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Ordered by the Commons assembled in Parliament, That Mr. Blakiston doe from this House give Thankes to Mr. Burrayghes, for the great paines he tooke in the Sermon he preached this day at the intreaty of this House at Margarets Westminster, (it being the day of Publique Humiliation) and to desire him to print his Sermon.

A
SERMON
PREACHED BEFORE THE
HONORABLE HOUSE OF
Commons
Assembled in Parliament,
At their late solemn Fast, August 26,
1646.
In Margarets Westminster.

By JEREMIAH
Burroughes

PRO. 14. 34.
Righteousness exalteth a Nation, but sinne is a reproach to
any people.

LONDON;
Printed by Matthew Simmons, for Hanna Allen,
at the Crowne in Pope's-head-Alley. 1646.
TO
THE HONORABLE HOUSE OF COMMONS.

Duties of moralitie, in reference to State affaires, are the ordinary theame of sermons, preached to men in high place. It were well that the mystery of the Gospel, the righteousness of Jesus Christ, the Covenant of grace, were more frequently set forth before them in the due lustre and glory of them; nothing can so darken the glory of the world in their eyes as this, nothing can raise their hearts to such high designes.
for God as this. I have in this Sermon begun with my endeavours in this, knowing that if this prevails in your hearts, it will be a mighty principle, not onely to carry you on strongly in the works of righteousness and judgement between man and man, but to make you spirituall in them. Your diligent attentions to the preaching of this righteousness of Christ, (which is indeed the life of the Gospel) as also of the righteousness between man and man, which is the life of a body politique; as it was a great encouragement to me preaching, so a great joy to many observing it; they blessed God that they perceived those Truths sinking in, and taking impression upon your hearts. If Christ and his Gospel be lifted up by you, if your right hands be full of righteousness and judgement, then we are happy.

The Righteousnesse of Christ is your justi-
justification before God; Righteousnesse between man and man; as your justification before men, and acceptable unto God, it is your strength and safetie in dangerous times. I finde a remarkable Story in Josephus concerning Herod the King. He making a speech to his Army, bath this passage. Some men will say, that right and equitie is on our side, but that the greater number of men and meanes are with them; but this their speech is unworthy of my followers; for with those with whom Justice is, with those also is God; and where God is, there neither wants multitude nor fortitude. Shall a Herod say thus? how much more is this expected from you by God and men? You have a full and large opportunity of doing great things in your Generation, towards the fulfilling of the promise of the New Heavens and the new
new Earth, wherein righteousness shall dwell, which the souls of the Saints hunger and thirst after: you have their prayers, watered with their tears. They are your Incouragement, let them be your Ingagement; let the fear of the great God, of the great trust committed to you, be mighty upon you. The Lord show you what is to be done in such a time as this. The Lord be your arme every morning, Isa. 33. 2. That you may be a blessing to us and the Christian world, that the Saints may ever blesse you, and the children not yet borne, may hereafter arise and blesse GOD for you. This hath been and shall be the prayer of

Your honours humble servant

for Christ,

JER. BURROUGHS
A SERMON PREACHED AT THE LATE FAST, BEFORE THE COMMONS HOUSE OF PARLIAMENT.

MATTH. 5. VER. 6.
Blessed are they which doe hunger and thirst after Righteousnesse, for they shall be filled.

Our now fast, the Argument of my Text, is hunger and thirst; I am now preaching to the High Court of Justice, and what's more suitable then to preach of righteousness? you are hungering and thirsting, and what's more reasonable for one who is to speake to your soules, then to endeavour the turning of the hunger and thirst of your bodies, to soule-hunger and thirst? And if your soules hunger and thirst, it is pitie that they should hunger and thirst after any thing but righteousness; for nothing else can satsifie them. We read in the 15 Chap. of this Gospel, of foure thousand men, besides women and children, that were ready to faint for hunger; and Christ had compassion upon them; oh that I could see in this numerous Auditory, many gasping this day for meat for their soules! I feare not but what God hath sent me with this day, will satsifie every one of them.

I shall not satsifie wantons, who play with their meat, but what I shall bring in the Name of God, I doubt not but may satsifie every hungry soule.

Wee are this day about a blessed work, even the seeking the face of God.
The words I have read, are the words of our blessed Saviour. The hunger and thirst here is blessed. The Persons are blessed. The promise is blessed; all that we have to do with, is blessed this day. John preached to his disciples in a terrible manner; O generation of Vipers, who hath forewarned you to fly from the wrath to come? Now is the axe laid to the root of the tree. Many of Christ's Auditors had been Johns, and being terrified by his Ministry, Christ conveys the truths that he preaches unto them in a way of blessing; while he tells them what they ought to do, he tells them how blessed they should be in doing.

The words are a part of the Sermon of Christ himselfe; He is the wisdome of the Father, he knows the Father, none knows him but he, and he to whom he reveals him; He knows all the Counsells and thoughts of the Father concerning our eternall estates; He faith, that whatsoever be had heard of the Father, that he told to his Disciples. Behold, here he is preaching. My Text a part of the most heavenly, and largest Sermon, that ever he preached, that is recorded. In the 61. of Isai. beginning, He is anointed to preach; and in the 40 Psalme, he is said to be a preacher of Righteousnesse. What he is Anointed to doe, and what is prophesied of him, that here he doth. This day he is preaching righteousness to hungry and thirsty soules. Christ in the 8 of Dan. 13. is called the Speaker, Another Saint said to the speaker. And the Apostle seems to allude to that Scripture in the 12 of the Heb. 25. See ye refuse not him that speaketh. See yee refuse not the speaker. In the 2d verse of this Chap. it's said, Christ opened his mouth and taught: noting the seriousness of what he said; as wee use to say, Wee saw it with our eyes, Wee heard such a thing with our eares.

It was a mercy that Christ had his mouth now opened. The Scribes and Pharisees wanted not malice to have stopt it. It's a mercy that the faithfull Ministers of Christ have their mouths open. And blessed be God for you, that you have stopt the mouths of those that heretofore have stopt theirs. I remember, I have read of the godly people in Chrysostomes time, that were so troubled at the very thought of the stopping of the mouth of Chrysostome, that they used to say, that it were better that the very Sunne did withdraw her light, then that the mouth of John Chrysostome should be stopt; so did they prize the opening of the mouth of that Minister of Christ.
Chrift. In the 6. of Luke 20, where we have the fame Sermon recorded (though there are some different thoughts of Interpreters about it, but I have no time to answer the objections, they may easily be taken away, we will take it for the present for the fame.) It is said, Chrift lifted up his eyes upon his Disciples, when he thus preached to them. Chrift's eyes sparkled with wifdom and holiness; wifdom makes the face of man to shine, Rev. 1. 14 His eyes were a flame of fire. There is a great deale of power in the very eyes of a faithfull Minister, fastened upon the people. In the 13. of the Acts, 9. vers. we read of Paul, that he fastened his eyes upon Elymas, and faith, Oh thou full of all mischief and subtility. He was very loath to lose so great a prize, a great man, a man in office, a Deputy that began to imbrace the Gospel, when he saw danger to lose him his spirit was raised, he fastened his eyes with indignation upon Elymas.

The time when Chrift preached this Sermon, was after he had been at prayer all night together; for so you find in the 6 of Luke, 12, 13. 20. verses.

Here, 1. we have long Prayer justified, upon extraordinary occasions.

2. The heart of Chrift was so full with that that concern'd the glory of his Father, and the good of his Church, that he spends a whole night in prayer: Oh consider of this, you who spend nights in chambering and wantonness, the Lord Jesus spent nights in prayer.

Further, he spent a whole night in prayer when he was to chufe his twelve in the morning to send them abroad; it was surely for the preparation for some great work; the Lord Chrift lookt upon it as the weightiest worke next to his owne mediation that ever was done in the world, the sending his Apostles abroad. Surely the worke of the Miniftery is a great and a weighty work, doe not slight it. Chrift prays all night to prepare them, and for a bles-sing upon them; and after this his prayer he preaches this Sermon, though his body might be weary, yet he preaches; Ministers and others should not be too dainty of their bodies, they should spend time in prayer, and though the flesh be weary, yet set upon the worke; God sets them about, and venture their healths with God. It's true, your worke wearies your bodies, yet remember Chrift was not dainty of his. And what a Sermon doth Chrift preach after he
he had spent so much time in prayer? Ministers certainly would preach better, if they prayed more; those Sermons that come from hearts heated with prayer, lie warmer at the Auditors' hearts. When a Minister shall come up into the Pulpit, with his heart reeking in prayer, that's the Sermon that's like to do most good.

The scope of his Sermon, is to shew wherein blessedness consists; only Christ shews us how we should be blessed; the Philosopher by strength of reason, beats the bush, but the Christian by faith catches the bird; Oh the convictions that many have had of Blessedness by the Ministry of the Gospel, though their hearts have been running out after vanities and folly all their days before, the Gospel hath shown me unto them the glory of God, and what the excellency of man's nature incapable of; and that hath given a mighty turn to their hearts. And blessed therefore are they that hear the Gospel, and embrace it. In the 11. of Luk. 27. Blessed is the womb that bare thee, (faith some of Christ's Auditors) and the paps that gave thee suck: Nay, faith Christ, Blessed are they that hear the word of God and keep it. It's a more blessed thing to heare the Gospel, and embrace it, then to have Christ conceived in your wombs, then to give suck to Christ. What woman but would account that a blessed thing, if Christ had been conceived in her womb, and if her paps had given Christ suck? If you heare the Gospel, and embrace it, you are more blessed then if you had such a blessing granted to you by God; and what a blessed worke is it then to send the Gospel abroad, that men may know wherein blessedness consists? Oh let not differences in matters of lesser moment hinder the sending abroad, and the spreading of the blessed Gospel. Many of you, I verily believe, have had the blessing of the Gospel, you have found it a blessed Gospel to your soules, had it not been pitie that matters of smaller difference had been so stood upon, so as to have hindered the preaching of the Gospel to your soules? Doe not some of you say, I would not for ten thousand worlds, but the Gospel had come into the place where I live, I never knew what blessedness meant, nor how I should come to be blessed, till I heard the Gospel? The lustre and glory that there is in the Gospel, commonly stirres the hearts of people at first. In the 4. Gal. 15. Where is the blessedness you speake of? as if they should have
have said, Oh the blessed things that the Gospel hath reveal'd to us, wee never heard of such things before; oh blessed be the time, and blessed be the meanes whereby this was sent to us, and blessed be the men that came with such a message unto us, to shew us how wee may come everlastingly to be blessed! But there's a great deal of difference between the thoughts of Christ about blessednesse, and the thoughts of the world, Christ is preaching wherein blessednesse consists, how doth he begin? Blessed are the poor, saith he: this is strange to a carnall heart, the poor are accounted miserable; I, but in Christ's thoughts they are blessed; The poor in spirit, men of low, humble spirits, are despised in the world, But blessed are the poor in spirit, for theirs is the Kingdome of heaven.

And blessed are they that mourn; why, the mourners are accounted the most miserable, yet in Christ's judgement the mourners are the blessed ones.

The meek ones that will beare wrongs, they are the blessed ones. And in my Text, those that hunger and thirst.

I have pitch't upon the fourth Beatitude, Blessed are they that hunger and thirst after righteousness; Blessed of God, there's a blessing for them here, and a blessing eternally.

They that hunger. By hunger and thirst, wee are to understand, a painfull sense of want, with earnest desires, and strong indeavours after supply. There is no greater paine then what is in hunger and thirst; witness the dolorous moanes, the heart-piercing cries, the hideous howlings of people, who want bread, Bread, bread, for the Lords sake.

You have your full Tables, you know not what this paine means.

2. Earnest desires: Tender Mothers lay violent hands upon their children, and make their wombs to be the living Sepulchres of their dead children, to satisfaction the desire of hunger and thirst. This desire swallows up all desires after money, honour, pleasure, and preferment, all are swallowed up in this. I have read of one Mother that made her wombe the Sepulchre of six of her owne children one after another, to satisfaction her selfe in extreme hunger. And it's reported that in Cambyses Army, they tythed the tenth man, to supply the want of meat, to satisfaction their hunger.

3. Strong:
3. Strong endeavours will follow upon this; Hunger will break through stone walls; Why stand ye here gazing one upon another? we have heard that there is bread in Egypt, saith Jacob to his sons. Hunger puts upon any labour, it overcomes all difficulties, it's willing to endure all extremities, it teares the very flesh from the bones. In Edw. 2. time there was such a famine that when malefactors were brought into prisons, poore hungry starv'd people would fall upon them and rend one member from another to eate them up.

After righteousness First, the righteousness of God, oh that it might appeare glorious, when the light of the Gospel begins to shine in the heart, the blessed God is seen in his glory and excellency. The foule is then grieved that the beauty of the hollinesse, and lustre of the glory of Gods righteousness is so darkned in the world, and it hungers and thirsts after the manifestation of the beauty of it; Oh thou righteous God, when wilt thou appeare in the world righteous to the children of men, so that all the children of men shall behold thy righteousness? Now things seeme to goe quite crosse, now good Lord, how is thy righteousness darkened in the world? oh that thou wouldest appeare in the glory of it before the children of men!

2. But if God appeares in his righteousness, who can stand? therefore those whose hearts the Gospel shines into, behold a righteousness in Christ Jesus, that blessed Mediator, a righteousness that can make them stand before God himselfe, even before the infinite righteousness of God; their soules hunger after this; oh that wee might have the assurance of this! oh that wee might have the fulnesse of the peace, and joy, and good, that there is in this righteousness!

3. But is this enough, that righteousness is made over to them? No, those that have the light of the Gospel risen in their hearts, come to see the vilenesse and filth of sin in their owne hearts, and the bondage they are in under it. Hence they long, they hunger and thirst for deliverance, for cleansing from it, for power over it, for hollinesse in their owne persons, through the influence of the Gospel.

4. And those that doe thus desire this righteousness in themselves, cannot but desire that righteousness should prevale in the world between man and man. And this, I thinke, Christ had, I will
will not say the chief aim, yet a special aim at this place; as if he should say to his Disciples, I send you abroad now to preach the Gospel, you are like to meet with very much unrighteous dealings in the world, though you go to preach the most glorious things of eternal life, perhaps you may think that all the world should embrace you, but they will cast you out as filth, they will deal very injuriously with you, you will see that the world will be like its self, unrighteous, yet quite your selves, send up your sighs to heaven, that God would so work that righteousness may prevail in the world among men; make your moans to the righteous God, you shall be blessed in the longing desires of your souls after righteousness. And Calvin, who uses to hit the meaning of the Holy Ghost as right almost as any Interpreter ever did, I find he goes no further than this very righteousness, they desired faith in the righteousness of God that are sent abroad in the world, to do the works of Christ, they do not desire the great things of the world, but what is equal and righteous, this will satisfy them; surely though I dare not confine the sense to this, yet I verily think it is a special part of the meaning of Christ in this hunger and thirst after righteousness.

They shall be satisfied.

Some desire that which they shall never be satisfied in, Eccl. 5. 10. He that desires silver shall not be satisfied; and there are others that may be satisfied, and yet not blessed, as in the 14. Prov. 14. The backslider in heart shall be filled with his own ways; he shall be satisfied, but he is cursed with that satisfaction. But here the Text holds forth an object, that whosoever doth hunger after shall be satisfied in, and a satisfaction that whosoever hath shall be blessed in.

You shall be satisfied; that is,

First, my righteousness shall appear in the world, it is darkened now, but it shall appear before men and Angels one day, you shall be satisfied in it.

Secondly, you shall have the blessing of the righteousness of my Sonne.

Thirdly, you shall have grace in your hearts to subdue your corruptions, and you shall have your fill of it at last.

Fourthly,
Fourthly, there shall be a time wherein even righteousness between man and man, shall prevail in the earth; blessed are you therefore now hungering and thirsting, for you shall be thus satisfied.

These four righteousnesses would be too large an argument to be the subject of one Sermon. I shall only therefore take out what is the most facable, and speak only of two, and they shall be the second, and the last; namely, the righteousness of Christ, and the righteousness between man and man.

In the first I shall speak to you all as Christians, and tell you what a Christian righteousness is.

And in the second, I shall speak to you as those that have power in your hands for the administration of righteousness unto others.

For the first, the righteousness of Christ; without this, God, even our God, is a consuming fire. Paul accounted all things dung and dross; Dog's meat; for what? That he might not be found in his own righteousness, but in the righteousness that is of God by faith in him. This is the righteousness that I am now opening unto you. And that every one of you, (for 'tis a great point) may plainly see, the method of proceeding, I will cast what I shall say, into these five heads.

First, what this righteousness of Christ is.

Secondly, the desirableness of this righteousness; I shall set it before you as a most desirable thing, to set your teeth on edge after it.

Thirdly, I shall shew you the worke of the soule that hungers and thirsts after this righteousness.

Fourthly, that such a soule, even while it hungers and thirsts, is a blessed soule.

Lastly, that it shall be satisfied.

For the first; what is this righteousness of Christ?

Ans. It is the perfect satisfaction to divine Justice in whatsoever it requires, either in way of punishment for sin, or obedience to the Law, made by the Lord Christ, God-man, the Mediator of the new Covenant, as a common head, representing all those that the Father gave him, and made over to all that believe in him.
For the opening of this a little.

First, it is the perfect satisfaction to divine Justice, God stood upon satisfaction to Justice, though he would shew mercy to the children of men, yet in that way, that he would have his infinite Justice satisfied, that he is peremptory in. He will have his law fulfilled; Heaven and earth shall pass away, but not one jot or title of his Law shall pass: doe you slight it as you will, though you will breake the Law perhaps for the gaining of six pence, God so prizes his Law, that he will rather dye, heaven and earth passe, then one jot or title of it to passe: God now stands upon this; how can man be saved then? If Justice comes upon man for satisfaction, it swallows him up in the gulf of eternall misery; how can man fulfill the Law, when as he is able to doe no righteous act, at all? Therefore if this Question had been put to all the Angels in Heaven, What way can be found out for the saving of man, and yet infinite Justice be satisfied, and the Law fulfilled? they could never have found out a way, it is the infinite wisdom of the Father that hath found it out. Christ therefore who is the wisdom of the Father, comes in and tenders himselfe, Father I present my selfe to thy Justice, I'll under take to satisfy whatsoever it cost mee, rather then man shall perish, I'll be answerable to all the demands of the Law. Upon this, God the Father and the Sonne makes an agreement upon the way of the second Covenant for the saving man, and accordingly the Sonne takes upon him the person of all that the Father gives him, and hath all their finnes transferred upon him, and puts himselfe under the power of the Justice of his Father, and under his Law, and takes upon him to send the preaching of the Gospel for the working of Faith, by which this righteousness of his should be made over to them, and whereby they might be able to tender up to God the Father, that which may satisfy his infinite Justice, and the Law. 2 Cor. 5. 21. ye have this, He hath made him sin for us, that knew no sinne, that we might be made the righteousness of God in him. And indeed this is the very worke of Faith, to take this righteousness of Christ, and to tender it up to the Father for satisfaction. I am a sinfull, wretched, vile soule, a childe of wrath, but oh Lord, here's the Righteousness of thy Sonne, which he performed, not for himselfe, but as a common person, I ten-
A Sermon preached at the late Fast,
der this up unto thine infinite Justice, to thine infinite holiness, for satisfaction, for acceptance; and upon this the soul lives; thus the just doth live by Faith, by such a worke of Faith as this is. That for the first, wherein it consists.

2. The second is the desirableness of this righteousness: I hope the very setting of it before you will draw an appetite after it, so that your souls will be hungering and thirsting after it before we have done.

In the first place, upon this Righteousness, all sinking, despairing temptations, and thoughts for want of Righteousness in our selves are answered: you know not what sad thoughts many have upon the sight of the want of Righteousness in their own hearts; and the abundance of sinne that's in them. When Satan shall put Conscience upon the rack, when he shall bring old guiltiness upon the soul, and present death, and appearing before the great God in a most dreadful aspect, oh then to have what might answer all sinking despairing thoughts and temptations, were worth a world, this righteousness will doe it. What though there be no righteousness in my selfe, yet there is righteousness in a Mediator, and that is mine.

Secondly, by this righteousness all the wrong that ever sinne hath done to God is made up, Justice and mercy in this are reconciled; you who are sensible of the wrong your sin hath done to God, you cannot but prize this; when man comes to be saved, he is saved not only in a way of forgiveness, but the wrong done is satisfied for; God hath as much glory in Christ's satisfaction, in his obedience, as ever he had dishonour by the sin of man; and oh how desirable is this to be made ours, that the soul that hath so wronged God, liv'd in a way of contrariety to him, and darkening his glory in the world what lay in it, should now not only look upon God as a gracious mercifull God, but see all the wrong that it hath done him made up! There's nothing that lieth more heavie upon a troubled soul then this; the wrong done to God, if that could be made up, then it would be comforted, here's a way to make it up all.

3. Thirdly, whereas before the soul reads in every sentence of the Law her own damnation, now there's a discharge from that charge of the Law. There's no desirableness at all in being freed from the Law.
Law as a rule of life, no, Blessed are they that love thy Law, as the rule of life. It was never in Christ's aim, in satisfying the demands of the Law, to deliver us from the Law as the rule of our lives; for the Law as such, is but the Glass of God's holiness, and who would be delivered from that? That's observable that in the close of the old Testament, the last Chapter of all, when there was to be an end of God revealing himself in that, and the times of the Gospel were to come on, yea and then when the Prophet prophesies of the forerunner of Christ, and of the Sunne of Righteousness that should arise: whereas People might say, Well then, now the Sunne of Righteousness shall arise, we have done with the Law, what need shall we have any more of the Law? though we were all this while under the Government of it as children, yet now the Sunne of Righteousness shall arise, we shall be wholly freed from that; No, faith the Prophet presently after he had spoken of the Sunne of Righteousness arising, Remember the Law of Moses; he gives that charge in the close of all, that they forget not the Law of Moses, notwithstanding this Sunne of Righteousness shall arise upon you. He shall indeed discharge you from the charge of it, but it must remaine to you still as a rule of life. That that the Law faith, Doe and live, or, Not doe and dye, that you shall be freed from. In the 10. Rom. 4. v. Christ is the end of the Law for righteousness, to everyone that believeth. He is the end of the Law, it hath its perfection in him. Thou mayest turne the demands of the Law over to thy surety; God will never come upon the principall in this case, but upon the surety: man indeed will come upon the principall, but the way of God is only to come upon the surety, for he knows if he comes upon the principall, he can never have his debt.

Fourthly, this righteousness is desirable, for by the making over of this, the soule hath shot the gulf, and is for ever out of the hazard of miscarrying for eternity. Is not this a desirable thing? There is no condemnation to them that are in Christ Jesus; no not one moment wherein they are brought into an estate of condemnation, notwithstanding the remainse of so much corruption in them: Oh, what would a troubled soule give for this, the soule that hangs between hope and feare, I may be sav'd, I may perish! All duties that I performe doe not get me out of the hazard
A Sermon preached at the late Fast.

...ard of miskarryng, for the more I doe, the more guilt doe I see to be in me; but the Lord discovering this Righteousnesse of Christ, now my soule returnes unto thy rest, for the Lord hath dealt bountifully with thee; yet I'll pray, and heare, and walke in the wayes of holinesse, but not as that which is my Justification; but because God hath accepted me in his Sonne, He love him, and feare him for ever.

Fiftly, by this righteousness there is access with boldnesse before Gods infinite holinesse, and Justice: before, the holinesse and Justice of God were as two flaming swords to keep off the soule from him, but now they both look upon the soule with an amiable and lovely countenance, bringing it into the Citie of rest. Rom. 5. 1. Being justified by faith, we have peace with God through Jesus Christ; by whom also we have access by faith, and rejoice in the hope of the glory of God, by him we come to have access even to the Tribunall of Gods Justice, so that there needs no appeale now from the Justice seate of God to his mercy seate. Though it's true, here's mercy to us, yet by this righteousness we may come to stand before the Justice seate of God; it's mercy that God will have such a way, that God will bring us to it, that God will accept of us in it, but having accepted of us in it, it's that that makes us through him stand before his Justice seate. Our pardon is sealed in the Court of Justice.

Sixtly, this righteousness is a glorious robe, in which wee being cloathed, God looks upon us as lovely; though before wee were like Jofnue Zach. 3. cloathed with filthy garments, but this Jofnue having his filthy garments taken away, and the robe put upon him, by this he was prepared to doe great service for God in his Generation: and that soule that is cloathed with this righteousness of the Sonne of God, is fit to doe great service for God in this world. Oh the great works that you might doe for the glory of God, and the good of the Kingdom, had you but all of you such robes as this is, how would it make you like Jofnue fitted for the service of God? Did you every day come to the Parliament House, cloathed every one of you with such a robe, what a glorious assembly would it be in the eye of Heaven? This shall be the robe that shall cloath the Saints at the great appearing of the glorious God, so as they shall be able to stand, even then before him; this will take away all the
before the Commons House of Parliament.

Seventhly, this righteousness must needs have a glorious reward, for it raises the condition of the Saints above what Adam was in Paradise, yea in some respect above the Angels; Adam in Paradise was righteous, but it was a natural righteousness; The first man was of the earth, earthly, in comparison of this; here's a righteousness higher than the righteousness of Adam in Paradise, a righteousness higher than the righteousness of the Angels, the righteousness of the Sonne of God, the second person in the Trinity, made over to a soule: surely the reward of this must needs be great, when Christ shall present this to the Father, and say, Father, let there be that glory given to my Saints, that all I have done or suffered deserves; surely it must needs be a great glory; this is another manner of happiness, then to eate and drink, to be gay in cloaths, to have great things in the world; that which is the fruit of the infinite righteousness of Jesus Christ, must needs be great glory, and yet this is the portion of the Saints. Suppose God hath laid thus: I have a purpose to save you, but you must first be a thousand yeares in torments, and when you have done that, you must live a thousand yeares more in obedience to my Law; suppose that these were finished, so as now we might expect a happy life, yet we could not now expect that happiness that we shall have by the righteousness of Jesus Christ.

Eighthly, this righteousness is perfect, the first moment that thou comest to be a Believer, even thou who hast been the vilest wretch that ever liv'd upon the earth, thou comest to be equall with Abraham, Isaac, and Jacob, to be equall with the Patriarchs, Prophets, Apostles, and Martyrs, in thy Justification, as perfectly justified as any of them were. Oh the change that this makes! in Sanctification the change is by degrees, but thy Justification is perfect the first moment. This should be an argument to make thee to labour to be as eminent as can be in Sanctification, because the Lord hath made thee equall with the most eminent Saints in the point of Justification; this is from this righteousness of Christ.

Ninthly, acceptation of this righteousness doth not ebb and flow according to the difference of the working of our hearts, but abides compleat and constant for ever. The administrations of God may be various, and a fatherly displeasure there may be, ac-
cording to the working of our hearts, but this righteousnesse abides in a constant way the same.

Tenthly, this is the righteousnesse that Christ is continually presenting at the right hand of his Father, for all those who do believe, this is the worke that Christ hath to doe at the right hand of his Father in His Intercessiion. And now what say you to this Bread, to this water of life? is not here Bread indeed, and drinke indeed for hungry and thirsty soules? Oh that every one of you would say, Lord evermore giue us of this bread to eate, satisfie our soules with this. Rom. 8. 31. What shall wee say to these things? he spake of the point of Justification before; What shall wee say to these things? It's true, few men can beare the opening of this point. There are a great many wanton and vile consequences drawne from this blessed Doctrine. If Christ hath done this, what need wee doe any thing our selves? he hath prayed, and what need wee care for any duties? This reasoning is very dangerous, a fearfull evidence that thou who reasonest thus, haft neither part nor portion in this righteousnesse, that that drossie unclean heart of thine was never acquainted with such a high mystery of godlinessse as this is. But yet it's a doctrine of so great use, that the truth is, we know nothing to purpose in Christian Religion, till we come to know this, we give God no glory that he accepts of, till we give him the glory of the righteousnesse of his Sonne. Luther hath such an expression, this one article of Justification in the righteousnesse of Christ, it is that that reignes in my heart, faith he, night and day doe all my thoughts of divinitty flow to that. Here's an object to take up the thoughts and hearts of men, elevated to the highest excellency, and busied about the greatest and weightiest imployments. You whole thoughts and hearts are busied about meane and poore things, oh look upon this, & bewaile the vanitie of your hearts, when God propounds such a glorious object as this is; Why doe you now lay out your money for that which is not bread, and your labour for that which satisfieth not?

You Right Honorable, have noble imployments, in making righteous Lawes, for the preservation of Justice and righteousnesse in the Kingdome; it's a very high and honourable work, but here's a higher righteousnesse, that is beyond what any Civill Court, as Civill, takes cognizance of, but the more you are acquainted with this, upon the more noble and high grounds will your hearts be in
in love with righteousness between man and man; oh that
God would cause some manifestation of his Glory in this thing
into your souls! Oh that some stubborn sinfull soule might goe
away with the power of what hath been said upon it! oh Lord, I
have heard of a glorious righteousness, even how such a vile wretch
as I may be made righteous, Lord reveale more of this to me.

But what's the working of the heart about this? Blessed are they
that hunger and thirst after it: that is,

First, the soule sees a great deale of need of this righteousness,
it sees that it cannot stand before God, but it must have some righ-
teousness; I must have righteousness, or woe to me that ever I
should come to appeare before the great and holy God.

Secondly, it sees the Imperfection of its own; if I stand before
the Lord in mine own Righteousness, I am undone. Paul was
blameless concerning the Law, so that no man could charge him,
yea and his own conscience did not charge him of any soule bre-
ches of the Law, according to the Interpretation that was then
given of it, yet he would not stand in his own righteousness.

Thirdly, the soule is pain'd in the sense of the want of this; the
soule that knows it hath a God to deale with, and hath the guilt
of sinne throbbing upon it, must needs be pain'd for the want of
this; Oh give me this, or I am undone forever, all things are bit-
ter to the soule without this: God doth give me many comforts in
the world, I have an estate, and repute, and honour, and esteem
in the world, but what's all without this righteousness, that may
make me stand with comfort before the great God? As Esau said
concerning his birth-right, What advantage my birth-right, if I
die for hunger? So what will it advantage me that I have this or that
in the world above others, if I perish for want of this bread; this
is the onely bread that can satisfie my soule?

Fourthly, the desires after this are fervent, absolute desires,
not faint, but fainting desires; here I give up my soule to God as
a Blanke, let him set downe what he will, I am content to yeeld
to it.

Fiftly, they are unsatisfied desires, nothing will serve the soule
till this be applied to it. When a child plays with his meat, you
may put him off with a rattle, but if he be hungry, nothing can
still him but the breast, or meat to satisfie his hunger. Many who
have
have but meane and low thoughts of God, yet sometimes they have their Consciences stirring, they think, Well, I must live better then I have done, I must seeke to make my peace with God, for I must die one day; and upon that perhaps they set upon some good actions, and so they thinke to satisfie their soules; but the soule that knows indeed that it hath to deal with such an infinite God as the Lord is, will be satisfied with nothing but onely the righteousness of this Mediator.

Blessed are they that hunger and thirst after this righteousness thus;

For first, to them is the great mystery of godlinesse reveal'd, their hearts are taken up with that that hath the greatest weight in it that ever any thing had in the world, thy heart is taken up with that that the thoughts and counsells of the infinite God have been taken up withall from all eternitie; the greatest thing that ever hath taken up the heart of God, it hath been this mystery of godlinesse in the righteousness of his Sonne, and the conveying of that to the children of men, whom he means to save, while other men have their hearts taken up with meate, drinke, play, and such kinde of things, thy heart is taken up in the contemplation, in the seeking after, in the longing for the gloriousest thing that ever Gods heart was upon; and therefore blessed art thou who hast had such a turne of thy heart from the trisling things of this world to a matter of such infinite consequence, as this righteousness of Jesus Christ is: it's that that will be matter of the praise of Angels and Saints to all eternitie.

Secondly, Blessed art thou who now dost hunger after it, for now it's tendered, thou takest Gods time for the seeking after it.

Thou shalt be satisfied.

1. All fears, doubts, miffiving thoughts, shall be remov'd; all accusations shall be cast off. 2. You shall have the good of it, as if you had satisfied and obeyed in your own persons. 3. You shall be brought before the Father, shining in this robe and garment of your elder Brother. 4. You shall have the reward of it, which is beyond expression, and imagination. Now the Lord set your hearts upon this. If you perish after the making known such a mystery, the grace of God in this righteousness, you will perish with a witness. For the quickening of your appetites after this bread of life, consider.
1. God is infinitely righteous, Rom. 10. 3. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. It is because men know not that infinite-righteousness of God, that they see not, that they are not sensible of, their need of this righteousness we have been speaking of.

2. Consider God is peremptorily resolved to have his infinite Justice satisfied; if this be required, what will become of thy soule without this righteousness?

3. Woe to Abraham, Isaac, and Jacob, to the most holy man that ever lived, if he be found without this righteousness, in no other but his own. If your hearts be set upon this, for your encouragement, consider these five things.

1. Christ thirsts as well as you, the communication of this his righteousness, will be as great a satisfaction to his soule, as the enjoyment of it will be to thine. Isa. 53. 11. He shall see of the travail of his soule, and shall be satisfied: how by his knowledge shall my righteous servant justify many. His soule travels for this, when he shall see soules justified by his righteousness, he shall account all his travels, sufferings, obedience, recompenced in this. Mal. 4. 2. The Sunne of righteousness shall arise with healing in his wings: He comes swiftly to soules that hunger after him.

2. Consider, the great designe that God hath to glorifie himselfe, is in the communication of this righteousness of his Sonne, surely he will not lose his glory in this.

3. This righteousness is tendered freely in the Gospel, the great worke of preaching the Gospel, is in the free tender of this righteousness: It is too great a good to be given upon any ground but free grace. Isa. 55. 1. Hoe every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea come buy wine and milk, without money, and without price: Encline your eare and come, ver. 3. Four times, come, come, come, come, Rev. 22. 17. The Spirit and the Bride say, come, and let him that heareth say, come, and let him that is a thirst come, and whosoever will let him take the wa-ter of life freely. Here againe, come, come, come, and whosoever will let him take freely.

4. No former unrighteousness can hinder thy obtaining this righteousness if thou castest thy soule upon it.

5. Nothing
5. Nothing gives right unto this, but relying on it. Now if thy heart be encouraged to seek after this, if thou beest in the work, take these three Caution.

1. Take heed that when you have the most serious thoughts, in reference to God, and your eternal estate, that you do not turn to or satisfy your soules with any righteousness but this. Here's a great danger, and blessed are they that escape it; that there be not some other righteousness presented before them, in which they stick. Wee read of Abraham, when he had the promised seed revealed, because it came not presently, he turns to Hagar, now Hagar had been useful in the place of a servant, but not to raise the promised seed; and so good works, holiness of life, are useful in their place, and necessary too, but yet you must not raise the blessed seed from hence; oh no, you that are seeking after righteousness, still wait for the promised seed, wait till Christ be conceived in your hearts, and his righteousness become yours, and then there will be an assured consolation. Civill Justice, says Luther, is a most sweet thing, but if because you are a good Citizen, a just Merchant, you will therefore be righteous before God; of the most sweet thing you make an abomination, which God cannot beare.

2. Take heed of reasoning with flesh and blood in the working of thy heart after this righteousness. Reason, says Luther, is a most terrible enemy to Faith.

3. And above all, take heed of turning this grace of God into wantonness. The more glorious this grace is, the more damnable is such a wickedness. Thus much for this first Righteousness.

I have spoken to you yet but meekly as Christians, I have something now to say to you, Right Honourable, as you stand in another Relation, as you have committed to you the administration of Justice between man and man.

Blessed are they that hunger and thirst after righteousness.

Surely, if God love righteousness, so that he will work thus for the glory of his Righteousness; it concerns men to make a high account of Righteousness, those who are blessed in the satisfaction of their soules in his righteousness, yet they may meet with much unrighteous dealing in the world. It may be, faith Christ, you shall be accounted as the off-scouring of the world.
your names will be cast out as vile, even the precious sons of Zion, they will be accounted as the durt, vile men will be exalted, you will be kept downe, yea for your Righetounesse sake you will be brought to a morfell of bread, as many of the precious Saints of God have been. Paul was often in hunger, who was the greatest Instrument of Gods glory that ever was in the world of a meere man, and yet this Paul wanted bread to put into his body sometimes. Consider of this you who doe God but little service, you have your Tables spread, and your dishes full, but what service doe you for God? I remember it is reported of Musculus, that famous Divine, who was but of late time in Germanie, that after he had been a great Instrument of Gods glory, he was faine to take his spade, and dig in the common ditch of the Towne to get bread for himselfe and family. Many there have been and are that hunger and thirst thus for righteousnesse sake, but doe not you turne aside from the wayes of righteousnesse, unto their wayes who persecute you; doe you continue in the wayes of righteousnesse. Though you doe not meet with righteousnesse here for a while, yet you are blessed in this, that your soules hunger and thirst after it. When the world calls you hypocrites, appeale to my Father to cleare you. When you are accounted the disturbers of the places where you live, cry to God, Lord thou knowest this is unrighteous, thou knowest that our hearts are for peace, that we labour to the uttermost that we are able for it. Your desires are, oh that God would convince men that they might not deale thus injuriously with his people. Lord, doe thou manifest who are the disturbers, and who are for thy peace. When they charge you of falsifying your trut of driving your own ends, if you can quiet your hearts in this, that God knows your hearts are after righteousnesse, your panting desires are that righteousnesse might prevaile in the world; Blessed are you in these your longings, in these your prayers, God looks with a mercifull eye upon you in all your sufferings, you shall be satisfied. You are pain'd in this your hunger, when you see unrighteousnesse prevale in the world, and especially when you see it prevale in the place of Judgement, that paines you indeed at the very heart. What that those who have made profession of Religion, those who have been eminent heretofore, yet that they should be unrighteous when they get power into their own hands, this is grievous
grievous to you. What the best of them a Bryar? as Micah the 7th
ver. 4. When the poore sheep comes in a storme, and thinkes to
shelter itselfe under a bryar: in stead of sheltering it scratches off the
wool from the skin of it, and that's all the benefit it hath; so
here, the best is a Bryar. The Saints expected shelter under them,
but they are scratched by them. This will grieve the hearts of
those that are truly godly. What moanes will they make to God
when as they see unrighteousness among such from whom they
promised to themselves better things? Who could have thought
but that such men if they were put in places of power, would
have been exactly righteous? but we see it otherwise; verily every
man is vanitie. This pierces deep, and causes the Saints to send their
rights to Heaven.

There are many things in unrighteous dealings between man
and man, that doe paine the hearts of the godly.

1. As first, oh how is God dishonoured by this unrighteousness?
2. Oh, how doe the Saints suffer, while unrighteousness prevails?
3. This is extremly unsuitable to the hearts of those that are gra-
tious. 4. What great temptations are here to evill, which causeth
many to turne aside to vanitie? We see that many who were very
hopefull, yet meeting with unrighteous dealings, they turne aside
to the vaine waies of the world. 5. How are the wicked hardened
by this means? and how does Atheisme prevale? 6. How is the
Kingdome of darkness by this means set up? and the Kingdome
of Christ hindered? For the Scepter of that Kingdome, is a right Scep-
ter. 7. All things are like to come to confusion and ruine, when
unrighteousness prevails; this makes them cry to God, oh right-
eous God, let thy Kingdome come: What shall men be always as
Fish in the Sea, the greater devouring the leffe? That unrighteous-
ness that there is among men, troubles the hearts of the Saints
more then all the troubles that they meet withall; haften, oh
Lord, those dayes wherein righteousness shall prevale in the
earth.

2. The Saints see a comeliness in righteousness; they see righ-
teousness is the very sparkling of the glory of God in the world;
they see it's that by which God keeps all the world in what order
it is, and from confusion; where righteousness prevails, there
God is honoured, Religion is encouraged, the Saints rejoice and

before the Commons House of Parliament.

fing, oh that there may be righteousnesse prevailing therefore in
the world; those who hunger and thirst after this righteousnesse,
will rather suffer any thing in the world, than turne to any un-
righteous wayes; let me lose places, preferments, esteeme in
the world, whatsoever I lose, I ple not turne to unrighteous wayes;
Psal. 17. 15. As for me I will behold thy face in Righteousnesse, &c.
As if he should say, Oh Lord, I cannot behold the face of Saul, he
will not see my face, I, but it's this that comforts me, I will behold
thy face in Righteousnesse; let the King cast me off, yet in righteous-
nesse shall I behold thy face. Oh there's an excellency in righteous-
nesse, Isa. 33. 15. He despiseth the gaine of oppressions; he shakes his
hands from holding of bribes; faith the Text of a righteous man, he
is above unrighteous wayes: when a bribe comes into his hand,
it is as the Viper that came upon Paul's hand, he shakes it away in
to the fire. And are your soules after righteousnesse thus; blessed
are you; For

First, God takes notice of you in your Generation, and will
provide an Arke for you; wee doe not know what we may yet
meet withall; there is too much security, as you heard in the mor-
ning exceeding well; we may have need of an Arke yet. Who hath
an Arke provided for him, but righteous Noah? 7. Gen. 1. ver. The
Lord saw Noah righteous in his Generation; upon which he bids him
make an Arke, and saves him in it.

2. Blessed are you; for this is the very Image of God that's in
you, Gods heart and yours, are after the very same thing.

3. Blessed are you, for you are the witneses of God in the
world; What shall God have none to stand up in this cause to
witnesse for him? there is an unrighteous Generation, I, but those
that are thus righteous, who hunger and thirst after righteousnesse,
they are they who stand up to witnesse for the Lord, and his righ-

teousnesse.

4. Blessed are you, for this delivers you from many temptati-
ions, you see others, oh how foulely doe they fall by temptations,
how many have you seen of your own house, who made a great
shew of righteousnesse for a while, but their hearts being not right,
they saw temptations in another way, and they left you? But you
who have kept the love of righteousnesse, and the longing after it,
have been kept from such temptations; I make no question but
there:
there are many of you here present before the Lord this day, that have had many and strong temptations; nothing hath kept you but the love to righteousness; & your longing for the promoting of it in the world, blessed are you.

5. This fits for publique Imployment, I, they are the men indeed, that are fit for publique service, whose hearts doe hunger and thirst after this righteousness; God will trust them, and men will trust them, you may know where to find them.

6. Many excellent things are said concerning these; God loves the righteous, Psalm 146:8. The secret of the Lord is with the righteous: others they doe not know the minde and will of God, but the secret of the Lord is with the righteous, 3. Prov. 32. And the roote of the righteous shall be blessed, 12. Prov. 12. Marke, the roote of the righteous; it may be a righteous man may have his branches loft off, torn, or shaken; but his roote shall be blessed; there's a roote within that's under ground, and that shall be blessed; and it shall sprout forth and flourish gloriously one day. The righteous is the foundation of the age in which he lives, Prov. 10. 25. So Aria. Montanus renders it, Fundamentum seculi.

You shall be satisfied.

1. First, there's a blessing of God upon you, to satisfie you for the present. 13. Prov. 25. The righteous eats to the satisfying of his soule, faith the Text, and though he hath but a little, yet being in the way of righteousness, he hath a satisfaction in that little that he hath, 37. Psalm 16. A little that a righteous man hath, is better then the riches of many wicked.

2. Thine innocency shall be cleared, thou sufferest now and longest after righteousness; oh what a blessed world were it if righteousness did prevail! God will cleare thine innocency one day. In the 19. of the Revel. The Saints shall be arrayed in white linen: you are now bespattered by this evill world, they say, you are selfish, and drive on your own ends, in what you doe; comfort your selves in this, you shall be arrayed in white linen. 13. of Matth. 43. ver. The righteous shall shine forth as the Sunne in the Kingdom of their Father; perhaps thou dost not shine forth in this Kingdom, but in the Kingdom of thy Father thou shalt shine forth as the Sunne.

3. All thy righteousness shall be recompenced, thou shalt be recom-
recompensed for all thou dost in this righteous way; say, it shall be well with the righteous, 3. of Isa. 10. Why? for he shall eat the fruit of his doings. Yea thou shalt be recompensed for all the wrong you have had by the unrighteous dealing of the world. 13. Prov. 21. The righteous shall have good repayed unto him. There's evil now repayed, but he shall have good repayed unto him. Thou shalt be rewarded for every accusation, yea for every suspicion; this unrighteous world is suspicious of every one that is in publique places, but God hath his time to reward thee for suspicions.

4. Thou shalt be satisfied; for God one day will bring a comely order out of that which appears confusion.

5. And the desires of all the righteous, from righteous Abel to this day shall be satisfied, all their prayers shall be heard, this will satisfy you, blessed art thou.

6. All the gracious promises that God hath made for the prevailing of righteousness in the world, shall be fulfilled. Ite give you some few Scriptures for this: 60. of Isa. 17. ver. I will make thy officers peace, and thine executors righteousness; violence shall be no more heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation, and thy gates Praise. Will not this satisfy thee? Here's a promise is not fulfilled yet; thine executors righteousness, righteousness it selfe. 2 Pet. 3. 13. Nevertheless, we according to his promise look for new heavens, and a new earth, wherein dwelleth righteousness: It's not onely a new Habitation for righteousness; you will say indeed when wee goe to Heaven, there shall be nothing but righteousness there; but here the Scripture speaks of a new earth that we look for, and that according to his promise, wherein righteousness shall dwell: that promise you have 65. of Isa. 17. ver. 8. 54. of Isa. 17. Every tongue that shall rise against thee in judgement, thou shalt condemn. I, you will say, this may be spoken of some particular person, that shall condemn every tongue, or concerning Christ. Nay, marke the words that follow; This is the heritage of the servants of the Lord, and their righteousness from me, saith the Lord. When God shall come to fulfill these promises, God shall glory in his righteous Saints, and they shall glory in this fulfilling of promises. Compare the 45. of Isa. and the last, with the 46. and the last. In the Lord shall all the seed of Israel be justified, and shall glory, cap. 45. And cap. 46. I will bring nere my righteousness.
I will place salvation in Zion for Israel my glory. Surely then they shall be satisfied; oh therefore beare up your hearts, all you who suffer unrighteous dealings, beare up your hearts for the present, goe on in the wayes of righteousness, take heed of temptations, for shifting for your selves, resolve whatsoever becomes of you, you will never shift out of the wayes of Righteousnesse. Certainly, if thou knewest what the righteousness of God were, it would kepe thee in righteous wayes. You have a notable Scripture for that in the 65. of Isa. beginning, Thus saith the Lord, kepee ye Judgement, and doe Justice: Why? for my salvation is neere to come, and my righteousness to be revealed. You are weary perhaps of the unrighteous dealings of the world, yet keepe Justice, and doe Judgement; beare any thing for the present; for my salvation is neere to come, and my righteousness to be revealed; there is that which will recom pense all at last.

But woe to him (Hab. 2. 9.) that coveteth an evil covetousnesse to his house, that he may set his nest on high; thou hast consulted shame to thy house. If they be blessed, who hunger and thirst after righteousness, they are cursed then that follow after unrighteousnesse, that seeke, especially in these dayes, to build up their houses by unrighteousnesse, thy house, and that thou hast in thy house is cursed. It may be thy Table is fulld with the estates of the poore, and thy back is brave and glistered with the portion of Orphans, thou usest merrie with what belongeth to those who cry for want of food; oh cursed art thou in what thou injoyest in these wayes of unrighteousnesse, all thy fastings and humiliations will not serve you, without restitution, if it be in thy power. Oh wretched man that thou shouldest be borne in such a time as this, wherein the righteous God is so stirring abroad in the world as now he is: When Felix heard Paul preaching of righteousness, he trembled; The Lord strike trembling into the heart of every unrighteous man that heares me this day: Cambden reports of one Sir Ralph Faner, who apprehended his life to be taken away unrighteously by a great Duke; My blood, says he, shall be the Dukes bolster as long as he lives. The wrong that some have done to Orphans, widows, poore people, may justly cry out against them; Lord, whensoever such men be downe to sleepe, let the curse that stickes to what they have injuriously got from us be their bolster. But there are a Gene-
a Generation of men that perhaps corne to get mony in an unrighteous way, yet that they may drive on their great and high desigues, they care not what they doe, these also are cursed of the Lord; such as these when once they have ingaged themselves in any unrighteous way, for seare left they should come to bee examined, and their unrighteousnesse be discovered, they will drive on their desigues, with all subtility that can bee, and if that will not serve turne, with fury: for they thinke if such and such things goe on, then certainly the way of righteousnesse will proceed, those unrighteous ways of ours will bee discovered; And this surely is a great cause why unrighteousnesse is made to stumble in the streets, as the Prophet speakes, and kept that it cannot enter, but is turned backe: they know that if there were but freedome for examination of all things, many things that have not seene the light, would quickly come forth.

Right Honorable, ye who are the representatife Body of the Commons, this Text hath a speciall eye to you. In the 3. Micah 1. verf. Here I pray you, O brests of Iacob, and ye Princes of the house of Israel, is it not for you to know Judgement? What doth Christ say, those that hunger and thirst are blessed, and shall be satisfied. This is the honourable employment that God hath set you in, that you should be the means for the satisfying of hungry and thirsty soules throughout this Kingdome, that you should be made a blessing to the Kingdome in this thing: how it cometh to passe, I know not, but this I suppose, the whole Kingdome will witnesse for me, that there was never a greater cry of unrighteousnesse then there is at this day; where ever the matter will lye, I am sure a cry there is of oppression and wrong, in all parts of the Kingdome, there are hunger-starv'd soules, fighting up to Heaven, Oh that wee might be delivered from our oppressions! Oh that righteousnesse might prevail in the Kingdome! Was it not an honourable employment, that God set Joseph in, when all the Corne of Egypt was committed to his charge, that he was to feed all the hungry people throughout all the Land? This was Joseph's honoure, and it is yours, you have even the Corne that should make the bread, that should satisfie those that hunger and thirst after righteousnesse; You are those to whom God hath committed the charge, to dig
this Well that should satisifie those that are thus thirstie. In the 21. of Numb. 18. The Princes digged the Well, the Nobles of the people digged it, by the direction of the Law-giver, with their slaves: (now slaves were the Ensignes of Authority) And in the 17. vers. Israel sang, Spring up, oh Well: The Princes they digged the Well with their slaves, with their Authority, and then Israel sang, Spring up, oh Well; so faith all the godly in the Land, Spring up, oh Well; Spring up, oh Well, that all who thirst after righteousness, may be satisfied.

You are the Fathers of the Kingdome, shall your children aske bread, and will you give them a stone? God forbid; be as your heavenly Father: your children come from all parts of the Kingdom for bread, they are hungry, and they aske for righteousness, let them have no stones given them. A famine of bread will be very grievous, and if your children should come to you, and aske bread, and there were no bread to give them, it would goe to your hearts. Oh let not the daughters of Jerusalem, the children of the Kingdome, come up hither to aske bread, and no bread to be given unto them. It should be with you, as it is laid of God, 50. of Jer. 7. He is called there, the habitation of Justice; You should be the habitation of righteousness, so as righteousness should be at home at all times, that all the people of the Land might know where to have it; though they came knocking at the doores of inferior Courts, and righteousness was not at home there, yet when they come hither, they come now to the Palace of righteousness; Righteousness is to dwell here. Pro. 11.26. He that withholds Corne, the people shall curse; let no Corne, no bread that God would have given out to satisfy the hungry, be now withheld. Satisfie you hungry soules: for

1. You are the High Court for the administration of righteousness, and if righteousness faile here, what should become of us? I remember Chrysostome hath a Similitude, expressing how sad it is when men in high place are evil; When it's darke in the vallies, then it's towards night; but when it begins to be darke on the hills, then it's neere night; but when it's darke above in the firmament, then it's high night. When there's unrighteousness in those that are beneath, this argues that night is coming, but when there's unrighteousness higher,
higher, then it’s neere night; but if it should happen to be dark still higher in the skies, oh then it would be high night indeed.

2. You are a standing Court, that is to continue as long as you please, therefore you had need be the more righteous in your waies, that the people may the more bless God for the perpetuating of this Parliament, otherwise their spirits will bee amazed, seeing themselves brought into a sad condition by that which a while since they so much rejoiced in.

3. You have pul’d downe unrighteous Courts, doe not you build up that that you have destroyed: this is your glory to the Nations that are about you, & that that Saints have bless God for.

4. You have lifted up your hands to the High God for righteousness, which never yet any Parliament in England hath done, in such manner as you have.

5. You your selues have lately groan’d under the oppressions of unrighteousnesse, many of you have been the chief that have had the load of oppressions upon you, you then hungered after righteousness; oh that the time might come, that righteousness might prevail in England! how happy would England be, if righteousness did prevail? if those that are righteous might be in Authority and place, how would England rejoice then? Now the Lord hath put the opportunitie in your hands, doe you then now satisfie hungry and thirsty soules with that which your soules ere while hungered and thirsted after.

6. The expectation of the poore are upon you, their complaints are, Wee have not had righteousness Beneath, but when we come up, surely we shall have it now: this is a Parliament that hath so many prayers for it, surely wee shall have nothing but righteousness here. The Lord forbid, that any should finde you like the Brooks of Teman, that when they come for water to satisfie their soules, which thirst after nothing but righteousness, that they should finde the brookes dry.

7. God hath been righteous to you, in justifying you in your righteous Cause, how hath the Lord strech it forth the right hand of his righteousness in delivering you? You can say, Righteous is the Lord, wee trusted in him, wee know our Cause was righteous, and therefore depended upon him. Well, faith God, Ie manifest my
my righteousness for you then, you may say, Oh God of my righteousness, the Parliament of England may say, Oh God of our righteousness; faith God, rather then my people that did thirst after righteousness should not have it, Ile worke from heaven for it.

8. Much of your estates, and of the estate of the Kingdom, and much bloud hath been spent, in opposing unrighteousnesse. What, shall it cost us so deare, so much of our estates, so much bloud, and shall there be yet unrighteousnesse remaining? the Lord forbid.

9. And further, you fast and pray more then ever any Parliament hath done; read over the 58. of Isaiah, and see what prayers the Lord accepts of, not such prayers where there is smiting with the fist, the Lord cares not for them; But this is the fast that I require, that you should deal your bread to the hungry, and to deliver the oppressed, &c. And thus your fasting will be accepted; and without this, faith God, Is this the fast that I doe require of you?

10. You have a Kingdom to govern, wherein there are as many of Gods deare Saints (as ever was in the world, since the world began) God hath committed them to your care, and therefore let righteousness prevale, satisfe those righteous soules. You have as many righteous servants that doe serve you, as ever Parliament had; your engagements for righteousness, are beyond all expreision.

In the strength of all these, let that Exhortation of God be received by you, in the 5. of Amos 24. Let Judgement run downe as waters, and righteousness as a mightie stremme. I will not stand to examine what sense may be given of that Scripture, otherwise then what is commonly receiv'd, but take the words as they are, there is a truth in them; God faith, he would not accept of their peace-offerings. As you have dayes of Fasts, so you have dayes of thanksgiving; now faith God, I will not regard your Songs; what then, Let Judgement run downe as waters, and Righteousnesse like a mightie stremme; There is a great deale of filth still in the Kingdom, God would have Righteousnesse run downe as a River to cleanse it.

First, Rivers are a blessing to a Towne or Citie: the River of Righteousnesse when it runs downe as a cleare stremme, and that from the fountaine of a Court of Parliament, what a great blessing is it to a Kingdom?

2. Let
2. Let it be, not as a standing water, but be as a Strame. Righteousness must be active, it is not enough that you are willing that which is good should go on, but you must be stirring in the promoting of righteous causes. Many a man is willing to second a good cause, who hath no spirit to begin in it. Those who doe little, will envie those who are active. The sloathfull servant, is an evil servant; if idleness in the meanest Artificer be evil, what is it in the Ministers of Justice, even of that by which the world stands?

3. Let it run downe like a River, let it not be as a pond, impal’d for any mans private use; If any man should impale these waters of Righteousness, for his private use, it were just with God, that they should be to him as the waters of Jealousie, that they should cause his thigh to rot, and his belly to swell. Doe not seake to drive on your private desigines, by that power of Judgement God hath put into your hands: I am now a Parliament-man, I have power in my hands, I am now able to doe what I could not doe before; I will now improve my advantage thus and thus. These thoughts are very vile, Justice is too noble, too high, to be brought in subjection to mens humours, wills, and base ends. Heathens shall be brought in Judgement against you. I remember I have read of Adrian who being declared Emperor, meeting with one against whom he had a private grudge, he sayes to him, Buaethodi, Thou hast escaped me; now I am not to looke after private quarrels, but the publicke. Know, that you have lesse opportunitie to revenge your own wrongs now, then ever you had before; you were chosen Parliament-men; take heed of impaking in this water of righteousness.

4. Let it run downe like a River, so as every one may have equall portion in it; the poore may come to the River as well as the rich, doe not reserve these waters for kinsmen, more then for others, my Coven, Benhadad my Brother, and such a ones Coven, and the other Coven; oh this is not to have Righteousnesse run downe like a River, but to turne it this or that way, as wee please, to be partiall in that which God would have common: as we must not have the faith of our Lord Jesus Christ in respect of persons, so Judgement (which is the Lords) must be kept free from respect of
of persons. It was the honour of Moses, that he was so just, th at
he did not regard himselfe; he refused that offer of being made
a great Nation; you do not reade of any of his children that
came to great advancement; Moses had opportunitie to have
made his sonses the High Priests, but you read but little of the
advancement of Moses kindred; doe not thinke that places of
power are given you to advance your selves, or kindred, but for
the sending downe of the River of Righteousnesse, for the satisfying
of this hungering and thirsting Land. The Land was thirsty,
and did gape for want of raine the other day; what an honour
had it been to any company of men, if God had committed to
them the power of giving raine, to have refreshed the thirsty Land?
surely the honour that God hath put upon you is greater, in committ-
ning the power of Judgement to you, for the refreshing this our
Land, with thirsts so much after rightouesnesse, as it does at this day.

5. Let not the waters of Righteousnesse, be like waters fetched
out of a Pumpe, that is, with a great deale of difficultie and stirre;
let none be like to that unrighteous Judge, he was righteous at first,
but for all that he is call'd an unrighteous Judge, because he would
not doe righteously but upon Importunitie. Righteousnesse must
run downe, it must run downe readily, there must be no need of
pumping it.

6. It must not be puddle neither, it must run downe clearely;
take heed you doe not mix uncleannesse in these waters of right-
eousnesse. You know how abominable those were to the Heathen,
who cast poyson into fountaines; If there be a common fountaine,
the streames of which refreshes many people, every one would have
his hand upon those that should poyson that fountaine. Let there
be no perverting of righteousnesse; as it comes from God it is very
clear, doe not you defile it; let no righteous cause come away
from you with dishonour; and above all, this is the perverting of
Justice, when the sword of it shall be drawne against the Saints.

7. Let it run downe like a River, that is, constantly, not like a
Land-flood, that hath nothing to feed it; many will be very righ-
teous in some things, but in some other we finde them otherwise;
but blessed is the man that doth Judgement at all times. I remem-
ber I have read in the Annalls of France, of one of the Lewis's, that
having a Courtier come to beg the life of a murtherer, he granted him pardon presently; but reading in the 106. Psal. Blessed are they that keepe Judgement, and be that doth righteousness at all times, he withdrew it, and would not pardon him.

Now there are divers things that should feed this River of Righteousnesse.

First, true love of God, and his honour.
2. Love to vertue for the beauty of it, and hatred to vice for the deformitie of it.
3. A publique spirit, prizing common Good more then it's owne.
8. Let it run downe like a River, that is, swiftly; 59. of Isaiah, ver. 14, 15. you have six expressions contrary to this. 1. Judgement is turned backward; 2. Justice standeth afar off; 3. Truth is fallen in the streets; 4. Equitie cannot enter; 5. Truth faileth; 6. He that departeeth from evil, makest him selfe a prey; Then it follows; 1. That God was displeased; 2. His owne armes brought salvation, and his righteousness sustaine him. I know that there are many things depend upon you, and there are so many poor hungry people that come for righteousness, that you know not how to satisfie them all at the same time, but yet delay them not more then needs must.
9. Let it run downe as a River, not as a small current, but broad, that may reach all, high and low, rich and poore, not as a little brooke, that may take little ones, but as a River that may take the greatest of all; many times righteousness runs dripping a little, here and there a few little ones are dealt with, but it should run downe like a River, that is, to take the greatest. Heave things in waters will move as easily as lighter; in these waters the greatest should be made to yeeld as well as the least.
10. Lastly, let it run downe as a mightie streame, powerfully, there should be majestie and power in the Courts of Righteousnesse, that the hearts of the proudest and stoutest evill-doers, may be made to tremble. And such a River of Righteousnesse will satisfie this thirstie Land. Isai. 41. 17. The poore and the needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will beare, I will open Rivers: The Lord heare, and open this River for us; the Lord deliver us from a dearth of righteousness.

The
The people having been under great oppressions, are greedy in their seeking to satisfy their hunger, but the Lord keepeth them from seeking it tumultuously, that they out of their impatience under their oppressions, do not press upon the Ministers of Justice. As the people in Samaria having been pinched with hunger, pressed tumultuously upon that Lord, whom the King of Israel (2 Kings 7. 17.) appointed to have charge of the gate, that he dyed, every one being greedy of bread, not being able to stay till it was doled out in an orderly way unto them. The evil would be exceeding great, if the people impatient for want of satisfaction, should come to tumultuously upon you, as that you should give them out this bread for fear.

But if any of you should now say of this righteousness, as Pilate once of truth, What is truth? so, What is righteousness? What should we doe for the satisfying the hungry and thirsting after righteousness?

1. I answer, First, you must consider the cause of the poor: Pro. 29. 7. The righteous considereth the cause of the poor, but the wicked regardeth not to know it. Thus you must consider, a poor man who comes out of the Countrey, how far he comes he? perhaps he cometh a hundred miles, or more, perhaps he hath brought witnesses with him; at what charge then must this poor man needs be set to get this bread? let him have it.

2. Consider, he is a poor man, and it's like he hath no friends to make way for him, he comes meekly in the strength of the justness of his Cause; he hath not money enough to get lawyers to plead for him; you should consider this.

3. You should consider, the cause is such, that if he hath not righteous judgement, he will be utterly undone.

4. You should consider, that if he should go away without having satisfaction, how all the Malignants in the Countrey will be ready to laugh, jeere, scorne him, and to oppresse him the more; he will be in a farre worse condition, then he was before he fought helpe from you: Now a righteous man will consider thus, the cause of the poor, when as a wicked man cares not to know it. No; he sits at his full Table, and let the poor man doe what he will, let him be oppressed, let him starve, let him be undone, he cares not; But the righteous
righteous will consider; The Lord persuade you to do so when they come before you.

2. It's righteous, that those that are Delinquents should be punished. What was the great title of our warre, but the raising of the Poiffe Regni, for the taking of Delinquents, and bringing them to condigne punishment? We made very much use of this argument continually, for the satisfying men in the justice of the warre. If a Judge in the Countrey shall have the command of the Poiffe Comitatvs, to fetch in Delinquents that are rebellious, then the Parliament hath the power of the Poiffe Regni. Now then if God hath given them into your hands, there will not appear that righteousness, as heretofore was thought to be, if they escape without condigne punishment.

3. If you have any rewards, it is righteous that those be rewarded that have been faithfull for you, that they may not be looked upon with an evil eye. Certainly, those who have been most faithfull for you, suffer so much the more by your enemies for your sakes. Others are inraged against them, because of their faithfulness to you; They can say, had it not been for your forwardness for the Parliament, wee had never been brought to this; and therefore certainly you are to looke to it, that they be cherished, countenanced, rewarded so much the more by you.

4. And especially you are to looke to this, that none that have been faithfull may be brought under the power of those that have been Delinquents, either in regard of taxes, or any way of Judicature, they will now revenge themselves upon them; aye, yee were those that have been the cause of this trouble, you were the men to further this warre; What an unrighteous oppression is this? If there be no such oppression, what meane those cries our eares are filled with? and if there be, surely their cries must needs be heard in Heaven.

5. Let not those who live peaceably, and labour to know the minde of Christ to the uttermost that they are able, be accounted the troublers of the Nation, it is righteous that they should not be so esteemed. Such as can appeale to God, that it is the greatest trouble that they have in this world, the greatest affliction that they can come no neerer to their Brethren then they doe, and that there's
there's no difficulty but that they would goe through, nothing but sin, shall hinder them from coming neere them. If these should be accounted the troubles of the Nation, this will be judged unrighteousness in Heaven.

6. A great care should be had, that violence be not used to force those things in Religion upon men, that they neither do, nor it may be cannot understand; I shall not in this, nor in any thing else, meddle in matters of Controversie. For I judge it unsuitable to these dayes of fasting, they must not be dayes of strife. I bless God for the moderation of my reverend Brother in the morning, and for his pious labours. Therefore all that I shall say here, shall be but in way of moderation. Consider but of this thing, that there is more necessitie that men should come to know matters of Religion, and the grounds of them, before they practice them, then that they should know things in the State before they obey. In matters that concerne the State, men may with a good conscience trust the State, though they do not understand how they be for the good of the State, yet if I see not unrighteousness in them, I may trust those who are in place of power. As a man may trust a Physician for his body, and take what he prescribes, although he does not know the nature of the Physicke prescribed, so be it he knowes nothing to the contrary but that it may be good. But I may not trust any man in spiritual things so, but I must know the thing it selfe, and the ground of it, in matter of Gods worship, before I can obey it. I am bound to search, and try, and pray, that when I doe what is enjoyned, I may doe it of faith. And if this be so, surely there should be much tenderness towards those who differ from us, in urging with violence upon poore people, such things that learned Divines are many yeares searching, debating, before they can satisfie themselves in them; and when the things they differ in, are no other then what a very great part of Magistrates, Ministers, people, lately understood little of. And be not onely careful, that in your dayes there be no oppression of such, but that there may be laid no foundation of oppression for after yeares; if this be not your care now, poore people oppressed, may be crying for righteousness, when you shall not be able to helpe them.
before the Commons House of Parliament.

7. It is righteous, that you deliver us from Tyranny, from Arbitrary Government; it is righteous that we should know when wee doe transgress. God hath made it to fall before you, and hee hath put power into your hands to keepe it from rising, suffer it not to rise againe. Wee reade in Scripture of Abax, and Amaziah: 2Chro.28.23. The one worshipped the gods that overcame him, this was no wonder; but the other worshipped the gods that hee had overcome, this was strange.

8. It is righteous, that you should have such an eye upon, and care over under-Officers your Committees, to call them to account, so as they may be kept from sheltering unrighteous practises under your power; you desire to make use of the Gentry, take heed of making use of those who are tantum non, if not altogether malignant; and because many of them have been so, you have been forced to make use of meane men, they need a careful oversight, because it is a great temptation to men of meane quality, and low estates, to come to have power over those who were above them, or equall to them, and to have any thing to doe in the disposing of other mens estates; A poore man that oppresseth is like a sweeping ruine that leaveth no food.

9. Lastly, It is righteous, that those whom God hath honoured in using as his instruments of your safety, the preservation of your estates and honours, that you should countenance and honour; let not the Chronicles of England have a record of unrighteous ingratitude in this thing. God hath helped them to conquer your enemies, doe you helpe them to conquer enemie, their righteousness will doe it.

For the cloe of all, I had thought to have let before you the excellency, the beauty that there is in righteousness, to have taken your hearts with it. By it not only the world is kept from confusion, but the Kingdom of Christ is preserved. Psal. 45. 6. Thy throne, oh God, is for ever and ever; the scepter of thy Kingdom is a right scepter. It is that for which the Father anoints Christ with the oyle of gladness above his followes. ver. 7. Thou lovest righteousness and Hatest wickednesse, therefore God, even thy God hath anointed thee with the oyle of gladness above thy followes. Righteousnesse is the Churches glory, Isa. 61. 10. Hee hath covered me with the robes of
righteousness as a Bridegroom decketh himself with ornaments, and as a Bride that adorneth her self with Jewels.

I told you the former righteousness, the righteousness of Christ was a glorious Robe; this also is a robe and a Diadem: Job. 29. 14. I put on righteousness, and it clothed me, my judgement was a Robe, and a Diadem. This made his glory to continue fresh in him, ver. 20.

There are three things I know you desire; you would gladly settle a safe peace; You would faine be instruments in your generation to exalt the Nation; You would maintaine your authority in the hearts of men, that they may fear you: Righteousness will certainly satisfy in all these three.

For the first, Isa. 32. 17. The worke of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. Doe not say, you put us upon exact righteousness, this may breed disturbances; you may speake like a Divine, but you speake not like a Polititian. This text in Isaiah, makes me thinke that I have spoken Policy as well as Divinitie to you; Divine Policy; the unrighteous plots, fetches, devices of men shall not bring peace, but the worke of righteousness shall bring peace; My God says, there is no peace, to the wicked, but my God says, The worke of righteousness shall be peace. It may be, it will not so appeare while it is working at the first, but the effect of righteousness shall be quietness. But may we be assured of this? Yes; quietnesse, and an assurance; it shall be no mock-peace, no vaine colour of peace to drive on some mischievous desigine, it shall be assurance. But will it hold? Yes; assurance for ever. Oh bleffed righteousness! our foules hunger and thirst after thee. Oh how sweet, how good, would the prevailing of righteousness be! especially at such a time as this.

The second thing you desire, is to exalt the Nation; no such way for this as by righteousness. Pro. 13. 34. Righteousness exalteth a Nation. Some nations are honoured above others for their valour in warre; some for their wisdome in policy; some for their riches; some for their civility in behaviour; some for their antiquitie; but this righteousness is that which exalts a Nation above all. Deut. 4. 8. What nation is there so great, that hath Statutes and Judgements
Judgements so righteous, as all this Law that I set before you? If righteous Statutes and Lawes, make a Nation great and honourable above others, how great and honourable will the righteous execution and performance of those righteous Statutes and Lawes make a Nation to be?

Thirdly, would you preserve your authoritie in mens hearts, it concerns you and us all, that the authoritie of such a high Court should be maintained in the hearts of men, If light thoughts of your power prevale in mens hearts, wee are undone. All that desire the good of the Kingdome, should seek to make your authoritie awful in the hearts of people; it concerns you especially to be carefull you doe that which may gaine this feare of you in the hearts of men, there is nothing will doe it more then righteousness. Psal. 14. 5. There were they in great feare; for God is in the Generation of the righteous. But that Scripture 1 Kings 3. 28. is famous for this, when Solomon had given an experiment of his righteousness in judging such righteous judgement between the two Harlots; marke what the Text saith; And all Israel heard the judgement the King had judged. What then? And they feared the King; for they saw the wisdom of God was in him to doe judgement. Thus let all the Kingdome heare of your righteous judgements; let this be knowne throughout all the parts of the Kingdome, that whosoever comes up to you, finds nothing but righteous proceedings, they goe away with their soules satisfied with your righteousness, blessing God. This will make the Citie, the Countrey, all the Kingdome to feare you. Howsoever bold wretched spirits may dare in troublsome times to venture presumptuous speeches, yet goe you on, be not afraid of proceeding in righteous judgement, God is with you, you shall be exalted in the hearts of the people of the Land, they will feare you, and obey you.

What shall I further say?

Would you have found wisdome laid up for you? Oh then be righteous; The Lord saith, sound wisdome for the righteous.

Would you have God among you? God is in the Generation of the righteous, Psal. 14. 5.

Would you have your houses stand? The house of the righteous shall stand, Prov. 12. 7.

Would
Would you be a joy to the Nation? *When the righteous are in authority, the people rejoice,* Pro. 29. 2.

Would you have your seed blessed? *The seed of the righteous shall be delivered,* Pro. 11. 21.

Would you have excellency? *The righteous is more excellent than his neighbour,* Pro. 12. 26.

Would you have God love you? *The Lord loves the righteous,* Psal. 146. 8.


Would you have the blessing of God? *The Lord blesses the righteous,* Psal. 5. 12.

And now the Righteous God will and satisfy your souls with righteousness, that from you may issue forth those streams that may satisfy this thirsty Land; Every hungry and thirsty soul in the Land.

FINIS.
Poor Condition of the 26-27