

SERMONS ON VARIOUS SUBJECTS.

SERMON I.

THE TRUE SOLDIER'S CONVOY.

A SERMON PREACHED MAY 16, 1640, UPON A PRAYER DAY FOR THE
PRINCE'S GOOD SUCCESS IN GOING FORTH TO WAR.

"Thou hast broken Rahab in pieces as one that is slain; thou hast scattered thine enemies with thy strong arm."—Psalm lxxxviii. 10.

PREFACE.

TO THE READER.—Reader, out of desire to the good of God's people, and in respect of these troublesome times, it was thought not altogether unfit by some friends to print these few notes, in reading of which thou art desired not to expect much completeness of dependency or style, as not being ordered to the press by the Author himself, but by a very weak hand; whatsoever, therefore, thou shalt find herein profitable, that improve; if any thing otherwise, that cover by christian love, and the God of love be with thee. Amen.

"Rise up, O Lord, and let thine enemies be scattered."

NUMB. X. 35.

THIS chapter delivereth itself into four parts: in the first part the author speaketh of the silver trumpets, and of the matter and use of them; secondly, he sheweth the march of the children of Israel under their several standards; thirdly, he speaketh of a conference had between Moses and Hobab, verse 29; and, fourthly, you have Moses' prayer: “And they departed from the mount, and the ark of the covenant of the Lord went before them in the three days' journey, &c. And it came to pass when the ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered.” When they removed, still they prayed. When they set forth with their army they used those words, “Arise, O Lord, and let thine enemies be scattered.” When they returned with their army at the latter end of the year, or at any time, they said, “Return, O Lord, unto the many thousands of Israel.”

You have here their going forth: “Arise, O Lord,” &c.

It is as if he had said thus : O Lord, thou hast promised thy presence to thy people, and therefore thou hast given them thine ark, the outward sign of thy presence ; now we are to go forth to war, and that is a dangerous work, oh, let us not go alone, without thee, but let us have thy presence ; wherefore, " Arise, O Lord, and let thine enemies be scattered." He doth not say thus : O Lord, we entreat thee give us good munition or good provision, or (that which the world calleth the nerves of war) give us money ; but, as if he would shew that God's presence is most desirable to an army, and that God's presence is their munition and provision, and containeth all things, he saith, " Arise, O Lord," &c.

These words contain something implied and something expressed. Implied, two things. 1. That God hath enemies : that seems to be granted. 2. That God sleepeth to his enemies ; therefore he saith, " Arise." These implied. Expresed, three things. 1. The manner of the petition : and that is that God would arise. 2. The effect of God's rising : and that is, that his enemies may be scattered. 3. The occasion of this petition : that is, their going forth to war.

From these words, " Then Moses said," &c., accordingly there are five notes or observations that I intend, God willing, to run through at this time.

First, That God himself hath many enemies.

Secondly, As God hath enemies, so sometimes he sleepeth to all their enmity.

Thirdly, Though God sleepeth and they work, yet there is a time when they shall be scattered ; and when God ariseth they are scattered.

Fourthly, Our prayers awaken God.

Fifthly, When the people of the land go forth to war, God's people should go forth to prayer.

First, God himself hath many enemies. Let none wonder at this, nay rather wonder that God hath any friends in the world, it is so wicked ; the Scripture is full for it : " Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies," Psalm viii. 2 ; " But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs," Psalm xxxvii. 20 ; " Thine enemies roar," &c. Ps. lxxiv. 4. Ye know the Psalm, " For lo thine enemies, O Lord ; for lo thine enemies," xcii. 9.

Those that are in league and covenant one with another have common friends and common enemies. God's children are in covenant with God, and therefore they having enemies, God hath enemies.

There is a special contrariety between God and the world : "The flesh lusteth against the spirit, and the spirit against the flesh, for they are contrary," Gal. v. 17. Take but this one instance in this matter of contrariety to see how contrary God and the godly are to the devil and the wicked. Let a thing be never so bad, God and the godly will turn it to good and God's honour. Let a thing be never so good, the devil and wicked men will turn it to bad and God's dishonour. Now enmity being nothing else but enlivened contrariety, and there being such a contrariety between God and the world, it cannot be but that God should have many enemies. That which maketh a thing so is more so. If a man loathe a beaker or vessel because physic hath been in it, he loatheth the physic much more ; and if the world hate the godly because they are godly, then they hate God much more. Now the godly have many enemies, and that for this reason, because they are godly, therefore God himself hath more.

Further, when two are at a great distance and neither do yield, buckle, nor comply too or with one another, there must needs be a great enmity. Now, saith our Saviour Christ, "You cannot love God and mammon ; you must love the one and hate the other." God will have no complying. And for this reason the senate of Rome, as the historians give it, would not acknowledge Jesus Christ to be a God : because he is such an one, say they, as if we acknowledge him to be God, he will not let us acknowledge other gods ; other gods will comply, and be content we shall acknowledge others also, but for this Christ, if we acknowledge him we must acknowledge none other. Now God is very incomplying in all his ways, therefore God himself must needs have many enemies, and very deadly. Hence we may see that it is no strange and new thing for us that are the people of God to meet with enemies. Why should we be discouraged though we meet with enemies ? Are we better than our Lord and Master ? Shall God himself have many enemies and shall we think to have none ? It was the complaint of a heathen man, *Inimicos habeo, I have enemies*: his friend standing by gave him

this answer, *Sed pejus est quod amicos non habes,* But that is worse, that thou hast no friends. Though a man have many enemies, yet if he hath some faithful friends he may comfort himself thus: Though I have most bitter and vile enemies, yet I have as fast and sure friends. So that here is a further argument to shore up our unbelieving hearts: God himself hath many enemies.

But my enemies are such as do pretend friendship; and truly so are God's enemies such as do pretend love. I pray you tell me, I put it to your own hearts, who are those that do pretend more love to God than the breakers of the second commandment, that do make images; and wherefore do they so? Say they, We will have an image of Christ wheresoever we be come that we may always be put in mind of Christ. What a mighty pretence of love is here; and yet the breakers of the second commandment are said to be haters of God. It is not said so of the breakers of any of the other commandments that they are haters of God, but of those that break the second commandment; "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." So that though they pretend the most love, yet they are the most haters.

But for my enemies, the Lord knoweth I have done them no wrong, but good. I pray you hath not God done good unto his enemies? God hath many enemies, but what hurt hath God done them? Have you enemies? God hath so. Have you many enemies? God hath so. Have you many false enemies? God hath so. Remember this doctrine: God himself hath many enemies.

The second observation is: As the Lord hath many enemies so he is pleased for a time to sleep unto his enemies. He sleepeth; therefore it is said here, "Arise;" arising is opposed to sleeping. Lord, why sleepest thou? Psalm xliv. 23. But what is that? Not that we should understand it literally, for so the prophet derided Baal's priests: "Cry aloud, it may be your God sleepeth," 1 Kings xviii. 27; but understand it metaphorically: a man is said to be asleep when he is so intense about one business that he doth not regard another; that business which he doth not meddle with he is said to be asleep to: so, now, when God shall have many enemies, and they shall blaspheme his name, and revile his people, and hinder

his ordinances, and God shall be deaf to all their blasphemies, revilings, and all their wickedness ; when they shall persist in evil, and bring their wicked devices to pass, and yet God shall be as it were blind to all their dealings ; then God sleepeth to the enmity of his enemies. Would you know the reasons ?

It may be the enemies are not yet great enough for God to contend with. The eagle doth not hunt after flies, and a lion doth not harness himself to battle against a poor worm. It may be the malice of the enemy is not yet great enough, and so is not a fit object for the great indignation of the great God, and therefore God suffereth them to go on that it might be a greater and a more full object to bear his indignation.

Again. Therefore God suffereth this, and seemeth to sleep for a time, because his people are not provoked enough against their enemies. As it was with the children of Israel that went against Benjamin, and fell before them twice, if Israel had overcome them the first time, they would not have been so provoked against them to have cut them all off as they were ; but being beaten by them twice, thereby they were provoked to their destruction. So God suffereth his enemies to prevail, and sleepeth to the case of his people for a time, because the hearts of his people are not stirred enough against their enemies to cut them off fully ; when that is done, then God awaketh.

Again, sometimes God sleepeth because his people sleep to him, and say, Arise, to something else. They sleep to him. It was the speech of an emperor when he was in prison, Oh, said he, when I was in my palace, I hoped so much in men, that I neglected trusting in God ; but now I am in prison, I may hope less in men, and trust more in God. So it may be there is a time, when God's people do fall asleep to God ; hope too much in men, and not enough in God. Now, saith the prophet, " Woe to him that saith to the stone, Arise," Hab. xi. 19. Shall God arise to his people, when they say to the stone, Arise ? Shall God arise for his people, when they sit down and arise not up themselves ? Brethren, faith is prayer in the coals, and prayer is faith in the flame ; now it may be men's faith doth not burn out enough, it burneth dark ; they pray, but are not hot in prayer ; they live, but they do not live out of themselves in

God enough. Wherefore that God may awaken his people, he sleepeth himself.

Sometimes it is for this end; because the pit of his enemies is not yet digged. Consider that Psalm xciv. 12, 13, “Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.” There is a time when the pit of the wicked is digging, and all that time God’s people may be in suffering. God suffereth the wicked to run away with the bait, and doth not yet draw them, because they are not full on the hook; but when they have swallowed the hook, then he will draw them.

Hence we may see what the reason is many times, why there is so much evil in the churches, and why the enemies prevail so much, so long. God is the strength of the churches, and our strength sleepeth sometimes upon all the afflictions of the churches. We are apt to be much disengaged, like the disciples, who whilst our Saviour was in the storm asleep, they came running in all haste to him, saying, “Carest thou not that we perish?” So it is many times when a storm ariseth upon the church, God seemeth to sleep, and we run in haste to God, and are apt to charge God, Lord, carest thou not that we perish? But, peace, peace, he sleepeth only, he will awake shortly, you shall see it, and they shall feel it. For,

The third point tells us, that though God seem to sleep, and his enemies prevail; yet there is a time when they shall be scattered, and when God ariseth they are scattered. There are two parts in this doctrine, I will handle them severally.

1. Though the enemies of the Lord do prevail, and God seemeth to sleep; yet there is a time when they shall be scattered. In that Psalm lxviii. 1, you have the same words that are here; “Let God arise, let his enemies be scattered.” In the following part of the Psalm, verse 12, it is said, “Kings of armies did flee apace.” In the Hebrew it is: They fled, they fled; fled, is twice. Why so? That is, they did flee very hastily, and they fled most confusedly, they fled all ways; they fled, they fled, noting the greatness of the flight.

If it were not so, how should God be honoured in the world? God is resolved to recover his honour, his truth,

and his justice out of the hands of the world. Saith the Psalmist, "He will wash his feet in the blood of the wicked: so that a man shall say, Verily, there is a reward for the righteous; verily, he is a God that judgeth in the earth," Psalm lviii. 10. But did they not know it before, that God ruleth in the earth? True, but men will not say all that for God always which their hearts know, and the glut of prosperity often doth quench their knowledge; but when God's judgments are abroad, then men shall say, (he doth not say *godly* men, but then men shall say,) though they be but bare men, they shall say, &c. Oh, it is a sweet time when ungodly men shall own their own principles. And if you look into Psalm lxviii. 11, you shall find when the enemies of the church are destroyed, that God hath many preachers made that do teach his praises. Saith the psalmist, verse 12, "The Lord gave the word, great was the company of those that published it: kings of armies did flee apace, and she that tarried at home divided the spoil." The words in the original are very significant, and do note two things. First, the word which you read company, in the Hebrew it is, army: "great was the army" of preachers. An army of preachers is a great matter; nay, it is a great matter to have seven or eight good preachers in a great army; but to have a whole army of preachers, that is glorious. Secondly, it doth note out the heartiness of this preaching army; for the word *nephesh*, soul, is to be understood as in that place of Ecclesiastes; it is said there, "The words or book of the preacher," which being in the feminine gender, doth suppose *nephesh*, and as if he should say, as Vatablus hath it: The words or book of him that hath a preaching soul or heart, or the words of a preaching soul or heart. So here, where it is said, great is the army of preachers; the word being in the feminine gender, it is as if he should say, great is the army of preaching souls, whose very hearts within them shall preach of the Lord's works. Now, my brethren, it is much to have a preaching army; but if this army shall with heart and soul preach of God's praise, oh, that is a blessed thing. Yet thus shall it be, when the enemies of God shall be destroyed. And therefore, seeing God will not lose all those sermons of his own praises, in due time the enemies of the church shall be scattered.

Again, all the plots and projects of God's enemies lie

under a curse. Now the curse scattereth, and the blessing gathereth. When God blessed, then the people were gathered; when God curseth, then they are scattered. You know when Jacob was to bless his children, instead of blessing Levi, he seemeth to pronounce a curse upon them, that they should be scattered in Israel. Gen. xlix. 7. Surely it is a part of the curse to be scattered, and the enemies of God and his people are always under the curse; and, as a learned, holy divine of your own hath it, They are never prayed for. But look, as it is with some grass that growtheth on the house-top, though it be higher than that which grows in the field, yet no man prays for it, and no man saith, The Lord bless it. But the grass and corn that grows in the field, the men that come by, say, There is a good crop of corn, the Lord bless it. So, though wicked men and the enemies of the church, do perch up higher than the rest, yet they are never under prayer, but always under the curse, and therefore no wonder though they be scattered.

God will lay men's ways upon their own heads: the fish shall be boiled in the water it lived in, and men destroyed by the same way they walked in. Therefore in Psalm lix., you shall see how sin is answered with the like punishment. The psalmist speaking concerning his enemies, ver. 6, 7, "They return at evening, they make a noise like a dog, and go round about the city. Behold they belch out with their mouth, swords are in their lips." That is, they revile, they jeer and scorn at the godly: there is their sin. Now look into the latter end of the Psalm, at ver. 14, you shall see their answerable punishment: "And at evening they shall return, and make a noise like a dog, and go about the city; let them wander up and down for meat, and grudge if they be not satisfied." As they went about the city, barking and making a noise like dogs, so shall they go about the city howling like dogs: thus God will answer men in their own kind. Was not Adonibezek punished in his own kind, Judg. i. 7; Egypt in its own kind; and the Jews of old in their own kind? This is God's method still; and therefore if you compare Rev. viii. and ix. with Rev. xvi., you shall see that the trumpets and the vials are alike, and some take them to be all one; but the trumpets note out the time when the sins are committed, and the vials the time when the punishments are inflicted. But the evils

mentioned in both are much alike, because God proportioneth men's punishment to their own sins. Now the enemies of the church have scattered themselves up and down to do mischief. How are the Jesuits and the locusts of our time, scattered up and down in all places ! They have scattered God's people, and they scatter their own sins wheresoever they be come. Therefore there must come a scattering time for themselves also, for that is equal.

You will say, Do we not see the contrary ? Our eyes are witnesses of the contrary. We see the people of God are scattered, but we do not see the enemies are scattered.

It is true God's people are scattered, and truly it is the remainder of the curse upon them, for which we are to be humbled. Though God provides a place for us in the world, yet certainly it is some part of the curse, to have our names changed from Israel to Jezreel. This is God's way, that what evil he doth afterward bring upon his enemies, he doth many times first bring it upon his own friends, by his and their enemies. He first sleepeth to them, then he awaketh for them. But to answer : God's people are often scattered ; but though they be scattered, yet there is much difference between their and the world's scattering. The scattering of God's children is turned into a blessing to them ; the scattering of his enemies is a curse, and so it endeth. A plain instance for it you have in Levi: saith Jacob, " Let them be divided in Jacob, and scattered in Israel," Gen. xxix. 7. yet that proved a great blessing, for the tribe of Levi being scattered among all the tribes, by that means all the tribes had preachers. So now it is in the scattering of the saints, though they be scattered into divers places, yet they are made thereby a blessing to many countries ; hereby they carry truths into other places ; hereby they are cleansed from their own filthiness ; hereby they learn to walk more humbly ; hereby they learn to die daily to the world and outward comforts ; hereby they are weaned from their friends and all natural engagements ; hereby they are made more conformable to Jesus Christ, who was a stranger upon earth ; hereby they meet with many experiences ; hereby they see many promises fulfilled ; hereby they enjoy the ordinances of God in a purer manner than before ; so that all their scatterings are blessings to them.

Though the people of God be scattered, yet they are gathered

again, for “great shall be the day of Jezreel,” Hosea i. 11. Yet more fully, Jer. xxiii. 2, 3, 4 : “Therefore thus saith the Lord God of Israel, against the pastors that feed my people : Ye have scattered my flock, and driven them away, and have not visited them : behold, I will visit upon you the evil of your doing, saith the Lord, and I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase, and I will set up shepherds over them, which shall feed them ; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord.” Yea, they are therefore scattered, that they may be better gathered. Ezek. xxxiv. 11, 17 ; “Thus saith the Lord God, behold I, even I will both search my sheep and seek them out, as a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered. Thus saith the Lord God, behold I judge between cattle and cattle, between the rams and the he-goats.” Before their scattering the goats were mingled with the flock ; upon their gathering, the goats were separated. A good garment may be ripped into pieces that it may be better sewed. Good is that speech of Augustine : He that killeth, considereth not how he slasheth and rendeth ; but he that cutteth to cure, considereth how he cutteth.* Or thus, suppose a man be to cut two men, the one to cure him, the other to kill him ; that man which he cutteth to cure, he considereth how he cutteth him, but he taketh no care how he slasheth him whom he intendeth to kill. So doth God deal in the cuttings and scatterings of his own children and the vile world. Or thus : an army you know may be scattered two ways ; the soldiers when they come from their trenches, every one goeth to his hut, and the whole army is in some measure scattered and divided, but in order ; this is an orderly scattering : but when they are routed, that is another scattering, wherein there is no order. God’s people are scattered as those that go to their huts, but the wicked are scattered otherwise, their scattering is a full routing, that is never gathered. This is the punishment of the enemies of the church, they shall be scattered.

If so, hence we may see what a lamentable thing it is to

* Qui trucidat non considerat quo modo laniat, qui curat considerat quo modo sicut.

be an enemy of God. This is the portion of all the enemies of God. they shall be scattered. Lamentable is their condition, therefore, that are God's enemies. Brethren, God is the best friend and the worst enemy. If God be my friend, what though I have many enemies! Affliction shall be all rated off in due time, as the dog is when he falleth upon a friend. If the dog fall upon a thief or an enemy, we let him alone, he hath leave to worry him. When afflictions seize upon God's people, in due time they are chidden off; but when they fall upon God's enemies, they shall not be rated off, they may worry them, and the venom of their teeth shall abide in them to all eternity. The text saith, "As for those mine enemies," &c. It is some grief to be slain before justice, but before mercy itself, that is more grievous. It is some grief to be slain before those that cannot help, but to have help stand by and not help, that is most bitter. Such is Christ, he is our help, he is our merciful High Priest, and yet he saith, "As for those mine enemies, which would not that I should reign over them, bring hither and slay them before me," Luke xix. 27. Oh, what a sad thing it is to be God's enemy.

But who are those enemies?

You will all say thus, that if a man seeth the picture of another, and as soon as he seeth it he falleth a tearing of it; and the more like the picture is to the man, the more he teareth it; surely this man was an enemy to him whom the picture is like unto. So when men shall fall a tearing of God's people, and therefore because they are godly, are not they enemies to God?

Consider Psalm lxviii. 21, there is a plain place to shew you who are God's enemies. Saith the psalmist, "But God shall wound the head of his enemies, and the hairy scalp of such an one as goes on still in his trespasses." Such as go on still in their trespasses are God's enemies. There is no child of God but may and doth fall into sin; he may fail in his speech and in his practice; but it is the character of the world to "lie in wickedness," 1 John v. 19. And therefore, know you such an one as hath been a drunkard, and a drunkard still; a swearer eight, nine, or ten years ago, and a swearer still; a sabbath-breaker, a liar, an adulterer, a great while ago, and so still, that man is an enemy, and in due

time the Lord will wound the hairy scalp of such a ruffian, for he is an enemy.

When a man cannot endure to hear of the welfare and good success of the churches, and of the ordinances of God, that is a sign they are God's enemies. A man loveth to hear good of him that he loveth. If a man love God, he loveth to hear good of God and all that belongeth to him ; of the churches, and of all the ordinances : but when men hear of good news of the churches, and of the ordinances, and do secretly grudge, repine, and wish it otherwise, these are now secret enemies, and will be open.

The scripture phrase telleth us who are God's enemies. Saith the psalmist, " Lord, make plain thy way before my face, because of mine enemies," Ps. v. 8. In the Hebrew it is, " Lord, make plain thy way before me, because of my observers." Malicious observation is a sign of enmity ; and therefore when men shall diligently observe and lay wait for the haltings of God's people, and are glad to find any thing to raise a scandal ; more rejoicing at the scandal, than grieving for the sin ; those, as beasts which seek for the excrements of men to nuzzle in them, are God's enemies, and God is their's.*

Those that hinder the great proceedings that God hath in the world, are his enemies. In the restoration and rebuilding of the temple, God had many enemies : Tobiah, Sanballat, and many others. Neh. vi. 1. How did it appear ? They did out of malice labour to make the work of God to cease. So when men in their generations and times shall maliciously labour to cause the works of God to cease, and hinder the great proceedings which God hath on foot in the world ; these are enemies and none but enemies. Now God is and hath been working of many great works in the world ; if any man's heart tell him that he hath thus taken up arms against God, let him lay down his weapons and humble himself, for God will be above him ; God is greater and will break him.

The second part of the doctrine followeth : that these enemies when God ariseth are scattered : God's arising is the cause of their scattering.

When God ariseth, then all his host ariseth. When a man ariseth, then all his clothes arise ; when the subject

* Qui tanquam famelici porci immergunt se, in stercora sanctorum et ex jis delicias faciunt.—Luther in Gen. ix.

ariseth, all the accidents arise ; when the prince in the field ariseth, all his soldiers arise : when God ariseth, then all his followers arise ; and when they arise, the enemies fly, and so are scattered.

Consider but the nature of his enemies as they are described in Scripture. They are compared to wax before the fire. Ps. lxviii. 2. Though wax may lie awhile there and not melt, whilst the fire is not blown up ; yet when the fire flameth, the wax melteth. They are compared to the waves of the sea, Jude xiii. ; that roar whilst they are in the sea, yet when they come to the shore they break. They are compared to smoke, Psalm lxviii. 2 ; which though it rise like a dark cloud, yet is soon scattered and consumed by the puff of the wind. They are compared to vapours, mists and clouds, Hos. xii. 3 ; which though they may seem to threaten the earth with some great storm, yet when the sun ariseth in its full heat then are they scattered. Such wax, such waves, such smoke, such vapours and mists are the Lord's enemies ; soon therefore scattered when he ariseth.

But though it may be easy, in regard of God's power, to scatter the enemies of the churches ; yet when we look upon the condition of the churches as they are in themselves, their deliverance is very difficult. It is an unlikely thing that the distressed churches should be delivered, as the matter now standeth with them ; when were the enemies of the church more prevailing than now they are ?

So it must be. What is more unlikely than that a dead man, who lieth upon the grave's mouth, should be raised up to life, and to such life as to ascend and go up to heaven. Yet such is the deliverance of the church when it cometh. Rev. xi. 12. It was a very unlikely thing that Judah should ever come out of Babylon ; the Jews did despair of it : and therefore as a man that thinketh he shall never return the way that he goeth, taketh no heed to his way, observeth not by what turnings, windings and marks he cometh, so were they in their journey and way to Babylon ; wherefore saith Jeremiah, xxxi. 21, 22, " Set thee up waymarks, make thee high heaps, set thine heart towards the highway, even the way which thou wentest : turn thee again, O virgin of Israel, turn again to these cities, &c., for the Lord hath created a new thing in the earth ; a woman shall compass a strong man." As if he should say thus : You think yourselves in a very

weak and low condition, the enemy strong, and you in their hands ; well, but the time shall come that a woman shall lay siege to a strong man : *Fæmina virum fortem angustiabit*, Psalm i. 18 ; for that word read, to *compass*, in the Hebrew signifieth also, to compass by way of siege ; and that word read, *man*, in your translation, signifieth a strong man : and the sense of all is, that those which are as weak as women shall beset, encompass, and beleaguer those that are strong and valiant men. But we see no likelihood, might they say, of this. No, it may be so, but saith God, “ I will do a new thing.” But there is no means. It mattereth not, “ I will create a new thing :” I, that drew once the world out of nothing, will draw the deliverance of the churches also out of nothing : I will be a creating God to the churches though they be never so low. Was it not an unlikely thing for Peter to be delivered that very night when he was to die the next day. Acts xii. 5, 6. He was in close prison, he was fast in chains, he was there kept with soldiers, he had rough keepers to keep the prison doors, he had to go through the first and second watch, and he was to pass the iron gate that leadeth into the city ; yet prayer conveyed him through all these parties of opposition. The church prayeth and Peter cometh, but what is this to us ? We may not expect miracles now. Yes, we, even we are commanded “ to commit our souls into the hands God in well doing as unto a faithful Creator,” 1 Peter iv. 19. Not as unto a Redeemer only, but of a Creator, who hath promised his creating strength to supply us in our distresses, and therefore saith, “ into the hands of a faithful Creator.” Well, then, though the afflictions of the churches be never so great, let us not mourn as those that are without hope, for God can do it with ease and much facility. He is our Creator, he will do it in truth and in much faithfulness, for he is our faithful Creator, into whose hands we are to commit ourselves and the condition of all the churches.

Again, When God ariseth, then God appeareth. Now the enemies of God cannot endure the sight of God. When John the beloved disciple of Christ, who had the honour to be trusted with the book of the Revelation, saw but one angel, Rev. xxii. 8, he fell down and trembled. John was a good man, he had not a guilty conscience ; yet when an angel did but appear John falleth down. How shall men tremble when the great God shall appear, and they shall appear before

him in all their guiltiness! Surely they will tremble and fear then, and that their fear will end in scattering.

Beloved, we may see what an easy thing it is for God to scatter the enemies of the church, though the afflictions of the church be never so great, and the condition of the saints be never so mean. Is it not an easy thing for a strong man to rise when he is free and healthy; is it not an easy thing for fire to dissolve the wax; is it not an easy thing for a lion to tear the caul of a man's heart? What is more strong than a lion; what more thin than the caul of a man's heart? and God hath said it: "I will rend the caul of their heart; and there will I devour them like a lion," Hos. xiii.8. Was it not an easy thing for Samson in all his strength to break those cords and withs wherewith he was tied? Judges xvi.9. Jesus Christ is our spiritual Samson, and though his body, the church, be bound with the withs and cords of the Philistines, yet he can easily arise, crack and break them in pieces, though they be never so strong. Is it not an easy thing for a man to open his hand? God openeth his hand and we are satisfied. Is it not an easy thing for a man to set his face against another? God only setteth his face against his enemies and they are scattered. Oh, with what infinite facility can God help the church! If his servants had no credit with him, or if he could not help them but with much difficulty, there were room for our discouragements; but it is not so, he speaketh the word only, hisseth, stampeth, riseth, and we are helped.

Hence see what a necessity there is that we should ponder and observe the works of God and the judgments of the Lord. In these great volumes we may read much of God. When God ariseth, then God is to be seen, and seen especially; when God's enemies are scattered, then he ariseth. Now there are three sorts of people that are to blame here, as concerning the observation of the Lord's works and his great judgments: the first are those that the prophet complains of: "When the hand of the Lord is lifted up on high they will not behold his majesty," Isa. xxvi. 11. Another are those that the psalmist strikes at in Psalm ii. 10, 12: "Be wise, therefore, O ye kings,: kiss the Son lest he be angry and ye perish in the way:" who seeing and observing God fetching his stroke at a land or people, will not stand out of God's way and reach. The third sort are those that degrade

the works of God, and nickname them, saying they are none of God's works, but works of Satan: like the Jews and pharisees, who, when Lazarus was raised from the grave by a miracle, would have killed Lazarus out of spite to Christ; so these men, when God hath wrought gloriously for the conversion of a poor sinner, or the destruction of his vile enemies, do what they can to put God's work to death, calling that hypocrisy which is God's grace, that obstinacy which is good conscience, and that chance which is God's glory. But let all these consider that one place in Psalm xxviii. 5, "Because they regard not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up." There is more in it than we are aware of: who doth not study to be built up? Wherefore do many men of knowledge and learning study and take so much pains, wearing out their flesh, but that they may be built up in name and credit. Wherefore do you trade up and down the world, but that you may be built up in your estate; and what is that which men fear more than destruction? Destruction is final ruin. Now, my brethren, if the great works of the Lord be done before you, and you do not observe them, you cannot be built up; and if you will not attend the operation of the Lord's hands, you shall be destroyed. God's judgments will take hold on those that will not give heed to his judgments; a man may be destroyed for not observing another's destruction. It is a fearful judgment to have no judgment, and he hath no judgment that doth not mind the Lord's judgment. It is made the character of the saints in the latter times of the world, that they are able to sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; just and true are ways, thou King of saints: who shall not fear thee, O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee, for thy judgments are made manifest," Rev. xv. 3, 4.

But suppose evil befal other men, it may be that it falleth out by common providence; how shall I say that God is risen, and to be seen, and seen specially in a judgment, and when may a judgment be said to come in the way of a judgment?

When wicked men are snared in the works of their own

hands, then God is seen and seen apparently: "The Lord is known by the judgment that he executeth; the wicked is snared in the work of his own hands. Higgaion. Selah," Psalm ix.16. There is not such a clause again in all the whole scripture that I remember. You have Selah in many places, but you have not those two words, Higgaion, Selah, in any other place. The word Higgaion, cometh from the Hebrew word, Hagar, that signifieth, to meditate; and Higgaion is *meditandum aliquid*, a thing worth our meditation; or, as much as if he should say, This is a matter of special meditation, that God is to be known by the judgment that he executeth, when the wicked are snared in the work of their own hands. When, therefore, wicked men begin a wark against the people of God, and it wheeleth about upon their own heads, insomuch as they are taken and snared in their own practices, then God is seen specially, and known by the judgment that he executeth. Higgaion. Selah.

God is specially to be seen when the judgment lieth beyond the reach of second causes, and is greater than the stock of the second cause can bear. Samson's strength was a judgment to the Philistines. How was God to be seen in that? Yes, for Samson was the strongest man that ever was, yet his mother, when she was breeding him, was "to drink no wine or strong drink, nor to eat any unclean thing," Judges xiii. 5, which also did include strong meat. God would not have Samson's strength imputed to the strength of second causes; out of the weak came strong; the second cause was not able to bear so strong effect. This strength was their judgment, their vexation, their scourge; and this their judgment lay beyond the reach of the second cause, therefore was God seen herein apparently; where there is any thing of God's creating power, there is God plainly to be seen; now where the effect lieth beyond the bounds of the second cause, God's creating power is seen for to raise that, and therefore if in any evils which befall the children of men, the strength of the second cause cannot reach them, there you may say, Oh, my soul, here is God's judgment, God's plague, God's hand; here is God seen, and seen specially: here God is risen.

When God's judgments for men's sins do so find them out as they are their own blabs, their own accusers, their own condemners, and sometimes their own executioners, then

God is to be seen, and seen especially: so with Judas and many others. It is written of Julian the Apostate, who raised an army against the Persians; in the fight he was stricken, whether with an arrow or otherwise I say not, but being sorely wounded, he took a handful of his own blood, and flung it into the air, saying, *Vicisti Galilei!* Thou hast overcome me, O Galilean. You have many stories to this purpose in the Book of Martyrs, recorded by Master Fox, I will name but that one of that vile wretch who dealt so injuriously with the martyr James Abbes, who, after all his base usage of that good man, was taken with a strange kind of frenzy, and cried out, James Abbes is saved and I am damned; James Abbes is saved and I am damned; and so died. Others were not privy to all his injuries, but his own guilt made him his own blab; so, now, when a man's sin cometh and arresteth him, and his heart and conscience is upon the rack continually, he bursting out into hideous outcries, being his own accuser, his own condemner, or his own executioner, there God is seen, and seen apparently.

When the work of the Lord is carried with such a strong hand as cannot be resisted, there God is seen: "I will work and who shall let," saith God. Isaiah xliii. 13.

A judgment cometh in way of a judgment when it maketh way to a further judgment: as when God giveth in mercy, he giveth that he may give; so when he smiteth in judgment, he smiteth that he may smite: he maketh way to his anger when he is angry indeed: and when you see this, then say, Here is God seen, and seen especially; now God is risen; blessed are all they that trust in him.

But how shall we raise God that he may be seen in the world for the good of the churches?

The next point telleth us: viz. Our prayers do excite, raise and stir up God to the scattering and destruction of our enemies. I will not spend much time in the proof of this; you all know the parable of the unjust judge, and you all know the promise of the just God to hear prayer. Brethren, is God able to scatter his enemies; is God mighty; is God all-sufficient; hath God power enough to do it? God is pleased to make over his power, his wisdom, his mercy to our prayers: who doth not know what credit prayer hath in heaven and what strength in earth? The truth is, prayer may do any thing that

is reasonable with God; and if you ask prayer by what authority it doth all, it will shew you its commission in that place, 2 Chron. vii. 1, 2, compared with 2 Chron. vi., where God wrought a miracle to shew that he would answer prayer.

But you will say, Can any prayer do this: excite, stir up and awaken God?

No, but it must be a crying prayer. If violence be offered to a man in his house, and he doth not cry for help, help cometh not in presently; but if there be thieves in the house, and he putteth his head out at a window and doth cry, Murder, murder! men will break up the doors and come in presently.

Besides, they must be self-awakening prayers: that prayer will never waken God that doth not waken yourselves, and that prayer will never stir and raise God that doth not stir and raise your own soul.

It must be a self-denying prayer. You know the case between Moses and Israel: Israel had provoked God, God says to Moses, Exod. xxxii. 10, 14, that he "would consume Israel, and raise up him to be a great people." Moses lays by all that, and he goes to God in prayer; and what arguments doth he use? His prayer was but short, and all the arguments were fetched from God and the covenant: "Remember thy covenant with Abraham," &c; and, "Thou art a merciful God, slow to anger," &c. Not a word of himself; it was a self-denying prayer, and was heard presently. In prayer those arguments take most with God that are from God.

Besides, it must be a continued prayer, as Col. iv. 2. Prayers are the saints' factors and negociate for them in heaven, therefore they must lie by it.

Again, It must be when the man abideth in Christ and Christ in him: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you," John xv. 7. He doth not say, If you abide in a tavern, or in an alehouse, or in such a vile course; but, "If ye abide in me, and my words abide in you, then ye shall ask."

Reforming prayers are most prevailing. *Virtutes sunt orationis fundamenta*; there is no energy in those prayers that are not strengthened with reformation; either your prayers will eat up your sins, or else your sins will make a hand of your prayers. Isa. lviii. 6, "Loose the bands of wickedness, &c.,

then shalt thou call and the Lord shall answer, thou shalt cry, and he shall say, Here am I, if thou," &c. Though the lesson be never so good, yet if the instrument be out of tune there is no harmony, and harmonious prayer is very speeding, therefore,

It must be joint prayer. When the church prayed, Peter was delivered. It is true that their prayer was very urgent in itself, for, according to the original, it is, they continued in outstretched prayer: it was holding prayer, for they continued; it was seasonable, for it was the night before his appointed death: yet withal the church prayeth and Peter cometh. One string doth not make the harmony, and the word is, " If two or three of you shall make a symphony, it shall be done for you," Matt. xviii. 19. God who is overcome by none suffers himself to be overcome by prayer;* but your prayer must be full of himself, pressing and a close leaguer; wherefore you that lie perdue, keep centinel, or to speak in scripture phrase, Isa. lxii. 6, 7, all you that are watchmen upon the walls of Jerusalem, all the day and all the night continually cease not: ye that are mindful of the Lord keep not silence, and give him no rest, till he repair, and until he set up Jerusalem the praise of the Lord.

Will prayer do it? Will prayer raise God for the scattering of the enemies of the churches? I beseech you, in the name of God, let us consider where to lay the fault and the blame of much of that evil which is come upon the churches in these latter times. When the defeat was lately before Antwerp, there was fault laid on such a man, and such a man. When we consider the afflictions of Germany, we are ready to say, If such a king or country had stepped in, all this evil had been prevented, the Palatinate restored and peace settled; but may we not rather say, If our prayers had stepped in. This word telleth us that our prayers do awaken God, and when God is awakened, then the enemies are destroyed; we see then, in truth, where the fault lieth, our prayers have not come in full enough; wherefore the less we have prayed before, the more let us pray now; pray in your closets, pray in your families, pray in the assemblies, pray alone, pray in company, pray for all the churches, pray for Germany the first place of reformation, pray for Holland your hiding-place,

* Deus qui nullis contra se superari potest precibus superatur.—Hierom.

and in all your prayers forget not England, still pray for England. Take some motives :

You are unnatural if you pray not. It is reported of Croesus's son, that he was dumb, and seeing one about to kill his father, though he had been always dumb before, yet then he burst forth into this speech, What, will you kill Croesus? If you be in Christ, the church of Christ is more to you than many Croesuses; your grace doth not extinguish nature, but advance it; help, and not hinder. A gracious heart cannot be unnatural though it loveth to be supernatural.

Again, It is the property of a good christian, and of true grace, to observe what work God is doing, and to help on that work: what God is doing in the world, and to help that on; what God is doing upon his own heart, and to help that on. O Lord, saith the soul, help me! I will help thee, I will put my shoulder unto thy work as thou art pleased to put thy hand to my duty. Now the great work which God is doing in these times is the pouring out of the seven vials, Rev. xvi.; and if you look into Rev. v. 8, you shall find that the saints' prayers are their vials: help forward, then, God's vials with your vial; vial doth call for vial.

Either good and deliverance will come unto the churches, or else it will not. If it do not, you had need pray that your hearts may be supported in all and settled. Prayer is a composing duty, and fully settling. If it do come, you had need pray that you may have the comfort of it when it cometh, or else that you may not envy at those that have prayed, for it is a hard thing for one that standeth idle not to envy at him that worketh.

You do not love the churches if you do not pray for them: "He that loveth Jerusalem, prayeth for the peace of Jerusalem." Do you love England; do you love Germany; do you love Holland; do you love the churches, and your friends? He that loveth Jerusalem prayeth for it, and if you do not pray for them, you have no love to them.

You cannot prosper if you do not pray; "They shall prosper that love thee." How love thee? In praying for thee. You cannot prosper if you pray not for the churches: will you not pray then?

Again, You are not God's servants, if you do not pray for his servants; you are not God's children, if you pray not for

his children ; if you mark that of the psalmist, it is made an act of service, and a sign of a servant, to " pity the dust and stones of fallen Jerusalem." Saith he, " thy servants pity the dust thereof;" as if they were not servants that have no pity. I know you would not have your livery taken from you. All things of the like nature sympathize with one another ; if you have the same nature with the saints, you shall, you will, you must sympathize with them in all conditions ; you cannot but pray.

You cannot have a part in the prayers of the churches, unless you pray for the churches. Think upon this argument. Can you be contented to lose your share in all the prayers of the saints ? An action there, is better than an action in the East India Company ; their stock is great, if your stock go not in, you cannot have a part with them, and that is evil.

If you pray not for the churches, your own selfish prayers will be bootless. When a man shall pray much for his own family, his own name or estate, his own child that lieth a dying, and will not pray for the dying churches ; this is a selfish duty. A carnal, selfish spirit, is very loathsome in what is spiritual ; and what are you the better for your rich cabin, your warm cabin, your neat cabin, if your ship sink.

Consult with Neh. xiii. 1, 2 ; there you find it written, that " the Ammonite and the Moabite should not come into the congregation of God for ever." What was the reason ? " Because they met not the children of Israel with bread and with water." He that will not meet with distressed Israel with such relief as he may, is an unfit man to have a name in a church of Christ, and it is unfit he should come into the house of God for ever. Wherefore as ever you desire to have a name in God's house, pray, pray, oh now pray ; you may with this bread and water meet with Israel, meeting with them you do meet with Christ.

The price of the welfare, peace, and good of the churches is now rising ; the time may come it may not be purchased or bought in by prayer.* I remember I have read of a man that brought the book of the sybils unto the emperor or king of the Romans, and desired a great price for those books.

* Fugientia sequimur.

The emperor refused. He goeth away, burneth half the books, doubled the price, and then cometh to the emperor, and offered him them at that rate. The emperor refuseth again. He went away, and burnt the half of those books which were left, and doubled the price : which the emperor considering, gave him the whole money which he desired. So now, it may be, you may have the welfare, the peace, the life of the churches for prayer ; time may come, wherein though you add to your prayer your estates, to your estates your liberties, to your liberties all your welfares, and to your welfares your lives, yet you may go without it. Now, it may be had at this good rate, will you not take this good commodity whilst it is offered to you ?

It may be the business of the churches stayeth upon your prayer. If that midwife would come away, the woman would be delivered. Rev. vii. Four angels were sent out to punish the world ; and after that a fifth angel is commissioned to go bid them hold their hand, until the servants of the living God are sealed in their foreheads. Angels' work must stay until they be sealed, saith Hezekiah. Isa. xxxvii. 3 : " This day is a day of trouble, and of rebuke, and of blasphemy, for the children are come to the birth, and there is not strength to bring forth." So say I, brethren, it may be the Lord your God will hear the words of all Rabshakahs, whom the enemies of the church have employed to reproach the living God, and will reprove the words, which the Lord your God hath heard : wherefore lift up your prayer for the remnant that are left. God said to Moses, " Let me alone ;" but to you otherwise, Why do you let me alone ? I stay for you, if you pray earnestly I will come quickly.

I put you but this disjunction ; either, O Jacob, thou hast thy brother Esau to meet withal, or else thou hast not : if not, what meaneth thy fears ? if thou art to meet with rough Esau, then remember what one night's sweating in prayer did, how it first obtained the face of God, then of Esau. Gen. xxxii. 24 ; xxxiii. 10 ; Isa. liv. 26, 17 ; lviii. 14. The promise is made to you. Every promise is a new footstep for prayer, wherefore you that ever prayed, pray now ; nay, you that never prayed, pray now ; now is a praying time, and it is good pulling whilst God is coming, begging whilst God is giving. And hath God dealt out nothing to the churches

in these last times? Do but observe which way the wheel turneth in these latter days.

But why do you exhort us to pray? We are here purposely, and come to pray.

True, we are so, but we must pray at other times too. We are here this day to pray, that we may pray hereafter, that we may set wheels of prayer on going; prayer doth fit for prayer; but yet pray for the present. And so we are come to note:

Fifthly, When the people of the land go forth to war, the people of the Lord should go forth to prayer. When the ark removed, then said Moses, "Arise, O Lord," &c. Our prayers are to lead armies into the field. 1 Josh. xvii., see how the people led forth Joshua: "According as we hearkened unto Moses in all things, so will we hearken unto thee; only the Lord thy God be with thee, as he was with Moses." You know the prayer of Asa, Jehoshaphat, Hezekiah, and other worthies, to this purpose. Reasons of it, are these especially:

Every business is to be led forth by prayer. Prayer is a leading duty to all our duties; and the greater any business is, the more prayer is to be made. The business of war is a great business, almost miraculous. When I see an army, methinks I see a company of walking towns. It is a great matter, and will you not have so great a business led on by prayer.

But if a man have a business to do, which requireth haste, by attending to prayer he may lose his business.

For that purpose, consider but that one place in answer to this, Josh. v. 2. In the foregoing chapter the children of Israel went through Jordan, and came into their enemies' country; and in this verse the Lord said unto Joshua, "Make thee sharp knives, and circumcise again the children of Israel the second time," Josh. v. 2. Now upon their circumcision they were sore: verse 8, it is said, "They abode in their places in the camp till they were whole." Now being come through Jordan, and lying before Jericho, among all their enemies, the natives could not but hear that they were circumcised, and how sore they were; insomuch as the children of Israel might have objected and said, Oh, Lord, if we be circumcised, we shall hinder our designs, weaken our-

selves, advantage our enemies, that they may fall upon us in our trenches. But as the Lord commanded, so did they, they were circumcised ; neither did this act of religion hinder their business. And therefore let none say, If I stay upon prayer my business will take despair ; no, no, precedent prayer will make it prosper : trust God and you will find it.

Solomon saith, " All things are beautiful in their season : there is a time for all things," Eccl. iii. 1, 11. Therefore a time for prayer ; and though we are to pray continually, yet there is some time wherein we are especially to draw near to God. Saith the psalmist, Ps. xxxii. 6, " For this shall every one that is godly pray unto thee, in a time that thou mayest be found." Grace maketh one pray ; the wisdom of grace maketh one know the occasion, season, and time of prayer.

Fearing times are times of prayer. Saith the psalmist, " At what time I am afraid, I will trust in thee ;" and true faith soon worketh itself into prayer.

Tropical uncertain times are times of prayer. " Seek ye the Lord, all ye meek of the earth, if so be that ye may be hid in the day of the Lord's wrath," &c. Zeph. ii. 3. When the world laboureth under uncertainty, then should the saints labour in prayer. Again, the morning time is a time of prayer: " My voice shalt thou hear in the morning ; O Lord, in the morning will I direct my prayer unto thee," Ps. v. 3. There is a morning of every year, as well as a morning of every day ; there is a morning to every business, as well as a morning to every day : now is the year's morning, now is the morning of our great business ; wherefore now up in the morning of this great work, let us direct our prayers to the Lord, and look up. Pray now, my brethren, for now it is seasonable.

As the promise is the only hold that we have on God, so prayer is the only odds that we have of our enemy. Beloved, the enemies have most commonly the outward advantage of God's people ; look upon both, and you shall find that outwardly they have much odds, either more men, more money, or more munition : what shall weigh down this odds but prayer ? Many times prayer doth more than the whole army. Consider Ps. lxxvi. 3 ; " There brake he the arrows of the bow, the shield, the sword, and the battle." Where ?

In Salem, in Sion, ver. 2. He doth not say in the field. The arrows are first broken in the assemblies by the saints' prayers, after that in the field by the Lord's soldiers. It is said of Archimedes, being a mathematician, that he did more by drawing his lines, than any soldier did by his valour. So God's people may do more by the lines they draw, and the prayers they make, than others can do any other way. Prayers are the saints' scaling ladders, wherewith they leap over walls, and their strength whereby they break through hosts. You know usually there is much disorder in armies ; the soldiers have much evil and sin among them ; though the soldiers be outwardly strong, yet many of them are inwardly weak, and prayer cometh in to gather up the weak forces. Numb. xii. 15, you may see how that for the sin of one woman, the whole host of Israel was stayed, and could not march on. Her sin hindered their march ; she was but one, and a woman. It may seem therefore strange, that the whole body of the army should stay upon her; yet so it was, and they could not remove until prayer came in : ver. 13, " Moses cried to the Lord, saying, Heal her now, O God, I beseech thee." Then she was healed, and the people journeyed. Thus prayer ordereth the ranks, fetcheth up the weak forces, leadeth on the army upon the enemy, and cometh in the rear. Without prayer then there is no footing. We are not fit to strike until our armies be in joint, and prayer jointeth us ; we are not fit to be exalted until we be humbled, and prayer humbleth us ; and if it be so, then by way of use :

You may see what work we have to do this day, we are to lead forth this well-formed army, as you heard in the mandate sent unto us by the States, of a well-formed leaguer, under the command of that noble and worthy general, the Prince of Orange ; and methinks he doth, as it were, put prayer in office, and saith, I will not be commander, prayer shall ; I will be only lieutenant unto prayer; let prayer go first, let prayer strike the first stroke. Methinks I hear a dialogue and conference between him and the country. We desire you, Sir, to take the care of this great army ; we commit it to your wisdom ; go and prosper. But, saith he, I dare not go until prayer go ; I am under prayer ; give me prayer first, and then I will go : first smite with your prayers, and then we will smite with our weapons. Smiting prayers

are now expected ; and though there are divers motives which I have used, to stir up your hearts to pray for the churches in general ; yet take three or four more, which may have some special relation unto this people, and you amongst them.

The enemies which you pray against, are the most wicked enemies that God hath. Of all enemies, those are most wicked that are most crafty ; the artificial sinner is the worst sinner, as the naturalized grace is the most gracious ; such are the antichristian enemies of the church : for as, (Gregory observeth it,*) Jesus Christ did choose simple, poor men, to preach the truth ; so antichrist chooseth those which are crafty, subtle, to disperse errors. Of all enemies those are most vile which are most cruel ; and those are most cruel unto the churches, that have once made profession of the truth and proved apostates. The Scripture pointeth at three especially in this particular, the devil, the Jews, and antichrist. The devil is cruel unto mankind, he is the grand apostate ; the Jew is cruel unto all christians, he is a vile apostate ; antichrist is cruel to all the present churches, and he is a great apostate, yet not only an apostate, but apostacy in the abstract, 2 Thess. ii. 3, and therefore cruelty itself. In the book of the Revelation, Rome and the antichristian party is called Sodom, it is called Egypt, and it is called Babylon. You know the unkindness of Egypt, the cruelty of Babylon, and the villainy of Sodom unto God's people. Why should Rome and the antichristian party stand under all these names, but because they are guilty of all their evils. And the worse they are, the more hold you have on them to pray against them. Arius was a vile enemy to the churches, and very cruel ; yet he was destroyed. How so ? Historians tell us, *orationis opus fuit, non morbi* ; his death was the work of prayer, not of his disease. Such effects may your prayers have ; what stubble can stand before the flame of prayer. Oh that our hearts were much inflamed in this great service.

Consider you are here in your possessions, in your lot ; hidden when others of your brethren are not come to their

* *Sicut pauperes spiritus et simplices ad predicandum elegit, ita astutos et duplices antichristus ad falsitatis predicationem assumet.*—Greg. mor. lib. 12, cap. 5.

lot. Mark that place in Deut. iii. 18, Reuben, Gad, and the half tribe of Manasseh were come into their lot and inheritance, before the rest of the children of Israel: what then, should they sit down quietly? No, at ver. 18, they were not to sit down, but they were to pass over armed before their brethren. So God having provided for you, before many of your dear brethren and his good people, you are not now to sit down quietly in your own lot, but to go up armed before the rest of God's people, and prayer is your best harness.

You are here on purpose to pray ; it is the end why you are come hither, that you might have liberty to pray. I am loth to speak it, I would I might not, you had praying liberty denied to you ; when any met together in private to pray, you know it was their and your reproach. This place is your Gilgal, wherein the Lord hath rolled away that reproach from you. Oh, that your liberty might not degenerate into licence. You have now praying liberty, and if this be the thing you are come for, and now you have such an opportunity, will you not improve it? If a man leave one place of trading, that he may set up his shop with more freedom in another ; and in the second place money be brought unto him, will he refuse to take money? This is your case, you could not have so free a trade for heaven as you desired, here you have leave to open your shops, and behold this day a praying opportunity, which I call money, is put into your hands ; will you refuse it? consider you are come on purpose to pray.

In all likelihood the country shall be hidden, and you shall not lose your prayers. I will tell you what Mr. Brightman saith, whose memory is sweet and precious, he saith, There are three sorts of reformed churches : the first, the German ; the second, the French, the Swedish, the Scottish, and Holland ; the third the English ; which are all different. For the English is ruled by prelates ; the French, the Scottish, Swedish and Holland, is governed by presbyters ; the German hold consubstantiation, and other things, which other reformed churches do not. Germany therefore he compared to Sardis, and thence foretold all the evils that have come upon it. Holland, Sweden, Scotland and the French, he compared to Philadelphia, and saith, though they have but a little strength, and the hour of temptation shall come, and some shall labour to shut their door, yet none shall shut it. It is

the rather to be considered, because he foretold the evils that came upon Germany. And why may he not speak true in this also? and then who would not pray for this people, seeing that he may not lose his prayers. Wherefore I entreat you in the name of God, now, up and be doing; arise, O daughter of Sion; arise, oh hearts of the people of God, that God might arise, and his enemies might be scattered. Awake, awake, and now up to prayer.

You will say to me, we are agreed, we must go to prayer both now and at home; but what shall we speak, that God may arise and that his enemies may be scattered.

Bring forth the Lord's engagements, and tell him how much he is engaged to help the churches: the Lord saith in his word that Babylon shall fall, Rev. xviii. 8, for strong is that God that hath condemned her; the Lord saith, Psalm cxxi. 4, "He never slumbereth or sleepeth;" the Lord saith in his word, 2 Chron. vi. 34, 35, "If his people pray when they go forth to war, he will hear and maintain their cause:" go and tell God, Lord, thou hast said thus and thus: thou hast said thou wilt neither slumber nor sleep; thou hast said thou wilt maintain thy cause; oh, then, arise, O Lord, and let thine enemies be scattered.

Tell the Lord how long he hath seemed to sleep, and that the time appointed for the church's deliverance is now at hand. Saith the Psalmist, "It is time for thee, Lord, to work, for they have made void thy law," Psalm cxix. 126. And again, "Have mercy upon Zion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and favour the dust thereof," Psalm cii. 13, 14. This is the reason why the time is come. So go to God and tell him, Lord, thou hast stood still a great while, oh, now the time is come, men have made void thy law, the saints pity the dust and take pleasure in the stones of the wasted churches; it is time for thee to rise, "Arise, O Lord," &c.

Tell the Lord that the enemies are up already abundantly; tell him that ere long he will rise, though you do not pray: Lord, if we should never pray, wouldst not thou help the churches; and wilt not thou arise a little the sooner for our prayers? wherefore, "Arise, O Lord," &c.

Tell the Lord that all things are now ready; it is

an argument that God moveth us with to come in to him : Lord, we use thine own argument : Lord, arise, all things are now ready. When the wind is good, and when the servants of the ship are ready, and have got their tackling all ready, and the anchor is up, only the master is not come into the ship, they will send one to tell him, Sir, the wind is good, your servants are ready, and the ship is under sail, we pray you come away ; so tell the Lord that all his people are up at prayer expecting him, and all the prayers of God's people are spread, and their hearts under sail, and nothing can be done till the Master come, until God himself come ; come, therefore, O Lord, come away : " Arise, O Lord, and let thine enemies be scattered."