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LONDON:
Printed by R. Oles, for S A M V E L M A N, dwelling
in St. Pauls Church-yard, at the signe
of the Swan. 1641.

FINIS.

in it. I beseech you amongst all your excellent
mandements call; there is a kind of omnipotence
poles for our good, let this bee the first,
chiefest: If this will not doe, nothing will
if they heare not Moyses and the Prophets,
they will not beleue though
one rise from the
dead.

A Sermon Preached at a
with the Lambe, and the Leopard,
the second
poart.

Preach you
faulc
Toulc
Toulc



LONDON:
Printed by T. Oakes, for SAMUEL MAN, dwelling
in St. Paul's Church-yard, at the signe
of the Swan. 1641.

FINIS.

A Sermon Preached at a Fast, &c.

*with the Lambe, and the Leopard shall he done with the
the second
poant.*
*Kid, the Calf, and the young Lion, and the fasting together,
and a little Child shall leade them. There shall no
thing hurt nor destroy, where Christs Scepter shall
Your Lawes cannot give men new hearts, nor new
strength; that is the privilege of the Lawes of Christ.
The Poets speake of excellent Musicians, who by
the power of their Musick made Stones leape into
Walls; Beasts to be tame, &c. This will doe more,
this will take the stone out of mens hearts, this will
give them a new heart; this will make all the Com-
mandments ease; there is a kind of omnipotent
in it. I beseech you amongst all your excellent pur-
poses for our good, let this be the first, and
chiefest: If this will not doe, nothing will:
*if they heare not Moses and the Prophets,
they will not beleue though
one rise from the
dead.**



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Syracuse, N. Y.
PAT. JAN 21, 1908

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A
SERMON
Preached before the Ho-
nourable House of Com-
mons, now assembled in
PARLIAMENT,
At their publike Fast, *Novem-*
ber 17. 1640. Upon

BX
9175
M37
54

^{2 Chron. 15. 2.}
*The Lord is with you, while yee bee with him:
and if yee seeke him, he will be found of you:
but if yee forsake him, he will forsake you.*

By ¹⁵⁹⁴⁻¹⁶³⁵STEPHEN MARSHALL, Batchelour
in Divinity, Minister of *Finchingfield*
in E S S E X.

Published by Order of the said House.

LONDON:
Printed by *I. Okes*, for SAMUEL MAN, dwell-
ling in *St. Pauls Church-yard*, at the signe
of the Swan. 1641.



Gaylord Bros.
Makers
Syracuse, N. Y.
PAT. JAN. 21, 1808

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E193

A
SERMON
Preached before the Ho-
nourable House of Com-
mons, now assembled in
PARLIAMENT,
At their publike Fast, Novem-
ber 17. 1640. Upon

BX
9178
M37
54

2 Chron. 15. 2.
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1594? - 1635
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English-Hildesheim

2-8-1923

STERNEN-ARBEITEN
in Berlin

English-Hildesheim



TO
THE HONOURABLE
HOUSE OF COMMONS
now assembled in PARLIAMENT.



When first it pleased You to require our service in Preaching at Your late publike Fast, wee resolved to close our eyes against all Clouds of discouragement arising from our own unworthinesse and insufficiency, and to set our selves wholly to seeke what the Lord would command us to deliver in his Name, at such a time, to such an Honourable and awfull assembly, with a totall denyall of our selves.

Psal. 82

And albeit wee should have beene glad to have beene spared this exposing of our selves to the publike view; yet, You appointing otherwise, we hold it equall that the joynt entreaty of the Representative Body of the whole Communalty of the Kingdome should be regarded, and have chosen rather that others should censure us of Weakennesse, than You should abarge us with Disobedience. Your Request being nolesse than a Command, and your acceptance sufficient to give value to things of themselves both meane and worthlesse.

Wherefore according to our Duty, so willingly

417414

AMST 1711

The Epistle

lingly as the consciouſneſſe of our ſlender performances would permit, wee obey Your Order, and doe now, although ſomewhat late; humbly offer theſe two plaine Sermons (ſer, who expects other in a Faſt?) at the footſtoole of Your Tribunal, as a laſting Monument of Our Gratitude for Your encouraging, Approbation of, and ſolemne Thanks for our weake endeavours in the preaching of them.

If in ſome places wee have taken that juſt liberty which all others have done before us, wee truſt it ſhall not bee imputed; ſo long as in the moſt materiull paſſages wee have kept to the very words which at firſt wee uſed, ſo farre as was neceſſary; and have not wittingly ſwerued an badres breadth from the ſence and ſubſtance in the reſidue.

Wee have indeed pared off ſome Repetitions, which in ſpeaking had their uſe, the more to inculcate, and the better to ſet on the matter, but would not have beene ſo gratefull in Writing, becauſe Readers account every thing too long, that hath any thing too much. Wee have likewiſe contracted ſome expreſſions, which in diſcourſes of ſo much length, could hardly bee ſo concise as wee deſired, Memory being not alwaies at hand to give birth to every conception of our mindes in ſuch formes as wee intended. And ſome few things wee have added, where ſtraites of time, or defect of memory made ſome balkes in the firſt delivery.

What ever our performances bee, wee humbly
leave

Dedicatory.

leave them in Your hands, and under Your Honourable protection, which wee are bold to expect, because they are by your owne Act drawne from us, and that in a time so queasie and distempred as can hardly beare that Food or Physicke which is needfull for it. Seldome doth a wise Reproofe, a necessary Exhortation, or wholsome Doctrine meet with an obedient Eare.

The God of Heaven steere all your mighty consultations by his owne Counsell: so his owne Glory; cover You still under his owne Wing, and make You the most accomplishd, best united, and most successfull and glorious House of Commons that ever sate in that High Court; but chiefly in the effectuall endeavouring of a further Sanction of, and stranges Guard about our Palladium the true Religion, already established among us, in the perfecting of the Reformation of it; in the erecting, maintaining, protecting, and encouraging of an able, godly, faithfull, zealous profitable, preaching * Ministry, in every parish Church and Chappell throughout England and Wales; and in the interceding to the Kings sacred Majesty for the setting up of a faithfull, Indicious, and Zealous Magistracy, where yet the same is wanting, to be ever at hand to backe such a Ministry: without either of which, not onely the power of godliness will soone degenerate into Formality, and zeale into Luke-warmnesse; but Popery, Arminianisme, Socinianisme, Prophanenesse, Apostacy, and Atheisme it selfe will more and more croud in upon us, and prevaile against us,

* This was our joynt and earnest suit to You, in Preaching, and we now againe beseech You to set your hearts and hands to this work, as Benhail, Obadiab, and other Princes in Judab did.

² Chron. 17. 7, 8, 9.

The Epistle Dedicatorie.

doe You all You can by all other meanes.

*And now, commending You to God, and to
the Word of his grace, which is able to build
You up further, and to give You an Inheritance
among all them which bee sanctified, and these
our Labours to his further blessing, whereby all may
speedily be brought under the line of his Cove-
nant, which is our safety; that hee may
continue with us, which is our
Glory; and wee with him,
which is our happinesse:
Wee rest,*

The summe of
both Sermons.

Yours, most devoted to
the service of your
Faith in all Duty,

*Cornelius Burges.
Stephen Marshall.*





A Sermon Preached before the Honourable house of Commons; at their publike Fast.

CHRON. 13. 8.

The Lord is with you while yee bee with him, and if yee seeke him hee will bee found of you: but if yee forsake him, he will forsake you.



His portion of Scripture, is a part of Introdu-
a Sermon preached to the whole tion, set-
body of the Kingdome of *Judah*; ting forth
and a fitter I doe not know in all the The se-
Bible to bee preached upon the like the Text
Representative body of a Christian
state; especially upon a day when
they are *drawing nigh to God*. The more inexcusable
should I bee in adventuring to shew my weakenesse at
this time, in this place, were I not able to call the most
High

*Introdu-
tion.* High to witnesse, that nothing but conscience of my
duty kept me (with *Ionah*) from running away from
the Lords work. But *Amos the heardsman* must prophe-
sie at the *Kings Chappell* when God commands him.

Amos 7.
14, 15.

The speciall end of your meeting this day, is to af-
flict your soules before God, that so with *Ezra*, you might
seeke a right way for your selves, and the weighty af-
fares of his Majesty, and the whole State: and the
speciall errand I have to deliver from the Lord, is to
assure you of the same truth, although in other words,
which *Ezra* told the *Persian Emperour*, that the hand
of God is upon them for good that seeke him, but his power
and wrath against all them that forsake him, viz. That
God will be with you, while you be with him.

Ezr. 8. 2.

Verse 22.

2 The
state of
the Jewish
Church,
which oc-
casioned
the Text.

Which Text that you may the better understand, give
me leave to carry you a little back, and give you a plain
view of the state of the Church of *Judah* at that time.

In the dayes of *Rehoboam* there had beene an hor-
rible apostasie from the purity of Gods worship: Re-
ligion was very much corrupted, and the forces of the
Kingdom were exceedingly weakened. And in *Abijahs*
time things grew worfe and worfe. But now when *Asa*
(being a godly man) came to the Crowne, he begins at
the right end, and makes it his first worke to set upon
reformation of Religion, taking away the *Altars of the*
strange Gods and the high places, brake downe the Images,
cut downe the Groves. *commanded Judah to seeke the*
Lord God of their Fathers, and to doe the Law and the
Commandements, casting out whatsoever was a stench
in the Lords nostrills, and he prospered in whatsoever
he put his hand unto.

Chap. 14
2, 3, 4.

This done, hee then calls all his Nobles and Prin-
ces, and Elders together, and tells them that they had
fought

before the Commons house of Parliament.

fought the Lord in matters of Religion, and God had beene found of them, and that now they should goe and fortifie the Kingdome; and so they did in all the Cities and prospered. But in the midst of this worke comes out *Zerah the Cushite*, the *Ethiopian* (or rather the *Arabian*, *Ethiopia* lying beyond *Egypt*) with an Army of a *thousand thousand*, and *three hundred Chariots*, (it may be the greatest Army that ever you read of in any story) with these he breakes in suddenly upon *Asa*. But he humbles himselfe before God, betakes himselfe to prayer, tells the Lord that is was *all one with him to helpe by many or few*. And in the Lords name he went out to encounter with that huge Army; over which the Lord gave him a glorious victory, and the spoyle of the enemies Country to boot.

Introdu-
tion.
Verse 7.

Now as they were comming backe to *Hierusalem*, the Lord calls out *Azariah the sonne of Oded*, to make the gratulatory oration for their safe returne and conquest, in these words that I have read, and so forward to verse the eighth; and so I am come to my Text.

The co-
her ence
and Ana-
lysis.

In which (that I may make as brieve a way as I can possible to the matter that I shall insist upon) two things are to be unfolded.

First, the scope and intent of the Prophet, and that is laid downe in the latter end of his speech, *Bee strong therefore, and let not your hands be weake*: that is, goe on with the good work of Reformation of Religion, wherewith you were in hand before. the enemy enterupted you.

Verse 7.

Secondly, the arguments whereby this is pressed, and they are two.

The first is raken from their *owne present happinesse*, who were in Gods wayes: *The Lord is with you while*

*Introdu- yee are with him, and if yee seeke him he will be found of
tion: you: but if yee forsake him he will forsake you.*

The second is taken from the *misery of the ten Tribes*, who were out of Gods way, concerning whom hee speakes to this effect, that *for a long time Israel* (that is the ten Tribes) *had bin without God, and without a teaching Priest, and without Law*: and as they had cast off God, so God had cast off them: howbeit, if they would have sought to God, and turned to him, God would have bin found of them: but they going on in the way of desperate Apostacy the Lord vexed them every where, in the City, in the Country, in the Family, every where God was too strong for them, (as certainly God will make every one to know that hee hath a hard match to encounter with, that dares to beare Armes against the Lord.) And so from their *misery* hee presseth *Asa* and his people to goe on in the right course, to prevent the like for comming upon themselves.

This second argument of the *Misery* of the ten Tribes belongs not to my worke.

I betake my selfe therefore to the other, wherein I shall spend the allotted time for this exercise, namely, *The present happinesse of the Church of the Jewes*, that were in Gods way: in which observe these two things.

4 The di-
vision.

First, what the *happinesse* was that they enjoyed, in these words, *The Lord is with you*.

Secondly, the *Condition* upon which they enjoyed this *happinesse*, or the tearmes upon which they held it; and that is,

First more generally propounded; *The Lord is with you, while you are with him*.

Secondly, more particularly and exegetically expounded in the next words, *If yee seeke him, he will beo*

before the Commons house of Parliament.

5

be found of you, but if yee forsake him he will forsake you.

The Churches happinesse.

I begin with the first of them, *The present happinesse of the Church of the Jewes, Iehovah is with you.* Where there is but one question to be answered for the clearing of the Doctrine, that I shall a while insist upon, and that is, *what presence of God is here intended by the Prophet? Iehovah is every where; Whither shall I goe from thy presence? Nay, he is not onely present every where, but he manifests his presence every where, every herbe shewes it, all the Creatures speake God in them. Nor onely so, but oft times the manifestation of Gods presence is the torture and misery of the people to whom he is present. In Isai. 33. 14. when God sends them word that he would come among them, presently it follows, The sinners in Zion are afraid, fearefulnes hath surprized the Hypocrite, who among us shall dwell with devouring fire? who among us shall dwell with everlasting burnings? And in Ier. 4. 23. the Prophet beheld the earth, and loe it was without forme, and voyd; the mountaines, and loe they trembled; the nations, and they were wasted to nothing: what was the reason? because of the presence of the Lord. What presence then is here intended?*

The first part. viz. The happinesse of the Church Psal. 139. 7. &c.

For that, through Gods providence, the mornings worke hath saved me part of my labour. For in effect the presence intendeth in this Text is Gods presence in the Covenant of Grace, in which he is so joynd with a people, that they also are joynd unto him. God to be joynd with a people, and to be in Covenant with them, in the Scripture phrase is all one. So that the Lesson which it affords is this.

*Ier. 50. 5
Isai 50.
3. 6.*

The presence of God in his Covenant of Grace with any people, is the greatest glory, and happinesse that they can enjoy.

The

The Churches
happineſſe.

The Prophet here encouraging them to goe on and to feare nothing, useth onely this sentence, that God will be with them: As if he had said, you shall have all the happineſſe that you can wish, *God will be with you.*

In prosecuting this poynt I shall endeavour two things.

First, to *demonstrate the truth* of it out of the Scripture.

Secondly, to make a brieſe application of it.

The happineſſe of
the Church
proved,
By Scriptures.

For the first, see how cleare it is in the Scriptures, in *Dent. 4. 7, 8.* *Moses* speaks of the *Israelites* after this manner: *What Nation (in all the world) is so great as thou art? all their neighbours should say, surely this is a great people, a wise, a happy people: I pray you what was their condition when Moses thus magnified them? there were 600000. men of them in a desolate, barren, howling wilderness: There was not one house for a man to hide his head; but onely floting Tents, some covered with cloathes, some with boughes: No land that they could either sow, or plough, or reape: No trading; hardly a man that had two suits to his backe, (but as some thinke) as their bodies grew, their cloaths grew: as their feet grew, their shooes grew: wherein then was their happineſſe? Mark what Moses saith *vers. 7.* *What Nation is there so great, who hath God so nigh unto them as the Lord our God is in all things, &c?* There was their happineſſe, that *Iehovah* was nigh them, and marched up and downe before them. So you shall see in *Exod. 23.* the Lord was offended with the people for making of the golden Calfe; In the beginning of the *Chap.* he speaks after this manner to *Moses.* *Take this people, and carry them to the Land that I have promised to give them: It is a Land flowing with**

Deu. 29. 5

before the Commons house of Parliament.

7

with Milke and Honey. I will send my Angell before you, Hee shall drive out all the Nations, and plant you in that goodly Country: onely I my selfe will not goe with them, for I shall bee so farre provoked by their finnes, that I shall fall upon them suddenly, and consume them. But my Angell shall not leave them till they bee seled in that good Land. One would have thought that this had bene an excellent offer, thousands would have esteemed it a glorious thing to have an Angell of God, to goe and plant them in the goodliest Country that was under the cope of heaven. But marke how Moses takes it. O Lord, rather kill us all in the Wildernesse, let us never stirre a foote, if thy presence goe not with us. I pray thee, if I have found favour with thee, goe with us thy selfe: well, saith God, my presence shall goe. Moses presseth againe, let it bee that or nothing: For wherein else shall it be knowne to the world, that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall wee be separated, I and thy people from all the people that are upon the face of the Earth. This is the summe of that Chapter. Againe you shall finde in Psalme 46. and Psalme 48. David strangely magnifies Hiernsalem above all the Cities in the World: Excellent are the straines of Rhetoricke flowing from the Spirit of God in setting forth the glory of that City, which in a word was such, as All Kings of the Earth should come and looke on, and stand amazed at it. Without question, Babylon, or Niniveh excelled Hiernsalem in Davids time for ourward glory, as farre as the City of London doth one of our meane Country Townes. What was the glory of Hiernsalem then? You shall read in those Psalmes

The Churches happiness. Psalmes *God was with him. God is in the midst of her : God is knowne in her Palaces.* And every where this is the thing he cries up : it was a glorious place, because *Iehovah* was there.

And in *Psalme 144.* The Pen-man of it so farre extols even the common mercies that *GOD* oft times bestowes upon a people, that they then become Blessed, *When their sonnes grow up as plants, and their Daughters as the corners of the Temple, polished after the manner of a Palace ; their Garners affording all store, their Oxen strong to labour ; that there is no breaking in, and carrying into Captivity. Blessed,* saith hee, *are the people that are in such a case.* But marke how hee gives a dash to all hee had said, in comparison of that hee had to say of the blessednesse of Gods people, *Yea, rather happy are the people whose God is the Lord.* You shall see also in the latter end of *Ezechiel*, Chapter 40. and in *Revelation 21.* such an hyperbolically description of a most glorious City the new *Hierusalem*, as never had parallel. And what is the *Glory* of that City? Read but the last words in the Prophecie of *Ezechiel*, *The name of that City from that Day shall bee THE LORD IS THERE.* As if hee had said, would you have an abridgement of all the excellencies of this City and Temple? This it is, *Iehovah is there.* And in *Revelation 21.* *The Lord God Almighty and the Lamb are there.*

On the other side you shall see it as plaine, when the Lord threatneth the greatest plague and curse that can beride a Nation, he never mentions other, above this, that Hee will *depart from them* : as if hee had meant to strike them dead at a blow, by saying, *Hee will*

will leave them. That place in *Hosea* Chapter 9. 11. is very remarkable: *As for Ephraim* (that is, the Children of *Israel*, the ten Tribes) *his glory shall flee away as a bird*; that is, suddainly, swiftly, irrecoverably, he shall be utterly undone. What is the matter? The next Verse tells you, *Woe unto them when I depart from them*. If God goe, woe comes; all goes, if God goe. It is a knowne story in the *1 Samuel* 4. that when the Arke (that was called the *glory of God*) the visible token of Gods presence in the Covenant of Grace, was taken Captive by the *Philistines*; as *Phineas* his Wife bowed her selfe and travailed, and though they after told her that a *Man-child was borne*, she regarded it not, but called his name *Ichabod*, saying *The glory is gone*; because then Gods presence departed from them.

The Churches happiness.

What need I say any more? The worke of the *Incarnation* of the Sonne of God, and the *Redemption* of the World by him, was such, that one maine end of making this goodly frame of Heaven and Earth was, that it might bee the stage upon which that Worke should bee acted. A worke wherein not onely all mans happiness lyes, and whence it flowes; but wherein all Gods Attributes are glorified to the highest; and for which the Church Triumphant shall thinke Eternity short enough to praise God. Of this work (I say) the summe is given in one word, *Immanuel God is with us*.

And plaine Reason may demonstrate that it must needs bee so. What is *glory*, but the shining out of excellencie? What is *happiness* but the fruition of the greatest good? Now there is no excellencie that shines out in any thing, like to that which beames out

By Reason.

The Churches happiness. out from God in the Covenant of grace to his people. There is no good that any people can enjoy like the fruition of God in that Covenant. It is true, God manifests himselfe to all the Nations in the World (*in him they live, and move, and have their being*;) yet it is as in a darke Cloud, they grope after him, and cannot feele him; but in the Covenant of grace men behold *him with open face*, like the Sunne shining in his strength, as through a *Mirroure*: Such a Mirroure as the Prince of *Orange* had, that would shew the sunne in his full bignesse and beauty. Thus God shines in the Covenant of grace.

2 Cor. 3. 18

The Prince is virtually present in all places of his Kingdome, but his *Court* is his *Glory*: So where God is in his Covenant, there *Heaven* is: therefore this is usually in the Scripture phrase called the *Kingdome of Heaven*.

But if yet more particularly you require, what *Gods presence in his Covenant* implyes: As he, who being askt what God was, required first a day, then two, then three; alleging, that the more he studied it, the lesse able hee found himselfe to answer it. So the more I think of this, the more unable I see my selfe to make a satisfactory answer: what I can, take thus; To the Nation of the *Jewes* it implied something which concernes not us, but mystically or analogically: As to have the *Arke, Urim* and *Thummim*: To have God to reveale himselfe in *Visions* and *Dreames*: To answer by *Thunder*, &c. which my haste allows me not leisure to explaine. But to them, and to all other people *Gods presence* in the *Covenant of grace* implyes these three things.

The Churches happiness further explained, to consist, 1 Of Gods owning them.

First; the owning and acknowledging of them to be

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be his owne separated people, knit to him in a league of love: he is *their God*; they are his *people*; they have a propriety in God, and God hath a propriety in them, so that they may say of Him, *This God is our God*; and God of them, *This people is my people*. Now this is the greatest happinesse, nothing can exceed it: It hath bin often questioned, what was the greatest favour that ever Almighty GOD did for man? Some preferre *Creation* wherein Man received his being, and excellent endowments: some *Redemption*, wherein man is recovered to a better and surer estate than hee enjoyed in *Creation*: but out of question to be a *Jedidiah*, beloved of God, to be *neare* to God as his children, as his Spouse; is the comprehension of all that can be said or thought of the happinesse of a people. And if you look into the Scriptures, you shall see that Gods love to his peculiar people, is such a love as carries with it all relations: It is the love of a Father to his children; *I will bee your Father, and you shall bee my Sonnes, and Daughters, saith the Lord Almighty.* It is the love that a man beares to the Wife of his bosome; *I will marry thee to me in righteousnesse, and truth, and mercie.* It is the love of a friend; *I have called you my friends:* And *Abraham*, the Father of all that are in Covenant, hee was stiled, *The friend of God.*

The Church
ches happi-
nesse.

2 Cor. 6.

Hof. 2.

Iohn 14.

And from this interest in God flow innumerable priviledges, for being thus beloved of God, and precious to him, it followes that they are accepted in their services, that all their finnes are pardoned, and that they have liberty to aske any thing that is good for them. When *Solomon* was beloved of GOD; *2 King. 3. 5.* God bids him, *Aske what I shall doe for thee:* It is but aske and have. *And this is the confidence that*

I Ioh. 5. 14.

The Church we have in him, that if wee aske any thing according to
ches happi- his will, he heareth us. They have friendship with all
ness. his friends: In *Zach. 8. 23.* Ten men shall lay hold upon
 the skirt of one that is a Jew, of whom they bee able to
 say, Wee have heard that God is with you. Indeed, to
 have GOD thus making himselfe over to a people, to
 be their portion, to love them, and to owne them, is
 not only an heaven upon earth, but the very heaven of
 heaven.

2. Of Gods Secondly, Gods presence with a people in his Co-
assisting venant, implies Gods assisting them, and prospering
and prof- all the workes they put their hands unto. This is the
pering of ordinary expression of the Scripture: Every thing prof-
them pers, where God is. It is said of *David*, whithersoever
1 Chr. ii. 9. (*Saul*) sent him, he prospered: for God was with him. E-
Gen. 39. very house where *Ioseph* came prospered, for God was
 with him. In all undertakings, in all Counsels for wars,
 for peace, for trade, &c. Gods aid and assistance comes
 in. If they decree a thing, God will establish it: If they
Iob 22. 28. commit their worke to him, the very thoughts of their
Pro. 16. 3. hearts shall be established; Whatsoever they doe, God will
Psal. 1. make it to prosper. Thou O Lord, workest all our workes
Isa. 26. 12. for us.

Whereas now if God be absent, all mens endeavors
Psal. 127. are to no purpose in any kind. Except the Lord build the
 house, they labour but in vaine that build it. It is to no
 purpose to plough that field that God will have lye
 fallow. Ye earne much saith God, but it comes to no-
 thing, ye sow much and bring in little, ye eat and have
Hag. 1. 6, 9 not enough, ye drinke and are not filled; he that earn-
 eth wages, puts it into a bottomlesse purse. What was
 the reason? the Lord blasted all. And it must needs be
 so, all the second causes worke onely by vertue of the
 first.

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first, the great Wheele carries on all the other.

*The Churches
happi-
nesse.*

A notable example of this, that *Gods presence* is mans prosperity, we have in *Hag. 2.* where when God had told them that the reason of al their ill successe in their enterprizes came from *Gods* withdrawing from them for their unfaithfull walking with him in the matter of rebuilding his house, and that thereupon the people were stirred up to consider their wayes, and to build *Gods Temple*, the Lord tells them, *ver. 18.* that though their seed was not yet in their Barnes, nor any of their trees had brought forth their burthen; and so for ought they could see, they were like to have as hard a yeare as before: yet now, saith the Lord, *from this day I will blesse you.* Now you shal have a crop, that there shal not bee roome enough to receive it: for if they would build his *Temple*, he would come and dwell with them.

Thirdly, *Gods presence* in his Covenant implyes his *protection*, and defence of that people against all enemies. It is said of *Ioseph*, he went into *Egypt*, he was sold for a slave: but saith the Text, *God was with him, and delivered him out of his afflictions:* None could hurt him, while *G O D* was with him. Abundance of excellent Scriptures speakes this truth: Observe two or three comparifons which the Holy Ghost frequently useth, in *Isay 4.* the latter end, the Lord speakes thus of the Churches of the *Gentiles*, that he would create upon all the assemblies (upon all the places where the people should assemble to serve him) a pillar of a Cloud, and a fire to keepe them safe day and night: for upon all the glory shall bee a defence. Marke, *G O D*s presence in his Ordinances is their *Glory*, and upon all the *Glory* *G O D* would create a Defence. Hee compareth Himselfe to a

*3 Of Gods
protecting
and defend-
ing of
them.
Acs 7.9.*

Genesis 7.

The Char-
ches happi-
nesse.

Shield, *I am thy shield*. Now the nature of a Shield is to take all the blows, that the body cannot be hurt, till the Shield be pierced through. In *Zach. 2. 5.* God saith he will be a *wall of fire round about them*: alluding to the custome of Travellers in waste wildernesses, who used to make fires round about them in the night, and then none of the wild beasts durst come neare them, such a defence is God to his people: And he often saith, he beares *them upon Eagles wings*. Some observe, that other birds carry their young ones in their claws, (and then the young one may be killed, and the old one not hurt) but the Eagle carries her young upon her back, upon her wings, and so they cannot be hurt till she be shot through. Excellent is that expression in *Isay the 46.* where God comparing himselfe with the Idols of the Heathens, speaks to this purpose, *Their Idols must be borne*: but God beares his people: They must be *set in their place*, and bee kept lest they be stolne or broken, they must defend their gods, but *Iehovah* defends his people: In many places God calls himselfe the Watch-man of his people, the Leader of them, the Defender of them: all signifying thus much, that the safety and defence of his people rests upon his presence with them.

Some where I have read a Dialogue betwixt a *Jew* and a *Heathen*: After the *Iewes* returne from the Captivity, all the Nations round about them (being enemies to them) a *Pagan* asked a *Jew* how they could have any hope of safety: because (saith he) every one of them is as one silly sheep compassed about with fifty Wolves. I, but saith the *Jew*, wee are kept by a shepheard that can kill these fifty Wolves when hee pleaseth. This God, where ever he comes, is the Protector of

of his people; who, if he speake but the word, all the enemies of his people are consumed and brought to nothing. And this is the summe of all *Balaams answer to Balac*, *Numb. 23.* and *24.* that neither force nor fraud could hurt the people of *Israel* while God was with them.

The Churches happiness.

On the other side, if God leave a people, all their strength is gone, as *Sampson* was when his Lockes were cut off. A notable instance of this you shall find in *Ier. 37.* God was then withdrawing from his people, took away the signes of his presence, and told them they should be delivered up into the hands of the *Chaldeans*: they thought yet to hold it out. But saith the Prophet, *If yee had smitten all the Army of the Chaldeans, and none of them had beene left but a few wounded men, they should come and burne your Citie.* *Amaziab's* case also is most famous; he had Warre with a great company of malicious neighbour Princes that hated him, and hee hires 100000 valiant men of *Israel*, and joynes them with his owne forces: But there comes a Prophet, and bids him send these 100000 people backe; why? for *God is not with the Armies of Israel.* As if he had said, *Amaziab*, it were all one for thee to carry 100000 wisps of straw, or a hundred thousand dead Carcasses into the Field to fight, as a hundred thousand valiant men, if God be not with them.

Verse 10.

Chir 17.

1. Cor. 13.

While God was with *Sampson*, he could carry the gates of a City upon his shoulders; when God left him, when his Lockes were cut (which were a pledge of Gods presence) then they took him and made a foole of him at their pleasure.

If you be not yet satisfied, that all these three things are:

are:

The Char-
acter happi-
nesse.

are implied in Gods presence : observe further that not onely of *Iehovah*, but even of all the *Idoll gods of the Nations*, the like things are spoken.

As first, they are said to be *fathers and friends* of the people that worshipped them. Thus the people of *Moab* who worshipped *Chemosh*, are stiled the people of *Chemosh*. When *Judah* joyned himsele in marriage with Idolaters, God saith of him, *He hath taken the daughter of a strange God* : And elsewhere when God chargeth his people with Idolatry, the indictment runs thus ; They say to a stock, thou art my Father ; that is, thou art my God ; as neare unto me as a Father to his Children.

Secondly, all their *prosperitie* was said to come from their gods supposedly present among them, and propitious to them. *Wilt thou not possesse that which Chemosh thy god gives thee to possesse ?* said *Iepthah* to the King of *Ammon*, who tooke *Chemosh* for his God.

Thirdly, their safety, their *victories* are ever attributed to their gods whom they tooke to bee among them ; *Our God hath delivered into our hands* (*Sampson*) *our enemy*. And the attempts against the Heathen, are said to be made against their gods : as in *Isaiah* 46. 2. where there is a prophesie of the taking of *Babylon* by *Cyrus*, it is thus expressed, *Beel boweth downe, Nebo stoopeth, &c. Their Gods are gone into captiuitie*. So in *2 Kings* 18. 24. *Rabshakeh* vaunts, that in his Masters name, *Where are the gods of Hamath, and of Arpad, &c.* And it is observed as an ordinary practise of the *Romans* ; that when they came to besiege any City, they would first intreate the gods of that City to leave the protection of it, and come over to them :

as who should say, leave you off their protection, and then let us alone with them : So then, the summe of all this put together, amounts to thus much, that *Gods presence* in his *Covenant* with any people implies that they are *dearly beloved* of him; that hee *works all their works for them*, and *shields and defends* them against all their enemies.

The Church
bes happi-
ness.

I come now to the *Application* of it, wherein (because I chiefly intend the next point, the *Condition of Gods presence*) I will briefly make two or three Collections onely, which I conceive may be most seasonable and sutable to your office, and to the occasion of your meeting here this day.

First, is it so, that the *glory and happinesse* of a nation stands in the *presence of God* in his *Covenant*: Then, I humbly pray you all to take notice, what are the greatest evils, and who are the most desperate Traytors, against the *King, Church, and State of England* at this day. I doubt not but you have a multitude of cōplaints of *Grievances* presented to the *Parliament House*: all (at least pretended to be) contrary to the welfare of the State : give me leave to put up one Great One ; & to informe you who be the Authors of the greatest Grievances, and Evils that can possibly betide the Kingdom of *England*, even they that would *rob us of our God*. *Solomon* saith, *A man that wasteth his Father, and chaseth away his mother*, is a miserable wretch. And I know, if evidence should be brought into this Honourable Assembly against any one that had deprived the King of a *Subject*, you would think him worthy of severe punishment. But higher, if you should light upon one, that should endeavour to deprive the King and Kingdome of a wise *Counsellour*,

Vse 1. for
discovery
of the
greatest
Traytors:

1. 179 of the
Sheweth
happinesse.

1 Sam. 25.
29.

Hest. 7. 5.

and *States* man, in the multitude wherof is the *safety* of the Kingdome. But higher yet, if any should bee found that had lift up his hand against his Majesty, the Lords anoynted, who is the *breathe of the nostrils*, if any such should be discovered, would you not say of them, as the said to *David*, *Let the soule of my Lord be bound up in the bundle of life, and let the Lord sling the fowles of his enemies as out of the middle of a sling?* yea would not every true hearted subject in the Kingdome say thus also? O but (Honourable & Beloved) they that would rob us of the *glory* of our King and Kingdome, that would take away all our *happinesse*, and *protection*, and *prosperity*, that would leave us naked to our shame, that we should become a scorn and spoyle, are they not worse than any of the former? You will say, *Who is hee? and where is he that dares presume in his heart to doe so?* (I pray stay for a full answer till the next poynt touching the *Condition of enjoying God* be unfolded: in the meane time) take this in part: I pray God there be none such met this day to fast & pray before the Lord. Every son of *Belial*, every one that is a Rebel against God, every one that works wickednesse, is *that wicked Haman*, that sels *Hester*, and all her people to destruction. If there be any such here, you will give me leave (being Gods Minister, and your Servant) to discharge my Office faithfully. Should there be but one such, I say, among you that are called together to be the *Repairers of the breaches*, to such a one let me thus speak; If thou bee found to be the *Achan*, that keeps God from going out without *armies*, the *Tomas*, that art ready to cast away the ship, so that there is no hope of our safety till thou be cast out; if thy conscience accuse thee

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thee that thou art a child of *Belial*, an Idolater, a superstitious person, a prophane *Esau*: lay this close to thy heart, how miserable and wretched a man thou art, that not onely adventurest thine own soule to most certain ruine in opposing the Lord; but, as another *Sylla*, thou pluckest out thy fathers purple haire, and deprivest the Kingdome of the glory of it: so that it may bee written upon thy Grave-stone, *This man was the ruine of his King and Countrey.* Judg. 18. 24.

And for the Lords sake (Honourable and Beloved) take it to heart, and lay it up with you, that if *Gods presence* be our glory, then those that would rob us of it are our greatest enemies. Think of them all, as he (upon lesse ground) said of the Children of *Dan*, *You have taken away my God, and what have I more.*

And secondly, let mee beseech you all in this your great Nationall Councell, and Assembly, to take seriously into your thoughts, what may be the best way of *lengthening out our tranquillity*. Beloved, all the Nations in *Christendome* have been in grievous perplexities many years round about us: we have bin hitherto kept as another Land of *Goshen*, where light hath still shined, when all others have been in darkness. And I know the hearts of some of you have sadly expected when God should come & erect his *Justice seat* among us, or give the sword a Commission against us: now you are met for this very thing, to provide for our welfare: for the Lords sake take care to keep him with us: if he goe, all goes: we can never light our Candle, if this Sunne be set: we shall never fill our Buckets, if this Fountaine be shut up. All your counsels and advising will bee nothing, if God say, *I will stay no longer in England: We shall then bee a* 1 Pet. 37. 10.

3. Use of spoile to any enemy; a few unarmed men will be too hard for us all.

the Church
cher happi-
ness.

It is recorded of the *Palladium* in *Troy*, that while that Image remained there, the City was impregnable, and that till the *Greeks* lighted on that stratagem to steale that Idoll away, they could never winne the City. What ever fancy there was in that, you know how much it concernes us to keep our God with us; let your maine care be to fix and settle him therefore among us, and then we are safe: if you let him goe, we are an undone people.

3. Use of the Churches happiness. A ground of protection in any undertaking for God.

Thirdly, if *Gods presence* in his Covenant be the *glory* and *safety* of a people; then may all of you, undertaking any service for God, and his Glory, most comfortably and securely rest on God to defend and *protect* you against all dangers. It is no question but your enemies are mighty, malicious, and cunning; and it may bee they are digging as deep as Hell for Counsell to doe you mischief in this great way and work that you are in. But while you are with God, God will be with you. Are not *free Sparrowes sold for a farthing*, saith our Saviour? Are not you more worth than all the Sparrowes in the World? are you not in Gods Work? As *Caleb* said, The Lord is with us, feare not them, *They shall all be bread for us*. Go on boldly, use what providence you can to prevent dangers, but comfortably remember, that *the Name of the Lord is a strong Tower, the righteous runne to it, and are safe*.

Num. 14. 9.

Prov. 18. 10.

Expos. in
Esay 30.
vers. 15.

I will conclude this with a story of *Luther*, which he tels of a Bishop of *Magdenburg*. A Duke of *Saxony*, prepared war against him: the Bishop hearing of it, sets to praying, reforming of his Church, and amending

ding.

ding what was amisse. One of the Dukes spies then in that City, when he saw him make no preparation for defence, came and asked him, if he did not heare what the Duke was preparing against him? Yes, saith he, I doe; but *Ego curabo Ecclesiam meam, & deus pro me pugnabit*; I must look to work, and the defence of me belongs to God; which when the Duke heard, he disbanded his forces; and acknowledged that hee should prove too weak to deale with that man that ingaged God in the quarrell against him. So follow you on the work, be yee for the Lord, and comfortably rest your selves under Gods wing, to prosper and protect you. So much for their present happinesse, *The Lord is with you.*

The condition of enjoying that happinesse.

I proceed now to the second part, the condition upon which this happinesse is to be enjoyed: *for God is with you, while you are with him.* This Adverb *while*, implies First, the *duration of time*, how long God will bee with you, so long as you are with God; so long and no longer; for so it is used in the very next words of the Text, *if yee seek him, he will be found of you: but if yee forsake him, he will forsake you.* So David saith to Solomon, *know thou the God of thy fathers and serve him with a perfect heart and with a willing minde: if thou seeke him, hee will be found of thee; but if thou forsake him, he will cast thee off for ever.*

The second part viz. The condition of enjoying that happinesse.

1 Cron. 28.9.

Secondly, *While* signifieth likewise the *Degree and measure of Gods presence*. This is the beame by which GOD weighes out his presence; the *Standard* whereby hee measures it; that is, in what *degree* people are with God, in that degree, he is with them. If they be with God in outward formalities only, God will be with them in outward blessings only.

The condi-
tion of en-
joying hap-
pinesse.

2 Chron.

28. 2.

Verſe 7.

Verſe 26.

if they be *with God* in all things as *Amaziah* was, but not with a perfect heart, God will be so *with them*: if they be *with God* absolutely & intirely as *Iſiah*, and *David* and *Hezekiah*, &c. were *with God*, God will be so *with them*, fulfilling that in *Iſai. 26.* that the most upright God ballanceth out the wayes of the just: hee weighes out their way, and gives them a just proportion; according to that in the eighteenth Psalm, *With the pure, God will shew himself pure, and with the froward, he will shew himselfe froward*: that is, he will deale with men as they deale with him.

This is fully laid down in *Levit. 26.* where God saith, if they walke humbly with him, hee will walk graciously to them: if they walke frowardly and stubbornly, and *contrary to him*, he will walk *contrary to them*: if they vex him seven times, he will vex them seven times. So in the seven Churches, when some of them had a few things for God, God would be with them in a few things. If they will have something *contrary to God*, he will ever have something *against them*: and as their wayes are to him, so the most High God will *measure out* himselfe to them; and that is the *Doctrine* that I am to handle, viz.

2 Doct.

God will be with his people to bee their glory, their portion, prosperity, and protection, just as they are with him.

Before I proceed further with this point, give me leave by way of Caution to remove two or three stumbling blockes, which lie in the way of many men.

1 Cleered
of Cavils,
by a three
fold Cau-
tion.

First, when you heare, *that God will be with his people as they are with God*, take heed you understand it not as some, who (that they may set up the rotten

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Dog of mans free-will, above the *Arke* of Gods free-
grace) doe use out of such conditionall Scriptures, to
argue, that God hath an *antecedent*, undertermined,
uncertain, suspended purpose of doing good to a
people, which is moved, changed, or determined, ac-
cording to the ebbings and flowings of their carriage
towards him.

*The condi-
tion of free-
will being hap-
pinesse.*

A few words may serve in this Assembly : these
conditions shew not the *moving cause* of Gods pre-
sence, but describe the *Subject* or *People* with whom
he is present : the hand of the Diall *makes* not the
Clock to go, but shewes how it doth go. These *Con-
ditions* quicken us to our duty, and tell us upon what
termes we must look for *God to be with us*, but hee
himselve is not thereby limited, but still at liberty to
work in us the *Condition* which himself requireth of
us: Gods love of Friendship (which is his manifest-
ing himselve in his Covenant) we cannot expect, ex-
cept we be *with him*; but no Law is hereby laid upon
his *beneplacitum*, his free favor, whereby he *works*
both the will and the deed, and causeth his people to
walk in his wayes. God gives conditions to us, but
takes none from us.

Secondly, much lesse need we stick at the glosse
of the Papists, who out of such conditionall Scrip-
tures use to argue our performance of the condition,
formally to merit Gods gracious presence; & so they
will have it to bee rendred by him, not as a *mercifull*
giver, but as a *just Iudge*. The Scripture is plaine to
the contrary, our merit is nothing but Gods mercy.
We grant indeed Gods presence to his people is a
reward of their obedience; but it is a reward not of
justice, but of mercy. So saith the Prophet *David*, *Thou*
O Lord

The condition of enjoying happiness.

* Plat. 62.
12.

* O Lord art mercifull, for thou rewardest men according to their works.

Thirdly, nor yet must we think, that when this Condition is required of a Nation, that it is so limited, that unlesse the universalltie of the people shall performe it, the rest cannot expect Gods presence with them: for that was never done, no not in Davids, nor in Solomons time. But it is chiefly meant of the Princes, Rulers, Ministers, and the face of the people, whose wayes (whether good or bad, in regard of Gods nationall proceeding with them) are ever interpreted to be the wayes of the whole body. These blocks removed, I returne to the Lesson, viz. *That God is with his people while they are with him* in the sense before given. For the making this more profitable, I shall endeavour,

2 Further explicated by the resolving of a question.

Quest. What it is to be with God.

Answ. 1. Negatively.

Isai. 48.

Micah. 6.

2 Affirmatively it imports 3 things.

First, to shew you what in the Scripture language the *being of a people with God* doth imply.

Secondly, to make application of it to our selves.

First, what is it for a people to be with God.

I must shew first *Negatively*, what it is not. Secondly, *Positively*, what it is. First, *Negatively*, it is not barely to beare Gods Name, and to be called his people; It is not meerly to draw neer to him in the externall performance of certain duties: *It is not to hang down the head like a Buttrush for a day*, though in fasting and prayer: It is not to bring *thousands of Rams, and ten thousand rivers of Oyle* before God. You know many, and many people have done all these things, yet God hath protested, *they were not with him, nor be with them.*

Secondly, *positively and affirmatively* what it is.

It implies these three things.

First

before the Commons house of Parliament.

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First, to be a holy people, a *Feshurun*, a righteous Nation, to be those that undertake the cownter-part of the Covenant, that as God makes himselfe over to be their God, and *their portion*, so they deliver themselves up to him as a people renewed and sanctified, to become *his portion*. That is a chiefe thing which the Scripture alwayes meaneth, when it speaks a people *to be with God*, that they must be a *holy people*, separated from all iniquitie unto God, as was clearely and largely opened in the morning. Read over all the booke of God, and you shall never find that a people are said to come home to God, but when they put away all their abominations, threw away all their lusts and Idols *to the Moles and to the Bates*, loathing and detesting themselves for them, being as the Doves in the valley, every one mourning for their owne iniquities, fully determining and resolving never to returne to them any more. And indeed if this be not done, it is impossible for a people *to be with God*, or to endure God *to be with them*: For God is a *devouring fire* to wicked men; and all wicked men to him are as *Straw, Hay, Stubble, and Waxe*, which the nearer they are brought to the fire, the sooner they are devoured. Therefore you shall read that the nearer wicked men have at any time beene brought to God, the greater their misery. And for my owne part I question not but if an ungodly man should be lifted up into Heaven, wher God most manifesteth himselfe in glory, he would there be most miserable. *Clemens Alexandrinus* speaks of a Temple, upon which was written, *No unholy thing must come neare this place*. This is Gods very inscription. *Hab. 1. 13. Thou art of purer eyes than to behold evill, and canst not look on iniquity.*

The condition of enjoying happinesse.

1. To bee an holy people.
Deu. 32.9

Isai. 2.
Hos. 14.
Eze. 7. 16.

The condition of enjoying happinesse.

Looke over all the Epistles in the new Testament, and you shall find, that however the external profession of Christianity admits men to the externall privileges of Gods presence, yet unlesse they be inwardly renewed and sanctified, there is no being nigh to God, *James 4. 8. Draw nigh to God, and he will draw nigh to you: Cleanse your hands yee sinners, and purge your hearts, &c.*

This is most cleare in that great worke of mans *Redemption* by Jesus Christ: when God had created man holy and righteous, God delighted to bee nigh unto him: but so soone as iniquity was found in him, there was a wall of separation built, and a gulfe made, that never could bee filled up, till the Lord Jesus Christ by his infinite sufferings did it: And when that worke is done by Christ, the Lord will not communicate his Christ to any soule in the World, but upon these absolute termes, (& God hath sworn that it shall be so) that so soone as he hath delivered them, and brought them neare to himselfe, in calling them to participate that Redemption, *they should serve him in Holinesse and Righteousnesse all the dayes of their life.* This is the first thing, they must be a *holy people.*

Luke 1.

2 To bee true worshippers of God in purity.

Secondly, *to be with God*, is to be *true Worshippers of him*, maintaining the purity of his Ordinances from Idolatry and Superstition. This is abundantly proved *Hosea 11. 12. Ephraim (saith the Lord) compasseth me.* One would have thought that *Ephraim* was neare to God, when hee *compassed* him: But saith God, *Hee compasseth me with lies.* What is that? with Idolatry, for it is usually expressed in the old Testament, that Idols are *lies*, and *lies* are put for Idols: as in *Isa. 49. 20.*

Is there not a lie in my right hand? Thus Ephraim (that is the ten Tribes) compasseth me, saith the Lord, but Judah remaines faithfull with God, therefore he ruleth with the Saints. What was Judahs faithfulness? it was her keeping of the marriage Covenant with more care, when in Hezekiabs time (to which the Prophet referreth) Religion was reformed and advanced; then Judah was faithfull with God. For the more full understanding of this second branch, let me commend one observation to you concerning all the Kings of Israel and Judah after Solomons time; the Scripture sets downe a character of everie one of them, that all the world might know what judgement God had of them. You shall find that of all the Kings of Israel) though there were some very brave men, yet) ther is not one of them that God acknowledged to have walked with him, because they were all Jeroboamites, worshippers of the Golden Calves. And when he speaks of any King of Judah, he ever singles out one thing as the chiefe matter of his commendation; and that is, how he stood affected in poynt of Religion: Such a man was upright with God: the meaning is, all his dayes he maintained Gods Worship. And let me tell you some of their moralities were no better than they should be. Asa in the Text was a cholericke passionate man, and covetous in his old age, and many other weaknesses were found in him; yet because he went thorough-stitch in the reformation of Religion, Asas heart was said to be upright with God all his dayes. With this God useth to cover all their infirmities as with a veile.

But if any of the good Kings did but halt in this point, God hath left it upon record, as a blot upon

*The con-
dusion of
enjoying
happinesse.*

The condition of enjoying happinesse.

their honours, therefore are they blamed, if (through their default) *the high places were not taken away* though the Idolls set up in those places were removed. And in the new Testament, throughout all the time of *Antichrists* apostasie, the true *Church of Christ*, that walked with him aright, are described by this Character, that they are a virgin company, *not defiled with women*; that is, they were never guilty of the spirituall pollutions of that Apostaticall Church of *Rome*. This was to *bee with the Lamb*, and to follow him *wheresoever hee goeth*. That is the second, to keepe close to God in his worship.

Rev. 14 4

3. To bee on Gods side in all Causes.

Ex. 32. 26

2 King. 19

Nnm. 25.

Eze. 22.

30.
2 Chron.

28. 2.

Thirdly, *to be with God*, is to be on *Gods side*; to bee engaged in Gods cause, to appeare in those things wherein God looks that all his friends should stand for him. When the *Levites* would *know neither father nor mother*, but *slay every man his brother, or companion, or neighbour*, that they might avenge Gods quarrell; this was to be on *Gods side*. When *Elias* was zealous for God, at a time wherein all the kingdome (as hee thought) played the Apostates: when *Phinehas* goes with his Iavelin, and executes vengeance on *Zimri and Cosbi*, when men stand in the gap; when (in a word) a people are for God and his cause, as *Iehoshaphat* said he was for *Ahab*, *I am as thou art, & my people as thy people*: My horses as thy horses, and my Chariots as thy Chariots, this is to be *with God*.

And indeed if this be wanting, people cannot be interpreted to be *with God*; because God is not acknowledged in his due place, unlesse they be for him with all their hearts, and with all their soule, and all their strength, when hee hath most need of them. If a woman will doe many things for her husband, yet

yet if her heart goe more after her Puppets, her cloaths, her servants, than after him, especially in times of his necessitie, her heart cannot be interpreted to be with her husband, because he is not acknowledged in the due place of an husband. So if their be any thing, any cause, any person, that wee rather ingage our selves for, than for God and his cause, wee cannot be said to *be with God*.

The condition of enjoying happinesse.

So now you have the meaning of the *Condition of enjoying God, while ye are with him*: It is,

1 To be reconciled to God, and to walk with him as an *holy people*.

2 To continue with him in the *purity of his worship*.

3 To *stand by him in every cause*, which doth concerne his glory.

The deductions which might flow from this Doctrine for our use are many; I shall confine my selfe to these two, as being most futable and seasonable to the time, and your worke.

First, matter of *Humiliation*, and mourning before God for time past.

Secondly, matter of *Dutie*, for time to come.

For the first, Honourable and Beloved, you stand this day before the Lord to afflict your soules and (though you be the chosen men of your Tribes, lifted up above your brethren) yet you are now called, not onely to bemoane your owne iniquities, but to beare the iniquitie of the whole Kingdome. And (me thinks) I looke upon you, as upon the Prophet *Ezekiel*, when he was to beare the iniquitie of the house of *Israel* and *Judah*, he was to lye upon his side, and to eat his bread made of *Wheat*, and *Barley*, and *Beanes*, *Leptiles*, and *Fitches*, miserable

use 1. Of the second poynt, which is a Vse of deepe *humiliation*.

Ezek. 4.

Use of
the second
point.

coarse bread, and baked with the dung of man, and to drinke a little water for many dayes together. How sad & heavy the Prophets spirit must needs be, when he was thus to beare such a burthen, is easie to judge. Such a temper of spirit would this day well become you. And now could I but speak to you frō the Lord, how sad things there are against *England*, in this point of not being with God, could you with patience and grace heare me; and would the Lord affect my heart and yours in handling and hearing of them, we should make this place a *Bochim*, a place of weepers, the stoutest heart would be as *Queen Huzah*, and her Ladies, when they went into captivitiē, *tabering on their breasts, and mourning as Doves*, yea howling after the manner of *Dragons*. Could I, as in a mirrour, set before your eyes, how infinitely farre off the body of this Kingdome is from *being with the Lord*, we should wonder that the Lord hath not wholly forsaken us long agone; and that in stead of enjoying this liberty of pleading with God for our lives, for our Prince and COUNTRY, and for whatsoever is precious to us, we are left like unto *Sodom*, and made like unto *Gomorrah*. Take a view of all the thre particulars mentioned in the point.

Because
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ple.

First, are we *an holy people*? (I am now pleading Gods cause, and though a poore unworthy man, I stand betwixt God and a Kingdome) I aske againe, Are we *an holy people*? Are our Princes, our Rulers, our Magistrates, our Ministers, and the body of the people *holy*? Doe we walke according to the rules of Christianitie, the summe whereof for the practicall part is layd downe in the ten Commandements, and those expositions that our Lord gives of them? Doe

we

we walke thus? I know there is no man here so ignorant as to imagine that wee doe. Alas! the Prophets speech too well befits us: *Ah! sinfull Nation, a people laden with iniquitie, a seed of evill doers, Children that are corrupters: The whole head is sicke, the whole heart is faint: from the sole of the foot, even to the head, there is no soundnesse in it, but wounds, and bruises, and putrified sores.* Egypt was never more bespread with Locusts and Frogges, than our Kingdom is with horrible prophanesse, uncleanness, oppression, deceit, and whatsoever is a stench in the Lords nostrills. The generality of people wearing indeed the Lords Liverie, (*being Christened*) and doing the Devills worke all the yeare long. Nay, is there any thing this day so hated as holinesse? Have we not gotten termes to scoffe down all goodnesse? Is not almost every man who wil not sweare and be drunke, and be deboytt as a *Turke*, or worse, cryed downe with the odious name of a *Puritan*? That as *Ambrose* said of *Palinus*, a young Noble man of *Rome*, at whom when he was converted to Christ, and left the Worlds glory, to carry Christs Crosse, there was more wondring than if a Mule had cast a Foale. And as *Bede* said of the ancient *Britains*, immediately before their destruction by the *Saxons*, that they were come to that heigh of wickednesse, as to cast *Odium in Religionis professores tanquam in adversarios*. God knowes many thousands are guilty of the same in this Land, this day: the measure of our iniquity seemes to be more than full. O that our hearts could this day bleed for it!

Secondly; see what wonderfull cause we have to be abased for all the injury the Land stands guilty of, in abusing God in the poynt of his *Worship*, which is the

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Isa. 1

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Use of
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the defiling of the marriage bed betwixt God and his people. God hath visited all the reformed Churches, brought most of them almost to nothing : yet, passe over & see, whether ever any of them have provoked the Lord in this kind so much as we have done. Let me name foure or five things, too much practised, and too little lamented : God in mercy effect our hearts with them this day.

First, the Articles of our faith, the *depositum*, the good thing committed to us, which wee received from our fore Fathers ; and should transmit entire to our posterity : Oh the miserable defection that wee have made from God, adulterating thereof ! Tell me, beloved, what one point, what one Article of Faith controverted betwixt us and the Church of *Rome* is there, that our Pulpits, and Presses, and University Acts have not been bold withall ? as if we were weary of the Truth which God hath committed to us : as if indeed, for our not receiving the truth in love, God were giving the Nation up to believe lyes.

Secondly, let me instance in the Lords Day, a day which is a signe betwixt God and his people, that *He is their God that sanctifieth them*. That as Idoll-worshippers are known by keeping holidays to their gods so Gods people are known to be his people, by observing of his *Holy day*.

It is most true, that our ancient Doctrine established, is purer in this poynt than can be found in most of the Churches, and excellent Lawes we have for the backing of it : but I believe there hath not been in all the Christian World such high affronts offered to the *Lords day*, as of late hath been in *England*, and (I am confident) they al lie in the Deck charged, as the sin of the

the Nation, till by some publick Act, the fourth ^{the first} Commandement be restored to its due place and ^{the second} honour.

Thirdly, goe to another branch, the point of *preaching the Word*. The preaching of the Word is the *Scripter* of Christs Kingdome, the *glory* of a Nation, the *Chariot* upon which life & salvation comes riding: such a treasure as that any wise Merchant would sell all to buy the field wherein this treasure lies. O that God would humble *England* for the great abuse of this invaluable mercy! What little care hath the State in generall taken to provide that *Christ* might ride in Triumph upon his *white horse*? that the Word of God might spread into every corner of the Land? But, oh the cruelty that hath been offered to many poore Congregations, in taking away the bread of Life from their mouthes, without any pity? as if the starving and murthering of soules, for which Jesus Christ shed his blood, were a matter of no moment. And oh the spoyle, and havock that hath beene made among many faithfull and painfull Ministers, for such trifles as will not endure tryall in the Day of the Lords appearing? Could wee as in a mirrour, behold the great guilt wee lie under for these things, and apprehend what great wrath is kindled against the Kingdome for them, how would our hearts tremble before God this day?

Fourthly, but above all, the extream daring, bold and audaciousnesse of a generation of men, that have adventured as much as in them lies, to corrupt Gods worship, that not only rejoyce to see the Idolatry and Superstition of *Rome* practised by others,

Use of
the second
point.

but have dared to set *their thresholds by Gods threshold*, and to dresse out all Gods worship, according to their own fancies, things too apparent to need any further prooffe.

It may be some may think, this is no great matter, and much complaint need not be made against it: a few distinctions will salve all that is done to quit it from Idolatry and Superstition. But as *Lodovicus Vives* saith of the *Papists* in his dayes, that for ought he saw, they (in effect) gave the same reverence to their Saints, which the *Pagans* did to their gods: So I may truly say of these men, (that notwithstanding all their distinctions) little differences is to be found betwixt their practice, and the superstitious and Idolatries of the Church of *Rome*.

Will some say, let it be granted that men have bin to blame (as doubtlesse multitudes have been too bold) in this kind, yet God forbid that wee should judge so far, as to make them as odious to God, as if they were the bringers of Gods wrath upon the Nation, as if they were as bad as whoremongers, or blasphemers, or that we should offer to compare them with the grosse Idolaters of the Church of *Rome*: God forbid such a staine should be cast upon them. Thus some men draw a fine veile over these foule enormities.

Good Lord, that the glorious light of the Gospel in eighty two yeers should not take away this flame from the eyes of men! Judge you the case, you that are Husbands, you that have a spirit of jealonie, be yee Arbitratours between the Lord and this Generation; and say, if a wanton look in your own wife, if a whorish dresse, if the giving, or receiving of
love

love tokens, if the least degrees of dalliance would not render your own wife more abominable to you, than the known fornication, or adultery of any other woman whatsoever? Doe you not know that the Church of Christ is this Spouse? Doe you not know that God is more easily provoked by a people among whom he walks, than by any other people whatsoever? I beseech you lay these things to heart.

Use of the second point.

Exo. 33:5

And let the remembrance of this day help you in it. This day eighty two years agoe, the Lord set up the Gospel among us, and took us to be a nation in Covenant with him. Oh the progresse that some nations would have made! The thankfulnesse and fruitfulness that some people would have attained to in so long a time! but that we should grow worse and worse in point of Gods *worship*, that we should hanker after Idolatry, and Superstition, and fall away worse than any of our neighbours, that God hath visited so severely: what shall we say, when God comes to reckon with us for these things?

Fifthly, add the horrible profanation of the holy *Sacrament of the Lords Supper*, the promiscuous multitude every where, not only allowed, but even compelled to the receiving of it: Multitudes of whom, know not whether Christ were a man or a woman, nor how many Gods there be; multitudes wallowing in all profaneness and licentiousness; yet if they professe that they be no Papists, almost every where they are admitted to the polluting of these reverend Mysteries, as if we would compell

Exek. 8.

3 Not with God as engaged

And then, if we should take in the third branch of

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engaging in this cause

1. Use of
the second
point.

272.9

engaging our selves in Gods cause, how little zeale is there for God? The wrongs, and cruelties that are done to many, the teares of the afflicted, and oppressed, and so few that will open their mouthes or appeare to plead any cause which GOD will own, abundantly proclaimeth this. Verily, beloved, were you all as innocent as *Exra* was of the *Fact* among the *Iewes*, of the wretchednesse of the people of *Israel*: If you did know what God looks for at your hands, this day, you would rent the very Caine of your hearts before the Lord, and sit downe with him astonished, and refuse to bee comforted, and wonder that God hath not wholly left us, and delivered up our glory as a spoyle; and severely revenged the quarrell of his Covenant.

But to come nearer yet, and bring it home in to your owne bosomes; what if you your selves bee guilty of these things? You that are the flower of your Tribes, the chiefe of the Thousands of *England*: You that are lifted up above your Brethren, whom God hath made the Head, and not the Taile of the places where you live, when God might have left you to bee *hewers of Wood*, and *drawers of water*. And hee hath made some of you Noblemen, some Knights, and Gentlemen, and now called you to be the Repairers of our breach, to heale and prevent our ruine. What if you your selves have a chief hand in these transgressions? What if among you be found swearers, cursers, adulterers, drunkards, haters of Gods wayes, scornors of his Children, and his Ordinances, men who goe in your sinfull wayes, and resolve to doe

doe so: and because you are great, will therefore be children of *Belial*, refusing to carry Gods yoak what if any such should be here? The Lord of heaven forbid. But if there should be any such, I beseech you think what a *Magor-mizzabib*, what a terroure round about you there will bee, when God comes to finde you, and to reckon with you!

2. Use of
the second
part.

Are you come to *Fest*, and *Pray* before the Lord? Doe you come to stand betwixt God and the Nation, when you wollow in such wayes as GODS soule abhorres? Doe you such things as are Rebellion against God, and pull downe his vengeance on us? Doe you call this an *acceptable Day*? Doe you think the Lord will accept of any service at your hands? Be ashamed, and confounded, and never rise up till God have broken your hearts, and spoken peace to you: in the blood of Christ. Let deepe humbling thoughts for these things, bee now to your soules as those bitter Herbs wherewith the *Israelites* of old did eat the *Passover*. But if you make nothing of all this, but will goe on carelesly, and walke contrary to GOD, GOD will walke contrary to you, the LORD will not be with you. This is the first use for *Humiliation*.

Secondly, I adde but another of *Exhortation*, and I have done: (I beseech you pardon the *Libertie*, which your call gives mee; I were unworthy ever to speak more, if I should not now speak freely.) You stand all this day before the Lord, and have beens exercised in the Duties of *Fasting*, and *Prayer*: I beseech you tell me in Gods presence (or rather answer God in your own hearts)

2. Use of
the second
part.
Exhortation
on confi-
sing of 3
branches.

² Use of
the second
point.

hearts) what was the thing you propounded to your selves? was it to keep a day for Formality? because it is now a received thing in *England*, in the beginning of a *Parliament* to keep a Fast? Or was it, that by hanging the head as a *Bulrush* for a day, you might expiate your sinnes with God, and take a new *Ticket* to sinne againe? As it was said of *Lewis* the eleventh, that he would kisse his *Crucifix* when he had done evill, and then God and he were friends, and he might goe on in his old way againe. If it be so, expect a sad reckoning for this dayes work: you deale with a God that will not be mocked by the greatest of you.

You shall read in *Ezek. 14.* divers of the *Elders* came to the Prophet to inquire of God. *These men, saith God, have set up their Idols in their hearts,* and they come to enquire of me: Tell them I will answer them with a witnesse, *I will set my face against them, and make them a signe, and a Proverb.* So I say from God to the greatest of you, who brought your sins in the morning, and purpose to return to them in the evening, and keep such a solemne day only for a *formality*, and there an end, God will reckon with you for it.

But if you desire indeed to meet God, and *to be with God*, that *God may be with you*, then weigh what I shall say from the Lord; and if it appeare to be his will, then (as you were taught in the morning) draw it up into a *Covenant*; *Covenant* betwixt God and your soules, come, and receive the *Sacrament* upon it, and lye at Gods feet to obtaine grace for performance. My exhortation shall be answerable to the three branches of the *Doctrine*.

First,

First, resolve every one of you for his own part to turn to God, to cast out all your abominations, never to turn to any of your wicked ways from this day forward. It may be this motion seemes harsh, and will not easily down: (because in our wretched dayes, as the *Turks* use to account all Fools to bee Saints; so men with us account all Saints to be fools.) But this must be done; necessary things fall not under deliberation. To live in hell you would not; to live with God you cannot: hard it will be to be damned; impossible it will to bee saved, unlesse with full purpose of heart you turn to God, and become new creatures. I must say to you as the Prince of *Orange* said to his souldiers at the battell of *Newport*, when they had the Sea on the one side, and the *Spaniards* on the other: If (saith he) you will live, you must either eat up these *Spaniards*, or drink up this Sea; So must you, either conquer your lusts, eat up the *Spaniards*, or drink up the Sea, the devouring Gulfe of Gods wrath: and none of you know how soon this time may come, that will yee, nill yee, yee must be brought neer to God, who is a *devouring fire*, utterly to consume you, if you be *Straw and Stubble*, or to glorifie you if you be *Gold*.

The *Pagan King of Ninive* saw this, that without turning every man from the wickednesse that was in his own hands, there could not be hope of escaping the wrath of God. And therefore you who are Christians cannot expect that God should be with you in any thing that you take in hand: till this bee done, God will not only loath you, but the works of your hands also.

Secondly, this done, be with God in matters of
Reli.

2 Use of the second point.

1 To turn unto God as an holy people.

3 Be with God in matters of Religion.

2 Use of
the second
point.

* Hag. 2.
xl, xii &c.

* *Religion*: my meaning plainly is this: bee

First, such as cleave to the purity of his worship
in your own practice.

And then in your great *Counsell*, bee yee purgers
and preservers of our Religion. Look throughly
what is amisse, and pluck up every plant that God
hath not planted; throw to the *Moales* and to the
Bats, every rag that hath not Gods stamp and name
upon it. That it may be said of this *Parliament* in
matter of Religion, as it is said of *Iosiah*, *There was never
any like him before him, nor any after him*: So there
was never any *Parliament* before this, nor never any
after it, that followed the Lord with all their heart, and
all their soule, and all their might, according to all the
will of God.

Motives
thereunto
from the
second
Command-
ment.

And to provoke you, give me leave to give you a
briefe view of the hedge that God hath made about
the second Commandment. The intent of that
Commandment is, that Gods people should worship
him with his own worship, and his own Ordinances,
and never dare to tender to him the devices and tra-
ditions of men for a homage. Now the Lord know-
ing the itch, and pronenesse in men to be tampering
in the worship of God, to set their *thresholds* by his
threshold, hath set such a hedge about it, that if a man
did consider it seriously, hee could not but admire
that ever mortall man should dare in the matter of
Gods worship, to meddle any jot further than the
Lord himselve hath commanded: it standing like the
Cherubims, and the flaming Sword, which turned
every way to keep the way of the Tree of Life.

Gen. 2:14.

1

First, hee is a *jealous God*, as if hee should say, the
matter of my worship is to me as the Marriage bed;
and

and I am a Husband easily provoked to jealousy, ² *176 of the second point.*
which is ^{*}the rage of a man, and will accept no ransom.

Secondly, all such are said to hate God, *I will visit the sins of them that hate me.* They all pretend that they are lovers of him. They that made men kisse the Calves, yet would have them swear *Iehovah liveth.* *Jerobam* pretended nothing but respect to God, and to Gods people, when he set up his *Calves*: so these men pretend reverence and veneration to Gods Ordinances: but God protests that all hate him, which may appeare by the odious names hee gives to their sinne, calling it sometimes *Rebellion*, as being a denying his *Sovereignty*, *Iosh. 22. 16, 22.* Sometimes *Apostasie*, *Ierem. 2. 13.* Sometimes *Adultery* the most unpardonable sin betwixt man and wife, *Ezek. 16.* And sometimes *Blasphemy*, *I Iay 65. 7.*

Thirdly, it is a sinne that hath vengeance, and punishment intailed upon it to the *third and fourth generation.* The *Israelites* say to this day, that *there was never any calamity befallen their Nation, since their coming out of Egypt, but there was an ounce of the Golden Calfe in it.* It is a signe that *G O D* failes not to visit upon *Children*, unto the *third and fourth Generation.*

But now on the other side, *God will shew mercy to thousands of them that love him, and keep his Commandments.* How is that? The Lord interprets them to love him that purely worship him. As a man who finds his wife faithfull in the marriage bed, judgeth that she loves him, and that her heart is one with his, what ever other infirmities shee may have. Yea, they are interpreted to keep all his *Commandments.*

2 Use of
the second
part.

dements. God will trust them for all his Commandments, whom hee findes faithfull in his worship: Yea to a *thousand Generations*, hee will remember them, which is longer than this wicked world shall stand. The kindnesse and faithfulnessse of them that maintaine and preserve the pure Religion and worship of God, shall ever be in the sight of God for them and their posterity.

Oh! let me help your reckoning in the day of the Lord, intreating you for the *Childrens sake of your owne body*, to lay what I have said to heart, that you may provide that the Ordinances of God be neither taken away, nor defiled, that God may be purely worshipped in his owne way for time to come. And that by a Generation of men, who *seeke only to glory in our flesh*; we be not jugled out of our Religion, nor misled in such a way of service, as that *Gods soule should take no pleasure in us*.

Gal. 6. 13.

3 Be with
God in e-
very cause
of God.

Thirdly and lastly, (which is the comprehension of all the rest) *bee on Gods side*, ingage your selves in every cause which is Gods: own what God owns. As Christ said, *You shall not have mee alway*, that is, in my person, but *the poore you shall have alway*, and when you will, you may doe good to them. So I say, you have not Christ with you in his person: but you always have his *Cause*, his *Truth*, his *Ordinances*, his *Day*, his *Ministers*, his *Children*, the *Tears* of the afflicted, *all causes of Justice and Righteousnesse*, *these are Gods Causes*. G O D would have all his friends zealous for him, and appeare for him, his Church, and his Cause. And to inflame your hearts to this, be pleased to consider these few *inconveniences*.

Motives
hcreunto.

First,

First, God hath deserved it at your hands, that you should appeare for Him, Hee hath appeared for you when none could: His sonne *Iesus Christ* gave his owne soule a ransome for your finnes, or else you had perished in Hell for ever. Hee hath made you the *Head*, rather than the *Taile*: He hath heaped upon you Honour, Wealth, and Friends; and you can give no other reason why you are not more miserable than the poorest Vagrant, that wants both house and home, but only this, that *GOD hath bene on your side*: Doth not he then deserve to be owned? They say, *Love is loves Loadstone, and loves Whierstone.*

² Use of the second joint.
¹ GOD hath deserved it at your hands.

Secondly, Gods *Cause*, his *Church*, and *Children*, have few Friends, and many Enemies, and those Enemies no Babies, but *Principalities and Powers*, Cruell, Cunning, Malicious, and unweariable: And more now than ever. *Satan* knowes his time is short, hee stirs up all his instruments, as if one spirit possesst them all. And is it not a shame, that the Lords friends should bee more backward in his cause than the Vassals of Satan are in their Matters?

² GODS cause hath many enemies, and few friends

I adde thirdly, the Lord, to punish the Pride, Sloath, Hypocrisie, and Formality of his people, hath of late suffered the enemies of the Church to prevaile exceeding farre. The face of *Christendome* this day so miserably rent with Warres, Seditiō, Heresies, and Schismes, is a most ruthfull spectacle. Who can look upon poore *Germany*, and not even bee compelled to weep over the Booke of the *Lamentations* againe? And GOD knowes whose *Lot* is next: Little quiet I feare is to bee

³ GOD hath, for punishment to his Church, permitted the enemy to prevaile very far.

2 *He of* expected in *Christendome*, till the Beast his Kingdom
the second be ruined.
 1771.

Now wee know that the Lord accounts that the most seasonable time for his friends to owne his cause, when the enemies are most violent against it: then God saith, *Who is on my side, who?* When the pressures of the Church are greatest, the opportunities of appearing for the LORD are most seasonable, and great are their Rewards who then stick to him. Every one would gladly embrace a glorified CHRIST: but when the whole Councell shall reject him; then, with *Nicodemus* to plead for him, this is honourable. When hanging upon the Crosse, his Disciples runne away from him, then with *Joseph of Arimotha* boldly before *Pilate* to shew love to him, this is acceptable.

When the *Jewes* had an exalted *Mordecai*, then the people of the Land would *turne Jewes*. The *Samaritanes* would helpe to build the Temple, when the *Persian* Emperour is a Friend to the Church: But our Lord saith, Let mee have the man that will not be ashamed of mee before a *forward and adulterous Generation*. Murke, he doth not say in gracious Generation (then no man will be ashamed of him) but in an *adulterous, and forward Generation*.

4 Gods
 Cause is *side*, on his Churches side, on his causes side;
 the best, & you shall not only strike in with the best side,
 his side. with the best Cause, but with the most prevail-
 will prove at last the victory; with that side which must and shall have
 prevailing the victory at the long runne. It would make a
 garry. man

before the Commons House of Parliament.

man never to be afraid to be engaged in a quarrell where hee is sure of the Victory. The Bark wherein *Christ*, his *Church*, and *Cause* are, may be tossed, but can never be drowned. *Populus Romanus saepe praelio victus, nunquam bello.* The *Romans* lost many Battels, but they were never overcome in a set Warre; at the long runne they crushed all their enemies: So all the enemies that seeme too hard for *Christs* cause, and his *Church*, must perish. He must rule, *still all his enemies be made his footstool.*

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Psal

In *Zechary* the 3. there are foure or five admirable expressions. The *Church* is compared to a *Heath of Fire* in the midst of a *Wood*. Like a *Verb of Fire* in the midst of a *Sheaf*. Whether the *Wood*, or the *Fire*, the *Torch* or the *Sheaf* will have the victory judge yee. In *verse* the second, she is compared to a *City of Poison*, that will tow them who think to devour it. To an heavey *Stone*, that will returne upon those to their ruine, who endeavour to carry it away. So shall it be with all *Nations* that fight against the *Church* and cause of *Christ*. And if any man should happen to lose his life in the *Lords* quarrell, as the *Angel* said to *Daniel*, *He shall stand up in his lot*: Hee shall rise up, and follow *CHRIST*, clothed with glory. *Revelation* the nineteenth, the *Armies* in heaven, that followed *Christs* triumphant *Chariot*, were such as were *holy*, and *faithfull*, and loved not their lives to the death. Would not this move any man to be on *Gods* side?

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Lastly, (Honoured, and beloved in the Lord) let the consideration of your great place, and office thus

2 Use of
the second
point.

God Almighty hath called you to raise up your spirits to endeavour great things for the LORD. For my part, I am too weak to fathome in my thoughts, what the great work is to which you are called together by God. You are met to seek the good of the Land, the good of the Church, a greater charge than the salvation of your own soules, is put into your hands. It may bee not only our welfare, and peace, and Religion: but even the welfare of all *Christendome*, under God, depends upon your meeting. That God that might have left you (as I said) to be *hewers of Wood*, and *drawers of Water*, hath called you to bee *Repairers* of all our *breaches*; and the Prayers, and blessings of all GODS people are upon you. The eyes of all the Nation, next under GOD, and our gracious Sovereign, are fixed upon you.

Oh what a mighty tye doth this put upon the soule of every one of you, to lay aside all businesse, and pleasures, and lusts, and ends of his owne, and solely to study how to advance Christs cause, and appeare where Christ would have him appeare. Your work is great, our evils are many: but be not discouraged; onely remember, that *God is with you, while you are with him*. As it is in *Zech. 4. Who art thou, O great Mountaine? before my servant Zorobabel, thou shalt become a plain*. If God be with Zorobabel, Mountaines shall become Plaines before him. God can make those things, that you apprehending as *Hydra's* and *Monsters* would tremble to think of, to fall before you as the leaves of a tree.

There is a notable story of *Luther*, when hee first came out against the Pope, *Albertus Cranzius* (a
Bishop