitations or Diftinctions,
nor any other of like Nature in their own defence, but do as
manifectly rejeft, condemn, and overthrow them all, as any
Præstant could do.

Since, 29, they thought themselves obliged to shew, that
which comparatively concerned them little, viz. That the
making of the Cherubims, and of the Brazen Serpent by Moses,
and the fashioning Man after his Image by God himself, did no
way thwart this Precept, but yet were wholly unconcerned, to
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...clizers of wicked Worship, if they both made and gave external Adoration to the Images of Saints.

And, 44. since they plainly argue against all honorary Worship of them, thus, That if the Worship of God's Hands is not to be adored, no in honour of that God that made it; much less may we adore the Worship of Man, in honour of those Perfons whose Images they are said to be. Declaring, This should it be done by Christians, would rather look like changing, than leaving of their Idols.

And, lastly, since they solemnly profess, That by Reason of this Precept, they had rather die than worship any graven Images, with many other-like Expressions; it is, upon all these accounts, extremely evident, that then they had no Images of Saints, erected or painted in the House of God; and that when they were once admitted, they neither paid to them any outward Worship, nor did they think it lawful so to do.

CHAP. IV.

The Fathers forbid Christians to make or worship Images and Pillars. § 1. 2. Some of them represent it as a vain thing to defile them. § 1. 3. When they saw them in Churches, they tore and pull'd them down, as being contrary to Scripture and Religion. § 2. 4. When it was objected to them by the Dominics, that some of them placed Images on the Altar; they receiv'd the Colunnary with great abhorrence. § 4. 5. When the worship of Images was objected to them by the Manicheans, they say, This was done only by some rude People by the Church condemned. § 5. From the 8th to the 15th Century, the veneration of Images was rejected by the most eminent Perfons of the Western Church. § 6.

§ 1. AND suitably to these Declarations, we find the Fathers, as occasion served, either forbidding of the People to make, or at the least to worship Images, and shewing...
to him. Which Picture was afterwards approved of by the sixth Synod, though the Council of Elberon, thought it not fit thus to paint what was by Christians worshipped.

§ 2. And suitable to their Declarations of their Judgment, and their Exhortations, hath been the practice of the most Learned Fathers of the Church, to represent the Image of Christ in the Church, and to one another, both in PALATINE and elsewhere, desired Enthusiasts to send her the Picture of their Saviour Christ. To this Request (i) Enthusiasts return this Answer, That Image is it you would have? That of his Divinity. This I suppose you did not ask, for since no Man knows the Father but the Son, and no Man knows the Son but the Father; (ii) or is it the Image of his Humane Nature, that ferreol Form, which for our sakes, he took upon him? This certainly is that whose Image you desire, but we have learned, this is now temporal with the Glory of the Godhead; and that this mortal was swallowed up of Life. And if his Dignities in the Man, were not sufficient to endure the lustre of it, when transformed, who shall be able to express the Splendor of his Glorious Body in death and glorious Colours and Adornments? nor that putting off Corruption and Mortality, the similitude of the Form of a Servant, is changed into the Glory of the Lord. Whence it is evident, he judged Christ’s Humane Nature was not then to be painted, or represented to the Eye, and therefore knew of no such custom then approved by the Church. For had such Images then been common in all Churches, and all private Observers had they then been received by all Christians, from one end of the World to the other, as the second Nicene Council faith, Why did Constantia fend as far as Palestine for what was everywhere to be had? Or, why should Enthusiasm refuse to satisfy her in a Request so reasonable? Why doth he put her off with an Excuse, which was as opposite to the Opinion of the

Church of Christ confirmed, faith that Council, by their daily practice, as it was opposite to her Request?

Olympiodorus being to build a Church in honour of Christ and of the Martyrs, writes to Nilus, a celebrated Monk, and a Disciple of St. Chrysostom, to know whether he should set up any Images of them in the Cloister, or Sanctuary; or any other Images in the House of God, for the gratification of the Eyes of the Beholders. To this Request (k) Nilus returns this Answer, That it was a very childish Businees, to cause the Eyes of the Faithful to wander after the aspersed Things; and that it was the Indication of a strong and many apprehension, to have in the Sanctuary only one Craft framed, that the Church might be filled indeed with Hierophants of the Old and New Testament, done by the Hand of an excellent Painter, that they who could not read the Scriptures, might by the sight of these Pictures, have the memory of the courageous Actions of the Servants of God, and might be provoked to an emulation of their glorious Actions. So that he clearly shews, that then no Pictures were allowed in Churches but for Historical use; that no Images of Christ, or of the Martyrs, were thought fit to be placed in the Cloister; that the use of them to gratify the Eyes, was childish, and not suitable to Asen of strong and Manly Understandings.

§ 3. Thus Matters stood in the middle of the 5th Century, but in the 6th it was thought opposite to Scripture and Religion to admit Images into the Christian Churches; Witness the Epistle of (l) Epiphanius to John Bishop of Jerusalem, where he faith, When I was come into the Village called Amathus, and entering into the Church to pray, found there a Veil, dyed and painted,

(i) Quam si venirem ad Ecclesiam, quae dicuntur Amathus, inventi fui velum pendens in foro ecclesiae, inquit, de pitture, quae non modo adductor manum, sed etiam imagines Eucharistiae, atque sacrorum, etiam imagines velarum et mologiae. (k) Concord. Nic. 6. p. 42.4.426.

red, and having the Images, as it were, of Christ, or of some Saint, for I do not well remember whose Image it was. But seeing this, that contrary to the Authority of Scripture, the Image of a Man was hung up in the Church of Christ, I rent it, and gave command to the keepers of the Place, that they should neither wrap up and bury this dead body in it. They sorrowing, said, That having rent this, they should send them another: Which, faith he, I promised, and have now sent, and I desire you to bid the Preachers of the Place receive it of the See, and henceforth to command them, That such Veils as these, which are repugnant to our Religion, should not be hung up in the Church of Christ; for it becomes you to be the more careful, for the taking away that Spectacle which is unworthiness of the Church of Christ, and of the People committed to your charge.

This Epistle is extant in the Works of (a) Jeron., both Manuscript & printed: It is owned a genuine by (b) Sirmundus and Petrus: It was long since cited against Image-worship by the Councils of (c) Frankford and (d) Paris; and so the Truth of it cannot be reasonably disputed. This being thus premised, I observe,

1. That he declares it contrary to the Authority of Scripture, to hang up in the Church of Christ the Image of a Man: That doth not say the Image of a wicked Man, but simply, and without all distinction, Imaginum Hominis, the Image of a Man.

2. He clearly doth intimate, That, for any thing he knew to the contrary, the Image which he rent was the Image of Christ, or of some Saint, for whether it was so or no, faith he, I do not well remember: Whence evident it is, that had it been the Image of Christ, or any of his Saints, he would have rent it. He therefore did not think, that to destroy those Images which were erected for his Worship, was to offer a most vile Affront unto his Saviour, as afterwards the second Nicene Council did, and now the Papists do conceive.

3. He positively declares, That all such Veils so hung up in the Church, were contrary to the Religion of the Christians.

4. He desires the Bishop of Jerusalem to charge his Preachers, that they should suffer no such thing hereafter to be done: i.e. no painted Images to be hung up in the Church of Christ, and that because it was unworthiness of the Church of Christ, the People committed to his charge, to be curiosous or concerned about such trifles.

§ 3. Observe; That when he rent this Veil, and condemned the Men of Anathoth, to wrap and bury some poor Body in it, they did not say, for ought appears; and he did not regard it, if they said so, that this was to profane the Sacred Image, or that he offered an Affront to Christ, or to his Saints, by rending of it; but they say only this, That having rent that, he should provide another: Whence it is evident, that they had then no Custom or Doctrine of the Church, which could maintain the hanging up, or could condemn the rending of this Veil.

§ 4. The Aversion which all good Christians had to Images, was so well known to the Enemies of the Church, that they made this use of it, to withdraw her Subjects from Communion with her. For the Donatists well knowing how defensible a thing it was unto the Christians of that Time, to see an Image for up in the Church, and more especially upon the Alter: they framed this Calumny, the more effectually to draw them off from her Communion.

That the Catholic, Paulus and Macarius, would bring an Image, and place it on the Alter whilst the Sacrifice was offered. This Rumor flattered the Faithful; for when the fame of it was spread abroad, the Ears and Minds of all Men, faith Optatus, were much troubled at it; and all that heard it, began thus to speak: Whosoever taketh any thing from thence, doth taint of a forbidden thing.

Whence we with (e) Minus, a Learned Romanist, observe, how much the Ancient Christians did detest the fight of any Image on the Alter; that is, how much they did detest the present practice of the whole Church of Rome.

§ 6. Observe the Answer of the Christians of those Times unto this Calumny. They do not say, true it is, we do set Pictures upon our Altars, and that not only for Ornament and Memory, but for Veneration also: And we do well to do so, and suitably to the Tradition of the Church of Christ, so that you ought not to be troubled at it, or frightened from our Communion by it; which is the only Answer the Church of Rome can make to this Objection, and which the Fathers of

(a) Ep. To p. 58.
(b) In Concil. Naron. p. 616.
(c) Lit. Car. I. 4. c. 25.
(d) Synod. Paris. c. 6.
(e) Diecolari illo tempore venitrum eile Paulum & Macarium, qui interdissimulat Sacriificium cum Aetaria solene, niter aparens, profetam illum Imaginem quam primo in Aetari poenentur. SicScripturum offerentur, hoc cum accepissent artus & animi perculs us, et omnem quae habeat aedifer dicere, qui insit de guatarte sacris, Optat. I. 3. p. 75.
(f) Minus in Jov. Cap. 8. v. 54.
that the Church of Rome and the Church of St. Peter have made it necessary to describe the Church of Rome as a "Catholic Church" of the East, and the Church of St. Peter as a "Catholic Church" of the West. This is not to say that the Church of Rome and the Church of St. Peter are not "Catholic Churches" in the same sense as the Church of St. Peter and the Church of Rome, but rather that the terms "Catholic Church" and "Catholic" are used in a different sense in each case. In the case of the Church of Rome, the term "Catholic Church" is used to describe the Church of Rome as a "Catholic Church" of the East, and the term "Catholic" is used to describe the Church of Rome as a "Catholic Church" of the West. In the case of the Church of St. Peter, the term "Catholic Church" is used to describe the Church of St. Peter as a "Catholic Church" of the West, and the term "Catholic" is used to describe the Church of St. Peter as a "Catholic Church" of the East. In both cases, the terms "Catholic Church" and "Catholic" are used to describe the Church of Rome and the Church of St. Peter as "Catholic Churches" in the same sense as the Church of Rome and the Church of St. Peter, but the terms are used in a different sense in each case. In the case of the Church of Rome, the term "Catholic Church" is used to describe the Church of Rome as a "Catholic Church" of the East, and the term "Catholic" is used to describe the Church of Rome as a "Catholic Church" of the West. In the case of the Church of St. Peter, the term "Catholic Church" is used to describe the Church of St. Peter as a "Catholic Church" of the West, and the term "Catholic" is used to describe the Church of St. Peter as a "Catholic Church" of the East. In both cases, the terms "Catholic Church" and "Catholic" are used to describe the Church of Rome and the Church of St. Peter as "Catholic Churches" in the same sense as the Church of Rome and the Church of St. Peter, but the terms are used in a different sense in each case.
of Pictures; had he believed that the Doctrine and Tradition of the Church of Christ, required all good Christians to give them honor and worship; would he so generally, without distinction or exception, have condemned all Worshippers of Pictures as superstition, rude, and ignorant of what Christianity required? Would he so fully have declared, That the Church of Christ condemned, and did endeavour to correct them for it? Would he have charged the Manichees with great injustice, for imputing Picture-worship to the Church of Christ, and not have given some of those Limitations and Distinctions with which the federal Nicene Council, and the Roman Decrees do so much abound, to put a difference between the avowed and constant practice of the Church, and what both he and the condemned in those Worshippers of Pictures? St. Austin therefore must be a very dolt, or else must here demonstrate the Church of Christ did, in his Times, conceive all Picture-worship to be superstition, and opposite to the Profession of Christianity; and that which the condemned, and did endeavour to correct in those that professed it.

S. 6. And as those Fathers so expressly declared against the Doctrine of the federal Nicene Council, before they had decreed it; so afterwards, from the 9th to the 17th Century, it was expressly contradicted and rejected by the most eminent Persons of the Western Church. In the same Century it was condemned by the Council of A.D. 774. Frankfort, consisting of three hundred Bishops, as hath been shewn already.

It was condemned in the same Century, not only by Alcuin, or Alcuinus, Tutor to Charles the Great, and Scholar of Venerable Bede, who wrote a Book against the federal Nicene Council, and that Affirmation of it, (d) Those Images ought to be adored, confuting it from Holy Scripture; but also by the Princes and Bishops of the Church of England, in whose Name that Book was sent to Charles the Great.

It was condemned in the 9th Century, by the Council held at Paris, A.D. 824. It was in the same Century declared.
It was condemned all by Agobardus, Bishop of Lyons, who was made Bishop by the consent of the whole Clergy of that Nation; for in his Book yet extant against this Image-worship, he declares, amongst many other things already cited from him, thus: 

(1) Let no man be deceived, nor let no Man seduce, or circumvent himself; Whatever adores any Picture, any image, or graven Statue, he does not worship God; or honour Angels, or Holy Men, but he worships Idols. And yet (g) Balbinus and Sirmondus, do ingeniously confess, that Agobardus hath writ only that which the whole Church of France did then acknowledge. Papinian Maffonis, who abridged him, faith, (h) That he did manifestly distress the Errors of the Greeks, (i.e. the Nicene Councils) in confirming Images and Pictures, denying that they were to be adored; which Doctrine we Catholicks approve, and follow the Testimony of Gregory the Great concerning them; which as you have seen was this: That Images were neither to be broken, nor yet adored. (i) The German and French Churches, faith Caffander, after the Council held at Frankfort, most constantly continued for some Ages, in that Sentence which they first received from the Church of Rome, viz. That Images were neither to be broken, nor yet to be worshipped. If for some Ages they must assuredly continue in it till the 17th Century; and that they did so, is evident from the Chronicon of Hermannus Contractus, who stiles the second Nicene Council a falsy Synod, on the forementioned account. Chron. ad A. D. 794.

(2) Quippes a-pud Alamannos & Armencis, is evident from the plain words of (k) Nicene Canon, who faith, That then among the Alamans and Armencians, the worship of Holy Images was equally forbid.

(3) That the Germanas continued the same mind in the 12th Century, is evident from the plain words of (k) Nicene Canon, who faith, That then among the Armencians and Alamanni, the worship of Holy Images was equally forbid.

(4) That the French Church was full of the same mind, is evident from the Confirmation of (l) Ammonius, who plainly faith, That the Fathers of the Nicene Synod when ye were desirous concerning Image-worship, that the Orthodox Doctours had before defined. And from the Decrees of Councils made by Julius, Bishop of Chartres, who declares the Judgment of the Council of Elbing to be this: That (m) Pictures ought not to be worshipped, but that they only ought to be memory, of what is worshipped; and cites the Palaest of Pope Gregory to this effect.

In the first Century, Siman Damasconis, an Oxfordian Doctor, and Roger Hoevedin their Professor, both assert, That in the second (n) Nicene Synod were many things contained which were inconvenient, and contrary to the true Faith: and that in the said Council was established a Decree, That Images should be worshipped, which threw the Church of God wholly abhor. And here let it be noted, that in these Writers we find not the least hint of a Distinction between due and undue worship of an Holy Image; or be worshipped by the Church of Christ, and which the Church abhors: but Images adorabilis, that Images should be worshipped, is declared to be the Doctrine which God's Church abhor'd.

In the 17th Century, Robert Holtes, Professor in Oxford, most plainly affirms, That (o) no Adoration is to be given to any Image, nor is it lawful for any Man to worship images. And Matthew Woffiniter, condemning the Decree of the second Nicene Council, as Hoevedin had done before him, Ad A. D. 793:


In the 17th Century, (p) Gerfin, Chancellor of Paris, faith, (p) Ommio. We do not worship Images, and that they are forbidden to be worshipp'd, proibitiur ad hanc, viz. temum, at adorationem & fanulum, unde sequitur nec adorare, nec colare, ad adorationem igni & colenda prohibitur imaginem sibi; Sequeur non adorabili coelestis inter quas et divinat, non adorabili, et veneratione Corporis, ut incendendo eis vel genu-flectendo, nec coelestis, ex affectione mensis. Comp. Theol. in Expiac. 1 praepat. Tom. 2 p. 25.
And (9) Gabriel Biel, an Ossianian Doctor, teacheth, That the face of their Doctours held, that any Image is not to be worshipped, either for it self, as it is Wood, or Stone, nor yet consider'd as a Sign or Image. And that the Christian Faith permits them to be reworshipped in the Church, not that they may be worshipped, but that the Minds of Men may be excited to give reverence to them whole Images they are; and that this they fay according to Ps. deliam men-


In the 16th Century, (1) Ferrer, a Learned Preacher at Magon, faith, That Images are tolerated in the Church, that they may admonish, not that they may be worshipped, for otherwise they can admit of no excuse.

(2) Can. 1. 4. Yea, a Council held at (3) Mentz, A. D. 1549, during the Session of the Trent Council, speaks thus, Let our Paffors accurately teach the People, that Images are not pronounced to be worshipped or adored, but that by them we may be brought to the remembrance of those things which we ought profitably to call to mind.

CHAP. V.

Against this pretended Tradition of the Second Nicene Council, it is farther argued, 1. Because the Jews, though zealous for the observance of the Law of Moses, and generally believing that it forbade the having, and much more the worshipping of Images, did never, for the five first Centuries condemn the Christians for this practice, as afterwards when Images began to be received into Churches, and adored, they always did, s. 1. 2ly, Because the Apostles, and succeeding Fathers, who answer all the other Scruples of the Jews against the Christian Faith, speak not one word in Answer to this great Objection, that it allowed of Image-worship in opposition to the second Commandment. §. 2. 3ly, Because the Evidence of Truth hath forced many Learned Writers of the Romain Church to confess, That the Primitive Church had no Images, or did not adore them, §. 3. From this Discourse, these four things are inferre'd; 1 That the Councils received by the Church of Rome, as general, are not infallible Interpreters of Scriptur, or infallible Guides in Matters of Faith. §. 4. 2ly, That the second Nicene Council hath imposed that on Christians at a Tradition of the Church of Christ, which was not so; and therefore was deceived, and did deceive in Matter of Tradition. §. 5. 3ly, That Roman Catholicks do usefully teach the Confession of Fathers on these Subj. §. 6. 4ly, That the Doctrine of the Church of England is much safer in this particular than that of Rome. §. 7.

Moreover, that Image-worship was no Doctrine delivered to the Church of Christ, either by Writing or Tradition from the Apostles, that it was not practised in the first Ages of the Church, will be apparent from the depopulation of the Jews towards the Christians, and the consideration of what they thought.
thought of the erection of an Image in the place of Worship, and of the adoration of them.

§. 1. And (1) we know that even the believing Jews were zealous for the strict observance of the Law of Moses, and were much offended at St. Paul, because they apprehended he had taught the Jews to forsake the Law of Moses, and not to circumcise their children, or walk after the Customs of their Fathers.

We also are informed by (2) Eusebius and Salamanus, that this Zeal continued among the Christian Jews for a considerable time after the death of the Apostles, viz. till the destrction of the City by Titus. For till that time the Bishops of Jerusalem were of the Circumcision; and almost all who believed in Christ, did yet observe the Law.

The Sect of the (b) Ebionites and Nazarens, continued till the days of Jeron, they were dispersed throughout the Churches of the East, and were fifth Auctors of the Obligation of the Law of Moses; and held, (c) That Men were to be saved by the observation of it.

2. We know, that in the Judgment of the Jews, who lived about our Saviour's Time, and after, nothing was more detestable, nothing was more repugnant to the Law of Moses, than the admitting of an Image in the place of Worship, much more the bowing down to it.

They confidently declared to Pilate, upon occasion of the Roman Eagles, That (d) they could not permit any Image to be placed in their City, and that (e) their Law was violated by the little Images of Caesar annexed to the Roman Standards; and that they would rather die than endure them there. They tell Petronius, That it could not be permitted to have the Image, either of God or Man, in their most sacred Temple, or elsewhere. They persuade Vitellius not to come thither with them, because it was not suitable to the Laws of their Country to see an Image brought into it.

And they declared to Herod, Son of Antipater, That (f) whatsoever they endured, they would not suffer the Images of Men within their City.

3. Certain it is, that for a long time no Samaritan, or Jew, ever objected to the Christians their violation of the Second Commandment; or at the least, pretended to be scandalized at their defection from this Law of God. No single inhumanity of this Nature can be produced from all Antiquity, till after the fifth Century, when Images began to be admitted into Churches, provided that they were not worshiped. Then was it the Jews began to call the Christian Churches, upon that account, Beth Avida Zara, the House of Idolatry. And from that time they have not ceased to object to them the violation of this Law, and to profess that they were scandalized at it.

In the second Nicean Council, Germanus, Patriarch of Constantinople, confesteth, That (g) upon this account the Jews did often cast reproach upon them; and that the Saracens did the same.

Gregory, in his Epistle to him, adds, That (h) if any one do accuse this Image-worship of Idolatry, he is one who calumnium after the manner of the Jews.

In the fifth A.D. a Jew is introduced speaking thus: (i) I believe in a crucified Jesus, who is the Son of God; but I am scandalized at you Christians, because you worship Images, whereas the Scriptures every where command us not to make any graven Image or Simulature.

The Christians are to be reckoned Idolaters, faith (k) Eusebius, because they bow down and adore the Image of Jesus of Nazareth.

(1) Fabianus Fogo, a Jewish Convert, informs us; That (l) the Jews dispute after this manner; God in the Decalogue, writeth c. 33 and 34, that the Image should be made, etc. but Christians make and worship Images, they therefore violate this Precept; this faith he, is an undoubted thing among them, and therefore they call the Christians Worshippers of Idols.

K 2.
Joseph King of Coifi, is said to prefer the Jews before the
(m) Bate. Pre. Christsians, (m) because the latter bow themselves to the Works of
their own hands.

Had therefore the first Christians received a Tradition from
the Apostles to adore Images, and had all Christians practised
suitably to this suppos'd Tradition, both the Believing and
and the Unbelieving Jews, being such Zealots for the observance
of the Law of Moses, and professed Enemies of Images, and
of the adoration of them, must have been scandalized at it.
We see that they were very much incensed against St. Paul,
for teaching, That the Gentiles were not obliged to observe
their Law, that they would not endure him, unless he also
would make, order, and keep the Law. If then St. Paul and
Peter, as (n) P. Hudson avers ; if the rest of the Apostles,
as the second Nicene Council faith, had taught and practised
this Image-worship, so flatly opposite to their Law, and therefore
execrable to them, this must have stirred up their indigna-
tion against St. Paul and Peter much more than their af-
serting, That the Ceremonial Law did not oblige the Gen-
tiles could have done.

'Tis far too difficult to conceive, that they who thought
their Law so highly violated, by framing the Picture of a
Man, or of an Eagle, and would rather die than admit of
them, because they held they were forbidden by their Law,
should either, being Christians, continue zealous to avert
the Obligation of that Law, and yet admire the Doctrine
which did enjoin them both to frame and worship Images;
or should, continuing unbelieving Jews, never accuse
the Christians of a Crime so execrable in their sight, nor dif-
frade any Christian from complying with this great violation
of their Law?

§ 2. Yea farther, had this Practice, or Tradition, ob-
tained in the days of the Apostles, or the five following Ages,
the Apostles, and Primitive Fathers, would likely have endeav-
ored to remove this Scandal from the Jews, and to return some
Answer to an Objection so very obvious, for their prejudice
against Image-worship being greater than against any other
thing, they had the greatest reason, upon the supposition of
such a practice of the Christians, to labour to remove it. And
yet we find not that St. Paul in his Epistles write partly to fa-
tify the Jews, that Circumcision was not to be imposed upon
the Gentiles, and partly, to warn the Gentiles not to bear the Yoke of Jewish Festivals and Ceremonies; or in that
purposely designed to teach the Jews, that the Priesthood being
changed, the Ceremonial Law must also change together with it;
or that St. Peter, or St. James, in their Epistles to the disper-
sed Jews, take the least notice of so great a Prejudice, or send
one word to reconcile the Jew to this suppos'd Image-wor-
ship.

Justin Martyr, Origen, Tertullian, St. Cyprian, G. Nysen,
Epiphanius, St. Chrysostom, St. Austin, with many others, have
write on purpose to take off the Objections of the Jews against
Christianity; and in these Writings they have been very dif-
gent in taking off the Scandal of the Crofs, and proving
That the Jewish Festivals, and Sabbath, were abolished; and
that their Laws concerning Circumcision and Sacrifices were
abrogated; but they spend not one word to show that Chris-
tians were exempted from that Precept, which forbade the bow-
ing down to any Image, or Similitude; or to excuse that Wor-
ship of them they are suppos'd to have practis'd, or to de-
clare, as doth the second Nicene Council, that this Command-
ment only forbade the worshipping of Idolus, or of Images as
Gods, or to give any other satisfaction to the Jews in this par-
icular.

The Apostles, and the Fathers, do jointly labour to remove
the Scandal of the Cross, and to convince the Jews, that it was
reasonable to worship him who was crucified upon it; but they
fay nothing to remove that which was a greater Scandal to
them, as the confession of the Jews now mentioned doth allure
us, viz. the worshipping of the Crofs, and of an Image, which was
the Work of their own Hands. They tell the Gentiles, That
no Man had reason to condemn them for not observing the
New Moon, and Jewish Sabbath, but give them not one Item
that they had no reason to condemn them for making and ad-
doring Images.

The whole New Testament, which takes especial notice, that Rom. 2:23.
the Jews abhorred Idols, gives not the least distinction between
an
an Image, and an Idol, nor the least hint of any of those Evations and Limitations, by which the Church of Rome now finds it necessary to reconcile her Practice to the second Commandment; nor of those Expositions or Retortions aile in the second Nicene Council, to refute the Clamours of the Jews. Which is a full conviction, that the Ancient Church had no such Doctrine or Practice, which could make it necessary for them to fly unto these Roman Shifts and Subtilties.

§ 2. To conclude; The Suffrage of Antiquity is so very clear, the Testimonies of it are so numerous, and so convincing, that they have forced many Learned Persons of the Church of Rome, ingenuously to confess, either that in the Primitive Church they had no Images, did not regard them; or that they paid no veneration to them, but rather disapproved and condemned it.

The Universal Church, faith (a) Nicolaus de Clemenzii, being moved by a lawful cause, viz. on the account of them who were converted from Heathenism to the Christian Faith, commanded, That no Images should be placed in Churches.

(2) The Worship of Images, not only they who were not of our Religion; but, as St. Jerom testifieth, almost all the Ancient Holy Fathers condemned for fear of Idolatry, faith Polydore Virgili, where the opposition of these Holy Fathers to others not of our Religion; and the mention of Pope Gregory among them, shews the vanity of what the (q) Jefuit Fisher faith, That Polydore speaks this of the Fathers of the Old Testament, not of the New.

(2) Nos dico Christianos, ut eum Romanum, sed Christianos were without Images in that Church which is called Primitive.

(r) This surely I cannot omit, faith Giraldaus, that as the Ancient Romans so the Christians were without Images in that Church which is called Primitive.

(2) Swifrinus (s) The Bishops in these times of Persecution, faith Mendoza, little thought of Images of Saints; they abstained from them for a reason imaginarum ac cogitantis Episcopi-abfletcher ad tempus. De Concil. Fish. 1.9. c. 5.

while, left the Heathen should derive them, and should conceive that Christians worshipped them as Gods. All these are Witnesses against the second Nicene Council, that the Practice was not Apostolical, Universal, and Primitive.

What Opinion the Fathers had of this Practice, these following Persons will inform you.

Proto-Cristianus faith, That (1) Laetanarius, Tertullianus, and very many others, with too much holiness, did affirm, That it belonged not to Religion to worship any Image.

(2) Even to the days of Jerom, who died in the fifth Century, Men of approved Religion, faith Erasmus, would not suffer any painted, or groined, or written Image, not even of Christ himself.

(2) It is certain, faith Calvinus, that when the Gospel was first preached, there was no use of Images for sometime, among the Christians, as it evident from Clemens of Alexandria, (who flourished at the close of the second) and from Arnobius, (who flourished at the beginning of the fourth Century).

And again; (s) How much the Ancients, in the beginning of the Church, abhorred all veneration of Images, Origen alone, in his Book against Celsus, shews.

And a third time; (t) Truly it is manifest, from the Discourse of St. Austin, on the 113th Psalm, that in his Age, the use of carved Images or Statues was not come into the Church.

Lastly, he adds, That in the Days of Gregory the Great, (that is, in the sixth Century) (2) this was the Mind and Doctrine of the Roman Church. That Images should be retained, not to be adored or worshipped; but that the Ignorant should by them be admonished of what was done, and be provoked to piety. That the Roman Church did equal condemnation for the adoration and the breaking of Images.

(2) Quae sacrum mens, sacerostia R Ecclesiæ ab eius veneratione imaginum abhorret, unus Origenes declarat, p. 168.

(2) See ex Augulfino confir, ejus aedem simulacrorum usum in Ecclesiæ non fuisse. p. 165.
Græce illa Synodus qua
Parte Imagines adorandas
Constituit damnatas fuit, ut
quæ confessissimi R. Ecle-
Rixi advertentur, p. 172.

Forstam opus est, ut
Majoris notet, luc ujus in
præfa illa Majorum sumum
senectutæ integritatem,
p. 175, 172, 180.

(3) De Van. S. 
Scient. cap. de 
Imag.

(3) The corrupt Cusim, and false Religion of the Heathens, 
Sicor Carisius Agrippa, hath infused our Religion, and hath in-
troduced into our Church Images and Idols, and many barren pom-
Pomus Ceremonies, none of which was found or practiced among 
the Primitive Professors of Christianity.

And now, from what hath been discoursed in these Chapters, I infer,

Inference. §. 6. 1. That the Councils received by the Church of Rome, 
as the infallible Proposers of their Faith, namely, the second 
Nicene Council, and that of Trent, have erred, and have im-
ploed a false Interpretation of that Precept which both com-
manded us not to bow down to the samitlike of any Thing in Hea-
ven or Earth, and therefore they are fully fail to be infalli-
ble in Matters of Faith, or true Interpreters of Holy Scrip-

ture.

And indeed, whoever seriously will consider of those Scriptures which are produced, either by this whole Council, or 
by Pope Hadrian; with approbation of this Council, or offer-
ded by some Members present, or contained in some of the 
Citations produced by them for the having Images in 
Chilidian Churches, or for the giving Adoration to them, 
will find them so apparently perverted, and horribly im-
pertinent, as that he will be forced to question, not only the 
Infallibility, but even the common Wisdom or Discretion of 
those Men who had the confidence to use them for these pur-
poses. For,

1. John, the pretended Vicar of the three Oriental Patri-
archs, faith, 'That (a) Jacob wrestling with him, saw God (c) At a 
Face to Face; which yet can do no Service to the Maker, or p. 100.
Worshippers of Images, but by supposing, with the old Ha-
ritric, called Anthropomorphites, that God hath Face or Fea-
ures like a Man.

Leontius, Bishop of Neapolis, faith, (b) If thou accusest me (At a 
for worshipping the Word of the Crofs, thou must accuse Ya-
cob for blessing wicked and idolatrous Pharaoh; which infall-
ence will be only pertinent, when it is proved that Pharaoh 
was an Image, and that Blessing is an Act of Adoration.

Pope Gregory the Second, faith, That (c) when 
Moses desired to behold an Image, or Similitude, 
left he should be mistaken in the Pym, he said to 
God, Show me thy self manifestly, that I may see 
thee; but dost not prove that Moses desired to 
ssee an Image, or material Likeness of God, or 
that God shewed him any such Similitude.

(e) Sum figurum vellet; 
ne simulacrum video, ne 
offere errore, omnem Deum 
dicere. Offensae mihi virtu-
sum manifestam, ut te vides. 
p. 11.

Germanus, Bishop of Constantinople, argues for Images af-
ther manner; (d) In the Book of Numbers, the Lord speaks (At a 
to Moses, saying, Speak unto the Children of Israel, and bid them p. 504. 
maketh themselves Fringes in the borders of their Garments, and put 
upon the Fringe of the Border a Ribband of Blue; and it shall be 
unto you for a Fringe, that you may look upon it, and remember 
all the Commandments of the Lord, and do them. Now if, faith 
he, the Israelites were bid to look upon these Fringes, and remem-
ber his Commandments; much more ought we, by the infallibility of 
The Images of Holy Men, to view the end of their Con-
versation. And yet there seems to be some little difference 
between a Fringe and a graven Image, betwixt remem-
bering God's Commandments to do them, and to break 
them.

† Pope
Pope Hadrian finds in Isaiah a prophecy concerning Gospel-Images, as clear as the Noe upon your Face; for, Ecce summum; (e) In that Day thee shall be an Altar to the Lord, in the midst of the Land of Egypt, and a Pillar at the border thereof to the Lord, and it shall be for a Sign.

He also finds the sweet Singer of Israel harping oft upon the same String, and prophesying of Images to be adored in the Gospel-times; saying, (f) The Light of thy Countenance, signum et super nos, it is seemed upon us.

And again, Lord, I have loved the Beauty of thy House, and the place of the Tabernacle of thy Glory.

And a third time, Thy Face, Lord, will I seek.

And a fourth; Even the Rich among the People shall intreat thy Face.

And, lastly, in these words, Honour and Majesty are before him; Strength and Beauty are in his Sanctuary.

And what can be more evident for Image-worship than these Texts, which do so plainly mention the Face and Countenance of God.

Theodorus proves, That we Christians must have Holy and Venerable Images, because 'twas said, (g) Whatsoever were written, vide pseuodog., afterwards, were written for our Learning; whereof the venerable Images being written upon Wood, and Stone, and Metal, must be for our Instruction.

Away with those ignorant Fellows, who can derive the Pictures of Christ and his Apostles, no higher than St. Luke and Nicodemus; this Theodorus finds them among the Writings of the Prophet, as clear as the Noon Day; vide pseuodog., they were engraved afore-time, even before Christ's Humane Nature, or his Apostles, had a being; and had it not been thus, we Christians had been void of Hope, for these things were written, that we through comfort, vide pseuodog., of these Fallers, might have hope.

They have all found it in the Book of Canticles, or something which makes for it; for there it is most appositely said; (h) Show me thy Face, and let me hear thy Voice, for thy Voice is sweet, and thy Countenance is comely. And in that of the Psalmist, As we have heard, so have we seen.

(i) Ezekiel's Temple was made, say they, with Cherubims; (k) Axx. 4. and Palm Trees; so that a Palm Tree was between a Cherub, and a Cherub; and every Cherub had two Faces, so that the Face of a Man was toward a Palm Tree on the one side, and the Face of a young Lion toward the Palm Tree on the other side; and thus it was throughout the House round about. So that it seemed to them to have been an οἴκημα, or an οἶκος Ἱερείου; and yet should you ask them where this Temple was built, or what Existence had thee Cherubims, but in the Vision of the Prophet, it will puzzle their Infallibility to answer you.

Lastly, They argue from the Author to the (l) Hebrews, (k) ibid. thus; Verily, the first Covenant had also Ordinances, and a worldly Sanctuary, there was a Tabernacle made, in which was first the Candlestick, and the Table, and the Shew-bread, which is called Holy; and after the second Veil, the Tabernacle, which is called the Temple of all, which had the Golden Censer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden Pot that had Manna, and Aaron's Rod that budded, and the Tables of the Covenant, and over it the Cherubims of Glory shewing the Mercy Seat. If then, say they, (m) The Old Testament had Cherubims shewing the Mercy Seat; let us have Images of Christ, and of his Holy Mother, shewing the Altar; for because the Old Testament had such Things, the New received them. This, saith (m) Synod, is the truth; This, saith the Prince, is the Command of God. But why did they not conclude also for another Ark, and Mercy Seat, another Tabernacle, a Golden Censer, and a Pot of Manna, feigning it was but saying, as in the case of Images they do, because the Old Testament had these things, let us Christians have them too, and infallibly must be so? And tell me now, Can any one who reads these powerful Demonstrations from, and excellent Expositions of the Holy Scripture, doubt of the Truth of that which (n) Axx. 3. is so oft alluréd by this Synod, That (n) they were certainly alluréd by the Holy Ghost?
69. They pronounce Anathema (κατακλίσις) against all those who do not worship Images, or who doubt of, or who are dissatisfied with the worship of them. Now this Anathema, if what is here produced cannot be refuted, must certainly be pronounced against the Blessed Apostles, and all the Christians of the five first Centuries.

Lastly; Whereas Origen declares, That the first thing which Christians taught their converts, was, the contempt of all Images; the Fathers of this Synod pronounce Anathema (κατακλίσις) to all who do not diligently teach all Christian People to abhor the Images of all Good Men from the beginning of the World.

§ 6. 469. Hence also may be seen how vainly and unjustly Roman Catholics do boast of the consent of Fathers on their side, and say, that they expound the Scriptures according to that Sense which they received from the Ancients; it being evident, from what hath been discover'd, that in their Exposition of these words, [Those shall not make to thy self the Similitude of any Thing in Heaven or Earth, &c. Those shall not bow down to them.] they do embrace a Sense which no Father, for the first five Centuries did ever put upon them; and do reject that Sense they generally imposed upon these words.

§ 7. 469. Hence I infer, That the Religion of the Church of England is, in this particular, much safer than is that of Rome. For if Image-worship be not forbid in this Commandment; nevertheless we only do neglect that practice which their best Writers deem an indifferent; which no 'T'ever did perform to any Patriarch or Prophet, nor any Christian for 600 Years; to any
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