

## SERMON IV.

CONTAINING SOME COMFORTABLE DIRECTIONS FOR SUCH  
AS HAVE BEEN, OR MAY BE DRIVEN FROM THEIR  
HOUSES, GOODS, OR COUNTRY.

PREACHED IN 1642.

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*“ Our inheritance is turned to strangers, our houses to aliens.”—*  
LAM. v. 2:

WHEN I consider the estate of this kingdom, this country, and this town ; I cannot but fear, notwithstanding the speech of accommodation, that evil is now approaching. Our brethren in other parts of this land and in Ireland, are thrust out of their habitations ; and what are we better than they in other places ? We are as sinful as others, as secure as others ; and therefore why we should not fear their miseries I know not. That therefore you may not be unprovided in the evil day, I have made choice of these words, that in some measure we may be prepared for that condition.

The words are part of the church’s lamentations, penned by Jeremiah, in which there are two things that are most considerable.

First, The matter of their lamentation.

Secondly, The manner.

First, The matter that they had lost their goods.

Secondly, That those their goods were given, and “ turned unto strangers.”

The goods lost are their inheritance, and their houses, their lands, and their habitations. Their lands were not such as they had purchased with their monies, but such as did descend upon them from their forefathers by promise. “ Our inheritance is turned to strangers,” &c.\* It is a great loss to lose one’s lands, it is yet more to lose one’s inheritance, it is yet more to lose one’s house and habitation, it is yet more that they should be given to strangers. This was their con-

\* Contingit enim ali juando ut quis amittat prædium suam, agros et vites, tamen domus ejus maneat intacta.—Calvin in locum.

dition, whereupon they said in verse 1, "Remember, O Lord, what is come upon us; consider and behold our reproach." Whence I take up this observation:

That it is a matter of great lamentation for God's people to be driven from their houses and inheritances, and for strangers and aliens to be brought into them. When the Jews were in Babylon, and remembered their former estate and condition, they sat down and wept by the waters of Babylon. Saith the psalmist, "We sat down and wept when we remembered thee, O Zion," Psalm cxxxvii. 1. This is matter of tears and weeping; a condition in itself exceeding sad and very lamentable. Which truth, that I may more fully open to you, and apply to ourselves according to our occasion, I shall deliver myself these four ways:

First, Shew that it is a sore and heavy affliction for a man to be driven from his habitation, and aliens to be brought into it.

Secondly, That it is such an affliction, as God suffers his own servants to fall under.

Thirdly, Why God suffers his own people thus to be driven from their houses and habitations.

Fourthly, How a man should prepare for the evil of that condition, and carry the matter so as he may have comfort and supportance in that estate.

First, I say, that it is a sore affliction, and matter of great lamentation, for a man to be driven from his house and habitation.

His house and habitation is the meeting place of all his outward comforts; the seat and centre and receptacle of all those outward blessings that he doth enjoy in this world. If he hath riches, they do meet him there; if friends, they do meet him there, if rest, quiet, peace, sleep, they do meet him there. There are all his pleasant things laid up. If he hath any money, choice gold or silver, left by his father, which he will not part with, but keep for a remembrance of the dead, there it is laid up. If he hath any choice linen or household stuff that was left by his mother, which he will not sell for any money; where are they laid up, but in his house? And therefore the church, in Lam. i., complains, that when the enemy came to rifle and plunder their houses, the adversary had spread out his hand upon all her pleasant

things. Now whence is grief, but from the losing that which a man counts pleasant? And for this cause, some say, the valley of Megiddo was so mournful a place, because it was the valley of Hadadremmon;\* that is, say they, the valley of the cutting of their pleasant things. Zech. xii. 11. So that when a man's house is spoiled, and he is outed, it is as it were a little valley of Hadadremmon, a man's house, &c. As a man's house is the nest where all these eggs are laid, and therefore when a man is driven from thence, the meeting place of all his outward comforts, surely it must be an exceeding sad thing and very lamentable.

To say nothing of the reproach that doth come thereby, or of the violence that doth come therewith; it is the judgment threatened, threatened against the wicked, and those that are most ungodly. The contrary is often promised unto God's people: "They shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them: they shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands: they shall not labour in vain, nor bring forth for trouble," Isa. lxxv. 21, 22, 23. On the contrary, when God threatens evil to a place and people, this is the evil that he denounceth; that he will drive them from their houses and habitations, and that others shall be brought into them: "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee: thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and shalt not gather the grapes thereof," &c. Deut. xv. 28, 29, 30. Now is it nothing for a man to go up and down under the wounds of a threatening? Saith Paul, "I bear about in my body the marks of the Lord Jesus." But such an one may say, I bear in mine estate and name and body, the marks of the threatening; oh,

\* LXX. Legunt Hadadremmon, sicut planetus mali granati quod in campo succiditur; quia fortasse quo tempore occisus fuit Josias mala punica occisa sunt, quæ Judæis erant in deliciis. Theodor. similitudinem sumi putat ab eo, strepitu qui a lignatoribus editur cum mala punica succiduntur.

the threatening hath taken hold upon me. As of all mercies, it is most comfortable to receive a blessing in the way of a promise; so among miseries, it is the most lamentable to meet with an affliction in the way of a threatening: therefore matter of lamentation hereby.

Again, A man loseth many, if not most of his opportunities of doing good and receiving. "Make yourselves friends of your unrighteous mammon (saith our Saviour), that they may receive you into everlasting habitations," Luke xvi. 9. But if this unrighteous mammon fail, how shall a man make him such friends? So long as a man is at home, and hath a habitation to resort unto, he hath many opportunities of doing good, and receiving good into his family. He may pray, read, meditate, sing, and have a little church and heaven on earth.\* If God give a man any notion or knowledge out of the Scripture in his chamber, when he hath a family he may come down and communicate it unto them. He may there receive strangers, for which many have been blest. There he may give a hiding, a resting place unto the saints, for which many have been hid themselves. There he may exercise good duties, the only way unto heaven and happiness. When he is thrust out, and strangers brought in, he doth therefore lose many of these opportunities; and therefore how justly may he take up this lamentation and say, Have pity, have pity upon me, oh all my friends, for the hand of the Lord hath touched me. This condition is very sad, I am not able to express it in words, and praised be the Lord that your experience cannot preach it.

Secondly, Yet God suffers his own people and dear children many times to fall into this condition. Our Saviour Christ himself, who bare our sins, had not whereon to lay his head. The apostle tells us, Heb. xi., that many saints wandered up and down the world in woods and caves, of whom the world was not worthy. They did not only wander, and were removed from their own houses; but, as Chrysostom observes,† they were not quiet even in the woods: they

\* Unum quod equantumvis exiguum tuguriolum fieret cœlum quoddam et superaret omnia omnium regum palatta.—Luther.

Ipse Deus hospitio capitur. Certe enim scimus ipsum Deum domi nostræ esse, apud nos pasci, cubare, re pascere quoties bonus aliquis frater ob evangelium exulans ad nos venit, et a nobis hospitio ex ipitur.—Luther.

† Non solum non habebant propriam domum intra civitatem, sed neque in

did not only want their own house in the city, but they wanted a quiet seat in the wilderness.

Four especial causes there are, or occasions, as Musculus observes\* whereby men have been driven from their houses and habitations. First war. Secondly famine. Thirdly inhumanity, cruelty, exaction of evil men and magistrates. Fourthly, want of liberty in the matter of religion: and in all these respects God's people have been driven from their houses. First by famine and outward scarcity: so Abraham, so Naomi, so Jacob and his family, when they went down into Egypt. Secondly by war: so the Israelites when they were carried into Assyria, and the Jews into Babylon. Thirdly: by the inhumanity, cruelty, and exaction of evil men and magistrates: so Joseph and Mary went down into Egypt. Fourthly, by want of liberty in the matters of religion: so it is said many of the saints in Jeroboam's time left their houses, and went down to dwell in Jerusalem under Rehoboam, 2 Chron. xi. 14, 16. "The Levites left their suburbs, and their possessions and came to Judah and Jerusalem. And after them, out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came unto Jerusalem to sacrifice unto the Lord God of their fathers." So that we see this condition, though sad, is no other than what may, and doth, and shall befall the servants of the Most High God. In the churches since Christ what men of note have there been, but have fallen under this condition? Cyprian, Chrysostom, Jerome, Augustine, all by violence, one time or another driven out of their habitations and forced to leave their houses. In times nearer to ourselves, Calvin driven from Geneva, because especially he would not administer the sacrament of the Lord's supper to some that were very scandalous: you know the story of Galeacius Caracciolus, you may read it in Mr. Jewell's life; to this purpose described in English and set down before his Works. Doctor Humfrey† also, relating his life, tells us how he was

*solitudine propriam et quietam sedem habebant; quippe non dicit apostolus sedebant in solitudine, sed cum illic essent fugiebant. et illine expellebantur non solum exteriora que inhabitari poterat, sed etiam ex inhabitabili.—Tena in Heb. xi. Chrysostom in Heb. xi. ἀλλὰ καὶ ἐκ τοῦ ἵερὸς ἐφευγον. &c.*

\* Musculus in Ps. xciv. page 714.

† Certe qui me hic nolunt esse si esset integrum nus quam vellent vivere. Ego vero cedo temporibus, et si quam ille a mea calamitate voluptatem capiant eam nihil impedio; quodque suis precatus est. Aristides cum ire in exilium

expelled the college, and at once suffered a threefold banishment, who taking his leave of the college in a solemn oration, breaketh forth into these expressions: Well surely those that would not have me live here, if it were in their power, would not have me live in the world. But I give place to the times, only wishing, as Aristides when he went into banishment, and praying that none of you all hereafter may think on me: and so farewell all studies, farewell these schools and seat of learning, fare ye well, O young men, fellows, friends, brethren, yea mine own eyes. Ye know how it fell out with many of our brethren in England, Tyndale, Rogers, Palmer, and divers others. Our Saviour saith expressly, "when they persecute you in one city, flee unto another." "And when you see the abomination of desolation standing in the holy place, then let them that are in Judea flee unto the mountains." Matt. xxiv. Let me allude and say also, when you see the desolating army, the army that maketh desolations in places where it comes, that abomination of desolation standing in the holy place, the highest court of justice, then let those that are in England also flee unto the mountains.\*

But God hath promised the contrary, that he will plant his people surely with his whole heart, and they shall be no more removed.

You must distinguish of times: some promises are made to all times, some promises are made only to some times, and are to be fulfilled especially in the later times, the end of the world, when the Jews are converted: when the Jews are called, the enemies of the churches shall be all destroyed, and then God's people shall be planted in their houses, and no more removed, as Isa. lxxv. Who would not pray for this time?

But besides you know God's promises are of two sorts, such as are made absolutely, and such as do run conditionally according unto the nature of that good thing which he promiseth; some good things promised are absolutely good

id ego nunc Deum opt max. preco ne mei posthac cuiquam in mentem veniat valet, omnes valet, Humfred. in vita Juelli, page 75.

\* Sed id tempus in hac Angliorum Ecclesia Francforti exulante multi nobiles et alioqui variis Dei muneribus illustrati convenerunt. Doctor Humfred. de vita Juelli, page 87.

for us, as pardon of sin, grace, and the like, and thus God's promise is made absolute to the elect in Christ: some good things are but conveniently good for us, and conditionally, as degrees of grace, comfort, and outward blessings; and concerning these God's promise is made conditionally, which condition if we break, he is at liberty as in this case.

Thirdly, But why doth God suffer this to befall his own people; that his own servants and dearest children should be driven out of their houses and habitations?

In general it is for their good: we read of a vision which Jeremiah hath in chap. xxiv., of two baskets, the one of good figs, and the other of bad; the good figs were the good people of the kingdom, the bad figs were the wicked, both these sorts of figs are said to be in baskets, which is a vessel whereby we carry fruit from one place unto another, setting forth unto us the moving condition of God's people, and how they were to be carried to Babylon, so it is explained, verse 5, "Thus saith the God of Israel, like these good figs, so will I acknowledge them that are carried away captive of Judah whom I have sent out of this place into the land of the Chaldeans for their good." That is for the good of the good people, that they should be thus removed for their good, that they should be driven from their houses and habitations, for their good they should be driven from all.

But can it be for men's good to be carried and driven by violence from house and habitation, by those that are profane wretches, and very wicked?

Yes. Hereby first a man may be, and is, if godly, emptied of that slime and filth that did lie within him. It is written of Moab, Jer. xlvi., that because she was settled upon her lees, and not removed from vessel to vessel, their scent remained, so that to be removed from vessel to vessel, from one place to another, from one country to another, one house to another, is a means to take away the filth and scent of sin that is in the soul. The sea water though it be exceeding salt, and very brackish, yet if it run through several earths, the brackishness is lost thereby, as we find in all sweetest springs which, as philosophers say, come from the sea, and lose the saltness of the sea water by running through the earths: and in experience if you take water, though it be salt in your hand, yet if you cause it to pass through divers

earths it will lose that saltness : so that though there may be much saltness and brackishness in the spirits of men, yet if the Lord by his providence cause them to pass through divers earths, it is a special means to lose that brackish, brinish disposition, and to grow more quiet, sweet, and savoury.

Again, thereby sometimes the saints, though unwillingly, are carried from greater judgments that are coming upon the places where they dwell and live. As it is written of Lavater, that being in an house, was violently occasioned from it, and when he was gone, the house fell down to the ground. Lot though violenced, and pulled, and driven from his habitation in Sodom, yet thereby he was drawn out of the fire, so it is many times with other godly.

Thereby also truth and knowledge is carried and scattered into other places, many shall run to and fro, "and knowledge shall be increased," Dan. xii., and that is a cause-all, and, Acts viii. 4, therefore they that were scattered, &c.

Thereby a man is fitted and prepared for God's own house, and those revelations and manifestations that God hath to communicate to him concerning the house of God. A man is never more fit to see the beauty of God's house, than when he is driven from his own. When Jacob was driven by his rough brother Esau from his home and habitation, the first night he was fain to lie in the field upon the cold ground, but then and there the Lord appeared to him, and he called the name of that place Bethel, that is, the house of God, Gen. xxviii. When did God communicate so much of his mind concerning the churches to Daniel, but when he, with other Jews, was carried from Judah into Babylon? When did God reveal so much of his mind concerning the churches under the New Testament, unto John the Evangelist, as when he was in Patmos, a banished condition? Rev. i. This is God's way, he will first unhouse a man before he will shew him the beauty and glory of his own house: and is not this for our good; who would not be quiet when he is driven from all?

Hereby also a man is received from the world, and taught to live upon God himself, when Abraham and the patriarchs were called from their own houses, then they looked for a habitation, a city that had a foundation. "The widow that

is desolate (saith the apostle) trusteth in God :” and when is a man more desolate, than when he is driven from all ? \* The swimmer will not commit himself to the stream whilst he hath any thing to rest upon, no more will men leave themselves at length upon the stream of God’s mercy, whilst they have anything at home to live upon. Chrysostome saith, a tree that grows by the highway side, will hardly have any of its fruit come to ripeness, but the passenger will one or another pull it off before it be fully ripened ; so, saith he, those that grow by the highway side, in the way of the world, and are always standing there, will hardly bring any good work or duty to perfection. A man whose heart cleaves to the world is like unto it : he that cleaves unto vanity, is made vain thereby, as he that cleaves unto God, is like unto God : so long as a man is fixed in the world, and settled there, he cannot settle upon God himself, the way to be settled on God, is to be unsettled in the world ; and because the Lord sees that some of his own people do settle too much in the world, he concludes with himself saying, I will take an order against this distemper, I will unsettle you in the world, that you may settle upon myself. Thus God works good out of this evil. But though his providence do work good out of this evil condition, yet in itself it is sad, and matter of great lamentation.

And if so, why should not we more lament our brethren in other places ? Our brethren in Ireland and in other parts of this kingdom, upon whom this stroke is fallen, and why should not we prepare ourselves also for this condition ? † It may be some of you think that you shall shift well enough, and though the robbers, and spoilers, and plunderers come, yet you are friends to them, they have your names and money underhand, and you have such and such a friend with them that will make your peace. But in this war that is now a foot, either you have to deal with God or else you have not ; if not, then are you Atheists, for is there evil in

\* Sed filiis Dei qui se agnoscant mundi hæredes exulare non adeo durum est re ipsa quoque assueferi ut peregrini discant esse in terra, utile est. Calvin, exul. Anglicanis.

\* Cum advenis nuper receptaculum esset Anglica, dominus vos in tempore illorum exemplo premonuit ne vobis molestum foret easdem obire vices Calvini literæ, piis et doctis Angliæ exulabus. Humfred. de vita Juelli, page 91.

the city, and God hath done it? if you do deal with him, he hath said that in such a time of public calamity as this, he will light up a candle to search out those that are settled upon their lees, and he tells you expressly who those are, even such as say, God will do neither good nor evil, Zeph. i., that is, not to them: and whom will you now believe, your own hearts, and friends, that speak peace unto you, or that God in whose hand this sword is? Mr. Foxe in the Book of Martyrs tells us, that when the persecution was greatly in France, by the papists against the protestants, insomuch as the popish army were far raging up and down, some of the papists themselves were glad to send their children even to the houses of protestants that dwelt in other places, fearing the violence of their own soldiers: and why may not the sword of those that you think are on your own side knock at your door? but what if a foreigner come into the kingdom? what greater invitation can there be than this wasting and wracking of one another? and if a foreigner should land, why not as likely in these parts as any other? considering the great evils that we above others are guilty of, and how the popish pollutions did first set in this country when England went astray: why should we not fear that God may have some intention to reserve the foreigner for us, the last and bitterest part of the cup? and will a foreigner know the language of your entreaty more than your neighbours? will not his hand find out the riches of the people, one as well as another? will his sword make a difference between you and your neighbour? I am sure you that have made a combination, and said a confederacy with them that have said a confederacy, are more fully under the threatening than others, and if the sword come with a commission from God's threatening, as it doth, it will find you out as well as your neighbour: oh, therefore, who would not labour in some measure to be prepared for that condition? One and another, I beseech you, in Christ labour, labour all to be prepared for this estate.

Fourthly, What shall we do, that if it shall please the Lord to drive us out of our houses and habitations as well as our brethren, we may both prepare for it, and so carry the matter, as we may be patiently and sweetly supported in that estate?

By way of preparation, for the present before that condition come, and the Lord grant it may never come, be sure of this that you make good your interest in God himself, clear up your evidence for heaven, your assurance of God in Christ; when David was driven from home and harbour, he encouraged himself in the Lord his God; his God, *tolle meum et tolle deum*, saith Augustine, take away that word *my*, and take away *God*. If a man knows that God is his in Christ, his friend, his God, his habitation, unto whom he may continually resort, he will soon relieve himself thus: Well, though I have lost my house, yet I have kept my God, he is such a habitation as cannot be plundered, such a habitation as wind, and rain, and weather cannot beat through, such a habitation as I may carry up and down the world with me. Be sure of this therefore, that you clear up your interest in God himself.

Learn now before the rainy day come to be dead unto all the world. The man that is dying is senseless, not affected with the cries of his children, wife, and friends, that stand round about him, though they weep and wring their hands, he is not stirred, why? because being a dying man he is dead to them; and if you be dead to your houses, liberties and estates aforehand, you will be able to buckle, and grapple with that condition: so it was with Paul who died daily.

Be sure of this also, that you take heed now of all those things that may make your condition uncomfortable then. There are three things that will make that condition very uncomfortable: pride, wanton abuse of your creature-comforts, and unwillingness to lay them out in the case of God. If you have house, lands, estates, friends or good clothes, and be proud thereof, when they are taken away from you, your heart will smite you and say, Ah this was because I was so proud thereof, and lifted up myself above my brethren, and therefore now I am made even with them, as poor as they. If you do wantonly abuse the creature in drunkenness, chambering, wantonness &c., when they are taken away, your heart will upbraid you and say, Ah, this you may thank your wantonness for, you used the creatures so basely that they groaned under your hand, and so now they are gotten from you. If you be unwilling to lay them out in any good case, your heart will reproach you in the evil day and say, Ah, it is even just with God to take away all from me, I would not lay out

my money and estate for his truth, his ordinances, his cases, and now he hath given me, and all into the hands of spoilers. We read of David that he was twice thrust out from his home, once by his father in law Saul, and once by Absalom his son; when he was thrust out by Saul, though driven into a wilderness, we do not read, as I remember, that he wept; Saul the persecutor wept, but not David the persecuted: but when he was driven out by Absalom, he went barefoot, and wept, he wept and he went, and he went and he wept, why so? oh, that was the punishment of his sin, God had threatened that the sword should never depart from his house and now that threatening did seize upon him. Take heed therefore that this evil may not be the fruit of your sin, and do nothing now that may make your condition uncomfortable then; and because these three things will do it, take heed of them I pray you in the Lord.

But in case this evil feared should come, and who knows how soon it may? then some things are to be practised, and some things considered.

By way of practice. If it pleased the Lord to bring you or me or any of us into this sad condition, first humble yourselves, accept of the punishment of your iniquity, kiss the rod, and say, the Lord is righteous in all that is come upon you; so did Daniel, Dan. ix. 6., "O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day," &c., so must we do, saying, As for me I confess indeed I deserved this long ago, for I did not pity those enough that were driven from their houses and habitations; I would not part with my house, and liberty, and estate for the truth, and give them up as a sacrifice unto the gospel, and now it is just, all should be taken from me; the Lord is righteous, the Lord is righteous.

Then be sure you bless and praise the Lord for that little that you have left; and if nothing be left, praise God for others that are free from your condition. If a man be in prosperity, and grieve for others in adversity, it is the only way to keep him in prosperity; if a man be in adversity, and can praise God for others and rejoice in their prosperity, it is the only way to have his own adversity changed into prosperity. A man is never so low but he hath somewhat left to

praise God for; so did Job, and so saith the apostle, "Be in all things thankful;" not in some conditions, but in all.

If ever you be brought into this estate, be sure that you keep God's promise in your full view. The promise is very full and clear; what condition is there enriched with more promises? Are you afraid when you are driven out of your houses, that you shall faint and fall in the streets, that you shall die in the fields, or some ditch? Remember that promise where God hath said; "Those that forsake house and land shall receive an hundred fold:" then remember the hundred fold promise. But would you return to your own house; and are you afraid that you shall not do so? then remember that promise; Micah iv. 6, 7., "In that day, saith the Lord, will I assemble her that halteth, and will gather her that is driven out, and her that I have afflicted." In the interim are you afraid of misery, poverty, beggary? then remember that promise which hath five seals upon it, "I will never leave you nor forsake you;" Heb. i. 3. 5; Joshua i. 5.; where in the original there are five negatives, as if he should say thus, "I will never, never, never, never, never leave you nor forsake you." Luther insists much upon that promise of our Saviour Christ unto his disciples: "You shall not have gone over all the cities of Judea until the Son of man shall come." The Son of Man was already come, saith Luther, when he did speak these words, and therefore the promise belongs not only to the disciples, but to all the disciples of Jesus Christ that shall be; the promise speaking thus much that though they be persecuted and driven from one place to another: yet there shall be always some place open to receive them; when persecution is one place, another shall be free from it; and there shall be always some place free, until the Son of Man shall come. Stock and store yourselves with many suitable promises, and when this misery spoken of shall come, keep them in your full view. These things are to be practised.

Again, By way of consideration. Though such a condition as this be exceeding sad and very lamentable, yet consider this, that it is not any new thing that doth befall you, but such as befalls the saints and best of God's servants. This sometimes bears the breadth of a great temptation, that my condition is like to none; and it may be you will think, Oh,

never any was in such a condition as I; what, driven from my houses and from my friends? Yes, Abraham; yes, Jacob; yes, Joseph; yes, David; yes, Daniel; yes, John, And Luther saith, as usually he doth speak boldly, This is the common chance and fortune of the gospel.\* The very land of Canaan, the place of God's people is called by such a term as doth signify a land of beauty or comeliness, and a land of hinds,\* or roes, or harts, that are swift in going, and of a flying nature, to shew, say some, that when God's people are in the most beautiful state, it is but a flying, moving state, &c. Yet when they are so, they are notwithstanding a delight unto God himself. Think, therefore, with yourself, There is no new thing befallen me.

Consider the way that God takes ordinarily to bring his people to mercy. He seldom brings them to any mercy but he brings them about by the way of the contrary misery. If he intends to give them a sure peace, he will bring them about unto it by the way of war; so he brought Israel to Canaan, the land of rest, through much war. If he brings them to riches, he will bring them about by the way of poverty, as with Job. If he intends a kingdom to them, he will bring them by a wilderness, as with David. If a sure habitation, he will suffer a man to be driven from his habitation.\* And therefore when you are driven from your's, despair not, but say, Ah, this is God's way, now am I in God's way to a sure habitation.

Consider seriously with yourselves what that is which you leave, what the cause is that you do leave it for, and who it is you do leave it with: you leave your house, your habitation, your land, your riches, which shortly would leave you, whose wings are like the wings of an eagle, strong to fly away; you leave it for your God, your country, your religion. And is that lost which you do lose for truth? Is there any loss in losing for Jesus Christ? And with him you leave it, who is a faithful paymaster, and will pay you forbearance money

\* Hic mos hæc fortuna evangelii.—Luther in Ezek. \x. 6.

† Hic enim 'ב'ץ usurpatur sæpius existimo spiritum consulto vocabulum hoc adhibuisse quo complecteretur utrumque de pulsionem et fælicitatem ne desponderent ejus cives animos sed in media sua tristissima abdicatione se esse Deo 'ב'ץ cordi et deliciis.—Brightman in Dan. p. 22.

\* Si enim non impense te deligeret Deus non ita tecum luderet hoc est non differet neque in contrarium disponeret suam promissionem et auxillum.—Luther.

also. Did he not pay Ruth well all that ever she did leave for him; mark but that one example of Naomi and Ruth: Naomi being in Israel, where the ordinances were, and there coming a time of famine, she left all to go into the land of Moab, and the text tells us (Ruth i.) she went for bread. If you inquire what became of her, you shall find she returns empty, bitter: "Call me not Naomi, call me bitter, for the Almighty hath dealt very bitterly with me." Her daughter Ruth, on the contrary left her country, Moab, to go to the place of God's ordinances; and when she came into Israel she was so poor, at the first, that she was fain to glean for her living, yet contented; and after a while the Lord provided a husband for her, the richest man in all the country, Boaz. The moral of this example is this: those that will leave the ordinances and way of God's true worship for bread, shall return home empty and full of bitterness; yea, though they be good people: but those that will leave their own places and habitations and friends to go unto the place of God's ordinance, though they be put to a gleaning condition at first, yet the Lord, in his providence, in his due time, will make them exceeding rich and very wealthy. Consider, therefore, when you are in this estate, what is that you leave, why, and with whom you leave it, even with Ruth's paymaster, who is as good a paymaster now as he was to Ruth.

If you would have comfort and supportance in that condition, consider seriously and much how God hath dealt with his people that have been thus served and used. And if you look into Scripture, you shall find that he still hath provided for them, given them favour in the places where they have come, and brought them back again from those places into which they have been scattered. He hath provided for them. Did not God provide for Jacob when he was driven out of his father's house by his rough brother Esau? Says Jacob, "I passed over this brook with this staff and rod, and now I am returned with two bands." When at the first he went out and took up his lodging in the cold fields the first night, lying upon a stone for his pillow, as the Scripture speaks, there the Lord appeared to him in a vision, and shewed him a ladder, with angels ascending and descending upon it, which is interpreted by Christ to be Christ himself, in John i. 51. And so if it should ever be your portion to be driven out by

your rough brethren Esaus, though you lie in the cold fields, God will there shew you this ladder. It is observed that our Saviour Christ sent out his disciples twice; the first time he commands them to take no money, nor sword, nor scrip, and then, upon account, they said they wanted nothing: afterward he sent them out again, and said unto them, "Now let him that hath a sword take it, and he that hath a coat take it;" then they met with more suffering than we read of before, teaching thus much, that God will then more fully provide for his people when they are purseless, scripless, swordless, and in the most shiftless condition. Besides, the Lord gave them favour in the eyes of the people in the places where they came. Had not Abraham favour, and Joseph favour, and Moses favour? David favour in the eyes of the king of Achish, Nehemiah favour, Ezra favour, and others of his people favour in the places into which they were driven? And if you look into the xxxivth of Ezekiel, you shall find that when God's people were by the proud prelates of those times abused, the Lord promised to gather them from those places into which they were scattered. First he complaineth of the proud prelates that they would not gather them: verse 4, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them." Then he promiseth that he would do it himself: verse 13, "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers," &c. This he did, this he doth, this he will do. If my people would but think of these things, they would never stick with God for their houses and liberties when the profession of his truth doth call for them. Think of it, therefore, seriously, it will be exceeding helpful to you now, and comfortable then. In such a condition God hath always provided for his people, given them favour, and in due time gathered them to their own place again; and he is the same God now that ever he was.

If you would have comfort and be supported in that estate, put yourselves often to these disjunctions. Either I am one

of God's family and household servants or not; if not, why do I not mourn rather that I am none of God's house, than that I have lost mine own house? and if I be, will not God provide for his own family? Men provide for their families, God will much more. Again, thus, either God doth take care of a man or woman in this condition or not; if not, what mean those frequent charges in Scripture upon men to pity, to respect, to care for, to entertain the stranger? and if God do take care, and that by promise, why should not I believe it, go away, and be very quiet? Again, thus, either there is grace in me or not; if not, why do I not rather mourn for want of grace than want of house; for want of Christ than the want of liberty: if there be grace in me, surely it is not in the power of men to make me miserable. Seneca, though a heathen, speaks divinely to this purpose: A man's country is wherever he is well, but that whereby he is well is not in the place but in the man.\* The whole world is a christian's country. And says another author: The blood of Christ knows no nations;† all are alike to him. Indeed when the child or boy hath gotten a long pole, he thinks to go up to the top of such a mountain and there to touch the heavens; and when he comes there, he sees he is never the nearer; then he thinks to run to the top of the next mountain, and then he will touch them surely, but when he comes there he is as far distant as before: so men think to get such and such a mountainous estate, and when they are at the top of that mountain they shall touch the heavens, or when they are in such and such a place they shall be nearer heaven; but heaven may be as near one place as another. "The earth is the Lord's, and the fulness thereof." The prophet doth not say that England is the Lord's, and the fulness thereof; London is the Lord's, and the fulness thereof; Norfolk is the Lord's, and the fulness thereof; Yorkshire is the Lord's, and the fulness thereof; no, but he saith, "The earth is the Lord's and the fulness thereof."

Chrysostom ‡ speaks excellently to this argument, who, being to be banished, in his parting sermon to his people, saith

\* *Patria est ubicunque bene est illud cunctam per quod bene est in homine non in loco est.*—Seneca.

† *Sanguis Christi non novit rationes.*

‡ Chrysostom de exilio illius, tom iv.

thus : What should I fear ? Shall I fear death ?—" To me to live is Christ, to die is gain." Shall I fear banishment ?—" The earth is the Lord's and the fulness thereof." Shall I fear the loss of mine estate ?—" I brought nothing into this world, neither can I carry any thing out of it." Shall I fear poverty ?—I never desired to be rich. Shall I fear the misery and wasting and spoiling of the churches, part whereof I am now to leave ?—The church is greater, saith he, than heaven and earth. Christ never said, the gates of hell should not prevail against the heavens or the earth, as he hath said for the churches. Christ never took upon him the body of the heavens as he hath done of the church's. The church, it is the ship wherein Christ is ; and though the waves arise, and storms beat, they shall never be able to sink the ship, yea, though Christ himself doth seem to sleep. Often, often therefore, my beloved, put thyself unto this disjunction : Either I am in the ship with Christ or else I am not ; he in me and I in him, or else not : if not, why do I not rather mourn that I am not in Christ than that I am not in my house ? and if I be in him, surely he will be exceeding careful and very tender. Oh that men and women would but think of these things, surely they would be quiet, patient, if not joyful in that condition. Think of them, therefore, and lay them up by you.

But I shall never be able to bear this affliction. What, to be driven from my house ! If I meet with any cross now in my family, I cannot bear it, how shall I be able to be thrust and driven out of all, and that with patience ?

You do not know what you shall be able to do in that condition. Seneca tells us a story of one Marcellus, that being in banishment behaved himself so virtuously, that when a man was to part from him, he that parted from this banished man would rather count himself unhappy and the banished man, than he that was indeed so.\* *Dabitur in hora*, God giveth more grace if need be, saith the apostle.

But when you know that parents bear with their childrens' frowardness in weaning times ; and though they cry, and are more froward than ordinary, yet the parent excuseth it, and says, It is weaning time, it is weaning time. Now if God

\* *Quantus ille vir fuit qui efficit et aliquis exul sibi videretur quod ab exule recedebat.*—Seneca.

calls you to lose your houses and liberties, that is your weaning time ; and though there be some frowardness more than ordinary, yet your God and Father will bear with it: yet be humbled for it, for it is your weaning time.

Oh, but that time when a man is driven from house and habitation, is a time wherein a man is exposed to great temptations ; exposed to poverty, to reproach, many miseries and sad temptations ; and I shall never be able to stand out those.

True, that time indeed is exposed to sad temptations. And we read of David, that when he came to the king of Achish, he changed his behaviour, and let fall his spittle upon his beard. Take heed that you do not see some that are good people, before such a condition as this come, when they are thus tried, do change their behaviour, and their spittle falls on their beards. Oh, take heed that you do not change your behaviour in this condition ; which, that you may not do, fear, fear always. Fear is the keeper of innocency.\* He is to be feared most, that doth fear least ; and he is to be feared least, that doth fear most.

Oh, but I am afraid my children, my charge, should miscarry in that condition.

I will tell you what Chrysostom † saith upon his return out of his banishment, wherein he compares the church that he had left unto Sarah in the hands of Pharaoh. Pharaoh, saith he, seeing Sarah to be a beautiful fair woman, desired her, Gen. xii. ; she was fain to leave her husband, and her husband her. She was in the hands of Pharaoh ; yet Pharaoh perceiving afterward that she was another man's wife, she returned again to her own husband untouched and chaste. So, saith he, though my charge hath been taken from me, and hath been as it were in the hands of Pharaoh ; yet God hath preserved you untouched and chaste, you have watched though I have slept. Surely if God calls for our liberties, and scattereth us from our charge, he will keep our charge ; if you keep the charge of God's house, he will keep the charge of your houses. Did not David preserve Mephibosheth, when the other sons of Saul were slain ; and why Mephibosheth preserved, a lame and deformed man ? but because there was entire love between Jonathan and David, and so for Jonathan's sake he did spare his son. And so if

\* *Timor innocentiae custos est.*

† Chrysostom. tom iv.

there be any entire love between you and Jesus Christ, though your children and charge be Mephibosheths, that even grow awry, the Lord Jesus Christ will take care of them and preserve them. If you can say that there is as much love in your heart towards Christ, as there was in Jonathan towards David; I can say, that there shall be as much care in Christ towards your children and posterity and charge, as there was in David towards Jonathan's. Wherefore, my beloved, either you do trust God with your souls for your eternal mansions, or you do not: if you do not, why say you that you do trust God for your eternities, and for your souls? and if you do trust God with your souls for an eternal mansion, why should you not trust him with your children for a temporal mansion? Certainly, if God's charge be your charge, your charge shall be his charge; and being so, you have his bond that they shall never want their daily bread. Wherefore think on all these things; think of them for the present, and in the future, if such a condition fall, and the Lord give us understanding in all things.