

any spiritual blessings, pardon of sin, or grace : as for the temporal mercies the unbeliever hath, he cannot look upon them as the fruit of prayer, but as the overflowings and spillings of God's bounty, oh therefore labour to exert and put forth faith in prayer.

*Obj.* But there is so much sin cleaves to my prayer, that I fear it is not the prayer of faith, and God will not hear it.

*Ans.* If thou mournest for this, it hinders not but that thy prayer may be in faith, and God may hear it : weakness in prayer shall not make void the saints' prayers, Psalm xxxi. 22. ' I said in my haste, I am cut off.' ' There was much unbelief in this prayer : ' I said in my haste : ' in the Hebrew, ' in my trembling.' David's faith did tremble and faint, yet God heard his prayer. The saints' passions do not hinder the saints' prayers, James v. 17. ' Therefore be not discouraged ; though sin will cleave to thy holy offering, yea these two things may comfort, thou mayest pray with faith, though with weakness ; and God sees the sincerity, and will pass by the infirmity.

*Qu.* How shall we do to pray in faith ?

*Ans.* Implore the Spirit of God : we cannot say, ' our Father,' but by the Holy Ghost. God's Spirit helps us, not only to pray with sighs and groans, but with faith. The Spirit carries us to God, not only as to a Creator, but a Father, Gal. iv. 6. ' He hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.' ' Crying' there the Spirit causeth us to pray with fervency : ' Abba, Father,' there the Spirit helpeth us to pray with faith. Prayer is the key of heaven, the Spirit helps faith to turn this key, and then it unlocks heaven.

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## OF THE FIRST PETITION IN THE LORD'S PRAYER.

MARTH. vi. 9. *Hallowed be thy Name.*

HAVING spoken of the introduction to the Lord's prayer, ' after this manner pray ye : ' and the preface, ' Our Father which art in heaven ; ' I come now thirdly to the prayer itself, which consists of seven petitions : a short body of divinity is contained in them. I begin with the first petition.

I. ' Hallowed be thy name.' In the Latin, it is, *sanctificetur nomen tuum*, sanctified be thy name. In this petition, ' hallowed be thy name,' we pray, that God's name may shine forth gloriously, and that it may be honoured and sanctified by us, in the whole course and tenor of our lives. It was the angels' song, ' glory be to God in the highest ; ' that is, let his name be

glorified and hallowed. This petition, 'hallowed be thy name,' is set in the fore-front to shew, that the hallowing of God's name is to be preferred before all things; 1. It is to be preferred before life; we pray, 'Hallowed be thy name,' before we pray, 'Give us this day our daily bread.' It is to be preferred before salvation, Rom. ix. 1. God's glory is more worth than the salvation of all men's souls. As Christ said of love, Matth. xxii. 37. 'This is the first and great commandment: so I may say of this petition, 'Hallowed be thy name,' it is the first and great petition; it contains the most weighty thing in religion, God's glory. When some of the other petitions shall be useles and out of date, we shall not need to pray in heaven, 'Give us our daily bread,' because there shall be no hunger; nor 'Forgive us our trespasses,' because there shall be no sin; nor 'Lead us not into temptation, because the old serpent is not there to tempt: yet the hallowing of God's name, shall be of great use and request in heaven; we shall be ever singing hallelujahs, which is nothing else but the hallowing of God's name. Every person in the blessed Trinity, God the Father, Son, and Holy Ghost, must have this honour; to be hallowed; their glory being equal, and their majesty co-eternal. 'Hallowed be thy name.' To admire God's name is not enough; we may admire a conqueror; but when we say, 'Hallowed be thy name;' we set God's name above every name, and not only admire him, but adore him; and this is proper only to the Deity. For the further explication, I shall propound three questions:

1. *What is meant by God's name?*

2. *What is meant by hallowing God's name?*

3. *When may we be said to hallow or sanctify God's name?*

Qu. 1. *What is meant by God's name?*

*Ans.* 1. By God's name is meant his essence, Psal. xx. 1. 'The name of the God of Jacob defend thee;' that is, the God of Jacob defend thee.

2. By God's name is meant any thing by which God may be known; as a man is known by his name, God's name is his attributes, wisdom, power, holiness, goodness; by these God is known as by his name.

Qu. 2. *What is meant by hallowing God's name?*

*Ans.* To hallow, is a *communi separare*, to set a part a thing from the common use, to some sacred end. As the vessels of the sanctuary were said to be hallowed; so, to hallow God's name, is to set it apart from all abuses, and to use it holily and reverently: in particular, hallowing of God's name is to give him high honour and veneration, and render his name sacred. We can add nothing to God's essential glory; but we are said to honour and sanctify his name, when we lift him up in the

world, and make him appear greater in the eyes of others.— When a prince is crowned, there is something added really to his honour; but when we go to crown God with our triumphs and hallelujahs, there is nothing added to his essential glory: God cannot be greater than he is, only we may make him appear greater in the eyes of others.

Qu. 3. *When may we be said to hallow and sanctify God's name?*

Ans. 1. When we profess his name. Our meeting in his holy assembly is an honour done to God's name; this is good, but it is not enough. All that were God's livery by profession, are not true servants; there are some professors Christ will at the last day profess against, Matth. vii. 23. 'I will profess I never knew you.' Therefore, to go a little further.

2. We hallow and sanctify God's name, when we have an high appreciation and esteem of God; we set him highest in our thoughts: the Hebrew word to honour, signifies to esteem precious; we conceive of God in our minds as the most super-excellent and infinite good; we apprehend in God, a constellation of all beauties and delights; we adore God in his glorious attributes, which are the several beams by which his divine nature shines forth: we adore God in his works, which are bound up in three great volumes, creation, redemption, providence: We hallow and sanctify God's name, when we lift him highest in our souls; we esteem him a super-eminent and incomprehensible God.

3. We hallow and sanctify God's name, when we trust in his name, Psalm xxxiii. 21. 'We have trusted in his holy name: No way can we bring more reverence of honour to God, or make his crown shine brighter, than by confiding in him, Rom. iv. 20. 'Abraham was strong in faith, giving glory to God:' there was an hallowing of God's name: as unbelief stains God's honour, and eclipseth his name, 1 John v. 10. 'He that believeth not, makes God a liar:' so faith doth glorify and hallow God's name: The believer trusts his best jewels in God's hands, Psalm iii. v. 'Into thy hands I commit my spirit:' Faith in a Mediator doth more honour and sanctify God's name, than martyrdom, or the most sublime acts of obedience.

4. We hallow and sanctify God's name, when we never make mention of his name, but with the highest reverence: God's name is sacred, and it must not be spoken of, but with veneration: the scripture, when it speaks of God, gives him his titles of honour, Genesis xiv. 20. 'Blessed be the most High God:' Nehemiah ix. 5. 'Blessed be thy glorious name, which is exalted above all praise:' To speak vainly or slightly of God, is a profaning of his name, and is a taking of his name in vain: Let

his name be hallowed : By giving God his venerable titles, we do as it were hang his jewels on his crown.

5. We hallow and sanctify God's name, when we love his name, Pf. v. 11. 'Let them that love thy name be joyful:' and that love, which is honouring God's name, must be a special discriminating love, the cream and flower of our love; such a love as we give to none besides; as the wife honours her husband, by giving him such a love as she giveth to none else, a conjugal love; so we hallow God's name, by giving him such a love as we give to none else, a love joined with worship, 1 sal. xlv. 11. 'He is thy God, and worship thou him.'

6. We hallow and sanctify God's name, when we give him an holy and spiritual worship: 1. We give him the same kind of worship that he hath appointed: Levit. x. 3. 'I will be sanctified of all them that come nigh to me:' that is, I will be sanctified with that very worship I have appointed: It is the purity of worship God loves better than the pomp; it is a dishonouring of God's name, to bring any thing into his worship which he hath not instituted; as if God were not wise enough to appoint the manner how he will be served, men will go to prescribe to him, and superadd their inventions: This, God looks upon as offering strange fire, and it is an high provocation. 2. We give God the same heart-devotion in worship as he hath appointed, Rom. xii. 11. 'Fervent in spirit, serving the Lord:' The word for fervent, is a metaphor that alludes to water, that seethes and boils over; so our affections should boil over in holy duties: To give God outside worship, and not the devotion of the heart, is, instead of hallowing and sanctifying him in an ordinance, to abuse him; as if one calls for wine, and give you an empty glass; It is to deal with God, as Prometheus did with Jupiter, who did eat the flesh and present Jupiter with nothing but bones covered over with skin. Then we hallow God's name, and sanctify him in an ordinance, when we give him the vitals of religion, an heart flaming with zeal.

7. We hallow and sanctify God's name, when we hallow his day, Jer. xvii. 22. 'Hallow ye the sabbath-day.' Our Christian sabbath, which comes in the room of the Jews' sabbath, is called the Lord's day, Rev. i. 10. This was anciently called *dies lucis*, a day of light: wherein Christ the Sun of righteousness shines in an extraordinary manner. It is an honour done to God, to hallow his sabbath. 1. We must rest on this day from all secular works, Jer. xvii. 21. 'Bear no burden on the sabbath-day.' As Joseph, when he would speak with his brethren, thrust out the Egyptians: so, when we would have converse with God on this day, we must thrust out all earthly employments: It is observable, Mary Magdalene refused to anoint Christ's dead body on the sabbath-day, Luke xxiii. 56. She

had before prepared her ointment and spices, but came not to the sepulchre till the sabbath was past; she rested on that day from civil work, though it were a commendable and glorious work, the anointing of Christ's dead body. 2. We must in a solemn manner devote ourselves to God on this day; we must spend this whole day with God. Some will hear the word, but leave all their religion at church; they do nothing at home, they do not pray or repeat the word in their houses, and so they rob God of a part of his day: it is bewailing to see how God's day is profaned. Let no man think God's name is hallowed while his sabbath is broken.

8. We hallow and sanctify God's name, when we ascribe the honour of all we do to him, Psalm xciv. 8. 'Give unto the Lord the glory due unto his name.' Herod, instead of hallowing God's name, stained the honour of his name, in assuming that praise to himself which was due to God, Acts xii. 23. We ought to take the honour from ourselves and give it to God, 1 Cor. xv. 10. 'I laboured more than they all:' one would think this had favoured of pride, but the apostle pulls the crown from his own head, and sets it upon the head of free grace: 'Yet not I, but the grace of God which was with me.' If a Christian hath any assistance in duty, or victory over temptation, he rears up a pillar, and writes upon it, *Hucusque adjuvavit Deus*,—Hitherto the Lord hath helped me. John Baptist transferred all the honour from himself to Christ; he was content to be eclipsed, that Christ might shine the more, John i. 15. 'He that cometh after me is preferred before me.' I am but the herald, the voice of one crying; he is the Prince; I am but a lesser star, he is the Sun: I baptise only with water, he with the Holy Ghost. This is an hallowing God's name, when we translate all the honour from ourselves to God, Psalm cxv. 1. 'Not unto us, O Lord, not unto us, but unto thy name give glory.' The king of Sweden wrote that motto on the battle at Lypswich, *Ista a Domino facta sunt*, The Lord hath wrought this victory for us!

9. We hallow and sanctify God's name, by obeying him: how doth a son more honour his father, than by obedience? Psalm xl. 8. 'I delight to do thy will, O my God.' The wise men shewed honour to Christ, not only by bowing the knee to him, but by presenting him with gold and myrrh, Matth. ii. 11. We hallow God's name, not only by lifting up our eyes and hands to heaven, and bowing the knee in prayer, but by presenting God with golden obedience. As the factor trades for the merchant, so we trade for God, and lay out our strength in his service. It was a saying of the reverend Doctor Jewel, "I have spent and exhausted myself in the labours of my holy calling." 'To obey is better than sacrifice.' The cherubims

representing the angels, are set forth with their wings displayed, to shew how ready they are to do service to God. To obey is angelical; to pretend honour to God's name, yet not to obey, is but a devout compliment. Abraham honoured God by obedience; he was ready to sacrifice his son, though the son of his old age, and a son of the promise, Gen. xxii. 16. 'By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thy only son; that in blessing, I will bless thee.'

10. We hallow and sanctify God's name, when we lift up God's name in our praises. God is said to sanctify, and man is said to sanctify: God sanctifies us, by giving us grace; and we sanctify him by giving him praise. What were our tongues given us for, but to be organs of God's praise? Pf. lxxi. 8. 'Let my mouth be filled with thy praise, and with thy honour all the day.' Rev. v. 13. 'Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever.' Thus God's name is hallowed and sanctified in heaven; the angels and glorified saints are singing hallelujahs; let us begin the work of heaven here. David did sing forth God's praises and doxologies in a most melodious manner, therefore was called the sweet singer of Israel, 1 Sam. xxiii. 1. Praising God, is an hallowing of God's name; it spreads his renown, it displays the trophies of his excellency, it exalts him in the eyes of others, Pf. l. 23. 'Who so offereth praise, glorifieth me.' This is one of the highest and purest acts of religion; in prayer we act like men, in praise we act like angels: this is the music of heaven, this is a work fit for a saint, Pf. cxlix. 5, 6. 'Let the saints be joyful, let the high praises of God be in their mouths.' None but saints can in a right manner thus hallow God's name by praising him. As every one hath not skill to play on the viol and organ, so every one cannot rightly sound forth God's harmonious praises; only the saints can do it; they only can make their tongue and heart join in concert, Pf. cxi. 1. 'I will bless thee, O Lord, with my whole heart; and Psalm lxvi. 17. 'He was extolled with my tongue.' There was joining in concert. This hallowing God's name by praise is very becoming a Christian: it is unbecoming to murmur, this is a dishonouring God's name; but it becomes the saints to be spiritual choiristers in singing forth the honour of God's name. It is called the 'garment of praise,' Isa. xli. 3. How comely and handsome is this garment of praise for a saint to wear? Pf. xxxiii. 1. 'Praise is comely for the righteous.' Especially, it is an high degree of hallowing God's name, when we can speak well of God, and bless him in an afflicted state, Job. i. 21. The Lord hath taken away, blessed be the name of the Lord. Many will bless God when he gives; but to bless him when he takes away,

is in an high degree to honour God, and hallow his name. Let us thus magnify God's name. Hath not God given us abundant matter of praising him? he hath given us grace, a mercy spun and woven out of his bowels; and he intends to crown grace with glory: this should make us hallow God's name by being trumpets of his praise.

11. We hallow and sanctify God's name, when we sympathize with him; we grieve when his name suffers, 1. We lay to heart his dishonour. How was Moses affected with God's dishonour? He breaks the tables, Exod. xxxii. 19. We grieve to see God's sabbaths profaned, his worship adulterated, the wine of truth mingled with error. 2. We grieve when God's church is brought low, because now God's name suffers. Nehemiah lays to heart the miseries of Sion; his complexion begins to alter, and he looks sad, Neh. ii. 3. 'Why is thy countenance sad?' what! sad, when the kings cup-bearer, and wine so near! O but it fared ill with the church of God, and religion seemed to lose ground, and God's name suffered: therefore Nehemiah grows weary of the court, he leaves his wine and mingles his drink with weeping; this holy sympathy, and grieving, when God's name suffers, God esteems an honouring and sanctifying his name. Hezekiah grieved when the king of Assyria reproached the living God, Isa. xxxvii. 17. 'He went into his chamber, and spread the letter of blasphemy before the Lord.' 2 Kings xix. 14. And no doubt watered the letter with his tears; he seemed not to be so much troubled at the fear of losing his own life and kingdom, as that God should lose his glory.

12. We hallow and sanctify God's name, when we give that same honour to God the Son, as we give to God the Father, John v. 23. 'That all men should honour the Son, even as they honour the Father.' The Socinians deny Christ's divinity, saying that he is a mere man; this is to make him below the angels, Psal. viii. 5. for the human nature, considered in itself, is below the angelical: this is to reflect dishonour upon the Lord of glory. We must give equal honour to the Son as to the Father? we must believe Christ's Deity, he is the picture of his Father's glory, Heb. i. 3. If the God-head be in Christ, he must needs be God; but the God-head shines in him, Col. iii. 9. 'In whom dwells the fulness of the God-head bodily;' therefore, he is God. How could these divine titles be given to Christ? Omnipotency, Heb. i. 3. Ubiquity, Matt. xxviii. 20. A power of sealing pardons, Matth. ix. 6. Co-equality with God the Father, both in power and dignity, John v. 21, 23. How, I say, could these titles of honour be ascribed to Christ, if he were not crowned with the Deity? When we believe Christ's God-head, and build our hope of salvation on the cor-

ner stone of his merit : when we see neither the righteousness of the law, nor of angels can justify, but we flee to Christ's blood as to the altar of refuge : this is an honouring and sanctifying of God's name. God never thinks his name to be hallowed, unless his Son be honoured.

13. We hallow God's name by standing up for his truths. Much of God's glory lies in his truths : God's truths are his oracles : God entrusts us with his truths as a treasure ; we have not a richer jewel to entrust God with than our souls, nor God hath not a greater jewel to intrust us with than his truths. God's truths set forth his glory ; now when we are zealous advocates for God's truths, this is an honour done to God's name. Athanasius was called the bulwark of truth : he stood up in the defence of God's truths against the Arians, and so was a pillar in the temple of God : better have truth without peace, than peace without truth. It concerns the sons of Zion to stand up for the great doctrines of the gospel : the doctrine of the Trinity, the Hypostatical union, justification by faith, the saints' perseverance, we are bid to contend earnestly, Jude 3. to strive as in an agony for the faith, that is the doctrine of faith : this contending for the truth, brings great revenues to heaven's exchequer ; this is an hallowing of God's name. Contend for the truth : some can contend for ceremonies, but not for the truth. We should count him unwise, that should contend more for a box of counters than for his box of evidences.

14. We hallow and sanctify God's name, by making as many profelytes as we can to him, by all holy expedients, counsel, prayer, example, we endeavour the salvation of others. How did Monica, St. Austin's mother, labour for his conversion ? She had sorer pangs in travel for his new birth, than for his natural birth. It is an hallowing of God's name when we diffuse the sweet favour of godliness, and propagate religion to others ; when not only we ourselves honour God, but are instruments to make others honour him : certainly when the heart is seasoned with grace, there will be an endeavour to season others. God's glory is as dear to a saint as his own salvation ; and that this glory may be promoted, he endeavours the conversion of souls : every convert is a member added to Christ. Let us thus hallow God's name, by labouring to advance piety in others : especially, let us endeavour that those who are nearly related to us, or are under our roof, shall honour God, Josh. xxiv. 15. ' As for me and my house, we will serve the Lord.' Let us make our houses Bethels, places where God's name is called upon, Col. iv. 15. ' Salute Nymphas, and the church that is in his house.' Let the parent endeavour that his children may honour God and the master that his servants honour him ; read the word, drop holy instruction, perfume your

houses with prayer : the Jews had sacrifices in their family, as well as in the tabernacle, Exod. xii. 3. This is an hallowing, God's name, when we make profelytes to him, and endeavour that all under our charge should honour and sanctify his name.

15. We hallow God's name, when we prefer the honour of God's name before the dearest things. 1. We prefer the honour of God's name before our own credit. The saints of old have, for the honour of God, been willing to endure reproach, Ps. lxxix. 7. 'For thy sake I have born reproach.' David cared not what reproach he suffered, so God's name might not suffer. The prophet Elijah was called in derision, the 'hairy prophet;' and the prophet Isaiah, 'the bearer of burdens;' and the prophet Zephaniah, the 'bitter prophet:' but they did bind these reproaches as a crown about their head : the honour of God's name was dearer to them than their own honour : Moses esteemed the reproaches of Christ greater riches than the treasures of Egypt, Heb. xi. 26. The apostles went away rejoicing, that they were counted worthy to suffer shame for the name of Christ, Acts v. 41. that they were graced so far as to be disgraced for the name of Christ ; this is an hallowing God's name, when we are content to have our name eclipsed, that God's name may shine the more. 2. We prefer the honour of God's name before our worldly profit and interest, Matth. xix. 28. 'We have forsaken all and followed thee.' When these two, God and estate, come in competition, we will rather let estate go than God's love and favour. Thus that noble marquis of Vico parted with a fair estate using these words "Let their money perish with them, that count all the gold and silver in the world worth one hour's communion with Jesus Christ." 3. We prefer the honour of God's name before our life, Rom. viii. 36. 'For thy sake are we killed all the day long.' The honour done to God's name, is not by bringing that outward pomp and glory to him as we do to kings, but God's honour comes in another way, and that is by the sufferings of his people : when the world sees how entirely God's people love him, that they will die in his service, this exalts and honours God's name : God's crown doth flourish in the ashes of his martyrs. St. Basil speaks of a virgin condemned to the fire, who having her life and estate offered her, if she would bow to the idol, answered *Valeat vita pereat pecunia* : let life and money go, welcome Christ. When God's glory weighs heaviest in the balance, and we are willing to suffer the loss of all, rather than God's name should suffer, now we do, in an high degree, hallow God's name.

16. *ult.* We do hallow and sanctify God's name, by an holy conversation, 1 Pet. ii. 9. 'Ye are a royal priesthood, a peculiar people : that ye should shew forth the praises of him

who hath called you.' As an unholy life doth dishonour God's name, Rom. ii. 24. 'The name of God is blasphemed among the Gentiles thro' you;' so by our holy and Bible-conversation we honour God's name. A holy life speaks louder than all the anthems and praises in the world; tho' the main work of religion lies in the heart, yet when our light so shines, that others behold it, now they glorify God: when our lives shine, now God's name shines. The Macedonians used one day in the year to wear the picture of Alexander set with pearl and costly jewels; so, when we carry the picture of Christ about us in our holy example, now we bring honour to God's name.

*Use I.* See the true note and character of a godly person; he is a sanctifier of God's name, 'Hallowed be thy name.' A true saint doth ambitiously endeavour to advance God's name: this is the question he asks himself in every thing he is going about: Will this action tend to the honour of God's name? will this exalt God? This was St. Paul's chief design, that 'Christ might be magnified,' Phil. i. 20. viz. that the crown upon his head might flourish: a godly man thinks it is scarce worth the while to live, if he may not bring some revenues of honour to God's name.

*Use II.* I may here take up a sad lamentation, and speak, as the apostle Paul weeping, Phil. iii. 18. To consider how God's name, instead of being hallowed and sanctified, is dishonoured. God's name which is more worth than the salvation of all men's souls, suffers deeply. We are apt to speak of our sufferings; alas! what are all our sufferings? God's name suffers most. God's name is the dearest thing he hath; how do men stand upon their name and honour? God's name is this day dishonoured, it is like the sun in an eclipse. Theodosius took it heinously when they threw dirt upon his statue; but now (which is far worse) disgrace is thrown upon the glorious name of Jehovah. God's name, instead of being hallowed, is dishonoured by all sorts, (1.) By heathens, (2.) Turks, (3.) Jews, (4.) Papists, (5.) Protestants.

1. By heathens: they have a knowledge of a Godhead by the light of nature, Rom. i. 19. but they dishonour God, and sin against the light of nature. The Egyptians worship an ox; the Persians worship the sun; the Grecians and Romans, Jupiter; and the Parthians worship the devil.

2. God's name is dishonoured by the Turks; they adore Mahomet their great prophet, as one divinely inspired: Mahomet was of an impure vicious life; Mahomet plucks the crown from Christ's head, denying his Deity.

3. God's name is dishonoured by the Jews who give not equal honour and adoration to God the Son, as to God the Father: they expect a Messiah yet to come, *seculum futurum*,

they believe not in Christ, they blaspheme him, and slight righteousness imputed; they vilify the Christian sabbath.

4. God's name is dishonoured by the papists. Popery is a God-dishonouring religion; they dishonour God's name. (1.) By their idolatry, 'which is spiritual adultery,' Ezek. xxii. 37. Idolatry is to worship a false God, or the true God in a false manner; this they are guilty of. 1. They dishonour God by their idolatry, in making graven images, and giving the same honour to them as is due to God; images are teachers of lies, Hab. ii. 18. they represent God in a bodily shape. 2. By their idolatry in the mass; worshipping the host, and offering it up as a sacrifice for sin; the apostle saith, Heb. x. 14. 'By one offering Christ hath perfected them that are sanctified:' but as if Christ's offering on the cross was imperfect, they offer him up daily in the mass, which is a dishonour done to Christ's priestly office. (2.) The papists, instead of hallowing God's name, dishonour God's name, by locking up the scriptures in an unknown tongue; they as the Philistines pluck out the people's eyes, and then make sport with them: the Bible is a shining light, but they draw a curtain over it; they 'take away the key of knowledge,' Luke xi. 52. And hinder God's glory by hindering men's salvation. (3.) Instead of hallowing God's name, they dishonour it by giving men indulgences. They say, the pope, as Peter's successor, hath power to grant indulgences, by virtue whereof, men are set free in the sight of God. 1. It is to steal a flower from the crown of heaven. The pope assumes a power to pardon, which is God's prerogative royal, Matth. ii. 7. 'Who can forgive sin but God only?' 2. The pope, by his indulgence, encourageth men to sin. What need the papists care what sins they commit, when they have a licence and patent from the pope to bear them harmless (4.) Instead of hallowing God's name, they dishonour God's name, by their invocation to saints. We are to pray only to God, Matth. vi. 4. 'Pray to thy Father;' not pray to a saint, or the virgin Mary, but pray to your Father in heaven: we may pray to none but whom we may believe in, Rom. x. 14. The saints in heaven are ignorant of our grievances, Isa. lxiii. 17. 'Abraham is ignorant of us.' (5.) Instead of hallowing God's name, they dishonour it, by their luxury and uncleanness: they allow of stews. At Rome, fornication keeps open shop, and is in some cases preferred before honourable matrimony: *urbs est jam tota lapamur*. (6.) Instead of hallowing God's name, they dishonour it by their blasphemies. They give equal, nay, more honour to the virgin Mary than to Christ; they ascribe more to her milk; than to his blood; they call her *Scala Cæli*, the ladder of heaven: *Janua paradisi*, the gate of Paradise. In their doxologies they say, "Praise be to the Virgin Mary, and also to Christ." What blasphemy is this,

to set the creature above the Creator! They say to her, *O felix puerpera, nostra piaris scelera!* O happy mother of a Son that purgest away our crimes! (7.) Instead of hallowing God's name, they dishonour it, by their lies: their golden legend is an imposture, and is full of lying wonders: They shew John Baptist's forehead for a relique in Spain, yet his whole head they affirm to be seen in St. Sylvester in Rome; they shew St. Peter's shadow at Rome: indeed we read of St. Peter's shadow, Acts v. 15. But it is strange how the papists could catch his shadow, and keep it by them so long. (8.) Instead of hallowing God's name, they dishonour it, by baptizing sin with the name of virtue. Breach of oaths is with the papists a virtue. If a man hath bound his soul to God by an oath, yet to violate this oath is virtuous, if it may propagate the catholic cause. Killing those who are of a different religion, is not only venial, but a virtue among catholics. Destroying two hundred thousand of the Albigeneses, who were protestants, was commended as a glorious action, honoured with a triumph at Rome, and crowned with his holiness' blessing. Is not this an high dishonour to God, to gild over the foulest crimes with the name of virtue and piety? (9.) Instead of hallowing God's name, they dishonour it, by their damnable assertions: 1. The papists affirm, that the pope is above scripture; that he may dispense with it, and, that his canons bind more than the word of God. 2. They teach merit by good works; but if a debtor cannot pay his creditor, how can he merit at his hands? 3. That the scripture is not a perfect rule of faith, and manners; therefore they eik it out with their traditions, which they hold to be of equal authority. 4. They teach that an implicit faith is saving; though one may have an implicit faith, yet be ignorant of all the articles of religion. 5. They say, that the inward act of the mind, is not required in God's worship? diversion of the mind in duty, though one prays and never thinks of God, is no sin, saith Angelus and Sylvester, and other papists. 6. The papists make habitual love to God unnecessary: it is not needful, saith Balarmino, to perform any acts of religion out of love to God. Stapleton and Cajetan affirm, that the precept of loving God with all our heart is not binding: by which they cut asunder the sinews and soul of all religion. Thus, instead of honouring God's name, the papists dishonour it. Let us pray heartily, that this Romish religion may never again get footing in this nation: God grant that this poisonous weed of popery may never be watered here; but that, it being a plant which our heavenly Father hath not planted, it may be rooted up.

5. God's name is dishonoured by carnal protestants. How is God's name this day dishonoured in England? his name is like the sun in an eclipse. Christians instead of hallowing God's

name, reproach and dishonour it. (1.) By their tongues. (2.) By their lives.

1. By their tongues: (1.) They speak irreverently of God's name: God's name is sacred, Deut. xxviii. 58. 'That thou mayest fear this glorious and fearful name: the Lord thy God.' The names of kings are not mentioned without giving them their titles of honour, high and mighty: but men speak irreverently of God, as if he were like one of them, Ps. l. 21. This is a taking God's name in vain. (2.) They swear by his name. Many seldom name God's name but in oaths: how is God dishonoured, when men rend and tear his name by oaths and imprecations! Jer. xxiii. 10. 'Because of swearing the land mourns.' If God will reckon with men for idle words, shall not idle oaths be put in the account book? O but, saith one, I cannot help it; it is a custom of swearing I have got, and, I hope, God will forgive me! *Ans.* Is this a good plea, a custom of swearing? This is no excuse, but an aggravation of sin: as if one that had been accused of killing a man should plead with the judge to spare him, because it was his custom to murder; this were an aggravation of the offence; will not the judge say, thou shalt the rather die? so it is here.

2. As men dishonour God by their tongues, so by their lives. What is it to say, 'Hallowed be thy name,' when in their lives they profane his name? They dishonour God by their atheism, sabbath-breaking, uncleanness, perjury, intemperance, injustice, men hang out a flag of defiance against heaven. As the Thracians, when it thunders, shoot their arrows against heaven; so men shoot their sins as bearded arrows against heaven. Sinners are hardened in sin, they despise counsel, they laugh at reproof, they have cast off the veil of modesty. Satan hath taken such full possession of them, that when they sin, they glory in their shame, Phil. iii. 19. They brag how many new oaths they have invented, how oft they have been drunk, how many they have defiled; they declare their sin as Sodom; such horrid impieties are committed, that a modest heathen would blush at. Men, in this age, sin at that rate, as if either they did not believe there were an hell, or as if they feared hell would be full ere they could get thither. Was God's name every so openly dishonoured? All our preaching will not make them leave their sins. What a black veil is drawn over the face of religion at this day? *Vivimus in temporum foecibus*—Seneca. We live in the dregs of time, wherein the common shore of wickedness runs; physicians call it [Gr. *kachexia*,] when there is no part of the body free from distemper. England hath a *kachexy*; it is all over disease: 'The whole head is sick, the whole heart is faint,' Isa. i. 6. As black vapours rising out of the earth, cloud and darken the sun; so the sins of people in our age, like hel-

lith vapours, cast a cloud upon God's glorious name. O that our eyes were like limbecs, dropping the water of holy tears, to consider how God's name, instead of being hallowed, is polluted and profaned! And, may not we justly fear some heavy judgments? Can God put up our affronts any longer? Can he endure to have his name reproached? Will a king suffer his crown-jewels to be trampled in the dust? Do not we see the symptoms of God's anger? Do we not see his judgments hovering over us? Sure God is whetting his sword, he hath bent his bow, and is preparing his arrows to shoot. *Qualis per arva leo fulvum minace fronte concutiens jubam*, Senec. Trag. The body politic is in a paroxysm, or burning fit; and may not the Lord cause a sad phlebotomy? Seeing we will not leave our sins, he may make us lose our blood. May we not fear that the ark should remove, the vision cease, the stars in God's church be removed, and we should follow the gospel to the grave? When God's name, which should be hallowed, is profaned among a people, it is just with God to write that dismal epitaph upon a nation's tomb, 'The glory is departed.' And, that I may speak to the consciences of all, and deal impartially, it were well if only the profane party were guilty; but, may not many professors be called to the bar, and indicted of this, that they have dishonoured God's name? 2 Chron. xxviii. 10. 'Are there not with you, even with you, sins against the Lord your God?' Are there not the spots of God's children? Deut. xxxii. 5. If you are diamonds, have you no flaws? have not you your vanities? If your discourse be not profane, is it not vain? Have not you your self-seekings, rash censures, indecent dresses? If the wicked of the land swear, do not you sometimes slander? If they are drunk with wine, are not you sometimes drunk with passion? If their sin be blaspheming, is not your sin murmuring? 'Are there not with you, even with you, sins against the Lord?' The sins of God's children go nearer to his heart, than the sins of others, Deut. xxxii. 19. 'When the Lord saw it, he abhorred them, because of the provoking of his sons and daughters.' The sins of the wicked anger God, the sins of his own people grieve him: he will be sure to punish them, Amos iii. 2. 'You only have I known of all the families of the earth; therefore will I punish you for all your iniquities.' O that our head were waters, that we could make this place a bochim, a place of weepers, that God's children might mix blushing with tears, that they have so little hallowed, and so much eclipsed God's name! Truly God's own people have sinned enough to justify God in all his severe actings against them.

*Use III.* Of exhortation. Let us hallow and sanctify God's name: did we but see a glimpse of God's glory, as Moses did in the rock, the sight of this would draw adoration and praise

from us: could we see 'God face to face,' as the angels in heaven do, could we behold him sitting on his throne like a jasper-stone, Rev. iv. 10. we should presently, at the sight of his glory, do as the twenty-four elders, Rev. iv. 10. 'They worship him that liveth for ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory, honour and power.' That we may be stirred up to this great duty, the hallowing, adoring and sanctifying God's name, consider,

1. It is the very end of our being; why did God give us our life, but that our living may be an hallowing of his name? Why did he give us souls, but to admire him; and tongues, but to praise him? The excellency of a thing is, when it attains the end for which it was made: the excellency of a star is to give light, of a plant to be fruitful; the excellency of a Christian is to answer the end of his creation, which is to hallow God's name, and live to that God by whom he lives. He who lives, and God hath no honour by him, buries himself alive, and exposeth himself to a curse; Christ cursed the barren fig-tree.

2. God's name is so excellent, that it deserves to be hallowed, Psal. viii. 9. 'How excellent is thy name in all the earth!' Psalm civ. 1. 'Thou art clothed with honour and majesty.' As the sun hath its brightness, whether we admire it or not, so God's name is illustrious and glorious, whether we hallow it or not. In God are all shining perfections, holiness, wisdom, mercy; 'he is worthy to be praised,' 2 Sam. xxii. 4. God is *dignus honore*, worthy of honour, love, adoration. We often bestow titles of honour upon them that do not deserve them; but God is worthy to be praised; his name deserves hallowing; he is above all the honour and praise which the angels in heaven give him.

3. We pray, 'hallowed be thy name;' that is, let thy name be honoured and magnified by us. Now, if we do not magnify his name, we contradict our own prayers: To say, 'hallowed be thy name,' yet not to bring honour to God name, is to take his name in vain.

4. Such as do not hallow God's name, and bring revenues of honour to him, God will get his honour upon them, Exod. xiv. 17. 'I will get me honour upon Pharaoh.' Pharaoh would not hallow God's name; 'Who is the Lord, that I should obey him?' Well, saith God, if Pharaoh will not honour me, I will get me honour upon him. When God overthrew him and his chariots in the sea, then he got his honour upon him: God's power and justice were glorified in his destruction. There are some whom God hath raised to great power and dignity, and they will not honour God's name, they make use of their power to dishonour God, they cast reproach upon God's name, and revile his servants; well, they who will not honour God, he

will get his honour upon them in their final ruin. Herod did not give glory to God, and God did get his glory upon him, Acts xii. 23. 'The angel of the Lord smote him because he gave not God the glory, and he was eaten of worms.'

5. It will be no small comfort to us when we come to die, that we have hallowed and sanctified God's name: It was Christ's comfort a little before his death, John xvii. 4. 'I have glorified thee on the earth.' Christ's redeeming mankind was an hallowing and glorifying of God's name; never was more honour brought to God's name, than by this great undertaking of Christ: Now, here was Christ's comfort before his death, that he had hallowed God's name: and brought glory to him. So, what a cordial will this be to us at last, when our whole life hath been an hallowing of God's name? We have loved him with our hearts, praised him with our lips, honoured him with our lives; we have been to the praise of his glory, Eph. i. 6. At the hour of death, all your earthly comforts will vanish; to think how rich you have been, or what pleasures you have enjoyed upon earth, this will not give one drachm of comfort: what is one the better for an estate that is spent? But now, to have conscience witnessing, that you have hallowed God's name, your whole life hath been a glorifying of him, what sweet peace and satisfaction will this give? That servant who hath been all day working in the vineyard, how glad is he when evening comes, that he shall receive his pay! Such as have spent their lives in honouring God, how sweet will death be, when they shall receive the recompence of reward? What comfort was it to Hezekiah, when he was on his sick-bed, and could appeal to God, Isaiah xxxviii. 3. 'Remember, O Lord, how I have walked before thee with a perfect heart, and have done that which is good in thy sight?' I have hallowed thy name, I have brought all the honour I could to thee, 'I have done that which is good in thy sight.'

6. There is nothing lost by what we do for God; if we bring honour to his name, he will honour us. Honour is as Balak said to Balam, Numbers xxii. 37. 'Am not I able to promote thee to honour?' So if we hallow and sanctify God's name, is not he able to promote us to honour? 1. He will honour us in our life. (1.) He will put honour upon our persons: He will number us among his jewels, Malachi iii. 17. He will make us a royal diadem in his hand, Isaiah lxii. 3. He will lift us up in the eyes of others, Zechariah ix. 17. 'They shall be as the stones of a crown lifted up, as an ensign of glory:' He will esteem us as the cream and flower of the creation, Isaiah xliiii. 4. 'Since thou hast been precious in my sight, thou hast been honourable.' (2.) God will put honour upon your names, Prov. x. 17. 'The memory of the just is blessed.' How re-

nowned have the faints been in all ages, who have hallowed God's name? How renowned was Abraham for his faith, Moses for his meekness, David for his zeal, Paul for his love to Christ? Their names, as a precious ointment, send forth a sweet perfume in God's church to this day. 2. God will honour us at our death, he will send his angels to carry us up with triumph into heaven, Luke xvi. 22. 'The beggar died, and was carried by the angels into Abraham's bosom.' Amasis, king of Egypt, had his chariot drawn with four kings, which he had conquered in war; but what is this to the glory every believer shall have at his death? He shall be carried by the angels of God. 3. God will put honour upon us after death: (1.) He will put glory upon our bodies: we shall be as the angels, not for substance but quality; our bodies shall be agile and nimble: now our bodies are as a weight, then they shall be as a wing, moving swiftly from place to place; our bodies shall be full of clarity and brightness, like Christ's glorious body, Phil. iii. 21. The bodies of the faints shall be as cloth dyed into a scarlet colour, made more illustrious; they shall be so clear and transparent, that the soul shall sparkle through them, as the wine through the glass. (2.) God will put glory upon our souls; if the cabinet of the body shall be so illustrious, of what orient brightness shall the jewel be? Then will be the great coronation day, when the faints shall wear the robe of immortality, and the crown of righteousness which fadeth not away. O how glorious will that garland be which is made of the flowers of paradise! who then would not hallow and glorify God's name, and spread his renown in the world, who will put such immortal honour upon his people, as 'eye hath not seen nor ear heard, nor can it enter into the heart of man to conceive.'

7 & ult. Such as do not hallow God's name, but profane and dishonour it, God will pour contempt upon them; though they be never so great, and though clothed in purple and scarlet, yet they are abhorred of God, and their name shall rot. Though the name of Judas be in the Bible, and the name of Pontius Pilate be in the Creed, yet their names stand there for infamy, as being traitors to the crown of heaven, Nahum i. 14. 'I will make thy grave, for thou art vile.' It is spoken of Antiochus Epiphanes, he was a king, and his name signifies illustrious, yet God esteemed him a vile person. To shew how base the wicked are in God's esteem, he compares them to things most vile; to chaff, Ps. i. 4. To dross, Psal. cxix. 118. and the filth that foams out of the sea, Isa. lvii. 20. And as God doth thus vilely esteem such as do not hallow his name, so he sends them to a vile place at last. Vagrants are sent to the house of correction: hell is the house of correction, which the wicked

are sent to when they die. Let all this prevail with us to hallow and sanctify God's name.

Qu. *What may we do to honour and sanctify God's name?*

Ans. Let us get, (1.) A sound knowledge of God, (2.) A sincere love to God :

1. A sound knowledge of God, take a view of his superlative excellencies ; his holiness, his incomprehensible goodness. The angels know God better than we, therefore they sanctify his name, and sing hallelujahs to him. And let us labour to know him to be our God, Psal. xlviii. 14. ' This God is our God : ' we may dread God as a judge, but we cannot honour him as a father, till we know he is our God.

2. Get a sincere love to God : A love of appreciation, and a love of complacency to delight in him, John xxi. 15. ' Lord, thou knowest I love thee.' He can never honour his master who doth not love him. The reason God's name is not more hallowed, is because his name is not more loved. So much for the first petition.

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## OF THE SECOND PETITION IN THE LORD'S PRAYER.

MATTH. vi. 10. *Thy Kingdom come.*

A SOUL truly devoted to God, joins heartily in this petition, *adveniat regnum tuum*, ' Thy kingdom come : ' In which words this great truth is implied, that God is a King ; he who hath a kingdom, can be no less than a king, Psalm xlvii. 7. ' God is King of all the earth.' And he is a King upon his throne. Psalm xlvii. 8. ' God sitteth upon the throne of his holiness.' (1.) He hath a regal title, High and Mighty, Isaiah lvii. 15. ' Thus saith the High and Lofty One.' (2.) He hath the ensigns of royalty : his sword, Deut. xxxii. 41. ' If I whet my glittering sword.' He hath his sceptre, Heb. i. 8. ' A sceptre of righteousness is the sceptre of thy kingdom.' (3.) He hath his crown royal, Rev. xix. 12. ' On his head were many crowns.' He hath his *jura regalia*, his kingly prerogatives ; he hath power to make laws, to seal pardons, which are the flowers and jewels belonging to his crown. Thus the Lord is king.

And, *2dly*, He is a great King, Psalm xcv. 3. ' A great King above all gods.' He is great in and of himself : and not like other kings, who are made great by their subjects. That he is so great a king, appears, (1.) By the immensity of his being ; Jer. xxiii. 24. ' Do not I fill heaven and earth ? saith