

with that hellish fury, 1 Kings xviii. 28. Psal. cvi. 36, 37, 38. So doe sit on multiplying them; for this particularity shews that almost from every part of the universe the heathens fetched their idols. And as the heathens had, so the Papists have, their idols

meetings, and endeavours are used, by writings and speeches, to represent Popery in a light quite different from what it really is, thereby to beguile unwary and unstable souls; and not only Papists, but many infatuated and pretended Protestants, not Episcopalians only, but some who pretend to be Presbyterians, are as hearty and warm in the cause of a Popish pretender, as they were in any former period, and who, if their power were equal to their wishes and designs, would soon involve the nation in blood, and all the horrors of a civil war. These considerations have determined the preparer of this work for the Press to give the discourse entire, as it may be useful, through the divine blessing, for preserving people from the abominations of Popery, and the snares of Jacobites and malignants, those declared enemies to the religion and laws of their country, who, alas! are still very numerous amongst us, notwithstanding the Lord has signally testified his displeasure, of their unhappy cause, on two former occasions, which will be ever remembered with gratitude by all true Protestants, and hearty friends to the illustrious house of Hanover, which God, in mercy to these kingdoms, has raised and maintained on the throne, and made the guardians of our religion, laws, and liberties. And it will be the hearty prayer of all who fear God, and have a just sense of the invaluable liberties we enjoy under our happy constitution, *O deliver not the soul of thy turtle-dove unto the multitude of the wicked*, particularly the Antichristian beast, and his tool, a Popish Pretender and his abettors.

THE CHURCH'S PRAYER AGAINST THE ANTICHRISTIAN BEAST,
AND HER OTHER ENEMIES, EXPLAINED AND ENFORCED.

[A sermon preached on a congregation fast-day at Ettrick, February 17, 1714.]

PSAL. lxxiv. 19.—*O deliver not the soul of thy turtle-dove unto the multitude of the wicked.*

THIS text represents to us the case of Britian and Ireland at this day (which like Rebekah have two parties struggling within them,) and thereupon an application made to the Lord about it. In the words consider,

1. The struggling parties; these are Zion and Babylon; which never could, and never will agree. The Chaldean Babylon and the Jewish Zion are the parties here immediately pointed at: for it is plain, that this psalm was composed on the lamentable occasion of the Babylonians over-running Judea, and destroying Jerusalem and the temple. The Christian Zion and the Antichristian Babylon are the parties now on the field, the former being both gone; and so the text may be, without stretching, applied to them. The one party is,

(1.) The *turtle*; i. e. the church. She is compared to the turtle-dove for her fidelity to God. The turtle is a creature of admired chastity, has but one mate, and cleaves closely to that, and will take no other. So the true church of God preserves

and images of things in heaven, of God, angels, saints; and want not their queen of heaven, as well as the Pagans had. The earth furnishes them with an image of the cross, and with reliques and images of the dead. Remarkable is that which the author of the

her chastity, worshipping none but the true God. But it is a bird that often becomes a prey, as being harmless and weak. Only it is pleaded on her behalf, that she is *God's turtle*. On the other hand is,

(2.) *The multitude*. This is the Babylonians, ver. 7. An idolatrous cruel people, who of old were so heavy on the church of God. But among the multitude were others, nearer neighbours to the Jews, particularly the Edomites, who, joining with the Babylonian army, were like firebrands among them, to spur them on to do mischief, Obed. 11. Psal. cxxxvii. 7. This is the case of this church with Papists, the brats of Babylon, with whom join our malignants; not considering, that after they have helped Babylon to destroy us, they will fall on them next: as Edom was destroyed by Nebuchadnezzar sometime after the destruction of Jerusalem.

The word rendered *multitude*, in Hebrew signifies *the wild beast*, that lives upon other beasts; such as lions, wolves, &c; and so it may be read. And so it points at two qualities of Babylonian enemies. (1.) Their idolatry, being designed a wild beast, in opposition to the chaste turtle. Such are our new, as the old Babylonians were. They are no more the spouse of Christ, but the great whore, that is mad on idols, and multitudes of them; and cannot be at ease with those that will not drink of the wine of their fornication. (2.) Their horrid cruelty; for having divested God of his divine glory, and given it to others, and are divested themselves of humanity, and rage like wild beasts, when they can get their prey, devouring their fellow-creatures.

2. The party holding the balance betwixt the struggling parties; that is, God himself, to whom application is here made. Babylon has not all at will; Zion's God has the balance of power in his own hand, and can cast the scales what way he pleaseth, and give up or preserve the turtle as he sees meet.

3. The address made to the great Arbitrator on the turtle's behalf, which is our work this day, *O deliver not the soul of thy turtle-dove unto the wild beast*. Do not give up the turtle; she will find no mercy from the multitude, the wild beast. They are not content with the mischief they have done to the turtle; nothing less will satisfy them than her life, her soul. The wild beast is gaping for her, not to pluck off her feathers, and send her away wounded, but to swallow her up quite, to destroy her root and branch; for behold the plot, ver. 8, *Let us destroy them together*. But, Lord, do not give her up to them. It is a most fervent address, intimated by two words in one in Hebrew. We may take up the import of the whole in four points.

1. The church may be in hazard of falling a prey to her enemies, as a poor turtle to be swallowed up by a devouring beast. The church's lot has been in all ages like Paul's to "fight with wild beasts;" and she may well say, "If it had not been the Lord who was on our side; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us," Psal. cxxiv. 1, 2, 3. God's enemies, seeing they are not good men, the scripture accounts them beasts. Christ was attacked by bulls and lions, Psal. xxii. 12, 13; for when men turn persecutors, they set up themselves against the Deity, and withal lay aside all humanity. There are five beasts which God's turtle has been specially in hazard to be swallowed up by.

1. The Egyptian beast, 'the great dragon,' Ezek. xxix. 3. This was a cruel beast,

apocryphal book of Wisdom, which to the Papists is canonical scripture, chap. xiv. 15. gives as the original of idolatry, to wit, That a father, in bitterness for his son's death, made an image of his dead son, and first honoured him as a dead man, at length as a god, &c.

that made the Lord's people groan long under the greatest bondage. A bloody beast ; see the bloody edict, Exod. i. 16. ' When ye do the office of a midwife to the Hebrew women,' said Pharaoh to the midwives, ' and set them upon the stools ; if it be a son then ye shall kill him.' It had near swallowed them up, Exod. xv. 9. ' The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them.' See how the turtle groans to the Lord against this beast, Psal. lxxviii. 30. ' Rebuke the company of spearmen,' *Heb.* ' the beast of the reeds.' And the people of God comfort themselves under their danger in the text, by the end of the Egytian beast, Psal. lxxiv. 13, 14. ' Thou didst divide the sea by thy strength : thou brakest the heads of the dragon in the waters. Thou brakest the heads of leviathan in pieces, and gavest him to be meet to the people inhabiting the wilderness.'

2. The Babylonian beast, the lion, Dan. vii. 4. Jer. xlix. 19. Dreadful was the havock this beast made on them ; it burnt the temple and the synagogues, filled the land with blood, spared neither men, women, nor children. See the whole book of Lamentations. And the text lets you see how they were well nigh being swallowed up by him. Yet God broke out the teeth of that fierce lion.

3. The Persiaa beast, the bear, a bloody beast, Dan. vii. 5. This, though it lay quiet for a while, yet hindered the building of the temple and the city a long time, and kept the church sorely under. But under this beast a bloody massacre was set on foot, Esth. iii.

The conspirators have their frequent meetings, ver. 7. the court is friendly to them, and the bloody day is set, ver. 12, 13. and all because Mordecai would not bow to Haman an Amalekite, one of those against whom the Lord had sworn he would have war for ever. How near was the church then to be swallowed up ? but God broke the plot, and ruined that beast too.

4. The Grecian beast, the leopard, Dan. vii. 6. This beast had almost swallowed up the church under Antiochus Epiphanes, who raised a most dreadful persecution against the Jews, polluted the temple, forbade the public worship of God, and set up in the temple the image of heathen Jupiter, and cruelly murdered many that would not comply with idolatry, Dan xi. 31.—34. Yet they survived that beast.

5. The Roman beast, which is nameless, Dan. vii. 7. The scripture speaks of two Roman beasts, that were both heavy to the church.

1st, The great red dragon, Rev. xii. 3 ; that is the Roman empire, headed by the Pagan emperors, whom the devil stirred up to persecute the church for the first three hundred years. Horrible was the havock of Christians made under ten persecuting Pagan emperors. So that it is reckoned there were as many Christians slain under them, as that, if ye would suppose them at this butchering work for one year, there would be five thousand martyrs for every day of that year.

2dly, The beast with the name of blasphemy, Rev. xiii. 1 ; that is, the Roman Christian, or rather Antichristian Empire, headed by the Pope, the Popish kingdom, whereof the Pope is the head. All the rest are gone. This is the only remaining beast that is threatening, at this day, the swallowing up of the church in these lands. But this beast, the Antichristian kingdom, is the common sink of all the evil qualities of

And as the Pagans had their gods to be applied to by persons of several callings, countries, diseases, &c. so the Papists are well nigh even with them in that. The Pagans had their gods for the seamen, shepherds, husbandmen, &c.; so the Papists have St. Nicholas

the other beasts, Rev. xiii. 2. and has outdone them all. So that eight hundred thousand are reckoned to have lost their lives in thirty years under this beast, which has lasted many hundreds of years. Yet multitudes in Britain and Ireland at this day are doing what they can to run us into the paw of this bear, the mouth of this lion and dragon. But let us cry, *O deliver not thy turtle-dove unto this beast.* We may see that we are in fearful danger of it. The symptoms of it are,

(1.) The frightful appearance that Papists and Popery are making now in these lands. It is known that great numbers of Papists are come, and are still coming from abroad: that they are drawing together in an unusual manner; that they are arming themselves, no doubt for some bloody design. The locusts spoke of, Rev. ix. 3. are swarming in the land, well known in the northern parts; and no doubt through all corners they are trafficking though in disguise. They have dreadful success, perverting many, and mass is said publicly and avowedly in several parts. So that these twenty-five years, since King James was on the throne, they have never so lifted up their heads as now.

(2.) The just fears there are of the Pretender's getting into the throne, a Papist bred up in the maxims of Popery and French government, from whom nothing can be more expected than the ruin of the Protestant religion. To this Papists and malignant Jacobites are bending their united endeavours, and have so far ripened their accursed project, that they are very confident of success.

(3.) The formidable power of France, from whence our enemies have their great encouragement. That cruel tyrant is by the late peace now at more leisure to enslave us, and landing an army for setting the Pretender on the throne, to be a tool, (in his hand) to ruin our liberties and our holy religion, as he has done at home with his own.

(4.) Many vile men are exalted to power and trust, enemies to the Protestant succession, keen for the Popish Pretender, though they have abjured him, for no greater end than that they might thereby get into places to do him service, and further his interest. What wonder then that the wicked walk on every side, and that God's turtle be in hazard of being swallowed up by the Antichristian beast?

II. God may justly give up a sinful church and a sinful people into the power of the multitude of this beast. They have nothing to plead but free mercy, why they should not be so given up *O deliver not the soul of thy turtle-dove unto the wild beast.* What has Britian and Ireland, what has Scotland to plead this day, why they should not be delivered into the power of the wild beast that is gaping to suck their blood, and devour us? We may see we deserve it, if we consider,

1. The sins of the late times. These nations were some time in a thriving condition, having proclaimed war against the beast, and married themselves to the Lord in a solemn covenant for reformation, to cast off and out all Antichristian corruption in doctrine, worship, discipline, and government, life and manners, to banish the false prophet and the unclean spirit out of them. But behold, by a heaven-daring wickedness, the same generation in the three kingdoms publicly renounce and break that covenant, and for the greater solemnity it is burnt, and of late the ashes of it were gathered by authority, and thrown into the river of the sinful union between Scotland and England. Is it any wonder that God is now rising up to pursue for the penalty, according

for the seamen, St. Wendolin for the shepherd, St. John Baptist for the husbandman, St. Magdalene for the whore, as the Pagans had Flora. The family and country gods are a prodigious number, St. Andrew for Scotland, St. George for England, St. Patrick for Ire-

to that threatening, Lev. xxvi. 25. "I will bring a sword upon you, that shall avenge the quarrel of my covenant?" This is the head of God's controversy with the nations; this was the inlet to other abominations: for that being done, the nations run back to Antichrist again. Scotland takes back the horns of the beast. England and Ireland the horns and the attire of the whore. Profaneness breaks in like a flood; the faithful are persecuted, oppressed, and murdered; and most part of all ranks make fearful apostasy and defection from the ways of truth.

2. The sins of the present times. We have entered ourselves heirs to the guilt of former times, by not mourning over the same by a woful slackness in not pursuing reformation, and heartlessness and faintness in the cause of God. We have gone far to betray the covenanted work of reformation; and enemies want not ground to say, that they have bought the truth of many in the generation, who are not yet convinced they have sold it. If we look to,

(1.) A great man in our land, we will see inordinarily monstrous wickedness, especially, though not only among the nobility and gentry. Atheism and Deism, I believe have made greater advances in our day, than ever they did since the Christian religion was known in the world. All revealed religion and the scriptures are ridiculed; and they that have any sense of religion on their spirits, are reckoned to have been foundered in their education. Hence loose reins are given to all manner of profaneness and debauchery. Whoredom and adultery, and filthiness not to be named, have made inordinarily advances, especially since the union was set on foot; for having drank of the cup of English filthiness, they have been made mad. If for these things God have not a sacrifice of the best blood in Scotland and England, it will be strange.

(2.) To the body of the land, we will find them either profane drunkards, swearers, Sabbath-breakers, dishonest, or ignorant, carnal worldlings, that mind nothing but the world, living in a woful neglect of all religion, from whose heart their own case and that of the church lies far off, slighting the precious offers of Christ, and not bettered by all the means of grace which they have been long living under.

(3.) To professors, we will see the provocation of sons and daughters increased to heaven. How have we left our first love? where is the tenderness that we sometimes have seen? A general deadness, formality, and lukewarmness has seized them. Carnality and worldly mindedness has eaten out the life of religion. A light, vain and frothy spirit has got in among them, pride and self-conceit prevail, ordinances are slighted, sermons and sacraments treated as things common and unclean, and a fiery divisive spirit, more frightened at the sins of others than their own, has dishonoured God and broken us.

(4.) Look where we will, guilt stares us in the face. We have all sinned. God has a controversy with magistrates, ministers, and people; for we have all gone back from the Lord, been unthankful for, and have miserably misimproved our privileges, and opportunities of advancing the kingdom of Christ within us and without us. Let us then conclude, that God may justly deliver us up unto the multitude, the Antichristian beast.

III. If God give up his turtle unto the wild beast, the multitude of her enemies, it will be a dreadful upgiving. When God let his people fall into the hands of the old Babylonian beast, terrible was their case. And now the Antichristian beast, to which

land, St. Denys for France, St. James for Spain, &c. And that god-making power that is in the Pope and his Cardinals to canonize any deceased person they think worthy, may fill the world with them. Gods they have almost for every disease. What wonder then that the command is so particular?

the malignant party lend a helping hand, is going to devour us; and if God give us up into their hand, it will be a dreadful upgiving. A Popish Pretender mounting the throne, a French army in our country, together with an army of British Papists and malignants, must needs be a thought of horror to us. It will be a dreadful upgiving. For then,

1. Religion is ruined. The Babylonian beast will make sad work of our holy religion, as Psal. lxxii. 4,—8. King James was not well warm on the throne, till by his absolute power free liberty was given to Popish idolatry through the nations. But what can we expect in the case before us, but the overturning at first dash all that we have had by the Revolution, yea, and the extirpation of northren heresy, as they call it; We must in that case lay our account with the silencing of ministers, silent Sabbaths, and closed church-doors, till they be opened again for the mass, or at least for the English service which yet will be but an expedient for a time to prepare us for Popery.

2. Liberty and property is ruined. We must lay our account with French government. Our all must be at the disposal of our arbitrary prince, whose will must be our law, to use us, and what is ours, according to his pleasure. We must no longer look for the liberty of free-born subjects, but must be content to be slaves: and our laws may be burnt, for all law then must be locked up in the breast of the prince. And the doctrine of passive obedience and non-resistance, that enslaving notion, must be quietly learned.

3. Ourselves and our families are ruined in our souls or bodies, or both. We must lay our account to feel the teeth of the Babylonian beast, to swim in blood to glut the scarlet coloured whore, already drunk with the blood of the saints. The Papists are a bloody generation, and we may expect to see our land filled with blood and desolation, if the Lord deliver us into the hand of the wild beast. Let us look about us, and take notice of their cruelties exercised upon the churches of Christ, to awaken us to a sense of our danger from that bloody generation.

In the valley of Piedmont they raised a most barbarous persecution against the church, where simple death would have been a great kindness. But some were flayed alive, and some were buried alive; the mouths of some were filled with gun-powder, and then fired. They beat out the brains of some, then fried and eat them. They ript up women, fixed them on spits, roasted them, and ate their breasts. Maids were carried by the soldiers with spits stuck up through them. Infants were taken out of their cradles, and torn to pieces. I am not speaking, my brethren, of devils, but of Papists.

In Calabria they drave them out of their houses to the woods and mountains. The aged and children that could not flee, they murdered by the way, pursuing the rest like wild beasts. Those that could recover the mountains, being on the top of rocks, besought their enemies to let them but out of the country, and they would leave them their towns and estates. But the barbarian Papists would not hearken, but still cried, Kill, kill. Eighty had their throats cut, and then they were quartered, and set upon stakes all along the way for the space of thirty miles.

Lastly, Because the Lord has (so to speak) a particular zeal for his own worship, and against idolatry. Thus he pursues them out of all their starting-holes. He will not allow them an image of any thing in the heaven above, of any thing under heaven, or in the

In the valley of Loyse all the inhabitants, being about thirty thousand, fled, upon the approach of the Papists, to the cliffs and caves of the rocks and mountains, whether their enemies pursued them, and set on fire great quantities of wood at the mouth of the caves; some were forced to leap out, and were broken to pieces falling over the precipice; the rest were stifled, among whom were four hundred infants

In the massacre of Ireland there perished above 150,000, some say 154,000 Protestants in a few months, men, women, and children. Some they buried alive, with their heads above the ground. Others they ript up, tied the end of their guts to trees, and forced them round about till their guts were so drawn out of their bodies. Infants were held up on their swords and daggers, to sprawl there. Children were forced to murder their parents, women to hang their own husbands, and mothers to drown their own children; and when they had so far satisfied the bloody beasts, they were murdered themselves. The posterity of these murderers still subsist, and may be got over, if an occasion offer here.

But if ye will believe our Jacobites, the French are a more civil sort of Papists. O horrible civility! Are not the galleys, a civil sort of business, the breaking on the wheel, and the dragooning, all used by this present tyrant? Can we reflect without horror on their blowing up men and women with bellows till they be ready to burst, pulling off the nails of fingers and toes, sticking them with pins from head to foot, &c. beating twelve drums about the beds of the sick, &c. till they should change their religion? It is not many years since a company of these poor people being met in a barn, the barn was beset by soldiers, and set on fire; and when any put out a hand to escape, the soldiers were ready to cut it off, till they were consumed.

In the Netherlands 18,000 were dispatched. The laws of the inquisition there were, that if they recanted, women were to be buried alive, and men killed with the sword. If they would not recant, they were to be burnt. So that denying the faith will not always do with them. So in Ireland they murdered them after they had got them to abjure.

What should I speak of their cruelties? Death is terrible: but a simple death will not satisfy them, but barbarous cruelty, yea, and villanies worse than death, as binding husbands and fathers to bed posts till they abused their wives and daughters before them, which was done in the dragooning under this present tyrant in France, and in the massacre in Ireland. Now upon all this let me notice a fourfold infatuation.

1. Are not those infatuated, who being Protestants are for bringing a Popish Pretender to the throne, or are indifferent about it? Will the laws bind him, and secure us? But had not the Protestants in France such a security, when thirty thousand of them were massacred in thirty days; and the Protestants in Ireland too. Will we bind him with terms? Had not the Suffolk men Queen Mary's promise ere she came to the throne? Had not the church of Scotland King Charles II. by solemn oath of the covenant? Will we flatter ourselves with hopes of his becoming Protestant? Is it not known that a little before his pretended father came to the crown, some were put to trouble for saying he was a Papist? Look to the flames of martyrs in England in Queen Mary's days, in whose reign, and her father's eight thousand were put to death. Let us call to mind the cruelty of our own Queen Mary, and with what satisfaction she beheld from the castle of Edinburgh the dead bodies of her Protestant subjects laid out by the French on the walls of Leith.

earth, or of any thing in the waters under the earth. Where then shall they have them but from hell, where the devil and damned spirits are?

Secondly, The worshipping of them is forbidden.

2. Is not that aversion to the Hanover succession an infatuation, while no other way under heaven appears for our preservation, and that of the Protestant religion? They will tell you, What is Hanover better than a Papist? and what is the difference betwixt consubstantiation and transubstantiation? Papists and Jacobites have spread this. But Protestants ought to honour that family, seeing it was but the present Duchess-dowager's father and mother that lost the kingdom of Bohemia for the Protestant religion, with whose loss of that kingdom the Protestant religion was lost there, and for them many a prayer was put up by the church of Scotland in our forefathers' days. And should we grudge God's giving that family a kingdom, that lost one for his cause? As for the difference betwixt consubstantiation and transubstantiation, there is one, that the Lutherans do not worship the sacrament. And seeing it was an error in which the Lord left Luther himself, the great instrument of the Reformation, it becomes men to be more modest, than to reckon one no better than a Papist on that head.

3. Are not our present divisions an infatuation? Must Presbyterians be worrying one another, while the common enemy is at our doors, that will make no difference betwixt us? Must we be breaking with one another, while we are in such hazard to be all broken together? Are we not all together weak enough for our enemies! Must one party stand at a side till they have devoured another? Herod and Pontius Pilate are become friends. The mass and the English service are contributing joint endeavours to ruin the church of Scotland. Papists and malignants agree together against us; and some of them will tell you, that they would rather be Papists than Presbyterians. Some of them acknowledge the church of Rome a true church, but not the church of Scotland. They will have us to be no ministers, because we want Episcopal ordination, and you no Christians, because ye are unbaptised in their account, as not being baptised by ministers having such ordination. And yet we must be breaking more and more among ourselves? Learn from the beasts in the ark to lay by your antipathies. They were but in hazard of drowning in a sea of water, but we in a sea of blood. I am not bidding you quit or deny any truth for peace; only do not think that it will absolve you from what is required in the sixth commandment, that ye cannot get others racked your length, who agree with you in the main.

4. Is not our present security an infatuation? Is it not time now for sleepers to awake? Is it not time now to be stirring ourselves in our several stations for the preservation of religion, and the getting it felt in power in our own hearts? For a bare profession will expose you.

IV. Unless the Lord give up his turtle to the multitude, all their power and force shall not be able to hurt her. However we are beset with enemies this day, our God must give us up ere they can reach us. This is comfortable. Therefore let me say,

1. Let us make up our peace with Heaven: for if God be for us, who shall be against us? O that the nations were now so wise as to repent and reform, and renew their covenant with God. We would then have ground to hope, that the Lord would not give them up. But if this cannot be had, be ye so wise, each of you for yourselves, as to lay hold on the covenant and Mediator of peace, repent and reform; and let there be no standing controversy betwixt God and you, come what will.

1. The very bowing to them is forbidden, whether it be the bowing of the whole body, bowing the knee, or bowing the head, and much more prostrating ourselves before them, and so consequently uncovering the head. Men may think it a small thing to use such a gesture before them, if they do not pray to them, &c. but our jealous God forbids, the lowest degree of religious worship to them, and for civil worship they are not capable of it, Gen. xxiii. 7.

2. The serving of them. This implies whatsoever service the true God required of his worshippers, or the Pagans gave to their idols. So the serving of them lies in these things, setting them up on high, carrying them in processions, erecting temples, chapels, altars to them, making vows to them, praying to them, offering incense to them, and dedicating days to them. All which the Papists do to their idols.

The Papists will tell you, they do not worship them absolutely, but relatively; not ultimately, but mediately; whereby they beguile unstable souls. But the command strikes through all these fig-leaf covers, and says absolutely we must not worship them, nor give them the lowest degree of worship: *Thou shalt not make unto thee any graven image, &c.—Thou shalt not bow unto them, nor serve them.*

But we have not the full meaning of the negative part of this command. Does it only forbid the making and worshipping of images? No. Remember the rule, That where one sort of sin is expressed in a command, all others of that kind are included. When in the seventh command adultery is forbidden, all manner of uncleanness is forbidden, though one of the grossest sort only is named. So here, when the corrupting of the worship of God by images is forbidden, all other corruptions whatsoever of God's worship are included.

The matter of this command is the worship of God and his ordi-

2. Let us pray much for the church of God. In the year 1588, when the Spanish Armado set off to sink England, to ruin the Protestant religion in Britain, great was the consternation on the spirits of Protestants then; but there were wrestlers then in Scotland and England; and God armed the winds and waves against them, and made that proud monarch see that his Armado was not invincible. The outpouring of the Spirit of prayer would do more this day against our enemies than all the power of France is able to do for them.

3. *Lastly*, Let us encourage ourselves in the Lord: prepare for the worst, yet hope that God will plead the cause that is his own. We have a good cause, and a good God to look to, who keeps the balance in his own hand. And we have the sworn enemy of Christ, even Antichrist to oppose; and better die in Christ's cause than live on Antichrist's side; for the day is hastening on, when the Roman beast and its adherents shall get blood to drink for the blood they have shed, Rev. xix. 17, 18, 19, 20.

nances; and it says to every man, Thou shalt not make any thing whereby thou wilt worship God. And as the seventh command meets him that defiles his neighbour's wife, saying, Thou shalt not commit adultery; so this meets the church of Rome, and says, Thou shalt not make any graven image, &c. But as the seventh says also to the fornicator, Thou shalt not commit uncleanness; so this says also to the church of England, thou shalt not make crossing in baptism, kneeling, bowing to the altar, festival days, &c.—And to every sort of people, and to every particular person, it says, thou shalt not meddle to make any thing of divine worship and ordinances out of thy own head.

All holy ordinances and parts of worship God has reserved to himself the making of them for us, saying, with respect to these, Thou shalt not make them to thyself. Men are said, in scripture, to make a thing to themselves, when they make it out of their own head, without the word of God for it. But when they make any thing according to God's word, God is said to do it, Matt. xix. 6. If there be not then a divine law for what is brought into the worship and ordinances of God, it is an idol of men's making, a device of their own. And so Popery, Prelacy, ceremonies, and whatsoever is without the word, brought in God's matters, is overturned at once by his word. Thou shalt not make, be thou Pope, King, Parliament, minister, private person, synod, or council. So ye see it is not only the making of images, but worshipping and serving them, that is forbidden.

Next, by the same rule, whereas this command forbids not only the making of images, but bowing to them, and serving them, though they be made by others, that is not all that is included in that. Thou shalt not bow down thyself to them nor serve them. But the meaning of it further is, Whatever any make without the word, in the matter of God's worship and ordinances, thou shalt not comply with it, approve of it, or use it. So that to thee they must be as if they were not made at all, make them who will, under whatever pretence, whether of decency or strictness, seeing God has not made them. To the law and to the testimony, be of what party they will, if they speak not according to this word, fear them not to comply with them in what they advance in God's matters, that is not according thereto. So much for the negative part of this command.

The positive part of it is implied, according to the rule, That every negative implies an affirmative part. It consists in these two things.

1. Thou shalt worship the Lord, and him shalt thou serve; worship him with external worship. This is implied in that, *Thou shalt*

not bow down thyself to them nor serve them. This says, But thou shalt bow down to me, and serve me. Even as due benevolence betwixt married persons is implied in that, Thou shalt not commit adultery. Internal worship is the worship required in the first, external in the second command. There is a generation that do not worship images, but they lie fair for it, if it were once come in fashion; it is those that do not worship God, they do not bow down to him, nor serve him. They say, God looks to the heart, and they hope and trust in him, and give their hearts to him, though they do not go about the outward worship as some others do, but their hearts are as true with God as theirs for all that. These, I say, lie fair for worshipping images; for if the devil were come, their house is empty, swept, and garnished. They may worship idols, for they do not worship God in secret, or in their families. If the book-prayers of England, and the idolatrous prayers of Rome, were come to their hand, there is no other worship to be put out for them, for they have no other.

What they talk of their hearts towards God, therein they join with the Papists, who put the second command out of the number of the ten. For the worship of God which they slight on that pretence, is the very worship required in this command. Now, let us try whether ye that will hold with the worship of the heart, or this command that requires outward bodily worship too, has most reason on your side.

1st, Is not God the God of the whole man, the body as well as the soul? Christ has redeemed the body as well as the soul; the Spirit dwells in the bodies of his people as well as their souls. The whole man, soul and body, is taken into the covenant. The body shall be glorified in heaven as well as the soul, or burn in hell as well as the soul. Is it not highly reasonable, then, that we worship God with outward bodily worship, as well as with the inward worship of the heart?

2dly, God will not only be worshipped by us, but glorified before men, Matth. xvi. 24. But our inward worship cannot do that, for that is what none can know but God and our own souls. Therefore outward worship is necessary. If men will be accounted God's servants, why will they not take on his badge?

3dly, Out of the abundance of the heart the mouth speaketh in other cases, and why not in this? The apostle says grace in the hearts appears by the mouth to the honour of God, Rom. x. 10. And though outward worship may be performed where there is no inward in the heart, yet if the heart be a temple to God, the smoke will rise up from the altar, and appear without in outward worship.

Lastly, Outward worship is not only a sign of the inward, but it is a help and furtherance to it. Prayer is a blessed mean to increase our love to God, sorrow for sin, faith, hope, and other parts of heart-worship. So, the partaking of the sacrament of the Lord's supper, another part of external worship, in the profane neglect of which many live, is not only a mean appointed, whereby we publicly profess ourselves engaged to the Lord, but is the mean to strengthen faith, and confirm our union and communion with him.

2. Thou shalt fall in with and use the external worship and ordinances which God has appointed. This is implied in that, *Thou shalt not make unto thee any graven image, &c.* They are made already, God has made them, and ye must use those that God has made, that worship, and those ordinances. And thus, by this command we are bound to all the parts of God's worship, and to all his ordinances appointed in his word. If we neglect any of them, it is at our peril. It is not enough to leave idolatrous or superstitious worship and ordinances, but we must inquire what are the Lord's statutes, that we may do them.

I come now to that question, 'What is required in the second commandment? The second commandment requireth the receiving observing, and keeping pure and entire all such religious worship and ordinances as God hath appointed in his word.'

In handling this point, I shall shew,

I. What is that religious worship, and those ordinances, which God hath appointed in his word.

II. What is our duty with reference to those ordinances.

I. I shall shew what is that religious worship, and those ordinances which God hath appointed in his word. That God has appointed that religious worship, and those ordinances, whereby we are outwardly to glorify him, is evident from this, that God will be so honoured by us, yet has forbidden us to make any thing that way, consequently they are made by himself in his word. These ordinances appointed in the word are,

1. Prayer, whereby we tender to him the homage due from a creature to his Creator, acknowledging our dependence on him as the Author of all good. The parts of it are petition, confession, and thanksgiving. And that public in the assemblies, Acts ii. 42; private in lesser societies, particularly in families, Jer. x. ult; and secret, every one by himself, Mat. vi. 6. none of them to jostle out another. In these we are tied to no form.

2. Praises in singing psalms, whereby we give him the praise due to him. And this is appointed, both publicly, Psal. cxlix. 1. and privately, Jam. v. 13. This is to be done in all simplicity be-

coming the gospel, singing them with grace in the heart, Col. iii. 16; not playing them on musical instruments, of which there is not one word in the New Testament.

3. Reading God's word, and hearing it read, both publicly, Acts xv. 21. and privately, John v. 39; whereby we honour God, consulting his oracles.

4. The preaching of the word, and hearing it preached, 2 Tim. iv. 2. 2 Kings iv. 23. And consequently the ministry is an ordinance of God, Rom. x. 15. Eph. iv. 11, 12. and the maintenance thereof, 1 Cor. ix. 14. by an ordinance of God, though there should be no ordinance of the state for it.

5. Administration and receiving of the sacraments, to wit, baptism in the name of the Father, Son, and Holy Spirit, Matt. xxviii. 19. and the Lord's supper, 1 Cor. xi. 23, &c. both which are left us in much gospel-simplicity. By these we solemnly avouch ourselves to be the Lord's, and receive the seals of the covenant, getting our faith of covenant-blessings confirmed.

6. Fasting, or extraordinary prayer with fasting, when the Lord by his providence calls for it, as when tokens of his anger do in a special manner appear. And this is public, in the congregation, Joel ii. 12, 13. and private too, as in families, 1 Cor. vii. 5. and secret, Matth. vi. 17, 18. See Zech. xii. 12, 13, 14. The same is to be said of extraordinary prayer, with thanksgiving.

7. Church government and discipline. Christ has appointed a government in his church, and has not left it to men to dispose of it, Heb. iii. 5, 6. 1 Cor. xii. 28. He has appointed his officers, which are pastors and doctors, Eph. iv. 11. ruling elders and deacons, 1 Cor. xii. 28. And besides these the scripture knows no ordinary church-officers. The three first are, by his appointment, church-rulers. They have the power of discipline, Matth. xviii. 17, 18. to rebuke scandalous offenders publicly, 1 Tim. vi. 20. to excommunicate the contumacious, 1 Cor. v. 4, 5. And amongst these officers of the same kind there is a parity by divine appointment, excluding both Pope and Prelate, Matth. xx. 26. There is also a subordination of judicatories, Acts xv. which is the government we call Presbyterian.

8. Instructing and teaching in the ways of the Lord, not only by ministers, but by masters of families, who are to teach their families, Gen. xviii. 19. Deut. vi. 6, 7.

9. *Lastly*, Spiritual conference, Mal. iii. 16. Deut. vi. 7. and swearing, of which we shall treat in the third commandment.

II. I shall shew what is our duty with reference to these ordinances. It is fourfold.

1. We must receive them in our principles and profession. We must carry them as the badge of our subjection to our God, Micah iv. 5.

2. We must observe them in our practice, Matth. xviii. 20. For what end do we receive these ordinances, if we make no conscience of the practice of them? We will be in that case as the servant that knew his master's will, but did it not. So here there is a number of duties laid on us by this command. It requires us also to pray, ministers to pray publicly and the people to join; masters of families to pray in their families, and the family to join with them; and each of us to pray in secret. It requires all of us to sing the Lord's praises, privately and publicly. It requires church-officers to exercise church discipline, and offenders to submit thereunto, &c. &c.

3. We must do our duty to keep them pure, that nothing of men's inventions be added to them, and that whatever others mix with them, we adhere to the purity of ordinances, 1 Cor. xi. 2.

4. We must do our duty to keep them entire, that nothing be taken from them, Deut. xii. ult. for both adding and paring in these matters are abominable to the Lord.

Finally, It requires us, in consequence of this, to disapprove, detest, and oppose, according to our several places and stations, all worship that is not appointed of God, whether superstitious or idolatrous, and, according to our several places and stations, to endeavour the removal of the same, Acts xvii. 16, 17. Deut. vii. 5.

I proceed to consider what is forbidden in the second commandment. *Ans.* 'The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.' The sum of the second commandment is, That we worship God according as he has appointed in his word, and no otherwise. Hence there are two ways in the general, whereby this command is broken, viz. by irreligion and false worship.

FIRST, Irreligion is the not shewing a due regard to, and not duly complying with the worship and ordinances appointed by God in his word, Job xv. 4. It is a sin against this command in defect, as false worship is in excess. It is a not worshipping of God with external worship and by means appointed, as false worship is worshipping in a way not appointed. And it is as much forbidden in this command, as to have no God at all is in the first. There are several sorts of that irreligion all here forbidden.

1. The not receiving, but rejecting the worship and ordinances of God, Hos. viii. 12. This is the sin, (1.) Of atheists, who, as they have no reverence for God, seeing they deny him, do also reject his

worship. (2.) Of Quakers, who throw off almost the whole external worship and ordinances of God, under the pretence of worshipping him in spirit. (3.) Of all those who do not receive, but reject any one ordinance of God whatsoever, as some do singing of psalms, others the sacraments, others the government instituted by Christ, &c.

2. All neglect of God's worship and ordinances, in not observing them in their practice. The neglect of these, though men do not professedly reject them, is very offensive, Exod. iv. 24, 25. So in this command is forbidden,

1st, The neglect of prayer, Psal. xiv. 4. How can they read or hear this command without a check, who do not bow a knee to God? This command forbids,

(1.) The neglect of public prayer in the congregation; whereof people are guilty when they unnecessarily absent themselves from the public ordinances, or, through laziness or carelessness, the prayers are over ere they come; or unnecessarily go away and leave public prayers; or do not in their hearts join and go along with the speaker in them.

(2.) The neglect of family worship, and prayers particularly, Jer. x. ult. Christian families should be churches, wherein God should be worshipped. It is the sin of the whole family, especially of the heads thereof, when it is neglected. I say the whole, because it must needs be offensive to God, that while his worship lies neglected in a family, there is none there willing to take it up, and supply the defect. Besides, there is a neglect of it, where it is performed, viz. when any members of the family neglect to join therein, but unnecessarily absent themselves, or being present do not join in their hearts with the speaker.

(3.) The neglect of secret prayer. It is a positive ordinance of God, Matth. vi. 6. and the neglect of it, as it will not readily be the sin of those exercised to godliness, Cant. vii. 11. so it is a sad sign of little desire of communion with God.

2dly, The neglect of singing the Lord's praises, whether in public or in private. There are some who sit mute like fishes in the congregation praising God, who are ready enough to rant in the congregation of drunkards. There are no psalms sung in their families, for they are strangers to spiritual mirth; but they can laugh and sing to express their carnal mirth.

3dly, The neglect of reading, and hearing the word read, in public, private, or secret. Has God commanded to search the scriptures, and will men be such neglecters of it? What irreligion is it thus to neglect the word of life, our Father's testament, the book of God that teaches the way to eternal happiness?

4thly, The neglect of preaching the word is the sin of ministers, 2 Tim. vi. 1, 2. This is to starve souls, instead of feeding them, which will make a dreadful account. So this command condemns, (1.) The practice of the lordly prelates, the least of whose work is preaching the gospel. They will needs have Timothy a bishop: with what face can they read, then, that solemn charge, 2 Tim. iv. 1, 2. 'I charge thee before God, and the Lord Jesus Christ;—preach the word; be instant in season, and out of season,' &c. who (as if they would give us the perfect reverse of John the Baptist's character) are found more in the palace than the pulpit? Matth. xi. 7, 8. (2.) Their devolving this work upon their curates and parsons, who often devolve it again upon their hirelings. Ezek. xlv. 8. (3.) Ministers having plurality of benefices and charges, whereby it is rendered impossible for them to feed them as is necessary unless they could be in several parishes at once. (4.) The non-residence of ministers, whereby they are under the same incapacity. (5.) All negligence of ministers, whereby they lightly, and without weighty grounds, leave their flocks destitute of the preaching of the word, shorter or longer time.

5thly, The neglect of hearing the word. People are thus guilty when they totally absent themselves from the public ordinances, Heb. x. 25. It is lamentable to think how God is dishonoured, and graceless people hardened, by the prevailing of this among us. Whatever religion men place in this, this command makes it irreligion. If we be in our duty to preach, people are out of their duty that neglect to hear. Thus are people also guilty, when without any necessity they do at any time absent themselves, and when they rove and wander, and do not attend to the word preached when present.

6thly, Ministers neglecting the administration of the sacraments. God has joined them together with the word in their commission, and therefore the neglect of any of them must be their sin. Christ has ordered the sacrament of his supper to be often celebrated, 1 Cor. xi. 26. though he has not determined how often. I know no church so guilty in this point as our own.

7thly, People's neglecting of the sacraments, to receive them. Thus people bring guilt on themselves, by slighting and neglecting the ordinance of baptism, Luke vii. 30. unduly delaying the baptism of their children; and also in slighting the sacrament of the Lord's supper, 2 Chron. xxx. 10. Is it not a strange thing how men get their consciences satisfied, while they neglect one opportunity after another, and live in the avowed neglect of an uncontroverted ordinance?

8thly, The neglect of the duty of fasting and prayer, when the Lord by his providence calls for it, whether public, or private, or secret. The neglect of public fasting and prayer is the sin of the church of Scotland at this day, seeing that our melancholy circumstances do evidently hold forth the call of providence thereto. And for family-fasts, how is that duty absolutely neglected in most families though there is no family but sometimes has a private call thereto, by some stroke threatened or lying on them, &c.? And how many are absolute strangers to secret personal fasting and prayer, though they want not calls thereto, either from their temporal or spiritual case? Matth. vii. 21. Thus may the church, families, and particular persons, be guilty in the neglect of thanksgiving for mercies.

9thly, The neglect of the exercise of church-discipline by church-judicatories, greater or lesser, in order to the purging of the church of scandalous members, Rev. ii. 14. This has been and is the sin of the church of Scotland, for which God may justly take his keys out of our hand. And now matters are come to that pass in most congregations, through the land, and has ever so been in this congregation since I knew it, that the vigorous exercise of discipline cannot be to edification*, Gal. v. 12. the disease being turned too strong for the cure. May the Lord convince them powerfully, and check them effectually, that make it so!

10thly, The neglect of catechising and instructing the weak. Thus ministers are guilty when they are not at pains to catechise; and those who will not be at pains to wait on diets of examination, but shun it time after time, and will rather enjoy their ignorance than come to learn. So masters of families are guilty who are at no pains to instruct their wives, children, and servants, in the principles of religion; and such as neglect that opportunity of family-catechising. You want not good helps to this; why may ye not take a Catechism, such as Allein's &c. and ask the questions, and cause them to answer? It would be a good spending of the Sabbath, profitable to you and them too.

Lastly, The neglect of spiritual conference, when God puts an opportunity in our hands, especially on the Lord's day, when our talk in a special manner is required to be spiritual, and we have the advantage of speaking of the Lord's word, which we have heard.

* Upon the author's settlement in the parish of Etrick, he found the people, with respect to church-discipline, like bullocks unaccustomed to the yoke. And he repeatedly complains in his Diary, that when church-censure was inflicted, or a rebuke administered, the delinquent immediately deserted his ministry, and joined the Old Dissenters, who at that time infested that and adjacent parishes.

3. All curtailing and mincing of God's worship and ordinances, not keeping them entire, Deut. xii. ult. Men are guilty of this,

1st, When they reject any part of an ordinance instituted by Christ, and so leave it defective and lame, as the Papists in taking away the cup from the people, and the reading of the scriptures in private, &c.

2dly, When they receive some of Christ's ordinances, but not all. Thus,

(1.) Churches sin, when they receive his doctrine and worship, but not the government and discipline appointed in his house. A sad defect in some churches since the reformation, where all Christ's ordinances could not get place; as if it had been left to men what to take and what to refuse of his institutions.

(2.) Families sin, mincing God's worship and ordinances. Some will sing and read, but not pray; some pray, but do not read and sing. Some will worship God in their families in the evening, but no morning-sacrifice can get room there for their throng. Some will do all, but neglect family catechising or instruction.

(3.) Particular persons sin. How men pick and chuse the institutions of God? Some wait on public ordinances, but make no conscience of private ordinances. Some, again, go about the private exercises of religion, but slight public ordinances. Some hear the word ordinarily, but they are habitual neglecters of the sacrament. Some pray in secret, but they pray not in their families; some in their families, but they have nothing to say to God, but what they can say before all their family; their family-prayers jumble out their secret prayers. Is this to keep God's worship and ordinances entire? How can men answer to God for this way of it?

(4.) Contempt of God's worship and ordinances, Matth. xxi. 5. Mal. i. 7. This is a crying sin of our day, that is like to fill up our cup to the brim, 2 Chron. xxxvi. 16. God has a special zeal for his own worship and ordinances, and therefore contempt of them must be dangerous to a degree. There are several sorts of this contempt of God's worship and ordinances, whereby men are guilty.

1st, Inward irreverence, when we come to or are at ordinances without due fear of God on our spirits, Eccl. v. 1; when we rush into the presence of God, in public, private, or secret duties, without that composure of spirit which an approach to the great God requires; when we do not prepare to meet with God in his ordinances, but stand not to touch the holy things of God with unholy, unsanctified hands.

2dly, Outward irreverence in holy ordinances, which is a plain contempt cast on them, Mal. i. 12, 13. Such are all foolish gestures

in the time of divine worship, talking one with another, and much more laughing, whether in the church or the family. They are foolish, void of discretion, as well as the fear of God, that give up themselves to these things, and know neither God nor themselves. And those are also guilty of irreverence who sleep at ordinances, public or private, Acts xx. 9.

3dly, An open and avowed contempt of God's ordinances, Job xxi. 14, 15. O what guilt is on the generation this way! They do not worship God in his ordinances, and they are not ashamed of it. They do not pray, and they will not avow it. It is below them to bow a knee to God, especially in their families. They neglect the hearing of the word, and they glory in it. If we offer to touch them any manner of way, they will not come to the church again. They will loiter at home for months together, and think it no fault. They never communicate, and they are not ashamed of it. Contempt of ordinances has been a crying sin in Ettrick these seven years, whatever it was before.

4thly, Contumacy, in not submitting to the discipline of Christ's house. People are not ashamed to sin and give scandal; they think not that below them; but they will commit their scandalous offences, get drunk, swear, revel, fight one with another, as if they would regard the laws neither of God nor man. But whatever be their scandals, if it be not fornication or adultery, they contemn and slight the discipline of Christ's house. With what contempt do many entertain church government at this day!

5thly, Mocking those who make conscience of God's worship, Is. xxviii. 22. Dreadful is that contempt where God's ordinances are made a jest of, and a man is treated like a fool, because he makes conscience of his duty towards God. Mock at preaching and praying as men will, the day will come when they will change their note.

Lastly, Simony, Acts viii. 18. It is a desire of buying or selling spiritual things, or things annexed to them, whether the bargain succeed or not; as buying or selling of baptism, &c. or an office appointed by Christ in his house. This prevails in corrupt times of the church, especially under patronages, is oft-times the sin of those that are getting into the ministry, and of such as are concerned about them, when they take indirect methods, by themselves or friends, to get into charges by Simoniackal pactions, whether by gifts from the hand or from the tongue. And somewhat of this nature is the sin of scandalous curates, and of those that deal with them, who will for money marry people without testimonials, basely prostituting God's ordinance.

5. Hindering God's worship and ordinances, Matt. xxiii. 13. Thus men are guilty of the breach of this commandment.

1st, In hindering God's public worship; which may be done many ways. As, (1.) By the magistrates' laws or force against ministers preaching the word, and going about other duties of their station, Acts iv. 18. (2.) By sacrilege, taking away any thing that is necessary for the maintenance of God's worship, and which has been devoted for that end, as the maintenance of ministers and the like, Rom. ii. 22. (3.) By discouraging ministers by calumnies, reproaches, and all hard usage, which may make them drive heavily in their work. (4.) Putting in and keeping scandalous men in the ministry, 1 Sam. ii. 17. (5.) Men's keeping back those that are under them from attending the public worship. If any be so tied to their worldly affairs that there is no way to relieve them on the Lord's day for many Sabbaths together, it is their sin that tie them so, and theirs that tie themselves so; though I am apt to believe it is but an excuse that some godless creatures make for themselves.

2dly, Hindering family-worship; which may be done many ways; as by a too eager and unseasonable pursuit of worldly business, till neither time nor strength is left for it; shuffling it off by this and the other thing that is to be done, and not watching the season for it; strife and contention in families, especially betwixt husband and wife, 1 Pet. iii. 7. any member of the family drawing back, and creating disorder.

3dly, Hindering secret worship; as not allowing people time to seek the Lord in secret, mocking or discouraging those that do so, &c.

To which we may add, our not doing what we can to further the worship of God in public, private or secret; for it is not enough that we do not hinder it, but what do we to further it? Heb. x. 24, 25; the not stirring up the lazy and careless, and putting them on their duty.

Lastly, Opposing God's worship and ordinances, public, private, or secret. This is more than to hinder them, Acts xiii. 44, 45. So are guilty, (1.) Persecutors, Acts iv. 18. (2.) Those that are fond of their own inventions, set themselves to cast out, or hold out, God's true worship and ordinances out of the church: the sin of many at this day. (3.) Opposing the settlement of parishes with gospel-ministers called according to the word, which, on prejudices and mistaken points of honour, has been and is the sin of many in the land. (4.) *Lastly*, All such as any way set themselves against God's worship, in public, in congregations, families, or secret. This will be found, whatever people think of it, a fighting against God, Acts v. 39.

SECONDLY, I come now to speak of false worship and ordinances, which is worship and ordinances not instituted or appointed by

God himself. And this is expressly forbidden, *Thou shalt not make unto thee any graven image*, &c. Deut. xii. ult. It is not only a sin not to worship God, and not to regard his ordinances, but to worship him in a way which he has not instituted, to bring in ordinances that bear not his stamp. Of this there are two sorts.

First, Idolatry. There is a sort of idolatry forbidden in the first command that respects the object of worship, when we worship any other than the true God. But the idolatry here forbidden respects the means of worship, when we make use of idols or images in worship, even though we intend ultimately the worshipping of the true God. And here is condemned,

1. All religious imagery; for of images and pictures for a civil or political use merely, the command is not to be understood; for the command being of the first table, plainly respects religion, Lev. xxvi. 1; and the art of cutting, carving, &c. is a gift of God, Exod. xxxi. 3,—5; and has had God's allowance for the exercise of it, 1 Kings vi. 29. Now, under this article of religious imagery is forbidden,

1st, The making any representation or image of God in our mind, all carnal imaginations of him, as to conceive of him like a reverend old man, &c. Acts xvii. 29. for God is the object of our understanding, not our imagination, being invisible. This is mental idolatry, which the best are in hazard of.

2dly, The making any outward representation of God by any image. Remarkable is the connection of the first and second command: *Thou shalt have no other gods before me: Thou shalt not make unto thee any graven image*, &c. It is impossible to get any bodily likeness that can truly represent God as he is; and therefore men that, over the belly of reason and God's own will, will needs have representations of God, are fain to betake themselves to images of some corruptible thing, the very thing condemned in the heathens, Rom. i. 23. And therefore it is abominable imagery, and highly injurious to the great God, to represent him any manner of way. Such abominations are the representing of God by a sun shining with beams, with the name JEHOVAH in it or over it, as in several Bibles: the representing of the Father by an image of an old man, the Son by that of a lamb, or a young man; or the Father by a large shining sun, the Son by a lesser sun shining, and the Holy Ghost by a dove, as in some great Bibles from England. It is lamentable to think how frequent of late the blasphemous pictures of Christ hanging on the cross are grown among Protestants, by Rome's art, no doubt to fit the nations for their idolatry. All these are directly contrary to God's word, Isa. xl. 18. Deut. iv. 15, 19.

Though Christ be a man, yet he is God too, and therefore no image can nor may represent him. Yea, what image can there be of his body now, seeing he never sat for it? He is now glorified, and so cannot be pictured as he is even in his human nature. There is nothing more ready to beget mean thoughts of Christ, Hab. ii. 18; and if it should stir up devotion, that is worshipping by an image, which is idolatry here forbidden.

3dly, The having of these images, though we do not worship them. For if it be a sin in itself to make them, how can they be innocent that keep them? Deut. vii. 5. It is a strange inconsistency in some to pretend to abhor images, and yet themselves will keep them. They may be a snare to others, and therefore should be removed, blotted or torn out of books, if in them. For their very being is an injury to the great, invisible, and incomprehensible Majesty.

4thly, Images of false gods, such as the heathens worshipped, and of such angels and saints as the Papists worship, we should beware of, because of the danger of idolatry, Exod. xxxii. 8. Hezekiah destroyed the brazen serpent, that had been abused to idolatry. A zeal against them as God's rivals, which have got the worship due to him, is very natural to a child of God touched with God's honour, Psal. xvi. 4.

5thly, Images of God, Christ, angels, or saints, ought not to be set up in churches or places of worship, though men do not worship them. (1.) Because they are monuments of idolatry, that ought to be removed, Deut. vii. 5; and destroyed, Exod. xxiii. 24. (2.) Hezekiah is commended for breaking the brazen serpent, because the children of Israel burnt incense to it, 2 Kings xviii. 4. (3.) It is stumbling, as an occasion of idolatry, and as it prejudices Turks and Jews against the Christian religion, and grieves the hearts of tender Christians.

2. All idolatrous worship is forbidden here as abominable idolatry, *Thou shalt not bow down thyself to them, nor serve them*. The sorts of idolatry forbidden here, are,

1st, Worshipping false gods by images, as the heathens did their Jupiter, Apollo, and the rest. Such was the worship of Baal among the idolatrous Israelites, Rom. xi. 4.

2dly, Worshipping the images themselves of God, Christ, and saints, which is contrary to the very letter of this command. See Lev. xxvi. 1. The Papists are most abominable idolaters in this respect bowing to stocks and stones. Their principles allow them a worship more than civil, which they call service, and that for the images themselves properly; contrary to the express words of this command, *Thou shalt not serve them*, Gal. iv. 8. And the images

of God and Christ get the most plain divine worship, though some distinguish, they get it not for themselves, but for what they represent. But get it as they will, it is plain they do get it, and that therefore the Papists are as real idolaters as ever the Pagans were, worshipping the work of their own hands. And accordingly they bow down to images, kiss them, offer incense to them, pray to them, &c.

3dly, Worshipping God in and by an image. The Papists wipe their mouth, and say, they have not sinned, when they do not believe the image to be God, and do not terminate their worship on the image itself, but worship God in and by it. And when they have said this, what say they more than what the heathens had to say, and did say to the Christians of old? Did they believe that their images were the very gods they worshipped? Nay, they made many images of one god, as of Jupiter; and when they grew old, they cast them off, and got new ones. But did they change their gods? No, Jer. ii. 11. Were not the Israelites abominable idolaters in the worship of the golden calf? Psal. cvi. 19, 20. Yet they did but worship Jehovah by it, Exod. xxxii. 5. So Jero-boam's golden calves were intended but as means whereby to worship the true God, 1 Kings xii. 26. So the calf-worship remained after Baal's worship was destroyed out of Israel by Jehu. The same was the case with Micah's idolatry, Judg. xvii. 13. and xviii. 6.

4thly, The worshipping of a man for some relation to God, of the Pope as God's vicar on earth. They call him their Lord, and a God upon earth. And when he is new made, he is twice set upon the altar, and worshipped by the cardinals. And he does not only admit the kissing of his feet, but expects and requires it as Christ's vicar. He is carried in procession, as the heathens carried their idols, and they themselves the sacrament, which they account God, great and small worshipping him as a God, if they think the honour redounds to God, so did Cornelius, Acts x. 25, 26.

Lastly, The same idolatry is in their worshipping angels, saints, reliques, the cross, bread in the sacrament, though they think the honour redounds to God. As if saints and angels had some deity in them, or God were present in the cross or reliques, and heard prayers better than any where else.

Secondly, There is superstition and will-worship; that is, whatever (though not idolatry) is brought into religion as a part of it, which God hath not appointed in his word. The command says, *Thou shalt not make*, &c. that is, but thou shalt receive the worship and ordinances as God hath appointed them, and not add to them of men's inventions, Deut. i. As irreligion regards not God's ordi-

nances, so superstition brings in others; by irreligion men take away from the ordinances of God, by superstition they add to them. Both are hateful to God. Under this head are forbidden,

1. All making of things to be sin or duty which God hath not made so, Matth. xv. 2. Whatever be men's pretences in this, it is an invading of the power and authority of the great Lawgiver, an accusing of his word of imperfection, and very dangerous, Prov. xxx. 6. This is the great occasion of sad divisions and schisms in the church, while men, not content with plain duty appointed of God, make the conceptions of their own hearts sins and duties, which God never made so, and impose them on others as terms of Christian communion, which superstition can never be sanctified by their fathering it wrongously on the scripture, Prov. xxx. 6.

2. Religiously abstaining from any thing which God does not require us so to abstain from. Men will have their ordinances as God has his; and O how hard is it to keep men from religious inventions of their own! Col. ii. 20, 21. This is sinful in itself, religiously binding up ourselves where God has left us free, as if that could be acceptable service to God, which, like Jeroboam's feast-day, 1 Kings xii. ult. is devised of our own heart. But much more is it so when it justles out plain commanded duty, Matth. xv. 5, 6. Such is the withdrawing from the public ordinances dispensed by Christ's sent servants lawfully called, and not mixed with men's inventions.

3. All unwarrantable observations and expectations of effects from causes which have no such virtue from God, either by the nature he has given them, or by any special appointment of his. Of this sort of superstitions ignorant people are full, being the yet unpurged dregs of Popery and Paganism. Such as,

1st, Looking on such or such accidents as lucky or unlucky, whereby they are filled with fear or hope, as if these things were a part of the bible; as if a hare or a cat cross their way, the salt fall on the table, if they sneeze in the morning when they go out, or stumble in the threshold, the ear tingle, &c.

2dly, Looking on certain days as lucky or unlucky to begin or do a work upon; because there are such days of the week, or of the year, that are called dismal days, or that they are such and such holidays, as some will not yoke their plough on Yule-day, Deut. xviii. 10.

3dly, Carrying useless things about them for safety from devils, witches, temptations, or dangers: as Papists use to carry the reliques of some saints about their necks. This is not to be expected from the carrying the Bible about with us; for it is only the using it by faith and prayer that prevails; and as little can any such

safety be warrantably expected from any kind of wood, &c. and many such like things.

4. All laying an unwarranted weight on circumstances of worship that is appointed of God. And so men keeping by the worship which God has appointed, may be guilty of superstition. As,

1st, When they lay weight upon the place where it is performed, as if it were more holy and acceptable to God, and more beneficial to men, in one place than another; whereas all difference of places is taken away under the gospel. That is superstition to think praying and preaching more holy and profitable in a kirk than in a barn, &c. or on a hill-side than in the church.

2dly, When men lay an unwarranted weight on their bodily posture in worship, carrying these things farther than God requires in his word. Much is made of these external gestures, especially where there is least religion, as in the churches of England and Rome, where these gestures are so appointed and multiplied, that it makes God's worship look very unlike that gravity required of Christians in the worship of God. So men may be guilty, as thinking prayer with their knees on the ground more acceptable than on a cushion, their knees bare than covered, &c.

3dly, Tying the worship of God to certain accidents, as to pray when one sneezeth, and say, God bless. This is originally a heathenish custom. Sneezing was so much observed among them, that it came at length to be accounted a god; and it was their usual prayer, when one sneezed, God save.

4thly, Laying weight upon instruments, administrators of ordinances, as if they were of more efficacy being administered by one than another having the same divine mission, and administering them according to the same institution of Christ.

5thly, Laying an unwarrantable weight on such a number of prayers, and reading such a number of chapters, and hearing such a number of sermons. And, in a word, laying weight on any thing about God's worship where God has laid none.

Lastly, All additions and inventions of men in God's worship and ordinances, Deut. xii. ult. With these the worship and ordinances of God are mightily corrupted in some churches. All these are here forbidden: As,

1st, The five sacraments the Papists have added to the two appointed by Christ, as orders, penance, marriage, confirmation, and extreme unction.

2dly, The Apocryphal books they have added to the scriptures of the Old Testament.

3dly, The officers in the church that the Papists have added to

those appointed by Christ, Popes, Cardinals, Patriarchs, &c. and which with them Prelatists have added, Archbishops, Bishops, Deans, &c.

4thly, The holidays they have added to the Lord's day.

Lastly, The heap of insignificant ceremonies wherewith the worship of God is burdened in Popery, and in the church of England. These are inventions of men, most of which the English service-book has borrowed from Papists who had many of them from the Pagans.

The patrons of false worship, whether idolatrous or superstitious, have a special respect to their own inventions, because they are their own, Psal. cvi. 39; and go about to impose them on others, under the pretence of their being delivered to them from great and good men, Matt. xv. 2, 9; their antiquity, 1 Pet. i. 18; custom, Jer. xlv. 17; devotion, Isa. lxxv. 5; good intent, 1 Sam. xv. 21. But what we call for is divine warrant, Who hath required these things at your hands? There are several ways how people may be guilty of the breach of this command with respect to a false religion and worship.

1. The tolerating of it by those who have power to suppress it, Rev. ii. 14.

2. By divising it, Numb. xv. 39.

3. By counselling to follow it, Deut. xiii. 6, 7, 8.

4. By commanding it, Hos. v. 11.

5. By using it, 1 Kings xi. 33.

6. *Lastly*, By any wise approving it.

Let us abhor the idolatry of Popery, and the superstitions of the church of England, which they had from the Papists, and would fain impose on us, remembering that God's command discharges all inventions of men in his worship; and our covenants, particularly the national covenant, whereby we are most expressly bound against them*.

* In the author's manuscript the following paragraph is immediately subjoined, viz.

“ Having spoke of the irreligious and false worship, idolatry, and superstition, forbidden in this command, the snares and dangers of our day oblige me to be a little more particular, (for the glory of God, the interest of your souls, and the exoneration of my own conscience, whatever these present confusions may end in), in making the native application of my text against the church of Rome, and the church of England, who have both of them, the one as the master, and the other as the scholar, signalized themselves in the art of making to themselves in the worship of God: A sinful art forbidden by this command. The inventions of both are already set up in our land, and many have gone a-whoring after them, and the purity of ordinances in this church is in hazard of being swallowed up by the one or the other at this day. And indeed the English service is so far Roman, that if our enemies find us not disposed to take on the blackness of Popery at first dash, it may serve to prepare us for it, as a dip in the

I shall shut up all with laying before you, in a few words, the reasons annexed to this command.

1. God's sovereignty over us, *I the Lord*. So he has the sole power and authority to appoint the laws and ordinances by which we must be governed in his worship and service; and for others to take it upon them, is an invading of his sovereignty, which we must by no means own, Jer. vii. 31.

blue vat prepares cloth to take on jet black. Therefore I shall, (1.) Consider the English liturgy. (2.) Popery, as it is particularly abjured in our national covenant; under which particulars of Popery we will find Prelacy and ceremonies also rejected and abjured."

The preparer of this work for the Press would have willingly inserted what the author said on both these subjects; but the manuscript, on examination, was found imperfect, especially in the article relating to the English liturgy; and quite illegible in several places relating to the other head. So that he has been obliged, though reluctantly, to drop both. He shall only subjoin what the author advanced after his explication of the national covenant, as follows.

"Now, upon the whole, I shall put you in mind of two things clearly following from what I said.

"1. That church in Scotland which owns and maintains the doctrine contained in the large confession of faith of the church of Scotland, detests and abhors the errors and corruptions abjured in the short confession, or national covenant, both with respect to doctrine and discipline, is the same government or discipline, to wit, Presbyterian government, which is sworn to therein, we ought by the covenant to join ourselves unto, and keep communion with, not only in hearing the word preached, but in the use of the holy sacraments. But such is the present established church in Scotland. And our separatists * cannot, nor can the world shew, that our doctrine and discipline is any other. But they would impose upon us other terms of communion than what are contained in this our national covenant, which is the bond to knit together the members of the church of Scotland. And so withdrawing from the communion of this church is a palpable breach of this covenant. And if men will pretend that they are bound up from the duty of this covenant by any subsequent oaths, acts, or engagements whatsoever, that is the sin of covenant-breaking with a witness, taking one engagement to elude another prior solemn engagement, which cannot be loosed.

"2. Popery, Prelacy, ceremonies, and profaneness, as they are forbidden in the word of God, so they are by this covenant accursed things in this church, to be rejected and detested, as we would not bring the curse of the covenant upon us. The Lord has wonderfully owned this covenanted work of reformation, and it has been a burdensome stone that has crushed many, who have set themselves to roll it out of the way. The building up of those things cast down by it, has been to some as the rebuilding of Jericho to him that undertook that work, on whom a curse was entailed. It has been witnessed unto by the wrestlings of many, and resisting even unto blood by the Lord's witnesses in Scotland, who chose rather to lose their lives than to quit it. Now, the danger of a root-stroke is great. Ye see what is your duty, whatever the danger may be. Let us labour for grace to be faithful unto death, that we may receive the crown of life."

* The author means the Old Dissenters, the followers of Mr. Macmillan.

2. His propriety in us, *Thy God*. Therefore we must not go a-whoring after our own or others' inventions, which alienate the heart from God, but must keep ourselves undefiled with these things; as a chaste wife holding by her husband, who will neither be a whore nor behave like one, Hos. ix. 1. Because he is our God (I mean), we must neither be idolaters nor superstitious, symbolizing with idolaters.

3. The zeal he hath to his own worship, *I—a jealous God, visiting the iniquity of the fathers upon the children, &c.* Zeal or jealousy is an affection of a husband, whereby he can endure no partner in his wife's love, but is highly incensed against it, if any such thing there be. So the Lord is specially displeased with all false worship, as spiritual whoredom, and has such a peculiar regard to the matter of his worship, that it is a most dangerous thing to make a wrong step in it, Lev. x. 1, 2. This zeal appears, (1.) In his accounting the breakers of this command haters of him, though idolaters and superstitious persons pretend highly to love and honour him, and threatening to punish them to the third and fourth generation, because so long men may live, and see themselves punished in their children. Not that God properly punishes one for another's sin; but that from the parent's sin he often takes occasion to punish children for their own sins, and such their parents' sins oft-times are by imitation, or some way approving of them. (2.) In his accounting the observers of this command such as love him, and promising mercy unto them to many generations, even thousands of theirs after them.

OF THE THIRD COMMANDMENT.

EXOD. XX. 7.—*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.*

As the first command respects the object of worship, and the second the means, so this third hath respect to the right manner of worship. In the words there are two things.

1. The command, *Thou shalt not take the name of the Lord thy God in vain*. It is expressed negatively, to strike into men the greater awful reverence of that glorious and great name. Now, as men by their names are known, and distinguished one from another, so by the name of God we are to understand generally, whatsoever it is