A SHORTE TREATISE OF the crosse in Baptisme contracted into this syllogisme.

No religious vse of a popish Idoll, in Gods publike seruice: is indifferent, but vtterly vnlawfull.
But the vse of the crosse in Baptisme is a religious vse of a popish Idoll in Gods publike seruice. *Ergo.*

The vse of the crosse in Baptisme is not indifferent but vtterly vnlawfull.

Printed 1604.

OF THE SIGNE OF THE Crosse in Baptisme.

The vse of the Crosse in Baptisme is not a thing indifferent, but vtterly vnlawfull. For this reason.

IT is against the Apostles precept 1. Iohn 5. 21. Babes keepe your selues from Idolls. *For the explanation whereof two thinges are to be scanned, first: what is ment by an Idoll. Secondly: how farr we are to keepe our selues from the Iodll. An Idoll is whatsoeuer besids God is worshipped with divine honor. And though some restraine an Idoll to a visible forme: because it is deriued* apotou eidous *yet as a learned writer obserueth (a) They which will treat of all sortes of Idolatrie, must needes take the name of an Iodll in a larger signification. By the name therefore of an Idoll is vnderstood whatsoeuer besides the true God a man doth propose or frame to himselfe to be worshipped, either simplie, or in*

PROFE OF THE MAIOR.

a Zanch. de redemp, lib, 1. cap, 17: Thes 5.

some

ſome reſpect.

Neither is this ſpoken without good reaſon, for nothing is properly an Idoll, as it is a viſible forme, but as it is religiouſlye worſhipped. If therfore it be worſhipped it may be an Idoll, though it be no viſible ſhape, otherwiſe the worſhipping of Angels and the ſoules of iuſt men were no Idolatrie, ſeeing theſe are inviſible ſpirites, and therfore the ſigne of the Croſſe, If it be religiouſly worſhipped, may prouc an Idoll though it be transiens quiddam *a thinge vaniſhing in the Ayre and no permanent forme. For as that learned Zanche ſpeaketh there is A two fould Idoll, the on reall the other imaginare, conceaued only in the minde.*

For anſwer to the Second queſtion. Men may keepe themſelues frō Idolls two wayes: viz. a cultu, et ab vſu Idoli: *from the worſhipe, and from the vſe of the Idoll.*

How farr we are to keepe our ſelues from an Idoll

For the firſt, (b) S. Paule is ſo ſtrict that he alloweth not the chriſtians ſo much as

(b) 1, Cor. 10. 15. to 13:

to

to be present in the temple at the Idolatrous feastes, though they did it without any internall opinion, or externall action of worshipping the Idoll.

But Iohn in this place doth not speake so much of the worship as the vse of the Idoll for (as Aug. in psa. 113. well obserueth) the Apostle commaundeth that they a voyd not only the worship of the Images, but also the images or Idolls themselues.

Now the vse of an Image, or Idoll, may be ciuyll or religious, and both of them pub like or priuate.

That an Image, even such an Image as is Idolatrously worshipped, may be made & retayned for ciuyll respects of ornament, story or such like: we make no question, though the tollarating of them in open & publicke places, even extra cultum *be offensiue and turne into a snare, as Gideons Ephod was to his posteritie, when it was abused to Idolatrie. And vppon this groūd we yeald, that though the Crosse be apparently*

apparantly an Idoll, yet in Princes Banners, Cronnations, Coyne, Crowne, or any other cyvill respect it may haue a lawfull vse. But that any thinge of mans devising being worshipped as an Idoll, should be vsed religionis: *ergo: and in the worshipp of God, seemeth directly against S. Iohns precept, for, how doe I keepe my selfe from the Idoll, or how doe I sheew my zealous detestation of that filthy Idolatrie: when I retayne it, and vse it so honorably, as in the temple, in the Sanctuary, in the seruice of God. Which interpritation of this place of S. Iohn, the Church of England (c) doth on the warrant of Tertullian approue and commend.*

And this poynt is further strengthened by the second commaundement: which forbiddeth not only to worshipp: but even to make any Image, or any similitude whatsoeuer, to witt, ad cultum, *or for religious vse: as according to the scripture the best interpretors, (d) partly against Images in Churches*

c Homil. against perill of Idolatrie part 2,

Exod. 23: & 34, 17. Deut. 7, 5. Psa. 16. 4.

d Caluin. insti. lib. 1, cap. 11 Vrsin. cathe. in exposit secundi, precept.

Churches, partly on the wordes of the precept, doe most naturally expound it. For superly, if Idolatry it selfe: as a most execrable thing be forbidden, then all occasions and meanes leading thereunto are likewise prohibited. And what stronger provocation to that spirituall whordome: then erecting Images in the place of Gods worshipp? For as Augustine *well obseruеth, in psal. 113. Idolls or Images, haue greater power to corrupt a silly soule, in that they haue a mouth, eyes, eares, nose, handes, feete, then to correct it, in that they neither heare, smell, &c.*

Petr: Martyr loc. com. cla. 2: cad. 5: sect: 22
Hooper in 2 precept
Zanch, de redempt. lib. 1. cap. 15.
Babington, the 2. commaundement.
Perk. sermon caus. cap. 21:
Allen on the 2. com,
Dod on the 2. com:

And therefore without doubt, the meaninge of the commaundement is to bynde the Church from all such snares and alluerments to sinne, and therefore doth Aug. in quest. sup Leuit. q. 68. well conclude frō this commaundement, that such makinge of an Idoll can neuer be iust or lawfull.

Now if no similitude at all be tollarable in Gods seruice, then much lesse any that

hath

hath bene and is worſhipped Idolatrouſly. Tertullian againſt the Gnoſtickes accompted them Idolaters, not only which worſhipped, but thoſe alſo which made and retained Images (nemppe ad cultum or for holy vſe) and in his booke de Idolatria, he vehemently reproued the very makers of Images, though they did not themſelues worſhip them, which ſheeweth in what execration the primitiue Churches held any religious vſe of an Idoll.

The like we may finde in Epiphanius ad Iohannem Epũm Hieroſal. where he reporteth, that findinge an image of Chriſt, or ſome Saint, hanging at a Church dore, he rent it in peeces, a vouching that to hange apicture in the Church of Chriſt, was contrary to the authority of the ſcriptures & the chriſtian religion.

From hence I conclude, that if the godly fathers were ſo vehement, againſt erectinge Images of Chriſt, and of Saints, even at that tyme: before any worſhip was giuen

vnto

vnto them. Much more would they withstand it now, after men haue made Idolls of them. And if they would not suffer an Idoll so much as in the place of Gods worship: would they endure themselues to vse such an Idoll as the Crosse: in the seruice & sacraments of God. Their zeale against that spirituall fornication, would neuer permitt them so highly to honor, such an execrable thing: neither was their zeale heerein without ground of knowledge: for the spirit of God in psal. 115. 8. speaking of Idolls, they (saith he) that make them: are like vnto them, & so are all they that trust in them. Where a playne difference is made betweene makers: and worshippers of Idolls and both condemned, as cursed transgressors of the law, shall any the make the Idoll of the crosse, and that for religious vse: *and yet be innocent?* Psa. 16. 14

Questionlesse by Dauids example we must make no mention, that is keepe no horable memory of an Idoll, & therfore without

out doubt, not giue it ſo much honor as to vſe it, or the memoriall thereof in the houſe of God, and in his holy worſhip, but as Iſai ſaith, we muſt pollute the reliques: and the very coueringe, and ornament of the Idoll, and caſt the away as a menſtrous cloth, and ſay vnto it, gett thee hence.

Iiai 50: 22.

PROFE OF THE MINOR.

Now if any doubt, whether the ſigne of the croſſe be adored, and ſo made an Idoll: let them well conſider the tract of Bellarmyne de adoratione crucis, *where diſtinguiſhinge the Croſſe on which Chriſt was hanged, from the ſimilitude thereof, he ſaith: other croſſes like to this: are accounted ſacreed images. And after he diſtinguiſheth thoſe ſimilituds of Chriſts croſſe, into the image, and ſigne of the croſſe, ſo that if the image of the croſſe be taken for an Idoll (and who knoweth not that it is the vniuerſall Idoll of popery: and to be adored, even cultu latriæ (which worſhip as they themſelues hould, is due onely vnto God): the ſigne of the croſſe muſt needes be*

taken

taken for no better. Besides, the said Bellarmine hauing (as is said) distinguished the crosse: into three sortes, the true crosse, the Image of the crosse, and the signe of the crosse: he layeth downe this doctrine generally of them all, we adore all crosses, & perticulerly, of the signe of the crosse he saith

De Image lib. 1' 30,

The signe of the crosse which is made in the forehead, or in the ayre, is sacreed and venerable. *To this agreeth Portiforium Sarish. 4. where it is thus professed*, we adore the signe of the Crosse, by which we haue receaued the Sacrament of Saluation.

And that the Image and signe of the crosse is of one, & the same account with papists, appereth evidently as by diuers: so perticularly by Hart. For Docter Raynoldes (e) sheewing that the Church of Englād, hath iustly left the signe of the crosse out of the supper for the Idolatrie therof, doth proue that it is worshipped as an Idoll, by such testimonies as indeede belong to the Image of the crosse, which Hart no way excepting against, doth imply, that looke what estimation they haue of the Image, the same

Confer, with Hart, cap, 8. diuis 4

they haue of the ſigne, and what honor is due to the one, is due to the other. For in very deed, they carefully teach, that it is not in regard of the matter, wherein the croſſe is paynted, or the couler whereby it is ſhaddowed, but only and ſimply for the expreſſing of the liknes of Chriſts croſſe, and for the repreſenting of Chriſt crucified (which the ſigne performeth as well as the Image) that they adore the croſſe with the ſame honor, that is due vnto Chriſt himſelfe. And this no doubt was the meanning of Aquinas *when he ſaith, that every* effigies *or liknes of the croſſe (wherof the ſigne is one) is to be adored* cultu latriæ, *and Coſterus doth avouch, that the ſame worſhipp is due to the ſigne, as belongeth to the very croſſe of Chriſt, when he ſaith (though falſly (f)*

Andra Orthod. expli. lib, 9. Bellarmin de imag, lib. 2. cap. 30, Tho, Aquin: part 3 queſt. 2. art: 4. & diuers other.

ibidem

Coſter. Enchri cap, 11.

The chriſtians from Chriſts tyme hithervnto haue worſhiped with the higheſt honor, both the wood of the Lords croſſe, & the ſigne of the croſſe, with which the dayly fēce thēſelues *Marke, that the ſigne of the croſſe is worſhipped, with the higheſt degree of honor,*

and

and as Andradius (g) in expresse wordes saith, in the same manner, that the Image of Christ himselfe is worshipped, then the which, what can be more cleere to proue, that not onely the Image: but the signe of the crosse is by the papists most Idolatrously worshipped?

Orthod. explice: lib. 9.

Yf any say: that to the signe of the crosse none boweth the knee, or vaileth the bonnet, and therfore it is not adored: I answer First that adoration is interne & externe, and the extern adoration is therefore Idolatrie, because it proceedeth frō the intern, as Zancheus (h) very learnedly, and learg ly sheeweth.

Zanch. de redemp, lib, 1. cap, 17. Thes 5.

Yf a man invocate to an Angell, or giue any honor internall to a creature, shall it not be called Idolatry, exceept he bowe outwardly vnto it? How then doth Paull say, that couetousnes is Idolatry? For a rich man doth not outwardly worship his goods yet, because he giueth vnto it intern confidence which is due vnto God, it is truly called

Ephe: 5. 6. Colos, 5:

Mark 10. 24 1. Tim. 6. 19. Luke 12: 15.

Philip.3:19. *called his Idoll, as vnto the Sardanapali (q their belly is termed thier god. Right so the papists ascribing to the signe of the Crosse, that honor & confidence which belongeth to God, doe make it an execrable Idoll, and so most vnfit to stād in the sanctuary, or to be annexed to the holy thinges of God. For first they ascribe vnto the signe of the crosse power and vertue, to meryt pardon at least for veniall sinnes, as appeareth by (k) Tho. Aquinas, Bellermine and Rhemists. Also it is held to partake of power efficient, and imediatly (l) operatiue, and that to cōuert sinners Martiall de cruce fol. 114. 115. Yea to graine saluation, Hosius cōtra Brent. pag. 227. saith vnto a rude clowne whose dull vnderstanding cannot reach to higher things, this only (saith he) sufficeth for his saluation. and generally the whole rable of Romish Doctors doe teach to putt great affiance in this signe for chasinge away deuils, and curing diseases, and sanctifiyng both man and other creatures, to the vse of man.*

quest. disputat, de venali pecto de effect: sacrament, lib 2 1: Tim, 4, sect 13. 14,

Bellar., de effect sacra. lib 2 cap, 31,

Seconly I ſay indeed they doe giue outward, aſwell as inward worſhip to the croſſe. For it is apparant that they invocate it in the ſame manner, that they invocate Saints when they ſay, by this ſigne of holy croſſe let euills all flie farre from vs. *Agayne*, by the ſigne of the holy croſſe, from our enimyes deliuer vs o Lord our God. *Alſo in another place* victorious croſſe and admirable ſigne, make vs trihumph and ioye: in heauenly courts divine. *Yea in prayers they ioyne it with Ieſus Chriſt as in* officio miſſæ *is to be ſeene, where they ſupplicate*: *By* the mercy of Ieſus Chriſt, by the ayde and ſigne of the croſſe, by the interceſſion of the bleſſed virgine &c. *They couple it alſo with the bloud of Chriſt in theſe words* Defend me Ieſu, from all euill vices paſt, preſent: and to come, by the ſigne of holy croſſe: and by the in eſtimable price of thy iuſt and pretious bloud.

In officio ſanct. cruce printed in engliſh anno 1559

Hor, preſent ad vſum ſarum Pariſiis impreſ. anno 1498.

All which doth moſt manifeſtly proue, that among the papiſts: it is religiouſly honored both with inward confidence, and outward reuerence. And therfore if their Idolls may in no ſorte be annexed to the ſeruice of our God, the croſſe in Baptiſme ought neceſſari

ly

ly to be crossed & cursed out of our liturgy. Neither is it a sufficient answer to say, that the crosse amongst vs is neither in number nor in vse, the same that theirs is, and though their crosse be an Idoll, yet ours is not. For when God commaunded his people to breake downe the Images of the heathen and to extinguish the very name of them: had they performed that charge: if they had burnt all the Idolls of Canaan, and afterward made newe of the same forme, and to another vse: though not Idolatrous, yet religous? Or how haue we dischar ged our dueities and shewed our detestation of that filthy Idolatrie, if hauing defaced all the popish crucifixes and Idolls, we erect them newe in our Church though not to worship thē yet to any other holy vse whatsoeuer. It is true that our Crosse, & theirs is the sāe, both in name, and forme, but not in vse, for then were it Idolatrous, now I doe not say that the Chusch of Englaud, doth commit Idolatrie: but that it ought to absteine

not

not only from the Idolatry or worshipp, but even from all religeous vse of such humaie ordinances and inventions, which others haue & doe Idolatrously adore. For if to erect crucifixes, and other popish images for holy vse be (contrary to the commaundement) a keeping of an honorable memory of the Idoll, how can the religious vse of the crosse in Baptimse being as well an Idoll as any of their Images be retained without breach of the law, Babes keepe your selues from Idolls.

Exod 23 13
Dentre 12 3
Hosius 2 17

Obiection.

The signe of the crosse in the first institution was free from superstition and Idolatry, and if the abuse which grewe after be remooued, why should it not recouer his auncient vse & indiffrency, like as the bread in the Lords supper which the papistes doe religiously adore?

Answer.

There is great difference betweene that which God hath created & commaunded and that which man hath ordeyned, for the one is necessary, and no abuse can alter

Of this nature are Churches, Pulpets &c. things of necessary vse and warranted by God himselfe, but

the reteyning of the Brazen Serpent was no where commaunded.

the nature of it, the other indifferent and by abuse may be come vnlawfull, and therfore Hezekia did worthely breake the brasen Serpent not seeking to redresse the abuse of it. Now howsoeuer Bellarmyne would insinuate that the crosse is founded on scripture, yet the weaknes of his arguments doe bewray the vnsoundnes of the matter, and therfore Tertullians iudgment is to be preferred, which plainly saith, that thereis no warrant in scripture for it. His words be, (n) If thou seeke any law for this in scripture, thou shalt find none. Tradition is a vouched to be the author, custome the confirmer, and faith the obseruer.

aut enim signum crucis habere vim spiritualem Potissimum ex instituto Dei lib. 2, de effect sacra et lib 2 de I mag cap 29 conatur ve n nerationem crucis Scripture autoritate stabilirem de corona mil

Now it is further to be noted that a double vse of the crosse is mentioned in antiquity, one cyuill, the other religious, against the former we doe not dispute yelding all reuerence to those christians, which by that note sheewed their reioycing and glory, in that which the heathen couted their shãe, but now, that abuse hath turned both the Image and the signe of the crosse into an I

doll

doll, it ſeemeth thereby to be made execrable. For Gideons Ephod being firſt a ciuill monument of victory, when the people wēt a whoring after it, was it lawfull for the Magiſtrate to erect in the tabernacle or ſinagogue though not the ſame, yet the like, both in name and forme to any religious vſe? would it haue ſufficed to ſay this is not the ſame Ephod that Iſraell maketh an Idoll of, neither is it ſett here to be worſhipped (for your brethren doe grevouſly ſinne therin) but only to keepe in minde the great victory that God by Gideon gaue to Iſraell. Right ſo the croſſe vſed by the auncients to ſhew that they were not a ſhamed of Chriſt crucified being meerly ciuill, and yet expreſſing a moſt chriſtian reſolution, hauinge ben abuſed, yea, continuing to be worſhipped, both in Image and in ſigne, it ſeemeth that this filth hath made it vnfit, on any pretence of reſtoring it to his auncient vſe to be annexed to the holy thinges of the ſanctuarie: eſpecially while there are ſo many

ny papistes that superstitiously abuse it amongst vs. Now for the religious vse of the crosse by the auncients, it was neuer free from sinne & superstition as afterwards is shewed, & if it were, yet being an humaine ordinance, and now not only abused to Idolatrie, but becoming it selfe a most abominable Idoll, no water can clense it, nor any pretext purifie it for the holy service of Iehouah. But in very deed to speake as the truth is, the crosse is reteained among vs with opinion very superstitious and erroni ous, for in the late Canons it is said, that the child (c) is therby dedicated vnto the seruice of him that died on the crosse. What is this but to equall mans ordinance with Gods, and to ascribe that vnto the crosse, which is due vnto Baptisme? a conceite fitter for ignorant papists, then learned christians to consent vnto. Neither doe we vse it as the auncients did, for Cyprian, Augustine, Chrisostome & others, (m) it is apparant that those times did consecrate the

Canon. 30

Tertullian de bapti ca 7.8
Euseb. l. b. 6.

the eliments theirwith, and did not crosse the childs forhead at all, but referred that vnto the Bishops confirmation, so that our crossing the Infants forhead and not the eliment of Baptisme, is a mere noueltie without any warrant of that antiquitie, neither will that place of Tertullian de resurrectione carnis, *proue the contrary. The flesh is washed that the soule may be purged, the flesh is annoynted that the soule may be consecrated, the flesh is signed that the soul may be guarded, the flesh is shadowed by the imposition of hands, that the soule may be by the spirit inlightened, the flesh doth feed on the body and bloud of Christ, that the soule may be filled and fatted of God. In which words he ioyning togeather diuers Ceremonies of the christians, doth indeede mention the signing of the faithfull, but it may as well be referred to confirmation expressed by imposition of hands as to Baptisme, vnderstood by the washing of the body and that one better reason, for it is more than*

ca. 24. Inno, cent 1, epist. cap. 3 Rab, ma de instit. clericis cap. 3 Durand. de ritib. eccle, lib. 1, cap. 20

Our vse of the crosse Noueltie of some 60, yeares standing,

than probable that the ſigne of the croſſe was not yet vſed in Baptiſme, ſeeing Iuſtin *Martyr in defenſ.* ad Antoninum et Tertull. de Baptiſmo et de corona militis, *doe deſcribe the forme of Baptiſme vſed in thoſe times and yet make no mention of the croſſe theirin, which in all liklyhood they would not haue omitted if it had ben vſed therein eſpecially Tertullian, who in that very place ſpeaketh of the croſſe, as vſed out of Baptiſme in the ordinary bleſſing of themſelues.*

As for Martial his epiſt, are iuſtly ſuſpected

Obiection.

But the ſigne of the Croſſe is not vſed in Baptiſme, but when Baptiſme is ended.

Anſ. *Yf you take Baptiſme only for that dipping & ſprincling of the party it is true and ſo none of the popiſh additions, wherby they defile that holy ſacrament are in baptiſme, for thoſe which Bellarmine accōpany Baptiſme are not impious, but if you tak baptiſme as indeed we doe, for the adminiſtration of the ſacrament, then both the prayers before and the prayers after, the actions*

tions after the dipping: doe all indifferently belong to one and the selfe same thinge, yea it is all on continuall action of the administration of the sacrament.

Sure it is that it must be said to be, either in Baptisme or out of Baptisme: or no where, if it be out of baptisme, how is it by common consent of all, said to be the signe of the crosse.

Obiect. The signe of the crosse is very auncient.

Ans. So are many other popish traditions. And if on that ground we are to retaine it, why doe we not giue the Baptised milke and hony accordingly. Why doe we not bring offrings for the dead. For Tertullian the first of the Fathers that euer mentioned the Crosse: doth establish these, and the signe of the crosse by one and the selfe same warrantie. Besides, if vpon the fathers tradition we vse the crosse, then must we receaue and vse it as they haue deliuered it vnto vs that is, with opinion of vertue and efficacie,

not only in the act of blessing our selues, & in the expelling of diuills, but even in the consecration of the blessed Sacramentes.

de coron mil *For the first, Tertullian is witnes sayinge,* At every passage, at euery setting forward, at at euery coming in and goeing out, at putting on of our clothes, shoes, &c. We stampe our forhead with the signe of the crosse.

Epistola ad Demetriam, *For chasinge of deuills, Ierom councelleth Demetrius to vse the crosse. saying. And* with often crossing guard thy forhead, that the destroyer of Egipt find no place in thee.

lib 4. cap. 17 *Lactantias saith,* Christs followers doe by the signe of the crosse, shut out the vncleane spirits. *Chrisostom:* in psa. 109. The crosse guardeth the minde, it taketh revenge on the deuill, it cureth the deseases of the soule &c.

But these superstitions are small in regarde of that efficacie which in the sacramets, antiquitie ascribed vnto the crosse, for Cyprian (being the auncientest that maketh mention of the crosse in Baptisme) speaking of it

Cyprian de passione. Whose vertue, perfecteth all sacramentes, without which signe nothing is holy, nor any consecration taketh effect, and whosoeuer are the Ministers of the sacraments, whatso-

ſoeuer hands doe dypp or annoynt the commers to Baptiſme, out of whatſoeuer mouth the ſacred word doe proceed, the authoritie of operation doth by the ſigne of the croſſe, make effectuall Sacraments.

It were ſuperfluous to reherſe the reſt. But hereby it is evidēt that the religious vſe of the croſſe, was even at the firſt ſinnfull & ſuperſtitious, neither can it be ſhewed, that euer it was vſed by the Fathers, religionis, ergô ſine admixta ſuperſtitione, and this inventiō did noe ſooner creepe into the ſacrament but it drew vnto it ſelfe ſuch ſuperſtitious conceite of efficacie and neceſsiti, that without it, the meanes which God appointed for the conſecration of the elements ſemed over weake, yea, vnauailable accordīg as ſome (e) amongſt vs account not theire children lawfully baptiſed, yea, will haue them rebaptiſed, if the croſſe haue ben omitted, out of which may be obſerued, firſt how dangerous a thing it is to bring in any hu-

Latly in Sura childe rebaptised because the croſſe was omitted.

mane

mane inuention into the ſeruice of God, ſith in the very pure age of the Church, it was puniſhed with ſuch a ſpirituall curſe of horrible ſuperſtition.

Secondly, though at this time popery was not hatched, yet the miſterie of iniquity was then a working, and the begining as it were of the whoriſh fornications was found even in the Fathers times, ſo that, as worſhipping of Angells in Paules time, prayers & oblations for the dead in Tertulliãs time, be right ly counted popiſh and Antichriſtian, though as yet that monſter was not borne: So this & other Ceremonies ratified by the popiſh Canons & conſtitutions, may well be taken for popiſh & Antichriſtian, euen in the Fathers times, ſeeinge they then made away for the beaſt, and ſince haue receaued further impietie and autoritie from him: wherfore to cõclude as Iſai exhorteth Gods people, to keepe themſelues from the rites and pollutions of

Coloſ. 2, 18.

Eſai: 52, 11.

the heathen, ſaying, depart depart ye, goe out from them & touch noe vncleane thinge: So the ſpirit in the ſame manner chargeth the Church not to medle with the corruptions of Antichriſtian Babilon, but goe out of her my people ſaith he, that ye may not be partaker of her ſinnes, and that ye receiue not of her plagues. Apoca.18 4.

The feare of which curſe doth keepe us from all the ſuperſtitious and Idolatrous cerimonies of that whoriſh ſinagogue.