

ian christians though "called to liberty" did not feel warranted to consult their christian consciousness or their taste, in regard to the ordinances that they should observe. They would not be a law to themselves, but felt the need of a Divine directory. Hence the apostolic commendation—"Now I praise you, brethren, that ye \* \* \* keep the ordinances, as I delivered them to you."

That God has Himself appointed the way in which he is to be approached, and that no man or body of men has the right to introduce any element into Christian worship which He has not prescribed, has been one of the fundamental principles of the Christian Church in her purest and best days. It was the principle of Calvin and the Geneva reformers. It was the principle of Knox and the Scottish reformers in the first and second Reformations. It was the principle of the Westminster divines, and occupies a prominent place in the authorized subordinate standards of the Presbyterian Church. In the *Confession of Faith* xxi. chap. it is declared, "The acceptable way of worshipping the true God is instituted by himself, and so limited by His own revealed will, that He may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture." The *Larger Catechism* declares, "The sins forbidden in the second commandment are, all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself;" &c. The *Shorter Catechism* asserts, "The second commandment forbiddeth the worshipping of God by images or any other way not appointed in His Word."

In his *Discourses on the existence and attributes of God*, the renowned Charnock gives utterance to the following sentiments on the foregoing subject:—"What work will human wisdom make with Divine worship, when it will presume to be the director of it, as a mate with the wisdom of God! Whence will it take its measures, but from sense, humour and fancy? as though what is grateful and comely to a depraved reason, were as beautiful to an unspotted and Infinite Mind. Do not such tell the world that they were of God's cabinet council, since they will take upon them to judge, as well as God, what is well pleasing to Him? Where will it have the humility to stop, yet hath the presumption to add any one thing to revealed modes of worship? How did God tax the Israelites with making idols 'according to their own understanding?' imagining their own understandings to be of a finer make, and a more perfect mould than their Creator's; and that they had brought more light from the chaos of their own brains, than God had from eternity in His own nature. How slight will the excuse be, 'God hath not forbidden this, or that,' when God shall silence men with the question, Where, or when, did I command this or that? There was no addition to be made under the law to the meanest instrument God had appointed in His service. The sacred perfume was not to have one ingredient more put into it than what God had prescribed in the composition; nor was any man upon pain of death to imitate, nor would God endure that sacrifices should be consumed with any other fire than that which came down from heaven. So tender is God of any invasions of His wisdom and authority. In all things of this nature, whatever 'voluntary humility' and respect