



T H E S A I N T S D U T I E In times of Extremitie.

WHat the certaintie of the cause of those fears, that are upon the hearts of people, is not yet apparent, but that there are many distracted fears in their hearts, that is apparent to the full; and therefore, though I prepared for that ordinat course, as formerly; yet for this time, I desire that you would turn to that Scripture (that I might speak a word in season) in

E X O D U S 14. part of the 13 Verse.

Stand still, and see the Salvation of the LORD.



He beginning of the Verse is thus, *And Moses said unto the people, Fear ye not stand still, and see the Salvation of the Lord.* In the former Chapter, we have *Pharaoh* dismissing *Israel* out of *Egypt*: In this Chapter we have him pursuing *Israel* with a new-heated furie, against all common sense and reason, his malice and rage besotted him, because God intended to destroy him; though Gods hand appeared gloriously for his People before, yet *Pharaoh* will not see the Majestic of the Lord, but he shall see it; he gathers all the strength that possibly he can, and seems too rash in his way, he overtakes, & overtakes them in a place of the greatest advantage that possibly could be; for the Text saith, that they were before *Pi-hahiroth*, in the first verse, between *Migdol* and the Sea, over against *Baal-zephon*, and that by Gods appointment too: they were there when *Pharaoh* comes to find them, there the Sea is before them, all the strength of *Egypt* is behind them, and they were at *Pi-hahiroth Caverna, rupibus inclusi*, so turned by some, not the proper signification, for *Pi* is the mouth, and *hahiroth* that signifies *foramen*; they were got into a hole (as it were) into the mouth of a hole, that was compassed about with rocks on each side, that had high rocks about it, so the word imports: and not onely so, but between *Migdol* over against *Baal-zephon*: *Migdol* signifies a Tower, so that in that place the *Egyptians* had a Tower built likewise: besides the advantage of the rocks, and of the hills, there was a

Tower

Tower built for their further strengthening, and there the people of *Israel* were an unarmed people; yea, not onely by the Tower, but they were over against *Baal-zephon*. I remember in the last exercise, I shewed you what *Baal* was, and what several *Baals* there were that the Heathens worshipped for their gods, a general name it is, sometimes for any other Idol: This *Baal-zephon* it was a god that they worshipped upon this ground, they had an Idol set in that place, at the going out of *Egypt*, that was to watch those that were to go out, for so *zephon* comes of *zuri* *speculatus est*, the god was to watch, was to stand and watch any run-away-servant, or any people that did go out of *Egypt* without any leave, they trusting in this *Baal*, that he would stop them, and stay them, and he was set in that place for that very purpose; and thereupon his name was *Baal-zephon*: As Conjurers by their Magick Arts will have their spels, spirits that shall stop men in such a place, they shall not go out of such an Orchard, or such a yard where they come in: So the *Egyptians* had there by their Magical Arts, they got (as it were) a Spel, a *Baal-zephon*, a god to stop people in that place where they would have them stopped: that is the meaning of this name of the Idol *Baal-zephon*. So that you see what a strait *Israel* was in upon their going out of *Egypt*, they were got before the Sea, the *Egyptians* had all their strength behind, in a hole of rocks, & a Tower, and their god to stop them altogether, so that they themselves made sure of them, and said, that they were intrangled in the Land of the wilderness; Being in those great straits their hearts began to fail them, they began to be extremely troubled, and in a most grievous distemper of spirit they were coming, and chiding with *Moses*, and said to *Moses* in the 11. vers. *Because there were no graves in Egypt, hast thou taken us to die in the wilderness, wherefore hast thou dealt thus with us, to carrie us forth out of Egypt? We had rather we had continued in Egypt still, What! Brought to these straights! these extremities! such a perplexity as we are now in! would to God we had been in Egypt: this was the baseness of their spirits, they would rather be under vile bondage, than endure any hazard, than be put to any straits and difficulties. It is the baseness of the spirits of many at this day among us, because they see that those ways, that have been taken by the Parliament brings some troublesome difficulties, some straits, they crie out of the times, I would to God we were, as we were before, we were well enough before, we were quiet enough before, we never knew what such stirs as these meant before, now we are brought into these perplexities, I, this they have brought us into; and thus they are ready to murmur and repine. Oh unthankfull, unworthy generation! men, women of vile spirits that shall do so. It was a speech of *Cyrus*, speaking unto his souldiers, The Historian hath this expression of him. It is the part of a true valiant man, either to live honourably, or die honourably, one of them; but that is the part of a base coward, rather to live basely than to die honourably, rather to be under any base servitude, than to be in any hazard of their lives, though perhaps their lives may be saved too. I remember *Philo* tells us, even of women, (for in these times, the publick cause of the Kingdom suffers exceedingly much by the timorousness of the spirits of women) that being in danger of their enemies of being brought into bondage by them, they took their children and threw them into*

the Rivers, with these words, You shall not serve, we had rather see you die than be slaves. I commend not that fact, that it was well done, but to shew what a spirit the Heathen women had to see their children die, rather than have them bond-slaves: Indeed, what were our lives worth? were they worth having, if we return to our bondage again? The utmost of the danger is, *our lives*, the killing of our bodies, yet we hope God will preserve them too, but suppose the worst, it is but *death*; but if our lives should not be hazarded now, & if through base cowardise, we should decline the cause of God, surely our lives would not be worth taking up, the living after that manner we are like to live, in that bondage unto these Cavalliers, notorious wretches, blasphemers of God himself, that would make our lives worth very little, nay, your children perhaps to be brought up in Popery, and to hold a candle to a Mass-Priest at the Altar; that may be the employment of your children, if so be that they should live: But these people being now in this extremity, & manifesting so much passion, being in a distemper; *Moses* as the Captain of the Lord comes to the people, & speaks bravely to them, encouraging of them, saith *Moses*, *Fear not, but stand still, and see the salvation of the Lord: stand still*, the word is *אִתְּכֶם* *state*, it signifies to settle and compose, to be in a settled condition; it is a reflect word upon our selves, so the *Learned* know, that it is to work upon our selves, to form, signifies so, it is as much as if he should say, Do you work upon your own hearts, to get your hearts to *stand still*, work upon your hearts to do that, work arguments upon your spirits, and never leave working, untill you have wrought your hearts into such a frame, as that you may *stand still*, and be quiet: At first even the dearest servants of God will find their hearts to shake in time of hazards and extremities, but when they come to work upon their spirits, to bring arguments to lay to their hearts, there they get some advantage, that their hearts grow quiet quickly: For that we have a notable Text in the example of *David*, in the 62. *Psalm*, (saith *David* there, in the 1. and 2. verses) *Truly my soul waiteth upon God, from him cometh my salvation, he onely is my Rock and my salvation, he is my defence, I shall not greatly be moved*; Mark, he begins to exercise Faith, and he sayes, he shall not greatly be moved, as if he should have said, I confess, I cannot say, but that my heart is somewhat stirred, I am somewhat afraid, and I feel some working in my spirit, but I hope I shall not greatly be moved; he falls a working upon his heart more, and considers of his innocencie; and of the mischievous device of the ungodly; *How long will ye imagine mischief against a man, ye shall be slain all of you*; then again in the 5. verse; *My soul wait thou onely upon God, for my expectation is from him, he onely is my Rock*: And then he repeats the words again, after he had been rubbing upon his heart the same meditation, then he fetches in the words again, that he had in the 2. verse; *He onely is my Rock and my salvation*; but mark now, what advantage he gets of himself, in the 6. verse, *He onely is my Rock and my salvation, and my defence, I shall not be moved*; before, he is my Rock, my salvation, my defence, I shall not greatly be moved, but after he had been working further upon his own heart; then he gains and sayes, now he is my Rock, and my salvation, and my defence, I shall not be moved; I have overcome these distracting fears, I have got the ad-

vantage and the victory, blessed be God, I have overcome them, God is my salvation, and my glorie; now he begins to glorie and triumph after he had wrought upon himself; So that he in this did indeed stand still in this phrase, by working upon his own heart, though he was stirred a little at first, yet he got the victorie: So indeed not to be moved, the seveny turn this word, stand still *stete* onely, but yet the notes upon it, they say it is read likewise *stetite*, that is, a standing fast, *stand fast*, it is a word, taken from Souldiers in their ranks; Souldiers that are in their ranks when they apprehend a danger, they must not go out of their way, because of the danger, it is as much as their lives are worth, to go out of the way, but they must stand, they must *stand still*, though there be never such danger, yet they must *stand still in their ranks*: that is the meaning of the word: I shall open more what the meaning of the holy Ghost is by and by, what kind of *stand still*, this should be; but thus for the word, it is such a *stand still*, as the Souldiers have in their ranks, not to go out of their ranks for fear. The word is used in Scripture divers times for, *standing fast*, as in the first of *Philippians* 27. That you *stand fast* in one spirit; now the word *fast*, is not in the Greek Text, but onely the other word in the Greek Text; and so you have the same word in the other Scriptures; in the first of the *Corinthians* 16. 13. *watch ye, stand fast in the faith, Stetite*, it is onely two words in the Greek, as it is in the English, *stand fast*; so that this *stand*, is not onely a standing, but a standing fast, *stand still* in your ranks, *fast*, be not in a hurry up and down, and be not in a confusion: If upon danger Souldiers should presently be in a confusion in the Army, what would become of them? and so the truth is, in a Citie, in any place, where there is any danger, if people grow to a confusion, they are gone, they are lost, you must stand still in your ranks, *stand still*. There are several *stand stills*, some very vile and naught, and other very good: there is first,

1. *A stand still out of amazement*, When a man through fear is at a stand, and dares not stir any further; now this cannot be meant in the Text; for *Moses* saith, *Fear not, but stand still*, therefore it is not a standing still out of fear, because I am astonished.

2. *There is a stand still, out of ignorance*; Because I do not know which way to take; and this is not in the Text neither: Thus many in our time, they stand still, they plead ignorance; they stand still, they will be of no side, and they plead ignorance, they know not what to do; they say, they know not what to do, one saith one thing, and another saith another thing, the King commands one thing, and the Parliament another, they know not what to do; to go against the King; is it not rebellion? and so they stand still because they plead ignorance, and their consciences are not informed. It hath been the work of divers Ministers, that have hazarded themselves in this, to open to you the Counsel of God, and to set your consciences at liberty; divers things I have spoken in this place, but certainly men do blind their own eyes, and are willing to stand still, to plead ignorance, after so much light revealed: It is strange that any rational man should speak of rebellion now; when as we know, that the King himself sent aid to the *Rochellers*, and that (we know) in the case of their liberties, and religion, they took up Arms to defend themselves

selves against their own King, and he sent help to them, surely he did not himself take them to be Rebels : and King James in his answer to Byron that inveighs against the Protestants in France, he doth stand to justify what the Protestants in France did, even King James himself in that book of his, in his answer to Byron ; and besides we must acknowledge all the Protestant Churches in the World to be Rebels, if it be Rebellion, merely to take up Arms. Know we not that our own King hath matched his Daughter to the young Prince of Orange, now we know the Prince of Orange is the General of the States in their fields, as the Earl of Essex is the General of our Forces here ; and their business against the King of Spain (it was their praise) to defend their Liberties, and Religion, and still they maintain the same quarrel, and the Prince of Orange he is their General, and undertakes it : We desire nothing but the maintenance of our Liberty and of our Religion, though things be not gone so far yet, as to take our estates, yet the cause that they began withall, it is our cause, and what the General was there, the same in a kind (there is not great difference) here ; and certainly if it were Rebellion, our King would never have match'd his Daughter unto the Son of such a Rebel ; if it should be Rebellion merely to take up Arms to defend Religion, and to defend the Liberties of the Country that are according unto Laws ; yea, we know further, that the King himself hath acknowledged our brethren the Scots, to be loving Subjects, to be his loyal Subjects, do we more than they ? do we more in our cause ? nay, have we done so much in our cause, as they have done ? how generally was it there in their Kingdom ? And shall it be acknowledged they are loving Subjects doing so much, and we accounted Rebels ? Surely no man can plead, to stand still through ignorance upon that ground.

3. There is a third *stand still*, the truth is, though it be not through ignorance, it is through a worse principle, and that is of *Neutrality* ; that is, when men, though they are informed well enough, yet they stand still to see which will be the strongest side, and are loth to appear yet, they know not which side will most prevail, but they have such a principle in their spirits, to go to the strongest side, which way soever it be, onely they stand still till it appear : My brethren, certainly we can admit of no Neuters in these times ; the times are grown to a greater height, than that any should be admitted as a Neuter, either for us or against us : whatsoever is not for us at this time, now coming to this straight, may well be concluded to be against us.

4. There is a fourth wicked *stand-still*, and that is out of *sullenness of spirit* ; and that is more particular, and that is of many men and women, especially that are in some troubles of conscience, and when they are seeking of God, and performing duties that God requires of them, and do not find that encouragement that their hearts desire, they leave off all, and have no mind to do any thing, but even stand still and die, and will even sink in a sullen discouragement, and go no further, leave off their work, leave off duty, what should I go on in doing duty, for I get no good by it, I am never a whit the better : and so they stand still out of a sullen discouragement : The Devil himself is the most discouraged Spirit in the World, and yet he is the

proudest Spirit in the World ; and this standing still out of discouragement, may come out of pride , and stoutness of heart , though you think it is out of humility.

5. There is a *sluggish standing still* , and that is sinfull and wicked , when people stand still *because they are idle, and are loth to venture themselves, or to put themselves to trouble, to go forward in any work, this work is tedious;* and thus the sluggard he stands still, and is ready to catch at any argument, that may plead for his standing still: My brethren, this is not that stand still here, that we should stand still and do nothing , and be sluggards ; no, but the *stand still* here is , after we have gone on, and done to the utmost that we are able, that then we should *stand still*, and commit the work to God , as if we had done nothing at all ; there is the *stand still* I shall speak of more presently ; As that worthy Divine said , he would labour to preach, as if he expected no assistance , and then he would expect assistance, as if he had not laboured at all ; So warriors and people in danger , they should prepare in the use of all means , as if they expected no further help , and then they should expect help from God, as if they had used no means at all ; so we must use means : As that brave speech of *Joab*, *Come let us play the men*, let us fight for our Cities, and the people of our God, and then let God do what seemeth him good ; then he would stand still , and look for his salvation of God ; a speech even of *Joab* himself , not then a *sluggish stand still* , it is no hinderance at all to any preparations that may be used : therefore all these are naught.

6. There is an *obediential stand still* ; that is , for the hearts of men and women to stand still, to wait, to know further of Gods mind, what God revealeth, our hearts are willing to yield unto , and we will listen to hear what the mind of God further is, what God would have us to do ; to stand still , to hearken to what the Lord would have us to do , with hearts resign'd up to him , and resolved to walk accordingly to it ; this is good , and that is somewhat of it , but that is not all.

7. There is a *stand still out of Faith*; a *believing stand still*; and that is, when (though in the greatest extremity) I having used what means I can for helping me, yet I see my self wrapped up in extremity, I will now exercise Faith. First,

1. *To quiet my heart* ; to get out of my spirit those distracting thoughts of that hurry and tumult that there is in the heart, and to get all silenced, all murmurings, all distractions, all giddiness of spirit, and uproar that many times is in the hearts of men and women in time of danger ; so by Faith I come to quiet these, and to get my heart to be still, to be still within me ; Be still, O my soul, and therefore the Scripture expresses the waiting upon God out of Faith by a word of silence , in the 62. Psalm, at the beginning, and verse 5. *My soul waits upon God* , it is *silenced*, so the Hebrew word signifies , it signifies a *silence* in God : there is many times in the hearts of men and women (when they apprehend any danger) a great deal of hurrying and noise in their hearts , all is in a combustion in their hearts ; it is a grievous thing to see a City all in a combustion , and in a tumult ; there are many men and womens hearts , in as great a tumult upon apprehension of danger , as many

many times a whole Citie is; there is a rising in their hearts, and a mighty noise there: Sometimes they keep (it may be in private and publick exigences) their tongues silent, but their hearts boil within them: but your hearts must be silent, you must crie to your heart, be silent there; my heart is now in a mutiny, and a great deal of stir, crie silence to your hearts, that your hearts and thoughts may be composed; that is the meaning of the word, that there should be a settled composed frame of spirit in the hearts of men and women, in the times of extremity: that is the first. Secondly,

2. When it is out of Faith, there *should be a keeping our stations till God calls us out*; not to run up and down this way and that way, and to think of nothing but of shifting courtes, to shift for our selves: As in time of danger (I verily believe) if we could look into the thoughts of many men and women; they scarce have any thought but meerly of shifting their place or house; they think to shift for themselves: Now we should not busie our thoughts so much about shifting, as about quieting our hearts in believing: for (my brethren) in times of extremity of danger, God calleth for courage more than discretion; though it is true, discretion is not excluded; yet that is not that explicate & special work that is called for in times of danger; I mean discretion to shift for your selves; but discretion so far as may improve courage: the main work that God now calls for at this time, it is courage and discretion, and Prudence, onely so far as to mannage courage, and to drive it on further, and to improve it, not to abate it, that is not the discretion certainly that now is called for, but to keep our station.

Quest. But you will say, *In time of danger may we not fly? must men keep their stations? is it not Lawfull to avoid danger and to fly? Then we shall accuse many of our brethren, that heretofore have fled in time of danger.*

Ansiv. (My brethren) you are to know, that the case now is far different from the case that was heretofore; the case heretofore was especially (for the present) directed against particulars, not against the general, though there were plots against the general, but the hazard and the danger was against such, and such particular men, as especially your Ministers that were most faithfull and conscionable, they were the fore-front, they did bear the brunt, and it was aimed especially against them; now the case is far different when the aim of the Adversary is against particulars, and not against the godly in general; when it is against particulars, there may be all Lawfull means, by an avoiding and flying: when it is against the godly in general, then every one should stand still, and keep in their ways and stations, to come in, and add what strength they can to the publick cause; and certainly those that shall shift then, and think to fly then, God may justly meet with them; as we read of *Jeremiah*, and *Urijah*, *Urijah* the Priest flies in publick time of danger, and he was sent for, and catched, and put to death; *Jeremiah* stayes, and is saved: But when the case is the danger of particular persons, then it is nothing against this Text, to fly in any lawfull way; many people will cry out against flying by a lawfull way in times of danger, because they think they may shift from flying themselves; and if others that are in danger should not do so, they would be far enough from helping and assisting them in extremities, and yet they will be crying

out against it; *Peter Martyr* I remember hath this answer to it; It is just for all the World in this case, as a man that hath a dangerous sickness upon him, and the Physicians tell him, there is no way but by taking such strong Physick, or by cutting off a leg, or a limb, now he comes and pleads, I will not so distrust God, and be so impatient of my present pain, as to take such a course to help me, I'll rather continue patient and quiet, and endure my present pain, and trust in God, rather than put my self to any such hazard; now is this man more patient, than another man that will take such strong Physick, or have a member cut off? Is it through the strength of his patience? No, it is rather through the weakness of his spirit, because the other is a certain great pain and hazard, and while he goes on in the use of ordinarie means, he hath a lesser pain, with hope that he may be delivered from a greater, and preserved himself. So this is the Objection against flying in particular danger, because the flying is a certain great suffering, they that have fled, have found it so: now others will rather satisfy themselves to endure a little uncertain suffering, than to go upon a certain great suffering; and that is the very ground. But that this is not against Faith at all, to fly in danger, when it is particularly aimed at particulars, I'll give you but a Scripture or two for that to clear it, that it is not against Faith, It is remarkable (we might spend a great deal of our time in this case here, but have done with it) in the 10. of *Matthew*, when they persecute you (saith Christ) in this Citie, fly into another: he speaks of particular persecution of this or that body, and not of a whole Kingdom: now flee (say they!) we will be more believing, and trust in God, and not be afraid, have we not a good cause, and is not God with us? this would argue too much fear; Mark, in the next words Christ speaks after he had given them liberty, and commanded them to fly; (saith he) fear them not therefore (though it is the next thing he speaks of in the 28. vers) and fear not them that kill the body: you see these two can well stand together, that there is no fear of them that can kill the body, and yet there is a flying; and so Christ himself flies in the 12. of *Matthew*, when he did but hear what Herod did to John, (when Jesus knew it, that was when the Pharisees sought him) when he knew it, he did withdraw himself, in the 12. and 13. verses, And when Jesus heard of it, he departed thence, &c. When he heard but what was done to John, Christ withdrew himself and went away: Therefore it may stand with Faith, so to avoid danger in particular cases: But now when persecution is general, we are to stand still; and not avoid our station.

The third thing of this stand still of Faith is, The looking up for the salvation of God, the expecting a good issue one way or other; I know not how salvation will come, but that there will be salvation one way or other, that my soul rests upon; I stand not still out of stoutness of spirit, or because I think I have means enough to resist, whether I have means or no, when I am put into the greatest extremity, yet I can stand still, and look for salvation. What! stand still, and look for the salvation of the Lord? what talk you of salvation (might they say to Moses) when there is nothing but destruction before us? True, if you look before you, behind you, and without you, and within your selves, there is nothing but destruction, yet look up to Heaven, and there is salvation,

stand

Stand still and see the salvation of the Lord. I have done no more than the meet opening of the Text, and what is contained in it: There are these four *Doctri-
nal Conclusions* in the Text.

1. Doct. That when God is in a way of mercie and salvation to his people, he doth many times bring them into great straights, even then when he is in a way of salvation.

2. Doct. That in time of these great Straights, even the people of God are subject to have their hearts to be overwhelmed with trouble, distracting fears, and to be disquieted.

3. Doct. That it is our duty to stand still, keep quiet, and look for Gods Salvation in the time of the greatest straights.

4. Doct. That the sight of Gods salvation coming after straights, is a glorious sight to behold: Stand still, see the salvation of God. These are the four. For the first then.

First, when God is in a way of salvation, yet he may and doth divers times bring his people into very great straights. Truly, This straight in the Text is exceeding remarkable: but I'll shew you further, how when God was about to save this people of *Israel* out of the Egyptian bondage, (which is the work God hath now to do with us, to save us out of the Egyptian bondage that we were in; & that we were going further into,) after they were delivered from this straight, from *Pharaoh* and all his host; yet in the 15. Chap. you shall find, (the very next Chapter;) after they were come out of the Sea, they presently wanted water to drink, yea, the waters were bitter that they could not drink them (saith the Text 15. vers.) *The waters were bitter, they could not drink them,* they were ready to perish for want of water: As soon as ever they were delivered out of that straight, Mark the 16. Ch. they were in another as bad as that, thereby you shall find they want bread; & were ready to starve for hunger; in Chap. 16. 2, 3. *And all the Assembly were ready to be killed for hunger* (the text saith:) well, *Moses* cries to God, & God delivered them out of that straight too: In the next Chap. they were in as great a straight too: *They pitched at Rephidim, and there they had no water to drink again:* I might go through the storie, and shew you in the wilderness, what great straights God put them in, and yet God was working salvation for them. When they come to possess the land, (because I will not go through the storie, the time will not permit) they have *Jordan* to pass over without any bridge, whether the bridges were cut down, or whether there were none I cannot tell; but it was more danger to pass over the bridges (if there were any) because at that time (the Text saith) it was *that Jordan flowed over all his banks*: so then it was at the worst time that could be, when the banks of *Jordan* were all overflowed, yet God delivered them out of that straight; when they were got over, there I might shew you many other straights, but I shall mention onely one, that was this: The first enemy the people of God fought withall in *Canaan*, they were discomfited, they were beaten back at the first battel that ever they fought, when they came to set upon the Land of *Canaan*, and to fight with the adversary, there the adversary comes out, and gets the day, and makes them fly before them, that was at the fight at *Ai*, *They fled before the men of Ai*, upon this *Joshua* fell down upon the ground;

Why Lord ! What, are we come to this ? After all these straights that we come now to fight with the people of *Canaan*, and they at the very first blow have the day, and make us fly before them ? now all the people will come out against us. If so be people have such distracting fears now, suppose there should be a meeting of both Armies, & you should hear that one Army flies before another, that our Men fly before those that come out against them, before the Cavaliers, what a fear and distraction would there be then ? yet so it was with the people of *Israel*, though God was coming in with such a mighty hand to deliver them, and to possess them of *Canaan*, yet at the very first blow, they had the worst, & the people overcame them : It would take a mighty deal of time to shew you the straights that *David*, & *Josiah*, & *Jehoshaphat*, & *Hezekiah* were in, I'll only give you a word or two about *David*, because it may be a very great help to poor troubled spirits in time of straights ; *David* he was in such straights sometimes, that he professes himself *even overwhelmed*, *Psal.* 61. & the beginning : You shall find *Psal.* 77. 4. *He could not speak*. Many poor souls are in grievous afflictions, and when we put them to go and open their hearts to God and men, Oh I cannot speak (say they) *David* was in such straights that he could not speak, yea *he could not so much as look up*, *Psal.* 40. 12. not so much as look up to God, grievous straights that he was in. And the people of *Israel* in their other Captivity, there were mountains before them ; what straights did God put them into ? When they were come forth of *Babylon*, In *Zach.* 4. *What art thou O great mountain, that art before them ?* But examples will be needless to illustrate the thing, it is so cleer, that thus was Gods dealing with his people. As with wicked men, when God is in a way of wrath against the ungodly, he many times suffers them to prosper in the highest way, with the most flourishing prosperity that ever they had in their lives : So when he is in a way of salvation of his Saints, he lets them be in the lowest ebbe that ever they were in in all their lives : As in *Job.* 20. saith the text there at the 5. v. *In the fulness of his sufficiency he shall be in straights*. In the fulness of his sufficiency ; what a phrase is here ! A wicked man shall be in straights when he is full, when he hath sufficient (as he thinks) in the fullness of his sufficiency he shall be in straights : and on the other side, a godly man in his greatest straights, he hath a fulness of sufficiency ; I will shew you that cleer, in 2 Cor. 1. 5. *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ* : We have a fulness of Consolation, when we have a fulness of suffering ; yea, not onely abound, but do *super-abound*, for so the word is ; in 2 Cor. 7. 4. *I am* (saith he) *filled with comfort, I am exceeding joyfull in all our tribulations* : We are brought into tribulation, into great straights, and I have a fulness fill'd with comforts and exceeding joyfull, more than abundantly joyfull ; so the word signifies : there is abounding in the other text, but here is a *super* added to it, a *super-abounding* more than joyfull, not in times of prosperity onely : Carnall hearts never know how to rejoyce but in times of prosperity, when they can eat, and drink, and play, then they can be merry ; but the Saints know how to joy, how to be fill'd with joy, how to abound in joy, and how to be exceedingly abounding in joy, when they are in tribulation : Thus, as wicked men are in straights in their sufficiencies, so godly men

when

when God is in a way of comfort, they may be in a way of great affliction, and the reason of it may be,

1. Reason. *Because God will humble his people, when he is in a way of salvation*: when God intends the greatest good to his people, and to raise them the highest, he is very careful to keep them very low; that hath alwaies been the manner of Gods administrations: You see the reason of the peoples having Straights in the wilderness, it was from hence, in the 8. of *Deuteronomy*, there God gives the reason, in the second verse, *Thou shalt remember all the way, which the Lord thy God led thee these forty years in the wilderness*, to what end? why were they so long in the wilderness? it was (saith the text) *to humble them*; I brought thee into thee wilderness, and it was to humble thee: Doth God (my brethren) bring us into Straights, now in these times? Certainly he is in a way of salvation for *England*, he is in a way of salvation to do us good in the latter end, but yet he is bringing us into Straights, Oh! we may thank the pride of our spirits, we have not been brought low enough to this very day: There hath been (indeed) some humiliation of some of the people of God, in fasting and praying, they have humbled their souls; but yet though there hath been humble expressions, yet not humble hearts; for after those times they have had (many of them) exceeding froward spirits, and that argues apparently, their hearts are not humbled & broken, when their spirits after daies of humiliation, still should be froward and pettish as before: But especially for the generallity of the Kingdom, how far are we from being an humbled people! we are not yet capable of what mercy God intendeth for us, in this regard, because we are not humbled; Oh the exceeding pettishness, envie, and pride (and worse a great deal) not onely in many people of the Land, but even in those that are godly and gracious! how are the spirits of man, of one brother opposite to another! that because there is some difference in judgment in such and such a thing; O they could be content (many of them) to have them rid out of the Land, and if God did not prevent (whereas the persecution by Bishops is now at an end) who knows (except God humble their hearts more) whether many of Gods dear servants, that do but differ in some point of judgment, might not meet with a great deal of sufferings, even from those that are godly, and that is the worst suffering, better a thousand times suffer from wicked men, it is not so hard to the spirits of godly men to suffer from never so many Bishops, and wicked men, as to suffer from one godly man: Oh! there wants that charity and tenderness of spirit one towards another that should be; we are not yet humbled and brought upon our knees, and therefore it is just with God to lay us upon our backs awhile, or that we should even be with our faces upon the ground, & confounded in our own thoughts before that great Salvation comes that God intendeth for us. That's the first Reason.

2. Reason. God brings to Straights, *because he takes much delight in the Exercise of faith*. My beloved) Faith, it is a most glorious grace, it is one of the most glorious things that ever God enabled any creature to do, and especially now, when there is so much guilt upon them; it is a more glorious work than *Adam* performed in Innocency, For a poor creature to believe upon God,

God, for his good here; and in the midst of all extremities to rely upon him, it is a most glorious work, and God is exceedingly delighted in it, and therefore the Scripture calleth Faith, *Precious Faith*, in the beginning of the 2 Epistle of *Peter*: now God loves, the acting of precious things: God loves to see the actings of all his Creatures, every Creature active in his way; but when God hath put such a Precious grace as Faith into the heart; Oh! how God doth delight to see the acting of that precious Faith; and therefore it hath been the way of God to go quite crosse, after the Lord hath made a promise of mercy and salvation, he goes seemingly crosse, onely to exercise Faith; I think I have told you sometimes of that to *Abraham*, that there were but two promises made to him, first, That the Country that God would give him, should flow with milk and honey: and secondly, His seed should be as stars of Heaven: and mark what way God goes to bring this about, As soon as ever he gets into *Canaan*, he was ready to starve there; Is this the country that flows with milk and honey? And then for the other, His seed should be as the stars of Heaven; he stayed twenty years before he had a child, and *Isaac* stayed forty years before he had a child; and yet his seed should be great; and *Isaac* must be killed too: and then there was another thing exercised his faith, he would give him the Land, and yet notwithstanding, during his life, he must not possesse one foot of the Land, but onely a burying-place, and what was the reason of all this; it was to exercise his faith; and the promise God makes to his Son Christ, *I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession*; yet Christ must not have a hole to hide his head in, he hath not so much as the Foxes and the Birds have to hide his head in. Thus the way of God is, to seeme to go quite contrary, that he might draw forth that glorious work of faith he so much delights in; and because this is the onely time of exercising this precious Grace, and there shall be no such faith in Heaven exercised as this is, and therefore God (because he will have as much as may be of the excellency of this faith) though he be in a way of salvation, he brings his people into straights.

3. *Real. Because the Lord delights so much in the prayers of his people, that he might draw out their prayers*: Oh! the voice is sweet, the voice of prayer it is very melodious in the ears of God: it's true, God delights in a praising voice too, but here in this world, rather in prayer, why? because God shall have a Praising voice to all eternity, Gods Saints shall be praising him to all eternity, but they shall not be Praying to him to all eternity; now God delighting so much in the praying voice of his Saints, and he knowing he shall have a great deal of praise from his People, when they are delivered from great troubles; no marvel he doth exercise his people: that which pleases God more than Heaven and Earth, is, the exercise of the Faith, and the Prayers of his people, they are the most pleasing things to God in all the world; and therefore he brings into straights.

4. *Real. Because God would discover wicked men*: Before he brings his great salvation, he would discover those that are vile and wicked, that he should not partake of that great salvation: As in our times, we know how

God

God in every straight we have been in, hath made some useful discovery to us, it hath been a discovering time of many that we have known to be vile and naught, that we did not know before : *Luke 2. 35.* (you know the place) *A sword shall pierce throught thy soul, why ? that the thoughts of many may be discovered :* there shall be great afflictions and troubles, & the end I aim at is, to discover the thoughts of many : How have mens thoughts been discovered by plots ? When God was bringing his People into *Canaan*, he would not have a rebellious generation come in among them, and all the trouble they had in the wilderness, it was by a mixture of a base and vile generation, that you have plain in *Numb. 11.* when they were in such a distressed condition, & in a murmuring and a vexing way : mark the 4. verse, *The mixt multitude that was among them sell a lustre :* They disturbed all the host of God. And certainly if men should not be discovered, more than they are, if God should come to set up a full reformation amongst us here in *England*, to bring us to that *Canaan* we desire, we should be so troubled with a mixt multitude, the mixt multitude would so vex & trouble the Church of God, that they should scarce ever have Peace among themselves ; and therefore God in mercy will discover them beforehand, before *Canaan* comes he will discover this mixt multitude.

5. *Reaf.* God will bring them into straights, *Because he might give occasion to the Adversary to vent his malice to the utmost, and to ripen his sin, that it may be ripe to the full, before God comes to deliver us ;* that they may be gathered together to be a great sacrifice to the Lord ; therefore Gods People are brought to such straights, that if they will blaspheme, they shall blaspheme to the full. In our times now, the more straights we are brought into, the greater are the blasphemies of the wicked ; And if God should bring us into more straights, & give them the better over us, I believe there will be that horrible blasphemy in *England*, that never was in any place in the world, the Heavens never did hear, nor the earth never did bear such blasphemies, and blasphemers, as there would be, if God should but deliver up his People in any degree to the hands of their enemies ; we know not, but for the ripening of their sins, and that so they may come to be remarkable for Gods vengeance on them here in this world, God may give them power over his People, and bring his people yet into greater straights. And then the last reason is,

6. *Reaf.* *Because the work of Jesus Christ will more appear at the last, the greater the straight is ;* And therefore in *Dan. 9. 25.* *He will build up the City even in troublesome times.* Every one can build in quiet times, but in troubled times Christ will build up the City : *And he rules in the midst of his enemies :* Christ loves to rule in the midst of his enemies, that so his rule may be the more conspicuous.

7. *Usc.* Is it so with us ? *Take heed then that we have not our hearts sink, because of straights :* Let us not say, Why is it thus with us ? if God be in a way of mercy, why deals he thus with us ? & presently be ready to conclude against the waies of God, Certainly all is gone, God is gone, surely whatsoever the hopes and confidences of such & such were, we see all is undone, all their hopes are undone : God forbid there should be such an unbelieving heart in any of you, or such murmuring and repining speeches among any of you, whatsoever straight you are brought into !

2. Doct.

2. Doct. *In these straights, Gods people are mightily troubled.* It was so here, in every straight they repined, and were in a distraction, and especially at this time; *stand still* (saith *Moses*,) what mean you to do? They were all in a confusion. And as it was here; so it is many times in many of Gods Saints. As the blessed man *Heman*, that made that 88. *Psalms*, you shall find in that *Psalms*, he was distracted: and yet though *Heman*, was one of the wisest men upon the earth, for so you shall find it in the 1. of *Kings*; where the holy Ghost speaks of wise men) in 4. 31. *Solomon did exceed the wisdom of all in Egypt, for (clear the text) he was wiser than all men, than Heman*: And yet *Heman* was in woful perplexity, when he was brought into straights. And in the 8. of *Isaiah*, It was the same case there that seems to be ours now; Oh there was a *Confederacy*, a *Confederacy*, and many people joyned together against Gods servants; and upon that (the text saith) in the 11. verse, *The Lord spake to me with a strong hand, & instructed me that I should not walk in the way of this people, saying, say ye not: A Confederacy to all them to whom this people shall say, A Confederacy, neither fear ye their fear.* Mark, God was fain to speak to the Prophet with a strong hand, that he should not be so troubled, as other people were in the time of their fear: Yea, we shall find, that many of Gods Saints, that he hath delivered in a most glorious way, yet at some other times they have been too secure, their hearts have bin all in a confusion, and were not able to stand before the difficulties that they met withall: And for that you have a famous example, 1 *Kings*, 19. of *Elijah*; if you read the 18. Chap. you may see what a Spirit *Elijah* had; he would appear before *Ahab*, *As the Lord of hosts lives, before whom I stand, I will surely shew my self to him, to day, (to Ahab:)* and he did shew himself to *Ahab* and tels him, it was he and his people, that troubled *Israel*: which *Ahab* said to him, *Art thou he that troubleth Israel?* No saith he, *It is thou, and thy fathers house that troubleth Israel.* And then he comes and gets the Priests of *Baal* together, and gets fire from Heaven, to consume the Sacrifice, & destroies all the Priests of *Baal*: and gets rain from Heaven to rain upon the earth: what an excellent Spirit had *Elijah* in the 18. Chapter? Yet in the 19. Chapter, *Jezebel* did but threaten *Elijah*, and he takes himself to his heels, and runs away at the threatening of wicked *Jezebel*: though he had such a brave Spirit in the former Chapter. So is it truly with many men, at some times their courage makes their adversaries afraid, and at other times, their cowardice makes their friends alhamed; many have been so, they have been a terror to their adversaries one day, and a shame to their friends another day. The Reason is.

Reas. 1. *Because we have much flesh still in the best of us all, and we are much led by sense*; and because we are not thoroughly skilful in the waies of God, because the fear of God is so weak in us, therefore it is that the fear of man is so strong, and therefore we know so little of Gods secrets; the secrets of God are with them that fear him; did we fear God more we should know his secret waies, and not be so much troubled.

Reas. 2. *Because there is a great deal of guilt rests in the best, and that will make any one afraid*; where there is much guiltiness in their hearts, it is exceeding troublesome to the soul.

Reas. 3. *Because they are too too confident in the flesh, they are too too confident.*

dent in themselves. Thence it is that God withdraws himself from them ; and at what time they are afraid, they cannot trust in God, as *David* (it is an admirable sweet text) professes of himself, *that at what time he was afraid, he would trust in God* : There is a many a man that for the present thinks he can trust in God, but he cannot do it at that time when he is afraid : *Psal. 56. 3. What time I am afraid, I will trust in the Lord.* When your passion comes, then you make no use of your faith to trust in God : As now, many a man or woman can be meek and quiet, till they have a temptation, but when your Passion is up, can you be meek then, and rise then, and bear it down with the contrary grace ? So when the passion of your fears and troubles come up, can you then trust in God ? I, that is somewhat like ; but because we trust to much in our selves, therefore when time cometh, we should trust in God, God withdraws himself from us, and we are most afraid.

Use 1. This is, that we should lay our hands upon our hearts, and charge our souls for, and be ashamed for before the Lord: Never a one here but hath cause to lay his hand upon his heart, and say, Oh that I, that have had so much experience of God, of his waies of helping and delivering me out of six troubles and seven, and yet the Lord knows upon any new trouble I am to seek as much as ever, and in any hurly-burly in as great distemper of fear as ever ; be ashamed of this before the Lord. It is true, Gods people may be so, and you are so, therefore be ashamed of it, and labour to prepare for such times; Those that are troubled with fainting fits, use to carry their bottle of *Aqua-vita* about with them ; so you that have been disquieted in times of trouble, lay up somewhat that may help in those times. Though a Candle light will serve to carry in a yard in calm weather, yet it must be a Torch, a great light that must serve when the wind blows ; so a little may serve now, but a great deal must be laid up for times of extremity.

First. Lay up Encouraging Promises.

Secondly, Lay up encouraging experiences, that may help you against such times of fainting and trouble.

Use 2. But then, if it be so with the Saints and Gods own people ; that when they are in straights, they are so ready to be troubled with distracting fears & cares, what shall become of the wicked and ungodly then? when they come into straights, how must their hearts sink in horror? because all their straights are no other, but the beginning of eternal straights, present sorrows making a way to eternal sorrows, the way of their deliverance from present straights is, by being brought into greater straights : Many women with child have strong pains in their child-birth, yet when they think they shall be delivered, they have joy in stead of sorrow ; but a woman that is with child, and is onely reprieved because she is with child, till she be delivered, though she have a great deal of trouble and pain before she be delivered, she desires not to be rid of it, because then she knows she shall come to greater, to be hang'd, and if she could live seven years together, and never be delivered, she could be content with the trouble, because when that is gone, greater comes: So wicked & ungodly men that are in great straights for the present, may well be content with them, because when they are gone, greater will come.

3. Doct.

3. Doct. *In the time of these straights, it is our duty, to stand still and look for Gods salvation, to quiet our spirits, and look up to God.*

First, *For the quieting of our spirits.*

As they were to be delivered out of this bondage in that way; so they were to be delivered out of the *Babylonish* bondage in the same way: So you shall find in *Iſa. 30.* see what God ſaith for that deliverance, he tells them plainly at the 15. verſ. *In quietneſs and in confidence ſhall be your ſtrength, & you would not.* In quietneſs and confidence; it's true, they were in a paſſionate way, & God tells them, that in quietneſs and in confidence is their ſtrength, & they would not. So, come to many people that are in great extremities, to ſome women & others, (when they are wringing their hands, & hanging about their husbands necks) and tel them, your confidence muſt be in quietneſs; they will be ready to throw you off. But they would not (ſaith God) So in *Iſa. 30. 7. I cried concerning this, Their ſtrength is, to ſit ſtill.* My Brethren, this day in the Name of God, do I cry concerning all our ſtraights, after we have uſed all the means we can, we are to ſit ſtill, and ſee the ſalvation of our God, to quiet our hearts with this *believing ſtand ſtill*, and look up to God for our ſalvation. It was their great fault, they did not ſo in their deliverance out of their captivity; there is one remarkable place for that *Jer. 31. 22. How long wilt thou go about? Oh thou backſliding daughter! for the Lord hath created a new thing in the earth: How long wilt thou go about, Oh thou backſliding daughter? What's the meaning of this text?* It is thus, In the time of their deliverance from Captivity, they met with a great deal of difficulty, many ſtraights, and they went about to this and that ſharking courſe, and did backſlide, when they were in a good way, they went back again, and the Prophet could not get them to ſtand ſtill in any way; as if he ſhould have ſaid, Go on right in the way, be not diſcouraged by difficulties, by extremities, ſeek not any ſhifting way, be not backſliding, but ſtand to your tackling and work God hath ſet you about, for the Lord hath created a new thing. Perhaps you will ſay, There was never the like ſtraight we are in; Well, God hath ſuch mercy as he never ſhewed the like before; God hath created a new thing. Many cry out in their ſtraights, O my affliction, & my ſtraight is ſuch as never was in the world! Well, gratifie them ſo; (as many times we muſt needs gratifie diſtempered ſpirits, when they cry out of the greatness of their ſtraights) yet is there no comfort for them to ſtay them? yes, *Iſa. 64. 4. It was never known ſince the beginning of the world what God hath laid up for them that wait for him: Do but wait for him, & there was never ſuch mercy ſhown in the world, as God hath laid up for thee; ſo that, come, let us grant it, that there was never the like of that affliction that thou art under, yet there is reaſon enough for thee to wait, and look for the ſalvation of God, in ſuch a way, in ſuch a condition,*

I ſhall give ſome Reaſons of that part of the Doctrine, that we are to ſtand ſtill, & be quiet: for by our ſtanding ſtill, & our quieting our hearts in our ſtraights,

1. Reaſ. *We are fit to look to the wiſdom, Faithfulneſs, and Power of God; we are not able to ſee Gods Wiſdom, Faithfulneſs, & Power, nor to make uſe of it, except we get our ſpirits to be quiet: firſt get them quiet, and then we can look up to God, Psalm, 46. 10. Be ſtill (ſaith the text) and know that I am God.*

There

There is a God in Heaven that can help and succour in time of great straights and extremities; but for all this, people are in a hurly-burly, and their spirits are distemper'd, and they are wringing their hands, and crying, they cannot know that God is God, they can have no use of all the Power and Goodness, and Faithfulness, and Mercy of God. First get your hearts still and quiet in your Families, and in your own spirits, and then you shall know that God is God: God will not appear till first you be still.

2. *Reas.* We are not able to make use of our own Graces, till we be quiet and still; If God have bestowed Graces, when we are in a hurly-burly we have no use of them at all; therefore saith the text, *Psal. 4. Stand in awe, sin not, commune with your own hearts upon your beds, and be still:* Commune with your own hearts: you have somewhat (perhaps) in your own hearts that may quiet you; commune with your own hearts, & be still; you are not fit to commune with your own hearts, till you get them quiet; first be quiet, and then commune. (Oh! my brethren) A man or woman of a staid, sound, quiet, and still spirit, hath a mighty advantage of all Passionate spirits; there are many of you, that are passionate at all other times, and that is the reason that in such great extremities you are so over-rul'd with passion; you are so over-rul'd with your passion of Anger at other times, and out of Gods judgment, you are over-rul'd with the passion of fear now: But if at other times you would labour to keep in your spirits, God would help you now.

3. *Reas.* Because without this stillness, and quietness, we cannot manifest that subjection to God we owe him; for then there is a great deal of sin, and pride, and stoutness committed against God; and therefore in that fourth *Psal.*, the old Latine hath it, *My soul be silent;* my soul is subject to God; the subjection of our souls to God, depends much upon this Quieting of our hearts.

4. *Reas.* Our reverence of God depends much upon it: and therefore in this 4. *Psal.* *Stand in awe, and sin not, commune with your own heart, and be still:* for us to behave our selves in such a manner as many people do, wringing & throwing out their hands, and keeping such a stir as they do; this shows there is not in their hearts that reverence they owe to God; *stand in awe;* If your hearts were Possessed with Gods fear, you would not keep such a stir as you do in times of great danger.

5. *Reas.* This makes people unfit to listen to any thing that is spoken to them; let any thing be spoken to them, that is of any use, they cannot hear it, nor make use of it; as we read of the people of Israel, *Exod. 6. 9.* when Moses came to tell them of their deliverance, the text saith, *He spake to the Children of Israel, but they hearkned not to him: why? for anguish of spirit:* How many in trouble of conscience, and in other times of extremity, have their spirits in such anguish, that they never hearken to any thing that is delivered to them; and therefore they come with the same objection over and over again, a hundred times in cases of conscience.

6. Without this Quietness of spirit, you are mighty hinderers of others, & you daunt and discourage the hearts of others, and many times the cause miscarries meerly upon the unquietness of the hearts of men and women in time of danger; therefore you must be quiet, and look up to God for salvation;
for

for Faith hath this excellencie, that it is able to bring life out of death, light out of darkness; it hath a kind of creating virtue; as God himself brings one contrarie out of another, so Faith hath such a kind of working, it Faith be of the right stamp, a genuine Faith, it hath a mighty power in times of extremity to behold Gods salvation, and make use of it: I'll give you one example of the use of Faith in times of extremity; and that is of *David*, when he fled from *Saul*, and when he was in the Cave; mark, *Be mercifull to me, O God, be mercifull to me, for my soul trusteth in thee, yea, in the shadow of thy wings will I make my refuge*. What was the shadow of Gods wings? poor *David* was got into the shadow of the Cave, & the Sun did not shine upon him, but he looked upon himself in the Cave, as under the shadow of Gods wings: You poor people that live, it may be in Cellers, and in poor dark holes and Lanes, the Sun scarce shines upon you in a year, yet if you be godly, you are under Gods wings by Faith.

I shall now speak to the second part of the Doctrine, that we are to expect salvation from God.

David did fly from *Absalom*, and yet what confidence had *David* (in that case) in God? read but that third *Psalme*, and you will see confidence enough in *David*, and yet flying too: Divers grounds and reasons I shall give for this, why we must look up to God as well as be still:

1. *Reas.* Hereby we sanctifie Gods names *Fear ye not their fear, but sanctifie God in your hearts* (saith the Text.) You sanctifie not God else: I suppose many of you would be loth to be guilty of swearing, and taking Gods name in vain in that kind, but by your distracting thoughts, and unbecoming carriage in times of danger, you take Gods name in vain, you break the third Commandment.

2. *Reas.* This shews the beauty and excellencie of Faith, as *David* said, *Thou shalt see what thy servant can do*: So now, there is a great deal of talk of Faith in the World, let us see now what it can do; the truth of love is, when I can love God for himself without his gifts, so when I can believe in God without experience, I shew the excellencie of my Faith when I can trust in God meerly upon his Word; as I love God meerly for himself, when my Faith takes Gods single bond without any security, that is the excellencie of Faith; when I would have outward helps and assurances, there I call for sureties: So Christians, when they must needs have outward helps, and former experiences, they call to God for sureties, as if they would not trust God upon his single bond; that is the excellencie of Faith to trust God upon his single bond.

3. *Reas.* When we look up to God for salvation, we engage God in our cause; God owns not the cause till then, and then he owns it: Now how happy were we, if thus we could do in all our particular and private straights, *stand still and look up to God for help and for salvation*: It is true, you crie out and complain, I have lost a dear husband, and a dear friend, never man lost such a friend, and these great straights I am brought into; but lose not the quiet of thy heart too, take heed of that, that is a greater loss than any loss thou canst have in this World. I remember I have read of a Philosopher that had this expression, (saith he) If the gods would grant me my desire, & bid me ask what I would

would have, I would ask them this thing, That I might have the composed spirit of *Socrates*, that I might have such a spirit as *Socrates* had; for it is observed of him, that he did scarce change his countenance upon any thing that befel him, he was always in a quiet composed frame, (and yet a Heathen;) How much more should a Christian say; If God would give me my asking, I would ask nothing but that; for indeed there is a great deal of glorie and excellencie in a composed spirit: this is worthy of the Gospel; therefore mark what the Apostle saith, *Phil. 1. 27. Onely let your conversation be as it becometh the Gosp. of Christ, that whether I come to see you, or be absent from you, I may hear of your affairs, and that you stand fast in one spirit*: This is to walk worthy of the Gospel, to stand fast in one spirit: and observe this, that except we do stand fast, and quiet our hearts, we lose every thing that should help us: when we are in a hurly-burly in our spirits to get some help, alas, we lose all our help: Therefore in *Phil. 4. Let the peace of God keep your hearts*, the word in the Original is, *guard your hearts*; The peace of God in your hearts must be the best guard of your hearts in the time of danger; now because you would avoid trouble, you put away your guard, what a madness is this? the casting away the peace of God, is the casting away of your guard, therefore keep that in your hearts, whatsoever you lose; yea, it is our Arms; Mark, *Eph. 6. what is the Arms of a Christian? first, The girdle of truth*. Fear dissolves the heart, and makes a man he cannot gird himself: When he is in fear, his heart is melted, and he hath little use of his truth, the girdle is loosed then; In the Text, there is the helmet of salvation, but in fear hope is gone; there is the breast-plate of righteousness, but in fear, a man hath no use of his righteous conversation, nor no use of the sword of the Spirit, he can use nothing in times of such distracting fears, therefore lose not your Arms: It is very observable, in *Ephes. 6. how the holy Ghost still calls upon us to stand*, vers. 10. *My brethren be strong in the Lord, and not onely strong. But strong in the Lord, and strong in the might of the Lord, and in the power of his might; put on the whole Armour of God, that you may be able to stand*; then again, in vers. 13. *Wherefore take ye all the whole Armour of God, that ye may be able to withstand the evil one; and having done all, to stand*: Though perhaps, you have overcome at one time, yet still look to your own hearts, when you have done all, stand: four times we are called upon to stand, noting, what a great advantage we have by standing; It is true, our afflictions are great, and the soul saith, *The Lord is my portion*; and it is good for a man to say, What shall I that am so full of sin, yet not be willing to have some trouble, but be so full of fears upon every trouble that befalls me? why should not I yield to Gods providential will, as well as to his commanding will? how know I, but that God may have glorious ends to work out of these extremities and troubles I am in; Why should I not give up my self to God, to have his will upon me; and hath not God heretofore delivered me from great straights and extremities, even from the wrath of God himself, and from his Justice? greater and other manner of straights than those I am now in; and if I believe not in God now, but be disquieted, perhaps these straights may be to bring me to greater straights, what if these straights of affliction should bring me to greater straights? and it is just with

God to leave me to fall into the straights of sin, that cannot bear the straightness of afflictions, therefore let me stand still, and look up to Gods salvation; Let us be so affected with our straights, as to carry us up to God in prayer: pray as much as ye can, but still keep your hearts in a quiet frame; and if your prayers be right, they will be to you, as *Luther* saith, they were the leeches of his care; *Luther* had a great many corrupt cares, (as in a corrupt body, there is much corrupt blood) but now his prayers were the leeches to suck out his cares: when you are distemper'd, go to prayer, and then examine what a deal of corrupt blood hath my prayers suckt out of my heart? As *Hannah*, when she had been at prayer, she lookt no more sad. There are many things I thought to have given you, to stay your hearts in time of extremities: *Peace shall be to that man, that hath his heart stayed on God; and blessed is that man that stayeth his heart upon God*: and if ever people had cause to stay their hearts upon God, certainly we have at this day, for we have God with us; Therefore it is unworthy of a Christian to have a distempered spirit. I remember I have read of the Romans, that when *Hannibal* was just before them; yet they bought and sold their ground as they did at other times; they were so quiet in their hearts. It was a speech that *Antigonor* had, when some were afraid of the multitude that came against him, (say they) So many are coming against us; saith he, How many do you reckon me for? So may we say, we hear of so many thousands coming against us; But how many do you reckon Jesus Christ for? How many reckon you him for, that is the Captain of all our Hosts? Have not prayers been sent up to God? Why despise you the prayers of the Saints of God, as if there were nothing in their prayers? Is not Gods name engaged in all this business? Oh therefore stand still and be not afraid. And especially let me speak a word to you, that are of timorous and fearfull spirits, *Isa. 35. 4. Say to them that are of a fearfull heart, Fear not*: Do not excuse your selves in this, that you are of a timorous nature; (saith God) *Say to them that are of a fearfull heart, Fear not*: And especially mark what the holy Ghost speaks to women, in 1. Pet. 3. *women they must cloath themselves with a meek and quiet spirit*, (that is in the 4. vers.) *which is in the sight of God of great price*. And in the 6. vers. *And as Sarah obeyed Abraham, and called him Lord, whose daughters ye are, as long as you do well, and are not afraid of any amazement*. What should be the meaning of that, that women must be the daughters of Sarah upon these terms? Thus; Abraham was brought into straights many times, and carried from his own Countrey; now Sarah if she had been of such a spirit as many women are, Oh how would Sarah have hindered her husband Abraham in every straight he was brought into; and have said, husband, why go we from our own Countrey, and our friends, and so are brought into such straights? pray husband go back again, and venture not your self thus, and thus: but it seems she was of a gracious spirit, and quieted her self in God, and was not afraid with amazement: If you would approve your selves the daughters of Sarah, do ye so, when God calls your husbands to any service, though it be with some hazard, do not you hang about their necks, and wring your hands, and say, I beseech you husband consider what will become of me and my children, will you leave me now? Take heed, you are

NOT

of the daughters of Sarah at such a time, if you hinder your husbands at such a time as this is.

4. Doct. *That the sight of salvation after straits, will be a glorious thing.* If we be brought into straits, that which is coming will pay for all, there is enough to satisfy; let us not be troubled at greater straits, than yet we have; Suppose blood should be shed (beloved) God hath such mercy for England, that shall pay for all the blood of his Saints that shall be shed; and the blood of his people, is a precious thing: Every drop of the blood of his people is very precious: and the Adversary shall be acceptable for every drop; God will value it, and there shall be a valuable consideration given for every drop of blood; and the more difficulties we have in obtaining that mercy God is about to give us, the mercy shall be the greater: *Isa. 54. 11. O thou afflicted and toss'd with tempests, thy foundations shall be laid with Sapphires, and with precious Stones.* If we be afflicted and tossed with tempests, and the blood of Gods people go for it; comfort your selves with this; The more precious blood that is shed in this business, the greater mercy is to come; for God will have a valuable consideration for all the blood of his Saints.

F I N I S.



M 2

An