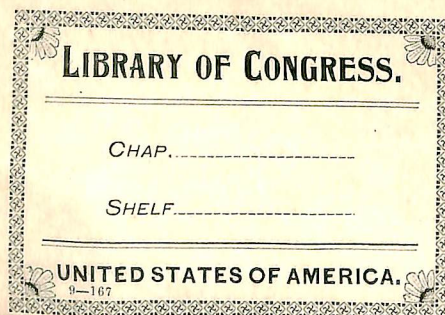


719

B

719

719



THE
BLAME OF KIRK-BURIALL,

TENDING TO
PERSWADE CEMITERIAL CIVILITIE.

BY MR WILLIAM BIRNIE,
MINISTER OF LANARK.

EDITED BY
W. B. D. D. TURNBULL, ESQ. ADVOCATE.



LONDON:
W. PICKERING, CHANCERY LANE; AND
G. A. DOUGLAS, EDINBURGH.
MDCCCXXXIII.



19 Cent
GT 3150
no. 1

ONE HUNDRED COPIES PRINTED.



DREW THEOLOGICAL
SEMINARY LIBRARY.

PREFATORY NOTICE.

IN reprinting the following very rare and extremely curious tract, the Editor has been desirous to prefix some account of its Author, and of the causes which induced him to pronounce so severe a philippic against the practice of interment within churchies. With respect to the former, he should have been completely at a loss, had it not been for the polite and prompt assistance of the Rev. Dr Lee, who kindly supplied him with the necessary *materiel*, and to whom he takes this opportunity of returning his most grateful acknowledgments and best thanks.

It is stated in Nisbet's Heraldry, App. 65, that William Birnie, the last of the family of *that Ilk*, "left of issue only one son, Mr William Birnie, who, at age, and after three years' study abroad, was, upon the 28th of December, 1597, presented by King James VI. to the church of Lanark, and made by him also a member of both the Courts of High Commission: In which parish, because of the several quarrels and feuds amongst the gentlemen, he not only learnedly preached the gospel, but was obliged many times, as he well could, to make use of his sword." He is likewise mentioned to have "married Elizabeth, a brother's daughter of Lindsay of Covington, and had issue,—John, a merchant, who died without heirs-male; James, a merchant in Poland, and after secretary to John Casimir, King of Poland, who had no male issue; and Robert, Mr William's third son, who was also, by presentation from King Charles I, of the date the 23d of November, 1643, made minister of Lanark." The name of this Robert

PREFATORY NOTICE.

Birnie occurs in Veitch's Memoirs, p. 258. The subsequent descent of the family may be seen in Nisbet, *ut supra*.

From the University Registers it appears, that William Birny (as his name is there spelt) was matriculated, or incorporated, in St Leonard's College, St Andrews, on the 3d of December, 1584, along with twenty-seven others, who that year entered the first class, one of whom was James Birny.

The members of the College at this time were:—

Principal—Mr James Wilkie.

Regents—Messrs William Merche, John Malcome, Andrew Duncan.

John Malcome was afterwards minister of Perth, and the author of a Latin Commentary on the Acts of the Apostles; (Middleb. 1614.) Andrew Duncan became minister of Crail.

From the same Register we learn, that William Birnie took the degree of Master of Arts in 1588; and in *The Booke of the Universall Kirk of Scotland*, p. 318, it is noticed, that Messrs William Birnie and Robert Ballantyne represented the presbytery of "Lanarick" in the "Generall Assemblie of the Commissioners from the presbyteries of the Kirk of Scotland, halden at Halyrud-house the 10th of December, 1602, in q^{lk} the King's Matie was personally present." He does not appear to have had any important part in the transactions of this Assembly.

In the same *Booke*, p. 357, we again find the name of Mr William Birnay, as Moderator of the Presbytery of "Lanrick" in the Assembly held at Linlithgow in 1606. Calderwood mentions his having been made *perpetual* Moderator of the Presbytery of Lanark in that year,—a proof that Birnie had felt no reluctance to conform to Episcopacy. Indeed, he was by no means a steady Presbyterian; but one of the most willing and ready to conform to the Episcopalian notions of King James. His son was thought to be more of a Covenanter. William Birnie's name is also included by Calderwood in the High Commission of 1610.

The Editor has been unable to obtain farther material information relative to Birnie. The *Blame of Kirk-buriall* seems to have been his only work; and, perhaps, this is to be regretted, as the nervous style of expression, the evident erudition, and recondite fancy, which exist in this little tome, indicate abilities of a more than ordinary rank. But, as it is, the book may be deemed of very considerable importance, as preserving to us many old Scottish words and phrases now forgotten, and which have not been preserved in Dr Jamieson's Dictionary, to which laborious and valuable work, Mr Birnie's *Blame* might form an appendix.

PREFATORY NOTICE.

Unfortunately, however, until mentioned to him by the Editor, it had never been heard of by the reverend lexicographer.

With respect to the practice against which Birnie's indignation is directed, it is well known that an abhorrence of it was by no means confined to the feelings of private individuals. It was made an object of ecclesiastical censure; and the zeal of the Reformation was not solely urged against the more prominent features of Papacy,—every vestige, even the most minute and harmless, which remained of the rites of Romish superstition, was anathematized, and held forward to popular fury and contempt, the custom of church interment among others. And accordingly we find, among the statutes of the church, numerous prohibitions against it, accompanied with severe comments. But, as will subsequently be seen, whenever an opportunity presented itself, the rigour of ecclesiastical discipline was relaxed; and then in this, as in almost every other instance, the principles of the church were sacrificed to the interest of its coffers.

The earliest enactment against "Kirk-buriall" occurs in the *Booke of the Universall Kirk of Scotland*, p. 90. The question as to the propriety of the custom had been proposed to the Assembly, and negatived. The passage runs thus:—

Assembly met 24th October, 1576. Sessio 7. "Qwithther if burialls should be in the kirk or not? Answd not; and that ye contraveeners be suspendit from ye benefits of ye Kirk, quhill they make publick repentance."

Thereafter, in the same volume, the following notices are found, and in them it is shewn that, even in these high times of clerical ascendancy, strict observance to their constitutions was not always paid.

P. 95. Assembly met 1st October, 1577. Sessio 9. "Anient ye complaint made be David Fargusone upon Mr James M'Gill, Clerk of Register to the young Lairde of Rossythe, that against ye acts of ye Kirk, they causit burie ye umq^{ll} Laird of Rossythe in the kirk of Dumfermling, albeit ye said David made them foirseene of ye said act. The Kirk ordaynit John Durie to warne ye Clark Register to ans^{wr} heirto ye first day of May nixt to come.

* * * * *

"The Clark Register beand present declareit that ye Proveist and Baillies of Dumfermling agreit to burie ye said Laird of Rossythe in the kirk, that he was not the causer y^{rof}, submittand himselfe alwayes to ye judgment of ye Kirk, if any offence be found done by him."

P. 156. Assembly met 17th October, 1581. Sessio 13. "Anent the corruption

PREFATORY NOTICE.

of burials within the town of St Androis, the Assemblie hes ordaynit Mr Patrick Adamsons to put ye act of ye Kirk to executione against ye persones that hes contraveinit ye same."

P. 170. Assembly met 24th April, 1582. Sessio. 12. "Anent the corruptione of burials in the citie of St Androis, the Kirk ordays Mr Patrick Adamsons to put ye commissione given to him in the last Assemblie hereanent, to dow executione in all poynts after ye tenor y^rof, under ye paine of disobedience."

P. 183. Assembly met 9th October, 1583. Sessio 16. No. 18, of "Articles read and allowed be the Assemblie as meit to be proponit:—

"That buriall in parochie kirks be act be dischargeit, and ane speciall punishment appoyntit for transgressors."

P. 228. Assembly met 6th August, 1588. Sessio 5. "Forsameikle as in no countrie quhere any Religione is allowit, it is permitted that ye deid be buried in ye kirks, and that albeit inhibitione hes been diverse tymes made for avoyding of that abuse; yet ye acts and constitutiones of ye Kirk are dayly broken: Therefore the Kirk inhibites, that any persones in tyme coming be buried in ye kirks, and that no minister give consent thairto, but directly oppone therto; Certifying such persones, as shall be ye authors and inbringers of ye dead unto ye saids kirks, they shall be suspendit from ye benefits of ye Kirk quhill they make publick repentance therefore; and ye minister that gives his consent, or discharges not his conscience in opponyng thairto, shall be suspendit from his functione in ye ministrie. And to ye effect this act may have ye better executione, supplication shall be made to his Majestie, that ane ordinance may pass be his lienes and counsell, discharging ye said buriall within kirks, and such lyke erecting of tombes and laying of throches in kirkyards, under such paines as his heines and counsell pleiss to devyse."

P. 298. Assembly met 7th March, 1598. Sessio 5. "Anent burials, his Majst thought good that ane supplicat^{ne} should be given in to ye next parliat., craving, that for ye avoyding of burials in kirks, every nobleman sould bigg ane sepulture for himself and his familie."

To this opinion of his Majesty last above cited, Mr Birnie seems to refer at the end of Chap. XIX. where he earnestly assumes the office of church procurator, in this particular of infringement of the laws of Assembly.

From the various records it will be seen, that the Presbytery of Edinburgh, at their visitations of the several parishes, (from 1586 to 1601,) frequently prohibit interment in churches. In 1598, they required all the "throches" to be removed from the kirkyard of Leith.

PREFATORY NOTICE.

The following excerpts, relative to the same subject, are from the volumes, now extant, of the Register of the Kirk Session of Perth. They are copied from Scott's Extracts from the said Register in MS. Adv. Bibl.

"September 2, 1589. Whilk day, the baillies, councill, deacons of crafts, minister and elders of the burgh of Perth, convened this day within the Revestry, understanding that there was an act and ordinance made upon the tenth day of January, the year of God 1588 years, by the baillies, councill, deacons of craft, minister and elders of the said burgh, bearing the tenor following:—'Decimo Die Mensis, Januarii, Anno Dom. 1588 years. Whilk day, the baillies, councill, and deacons of crafts, minister and elders of the burgh of Perth, convened this day, understanding that, by acts of Parliament and Generall Assembly, it is ordained, that there shall be no persons buried within the kirks of this realm, nor the floors thereof to be altered or broken to that effect, for sundry good causes and respects mentioned in the said acts; which the baillies, councill, and deacons of crafts, minister, and elders, foresaids, being minded to cause be observed,—Have, according thereto, ordained, and ordains, that the kirk floor of this burgh shall not be raised, nor broken, nor any burial to be made therein in time coming, as the said act bears. And seeing, since the date of the said act, certain persons have been buried within the said kirk, wherewith they have dispensed; they now, of one mind, consent, and assent, and now have ordained, and ordain, that there shall be no person or persons, of whatsoever calling they be of, buried within the kirk of this burgh; and that the kirk floor thereof shall not be raised nor broken in time coming, without the special advices, consents, and assents, of the saids baillies, council, deacons of crafts, minister and elders of the said burgh, or the most part of the council and eldership, chapterly convened within the Revestry, be first had and obtained thereto; under the pain of ten pounds money, to be payed by every particular person that shall happen, on any time coming, to consent in the contrary hereof, to be employed in the reparation of the said kirk; and also, in case of their contravention hereof, to satisfy the Kirk by their publick repentance, attour the said ten pounds, with this act, as well as to be insert in the books of Council, and books of the Assembly of Perth. To the making of the whilk repentance, James Davidson, deacon of the hammermen, and George Robertson, one of the council, and deacon of the skimmers, dissented.'"

"July 4th, 1603. Compeared George Nesmith, servitour to my Lord of Atholl, and in name of the said Lord, craved of the Session, that liberty might be granted to bury the Laird of Ballenden within the kirk; for the which he

PREFATORY NOTICE.

offered fifty merks money to be employed either to the use of the poor, or to the reparation of the kirk. The Session condescended to his suite, and ordered his burial-place to be at the north-east nook of the kirk, where umquhil James Earl of Gowrie was buried before."

"Lord's Day, July 30, 1631. Whilk day, the Council and Session being convened in the Revestry anent the suite of the Laird of Moncrief, craving license to bury the corpse of umquhil Margaret Betoun, spouse to Mr David Moncrief, of Craigie, parishioner of Perth, within the kirk thereof; they thought it expedient the Laird himself should come in before them, and propone the said ground, and what he would offer for the said license. Whereupon his Wisdom was in called, and proponed the matter to them, and offered for license forty pounds Scots money, to be paid immediately to Andrew Bell, master of hospitall, in name of the Session. And thereupon the Council and Session granted liberty to bury the said corpse in the buriall called *Bawersis* or *Ballersis* buriall, within the said kirk."

"December 18, 1632. Council and Session being convened in the Revestry, they all in one voice grant license to bury Dame Elizabeth Chene Lady Olyphant in Ballellie's Ile, for twenty dollars to be paid therefore, which Andrew Gray, Dean of Guild, promised to pay in name of my Lord Olyphant."

"Saturday, February 25, 1637. Whilk day, Mr John Robertson, minister, Patrick Dundie, Patrick Anderson, John Mercer, Robert Burrell, George Bisset, William Anderson, William Rioch, elders, being convened in the Revestry, immediately after the morning prayers, Mr John Robertson, minister, propounded, that the Lady Stormonth having sent for him, and earnestly desired license to bury umquhil Dame Margaret Crichton Lady Balmanno, her mother, in the east end of the kirk, beside the corpse of umquhil the Earl of Gowry: And that she would pay to the hospital the sum of one hundred pounds money for her buriall leave. And the foresaid elders being asked, one by one, if they would consent to the said suite, they all, in one voice, consented and agreed thereto conditionally, that the said sum of one hundred pounds money be paid, and delivered to the masters of the hospital before the opening up of the buriall. Which sum was paid to George Bisset, master of the hospital."

In Extracts from the Registers of the Presbytery of Glasgow, (the early volumes of which have been lately transcribed, under the care and superintendence of Principal M^rFarlane,) at date 19th March, 1617, and subsequent days, there is an account of proceedings before the Presbytery against Sir James

PREFATORY NOTICE.

Kneeland, of Monkland, Kt. at the instance of "Gawen Wood, son to umquhil James Wood in Kirkschaws," for the said James Kneeland's having "brak vpe his lair wⁱⁿ the quier of ye kirk of Monkland, proper to him (G. W.) and his predecessors, and laid in ane of his bairnes thereintill, against all good ordour of ye Kirk."

There is a subsequent dispute between "Robert Lyndesaye" and "James Wilsoune," for encroachment of the "dask" of the one upon the "buriall place" of the other, in the church of Rutherglen. The sentence "ordaines the said dask to be removed of James Wilsoune his buriall place, and to be sett, be the advise of the minister and session, in some other comodious pt. prejudging no man's right, and no wayes deforming the kirk."

Thereafter "ordaines Rot. Lyndesaye to be somondit for not removing of his dask off James Wilsoune his buriall place, conform to his promise."

The custom is expressly forbidden in *The First Booke of Discipline*, chap. xiv. sect. 4. "In respect of divers Inconveniences, we think it not seemly that the Kirk, appointed for Preaching and Administration of the Sacraments, shall be made a Place of Buryall; but that some other secret and convenient Place, lying in the most free Aire, be appointed for that Use, which Place ought to be walled and fenced about, and Kept for that Use only."

Of the above, Dr Cook thus writes, (*Hist. Reform.* ii. 412.) "The concluding part of this section is directed against a practice which cannot be too strongly reprobated, which, contrary to the plainest reasons for abandoning it, long prevailed, and which, in some parts of the kingdom, is even still not exploded."

The following singular passages occur in a pamphlet kindly communicated to the Editor by the Rev. Dr Lee, entitled, "An Essay on the Nature of the Human Body, and that Singular Respect and Veneration shewn to it, after Death, among all People and Nations whatsoever; in consequence of which, on the Growing Evil of Profaning and Defiling Kirks, and Kirk-yards, and other Burying-grounds. Occasionally interspersed with several Thoughts, little regarded now-a-days, though important and interesting. The whole intended, for assisting the Judgment, and awakening the Attention, of all true Scotsmen, to guard the *Sepulchres* of their *Forefathers*, with Vigilance and Care, against all impious attempts of *Abuse* and *Pollution*, particularly *Alienation*. By a ruling Elder of the Church of Scotland. And Jacob set a pillar upon her grave: that is the pillar on Rachel's grave unto this day, Gen. xxxv. 20. Edinburgh: Printed by David Paterson, for John Wilson, bookseller in the Exchange. MDCCLXVII."

PREFATORY NOTICE.

They serve as a sort of commentary upon the 6th chapter of Mr Birnie's diatribe, and shew that, even at that late date, the pious indignation of some worthy Calvinists vented itself in terms scarcely less extraordinary than those of the zealous clergyman of Lanark:—

"Horace, in his Art of Poetry, line 471, gives it as a mark of a flagitious wretch, *Mingere in patrios cineres*; that is, 'To piss upon the graves or ashes of those that are gone before us.' And his annotator uses these words upon the place,—*Nam duplex noxa, et sepulchri sanctitatem et paternam pietatem violare*; that is, 'For here is a double guilt,—first, to desecrate the sepulchral sanctity, and then, to violate paternal piety!'—Persius, the Satirist, can say, sat. i. *Pueri, sacer est locus: extra mejite*; that is, 'Boys, this place is holy: go forth, and make water.'—So sacred did the Heathens look upon burying-grounds to be, that they reckoned them in the number of holy and unalienable things; and accordingly, those who violated the sepulchres of the dead, or searched them, were hated by all nations, and very severely punished."

"It is common on the Lord's day, and at burials, to see, not only the vulgar, but even gentlemen of birth and education, very gravely walk up to the kirk, and piss against the wall: a barbarous indignity and pollution, which the very Pagans would have abhorred! Let the quotations already given from Horace and Persius reprove this common indecency void of common sense.—But it is still worse, that *kirk-yards* should be turned into privies, a daily practice in towns, to the no small offence of our eyes and noses.—In very many parts of the country, *kirk-yards* and other *burying grounds* are not inclosed with any fence or wall; a want that ought by all means to be supplied, as they are openly exposed to every kind of defilement, by all kinds of cattle roaming and browsing upon them at pleasure: But, to see people driving their four-footed beasts, *swine* not excepted, into *kirk-yards* well walled in, to feed, and do every unseemly thing, on the graves of the dead, is an abuse not more intolerable than common. I could name a *kirk-yard* with high walls and strong gates, where the incumbent's horse, after a heavy rain, slumped into a green grave, as into a bog, till his feet touched the coffin! What punishment should have been adjudged in this case, I will not take upon me to determine; but I may venture to affirm with truth, that the Heathens would have inflicted a suitable chastisement, if not death itself, upon the proprietor and his horse.

"To shame us into the laudable and religious practice of keeping our *kirks* and

PREFATORY NOTICE.

xi

kirk-yards decent and clean, be it remarked, that God himself loveth cleanliness, and hateth nastiness, in his people, and *turneth away* from the latter, as is evident from Deut. xxiii. 12, 13, 14. *Thou shalt have a place, whither thou shalt go forth abroad. And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt ease thyself abroad, that thou shalt dig therewith, and shalt turn back, and cover that which cometh from thee. For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and TURN AWAY from thee.* None, it is hoped, will be so ridiculous as to say, that God hated uncleanness in the camp of the Israelites, and doth not hate it now in the *holy grounds* of Christians; for which latter the conclusion, in my poor apprehension, appears to be still stronger. But if God requires, and is pleased with, bodily cleanliness, much more is he so with the pureness of the mind. *Blessed are the pure in heart, for they shall see God*, Matth. v. 10.—In some *kirk-yards* without fences, the bones of the dead are in such numbers above ground, that one can hardly walk, particularly on the floor of the *kirk*, without trampling them under foot; and dogs have been seen, in face of the sun, carrying off some of the bones in their teeth! How shocking to narrate? but still more shocking to be seen!

"Our forefathers chose to have their houses as near to churches as possible, in order to have easy access to perform their religious duties in public, as also to keep them daily in mind of their own mortality, by having the *church-yards* under their eye, and more particularly the *sepulchres* of their ancestors; in which they hoped to be gathered unto them, and not to find a grave in a foreign land. But we, their degenerate offspring, far wiser in our own conceits, and more polished in our manners, must have the *parish-churches*, if nigh to our seats, removed out of our sight as so many eye-sores, especially if they stand in the way of our delineated plan of policies. We will have them razed from the foundation, and rather than be thwarted in our *desecrating* inclinations, we will build others at a distance upon our own proper charges: And then the floor of the old church and the *church-yard*, must be turned into a part of an *avenue*, or a *bowling-green*, into *stables*, or *cow-houses*, if not, perhaps, into a *kennel for dogs*! whose paws may scratch up the bodies, and their voracious teeth gnaw the bones, of the dead!—Shocking thought, enough to make one tremble!

"I knew a very antient *burying-ground*, out of which the proprietor, desirous to turn it into a nursery of trees, or a piece of pleasure ground, had the dead bodies digged up, the bones thrown into a cart like so much dung, and then

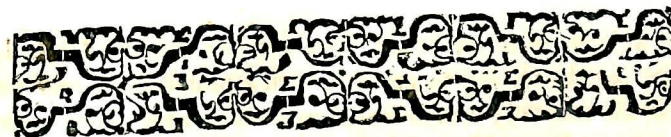
PREFATORY NOTICE.

tumbled into a hole, as if no better than common rubbish! And, when the minister of the parish, willing to prevent such a profanation, and disturbing the ashes of the dead, modestly remonstrated against it with proper arguments, he had for answer,—‘Pray, Mess John, go home, and take care of your books and preachings; and I will take care of my own ground, and dispose of it as I please!’ or words to that purpose.”

The Editor has merely given the above extracts and references for the convenience of those who are addicted to similar pursuits with himself, and who may be desirous to inquire into the subject at greater length. He has deemed it altogether unnecessary, and should consider it impertinent, were he to enter on any dissertation upon funeral rites, or attempt to discuss the propriety or impropriety of interring in churches, as the subject must be quite familiar to those for whose amusement this “*lytle booke*” has been reprinted.

The Editor has only to add, that the fidelity of the reprint may be implicitly relied on, as proceeding from the extremely accurate and elegant press of Mr Shortrede.

EDINBURGH, December 24, 1832.



THE BLAME OF KIRK-BVRIALL, TENDING TO PER-

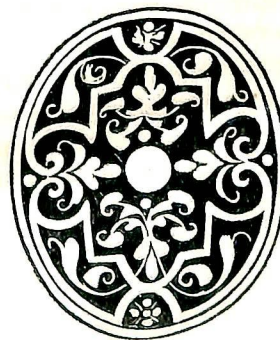
SVVADE CEMITERIAL CIVILITIE.

FIRST PREACHED, THEN PENNED,

and now at last propyned to the Lords inheritance
in the Presbyterie of Lanerk, by M. William Birnie
the Lord his Minister in that Ilk, as a pledge
of his zeale, and care of that reformation.

MATT. 8. 22.

Follow me, and let the dead bury the dead.



EDINBURGH
PRINTED BY ROBERT CHARTERIS, PRIN-
ter to the Kings most Excellent Maiestie. 1606.

TO THE (TRVELY) NOBLE, IAMES
MARQVES OF HAMMILTON, EARLE
of Arrane, Lord Auen, Aberbroth, &c. the Shiriffe
principall of Clydisdaill, and Prouost of Lanerk,
True felicity wished, both here and hence,
from God in Christ Iesus.

There is nothing wherein the Antichristian crew is found more condemnable (Noble Marques) nor that by their lin-sey-wol-sey confusions, they haue dared clamp the sincere twist of Gods trueth, with the torne clouts of their brain-sicke superstitions, instanced especially in their many fold sepulchromany. Whose blame therefore we blase, that such cullours of Asdod remaine not so standered out, euen in Israels campe, vnder this our protested reformation. But to award the malignance of any gain-said affection, I strong-hold myself (by this nuncupation of you) vnder your Marqueships Mecenatisme. For as by the foster-father-hood of such high callings, Gods Altar-mens trauels in his own trueth, ought to be steil-bowed: so these great-good gifts of nature and grace, in body and minde, that God hes garnelled vp in you, does plentifully promit that comfort to vs. For (to Gods glory I speak, beside these personal parts of such vigorous talnes in statur & strength, so dexterously kythed by a peereles pausty in all campestral prowes, and pas-tyming exployts, that (if I may say it) by a grace-full Gygantinisme, the commonly doughty are become your dwarfes) your minde (which is more) though yet adolescent, is so magnifickly inner-manned, that in rauersing these forraine territories (as ye Heroikly intend) ye can se no singular thing, that in some compēdious Micro-cosmo-graphy does not shine in your self. And there-

therefore, although the Magogick negotiation of Schittim (the bordel of both the whordomes) hes ship-wreaked the soules of some, almost of your rank, yet being so mainly munitioned with that panoply of God, I hope to see your triumph ouer such temptations: As happily did your heauen-dwelling Father of incorruptible memory. For so long as ye resolute to loyalize the loue of your soule to the Lord, and of your body to the betrothed breasts of that Lady that ought it, the gates of hell shall not preuaill. But least ye prolong too long the iust experience of these high expectations, that Kirk and Country conceiues of you, be intreated (my good Lord) to retrainch and abridge your forain tary: that so not onely the viduity of vs your wel willing followers by your fairing away, may be remoued: but also the pinching langour of these two your daily beed-Ladies: your Mother, to wit, the mirrour of all godly graue matronisme, and your Spouse now the yong fruteful Matriarch of that multi-potent Marquesad. So shall Dauid enioy his owne Ionathan, and Israell, now in his growing need, his mediating Ioseph, of all men now-adayes most skant: But the Lord by his passport of protection giue your Lordship continuall conuoy to your rinks end. And grant that

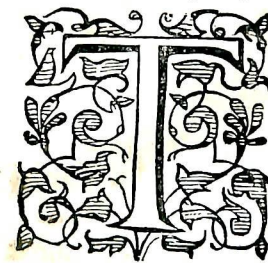
Coelum non animum mutet qui trans mare currit.

The incessant Orator to God for your Lordship

M. W. B.

The blame of Kirk-buriall.

The proposition of the matter. Chap. I.



Here be three seuerall stations that the diuine Prouidence by degrees hes assigned to man, wherby he may mount to immortalitie: First, the wombe, a mansion for nine moneths: next, the world that indureth to dissolution: last, the graue, the tabernacle of bodilie rest vnto the resurrection: to the consideration of the first two whereof, although Philosophy may auaille (as Physick for our incarnation, and Ethick for our worldlie well) yet to the science of the last, the Graue, Theologie is onelie sufficient, as a subiect that farre ouer-reaches Natures reason. For we see that howsoeuer the Corinthian error that doubted, or Saducean herisie denied the resurrectiō, in our christian Kirk seeme extinguished: yet the practise of manie in buriall processe, argues not onlie irresolution, but incredulitie, whereof kirk-buriall is badge: as wherein by a sacrilegious conuersion they make Gods Sanctuarie their Golgotha, that is, the Kirk a caluarie or cairne of dead mens skulles. Which sinne, lest it seeme to walke safely vnder protection of the Kirks conuenance, or of the commons conceat that counts it indifferent, I intend to decypher, beginning at burials definition.

The definition of Buriall. Chap. II.

Now Buriall I finde to be that religious ceremonie whereby our defunct bodies are interred vnto the resurrection. For as in deing destruction is resembled, so by buriall (that is the reuer-sion of life) immortalitie is represented. I call it a ceremonie, in re-spect it is not of that essentiall necessitie to christian welfaire, as without the which we will be prejudged of the resurrection. For although casually euen the godly may fall vnder the inlake of funerall exequies, yet of buriall neuer: For whatsoeuer element shall dissolue this elementall body in this mother dust, the same is his tombe, and must repledg him at the requisition of the great day: as did the Whale in the type Ionas. For as Lucanus to Cesar sayes (who after the Pharsalian defeate of Pompey his host did

Caluine in Act. 9. 37.

Ionas 2. Lucanus.

Viues vpon
the Cittie of
God. 1. lib. 12
cap.

The blame of Kirkburiall.

inhibite to burne, that is after the Romane vse to bury the slane,
Capit omnia tellus quæ genuit, coelo tegitur qui non habet venam,
The which transuersed meanes,

**The earth is ready to receiue her broode,
And heauens will couer when leame tombes cannot do'ide.**

De Ciui. Dei

2. Sam. 2. 5.

Ierius in hist.
nauig. in Bra-
siliam.

And Virgil affirms that whom the world neglectes vnburied nature intombes. Wherefore Augustine refuting the Heathen (who for the misery of the vnburied Gospellers, inflicted by the Gothes at the saccadge of Rome, inferred the discredite of the Gospell it selfe) makes answer that buriall is rather a solace to the liuing nor subsidie to the dead: and so but a ceremony. But such a one, that withall remember it is so religious, that although it be not among the pointes of Gods absolute and immediate worship, yet as opportunity serues, it is religiously and conscientiously to be cared for. As it hes euer beene, not by the Kirk onely, but by the very world: who in many outward thinges hes beene accustomed to murgean and apishly to imitate the Kirks holy ceremonies, thogh neither in substance nor the right sence. For in the Greeke lawes of Solon, the latine of Numa, and Romaine of Iustinian we find a rigorous vigour against buriall violation. According as wheresoeuer immortality is beleueed, the same is in force: in such sort, that among the lately discovered Brasilians (people whose bellies otherwise are burials to foes whom they eate) yet for their friends they digge graues, though not to our forme in length, but to their owne in hight: so that the defunct is rather set in a tun nor tombe, ouer end on their feet, the more viuely to testifie their faithlesse hope of the resurrection.

Of the end of buriall. Chap. III.

BVt the faithfull who rests rightly perswaded, does religiously celebrate buriall for the conscience of a double duety. The first being due to the dead, the other to the liuing. The due we ought to the Lords dead is the buriall honour: the which, as part of their remuneration among men for their good life, should follow them as deing in the Lord, Apoc. 14. 13. So that the faithfull as forfoghten in the wearisome warfair of this militant life, after the victory of dissolution, should be strecked downe in graue, the down-bed of restfull repose. Where otherwise the depri-

uation

The blame of Kirkburiall.

uation thereof, or debarring therefrom hes euer beene inflicted as a most ignominious punishment against the most criminall: according to the law imperial against parricids and such. And in the diuine law, no buriall was the asses burial, the portion of rebellious Ioachas: wherefore the buriall dueties by the old latines were called *Iusta*: such a justum due to each man as burials necessity by natures right required. For to defraude the most landles liuer on e, at lest of his septipedall inheritance so equally proportioned to all by death, without partiality in mettage, it were a shamelesse sacriledge. Againe, in respect of the liuing, the right vse of buriall is expresly profitable: were it but for the hatching of hope, and fostring of faith, in the article of rising againe from the death. For as in Eccl. 12. the graues periphrase (*beth gnolam*) signifies the secular house: so shall it no longer be inhabite then the tyme come, (when by him that liueth for euer) tyme shall never be more, Reuel. 10. 6. For the giuing vp of the godlies ghost may featlie be compared to three thinges: first, it resembles the Propheticall raiushments that Ierome, Ezechiel and others had, and Paul speaks of, 2. Cor. 12. for the soule in dissolution (as the Psalmists saies, psal. 90) flees vpward with the winges of immortality to the owne element (Heauen) to be with him that gaue it, repledging the body to her mother earth, Eccles. 12. till such time as the spirit return to invest her corps as a garment of glorie thenceforth for euer. Againe, Dissolution is like that matrimoniall desertion, that vpon mutuall consent the Apostle, i. Corinth. vij. for a time permites to the farther and freer vse of fasting and praying. For the body in graue, growing vp to incorruption, and the soule in heauen confirmed in immortality, shall joyfullie at last joine in full glorification. The which without both (that is, bodilie incorruption, 1. Cor. 15. and spirituall immortality) is not made vp to perfection. For euen as Zippora (thogh Moses wife) in her Madianitish maners, was not meet to joine with Israel, Exo. 5. til after the farther tryall of time she was better prepared, Exo. 18: so this our carnall carion is not meet for a heauenly match, til in the graue it be trained to the incorruptible estate. And last it is likened by the Apostle, first Cor. xv. to a seed: which thogh by death it be sown in corruption dishonour, and weaknes, in the grauely field of the graue, yet hauing fructified to incorruption, glory and power, shall at last

The blame of Kirkburiall.

in the Lords haruest, be glaned in, by his Angel with the sharpe sickle, Apoc. 14. and reaped vp to the fruition of soueraine felicity for euer. For although death in his legacie registrate in the 12. of the Preacher, bequeathing the spirit to God that gaue it, doth deliuer the body but to the owne dust, yet the vigour of that testament does but indure to the terme-day of generall refreshment, Act 3: for the Innes of eternity are alreadie arled in for our farther assurance, by our two faithful furriours (Enoch and Elias) the Lords exemed ones to the same end. So then for honour of the dead, and hope to the liuing (if to the first we be not fraudulent, nor among the second faithlesse) we must grant the debt of buriall duetie.

Hiero. ad
pammach.

Of the generall abuse of Buriall ceremonies. Chap. IIII.

NOW this duety, in respect it is discharged in ceremonies (in any kynde whereof, it hes euer beene impossible to keepe measure without the direction diuine) what sort here are lawfull, vnder comparison with the lawlesse, it rests to define. And first, all buriall ceremonies may be reduced to two ranks: for some are funerals, seruing for preparation to; and some sepulchrals, seruing for placing in the graue the defunct: the ceremoniall variety of both whereof, my labor were infinite, let be vaine, to descryue. For to giue but a glance in funerall: the Greke and Romane did burne their dead, *in rogo*, as they styled their funerall fire; the Indean with Got-seame did besmeare, the Schithean swallowed, the Egyptian pickled with bryme, but the Gerrens a Schithian sect, after exintation bespyced their gutlesse goodsirs: that so ridiculously, by corruptible meanes they might assay to reteene fugitiue incorruption, as Lucian in his Dialogue *De luctu*, and Silius Italicus the Poet in his 13 booke, doe testifie of many such foolish feats. Againe in sepulchrals, the variety is found no-lesse vaine, euery Nation seruing it selfe with the owne vowstie deuise. For first, according to the number of the elements, so hes the sepulchrall receptacles of humane bodies fourefold bene found: Some chosing the floting fome for their tombe, as among others the African Lotophagians; others preferred to wither in the aire, as of old not a few in Egypt and Ethiopia, that so preuenting the stinck of putrification by scowdring their skins in the Sunne, they

Sylli. 13. lib.

Cicer. lib. 2.
de leg. and
lib. 3. de tusc
quest.

The blame of Kirkburiall.

they might reserue their dead friends extant to be ordinar accombents with them at their tables. And (which more deserues mockage) sometyme the monylesse Ethiopian by ingadging his reasted parent vpon reuersion might releue his want. Yea, and the fire (although fearce) hes not bene forborne; as to the which, in defraude of the wormes, many hes betaught their body, both bone and lyre: that so pitching vp their onely relict, asses, in vrnes, they might make a proud thought a very poore pompe. And although the worlds rest in common with the Kirk hes made choise of the moulds of their mother earth (as the graue onely designed by God, warranted by the words exemples, and keeping best relation to our resurrection, as out of whose lare onely we may properly be saide to rise) yet in the vsage thereof how infinitely men hes deborded, Histories records.

Of the due direction in Buriall. Chap. V.

BVt lest I shoulde (as some doe) in telling vyce, teach it, I will turne me rather to teach as I can, what, or what not, the Kirk should doe, nor toomely to talke what hes beene done abroad by the world in this earand: except so far as by outward exemples we may confrōt our present confusions, wherat I aime. And because nowadayes buriall is ordinarilie traduced as a scripturelesse thing, and so amongst indifferents to be vsurped at the vnstayed arbitrimēt of men, how and where both they will haue it; I will here appeale men from their pet-wils, nowhere else but to the wordes authoritie. For although to these that are without spirituall spectacles, euery minute of our sepulcromany seme not in expresse scripurall termes to be condemned (being to the spirit of God as parenticide was to the Lawgiuer, against the which he gaue no law, lest he shold not suppose such inhumane an abomination) yet, by his grace, I shall discouer their particular conuiction in euery corrupt abuse by the same. And first I would men wist that the word, Gods sword, as it is said, Hebr. 4. 12. so it is found to be twin-edged. For by the one edge, which is of expresse warrant from positie lawes, it cuttes; and by the other as equiualent, which is of collected consequences, it carues and conuinces the catiue consciences of the criminall. For although the ten words of Moses tables, seeme onely to ayme at the ten broad sinnes

Licurgus.

Hieron. in
Isa. 66.

The blame of Kirkburiall.

sinnes, that negatiuely they inhibite, yet there are none of their infinite broode and of-spring, that may not be particularly repledged to his mother kinde: and so incurre the reuerence of some one of the Decalogue lawes. But, in respect the cases of sin are become so infinite and intricate that some like mangrels doe participat of diuers kindes, and others so subtilly twisted by the deuill, that yet they rest vnacknowledged. For this cause the Lord hath supplied the generality of his law as the text, by his remanent word as the commentar; by the benefite whereof we may easily particularize our subtillest sinnes whatsoever: and that by two speciall meanes. First, by the rule of Analogie, and next, by the benefite of example. To the twitch of the which, where expresse warrant wants, we must either qualifie or controle our proceedings, as we shall doe in this our particulare anent buriall; that what we see therein neither answerable to Analogie nor exemple of the word we may conclude it is sin. Now Analogie in any thing is that conuenient proportion, whereby euery part is correspondent to the whole: As in musical instruments, though there be many different strings yet must they al be tuned to harmonical proportion, which is the Analogie; otherwise the ingratiuous discord in the eare of the least string, wil mar al the mirth. Now, scriptural Analogie is two fold; the one is of faith, the other of manners. That of faith is the platforme of knowledge that directs vs aright in all, and euery one of the articles of the same, the which by versing and searching the Scriptures may so be conceiued in the minde of the faithfull, that in faith they need not erre. And this Analogie the Apost. Ro. 12. 6. speaks of, where he seems to designe the Apostolical creed that Tertulian calles the Canon or Analogie of faith. The which also 2. Tim. 2. he commendes vnder the name of the paterne of wholesome words. Againe, the Analogie of our action, according to the warrant of the will of God. And this Analogie, by searching and versing of Gods law, Psal. 1. the canon of our conuersation may be so learned by the conscience that for lake of knowledge we need not sin. And this the Psalmist very frequently calles the path way of God: As Ps. 17 and 27. and 119. Now this Analogie of manners wherewith here we haue only adoe, being the morality of the law, exacts thre things in euery action.

Quint. lib. 1.

The blame of Kirkburiall.

action: First, that the matter done, be good; next, that the maner of doing be wel; and last, in both that we euer ayme at the right end: As in our own particular we shall expone. And first, for burial: it is an action and a good action as being answerable to both the general tytles of Moses two tables, piety and charity: that it shold be done no christian wil contrauert: but in the other two, how the same may be wel, and to the right end, that is formall and direct, there stands the question. In the which cace a christian duty wer to consult, first with their conscience, the register of the wordes Analogie; the which if a christian of knowledg wold but vouch saue to do, he shold soone finde the oracle of Analogie for his information. But now most men alas are so deeply addicted to affection, that they neyther make count nor question how or where they should bury: contrare whom one day their criminall conscience will crye judgement, except they repent. And if thou loth to hear conscience, yet list to hear the direction of the words Analogie to thy reformation: where first learn, that howsoever the form and end of al actions ar to be examined by the general inscription of the law (loue) how, to wit, we haue therein respected, first, that souerane loue we ought to God, and next that proportionall loue we ought to our neighbor: yet in matters of this kinde (and al such specially that consists in ceremonies) there is particular analogy to be obserued, that the Apost. 1. Cor. 14. sets down; who willes al things, and consequently burial ceremonies, to be conformed to honesty & order, last vers, and the end to tend to edification, v. 26. vpon the which Analogicall rules, then we shal first controle the customs of mens burials, & conclude what by Analogie is lawfull.

Against the contempt of buriall, and insufficiency of buriallyrdes. Chap. VI.

THe first rule that directs the forme, contains two cautions, & that for good causes. For according to the forked foly vsed in buriall, which either is contemned, or else ouercaried in pomp, this rule does restraine both: by ranging contempt vnder the rule of honesty and pomp, vnder the rule of order, that they no wayes excede. Now as for buriall contemptes, if we peruse humane histories, as namely Cælius, Cicero in his Tusculan questions, Crinitus, and diuers others, we shall finde them haue many conspirators; whereof we shall recite such as make for vs. We reade of

The blame of Kirkburiall.

of the Albanes that of the defunct tooke no care at all: The Sabians vsed them for fulzie: The Troglodites for mockage: The Hircanes exposed them to dogges, that for the nonce they nuri- shed. But among the first of this crew were the doggish Cyniks, who would in no sort consent to be buried. As we read of Minip- pus and Diogenes, of whom it is recorded, that being to dye, he directed his corps to be exposed. And being admonished that so he should be torne by birds and beasts, did reiyre a taunt, in re- quyring a cudgell to be couched beside, whereby to weare his wirriers away. And being insisted with that it would be to small vse, since death was but senslesse: why then (said he) are ye solist what befall a senslesse carrion? But this kinde of reprobate Phi- losophy rather becomes renigat mindes then christian men. For if reprobates were by the Kirk knowne (as they are with God barred vp from hope) so might they justly be debarred from the benefite of christian buriall. And this Cynicisme although we seeme not to professe, yet if we walke the land abroad we will finde many folke not flyting free in it. For our Kirk-courtes or yarges, are become more lyke pwind-folds nor burials: as be- ing ordinarily bedunged by pestring and pasturing brute. Not far from subscryuing the desperat legacy of some that can be content to bestow their bowke to the burroughmure, if God wold take the soule. According to the conceaty resolution of Theodore, who being by the tyrant Lysimachus minassed with the gibbet, answered that his own minzeons only had it to feare and not he, to whom all was one, whether to putrifie aboue, or vpon, or within the earth. But as this abuse is contrare to the Apostles de- cencie commanded, so is it also against the common law that prouids buriall to be had in holy reputation. So that to empty the bladder, let be the belly, about buriall (as they called it *minxisse in patrios cineres*) was reput *nefas*, that is iniquitie, let be inciuitie. And for this cause, the faithfull after Constantine (who first ser- ued edicts of liberty to edifie temples, whereas before the Kirks had alwaies beene serued onely with holy Innes) in founding of Kirks, taking the type at Ierusalems temple, did among the rest counterfaite the courts by Kirk yarges, the which for this com- manded decencie they dedicated to buriall vse. The which there- fore by the Greeks (as thereby appeares the workes beginners) were

Viues on the
Citty of God
chap. 12.

Otto. frising.
lib. 4.

The blame of Kirkburiall.

were called *Cæmiteria*. And that not without Emphase, seeing (as Atheneus sayes) it was the name before of sleeping celles for strangers: and so the allusion wanted not edification. And albeit the reason of the rest of the resemblance betwixt Temple and Kirk, as of the Quier to the holiest place within the vaile, &c. cannot so easily be espyed, yet the reason of this may well by this rule of decency, according whereto since we haue a Country law of our owne extant, enacted for reparation of ruinous Kirks, and their yarges, it is the part of all Pastors to vrge the benefite of it, that so our common burials becomming seemely cemeteries, our Kirk buriers may be depriued of the pretence of their insen- sibility and profanation. For the Apostles mynde is in his rule, that natures abscenties be decently couered and oueruailed with her mothers mouldes.

Marie Par. 9.
Act. 76.
James 6. Parl.
15. Act 232.

Against seculare pompe in Funerals. Chap. VII.

THE other extremity that commes against the Apostles or- der is pompe. The which as it is found more common, so it brings with it more perturbation. But for the more particular de- ciphering thereof, we shall range it in two rankes: the one sort of it being ciuile or seculare, the other superstitious. Againe, the first according to the duplicity of burial ceremonies, is found double: For partly in the funerals, and partly in the sepulchrs of men it is to be seene. In funerall pompe if we should view the customes of antiquity, and ballance the same with these of our dayes, as in few thinges we will be found inferiour, so in some far to sur- mounte them in vanity. To be shorte, for commoditie of this our present comparison, vnder the olde names of Funerall offi- ces, we shall set downe the whole auncient funerall proces, and confer it with ours of the new now. All the which ceremonies for memory may be ranked in two sortes. Whereof some did in common concerne the whole funerall preparation: the generall ouersight whereof appertained to their *Libitinarii*, that is, fune- rall men, that among the rest had the cure of funerall feasts. Now heerein althogh we inlake the officers, yet is not the office inter- mittet: for their buriall bankets we haue not learned to imitate onely, but in our aruelles to excede, where rather in the day wherein a good one or great one falles, as being a breach of Gods hand

Seneca.

2 Sam. 3.

The blame of Kirkburiall.

hand in his Kirk, should be celebrate with fast and measurable mourning. The second sort of their ceremonies, were employed about the defuncts persone, consisting in three pointes: First, in mourning for the dead; next, in addressing the corps for the graue; and last, in his conuoyance thither. In mourning, beside the interested that made it in earnest, they had their made out mourners of the feminine sex, that best could do it: whom they styled *Præficæ*: And these the Preacher 12.5. seemes to respect in mentioning the mourners of the streetes. But in this also we are more antick nor antiquity: for in steed of humane teeres that best can expresse the owne smart, some will haue trumpets; and in steed of mourning in the dust, as they did oft-tymes, we mumchance and mourgean in such dilicate duilles, better feated for wowing nor woing, that heires or widowes never dallies more nor vnder their duilles. But the Lord will haue at such hypocrysie in the end. The next point of their personall funerals, was their peremptory preparation to the graue, consisting in two ceremonies: for before that by the Libitinarian cure the dead was weind, the Polinctors inbalded, and Sandapilarians bespised, the corps of the great, and this also is superstitiouslie sometye exceded among some of the best rank: on whom after Anatomical exintation, Apothecary applications are so excessiue employed, that oft tymes such prodigall profusion of arromaticall gummes (if they were otherwise charitably bestowed) might make sundry poore indifferently rich. Now the last funerall duety appertained to the Vespilones, or bear-men, whose peculiare calling was (beeing followed in ranks by the Acoluthists their friends, wherof now the Roman Bishops hes bereft them) to cary their corps in their coffins to the graue. Such as wee see mentioned in Luke 7. 14. But among the rest, also, how far this auncient simplicity is inueterate, who beholdes our great burials may easily consider. For although the death by all men should be thoght to be a kynde of defeat from God, yet our Heroik burials are oft led lyke a martiall triumphe, wherein the toutting of trumpets, trampling of steades, and trouping of men ranking themselves vnder stately standerts, and punicall pinsels, displayed for whiuering in the winde, may sufficiently testifie the dedolence of men, as if by an vndantoned courage they would quarrelously demand the com-

Suet.

Domit.

The blame of Kirkburiall.

bate in reuenge of the dead: and as if the worme (man) were able to stand out against the thunder-bolts of death delashed by God. But alas, if in death we could count our just kinsh, we might rather dismay and feare. For although in the kingdome of the second comming we shall triumph with our head Christ, ouer the stingles grave, 1. Cor. 15. yet as first being by death defeat, the first fall is ours euen to the dust. Ge. 3. Wherein for our due desert here we deserue with Christs theues to haue our legges broken, rather nor in pompe our badges borne. For looke how far fellonie may glory in her fetters, so far may we in our funerals wherewith we but feard death. For as some Gentiles, where gold is vernaculous and plentifull, their catiues thogh therewith enchained, yet rema-^{Tertul. de habitu muliebri.} nes catiues: so to vs, thogh our graue were of enamelled gold, yet it is but our graue, the monument of our common misery, that by diuine mercy onely may be remedied without farther meanes. And as a blood-gush made Iulian at last to knowe Christ, and Alexander (thogh the maine Monarch) his mortality (against the which he had beene beflattered before) so if we be not frentick, our funerals should teach vs our transitory estate. For of all pride this pompe I esteeme it most perillous, in respect that if the world will haue by it the graue restored to her victory, God for a meeting to the world will restore death to his sting. For a document therefore against the which, the Lord did closly conuey the body of his owne dissolued Moses, from being the object of such fecklesse ostentation and perillous pompe. Deut. 34. The which seeing in that great one the Lord did not allow, why should our far lesse ones lawleslie claime it? And this for that ciuile pompe that in buriall funerals is found blameable.

Euseb. Eccles. histor.

Against seculare or ciuile pompe in sepulchrals. Ch. VIII.
THe sepulchrall pride of men is nothing inferiour. For (although before we deduced, that among al the elements the earth to be the most seemely sepulcher, yet) in the vsage thereof the earthlings hes laboured to transcend the earth in pryd, as in a touch we shall shoue. The name sepulcher, as it is in common v-
 sed for all graues, so it implyes two seuerall kindes: Whereof some are peculiere to some persons onely, and others common to all. Again, of the peculiar sort, sum ar proper to singular persons only, and

The blame of Kirkburiall.

and others to mo, yet being of one sort or family. To the proper kynde of sepulchers (as in the world, yet for the most part out of the Kirk) the choise of place hes beene (as many where it remaines) indifferent: euen so in the Kirk, to the death of Sara it seemes to haue beene, at what tyme Abraham first to eschew that promiscuous confusion, and for a more actual possession of his promised Canaan, vnder his pilgrimag, did acqyre a field for his constant buriall, Gen. 23. wherein he and his Sara, Isaac and his Rebeka, Iacob and his Lea, three maryed matches in others armes attendes the resurrection. Gen. 48. And although the estate of Gods gathering Kirk then requyred the decency and order of common buriall, yet we finde the necessity thereof neuer holden absolut. For as among diuers necessities the meanest must yeeld, so Iacob, hauing his head homeward from Sechem to Mambre (where his father dwelled at his sepulcher) and within one dayes trauell to his rinks end, sustening in his campe a double irruption by death (in the first whereof, he was depriued of Debora his vnmother Nurce; in the other of Rachel, the wife of his choise) to auoyde the suspition of superstitious curiositie, he yeelds to the most present necessity, and suffers the tre to ly wher it fell, Eccle. 11. by entombing Debora at the oake of Bethel, and Rachel in the way to Ephratah without farther cariage, Gen. 35. So then we see that euen after the institution of common buriall, the vse of proper vpon necessity (which beeing lawlesse can bring no disorder) was neuer inueterat nor thought vnlawfull. For as sound doe they sleepe by the mure edge that are folded vp in the fauour of God (though it were by the Pest) as in the most stately tombe. For as fishe in euery sea is at home, so we in euery earth, if we be the Lords, to whom the earth and her implements do all appertaine. Psal. 24. And as this consideration serues to confound the superstitious opinion of the prerogatiue of some sepulchrall places, for their hallowed moulds, so does it for the blame (by the way) of these farland conuoyences of the dead to their homed tombes, defrauding the weary corps of the desired rest. For althogh vpon some propheticall respects, Iacob and Ioseph both commanded their cariage from Egypt to Canaan, Gen. 50. yet without the like cause, their case is no warrant. Let men therefore rather translate their curiositie of sepulchrall care,

Quid.

The blame of Kirkburiall.

in a serious cure, how they may be gathered vp aright to their grandsirs in God, and in the common faith of our father Abraham. In doing whereof we shall be blessed with the bed-fellowship of Iesus in our buriall lare, whereeuer it be. Otherwise if thy graue were of gold, yet it is but the gate of hell.

Of the diuers kindes of pompous sepulchers. Chap. IX.

THe proper sort of sepulchers, the world (as I said) hes labored to make them proudly proper: so french hes men beene in their fashions. For many to eternize their soone forgot memory, and to gaine the vogue of this vaine world, hes prepared Pyramides of pomp, others pillars of pride, some mousolies of maruel. Laert. lib. 1. As if such superciliosity could sweeten the bitter swarfes of their sowre death, the wickeds greatest euill. But, as oft it occurs (according to the prouerb that he that hountes doth not ay rost) so it may befall others that did Pharao Cenchres (that drowned Ioseph Anti. lib. 2. King of Egypt) who hauing a sepulchrall Pyramide elaborated by the panefull taske of Gods people, wherein he desingde to ly, yet his funerals was found in red-sea floode. And as both the name of a Pyramide did signifie, and the forme, resemble fire, so is he now for his pride plotted with Pluto in the flame of hel. For oft-tymes what men does propose in pride, God disappointeth in his displeasure.

Of the common and allowed sort of Buriall. Chap. X.

THe comon kinde of sepulchers are more answerable to Pauls order, and to that sort of the Saints communion, that consists in lying together in graue. Yet they are found diuers. For some hes beene acqyred, and as conquered to that vse: as Abrahams caue in Makpela, Gen. 23. and Akeldama, Matt. 27. Others were munificently dedicate: as Iehosaphats vaile by Ierusalem. In the which some, out of Ioel 3. hes conjectured that the conuocation of the great day should be. Other parts againe are found of olde mortified to that vse: lyke Caluary: so called (as some thinke) from Adams brane-pan, there found, if all be true that is alledged. Of some one of the which sorts are all Cœmiteries or clostered places, wherein our bodies being kept from the carnage of beasts, are lade a part to the resurrection. For *sepelire* (though Durand thinke

The blame of Kirkburiall.

Duaren. de
benef. Eccle.

Ioseph. Ant.
lib. 7. ca. 12.

Lucian. in
dialo. Maus.
& Diog.

thinke it to be from *sine pulsu*) yet I take it to be from *se-palliare*, that is, to couer apart, as our buried bodies be. Now this sepulchral communion for the commonty of it, none should contemn. For although the place remane common, yet to auoyde confusion of rankes the sepulchrall preparation (I thinke) may be different. For true honours monuments should euer haue place: and what vertue hes win in this world, should not be suffered to dy with death. And therefore Rachael, the joy of her Iacob, is not onely buried, but by a distinct monument memorized, Gen. 35. with the ods of a pillar that Debora wantes. And Iudaes Kings the types of the great King, dwelt after death in Dauids princely tombe, 1. K. 6. 2. The mighty Machabees were monumented in Modine, their owne mount, 1. Mac. 9. Ioseph. ant. 13. But this licence is to be onely allowed vpon a three folde condition: First, of personall discretion, whereby this kynde of honour may redound onely to the honorable in God. For as the graue of Elisha wold not contain the souldiers corps, 2. King. 13. no more should the graue of the godly honourable be profaned with the gracelesse ginge. The next caution is to keepe distinction of place, that men presume not to seeke honour where God onely should; for feare of his jelousie, who cannot abyde Dagon to play jakefellow-lyke. And sen God hes taken in the Kirk for his owne Innes, let it suffice thee, lyke a doore-keeping Dauid, Psal. 84. or a watchman Vrias, 2. Samuel 11. to ligge in the court without. Yea, sen all the earth is before vs that wee may ly where wee will choise, if nothing can content our greede but the Lords peace, we are guilty with Achab of Naboths wine-yarde. The last caueat is moderation: that in making thy monument thou keepe such a measure that it become not another Mausoly, that is, the worlds ninth maruell. For as that sepulchrall monster that Queene Artimise made to her husband Mousolus the Carian King (from whom the rest of that ranke of sepluchers were named Mausolies) was exposed to the salt taunts of dogged Diogenes, so may all that sort of sepulchromany be set vp to the mockage of others. For let the world thinke it but a fond folly to bellishe the out-side of a within rotten tombe, with beauty and braueries excesse. But if thou must haue a monument, mak thy choise of any of the two lawfull sortes, that before the Kirk-buriall crop in, being

The blame of Kirkburiall.

being but of the newest come-ouer antiquity, was onely in vse. For some there was that to the imitation of Abraham, made vp little caues or voltes, for buriall vse. Such as we finde not a fewe abroad about our oldest Kirkes, no doubt after the example of the Excedrall domicils that serued the Priests for reuesteries, or Garderobs in the Iewishe Temple. And because they were but adjacent and incontinuous, being but seuerally set as to-falles to the continent Kirks, they got therefore among vs the name of Iles, that yet they keep. And this kynde may content our most honourable: that so they may ly, if they list, lyke vnto Leuites in compasse round about the Lords house. The other sorte of sepulchrall monuments were tombes: that beeing tumorous aboue for better capacity, were after the counterfoote of Iosephs arke, Gen. 50. Conforme to the which custome, (although now meane men be worse to content) we see sundry of our crowned Kings, whose monuments yet remanes in the Ile Columb-kill, to haue beene Kingly entombed in the Court, not the Kirk: An vse with vs at least vnkend (as thereby appeares) within this last periode of tyme containing fife hundreth of yeares. So then seeing our Nobles now may be as of olde they were then so honourable eased, with ones princely Iles or tombes, why should they wilfully incurre vnneccessar profanation, by burying in Kirks? An vse that onely Papistry hes hatched as anone we shall shewe. And seeing some (euen of all sortes) in the light of the Lord hes begunne to reforme, let the rest in the loue and feare of God follow. For if they be happie that leades others to righteousness, Daniel 12. surely that felicity shall be imparted to the faithfull followers.

Durand. de
Cæmit.

Ioseph. de
bello Iud.
lib. 6. 6.

Hector Boe.
Chron.

Of superstitious pomp in buriall. Chap. XI.

Thus hauing deciphered (so farre as serues this turne) the inciuility of this their ciuile pomp, rests to speake of that which is superstitious. A matter of more ado, as wherin the Lord is more immediatly injured nor in the other. For as throughout the Antichristian worlde, the exorbitance of superstitious exiquies are found infinite (as in their bel-ringings, lampe-lighting, dirige singing, incense burning, holy watering, letanie praying, soule-massing, vigilles keeping, and such other geare may be

Bellarmin. de
purgat.

The blame of Kirkburiall.

be seene) so we that will be called Christians, and hes protested to forleit that lore, and to be reformed, yet in our sepulchrs, at least, we adheere too much to that old deformity. For as among them the wel deseruing by the purse, and liberality in legacy, was in vse to be Kirked vp in burial: so here, which is more our head-strong ones, whose deseruing hes bene but sacrilegious Kirk-robbing doth clame to no lesse. So that although they seeme to make nyce in praying for dead, yet vpon the dead they will or else not: in bowing their knee no where else but on their forbeers bellies: which ceremony how sib it is to the old superstition, I wold they could count. For superstition is lyke some serpents, that though they be couponed in many cuttes, yet they can keepe some lyfe in all: right so superstition that can hang by one haire, does liue in this point. And if we chock it not quyte, perhaps it shall hatch more. And in end it may be that it out-reason thee thus. If thou hast attained to that sepulchrall prerogatiue, to ly in the Kirk, why should thou want that olde priuiledge to be prayed for in death? And if thou be to ly at the Altar, how wantst thou a Priest to say thy soule Masse? Beware of this closter logick. For if once thou bee led to a going in it thou shalt bee drawen to a running with it in end. So easie is the descent of Auerne.

Virgilius.

How Kirkburiall superstition crop in. Chap. XII.

Against the poyson of this Papistry, there are two preseruatue considerations that may aware it. First, if we will but weigh whence and when this corruption crop in; next how acknowt it is against our Analogy, and the words warrant. For first, howsoeuer this superstition is (now long) become most penny-rife Papistry, yet among Papists it is not home-bred. But the foly of it is first to be fathered on the olde Heathen: VVho wanting well grounded hope of heauen, and sufficient horror of hell, became plunged in infinite errors anent the estate of the dead. For first hauing diuided the world in men good or bad, as we doe, they subdiuided both againe in two rankes. As the good in these of the best sort, whom for their merit they made Gods: and in a seconder good sort, to whom although they allotted the Elizean fields, yet so that they reserued them to a care of the residue relicts heere, vnder the name *Lares*. VVho in our tong are Brunies, the

Aug. de ciuit.
& Viues on it
lib. 9. cap. 11.

The blame of Kirkburiall.

the which by vulgar deceiued vote, were spirits employed for the benefite of our militant mortality heere. Their bad, againe, were lykewise of two rankes. The first was the worst sorte: who as the best of the good were their Eudemonies, so these as the worst were repute Cacodæmones, or incarnate deuilles, to whom they assigned the pitte of Pluto for prison. The next were the not so bad: who being not *Lares*, but *Larue* or *Lemures*, that is, bogils or Gaistes, were by the world adjudged to such a purgatoriall penance, that wandring in a vagarant estate about graues and alrish deserts, they were suspended till their pennance was ended from elisean repose. To remeede the which misery superstition (the foster mame of all error) tooke frankly in hand. For to purchase repose to such restlesse spirits, they began to consecrate the burials of the dead to their deader Gods. Inscryuing their tombes with a trigram of D.M.S. a diton that meaned, *Dis manibus Sacrum*, as if they said, this tombe is consecrate holy to the graue Gods. And for farther effectuating of their purpose, they discharged a double duety; First, in the celebration of certaine funerall festiuities to the honour of the graue Gods, *Manes*: And these they called *Necia*. The next were their sacrifices for the dead, and these were either *Iusta*, and such as were common for al, or *Parentalia* and peculiare for parents or friends. VVhich being done to them all was thought well. To the which processe if we shall collation the Roman custome this day, we shall finde them yet in such hote treade, that though in profession they be but papists, yet in practise the are pagans to. For first in ranking the world, they are both alike: for thogh to the good they giue heauen, yet to the best (their canonized saints) they pray, and makes heathen gods. And as to the worst sort of the wicked, they adjudge hell, yet to the not so bad, they likewise allot a purgatorie, wherein they alledge the soule must ly vpon reuersion at least, of some trentals of masse, according to the pursse-merite of men: wherein how rightly they resemble the olde rite let the world judge. For though they keepe a ratryme of letanies (lyke the old *Iusta*) to all, yet to their pursse-friends parentals are kepted peculiare. And for sepulchrall consecration, they are so farre from missing one jot of their lesson, that they haue rather learned more nor their master had. For they cannot onely take in hand to consecrate the sepulchrall

Virg. 6. Aene.

Cyrl. lib. 2.
de leg. b.

Bellarmin. de
purgat.

D

mo-

Against the
48 Can. of
the Couns. of
Worm. an.
815.

The blame of Kirkburiall.

monuments of their supposed saints, to become the said sanctuaries of God: but by symoniacall transsubstantiation they can set out againe the same sanctuary in seale to be a sepulcher, that is to say, a necromantical amphitheater rather nor a theologie schoole, where either God must get his way, or be content to dwell in a dedicate Innes to Idoles, and remaine among the loathsome graues. So then, sen the source of this superstition is from the old Heathen (the which in running through Rome is made the more muddy) as thou would not seeme to patronize such papisticall paganisme, byde neuer by thy buriall in Kirk.

Of the tyme when Kirk buriall was receiued. Chap. XIII.

FOr the tyme when first this prat came in practise, the searcher will finde it but an after-shot of antiquitie: as the backtreading of tymes will teache. For throughout the first foure thousand yeares it rested vnknown: In respect that during the formest two, from Adam to Abraham (whose Histories the first eleuen chapters of Genesis compryses) wherein although the fathers at that tyme did neyther want (I doubt not) places of publicke worshippe nor buriales, yet sen wee neyther reade of Kirks nor buriales, mekill lesse of Kirk-buriales. The next two to Christ, wherein lykewise we finde rather Kirk types nor Kirkes, but all free of buriall. For according as we may equally almost subdiuide that tyme in foure fye-hundreths of yeres perriodes: In the first whereof there was onely Altares of worshippe to the Tabernacle: the which continued in the next to the Temple: and the Temple in the thirde to the second Temple: the vvhich vvith the synagogues did occupy the last. Now if any Historie either sacred or profane in fragment or full, in the Kirk or the vvorlde, did euer mention buriall at Altar or Tabernacle, in Temple or Synagogue, I will giue ouer the play. VVhere contrarywayes, the ceremoniall vncleannesse by the touche of the dead contracted, seemes highlie to importe against that profanation. But leauing these Leuiticales to the owne tyme, let vs proceede in the progresse of tyme, wherein the constant silence of the insuspect auncients does testifie their misknowledgment and disclamation of the same: as a superstition that it is not onely late, but (as many of the Papisticall punkes

hes

The blame of Kirkburiall.

hes secretly slipped in the Kirk,) without solemnitie: And but then at last when the Kirk beganne to growe no better worthie, but to become a buriall, as being a denne of theeues, deseruing the Lords cord-tawes. And if I were posed of my pettie opinion heerein, as I am sure, the most pure fye hundreth yeares of Christ was free of this euill; as whereof the formost three hundreth the Kirk had no Kirkes till Constantines edict. And in the fourth hundreth likewise, wherein Emperour Honorius, transporting the miraculously discovered relicttes of Steuen and others, for the farther honourable commemoration, did lay them in no Kirk, but neere the Cittie walles of Ierusalem. Yea, in the sixth hundreth and fourtie foure, we finde an inhibitiue Canon against all Kirk-buriall in the counsell of Bracaren: A token that but then that repressed corruption beganne to peepe out, that long after became strong. So I doubt not but that it was in the dysemellest dayes onely that it came in, as a late birth: to witte after the error of purgatory, praying and massing for the dead, worshipping of Saintes and their relicttes, and hallowing of mouldes. For so soone as the Kirk-ground came by the opinion of holy prerogatiue for soules helpe, the oportunitie and priuiledge was both sought and boght to ly there. Lyke the money-changers, who thought to speed better by their troke in the temple nor any where else: whose tables as the Lord ouer-threw, so may he justly our temple-tombes. But (to come as neere as conjecture may lead to Kirk-burials beginning) there hes bene two kinde of Kirks in our christian world (although now tyme and commodity of reformation may inueterat the platte) for some are common, as builded vpon the publick charge, that of old were called Parochials, comprising for the most part a millenarie of people: as in our Country plat and parochial distribution we may commonly see. The other sort againe was peculiar and more priuate, of two kindes likewise. For some were particularly appertaining to such religious places as were destinate to the irreligious swarmes of Monks and Friars. The which sort in artificial curiosity exceded al others. The rest wer chapels founded by secular men that had might, according to the blind zeal of the tym, for their priuate ease and superstitious shewe to haue a peculiare Priest of their owne, like Micah, Iudg. 17. Now Kirk-buriall although it be now come

D 2

Durand. de
Eccles.

with-

The blame of Kirkburiall.

without blush, yet it brake not in bradelings, but as it were by degrees, and some shame. For first the monasticall Kirks by it were defiled, as these that were neuer cleane. For as (according to the old saying) all thinges were set to seale at Rome, so was Kirkburiall by that Romanist rable, who with Esau selling Gods grace, made the people with Micah to buy Gods curse in that case. And although at first they made nyce, & long held their Abbay burials royall and onely for Kinges, by whom they were founded: yet in end they were for pryce exposed to the Rangat. But ere all was done, about the play end this pryde waxed so populare, that all kynde of Kirkes became as common as the Kirk styles. Whereby by many that Heresie is yet acclaimed for heritage, thogh of late conquest. Whose afterling entry falling out in the dreg of all tymes (wherein the world lay besotted, and swattering in all sorte of superstition) doth render it not onely suspect, but also may serue for satisfaction to such as vses to say they must ly with their fathers, of whose absence, to speake sparingly, better it were thou let them ly and followed them not in all things: For as the most part in many actions lyke this, hes for their best pretence their ignorant simplicity, so (I doubt not) if now they had life in their boulke, they would yet ryue sheets, breake beares, tumble downe tombes, with Pauls spirit at Listra, to testifie their reclamation of such profanity. Act. xiiij.

What Analogy we should obserue in our burial. ch. XIII.

THus hauing bewrayed whence and when Kirk-buriall corruption crop in: Restes the other point for full resolution to shewe how far it is against the Analogie of maners, as the word meanes. For as by the Apostles general rule of order and decency we see what we should not, so by particular instances of this Analogie out of the word, let us heare what we should, whereof we finde a perfite direction: for there is nothing requyred for the due direction in buriall, that although not in precept, yet of set purpose, otherwise is not set downe. But first we haue to distinguish betweene these buriall ceremonies, that being legal, were subiect to Abrogation, and such as Analogie does reserue inchangeable. For of the first, that onely concernes funerals, we read two thinges discharged, the duety of mourning, and corporal ad-

The blame of Kirkburiall.

addresse to the graue. In mourning (beside the motion naturall that we read in Abraham for his Sara, Gen. 23. and should be in al) there was a ceremoniall sorrowing for common edification: Which, though by Egiptians it was kept in the excesse of seuentie dayes (as no hopelesse Gentile, to whom death is so great an euill, can keepe measure) yet the mourning in Israell was but made in a sabboth of dayes, contenting them with the teinde of Egypts tyme. For as Ioseph did first enioine Iacobs mourning to sabbaticall, Gen. 50. (in remembrance of that eternall sabboth wherein our teeres for euer shall be wyped away) the season of ceremoniall sorrow was so limited thereafter, as Eccle. 22. Herodian 4. lib. and Amon 19. testifies. Againe, the ceremonies of preparation were partly vsed in embalming, and partly in baptizing (that is) in the Iudaicall manner of bathing the bodies of their dead. The which both hes beene of olde vse, both in Kirk and world. As witnesses Ennius his verse,

Tarquinis corpus bona femina lauit & vnxit.

Affirming the corps of sticked Tarquin to be both bathed and balmied. But for the ceremony of embalming vsed in the Kirk, it was at two tymes: to wit, immediatly before first, and then immediatly after the expyryng of lyfe. The first wee see in the 26. Matt. employed by Marie on Christ, vers. 12. And this ceremony in the miraculous age of the Apostles was made a symbole for faith of their power to heale the sick, that as before Christ that oyle serued to cherishe expectation, so after for application of him who was the annoynted to the faithfuls comfort, Iam. 5. 14. from whence afterward superstition faund out a fecklesse sacrament. Againe their dead they did likewise annoynt. As to this vse Nicodemus did buy his Alloes and Mirrhe, Ioh. 19. But the Lord who on the Croce hade made consummation, by his prouidence preuenting that oportunity, would not be buried with ceremony, but simply after the Iewish Analogicall maner, that is, the type taine away. Confer Joh. 19. 40. with Mark 15. As for their baptismes and washing ceremonies, them they vsed as in lyfe, for legal purification: So in death, for bathing, a ceremonie that at the first hand was not inueterate. For in Acts 9. we read that before Tabitha was lade vp, she was washen. This custome the Apostle respects, 1. Cor. 15. in mentioning the baptised for dead,

August. de
Ciu. Dei.

Damascen.
tractat. de
Ortho. fid.

vers.

The blame of Kirkburiall.

Ierus. 6. part
of purificat.

Ierom. in the
life of Paule
the Hermite.

vers. 29. for to the Heb. 6. 2. where moe sorts of baptisme is mentioned nor one, the type and the substance (that is) the legal sort of baptisme, that did resemble, and the Euangelicall that was resembled, are both contained in the words homonimie. The v-sage of the which ceremoniall rites, hee may reade that list in the Iewish Thalmudes. As for vs that by the law of christian libertie are freed, hauing now fruition of the bodie, we haue not the vse of the shadowe. For although they for their suspended expectation of the brydgromes comming, had vnder the Law to mourne in his absence, yet sen to vs his kingdom is come, that ceremonial sorrow we should transchange in joyful hymnes, according to the vse obserued to haue bene in some christian funerals by Ierome. And if mourne we will, yet doe as Christ bade the women therein, Luke xxij. that is, mourne not for death the dore of hope now, but for sinne deathes mother: that so our sorrowe may vent at the right vaine. For sen death is bereft of his sting in Christ, it becommes but a passage to lyfe. And sen for their crysme we haue gotten selfe-Christ, and for their baptisme ours, let vs not be content to change the corps with the shadow. And this for the old ceremoniall vse subject to abrogation, wherein if we doe but the vaile away, there will remaine the simple sort that analogy requires: for in buriall betwixt that they did either in funerals or sepulchrals and that vve should yet doe, the moueable ceremonie was onely the ods: that is, in being cloathed in cleane linnene with Christ, Ioh. 19. 40. and caried in a coffine, lyke the man of Nain, Luke 7. 12. we may be laide (not in the Kirk, as contrare al Analogie, but) in a comely, closse, clean, competent Kirk-ile or yarde, that so associating our selues with the predecessor saints, and not byked in with the belly-god beastes, that blindes the world with buriall in Kirk, we may rise with the rest, in comely array to our rest for euer.

All buriall actions should tend to edification. Ch. XV.

THis for the Apostles rule touching that honestie and order required in the analogicall vse of our buriall. Rests now the analogicall end that we ought to aime at which he calles edification, 1. Cor. 14. 25. which seeing in al things he commends, Ergo in buriall. Now edification is but a borrowed word, for our buildings are

The blame of Kirkburiall.

are spiritual. For as Salomons many thousand artificers were exercised about the building of the materiall temple: so must we, the many millions of the greater nor Salomons men, be occupied in making vp the spirituall, and in squairing our selues as the Lords lyuely stones: that being founded on all sides, we may soane a-right in the Lords islare work, the which is our edificatiō. And this in respect of the oportunity of application can no where be more peremptorly promoued nor in buriall, the which, beside that it beares in hand (euen in death) immortall hope (as being but a gathering vp of Gods saints to their fathers, Gen. 25. a sleep, 1. Thess. 4. a seede j. Cor. xv. a rest from our trauels. Appo. 19. &c.) it is a most powerfull preacher of mortification and humility. And so, mekill better it is to be in the house of mourning nor joy, that as the one serues but to tickle our lustfull appetytes, yet the being in the other will abate all carnall affection. Exemple whereof we may finde euen in excommunicate Ishmael, who thogh he could not abyde his borne brother Isaac, during the lyfetye of their common father Abraham, yet the sore sight of that saint his syres death, did so tawne the truculent turke that he became content to partake in the common paines of his fathers funerals with the son of promise. For but the remembrance onely of death or buriall and their consequences (that Ecclesias. calles our last things) is an effectuall awband of affection and restraint to sin. To the which vse S. Ierome made his mort-head to serue. And surely if we could but sufficiently make our vse of that anatomicall description of our immortality and misery, that the preacher sets down, Eccle. 12. in such enigmaticall poesie, that as it passes all humane elegance & eloquence, so I think it wold make our craw-down fedrum fal, and make vs sit downe in the dust of mortification. But, alas, the mynds of men are so els-where bewitched, that against this Analogical end that we shold propose for edification, in steed to mortify by buriall shoves, they most excede in pryde therein. So that mens nuptial festiuities ar ofttimes exceeded by their necial folies in making their burials with the tempter. Matt. 4. a mont to show worldly glory, rather nor with the Preacher to teach this worlds vanity. For burials now are become the occasion not onely of the brugling brags of men, but of the contemp also of Gods hous and seruāts. And wheras burials shold flow the hony of edification ^{(as did}

Joseph. Ant.
lib. 8. cap. 7.

Concil. Colō
part 7. cap. 52.

The blame of Kirkburiall.

did the medicinall graue of Hyppocrates the honey of health) they are rather whyles, like Herods, whose birth day as it was Iohn Baptists buriall, Matt. 14. so was his buriall day tragicall to the noble Iewes: whom to get himselfe mourned, he made to be slane, Ioseph. anti. lib. 17. chap. 8. So then sen Kirk-buriall is at the best excuse but pryde, as being a clame of exemption from common case, and consequently against edification, the Apostles right end, I conclude it is sin.

Of buriall examples. Chap. XVI.

Now hauing found by Analogies lyne Kirk-buriall beyond square, it restes to rype vp the rule of exemple: The second of the two meanes, that the Lord hes employed for our easier information in his obedience. For as by propheticall instruction we are taught what we ought to do, so by examples instance we are shoven how the same hes beene done by others: for authentick examples are the very practised speculation of the Law it selfe. Wherein the spirit is so plentifull, that there is no case of our conuersation that may not either be qualified or controled by scripturall examples; seeing they are of two sortes. For some are to be noted as improper, that being certaine singular actions of some odde men, whose warrand if it wanted not, yet being at least extraordinarily vouchsafed, they could requyre no ordinarie imitation: Such as the patriarchall polygamie, &c. For as the Lord said to his two disciples (that after the counterfoote of Elias, 2. Kinges 1. would haue commanded a consuming fire to come downe, against the inhospitall Samaritanes, Luk. 9.) They are carried with an vnknowne spirite, that would imitate anomalous examples. And this sort (that thou be not deceiued) the indytemment of Analogy will easily discerne from proper examples: whose vse is onely set downe for vs, 1. Cor. 10. the which likewise are of two sortes. For as the Lords lawes are either imperatiues of good or inhibitiues of ill: so are the examples conforme. For some are of imitation to perswade good, and others of abstinence to dissuade euill. And therefore they are to the Apostle types, 1. Cor. 10. that is, examples answerable to the law, the Architype from heauen. And so throug this conformity of Canonick examples to Authentick law, examples becommes no lesse nor lawes.

Jerome on
Daniel.

The blame of Kirkburiall.

lawes. Wherethrough we see, that not onely the fine bookes of Moses beares the tytle of the lawe, but the whole bookes of the old Testaments Bible also, Ioh. 10. 34. and xv. 25. that so wee may learne to count the comprysed examples for consecrate lawes. For like as the sanctification and obseruation of the Dominicall day (although it had no more warrand nor Dominicall and Apostolical examples, yet) the same does importe a vigorous necessitie of lawe to imitation. For euen as in a sea-fairing flot, the foremost by saile doth fuir before with lantern and flag, as fade whom the rest should follow: or lyke the eagle in sore, trayning her yong to flee: so did our auncient admirals and fathers of faith pestere the righteous paths, for the vse of our exemplare imitation. But, for our purpose, let vs heere looke what light of exemplare lawes in buriall hes beene borne before, for vs to followe. And first, as in the word, there is nothing more frequent nor buriall exemple, in all the which there is a tenorall processe so e-rially and vnchangeably euery-where obserued, that they are not onely injurious, that count it without scripturall direction, but also vnjust that would infringe anywayes the old forme, that in funerals, we finde, was simple, without pompe or pryde, and in sepulchers was sober, without superstition or profanation of any place appointed for Gods publick worship. So that this one-fold Analogie so euenly obserued, did justly deserue in deed the pragmaticall power of a perpetuall law. For sen first we finde the primitive paterne of buriall proponed by Abraham: next, without interruption of the same, a perpetuall practise in Israel; and last, a peremptor confirmation thereof by Christ, it can be no lesse nor a law to continue for euer. And to begin at the originall institution, we finde it first solemnly set downe in the consecration of Abrahams conquest caue, where he designes it for buriall vse, Gen. 25. and so beginnes the first (at least expresse) Cemiteriall law. For then the faithfuls father, for posterities exemple, will not lay nor be laide in Mambre, where the altar was, but in Makpelahs caue onely competent thereto. In the which History (beside the literall sense that so planely does speake against altar graues, and for cemiteriall simplicitie) there is an elegant allegory gathered for farther explanation. VVhereby the caue in the field end may import, that a place should be set apart for a monument

E

The blame of Kirkburiall.

Benzo in hist.
nom orbis.

Ier. in locis
hebraicis.

Crinit. lib. 2.

Ioseph. Ant.
lib. 8.
Iero. in locis
hebraicis.

Durand. de
Cæmit.

ment of *memento mori*: in looking whereon we may learn to loath this lyfe, that once we must leaue. And so like some American Kings, whose custome is to comburie their concubines in tombe with themselues, so must we our old-mans affections before we dissolue. Againe, for the processe of afterling practise, we finde it precise to the paterne as the owne positiue law. For till this day in Iury, the reserued vestiges of the synagogues sepulchers are euer seen in some apart place from thence where Gods sanctuaries was. So that Ierusalem, howsoeuer memorable for the many-fold monuments of Peeres and people both (which besides the peculiar of Princes, prophets or priests) had foure sorts common to people: (as the brok Kedron for Citizens, Aceldama for strangers, Caluarie for the crucified, and Topheth or gehenna for Idolaters,) yet all were without the verie cittie wals, let be the temple. And so farre in the fieldes end, that not onely for a religious respect were they separated from the places of God, but in a politick conseate also from their owne, in permitting no cittie buriall. And therefore is it that the Lord does at Nain meete the corps caryed vvithout, as not lawfull to be laide vvithin the cittie, Luke 7. Conforme to the which, wee finde some Roman lawes, as by Emperour Hadrian, all cittie buriall was forbid vnder the vnlaw and americiament of fiftie crownes. And this aunient policie wee perceiue practised in the ouldest of our owne countrey Kirkes: that not vvithout interuall are situate from townes, for the farther conuenience of Kirk-courtes for buriales. And this custome (I thinke) the Author of the Heb. 13. regards in allusion: vvho reasons, that in respect the Lord did suffer (and lykewaies was buried) without the cittie campe, that we therefore should goe vvithout to get him where he is. And although Iudaes Kings, by princely prerogatiues aboue populaire priuiledge, were laide in the laire of David with himselfe in Sion, that makes not against. For the middle Ierusalem (that was then the temples towne) was inclusiue walled apart by it selfe, and distinct from Dauids cittie in Sion. So that if men be so nyce of their owne nest and dwelling (that although once the vse was to bury at home in their house graue, yet, to avoyd the deads fiewer, they were constrained to bury abroad) why should we presume to be so prodigall of the place appoynted for the Lords repare? For

The blame of Kirkburiall.

For whateuer in this case is ciuilly absurde, can neuer be answerable to ecclesiasticall honestie and order. Now last this buriall constitution of Abraham, as it was customable to his kynde, so was it confirmed by Christ in the conformity of his buriall action, as if that had bene but the type of this. So that as Ioseph and Nicodeme, executors of the exequies of Christ, made conscience to keepe that custome; so Iohn in his 19. calles it (*ᾠδος*) that is, the Iewes manner, thenceforth christianly to be obserued as being consecrat by Christ, whose sepulcher was, for the same cause, ing consecrat by Christ, whose sepulcher was, for the same cause, simple, and at the cittie side. Wherethrough we see that this kinde of imitative examples are but as as many founded laws to forfalt, without fauour all forme of Kirk-buriall. For although that according to Isidore his distinction, these examples be not *leges*, that is, written as laws, but examples for vs, yet by the generall name they are (*iura*), that is, rights to be obserued, sen to that vse they are insert. For seeing that law (that we call *jus*) is either naturall, ciuile or nationall: it followeth, that these kynde of expressed examples of simple buriall must be lawes: as being first naturall, as we may read of the Emmet, and bee, who buries their dead, but without their hyues: and ciuile, as we heard before both of the custome and constitution kepted against cittie buriall, let be of the Kirk: and last, of nations, for Kirk-buriall is a thing neuer heard of before, nor without Antichristianisme. Therefore the same must serue for an irrefragable legislation. The which by Abraham's primitiue institution becomming *Ius publicum*, or a common law; and by Israels practise *Plebiscitum*, or the common conclusion; and by the common confirmation at last, obtained by the conformity of Christs buriall thereto, becommeth a constitution, implying the edge of an edict for our perpetuall imitation. As the very word that Iohn wayles herein (*ᾠδος*) doth importe, not onely a custome, but a constitution also.

Origen. contra Celsum.

Lib. Etyim. 5.

Aug. on Iohn tract. 12.

What house a Kirk is, and how far by buriall it is profaned. Chap. XVII.

THE contrare kinde of examples that negatiuelie are set down to exhort to abstinence from their imitation rests to consider. For as by negatiue laws we are forbidden, so by the conform examples, we must forbear the vnlawful actions of mē, which the Lord

The blame of Kirkburiall.

hes set as on the shalde shoare, lyke beakens to warne the shipwreake of soules : but in this our particulare, although there be nothing more plentifully scripted nor buriall examples, yet such a constant conformity hes euer beene kept therein, that lay aside ceremonies, wee may imitate any of all without error. And although the barbarity of Kirk-buriall (as of old vnknown) be without particular exemple, yet sen it is but Kirk profanation, we finde against it prohibitiues anew, for the generall. For the more commodious application whereof, it were heere requisite once to define what kinde of house a Kirk is, that so men may make conscience to vsurpe the same against the owne vse. What it is we may read, as it wer, in that Architectural deliniation of the Lords passeouer parlor, Mar. xiiij. the which (as it is descriued first in dimension to be high and large; next in apparrell to be comely prepared; and last, for that tyme at least particularly consecrate to the Passeouer vse) so telles it that Bethel, the domicile of God, must be first an Ecclesie or Kirk, a tabernacle for the congregations repare, that is, of such competent capacity as may easily containe the particular flock. Next, that it be for bewtie a Basilick or temple, fit for contemplation of Gods promised presence there, Matt. xvij. xx. which bewty (although it must keepe bounds of christian simplicity, yet) no warrand will allow emulation in houses humane, according to the Centuries conscience, Matt. 8. 8. whose rooffe he acknowledged (with himselfe) vnworthy to receiue the Lord. For as Dauid disdained to dwell in a palice of Cedar while the Lords Arke remaned in tents, 2. Sam. 7. so Salomons palice (how princely so euer) yet was it magnificently exceeded by the house he builded to God, 1. King, 8. and 9. But this elegance (without exces) and comelinesse (without curiosity) I vrge, because, alas, although the vmwhile zeale of Gods house did eate the godly vp with Dauid, Psal. 69. yet now it is contrarily come to passe, that the zeal of the godlesse does eat vp Gods house, his portion and all. And sin, that in our owne experience hes beene oft punished by the Prophecy of Haggai, 1. 4. &c. And last, the Kirk must be according to the patern, an oratory or house of prayer. Isa. 56. 7. that is, destinate to the onely end of Gods worship. So then, under these three conditions, (to wit, of amplitude, ornacy, and vnprostitute chastity to any other vse nor

Durand. de
Eccles.

Ioseph. Anti.
lib. 2. cap. 2.
Bernard. in
apolog.

August. de
sermone Dei
in monte.

The blame of Kirkburiall.

nor the owne) but specially the last, it becommes a Kirk. As for that, all Kirk-worshippe is vnder one comprised in the name of prayer by the Prophet: there is a triple cause. First for that originall encenie or dedication prayer, vttered at the temple consecration, it became after intituled alwayes the house of prayer, j. King. 8. and consequently euen so Kirks, because (beside that the olde holy places vnder the law had lyke the annoynted persons a mistick meaning, seruing to Catechise in the knowledge of Christ) they caryed also some materiall resemblance of such Gospell places, as should be set apart for the worship of God. As first, the Apostles Analogicall allusion of Altar and temple worshippe then to Kirk ministration now imports, j. Cor. 9. and next was acknowledged by the selfe Iewes, in supplying the defects of the second temple by building synagogues, Acts xv. xxj. And last, also the righteous accommodation of the Prophecy it selfe, Isa. 56. 7. may proport. For there such a house of prayer is proponed that should be Catholicklie patent to all people of the vworld: vvhich onely is competent to the Euangelicall temple. Mark xj. xvij. So then for conscience of that autentick consecration, that in common may concerne all the Oratories of God, christians should not lyke cursed ones and Papists, vsurpe them to a sinister vse. For they in consecrations being more nor superstitious, admitting the vncouth exercise of buriall, are contrare themselues, and prodigally profane. Againe, the Kirk is called the house of prayer, because no pointe of Gods vvorship can either be seasoned or sanctified without prayer, as testifies the Apostle, j. Tim. 4. 5. And last, the Kirk is so called, for the wordes homonimie, or variety of sense, for (*tephillah*) that wee expone prayer (lyke the roote that it springs from) does import more. For although the 90. Psal. in number be intituled a praier, yet from the matter it is rather a preaching: so that this way to be the house of prayer by figure, is to be dedicate to the administration onelie of the publict points of kirk-worship. The which points (as beeing also the onely vndenyable and viue marks of a visible Kirk) are but three: to wit, the word, sacraments and discipline, as if wee looke throug the rent vaile we may soone perceiue. For although there was, without the temples inner-uaile, a variety of ceremonial vtensiles to be seene, yet within and before the Arke of pre-

Gratian. De-
cret. part. 2.

The blame of Kirkburiall.

sence there was but three pledges of perpetuall monument con-
signed: the tables of the law, the sacramentall vrne, and the rod of
Aarons rule; shadowes of that trinity of the token, that only may
tel vs vvhere the true Kirk is, Heb. 9. VVhere the Apost. mentio-
ning the golden censor withall (wherin Iohn in the Reuel. places
the odoriferous prayers of the saints) means the same that we say:
that neither word, sacramēts nor discipline can be in season with-
out prayer. So then to resume that parlor or place that is compe-
tentlie spacious & speciose in outward forme, and spiritually ple-
nished with no implements but the owne proper three, is the on-
lie Bethel and dedicate house to God. And to assume, but burial-
kirks are not such: Ergo, The Assumption may be sene in the mis-
use of the foresaid all three kirk properties. For first, by kirk-bu-
riall kirk bounds are so mistrammed, and in many places either
so eatten vp vvith intaking Iles, or the passage so impeshed with
thortersome throughes: or at the least, the pauement so partiallie
parted to paticulare men, that if they cleaue to that they haue
calked, the people that rests (as by a proude purpresture postpo-
ned) must byde at the dore. Againe, the cullors of their comelines
are become so vncouth, that, in stead of Basilick beautie, there is
oft to be seene the badges of buriall in black dolie duill. And the
more to skar away christian contemplation, ye will finde for
object to your eye the connoyances of knights, portracts & pin-
sels of men. So that Gods seemely sanctuarie beeing transferred
to the (vvithout vvhitened, but vvithin rotten) sepulchers of men
odious to Christ, Matth. 23. becommeth in popolare opinion
thereby the alrishe Innes of bogles and Gaists. So that many for
that presumed feare dare not enter alone in the Kirk. But seeing,
as Tertulian sayes, that sepulchers are but *mortuorum stabula*, that
is, stables for the dead, there can be nothing more incompatible
nor the same thing to be made an buriall beere, and to remaine
a Kirk both at once. As by weighing the scripturall equiuocati-
ons, that are bestowed on both Kirk and graue, may be consi-
dered. For as the Kirk hes many names in common with heauen
(as Bethel, and the port of heauen, Genesis, xxviii. &c.) euen so
the graue (beside the twelke names wherewith it is commonly
called, as *κοίμητήριον, πολυάνδριον*, (sometyme the name of *Gehenna*, for the
boulkes of many muddy men that fell in that greene) *ἀνδροπόλιον*,
Se-

Tertul. de re-
surrect. carnis.

The blame of Kirkburiall.

Sepulchrum, Sepulchretum, Mausolium, Dormitorium, Monu-
mentum, Tumulus, Vrna, Spelunca Bustum) it hes yet seauen
names more, that, by scripturall equiuocation, are common with
hell. So that the originall words of the text may be exponed to
meane of either. And first, in Prouerb, 30. 16. it is called Schaol,
that is, a place of insatiable apetyte. Next is Abaddon, or of perdi-
tion, Psal. 89. 49. Thirdly, Zal-maneth, the shadow of death, Psal.
107. Fourthly, Erets Tachtau, the lowest parts of the earth, Psal.
86. 13. Fifthly, Tit Hauon, or myrie clay. Sixtly, Borschaon, the pit
of tumult, both mentioned in the 40. Psalme 3. verse. And lastly,
it is also called Bor Schachath, that is, the pit of corruption, Psal.
55. 24. All the which, as they agree to the graue as the graue and
gate of Hell, so doe they, by the same figure, to the golfe itselfe.
And, by consequence, to make Bethel, or Gods house, (which
should be lyke heauen) the place of insatiable appetyte, or of cor-
ruption, perdition, the shadowe of death, a pit of tumult, a myrie
clay, &c. (as in deed the Roman Kirk-buriers doe) in a Giganto-
machy, they prease to commix the heauen with the hell. And last,
for the vse: who sees it not thereby so miserably transferred from
the owne to an vncouth vse, that verie lyke these Herodians that
mingled their sacrifices with bloode, Luke, chap. viii. they pel-
mell the dead with the liuing all in one Kirk. For sen buriall a-
ction is of that nature that it needeth no prayer, if we shall inuey
the same in prayers house, what doe we else but partake with
the profane in their Paganicall papistrie, that prayes for the dead?
And so, by appropriating the Lords prayer house to be a burial-
Kirk, we incurre profanation.

Dur. de cæm.
Iero. on the
2. Chro. 33.

R. Ios. Ben
Leui.

Documents against Kirk-profanation. Chap. XVIII.
Bvt to aware that soresin of profanation, there are three kinds
of documents in the register of God, that maye make vs for-
beare: Symbolicall, to witte, ceremoniall and hystoricall. All the
which vve shall at least touch by the instance of some exemples.
Of the first kinde there is one Exod. 3. For seeing the Kirk is that
burning Busse, vvhereof the boundes that were neere about by
diuine presence were holy, how mal-apert are men to aproche
not onely shodde, but with shod-shooles to seugh vp the sanctu-
ry-ground? The ceremoniall sorte among Moses his Leuiti-
cals

The blame of Kirkburiall.

cals we finde frequent. For beside that buriall in Kirk may be counted with the lintsey wolsey confusions, or like the commixtion of sundrie seeds) it may be put with the legal pollutions contracted from the dead: the which was of such speciall profanatiō, that to approch the Tabernacle vnder that kinde of vncleannes, was punished with anathematicall excommunication. The reuerence of the which law we see Ioseph is ware to incur, euen with Pharaο, tovvard whom (for all his ovvn credite) being vncleaned by the dead, he is enforced to imploy the domesticks of court, to sute his libertie of going vp to Canaan, to burie his father. And hence is this old vse, wherby the dore-cheeks of the dead wer designed vnclean, by the funeral cypres vvherwith they wer deckt, as the burning of bedstray of the defunct does yet: a reason whose respect may restraine kirk-buriall, seeing it is but kirks pollution. And last, for historiee of punished profanation (beside diuers among the Prophets, as of Huza, 1. Sam. 6. and Huzia 2. Kings 26) among the profane, the exemples thereof are infinite. As one of Heliodore, who (malgre the Priest) making violent irruption in the Temple, was scourged by God, and plagued with impotency till the Priest prayed. But (beside these propheticall, apocriphall, or profane proues) there is a populare experience that long since hes founded the opinion, that beside the profanation of the whol Kirk was odious. The sacriledge but of a Kirk-stone, (though it were hid in a strong hold) were better nor a cannon of battery to brangle downe all. Then to conclude, sen the Lords Kirk is to vs no lesse then our Altar of lyuelie offerings, Rom. xij. j. the tabernacle of our congregation, j. Cor. xj. xvij. our arke of Gods presence, Matt. xvij. xx. or temple of his worshippe, j. Cor. xij. xiiij. our synagogue for the Lector of the law and exhortation thereon, Act. xij. xv. our Passeouer parlor, let no person presume to incurre this cryme of this profanation. The which as the arch-synagogues of olde did punishe with apo-synagogie; so should Kirk-pastors now ding it with the discipline rod.

Refutation of all obiections making in shoue for Kirk-buriall. Chap. XIX.

THis ramasse of these reasons in the bygone discourse being thus made, it were tyme to stint here: were not the great hart-

2. Macca. 3.
Ios. ben Gor.
lib. cap. 1.

The blame of Kirkburiall.

ted patrones of this creased cause, hes resting some rag-footed reasons that we must refute, that when their bemasked kirk-buriall shall be be-reft of her fig-tree buskings, they may either rest at the trueth, or lyke renigate recusants refuse without reason. For all they can bring for buriall in Kirk, is builded vp vpon the sandy foundation of three griplesse grounds. For first, there is a crafty sort that pretends reason from the causes nature: next, there is a combersome kynde, that vnder cullour of a right claime playes captane play. And last, the confused commons, does argue from their owne vse and others exemple. The first sect againe hes two sorts to reason the cause: The pan-sauoring Papist, and the dangerous indifferent. For to the first no buriall is blest enough, that is not among the memorials of martyres, and canonized saintes ^{Remists in Apoc. ca. 9.} for their soules helpe in Kirk: In the which religious reason (although both dead, prayer and purgatory might be taine in to refute, yet) I will not digresse, but hold on the point. So then where they alledge that religious buriall should be in religious place, and consequently in the Kirk, they faill in their following: as by their owne domesticke distinction of hallowed places may appeare. For (sen some they call sacred, as quiers; and others *sancta* or holy, as Kirks; a third sort religious, as buriall courts) it will rather follow that buriall an action of the religious ranke onely ought to be restrained from the whole Kirk to the court without. For indeed (to speake lyke no Papist) properly no place by it self is more holy nor others, for al the earth is the Lords, Psa. 24. 1. yet in a metonimicall meaning, the continent Kirk is called sacred or holy for the seruice of God contained therein, and should be secluded therefore from all other vse. For what proceeding so ^{Conci. Gang.} euer we purpose to approue before God, he propones as a condition to obserue oportunitie in doing of meete tyme and place, to these that would finde him a thankfull master: according to the document giuen in his censure of the exchange in the temple, Matt. 21. For although these marchants might be excused through their religious pretence, whose vent was to furnish the far land Iewes, being vnprouyded of a demisicle for the Tabernacles tribute, Exod. 30. and a turtle for the sin offering, Leuit. 5. Yet for their preposterous choise of the place, they are condemned. For vpon the dittay of making prayers house a caue of knaues, their

Durand. de
Ecclesia.

The blame of Kirkburiall.

Greg. ans. to
August. Bish.
of Canterb.

August. ad
le. p. 118.

doome was to be scourged away, for all their religious excuse, whereinto I could wish this sort to take head: for to presume vpon the prerogative of buriall, for being in Kirk-place, it were a braine-sick brade. For as Gregory sayeth, we ought not to loue the thing for the place, but the place for the thing it self. And if otherwise it were, why doe they so partially step-barne the pursse-miserable poore from such a soul-helpe? but hereof enough. Our indifferents againe are well dangerous. For in making all place alike lawfull for buriall laire, they cast in the Kirk as it were to the mends. Like serpentine satan, that could abide no tree vn-taisted in all the garden, Gen. 3. But the reason of this racklesse assertion I could neuer read: but by the contrarie (sen indifferencies are things whose action imports interest neither to faith nor good maners) misnurtered Kirk buriall is not indifferent. VVhat if a man would but minte to burye a body in the presencechamber of a Prince? would not the kempes of the corps-guarde not onely account him as clunishe, but cudzell him also for his capped con-seate, and such idiot indifferencie? and yet it is more to misuse the cabinet of God. And suppose that it were by nature to be ranked among indifferentes, yet it cannot remaine of that kynde. For, by the Apostles law, 1. Corinth. 10. all indifferent libertie is bounded by edification and neighbourly loue, the which in Kirk-buriall a man cannot keepe; because it breedes a kynde of contempt of the seclused sorte, and a stumbling offence to the tender. And although it was long (yet louselie) held as indifferent in the doylde dayes, yet beeing now but vntwile, and as an hes-beene, should neuer be more; in respect of the Kirk-fence and inhibition serued at the instance of God against Kirk-buriall by our nationall assemblie, conueened in the spirit of God about the first reformation. The vigour whereof should strike vpon all that are not Kirk out-lawes, vnworthie of the communion of saints: And this for the craftiest ground from the causes nature. The next squader that commes in, are captanes of cheef, who when they haue proudly prefaced their ancesster kirk merite, they sacrilegiously will vsurpe a possessiue pronoun, and with a full mouth say, this kirk, or at least this kirk-laie, is mine: And so wil conclude, by the law, I may ly here. But the inspection of pecces will finde this talke toome. And this kinde, as of most cum-

The blame of Kirkburiall.

cumber, is of two sortes: the first are the patrons of the laick estate; the rest are but portioners and possessors of old (as they alledge) of a Kirk-buriall place. The patron doeth reason his right to proceed of the reseruatiue of a buriall priuiledge at the founding and dedication of their Kirks by their forebeares; wherein (I think by their leaue) they play fast and louse. For what is it else, to dedicate the same thing a Kirk, and yet deteene it a buriall, but to giue with the one hand, and to gripe againe with the other? Lyke Bellarmine who with a jugling distinction makes kirks as they are temples to appertaine to God, but as they are basilicæ, that is sumptuous buildings, to appertaine to the saintes of their dedication, the which gif-gaffing with God is the verie simonidication, the which gif-gaffing with God is the verie simonidication, call sin of Anani and Saphira his wyfe, punished with perdition, Acts 5. Against the which Esopes taile may well serue for a tant, whose colzer and fuller taking vp an Innes, in respect of their contrarie cullours, could not lodge together. For the colzeare, by cowning the walkers whyte webs, did weary him away to shift for himself: As by our col-blacke behauiour heerein we are lyke to doe to God. And if we looke to the law of Cherem, that is, of things deuoted to God, Leuit. 27. 29. we see what we once annex to the crowne of Christs Kingdome, the vnion is so indissoluble, that neyther prescription of tyme, vsucapion of person, nor bout-gate of circumstance can giue a regresse, if this greedie worlde could be induced to beleue. So, if rightly we reason the patronall right, their tittle beeing onerous and not lucratiue, they ought the Kirk a plane patrociny and protection of law. But vvhether by the contrarie vnder this patronage pretence, they eyther pinche the patrimony, or yet the Kirk-place, of Laik patrones they becommen but lawlesse publicans, lyke Hophnees, vwith elcrookes to minche and not Samueles, to mense the offerings of God: Or otherwaies like the templarian Knights, who beeing sometimes the kempes of the Kirkes, became at last the contemptuous tramlers of her liberties and robbers of her rents. But this kind of patronage, though it leane on a law, yet (by olde canons) it wants place in buriall, that by special exēption hes beene euer remitted to the spirituall barre, onely meete for buriall decisions. And this for the Patrones pretences, which I pray God it may haue power as much for to mooue their affectiones, as it is able

De cult. san.
lib. 3. cap. 4.

1. Sam. 2.
Platina & Po-
lidore Virg.
in the life of
Clement 5.

Nico de Mil.
in his repert.
aureum.

The blame of Kirkburiall.

able to conuince their conscience. Againe, the kyndely claime by possession that some cleaues to (that they will haue so done old that the antiquitie is forgot) does rest yet to resolute. But first, I would demand at this sort (as did the King at the garmentlesse guest, that being called and not chosen came to the wedding, Mat. 22.) how came they there? for once they must grant me the Innes was the Lords: but how their intrusion hes ejected God out, aduise with their answer till the great day, or else in tyme with remorse repossesse. And if they claime tittle, condescend of the kynde. For the Iewes doe comprise all titular rights vnder one of three: acquisition, like Abrahams (in the conqueis of the caue, Gen. 23.) Heredation, like Isaacs (succeding thereto) lucrifaction, like Jacobs, whose wealth was the winning of his owne hand-hammers. But none of these sorts can compasse the Kirk. For if they call it conqueis or the penny-worth of their pecunial pryce, that is but simony sold & sacriledge boght. Is it their heirship by ancestor right? they succeed to a vice by inquest of error. For ther can be no cedence to such a succession. And last, for to win such a wagde, sen none can propone such a pryce, I think shame shold neuer let them say it. The best then remaines, that what heerein by cauillation, with Zacheus, they doe vnjustly possesse, they mak at least (within him) to the interessed Kirk, an one-fold redresse in the feare of the Lord. The camshoch commons now at last comes in a rere warde to debate the cause: who rather flytes nor formes reason, some from domestick vse, others from exoticke example. For vse as their greatest gunne, they would seeme to say some what: alledging to a most auncient custome of keeping the predecessor lare in buriall. To beeme-fill the which, they may bring (I confesse) some canons of counsels: But what makes this for the cause? for though I should admit as lawfull, such earnest adherence to paternall graue, yet sen the Kirk is no buriall at all, how can it be claimed by thee throug thy forbears? Or by what reason did the first of thy vpward lyne that lyeth in the Kirk, leaue off his forbearers laire that lay in the yarde, if not farther yond? But this reason I may rightly regyre: that sen the first followers of that foly in buriall Apostasie, shaping themselues schismatick Kirk-sepulchers, did lawlesly leaue the auncient laire of their better aduysed elders, they are vnworthy of imitation. And to pretend

Gratian de
parta.

The blame of Kirkburiall.

conscience of keeping vse in misuse, thou wanst both right and and sound information. For suppose (by the Apostles order, 1. Cor. 14.) the loue of parental laire be indifferently lawful, yet the necessitie was neuer absolute, as we shew before; no not in the lawfull place, let be in the Kirk. For althogh Iacob seeme to vrge it, Gen. 49. and that to entertaine his posterity in full hope to returne (whereof the thre patriarchall burials were a special pledg) yet did he it without superstitious respect to Macpelaes caue. Witnes himselfe: in laying his departed Rachael, though not farre from Mamre in Eprathaes way, Gen. 25. and Ioseph, whom the congregation conueyed (not to his fore-fathers caue) but to Sechem, Ios. 24. the Prophetically pledge of his double portion, Gen. 28. As for Ieroboams Prophet, whom for his preuarication they pretend to have bene punished with the deprivation of his paternall laire, 1. Kings, 13. the Lords wordes meanes more then they marke. For (as the 25. verse may comment the 21.) the sense is, that being preuented by death (as he was by the Lyons lynch) he should neuer see home nor ly in the common laire by a peaceable death. Otherwise the penalty of his presumption in the want of the vsuall laire, had bene but slight, seeing buryed he was. So then vnder skough of the conscience scruple, to adheare to this vncouth vse, it were but conceate and no conscience. For beside the vnnecessity of keeping this custome, the consideration of the impossibility of it should resolute the doubts in respect of successional multiplications. For as neither all Adams children, no nor Iaphets Gentiles, can be contained in graue with themselues, what tombe could intumulate any entyre race of folks? And therefore in temple foundations (because nature in graue craues elbow-roume, and abhorres to be ruffled with ouer frequent disturbance) because the center Kirk was both incompetent and incapable of the congregations dead, there was alwayes a circumference of thirty foote in compasse at least, or more, if the occasion of farther confluence requyred, set apart to buriall bounds in common to all. But if thou would stand vpon a parentall societie in graue (seeing the deserters deserues to be deserted) seeke vpward to them that most Analogically liued in the purest times: whose exemple thou may imitate with lesse heresie hazard. For as in ciuile entries to heritage, if it be for the better, men can make leap-

Durand de
Cemit.

The blame of Kirkburiall.

leap-yeare of their father and seeke farther vppe: why may not thou in this case bissextile some bodily forebeares, that so thou may enter to the most immaculate aunciety and fathers of faith, whom all thou wilt finde not in the Kirk but in her courts buried? as I reede you doe, or else in errour thou shalt more erre. For since vse is an euill ruse vwhere warrand is avway, let reason ouer-rule and ordour reforme. The sconce againe that they carie of others exemple, is rather found an excuse for the fact, nor a reason for it. But the wyte makes a wrong no more the better, nor did the trajection of our first parents fall, Genes. chap. 3. on the author of it sathan, auailed vvith God. For in sifting out their sinne to the far end (from Adam to Eua, from her to that euill one at last) as he did punishe all by proportion (the seducing serpent with a curse, the inducing Eua with a crosse of subjection and the grinding paines of her birth, the ouereasily adduced Adam with the care and sweatty labours of this militant lyfe) so may the Lord doe in this proces of ours. For as the symoniacall seducers, that first lade this block before the blinde, with the immediate transmitters of Kirk-buriall tradition, for this tymes exemple deserues at least, at the handes of God, both a crosse and a curse: the very same they may justly also incurre, that does obstinately insiste in the trace of such foole-hardy footsteps. For the which cause then, seeing inauthenticke examples are but Egyptian reedes that doe harme the hand of him that leaneth on, we should looke how we should liue by the law, and not to goe louse by lawlesse exemples. And this far for such patrociny that Kirk-buriall procutors doe vse pragmatically to pleade. But the practicians now keepes vp for the as good, a reason in oddes, that lyke a pittard hes more pith nor all the rest whatsoever, that they vse to take from the vse of a forehammer. The conclusion whereof in their clubbe-law, doth oftymes make the Kirk-dore fling on the floore. And although to beligger the lodgings of mē, for feare of their murther-holes, they wil looke ere they loupe, yet to enforce the Kirk-house (as if God had no gunnes) there are many of small feare. But to refute a reason so rough, since it doeth passe our pastorall reach, in humble reuerence we remitte the same to the ciuile power, as by right appertaines. That they who by calling should be the foster-fathers of the Kirk, Isa. 49.

may

The blame of Kirkburiall.

may by the rod of their charge, repress such vnreasonable insolence, as they will answere to him that set them in ranke. And because that a publick law would best ridde the martch (if so be that such feete may come so farre ben) I doe present this petition on the knees of the Kirk to his Highnesse selfe, that according to our expectation, founded vppon his Majesties gracious response (not far from the Assemblies sute heere-anent) he wold procure an inacted law to beem fill the Kirk acts against Kirkburiall: whereby secluding all from the Kirk-laie, the great ones and good ones, whom qualitie and condition does exeeme from populare case, may in tyme begin to talke of a tombe, or else a new Ile for burial vse.

A recapitulation of some former reasons against buriall in Kirk. Chap. XX.

NOW here ere I end, for the more populare application, I will contriue an elench of some former reasones in sylogistick forme: by the which self-momus may see Kirk-buriall blame vndeniable induced: and that men may in familiar vse, as it were, beare the same about at their belt. For (beside that wee haue shoven it a prat of proud pryde, chap. xj. &c. before,) we may proue it also to be not onely a shamefull superstition, but also a most peruerse profanation. And first, to be superstition, I proue it this way. All action that is atouer and against the statute of the Lord is but superstition (for so the very etimologie of the word doth beare: for *superstitio* is *quasi supra statutum (Dei)* that is aboue or at ouer, or against the statute of God) but Kirk-buriall is aboue, yea, against the statutes of God, Ergo, it is superstition. The assumption I proue: All that is against the wordes Analogie is against the statute of God (as none will deny) but Kirk-buriall is against the wordes Analogie, Ergo, it is against the statute of God. The assumption I proue: All action that is against the Apostles rule of decency and order in the manner of doing, and edification in the end, is against Analogy (for these things he does requyre, j. Cor. xiiij. 26. and 40. vers.) but Kirk-buriall is found to be such, Ergo, it is against the wordes Analogie. The assumption yet I proue in partes: First, it is against Analogicall order of buriall; read the 15. chap. before. Next, it is against Analogicall decency; read

The blame of Kirkburiall.

read chap. 18. Last, it is against Analogicall edification; read chap. xvj. Ergo, against Analogie, and consequently it is superstition. Againe I reason, al actions that is against the authentick examples of the word, that like lawes are commended to vs for ordinar imitation, are superstition, 1. Cor. 10. but Kirk-buriall is so, Ergo, it is superstition. The assumption I proue by induction of tyme, chap. 14. and persons, chap. 17. So that we haue there clearely proued, that before the tyme of Antichrists discouery Kirk-buriall was vnknowne, and against the constant tennor and Analogie of cœmiteriall examples that are contained in scripture: the which we haue sufficiently prouen to haue the force of a law, and of necessitie to be followed, chap. xvj. So then since Kirk-buriall is against scripturall Analogie and exemple, it is superstition. Againe that it is profanation, it is lykewise manifest by the wordes Etimologie: for *profanum* being *quasi ante vel extra fanum*, is that that is vnholied, and depryued of sanctification: And so contrare to the Greek word *ἀγίον*, which being (as many think) from a priuatiue particle *α* and *γ* that signifies the earth, meanes a sanctified or separate thing from earthly vse to an holy end. So then I reason all transference of a separate thing from an holy end to a common vse is profanation, chap. xvij. but Kirk-buriall is such, Ibid. Ergo, profanation. Againe all Paganisme or Papistry is profanation: but Kirk-buriall is both, cap. xij. & xij. Ergo, profanation. So these with the rest of my vncreated reasons closes vp this conclusion; vse Kirk-buriall no more. Against the which what spirit will gaine say, but that of contradiction that Angels cannot perswade. Whereby some do prattle of buriall rather nor learne to dye. But if old canons were to vrge (whereby men was prouided to bury but where they payed their teyndes) I see not where a great sort of our cumbersomest Kirk-buriers should ly: who being tol-masters of the teynde themselues hes for-faulted their freedome of all sort of laire. But the Lord let the world see what sacriledge and profanation is, that being forewarned of the day of euill in making redresse, they may seeke to be redressed in the redeeming Lord.

AMEN.

