

THE HONOUR  
OF  
CHRISTIAN  
CHURCHES  
BALCANQUALL





STC 1237

HONOUR  
OF CHRISTIAN  
CHVRCHES;

AND  
THE NECESSITIE OF  
frequentering of Divine Service and  
Publike Prayers in them.

*Delivered in a Sermon at White-Hall  
before the Kings most excellent Majestie on the  
eight day of December last being Sunday,*

By WALTER BALCANQUALL Doctor of  
Divinity and Deane of Rochester being then in  
his ordinarie attendance.

*And now published by his Majesties  
speciall commandement.*



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OF CHRISTIAN  
CHURCHES

BY  
THE MISSISSIPPI  
Department of Divine Service and  
Episcopal Prayer in them.

Delivered in a Sermon at White-Hall  
before the King: with exercises of prayer on the  
eight day of December 1674.

By WALTER BARTON, A. M. Bishop of  
Exeter and Dean of Rochester, who was in  
his own time.

And now published by the Printer  
at the Sign of the Gun, in St. Dunstons Church-yard.





MATH. 21. Ver. 13.

*It is written, my house shalbe called the house of prayer, but you have made it a den of theeves.*



He occasion of which words was briefly this; Kings at the first entry unto their Raignes do use to begin with the reformation of abuses crept into the Church and Service of God: so did *David, Iosias, Ezekiah* before Christ, so did the Christian Emperours and Prin-

ces after Christ, as appeareth in their first rescripts: so do yet all Christian Kings, their first Acts of State or Parliament take rise at the threshold of the Sanctuarie, and begin with confirmation, or (if need be) reformation of the Church: Now the Sonne of God in this Chapter making his solemne entrie like a King into Hierusalem, and so received by the people, he first getteth him to the Temple, and finding it most lewdly profaned both by secular and spirituall or Simoniacall

negotiation he falleth upon them with both hands: as a King with his secular arme he whippeth out the profaners; as a Priest he useth the spirituall arme, *It is written*: and these words, *It is written*, be all the words of this text, which may properly be said to be Christs own words, the rest are but cited by him from others; the first sentence *my house shall be called the house of prayer*, from *Isaiah 56. 7.* the other, *but you have made it a den of sheeves*, from *Iere. 7. 11.* But both of them so rehearsed and withall applied by him, that they are now become his own, for as well *quem benè*, as *quem malè dum recitas, incipit esse tuus.*

And as these two sentences when they were first spoken of by these two Prophets, were a Prophecie of Christ his times, and the iniquitie of the Iewes in his time fulfilled them, so as they are now rehearsed by Christ, they seeme to have beene a Prophecie of our times, which have fulfilled them by repeating the same profanations: In which regard I should not perhaps divide these words much amisse, if I should divide them into an Appropriation, and an Impropriation: an Appropriation, or the proper use for which God appointed his Temple, *my house shall be called the house of prayer*; an Impropriation, or the abuse of the Temple, whereby men disappoint God of his appointment, *but you have made it a den of sheeves*: And this division is much about one with our Proverbe, wheresoever God hath a Church the Divell hath a Chappell; *my house shall be called the house of prayer*, there is Gods Church; *but you have made it a den of sheeves*, there the Divell goeth about presently to turne it into his Chappell.

Or these words being spoken of the Materiall Temple of Hierusalem may be divided as in some sort that  
 Temple

Temple might have beene divided : amongst diverse gates in the Temple there were these two, a fore-gate and a backe-gate, the fore-gate at which the people entred called the Beautifull gate, where the diseased lay and begged almes, *Acts 3. 2.* The backe-gate called *skallecheth* or the dung-gate, out of which was carried all the filth or sullidge of the Temple: now betweene these two gates stood the Temple it selfe; so here, first you have the preface or fore-gate to the text, *it is written*; and we may call it the beautifull gate, for it pointeth to the very beauty of holinesse, that is, the Scripture: next the Temple it selfe, which is the maine structure and building of the text, *my house shalbe called the house of prayer*: and lastly, the backe or dung-gate at which Christ throweth out the profaners of the Temple, who had made it a dunghill, or a den of theeves, *but you have made it a den of theeves.*

But there is one word in the text from whence I mean to fetch that division of the words which at this time I purpose to pursue, and that is the word *appellabitur*, *shalbe called*; since the text is of the right naming, calling, or as it were christening of the Temple, I shall pray you to take notice of these foure particulars: First of the Churches name, *my house*, and we may call it the proper name of the Church, for it giveth God a propriety in it: Secondly, the Churches surname or appellative name by which it shalbe called, *the house of prayer, my house shalbe called the house of prayer*: Thirdly, the Churches nick-name, by which in regard of the great abuse offered unto it, Christ miscalleth it, *a den of theeves, but you have made it a den of theeves*: Fourthly, the Church-booke or register in which all these names are recorded, the name and surname in *Isaiab*, the nick-

name in *Jeremiah*, it is written: Neither need we doubt but that all these names are very significant, for if *Adam* by that originall wisdom wherewith God indued him was able to give names to all the creatures according to their natures, much more is God himselfe able to do so when he will name any thing.

Now in each of these foure there be two particulars; in the first, that is, the name, *my house*, these two: First, It is fit God should have houses built to him on earth as well as men, *my house*. Secondly, These houses built unto God become God his houses by propriety, so his, that they may never be taken from him; *my house*. In the second, that is, the surname of the Church, *shalbe called the house of prayer*, these two: First, Houses built unto God are to be solemnly called, or (as it were) christened, that is, consecrated and dedicated to the service of God, *shalbe called*. Secondly, As they are to be dedicated to all the parts of God his service, so especially they are to be consecrated to prayer, *shalbe called the house of prayer*. In the third, that is, the Churches nicke-name, *but you have made it a den of theeves*, these two: First, God his Church may become the Devils Chappell, *Bethel* may become *Bethaven*; *the house of prayer, a den of theeves*. Secondly, The theeves and robbers who make it so, are principally the Priests, but in their owne place the people too; for both are here meant by *you*; the Priests for letting out the shop-keepers standings, and the Lay-people for selling in those shops, being upon holy ground. In the fourth, that is, the Church-booke or Register, *It is written*, these two: First, The authority by which the proper use for the Temple for prayer is to be proved, by Scripture: next, the authority by which the abuse of the Temple is to be

be reprov'd, by Scripture too: Christ indeed (who was a King as well as a Priest) besides the text, useth the whip too: but Church-mens best whip is *Scriptum est, It is written*; in the old Testament, in the new Testament, and in their owne place, in the Canons of the Church; a threefold cord is not easily broken, 'this three-stringed whip will hold upon the consciences of men, or nothing will: if not, the Prince then must use the secular whip indeed: As Christ used the Divell, sometimes throwing him by maine force out of them that were possessed, sometimes throwing him upon his back by force of Scripture, *It is written*, as in his temptations, so here he useth these divellish men; as a King, he drives them out of the Temple with a whip; as a Priest, with the text; *It is written, my house shalbe called the house of prayer, but you have made it a den of theeves*. And of so many of these parts in this order which I have now propounded, as the time and your royall patience shall give me leave.

And first of the Church its name, *my house*, 'and in it of the first particular, which is this, *It is fit God should have houses built unto him upon earth as well as men*, for though the heaven of heavens cannot containe him, much lesse this house which is made with hands, as *Salomon* speaketh at the Dedication of his Temple; and the Almighty dwelleth not in houses made with hands, as *Peter* speaketh in the *Acts*; yet since God hath given to man the whole surface of the earth to build upon for himselfe, he expecteth that man by way of gratitude should find out some corner wherupon to build to his God; as when God requireth of us to give some of our goods to the poore, it is not that he could not provide for the poore without us, *If I were hungry*

hungry (saith the Lord) I would not tell thee, for all the beasts of the field are mine, and the flockes upon a thousand mountaines: but since he hath given unto us all that we have, he expecteth that by way of thankfulness we should give backe unto him (for what we give to the poore he accounteth given to himselfe) a little of that all: Even so having given man the whole earth to build upon for himselfe, he looketh that man should set out some part of that whole whereupon to build, and be at some cost with his God: that was a noble strife betweene a King and his subject, *David* and *Araunah* the *Iebusite*, *Sam. 2. 24.* concerning the threshing floore upon which *David* was commanded to build an Altar to God, *Araunah* would have given it freely because it was for God, but *David* scorned to build unto his God upon that ground which should cost him nothing.

Now these houses built by men unto God were of old called Temples, now Churches, and though they were of mens building, yet werethey not of mens devising, but of God his owne institution: *Moses* is the auncientest writer we have extant, and in him we have the first mention of a Temple, for God delivered unto him in the patterne of the Tabernacle the modell of the Temple: It is true indeed that the Gentiles by instigation of the Divell who is God his ape, in imitation hereof did erect Temples to false gods; but first wee have mention of God his Temple, as truth is more ancient than a lie: And even before either that Tabernacle or Temple, we find that there were Analogicall Temples, that is, places set apart and consecrated to the service of God. *Abel* though he sacrificed abroad and in an open place, yet was it a place prepared; *Noah* offered sacrifice upon an Altar, *Jacob* upon a stone turned

to the forme of a Pillar and annointed with oyle, which he called by the very name in the text, *my house, Bethel the house of God, Genes. 28.* The same custome was (no question) observed by the Patriarkes downe to *Moses*, unto whom God himselfe delivered the patterne of the Tabernacle, which should be a patterne of the Temple; and then came the Temple of Hierusalem it selfe, the most glorious structure the Sun did ever behold: To this Temple, under the Gospell succeeded the Churches of Christians, at first indeed but meane, the Church being under persecution: but when the Emperours and Princes became Christians, most glorious; so magnificent for structure, so rich for indowments, that as *Moses* was gladby sound of trumpet to make proclamation throughout the Campe that the people should bring no more materials for the furnishing of the Tabernacle; so Christian Princes were over-ruled by their subjects, to make Edicts of restraint for giving any more to the Church. From whence appeareth the vanity and ignorance of those humorists, who ask, what needeth all this cost of oyntment upon Christ his head? all this cost upon the building and ornaments of Churches? since the first and best Christians were not acquainted with them? They may as well aske what silly men were *David* to provide such a masse of mony and materials, and *Salomon* to spend them all and many millions more upon the Temple of Hierusalem, since God before was well enough worshipped and sacrificed unto by *Abel* and *Noah* perhaps upon a turfe, by *Jacob* upon a stone. But when God had given to his people the blessing of a magnificent Monarchie, he would not have them dwell in houses of Cedar, and his house remaine within curtaines, but

would haue the house where his honour was to dwell, for state and magnificence to be the beauty of the whole earth; so while Christians at the first had much ado to live and breathe under their persecutions, God was contented to be worshipped by them in such mean places as they could provide for him: but when Emperours and Princes became Christian, and Christians under them enjoyed peace and plenty, he expected from them glorious and sumptuous Churches, neither was his expectation deceived: for though they were not able to reach the beauty of the Temple of Hierusalem, the Iewes themselves not being able to match the first Temple; yet we find that Christians in building their first Churches had an eye to that Temple: for though our novelists if they chance to build a Church, (as they do sometime beyond the seas) will take any modell perhaps of a great hall or barne, rather than of the ancient Christian Churches; yet the first builders of Christian Churches even for the forme of fabricke did in some sort imitate that Temple of Hierusalem. For, as in that Temple there were foure distinctions, the Porch which was called *Salomons*; *Atrium* or the Court, whither the people came; *Sanctum* the holy place, whither the Priests came; and the *Sanctum Sanctorum* the holy of holiests, into which onely the high Priests were to enter: So in the old Christian Churches (though not for the same uses) were foure distinctions; the outmost place of all answerable to the Porch, unto which infidels or such as were excommunicate and cast out of the Church might come, but no further; into the next place as it were in *Atrio*, came the penitents, such as did penance, but no further; the third place was the body of the Church, which we

may

may call *Sanctum*, and whither the people came to be partakers of Gods worship; and the fourth was as it were the *Sanctum Sanctorum*, the inclosed place where the Altar or Communion-Table stood, into which none did enter but such as were in holy Orders, and had power to consecrate the blessed Elements; so great followers were the Primitive Christians of antiquity, rather than incliniers unto novelty.

Now to move our times (in which some pull down as fast as our Fathers built, and deface as much as they did decke) a little to looke to Gods houses and buildings, I shall briefly offer two things to your consideration. First, the great estimation which God hath of these houses; next, the high esteeme in which men have had them: so that if we either feare God, or reverence men, there can no argument be wanting. God his estimation of Temples appeareth by his delivering unto *Moses* the patterne of the Tabernacle even to the least pin, which was to be but a patterne of the Temple; by not giving way to *David* his building of the Temple, although a man according to Gods owne heart, onely for that exception of bloud which God had against him, and not of bloud unlawfully shed, but in lawfull warres, and undertaken by God his owne commandement; for this exception was laid against *David*, before the matter of *Vriah*; by his accepting the Temple at *Salomons* hands in the very time of the dedication of it, filling it so with his presence in the cloud, that the Priests were interrupted in performing the rites of consecration; by promising to put his name there for ever, and to fix his eyes and heart there perpetually, by performing this his promise of presence, for many times he appeared betweene the Cherubins, and

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in that Temple did inspire diverse with the spirit of prophesie; by ordering that the most precious and holy things should be kept in it; the Arke of the Testament, the Tables of the Law, *Aarons* rod, the heavenly fire, *Vrim* and *Thummim*, &c. By threatning the destruction of that Temple, as the greatest judgement that should ever befall them, (as indeed it was) for after the destruction of that Temple they ceased to be any more a people. And as by God, so by men this Temple of all buildings had in the highest esteeme, Hierusalem in regard of it counted the joy of the whole earth; to this Temple came all the people once in the yeare, and when they did not come, they powred forth their supplications with their faces towards it: you know *David* his one wish, although it was not granted him, that *All his life long he might dwell in the house of the Lord, and visit the beauty of his holy Temple*; he accounted the Sparrowes happy which might but hop and sing and lay their young about the Altars of it; he accounted the meanest officer, even a doore-keeper in it happier than they that lived in the Pallaces of Princes: In a word, consider the revenge which Christ (who was God) taketh here upon the profaners of the Temple, and the vast expence laid out upon it by *David* and *Salomon* who were men, and we must needs see that high esteeme in which that Temple was had both by God and men.

But what is all this (will you say) to our Christian Churches? Very much; for they are come in place of that Temple, as the Christian Religion is come in place of the Iewish; that Temple was but a type of our Churches, as all that service was a type of our Christ: *We have an Altar*, saith the Apostle, and therefore a  
Priesthood

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Priesthood as that Temple had: there was the Arke of the Testament, our Churches are the Arkes of two Testaments: of theirs, which was the old Testament; and of another better than theirs, the new Testament: in our Churches are the daily sacrifices of praise and prayer, the two Tables of the Law, and they expounded and vindicated from false gloses and interpretations by our Saviour in the 5 of *Matth.* which that Temple had not; in our Churches is *Aarons* rod, that is, Ecclesiasticall discipline; *Vrim* and *Thummim* in our Priests: and above all, in our Churches is celebrated the commemorative sacrifice of the most precious body and blood of the Sonne of God: no doubt then to be made of Gods high esteeme of Christian Churches built unto him. Now how they have beene honoured by men, witnesse the infinite cost bestowed by our fore-fathers in fabricke and maintenance of them, the infinite priviledges granted by Christian Princes unto them; although the beginning of our age did scatter as fast as the former age did gather; and the later lawes of taking no more from the Church, were farre more necessary than those former lawes, for giving no more to it.

Whose charity then can bee straitned when a house of God is to be enlarged; when either it is to be built, or being built is to be kept from ruine? Can men have summer and winter houses, and the Temple of God lie so, as it keepeth out neither summer Sun nor winter weather? the Temple of God I say, a name so glorious, that even the most glorious; all the persons of the Trinity delight to be called by it: God the Father, *Revel. 21, 22.* *John* saw no Temple in the holy City, *For the Lord God Almighty and the Lambe are the*

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*Temple of it.* God the Sonne, his person the Lambe in that place is called a Temple by Saint *Iohn*, his body by himselfe, *Destroy this Temple, and I will build it up againe in three dayes.* The Holy Ghost, although he be not called a Temple, yet Temples he hath, and delighteth to dwell in them, even our bodies, *Know ye not that your bodies are the Temples of the Holy Ghost?* The summe of all is, houses are to be built unto God, and being built, are highly to be honoured, because they are his houses by propriety: which I told you was the second particular in the Church its name, and is now the next point to be spoken of, *My house.*

*My house*, that is, mine by propriety, and if so, then we must looke to three things. First, if the Church be Gods house, then *Take heed to thy foot when thou enterest into it, Eccles. 4. 17.* do not rush rudely nor rashly into it, but be sure you keep your distance, els you may be turned back with shame enough, and sent home unjustified as the Pharisee was, because he kept not the Publican his distance, who stood afarre off and would not so much as lift up his eyes towards heaven: *How fearefull (saith Iacob) is this place, the Lord was in it and I knew it not, it is nothing els but the house of God, and the very gate of heaven.* The truth then is, if the Church be *my house*, that is, Gods, we must observe a reverend distance in all our approaches which we make to God in it, els we run upon certaine danger; are you in this house to speake unto God by prayer? be sure you make a curtsie low enough with *David*, *I am a worme and no man*: or if you will, a little lower with *Abraham*, *Since dust and ashes have begun to speake unto thee*: els you may justly feare that your prayers shalbe turned into sinne. Are you in this house to heare God  
speake

speake unto you by his Word read or preached? Be sure you keepe your distance, as the people were commanded at the hearing of the Law, els you know your danger, *For if so much as a beast shall touch the smoaking mountaine, it shalbe stoned to death, or thrust through with a dart.* Are you in this house to converse with God in the blessed Sacrament? Use first a reverent preparation, *Let a man examine himselfe, and so let him eat of that bread and drinke of that cup;* els you know the danger, *You shall be guilty of the body and bloud of the Lord.* For observing this distance in Gods house, I will but name unto you two reasons. First, we do not find in Scripture that God hath used to be familiar with any, to entertaine them, or be entertained by them, unlesse they have observed this distance, and first prepared themselves for that interviewe or parlie. Before God would speake one word to *Moses* on the backe of *Mount Horeb*, he first biddeth him put off his shoes, because the place on which he stood was holy ground: when God delivered his Law to his people from the top of *Mount Sinai*, he first commanded them to sanctifie themselves three dayes before, that all that while they might be the more reverently prepared to harken unto that which God was to say unto them; so must we when we come into the house of God (if we be to speake to him by prayer, or to hear him speake to us by his Word) put off our shoes, that is, all worldly thoughts and affections; and sanctifie our selves, that is, put on all new and holy thoughts and affections. The second reason is this: We do not find that God hath ever yet suffered the unreverent handlers, or lookers upon the places of his presence, to go away unpunished; *Vzza* did but irreverently touch the Arke of the Lord, and the Lord presently

presently killed him; the men of *Bethshemesh* did but irreverently looke into the Arke of the Lord, and the Lord presently slew fifty thousand of them: How few be they in our times, who by observing this distance do declare that they believe the Church to be Gods house, how many that come in without preparing themselves at first by devotion and prayer? How many who clap on their hats when God is speaking to them by his Word, I meane in the time when the very text is reading? Nay the servant who wil be uncovered before his master in his owne house, will manytimes be covered before him in Gods house; all which bewrayeth that many men do either take the Church not to be *my house*, that is, Gods; or (which is worse) Gods house not to be so good as their owne.

Next, if the Church be *my house*, that is, Gods, then the zeale of the Church must eat us up: to this we are warranted both by *David* and by Christ the Sonne of *David*, *The zeale of thine house hath eaten me up*, saith *David*; and in this Christ shewed himselfe truly to be the Sonne of *David*, for we do not find that Christ in his life did ever use severity with his hands, but once; twice he did it, but it was one and the same case, the profanation of the Temple: When he was apprehended, bound, buffeted, smitten, mocked, reviled, scourged, spit upon, tortured, crucified, he bare all patiently, and *As a sheepe before the slaughterer is dumbe, so he opened not his mouth*: but if he see the least indignity offered to his Fathers house, his zeale bursteth out into a flame, he setteth his hand to the whip, and his tongue to the text: When his Disciples did see that fiercenesse of his in the 2. of *Iohn*, they were attonished at it; especially comparing it with his usuall meeknesse at other times, when they

they thought there was greater occasion offered; but at the 17 Verse of that Chapter they were easily satisfied, when *They remembered how it was written, The Zeale of thine house hath eaten me up.* Now the best way to try whether we have this zeale towards Gods house, is the comparative rule: if we expresse more reverence in this house than in the house of any other man whosoever; if we be more forward (according to our places) to punish an offence or irreverence in this house, than those that are committed any where els; if we can be contented to be at more cost for repairing and adorning this house, than if it were our owne: if not, then certainly either we do not believe the Church to be *my house*, that is, Gods; or (which is worse) Gods house not to be so good as our owne.

Thirdly, if the Church be *my house*, that is, Gods, then no humane power may take it from him: his title is like the Character of his Priesthood, *indelebilis*; no time, no prescription can prejudice it: for if *nullum tempus occurrit Regi*, if no time can prescribe against our King his title to the Patronage of a Church, much lesse can it prescribe against his title who is the King of Kings: Before thou buildedst a house to God, the ground and the cost were thine own, and thou mightest have done with them what thou wouldest, as *Peter* told *Ananias*; but when thou hast once given them to God, it is no more thine, but *my house*: for as Gods gifts towards us are without repentance, so ought our gifts towards God to be: He who among us shall kill himselfe, and become *fello de se*, maketh all his goods *Deodands*; and it is as true inverted, he who hath made any of his goods *Deodands*, and shall afterward do any act of resumption, is *fello de se*, a murderer of himselfe,

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and a destroyer of his owne soule. Stories are full of their tragedies who any wayes went about to alter either the proprietie or use of the Temple of Hierusalem; we know what became of *Antiochus* after he set up the statue of *Iupiter Olympius* in it; upon the *Caldeans* destruction of that Temple followed the losse of their Empire; the *Macedonians* after their violation of it lost their Dominions; *Pompey* after his comming up to the *Sanctum* or holy place, which was not lawfull for him to do, had never luckie day after; no more had *Cassius* after his profanation of it. They who have medled with the Christian Churches have not fared much better: for they who have pulled downe these houses of God, have found that withall they have pulled downe their owne houses; and they who have built their own houses where Gods house stood, have found that they have built upon sandy and sinking ground, and that the Church-stones have crumbled their houses to nothing, and sunke their estates irrecoverably. Now they who pervert Gods house and turne it to any secular use, do deny it to be *my house*, that is, Gods, as much as they who evert it and pull it downe. It is a notable cunning of the Divell, as to make us believe that God is a good-fellow, and that we may retaine him in our hearts with our sinnes; so to make us believe that his house is a house of good-fellowship, and that it may serve for other uses besides the service of God; to lay lumber in, or things out of the way, in a Progresse time to serve for a Wardrobe, in the countrey for Iuries of Leets to sit in and consult about their verdicts, and most commonly at the Communion-Table to make their Sesses, not onely for the poore (which is a Church-duty) but also for all other compositions, where they seldome

meet

meet without wrangling, and I am afraid many times not without swearing: But if it be Gods house, he must and will have it alone, or not at all: That passage of the Philistims setting the *Arke* of God in the Temple of *Dagon*, is very remarkable; one would wonder why God should plague the Philistims for it; for I am persuaded the Philistims made account they had done the *Arke* the greatest honour that they could imagine, by setting it in the Temple of their owne god: yet God tumbled downe *Dagon*, smote the Philistims, and would have consumed them if they had not dismissed his *Arke*: What meant this? Onely to tell the world that with God it is all one to be turned out of doores, and to be lodged by an Idoll: Let God have his house alone, there he will dwell: make it thine as well as mine; that is, make it serve for thine use and the service of God too, thou diseasest God and turnest him out of doores: The reason is, because houses built to God are only to be consecrated to him and his service, which is now the next point to be spoken of, I called it the Churches surname, *shalbe called the house of prayer.*

In it I told you of two particulars. First, Gods house is to be called, or as it were christened, that is, consecrated and dedicated to God and his service, *my house shalbe called.* Secondly, among all the parts of Gods service, it is especially to be consecrated to prayer, *shalbe called the house of prayer.* For the first, that the consecration and solemne dedication of Temples and Churches is very ancient, it is argument enough, that in all the three languages we have a proper word for it, in the *Hebrew* (*Chanucab*) from *Chanac*, which signifieth to dedicate a thing when it is finished, in *Greeke* *ἱερουργία* *encœnia* from *ει* and *ναρῖα* which signifieth an initia-

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tion or making of a thing new, the word used by *Iohn* 10. 22. for that feast of dedication at which Christ was present, and then the *Latine* words *dedicatio* and *consecratio*: Consecration or setting apart persons or things to God both by God himselfe and men, is very ancient. God consecrated to himselfe our first parents, and made their mariage a kind of *Sacrament* of the union and spirituall mariage betweene Christ and his Church, as the Apostle testifieth, *Ephes. 5.* so he consecrated to himselfe the posterity of *Seth*, of *Iacob*, every male which first opened the wombe, at last the Iewes had delivered unto them among other parts of the Ceremoniall Law, the rites of dedication of certaine persons, vessels, vestures: Now for the solemne dedication of the houses of God, we have first the dedication of the Tabernacle which was but the patterne of the Temple, *Exod. 40.* then of the Temple it selfe we have three solemne dedications recorded in Scripture: the first by *Salomon*, *Kings 1. 8.* the second by *Zorobabel* and others, *Ezra 6.* and related by *Iosephus antiq. lib. 11. cap. 4.* the last by *Indas Macchabeus* after the defeat of *Antiochus*, which was indeed especially of the Altar, of which we read *Mach. 1. 4.* and *Ioseph. antiq. lib. 12. cap. 10.* and this last was the feast of dedication which Christ honoured with his presence, *Iohn 10.* for it is plaine by the text both that it was in winter, and anniversary, neither of which is true of the two former dedications: Among Christians their Churches used ever to be consecrated. *Euseb. lib. 9. cap. 10.* of his Historic, and in the life of *Constantine* describeth unto us the dedication of that Church which *Constantine* first built at Hierusalem. When Churches at the first were rare, the authority of consecration came from the Prince and

Magistrate,

Magistrate, but the rites of consecration in the Jewish Church were ever performed by the Priests; in the Christian by the Bishops: the first dedication of the Temple of Hierusalem done by the authority of *Salomon*, the second of *Zorobabel*, the third of *Indas Macchabeus*; but all of them performed by the Priests: so among Christians, the first Christian Church at Hierusalem consecrated by the authority of *Constantine*, but by the ministry of *Eusebius*: that of *Alexandria* by the same authority, but by the ministerie of *Athanasius*. The rites of consecration are left to the Church and her Bishops; onely there be some of them of the *Quorum*, without which there cannot well be any consecration: as first, Churches ought to be consecrated by prayer; for *Salomon* his dedication is conceived in the very forme of a prayer: next, Churches are to be consecrated by reading of the Word; for at the dedication of the Temple the law was ever read: Thirdly, Churches are to be dedicated with the celebration of the Sacrament of our Saviour his most precious body and blood, as in all the three dedications of the Temple ever sacrifice was offered: But above all, Churches must onely be consecrated and dedicated to God, not to Saints, Angels, or any created Patrons: But may not the Churches of Christians be called by the names of Saints and Martyrs, as *S. Maries*, *S. Peters*, &c? Yes; they may be *patrini*, but not *patres*, godfathers, but not fathers of our Churches; as men are contented their children should be called by the names of their friends whom they chuse for godfathers, but will have themselves still onely acknowledged for fathers: so God alloweth that his Saints and Martyrs should be *susceptores*, godfathers of Christian Churches, especially if it shall

not be done as now it is in the Church of Rome, to de-  
rogate from God his Patronage: and no particular of-  
fice or service shall be allowed to be said in the Church  
to that Saint after which it is named. The truth is, in the  
Primitive Church, Christian Churches were called by  
the names of Saints and Martyrs for two reasons, the e-  
quity of both which holdeth still. First, to testifie  
their thankfulness to God for the benefits which the  
Church had received by the ministerie of these Saints.  
Secondly and principally, God in the infancy of the  
Church did shew many miracles at the Tombes and  
Sepulchers of the Martyrs; and therefore the Christi-  
ans did there erect Churches, and call them by the  
names of those Martyrs, out of a desire to honour those  
whom God had so much honoured, and the world so  
much despised. The summe then of all is, Christian  
Churches may be called by the names of Saints and  
Martyrs, but must be dedicated onely to God and his  
service; and as to all parts of his service, so especially to  
prayer: which I told you was the second particular in  
the Churches surname, and is now the next point to be  
spoken of, *shalbe called the house of prayer.*

Why not the house of Sacrifice, Sacraments, Pro-  
phecy, Preaching? Because all these are worth no-  
thing unlesse they be seasoned with prayer: It is not to  
be passed over with sleight observation, that although  
all these, except their Sacraments, were performed in  
the Jewish Temple, and all of them are performed in  
Christian Churches; yet the duties of the Temple  
most commonly have their denomination in Scripture  
from that of prayer: *Salomon* in the dedication of his  
Temple (as he conceived it in the forme of a prayer) es-  
pecially beggeth of God his attention to the prayers  
that

that should be made in that place, and the whole tenour of his dedication runneth upon it, and God his answer to *Salomon* is accordingly for prayer: *Anna* in the 2. of *Luke* is said not to have gone out of the Temple, but to have continued in it *fasting and praying*; In *Luke* 2. 37. the Pharisee and the Publican *went up to the Temple to pray*: *Acts* 3. 1. *Peter* and *John* went up to the Temple *about the houre of prayer, being the ninth houre*; which to the Jewes was the third houre before the setting of the Sun, the very houre of the evening Sacrifice; here the Temple is called *the house of prayer*, and the Christian Churches accordingly were called Oratories; why all this? To teach us two things. First, the excellency of prayer among all other religious duties. Secondly, the excellency of publike prayer above all other private prayers made any where els. For the first, I will not in a Sermon enter upon the common place of prayer, onely this: you shall not find in Scripture any man registred for one of God his speciall friends and favourites, who was not likewise a man of prayers and supplications, *Moyse*, *Abraham*, *Iob*, *David*; but above all looke upon Christ, so given to prayer, that as he was called by the Prophet *vir dolorum*, a man of sorrowes, so he might have been called *vir clamorum*, a man of cryings and supplications; for he used them at home and abroad, upon the Mount, in the Garden, upon the Crosse dying, nay after his death; which maketh highly for the commendation of prayer; Christ was a Priest, now the office of the Priest consisted in these two things, in offering up sacrifice for the sinnes of the people, and in offering up prayers for the sinnes of the people: that part of Christ his Priesthood which concerned sacrifice expired with his life, for he offered up the perfect sacrifice

sacrifice

sacrifice of his body once for all, but so did not that part of his Priesthood which concerneth prayer; for as he died praying, so he still continueth a Priest in regard of prayer, two wayes. First, because he himselfe at the right hand of God still maketh intercession for us, *Heb. 7. 25. Wherefore he is utterly able to save all them that come to him, since he ever liveth to make intercession for us.* Secondly, because as our Advocate he offereth up into the bosome of his Father all the Prayers which we make to God in his name, *Rev. 8. 3.* It is said of Christ the Angell of the covenant, that he offereth up *many sweet odours, which are the prayers of the Saints.*

Secondly, the Temple is called *the house of prayer*, as to shew us the excellency of prayer in generall, so in particular to expresse unto us the excellency of publike prayer in the Temple. And here I am sorie that the iniquity of the times should put me upon two comparisons which to some will seeme odious: the one is betweene prayer in the Temple, and preaching in the Temple: the other betweene prayer in the Temple, and prayer any where els. For preaching, far be it from any Christian to under-value the holy and blessed Ordinance of God: onely I would have men, as upon preaching, so likewise to set a true value upon prayer in the Temple. There is a generation of fooles risen up in the world, who think that all religion consisteth in preaching and hearing of Sermons, and will run some miles to heare them: But for the publike prayers of the Church, they will hardly crosse the street; but cast themselves to come into the Church about the ending of Divine Service, and beginning of Sermon: now *S. Pauls* question poseth them all, *If all were hearing, where were seeing,* and the rest of the senses? so doth this

name which Christ here giveth to the Temple, *the house of prayer*. But they will say, can there be too much preaching or hearing? Yes, there may be too much of any thing: Take this for a rule, no truth can be repugnant to another truth in any science whatsoever: much lesse can Theologicall truths be repugnant one to another, and therefore all Theologicall truths must be expounded as they may stand in grosse one by another: He that hath said, *Be swift to heare*, hath likewise said, *Pray continually*, and *he that provideth not for his family is worse than an Infidell*: Men then must so heare, as they neglect not prayer, as that in weeke dayes, if their families be sustained by their trade and calling, they neglect not that, to run after Sermons; for there is no religious worke which may not be over-done: we are commanded to give almes, but if one shall give all he hath, knowing that he must become chargeable to others, it is sin, and that voluntary poverty which we condemne in many of the *Mendicant* Friars: Fasting is a religious duty, but if one shall abstaine so much, as he knoweth he shalbe necessary to his owne death, it is a sinne, as *Gregory Nazianzen* complained of his sister *Gorgonia*: Even prayer it selfe, which I am now commending, when it is over-done, it is called by our Saviour, *vaine babling and idle repetitions*: So for hearing, we ought to heare on that day which God hath set apart for his service, all excuses laid aside; and on the weeke dayes too, omit no good occasion of hearing, so farre as our callings and places will permit; but so as we never omit the frequenting of the Divine Service and Publike Prayers of the Church.

Next from this, that the Temple is called *the house of prayer*, we may see the excellency of publike prayer in

the Temple, above private prayer any where els: which I pray you may not be taken as spoken any way in derogation from private prayer, to which I find our Saviour was so much addicted, as appeareth by his prayer in the Garden, which he powred forth in a private place, a garden; at a private time, in the night, privately and alone by himselfe; for he was separated not onely from the rest of his Disciples, but even from the three Disciples that entred with him, by the space of a stones cast: Sure none can speake against private prayer, but they who never felt that sweetnesse which the soule of a Christian findeth in her private retirement, familiarity and conversation with God: You who do use it, use it still; for besides many other, you shall find these three great conveniences in it. First, an easie ravishing of the mind of a Christian: for if that definition of prayer which the Fathers give us be true, that prayer is nothing els but the lifting up or ravishing of a mans mind from all worldly things towards God; how can the mind of man be more easily lifted up from worldly things, than when being alone with his God, he is remooved from the sight and sense of them? Secondly, in private prayer we find greater security from vaine-glory, which though perhaps in publike prayer we do not affect, yet we do not know how the Divell may spice our prayers with pride, when we thinke that every one is looking upon us. Thirdly, in private prayer we may use greater freedome and liberty with God in expressing of our wants; as broken words, crying, ejaculatory voices, confused sighs, &c. which though they be acceptable to God, yet are not seemly nor decent before men; and therefore may be used with greater freedome in private, than they can be in publike prayer:

prayer: For these and many more such reasons, follow Christ his counsell, *Enter into thy chamber and shut the doore behind thee*, that is, give your selves to private prayer.

But much more, be sure never to neglect publike prayer, to which we find likewise that our Saviour was so much addicted; take for instance those prayers which he powred forth publicly at his death, for they were made at a publike time, the time of the Passeover, when untill that time twelvemonth there was not so great a conflux of people to be at Hierusalem to heare; in a publike place, the place of execution, large and able to receive great multitudes: and that they might yet be heard the better, made upon the top of a hill, *Moune Calvarie*: nay yet, upon the top of a beacon which stood upon the top of that hill; nay yet, that they might be the better heard, as it is said in the Gospell, that he spake his last word *consummatum est*, with a loud voice, so saith the Apostle *Heb. 5. 7.* that he offered up his prayers there *clamore valido, Who offered up prayers and supplications with strong cryings and tears*, which place the Fathers expound of his prayers upon the Crosse among the rest; and here I think publike prayer is sufficiently warranted. And if you shall say, what is all this to publike prayer in the Temple? I answer, very much; for that place in which our Lord dying prayed, was a Temple: the reason is this, sacrifice was onely to be offered up in the Temple; Christ therefore in this place offering up the sacrifice of his owne body, made it truly to be a Temple: truly I say, because the Temple of Hierusalem in which the daily sacrifice was offered up, was nothing els but a type of this very place in which was to be offered this perfect sacrifice once for all; as

therefore Christ called his body a Temple, *Destroy this Temple, and I will build it up in three dayes*, so offering up the sacrifice of his body in this place, he might challenge God to heare the prayers which he should make in this place, by vertue of that promise which he had made, to heare the prayers which should be made in the Temple: And Christ praying in this place, was quit with the Lewes in my text; for this place was *Golgotha*, the place of dead mens sculs; that is, the place where lay the bodies of executed malefactors and theeves: so that looke how much the Lewes had dishonoured the Temple in my text, so much did Christ honour *Mount Calvarie*: As they had made the house of God, which was the house of prayer, to be a den of theeves, so Christ made *Golgotha* which was a den for the dead bodies of theeves, to become the house of prayer.

The excellency of publike prayer is well set forth by our Saviour, *Matth. 18.* in that excellent rule which he giveth for publike prayer, for that rule includeth three reasons why we should give our selves to it. The first is, the consent and agreement of Christian minds in prayer, a thing most acceptable to God, *Vers. 18. If two of you shall agree upon any thing in earth, it shall be given unto you.* Secondly, because of the assembling of the Saints together in one place, which meeting even of their bodies is a thing most delightfull unto God, in the next verse, *For where two or three are gathered together, there will I be in the midst of them.* Thirdly, because of the unity of faith which is most pleasant unto God, the people assembling themselves in the name of Christ, in the same verse, where two or three are gathered together *in my name*, there will I be in the midst of them: to these reasons we may add this, that the publike prayers

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prayers of the Church are far more excellently conceived and penned than any private extemporary prayers can be: for there is more pith in one of the well conceived Collects of the Church, than in many of those pitifull fellowes more pitifull babblings and idle repetitions, in which (as our Saviour speaketh) *they think to be heard for their length*, whereas prayer consisteth not in length, but strength, which is to be had in the well compacted Collects of the Church. Have you not heard some of these men in their extemporary exclamations, or declamations rather, (for sometimes their prayers are libels) talke to God, not onely with that familiarity, but homelinese, that you would not have indured them to talke to you? And perhaps they who stand now so much onely for extemporary prayer and preaching too in the Church, ere it be long (for I see no reason why it may not hold in this, as well as in the other two) will venture and put in for extemporary singing in the Church, and then they will make themselves ridiculous indeed. The summe of all is, although thou givest thy selfe never so much to private prayer, which is well done, yet do not neglect the publike prayers of the Church, in the Church, which is here called the house not of knowledge, righteousness, mercy, preaching, hearing, &c. although it be all these, but *the house of prayer*. So that those men who do wilfully excommunicate themselves by not comming to the prayers of the Church, but onely to the Sermon, or usually go out of it before the blessing or last prayer be pronounced, since the Church is called *the house of prayer*, they are like them who come unto a schoole, but will not learne, to a battell, but will not fight, to a bed, but will not sleep, to a feast, but will not feed: all which

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tendeth nothing to any derogation from private prayer: For as God dispersed the places of refuge throughout the land to his people, so thicke and at such distances, as the offenders might reach some of them by night, lest they should be over-taken by the avengers of their blood, but yet appointed the Temple for the only place whither afterwards the offenders were to resort, and to expiate their offence by sacrifice: so for our sinnes which we daily and hourelly commit, God alloweth and requireth us daily to have refuge to him by private prayer, but so, that we neglect not to reconcile our selves to him for these sinnes by our publike prayers in the Temple, which is *the house of prayer*; for whosoever robbereth God and his Temple of this honor which is due unto him in it, doth what in him lieth in some sense to make *the house of prayer a den of theeves*; which is now the next point to be spoken of, I called it the Churches nicke-name, *but you have made it a den of sheeves.*

In unfolding of which part (if time had suffered me) many would have been found theeves and robbers who passe for vertuous and honest men: Hardly would any pretence have served their turne: For the money-changers and dove-sellers, and the Priests suffering them to sell in the Court, (for it was in the *Atrium* or Court only that they sold, not in the Temple it selfe, although it be here called so, because it was consecrated and holy ground as the Temple was) had as specious a pretence for this their merchandizing as might be; even the pretence of that Law, *Deut. 14. 24.* whereby it was permitted to the people for the more easie carriage, to change their tythes and offerings into money, and with that money at Hierusalem to buy the like: Now for  
this

this purpose, to fit such people with sacrifices and offerings, did the Priests pretend that they suffered the money-changers and dove-sellers to set up their shops there, although indeed they did it to get money for their standing, and the shop-keepers to make gaine of the people; and therefore our Saviour here calst their getting plainethevery and robbery: But the time will not give me leave to arraign these theeves now. To

God the Father, God the Sonne, God the Holy

Ghost bee ascribed all honour and  
praise, now and ever.

*Amen.*

FINIS.











