

DEARTH DEATH:

OR,

A REMOVALL

of FAMINE: Gathered out of
II SAM. XXI. 1.

By WILLIAM GOVGE.

PSAL. 107. 33, 34.

*He turneth a fruitfull land into barrenesse for the wickednesse of
them that dwell therein.*

IOEL 2. 13, 14.

*Turne unto the LORD your God: for he is gracious, &c.
Who knoweth if he will retorne and repent, and leave a blessing behind
him?*



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TO THE RIGHT WORSHIPFULL, AND most worthy of all honour,

M^{rs}. MARY MOORE, *Perpetuity of Grace*
here, and *Eternity of Glory*
hereafter.

*Much esteemed,
Much honoured,*



Gratefullnesse makes inquisitive. A gratefull mind, both in relation to God, and also in relation to man, is so affected with kindnesse received from the one or the other, as it is ever plotting and enquiring what it may do, what it may render. In relation to

God saith a gratefull Prophet, *what shall I render unto the Lord for all his benefits towards me?* Psal. 116. 12. In relation to man saith a gratefull King, *Is there yet any left of the house of Saul, that I may shew him kindnesse for Ionathans sake?* 2 Sam. 9. 1. Let me say it boldly, for I say it truly. My soule is inquisitive: as in regard of God, what I may render unto him: so in regard of your selfe, Good M^{rs}. Moore, what I may render unto

you. God knowes my minde and heart. For he is the *Searcher of hearts*, (*Ier. 17. 10.*) To you it must be made knowne. *For what man knoweth the things of a man save the spirit of man which is in him?* *1 Cor. 2. 11.* My heart therefore being filled with gratefulnesse towards you, I haue cast this way and that way how to manifest the same: and that in the best manner that I could: which I know not better how to do, then by a publique acknowledgement of the gratefull respect I beare, and bounden duty which I owe to you: together with the true and just grounds thereof: which, among many other, are these in particular.

1. Your ancient and constant respect to me and my Ministry, even from the first beginning thereof. For thereby you first tooke notice of me.

2. The many reall demonstrations, and evident testimonies of that entire respect, which from time to time you have given me.

3. Your vouchsafing to take my daughter into your house, under your good government, and to become a mother to the motherlesse. Among many other, this is one thing which gives me occasion to say in regard of my last dangerous sicknesse, *It is good for me that I was afflicted.* That sicknesse was an occasion of your taking my daughter to your tuition. What is, what ought to be a fathers care, but (next to the salvation of his owne soule) the good education of his children? What can be more acceptable to him, then approved means tending to that end? May I then, can I then be unmindfull of her, or ungratefull to her that hath afforded such means? Have I not cause to be inquisitive, and to thinke and say, *What shall I render?* Render a recompence I cannot. All that is or can be done,

done, is and can be but a testimony of gratitude. Such testimonies as are ordinarily presented for new-year's gifts, your bounty (I know) doth not expect, will not accept. Noble spirits do herein resemble the Divine Spirit, which doth good for his owne sake, for goodnes sake. All the recompence which they expect is a gratefull acknowledgement of the kindnesse they shew, of the goodnes they do. This from my heart I do here before all that shall cast their eyes upon this Dedicatory Epistle.

There are, beside these particular, other more generall motives, which induce me to prefixe your worthy name before this treatise: As, 1. the eminency of your endowments, which make this stile *M^{rs}. Mary Moore* (at least in their judgement who well know you) more eminent, then such titles of honour as are conferred upon many of your sex. 2. The excellency of your parts, which enable you with judgement to read such treatises as are published to the view of all. 3. The correspondency of your disposition to the most principall points of this treatise. This treatise is of famine, and of means to remove it, or restraine it, and keep it from excessse. *Piety* towards him that causeth plenty and scarcity: *Prudence* in well ordering present abundance: *Providence* for the future: *Compassion* in times of want: *Liberality* to such as need: *Contentment* in that whereunto God calleth: *Patience* in all judgements: *Diligence* in searching after the causes thereof: *Conscience* in using the meanes warranted and sanctified for averting judgements: *Confidence* in greatest necessities are principall points handled in this treatise. The naming of the particulars is enough to give evidence of the futablenesse of your disposition thereunto.

The present necessity of the times, wherein *bread the staffe of mans life* is so scarce, have drawne my thoughts to meditate on the subject matter handled in this treatise (which is in one word, F A M I N E) that I might stirre up my selfe and others to take notice of the beginning of Gods judgement: that wisely we may seek the Lord betimes, and use all good means for moderating and removing this instant *dearth*, and for preventing the like, or any other heavier judgment for the future. So as I cannot think such a subject at such a time to be unseasonable: if at least the Composer of the Treatise were able answerably to handle it. But as it is, I have made bold to dedicate it to your patronage; whom, for the reasons before rendred, and many other like to them, I judge to be as fit thereto, as the treatise it selfe is fit for the present time. In all gratefulnes it is presented unto you. With all kindness let it be accepted of you. As for recompence, To him that is ready graciously to accept, and able plenteously to reward all goodnesse done for his sake to any of his, knees are humbly bowed at the Throne of his Grace, by

Your Worships Remembrancer

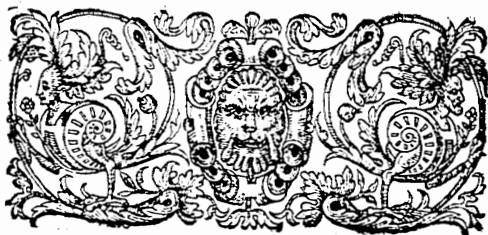
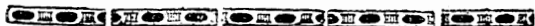
WILLIAM GOUGE.



A Table of the principall Points
handed in DEARTHS DEATH,
on II SAM. XXI. I.

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DEARTH DEATH:

OR,

*A Removall of Famine, gathered
out of II SAM. XXI. I.*

§. I. Of the meaning of this text.

2 SAM. 21. I.

*Then there was a famine in the dayes
of David, three yeares, yeare after
yeare, and David enquired of the
Lord.*



Remedy for a famine is here set before us. Such a remedy as removed the famine where it was used. For it is said, *After that, God was entreated for the land:* that is, such satisfaction being made for the sin which provoked Gods wrath, and brought the famine upon the land, Gods wrath was appeased, and thereupon the famine removed.

^b The word translated, *entreated*, signifieth, *by entreaty to be*

a Verse 14.

ב ויעתר
exoratus.

be moved to do what is desired. Now *David* besought the Lord, to remove that famine, and God granted his desire.

• The first particle is a *copulative* particle, and properly signifieth, *and*; yet is it oft used as a *conjunction of time*; especially when it coupleth histories together. Therefore not unfitly is it here translated, *then*.

But great question is moved about the time, when this famine should be. Whether after all the forementioned histories of *Abshaloms* rebellion, and *Shehaes* defection, or before them.

That which hath given occasion to this question, is a computation of time set downe for the beginning of *Abshaloms* rebellion, thus, *And it came to passe after forty yeares that Absalom said, &c.* Those forty yeares are supposed to be the forty yeares of *Dauids* raigne. Which if it be granted, this famine can neither follow after *Abshaloms* rebellion, nor be about that time. For *David* raigned but forty yeares: and this famine continued three yeares.

To take away all question, some say that this and other histories following to the end of this booke, are not set downe in just order of time: but, as memorable matters, are added after the former histories that depended one upon another.

It cannot be denied but that the Scripture sometimes so transposeth histories. Neither will I much contend about the transposing of these histories. No great inconvenience will follow thereupon. Yet the ground of all seemeth not to be very sound. For by many arguments it may be evinced that those *forty yeares* before mentioned, are not to be accounted the forty yeares of *Dauids* raigne.

For first, beside that there is no mention of *Dauids* raigne in that place, the phrase is thus expressed in the originall, *From the end of forty yeares*. Now its more probable that *David* ended his raigne rather within the forty yeares, then beyond them. Because both in sacred Scripture, and other writings, the yeare wherein a King dieth is computed

In what yeare
of David the
famine began.

2 Sam. 15. 7.

e Per *ὁσπύριον*.
Pet. Mart.
Comment. in
hunc loc.
Tremel. & Ju-
nius annotat.
in 2 Sam. 24. 1.
*utraque hac histo-
ria (nempe de Fa-
mine & Peste)
per ὁσπύριον
temporum ul-
timo loco ponitur.*

פסח
מחצית
השנה
a fine 40 annorū.

in the yeares of his raigne: so as, if *David* had raigned full forty yeares, and entred into another yeare, he would in a round reckoning have beene said to have raigned one and forty yeares. Now if *Absalom* began his rebellion at the end of forty yeares, and *David* raigned no longer then forty yeares at the most, how could so many things as are noted of *Absaloms* rebellion, and the consequences following thereon, be done in so short a time?

2. In the time of *Absaloms* rebellion it is said of *David*, *He is a man of warre, and will not lodge with the people.* Yea, *David* himselfe offered to go out in battell against *Absalom*. Yet, ⁱ before *David* died, such frigidity fell upon him, as with cloathes they could not keepe him warme, but were faine to bring a yong virgin to lie in his bosome. How can such an alteration be thought to be in so short a time?

3. All the histories recorded of *David* in the eight last chapters of the first of *Chronicles*, were without all question after *Absaloms* rebellion. How then can that rebellion be imagined to be in the end of *David*s fortieth yeare?

The forty yeares therefore from the end wherof *Absaloms* rebellion began, must needs have relation to some other thing then the raigne of *David*. As to the beginning of the regall government: or to *Samuels* first annointing of *David*: or to some other memorable matter. And so this, and the histories following, may well follow as they are set in order of time.

The time at large is said to be ^k in the dayes of *David*: that is, in the time of his raigne. For the time of a Kings raigne is said to be ^l his daies.

This word, *daies*, is used, 1. To put them in mind of their short continuance on earth. For our continuance is but of daies, soone gone. When *Iaakob* would set out the brevity of his life, he thus expresseth it, *The daies of the yeares of my pilgrimage.* And *Iob*, thus, *Are not mans daies as the daies of an hireling?* And *David*, thus, *Thou hast made my daies as an hand-breadth.*

David here mentioned, was a King: and the best King that

2 Sam. 17. 8.
h ——— 18. 2.
1 1 King. 1. 1.

Diam pro tempore accipe. Hier. Comment. l. 5. in Isay 19.
Dies pro annis numeratur. Ibid lib. 7. in Esa. 16
דַּיִם כִּי k
1 1 Sam. 14. 52.
1 1 King. 4. 25.
———— 14. 30.
Daies what they imply.
Gen. 47. 9.

Iob 7. 1.
Psal. 39. 5.

דוד David
 Dod amicus, &
 דיד dilectus.
 1 Sam. 13. 14.
 Acts 13. 22.
 1 Sam. 18. 16.
 Psal. 16. 3.

דב *

⁂ Tribus annis
 continuis. Trem,
 & Iun.

ח ויבש
 דוד אר
 פניוהו

° Gen. 3. 8.
 פני
 יחור
 P Exo. 33. 14.
 פני

that ever swayed Scepter. His name according to the notation of it, importeth a *lovely* or friendly one. He was amiable and lovely before God and man: and friendly to all Gods people. *He was a man after Gods owne heart.* And all Israel and Judah loved him. *In the Saints was all his delight.*

* *Famine* importeth want of food for nourishment of the body. It comes from a word that signifieth *to hunger*.

The famine here mentioned continued three whole yeares together: and therefore after he had mentioned *three yeares*, he addeth, *⁂ yeare after yeare*: that is, as the former English Translators turne it, *three yeares together*.

The course which David tooke for removing the famine, was to enquire what course the Lord would prescribe: which is thus expressed, *David enquired of the Lord*: word for word in the originall thus, *⁂ Sought the face of the Lord*.

By the *face* of God is meant the manifestation of his presence: and in that respect its oft translated the presence of God, as where its said, *° Adam hid himselfe from the presence of God* (Hebr. *from the face of God*) And where God saith, *My presence shall go* (Hebr. *my face*.)

Quest. What may be here meant by *seeking the face*, or presence, of the Lord?

Ans. Enquiring of the Lord what might be the cause of that famine, and wherewith he might be pacified. They that thus translate it, *Asked counsell of the Lord*, rightly aime at the meaning of the phrase.

Quest. How did David here enquire of the Lord?

Ans. The particular manner is not expressed. Diverse manners are in other places set downe. For, *David*

1. Sometimes by the High-Priest enquired of the Lord, 1 Sam. 22. 15. This was the most ordinary way, appointed by the Lord, Exo. 28. 30. Numb. 27. 21.

2. Other times by an extraordinary Prophet, 1 Sam. 22. 5. & 2 Sam. 7. 2. *Iosephus* the Jew saith, that the Prophets made answer to David about this famine.

3. Yea, many times also by himselfe, humbly presenting his supplication to God for direction, 1 Sam. 23. 2. & 2 Sam. 5. 19.

It is most probable that *David* here enquired of the Lord by the most solemn and approved way, which was by the Priest. And that, for that end, he went to the *Arke* of God; and in that respect may fitly be said, *to seeke the face of the Lord.*

§. 2. *Of the resolution and observations of this text.*

THe Summe of this text is, *A meanes for removing a Famine.*

The Parts are two.

1. A Description of the Famine.

2. A Declaration of the Meanes.

In the Description we have

1. The thing described, expressly set downe. *There was a famine.*

2. The aggravation thereof: and that by two circumstances.

1. The time wherein it fell out. Set out by the King that then reigned. *In the daies of David.*

2. The continuance thereof: which is

1. Generally expressed, *Three yeares.*

2. Particularly exemplified, *Yeare after yeare.*

In the declaration of the meanes there is observable

1. The person that used the meanes, *David.*

2. The action that he did, *sought, or enquired.*

3. The object, or party of whom he enquired, *Of the Lord.*

This text thus opened, affords fixe considerable observations.

I. *A famine is a judgement.* So is this famine here mentioned: which moved *David* to enquire about it. The cause of this famine rendred by the Lord, in the latter end of this

*Davidi Prophe-
ta dixerunt velle
Deum, &c. Item,
David audiens
ex Prophetis
Deum velle, &c.
Ioseph. Antiq.
Iud. 1. 7. c. 12.*

verse, and the course which *David* tooke for removing it, do evidently prove that this famine was a judgement.

2. *A famine may be under a pious Governour.* If ever there was a pious Governour, *David* was he. Many worthy commendations are given of him: yea, he is made a patterne of a good Governour. Therefore ^a God himselfe setteth his example as a patterne before his successours. And ^b good kings are thus commended, *He did that which was right in the eyes of the Lord as did David.* And evill kings are thus discommended, ^c *He did not that which was right in the sight of the Lord, like David.* Yea, of such as halted, in some things doing that which was good, in other things that which was evill, it is said, ^d *His heart was not perfect as the heart of David.* Yet there was a famine in the daies of *David*.

III. *A famine may long continue without intermission.* The famine here mentioned continued three whole yeares together. Along time.

IIII. *Causes of judgements are to be sought out.* The enquire here mentioned importeth as much.

V. *Chiefe Governours ought to be most solicitous in publique judgements.* *David* the King is herein set out as a patterne.

VI. *God is to be sought unto for removing judgements.* So *David* here enquires of the Lord.

§. 3. Of famine a judgement.

I. * **A** *Famine is a judgement.* As a judgement it is ^a threatned in the law, and put into the catalogue of the curses, that were fearefull judgements: and ^b by the Prophets, who were raised up to denounce Gods judgments afore-hand to his people. ^c Where the Scripture mentioneth three sharp mortall arrowes of the Lord which he useth to shoot as judgements against children of men, famine is one: one of the sharpest. ^d These three arrows, as three sore judgements, were brought to *David* for him to choose one of them

^a 1 King. 3. 14.

— 11. 38.

^b — 15. 11.

2 King. 18. 3.

— 22. 2.

^c 2 Chro. 28. 1.

1 King. 14. 8.

^d 1 King. 11. 4.

— 15. 3.

* See § 2.

^a Lev. 26. 26,

&c.

Deut. 28. 23, 38

53.

^b Isa 51. 19.

Ier. 42. 16.

Ezek. 6. 12.

^c Ezek. 5. 16.

2 Chro. 20. 9.

Ier. 24. 10.

— 27. 8.

^d 2 Sam. 24. 13.

them to be shot against him, but he would not choose famine. Where the Lord saith, *e I will spend mine arrows upon them*, in amplification thereof he addeth, *They shall be burnt with hunger*, *f* Famine is the judgement which the Prophet loel doth most pathetically bewaile: and for removing whereof he calleth the whole land to prayer and fasting. *s* Famine is one of the judgements which *Salomon* in his effectuall prayer at the dedication of the temple earnestly deprecateth and prayeth against.

In the Ecclesiasticall histories of the Primitive Churches, it is recorded that a very fore-famine fell out in the dominions of *Maximianus* the *Emperour*, upon his publishing of cruell and bloody edicts against Christians. This *Maximianus* was the authour of the seventh fierce and fiery persecution. In his Edicts he laid the blame of all publique judgements on Christians. But the foresaid famine, together with a fearefull plague accompanying the same, besides sundry rebellions and insurrections, gave evident demonstration of Gods indignation against that Emperours cruelty.

§. 4. Of the effects of famine.

IF the effects of famine be duly considered, it will appeare that it is a most sore and fearefull judgement.

1. It bringeth such as have had abundance, enough for themselves and all that belong unto them, yea and much over-plus for the reliefe of others, to extreme penury and beggery. It exhausteth all the mony that the rich have, and forceth them to sell away all their goods, cattell, and lands, (Instance the *Egyptians* who sold all to *Ioseph*, *Gen.* 47. 18, 19.) and to let go any thing: as *Isaakob*, who let his darling *Benjamin* go into *Egypt* (*Gen.* 42. 11.) Extremity of famine overcame the fathers love.

2. It depriverth poore men of means to worke and labour for their living. The Prophet, (*Zac.* 8. 10.) speaking of times of famine, saith, *There was no hire for man, nor any hire for beast*. Thus meanes of livelihood were taken away.

e Deut. 32. 23. 24.

f Ioc. 1. 2, & c. — 2. 1, & c.

s 1 King. 8. 35. 37.

Euseb. Eccle-
siast. Hist. lib. 9
cap. 7. & 8.
Niceph. Calist.
Ecclesiast. Hist.
l. 7. c. 27. & 28.

Lege Ioseph.
de bello Iud.
l. 6. cap. 11, 14,
16. & l. 7. c. 7, 8

Famis extremi-
tas patris amo-
rem vicit.

Chryl. Hom.
64. in Gen. 43.

Qui ex opulentioribus esse videbantur, multitudine potentium absterriti, postquam innamrata precessissent, immitem & rigidum animum induebant, verentes ne eandem & ipsi cum potentibus brevi paterentur egestatem. Euseb. Eccl. Hist. l. 9. c. 8. *Fames tanta est in Phrygia orta, ut necessarij incolae patriam relinquere. Niceph. Eccl. Hist. l. 11. c. 16. Abraham habuit dies males, quando a fame mutabatur regionem, & querebat cibum.* Aug. Enar. in Psal. 33. *Fames admodum exerevit: adeo ut homines ad irrationantium animalium alimentum sint conversi.* Eccl. Hist. l. 10. c. 35. *Rebus necessarijs deficientibus prohibitis, insolitibus, & exiosis alimentis utebantur.* Ibid. l. 15. c. 10.

3. It maketh men hard-hearted against the cries of such as starve. For men that have for the present, feare that the famine may bring them to want, and thereupon refuse to give to others. Yea deare and tender mothers are forced to stop their eares against the cries of their young children, having nothing to feed them withall, *Lam. 2. 12. and 4. 3, 4.*

4. It forceth such, as otherwise would deale justly, to use fraudulent and violent meanes to get their living. So much doth he intimate, who praying against extreme poverty, rendreth this reason, *Least I scale* (*Prov. 30. 8, 9.*) and he who said; *Men do not despise a thiefe, if he steale to satysfie his soul; when he is hungry,* *Prov. 6. 30.*

5. It puts men upon dangerous attempts, and makes them desperate: according to the proverb, *Hunger makes men breake thorow stone walls.* The desperate resolution of the hunger-starv'd lepers giveth instance hereof, (*2 King. 7. 4.*) It was this, *Let us fall unto the hoste of the Syrians. If they save us alive, we shall live: and if they kill us, we shall but die. We got our bread, say the Iewes, with the perill of our lives,* *Lam. 5. 9.*

6. It maketh many, if at least they can get passage, to fly their country; and so voluntarily to banish themselves. *Abraham* and *Isaak*, by reason of famine, went to countries where they supposed themselves to be in great danger for their wives (*Gen. 12. 10, 12. and 26. 1, 7.*) A famine caused *Iacob* with all that belonged to him, to go downe into *Egypt.* (*Gen. 46. 6.*) and *Elimelech* with his family to go to *Moab* (*Ruth. 1. 1.*) and the *Shunemite* with her household to go to the *Philistines,* (*2 King. 8. 2.*)

7. When people know not whither to go, or can not go from the place where they are (as in a city besieged) it bringeth men to feed on the coursest things that they can get. As on horse bread, on all manner of rootes, on acorns, on horses and asses, on mice, rats, and all kind of vermine, on doves dung, on leather, and any other thing that can be chewed, and swallowed. Yea it bringeth such grosse things to high prices, *2 King. 6. 25.*

8. It causeth men to be inhumane, and to eate one anothers flesh, (*Zac. 11. 9.*) and not to spare the nearest and dearest they have. For it causeth husbands to eate the flesh of their wives: wives of their husbands: parents of their children: tender mothers of their children new borne, (*Deut. 28. 54, 55, 56, 57.*) There is an expresse instance of this kinde of inhumanity in the siege of Samaria. (*2 King. 6. 29.* Read also *Lam. 2. 20.*)

9. It moveth men to eate *their owne flesh*, (*Isa. 9. 20. Eccl. 4. 5.*) This hath beene oft observed of such as have beene hanged alive in chaines.

10. It procureth sundry diseases. Among other sicknesses, the infectious, and mortall, and most uncomfortable sicknesse, the pestilence followeth most commonly on famine. Experience of all ages hath given evidence to the truth hereof.

11. It causeth the most miserable death that can be. It first taketh away all the glory and beauty of a creature: it maketh the flesh to pine all away, and the skin to cleave to the bones. Then commeth on a lingring death, more intolerable then any speedy torture. The Prophet thus with much passion and compassion sets it out. *The Nazarites were purer then snow: they were whiter then milke: they were more ruddy in body then rubies: their polishing was of saphire: Their visage is blacker then a cole: they are not knowne in the streets: their skin cleaveth to their bones: it is withered: it is become like a stick.* (*Lam. 4. 7, 8.*) And againe, *Our skin was black like an oven because of the terrible famine* (*Lam. 5. 10.*) Hence he maketh this inference, *They that are slaine with the sword are better then they that are slaine with hunger: for these pine away, &c.* *Lam. 4. 9.* Our Ecclesiasticall histories also relate that in time of famine men being pale and extremely leane, even as very images, destitute of all things, wandred up and downe, fell groveling in the streets, &c.

§. 6. Of

Pt matres filios suos commederent obfessionis necessitas coarctavit. Aug de Mirab. S. S. l. 2 c. 26. Lege Chryf. advers vituper vitæ Monast. l. 1 de Maria quadam commedente filium suum. ex Ioseph Hist. de bello Iud. l. 7. c. 8. Fame tantopere invaluisse, homines victus ratione mutata in agitudines inciderunt. Niceph. Eccl. Hist. l. 15. c. 10. P. Silentia semper famem & penuriam sequitur. Hier. Com. in Ezck. 16. l. 4. Majorem habet peram languor diuturnus, quam ciliissimus exitus Aug. Epist. l. 22 ad Victorian. Quidam pallidi, & summe macilent, perinde atq simulacra quedam, verum oranium egeni, hinc & inde oberrantes, prout in tri-vijs ipsis concidebant. Niceph. Ecclesiast. Hist. l. 7. c. 28.

§. 5. Of preventing famine by procuring plenty.

* See § 7.

* See § 8.

Plenty how
procured.

* Col 1. 10.

^b Psal. 145. 15,
16.

* Deut. 8. 10.

* 1 Cor. 10. 31.

* Prov. 3. 9.
f ——— 10.
Mal. 3. 10.

Famine being a judgement, and (as by the fore-named effects thereof is evident) a fearefull judgement, it will be our wisdome to do what in us lieth to prevent it, or to * moderate it, or to * remove it.

For preventing *Famine*, we must

1. Observe such duties as procure plenty.
2. Avoid such sinnes as cause famine.

For procuring and continuing plenty, * *walke worthy of the Lord, unto all well pleasing: being fruitfull in every good worke.* Thus the Lord finding thee to be a fertile soile, he will sow all manner of needfull seed plentifully in thee,

To this worthy walking is in particular required,

1. An acknowledgement that the plenty which thou hast commeth from God. Hereof we have a worthy patterne in him who said to the Lord, ^b *The eyes of all waite upon thee, and thou givest them their meate in due season: thou openest thine hand, and satisfiest the desire of every living thing.*

2. Thanksgiving to God for what thou hast: and for the refreshing and benefit thou reapest thereby. * This is expressly commanded to this end.

3. An using of what thou hast to the glory of God, according to this Apostolicall direction, ^d *Whether you eat or drinke, or whatsoever you do, do all to the glory of God.* Gods creatures are used to his glory, when (besides the fore-mentioned acknowledgement of Gods providence in giving them, and blessing him for them) we endeavour in the use and strength of them to be the better enabled to do that worke which God appointeth us to do: And when we bestow some of that which God bestoweth on us, upon pious uses, which after a peculiar manner tend to the honour of his name. To this tendeth *Salomons* advice, * *Honour the Lord with thy substance.* ^e Plenty is expressly promised hereunto.

4. Charity

4. Charity to the poore. Thus thou sowest such seed, as will bring forth a plentiful crop. To this kind of seed the Apostle applieth this proverbe, *g He that soweth bountifully shall reape bountifully.* Somewhat more directly saith the Wiseman, *h The liberall soule shall be made fat: and he that watereth shall be also watered himselfe.*

5. Providence in laying up against a deare yeare. Thus may the abundance of one yeare make supply of scarcity in another yeare, and future want be prevented. By such a provident care in summer, *Bees, Ants,* and other like unreasonable creatures have abundance in winter. *i To such creatures we are sent for instruction.* *k Ioseph* by such a provident care brought it to passe, that when *a dearth was in all lands, there was bread in all the land of Egypt.* And if the famine had not continued so long as it did, the store which *Ioseph* laid up, might have made plenty, notwithstanding a yeares famine or more.

§. 6. Of the sinnes which cause famine.

1. **T**He sinnes which cause famine are in generall ^aall such notorious, publique, crying sinnes as so farre incense the wrath of God, as thereby he is provoked to execute some publique and heavy judgement, whereof famine is one, and not one of the least, as hath beene ^bbefore shewed. These sinnes are ^celsewhere reckoned up.

The particular sinnes which the Holy Ghost noteth in speciall manner to be fore-runners and causes of famine, are these that follow and such like.

1. Superstitious attributing of plenty to other authors then to the onely God from whom all plenty commeth. So did the Iewes that said, *d when we burnt incense, and powdered out drinke offerings to the Queene of heaven, we had plenty of victuals.* Hereupon ^ethe Lord swaie that they should die of famine. So where *Israel* said, *f My lovers gave me my bread, and my water, my wooll, and my flaxe, mine oyle, and my drinke,* the Lord answereth, *g I will take away my corne*

h 2 Cor. 9. 6.

h Prov. 11. 25.

Vir justus providet multo antea. quos futura penuria succurrere possit. Chrys. Hom. 64 in Gen. 41. *i* Pro. 6. 6.

k Gen. 41. 48, 54.

a I. ex. 26. 26.

Deu 28. 23, 38.

Peccata gravia

nec nitra nec

herbae bovis d. lui

possunt: sed gra-

viatibus tormen-

tis indigent.

Hier. Com. lib.

1. in Hier. 2.

b S. 3. 4.

c See *A Plaster*

for the Plague,

on Num. 16. 46

S. 45.

Dei beneficia ad

illos referunt,

qui cultorum

suorum animas

perdidervunt.

Hier. Com. lib. 1. in

Of. 7.

d Jer. 44. 17.

e — 26. 37.

f Hof. 2. 5.

g — 5. 12.

in the time thereof, and my wine in the season thereof, &c. I will destroy her vines and her figtrees. &c.

2. Ingratitude. It is Gods usuall dealing to take away from ungratefull persons the blessings which he hath bestowed on them. God gavethe *Egyptians* seven yeares of extraordinary plenty. They were not thankfull. God therefore gavethem seven yeares of such scarcity, as all the former plenty was utterly consumed. God will take away all from such, that they who by plenty discernè him not to be the giver of all, may discernè it by want.

3. Perverting of plenty to gluttony, drunkenesse, and all excesse. Of them that used to *rise up early in the morning that they may follow strong drink, that continue untill night, til wine enflame them: and the Harp, and the Viole, the Tabret, and Pipe, and wine are in their feasts,* it is said, *their honourable men are famished, and their multitude dried up with thirst,* Isa. 5. 11, 12, 13.

4. Prodigality: or a lavish spending of that abundance which God giveth. Christ exemplifieth this in him that is commonly called *the prodigall child*. Thorow his prodigality he brought himselfe to such penury, as *He saine would have filled his belly with the huske that the swine did eate, and no man gave unto him,* Luk. 15. 13, 16.

5. Insensiblenesse of their misery who are in want: To them that *stretch themselves upon their couches, and eate the lambs out of the flock: that drink wine in bowles, and anoint themselves with the chiefe ointments: but are not grieved for the affliction of Ioseph:* The Lord said, *The banquet of them that stretched themselves shalbe removed,* Amo. 6. 4, 6, 7.

6. Cruelty to strangers that live among us for succour. Such were the *Gibeonites* that lived among the *Israelites*. (*Ios. 9. 15.*) Vpon these *Saul* executed much cruelty: and for that cause God sent this famine, 2 Sam. 21. 1. If uncharitablenesse to strangers, much more to our owne poore, must needs incense Gods wrath, and move him to withdraw plenty even from the rich, and make them to want.

7. Rejecting the Word of God, which is the bread of life.

^b Gen. 41. 53.

54.

Omnia auferet Deus, ut qui ex copia datorem non senserant, sentiant expenuria Aug. loca citat.

Lege Chryf. Tom. 2. Hom. 29. *Qua hunc habet titulum, Quod nemo laeditur nisi à seipso. Ibi copiose disserit contra munifarum affluentiam.* Lege item Sermonem ipsius contra luxum & crapulam. Tom. 5.

Lege Ambr. Offic. l. 3. c. 7. *De non arcenda peregrinis urbe tempore famis.*

life. To those that said to the Prophet *Jeremiah*, *Propheſie not in the name of the Lord*, thus ſaid the Lord of hoſte, *Their ſonnes and their daughters ſhall die by famine*, *Ier. 11. 21, 22.* By want of corporall food God doth viſibly demonſtrate their folly in deſpiſing ſpirituall food.

8. Miniſters ſoothing of people with conceipt of plenty, when the Lord threatneth famine. Of the Prophets that ſaid, *Ye ſhall not ſee the ſword, neither ſhall ye have famine*, the Lord ſaid, *The prophets propheſied lies in my name; I ſent them not; By ſword and famine ſhall thoſe prophets be conſumed. And the people to whom they propheſie, ſhall be caſt out in the ſtreets of Ieruſalem, becauſe of the famine and the ſword*, *Ier. 14. 13, 15, 16.*

9. Refuſing to ſubject our ſelves to that yoke and government under which God will have us to be, *Ier. 27. 8, &c.* For ſuch a government is a meanes of enjoying that which is needfull for us. But reſiſting the ſame is a meanes of ſpoiling us of all.

10. Wilfull ſtanding out againſt ſuch meanes of providiſion as God affoordeth becauſe it is not pleaſing unto our ſelves. As when an enemy beſiegeth a city, and there is no hope of meanes to raiſe the ſiege, nor ſufficient in the city long to hold out: and by the enemy conditions for preſerving of life are offered: by ſtanding out too ſtiſly in this caſe, God is provoked by famine to deſtroy ſuch men in their city. So dealt God with the Iewes, *Ier. 21. 9. 2 King. 25. 3.*

§. 7. Of moderating a famine.

FOR moderating a famine when it is begun,

1. Proviſion muſt in time be ſent for to ſuch places as have plenty. ^a So did *Iaakob*.

2. They who are abroad muſt ſtirre up ſuch as have plenty to be mindfull of thoſe that are preſſed with famine, and ſend ſuccour to them. ^b Saint *Paul* was very diligent herein.

3. More

Quomodo quis poterit, etiam cui ſaxum cor tantum contemptum non gravatim ferre. Chryſ.
Hem. 6, in Gen. 1. de contemptu verbi.
Pſeudoprophete proſpera promittendo ſupplantat populum Dei.
Hier. Com. ment. 1. 3 in Ier. 15.

^a Gen. 42. 1, 2.

^b 2 Cor. 8. 1, &c.

3. More then ordinary diligence in every ones place and calling must be used: that all of all sorts may eate their owne bread. Thus will not some few have the burthen of many lying upon them, which much increaseth a famine.

4. Moderation in diet must be used, and that by those that have greatest store. That which is spared may be for supply to those who have nothing at all. A little scarcity by immoderate lavishing soone produceth a great famine.

5. Frequent fasts must be made by those that have plenty: and what is spared at such fasts, given to those that have not sufficiency. Thus many may be sustained by that which a few do ordinarily spend.

Luk. 14. 13.

6. Then especially must men observe the counsell of Christ, to invite to their table *the poore, the maimed, the lame, and the blind.*

Exo. 16. 18.

7. Publique provisions must be wisely distributed: according to the distribution of *Manna*, whereof they had *every one according to his eating*: that is, according to the number of persons in a family, and according to their age, stature and strength.

2 Sam. 12. 2, 3.
&c.

8. Magistrates must be more then ordinarily carefull in preserving peace and keeping good order: that neither the rich and mighty oppresse the poore and weak (as he that having *many flocks and herds* of his owne, tooke from a poore man that had but *one little ewe lambe*, that lambe to entertaine a traveller that came to him:) nor the poore and needy feloniously and violently take from the rich. In time of famine Magistrates must be the more diligent and carefull, because feare of want will make them that for the time have enough, oppresse others: and present sense of want will move them that have nothing, by hooke or crooke to get what they can. And what is violently or fraudulently gotten, wilbe lavishly spent: and so the famine prove to be the greater.

9. Ministers must be the more carefull to feed their people with the bread of life: that by the plenty and sweetnesse thereof, they may the more patiently and contentedly beare the want of bodily food. This is the means to instruct men,
both

both to be full, and to be hungry: both to abound and to suffer need. Such instruction will make famine much more tolerable.

10. All of all sorts must with patience expect the time and means which God shall give for succour, and not prescribe time or means to God. Much lesse murmur against God, or charge him with any evil, or refuse to wait on him, supposing that he can not or will not afford any succour: as he who said, *This evil is of the Lord: what should I wait for the Lord any longer?* And as the other that said (when *Elisba* prophesied of much plenty, and that suddenly) *Behold if the Lord should make windowes in the heavens might this be?* Meditation on Gods promises for succour in famine, is of special use to worke patience.

§. 8. Of removing famine.

Meanes of removing famine are such as these.

1. *Humiliation*, and that especially for ^a the sinnes wherby God hath bin provoked to send famine. ^b This means even in this case is expressly prescribed by God himselfe, and a promise made of successe therto. That it may be the more effectuell, it must arise inwardly from the soule, and be manifested and helped by *fasting, weeping, and mourning*, *Joel. 2. 12.*

2. *Confession*, and that both of our owne guiltinesse, and also of Gods justice in depriving us of his creatures. *Salomon* compriseth as much under this phrase, ^c *Confesse Gods name.* We have a worthy patterne of this kind of confession in ^d *Daniels* prayer. For this end *Examination* of our own inward corruptions, and of our former course of life, yea and due observation of the publique and common sinnes of the times and places wherein we live, is very requisite: that thus, if it be possible, we may find out those particular sinnes, which have in speciall incensed Gods wrath, and provoked him to afflict us with famine: and as we find them, so in particular to confesse them: as they, who said, ^e *We have added unto all our sins this evil, &c.*

3. *Conversion.* ^h This is also expressly prescribed: and to this promise of succour is made. Conversion must be answerable

Phil. 4. 12.

2 King. 6. 33.
7. 2.

^a S. 6.
^b 2 Chro. 7. 13,
14.

*Confessio hostia
est Deo.* Aug.
Enar. in Psal.
95.

^c 1 King. 8. 35.
^d Dan. 9. 4, &c.

^g 1 Sam. 12. 19.

^h Joel 2. 12.

ⁱ 2 Chro. 7. 14.

Ex fide paucitat:
credat hanc esse
medicinam, &c.
Aug. de vera
& falsa poenit.
cap. 13.

answerable to confession. It must be *universall*, from all manner of sinne, whereof we shall find our selves guilty, and whereto we shall find our selves addicted: and particular from those especially, for which we have cause to feare that God hath sent famine among us. To confesse such sinnes, and not to turne from them, is to mocke God, and the more to incense his wrath against us.

4. *Satisfaction* for wrongs done to man: at least if the wrong be such as God is moved to revenge. This I do the rather here note, because it is a meanes of removing the famine mentioned in my text. For when *David* had made satisfaction for the wrong done to the *Gibeonites*, God was entreated for the land, 2 Sam. 21. 14.

5. *Supplication*.^k This is the most principall meanes of all. All the other are but preparations hereunto. This is likewise prescribed, and a promise of prevailing thereby annexed thereunto. ^lIt hath beene used and proved to be effectuell.

6. *Faith* in Gods promises. This must be added to prayer. Both *Christ*^m and ⁿhis Apostles require as much. Gods promises have their true and proper effect only in such as believe: and to them they are effectuell, either for sufficient supportance, or for a good deliverance.

7. *Charity* to the poore. For God will succour such as are ready with their uttermost ability to succour others. This is especially for such as have corne, or other provision in store: to bring it forth, and give it freely, or at least to sell it at a cheape rate to the poore. Blessing is promised to him that selleth it: namely, to the poore, and at a reasonable rate, Prov. 11. 26.

^k Joel 1. 14.

^l Chro. 6. 23,

^{29.}

— 7. 13, 14.

^l 1 Sam. 5. 18.

^m Mar. 11. 24.

ⁿ 1 Sam. 1. 6.

§. 9. Of promises for succour in famine.

Quest. **A**Re there any particular promises for helpe in famine, and deliverance from it?

Ans. Yes, very many : as many as in any other like case. Some of the particulars are these. ^a *If I shut up heaven (saith the Lord) that there be no raine, or if I command the locusts to devoure the land, if my people shall humble themselves, and pray, and seeke my face, and turne from their wicked wayes: then will I heare from heaven, and will forgive their sinne, and will heale their land.* ^b *In that day I will heare, saith the Lord, I will heare the heavens, and they shall heare the earth, and the earth shall heare the corne, and the wine, and the oyle, and they shall heare Iezreel.* ^c *Then will the Lord be jealous for his land, and pitie his people, yea the Lord will answer and say unto his people, Behold, I will send you corne, and wine, and oyle, and you shalbe satisfied therewith.* ^d *Now will I not be to the residue of this people, as in the former dayes, saith the Lord of hosts. For the seed shalbe prosperous: the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew.* ^e *Aske ye of the Lord raine in the time of the latter raine: so the Lord shall make bright clouds, and give them showers of raine, to every one grasse in the field.* ^f *Prove me now saith the Lord of hosts, if I will not open you the windowes of heaven, and powre you out a blessing, that there shall not be roome enough to receive it.*

^g *In famine he shall redeeme thee from death.*

^h *The Lord will not suffer the soule of the righteous to famish.*

ⁱ *Behold the eye of the Lord is upon them that feare him: upon them that hope in his mercy: to keepe them alive in famine.* ^k *In the dayes of famine they shalbe satisfied.*

^a 2 Chro. 7. 13, 14.

^b Hos. 2. 21, 22.

^c Joel 2. 18, 19.

^d Zac. 8. 11, 12.

^e Zac. 10. 1.

^f Mal. 3. 10.

^g Job 5. 20.

^h Pro. 10. 3.

ⁱ Psal. 33. 19.

^k — 37. 19.
See A Plaster
for the Plague.
on Numb. 16.

45. 5. 12, 13, 14.
15.

§. 10. Of instances of Gods preserving in famine,
and removing famine.

How the righteous are exempted from judgement.

^a Gen. 12. 10, 17

^b — 26. 1, 2.

^c — 45. 5.

— 50. 20.

Psa. 105. 16, 17

^d 2 King. 8. 1.

^e 1 King. 17. 4.

16.

^f Exo. 16. 13, 14

^g — 17. 6.

^h Judg. 15. 18,

19.

ⁱ 1 King. 18. 42

^k 2 King. 6. 28.

— 7. 6, &c.

THAT the fore-mentioned promises may with the stronger confidence be rested upon, take instance of Gods performing them. ^a When in *Abrahams* time there was a famine in the land where he sojourned, he went downe into *Egypt*, where the Lord kept him and his wife in safety. ^b When again there was a famine in *Isaaks* time, God directed him whither to go. ^c God sent *Ioseph* purposely before hand into *Egypt* to preserve *Iaakob* and all that were with him in famine. ^d By his *Prophet* God adviseth the *Shunemite* with her house to sojourn where was plenty, when he intended to bring a famine on *Israel*. ^e Miraculously did the Lord provide for *Eliab* and the widow of *Zarephats* in famine. So did he for the *Israelites* in the wilderness. ^f When they wanted bread and meat, extraordinarily he provided *Manna* and *Quailes* for them: and ^g when they wanted water, he brought it out of a *rocke* for them. So ^h for *Sampson*, when he was ready to die for thirst, God extraordinarily provided water. ⁱ At *Eliahs* prayer, after Gods wrath was pacified, on a sudden, raine, having beene with-held three yeares and an halfe, fell downe abundantly. ^k *Samaria* being so long besieged as they began to eat their children, the Lord on a sudden with an extraordinary terrour caused the enemies to flee, and to leave all their provision to the *Israelites*, soas they had all manner of food in great plenty.

These visible and extraordinary evidences give sensible demonstration of Gods power and pity: how able and ready he is to succour people in their extremities. And due notice is the rather to be taken of these, that we may know that when by more ordinary meanes succour is afforded, it is the Lord that ordereth and disposeth those meanes: and his providence is to be acknowledged therein, as much as if extraordinarily he did what is done.

§. 11. Of famine in a pious polity.

II. * **F**amine may be under a pious Governour. Besides the instance of David mentioned in this text, it is expressly noted of the three great Patriarchs, who in their dayes were the supreme Governours of Gods Church, that ^a there was such famine in each of their times, as they were all of them forced from their owne habitations, and sojourned in strange countries. ^b In the dayes of the Iudges there was a famine in the land. Now all the Iudges (except Abimelech, a cruell and tyrannicall usurper) were pious Governours, extraordinarily stirred up by God, and extraordinarily gifted and assisted by him. Yet in their dayes there was a famine: and that as the ^c generation of Pharez giveth evidence, in Deborahs time, who (though a woman) was one of the best Iudges.

* §. 2.

*Ecce in adventu
iusti famēs, &
fames valida: &
non turbatur iu-
stus, neq; aliquid
humanum pati-
tur:* Chrys.

Hom. 32. in
Gen. 12.

a Gen. 12. 10.

— 26. 1.

— 46. 5.

^b Ruth 1. 1.

^c Ruth 4. 18,

&c.

§. 12. Of the causes of judgements under good Governours.

I. **T**he best Governours have many times most impious subjects under them: the cry of whose sinnes, they being many and impudent, mote incenseth Gods wrath against a nation, then can be pacified by the piety of a righteous Governor, or of a few righteous subjects, though they be men of extraordinary endowments. For thus saith the Lord by one prophet, ^a Though Moses and Samuel stood before me, yet my mind could not be towards this people. And by another thus, ^b Though these three men, Noah, Daniel, and Iob were in the city, they should deliver neither sonne nor daughter. ^c In Davids time the anger of the Lord was so kindled against Israel, as he moved David against them. ^d In the dayes of good Iosiah Iudah waxed rebellious: so rebellious, as that pious King was so farre from preserving that sinfull people, as he himselfe died for their sinnes. No marvell then that God send famine, and other sore judgements upon a laud in the

a Jer. 15. 1.

^b Ezek. 14. 14,
16.

c 2 Sam. 24. 1.

^d Jer. 3. 6. 10.

*Iosias vir sanctus
non solum pecca-
torem populum
suis virtutibus
non salvavit, sed
& ipse in peccatis
illius mortuus est.*
Hier. Commēt.
l. 4. in Ezek. 14.

time of pious Governours to punish such subjects.

2. The most pious Governors do oft also themselves give too just cause unto God to say, *e I have somewhat against you.* It is in the register of truth recorded, what he had against *f Moses* and *Aaron*, against *g Elie*, against *h David*, *i Salomon*, *k Asa*, *l Iehosaphat*, *m Uzziab*, *n Hezekiab*, and *o Iosiah*. And without all contradiction these were some of the best Governours that ever the Church had.

3. God doth sometimes treasure up the sinnes of predeceffours, and extend his wrath unto succeeding generations. Excellent things are spoken of *Iosiah* and his Government; yet at the end of all this dismall doome is added, *p Notwithstanding the Lord turned not from the fiercenesse of his great wrath, wherewith his anger was kindled against Iudah, because of all the provocations that Manasseh had provoked him withall.* In our text we see how God treasured up *Sauls* bloody sinne till *Dauids* time.

§. 13. Of punishing predeceffours sinnes in their successours time.

Quest. **H**OW can it stand with Divine equity and justice that succeeding ages should be punished for the sinnes of their predeceffours?

Ans. They are not simply and onely judged for their predeceffours sinnes. The sinnes of predeceffours do onely aggravate judgements inflicted on successours.

True is that of *Ezekiel*, *a If a wicked father beget a sonne that seeth all his fathers sins which he hath done, and considereth and doth not such like, he shall not die for the iniquity of his father. He shall surely live.* Yet withall is that of the Law as true, *b the Lord visiteth the iniquity of the fathers upon the children.* We must therefore distinguish betwixt children. There are children which no way make themselves accessary to their fathers sinnes: but rather abhorre them, and pray that they may not be laid to their charge. These shall not beare their fathers iniquity.

There

* Rev. 2. 4.

^f Numb. 20. 23.

^g 1 Sam. 2. 29.

^h 2 Sam. 12. 9

ⁱ 1 King 11. 9.

^k 2 Chro. 16. 10

^l — 19. 2.

^m — 26. 16.

ⁿ — 32. 25.

^o — 33. 22.

^p 2 King. 23. 26

^a Ezek. 18. 14,
17.

^b Exo. 34. 7.

There are other children which tread in their fathers steps, and commit like abominations, or at least do not consider their fathers sinnes, to be humbled for them, or to make such satisfaction for them as is meet, and to remove the evil effects of them: but some way or other make themselves accessory thereto: and in that respect are visited for them. As the virtues of predecessors descend to their posterity, as *Dauids* and others: so the wickednesse of sinners shall fall upon their posterity, if their children, and childrens children do the like things.

In *Iosiahs* dayes, ^c though he himselfe did what lay in him to redresse the remainder of his fore-fathers abominations, yet ^d the people were not thorowly reformed: ^e That therefore which is noted of Gods remembring *Manassehs* abominations in *Iosiahs* daies, was not in regard of *Iosiah*: for it is said, that ^f he should be gathered into his grave in peace: but it was in regard of the people who continued to cleave to the sinnes of *Manasseh*, notwithstanding all the care that *Iosiah* tooke for an universall reformation. For God will not accept the intercession of his best Saints, when the wickednesse of a sinfull nation is full, and in that kind perfected.

As for *Sauls* sinne, 1. *David* had not redressed it as he might and should have done. The slaying of the *Gibeonites* was a publique fact, and that against a publique agreement, and oath: so as *David* could not be ignorant thereof. He might therefore, and ought to have enquired of the remnant of the *Gibeonites* what satisfaction he should make: as he did being put in mind of *Sauls* sinne by Divine oracle.

2. It may be thought that the people had their hand as accessories in slaying the *Gibeonites*. For it is said that ^d *Saul* sought to slay the *Gibeonites* in his zeale to the children of *Israel* and *Judah*. They therefore are justly punished with this famine.

3. *Sauls* sonnes were a wicked of-spring of a wicked stocke: and retained their fathers evil disposition. For *Sauls* house is stiled ^e a bloody house. Under his house, his children

*Quomodo San-
ctorum merita
descendunt ad
posteritas, sicut
David & cate-
rorum: sic pecca-
torum flagitia, si
liberi, nepotesq;
similia gesserint,
ad posteritas per-
veniant. Hier.*

Comment. l. 3.
in Hier. 15.

^e 2 King. 23. 29.
&c.

^d 1 Cor. 3. 6. 10.

^e 2 King. 23. 26.

^f 2 King. 22. 20.

*Dens non exau-
diat Moysen, aut
Samuelem, quon-
iam consumma-
ta sunt scelera
populi delinquen-
tis. Hier. Com-
ment. l. 3. in
Hier. 15.*

^d 2 Sam. 21. 2.

^e ——— 1.

In hoc Dei Creatoris clementia demonstratur.

Non enim truculentia est & severitatis, irā tenere usq; ad tertiam & quartam generationem: sed signum misericordie penam differre peccati, &c. Hier. Comment. lib. 5^m Ezek. 18.

children are comprised. The Lord therefore purposing to root out all his posterity, taketh this just occasion. And by this meanes *David's* fact in rooting them out is more justified before all the people: the envy thereof taken from him: and his kingdome the more secured to him and his posterity.

Herein therefore the clemency of the Creatour is manifested: for it is not a part of severity and cruelty to withhold wrath till the third and fourth generation, but a signe of mercy to deferre the punishment of sinne. For when he saith, *The Lord God, mercifull, and gracious, long-suffering, and abundant in goodnesse, and addeth, visiting the iniquity of the fathers upon the children, and upon the childrens children,* he sheweth that he is of such compassion, that he doth not presently punish, but defers the execution of punishment.

§. 14. *Of mis-judging a profession by outward judgements.*

Audiant qui temere & incircūspectē loquuntur, & divinant, dicentes quoniam quispiam advenit famēs factus. Ecce etiam in adventu justī famēs, &c. Chrys. Hom. 32. in Gen. 12. 1 Cor. 11. 30.

IT being so evident that famines befall pious polities, it must needs be a perverse ground of censure, to question a Religion and the truth thereof by reason of such an event. Was there any true Church in the world, but the Church of the Iewes, while that politie stood? Yet was there no externall judgement from which that was not exempted. A Religion may be sound and good, though the Professours thereof (thorow their unworthy walking) pull many judgements upon their owne heads: ^aThe Church of Corinth in the Primitive and purest time thereof, provoked God to judge them in this world. Yet was the Religion which they professed, taught them by an Apostle: the Religion I say, not their abusing thereof. There is a better touch-stōe to try the truth of Religion by, then externall events. ^bIndgement must begin at the house of God. ^cThe righteous shall be recompenced in the earth. Shall then that be accounted no Church where judgements are? Or they not righteous, who on earth are recompenced?

^a 1 Pet. 4. 17.

^c Pro. 11. 31.

penced? Well may we judge, that God inflicteth no judgement without a just cause. But a false Religion is not the onely cause of judgement. Wherefore neither judge other Churches in their Religion because of famine, plague, or other like judgements befall them: nor thinke the worse of thine owne profession, especially when thou hast evidences of the correspondency thereof to Gods Word, for such causes.

§. 15. *Of duties which judgements under pious Princes require.*

Worthy directions are afforded even to pious Governours and their people, by this publique judgement which God laid on *Israel* in *Dauids* time.

Governours must therefore

1. Make the best enquiry they can into former times: and take notice of such publique crying sinnes as have beene committed, and not expiated either by any publique judgement on Gods part, or by any publique humiliation and satisfaction on peoples part. Such sins are treasured up. Vengeance may be executed for them in succeeding times. Successours therefore ought to do what lieth in their power to make an attonement in such cases.

2. Be carefull over their people to keepe them in good order: That as they themselves professe, affect, and maintaine true Religion, so their subjects may subject themselves thereto, and shew forth the power thereof. Not common and ordinary works onely are required of Governours: but that they be wise for others, live for others, and shine out to them in every kind of vertue. Otherwise, the sinnes of subjects (notwithstanding the piety of their Governours) may pull downe publique vengeance.

As for people under pious Governours,

1. They may not be secure and carelesse, much lesse dissolute and licentious, because they have such Governours, as if no judgements could fall on a land in the time of good

A Principibus non requiruntur opera tantum trita & vulgaria, sed ut sapiant alijs, ut vivant alijs, ut illis prae-luceant omni virtutum genere. Martyr. Comment. in 2 Sam. 21. 17.

Governours. God hath many wayes to punish such people even in such times: As by inflicting such judgements, as prove greater plagues to the common people, then to their Governours: as this famine was. (For famine for the most part lieth most heavy on the meaner sort:) Or by giving over their Governours to commit such sinnes as will pull downe publique judgements: as he gave over *David*: or by taking away their Governours, as he tooke away *Iosiah*, and then powring out the vials of his indignation.

2. They must live in obedience to the pious lawes that are made by their pious Governours. For continuance of Divine blessing upon a land, there must be like Governours, like Subjects: each worthy of other.

Finally, Governours must pray for their subjects: and subjects for their Governours: that thus one may be heard for another, and one keepe judgements from another. Otherwise, *A famine may be in the dayes of David.*

§. 16. Of long continued famine.

III. * **A** Famine may long continue without intermission. Here was a famine of three yeares, yeare after yeare. ^a In *Eliab's* time a famine continued three yeares and six months. ^b In *Egypt* and all the land of *Canaan* a famine continued seven yeares together. ^c The like was in *Israel* in *Eliab's* time. In the time of the *Judges* a famine continued ten yeares, as by probable arguments may be conjectured. For, ^d *Eliemelech* with *Naomi* his wife went into *Moab* to sojourn there by reason of a famine in *Israel*. ^e When *Naomi* heard that the Lord had visited his people in giving them bread, she arose to go into her owne country. But from the first coming of her husband into *Moab*, to this her returning, she had dwelt ^f about ten yeares in *Moab*.

1. God suffers famine to lie the longer on men, that the smart of his stroke might be the more sensibly felt: and his judgement not lightly regarded. For they who at first thinke nothing of famine, supposing that they have store enough

^a 2 Sam. 24. 1.

^b 2 King. 23. 26,
29.

* § 2.

^a 1 King. 18. 1.

Luk. 4. 25.

Iam. 5. 17.

^b Gen. 41. 30.

— 45. 6.

^c 2 King. 8. 1, 2.

^d Ruth 1. 2.

^e — 6.

^f — 4.

Why famine is
long continued.

enough laid up till the famine be gone, by the long continuance of it are brought to exhaust all their store : and when they know not whither to turne their eyes, to lift them to God in heaven.

2. Mens continuance in sinne many times provoketh the Lord to continue his judgements on them. ^h While the *Israelites* continued in *Eliab's* time to worship *Baal*, the famine continued. But ⁱ so soone as they acknowledged *the Lord to be God*, raine fell downe from heaven abundantly, whereby the famine was removed.

3. It is long, in famine, as in other judgements, before men use to seeke after the true cause thereof. But they are ready to lay it on this wrong cause, or that wrong cause. As ^k *Ahab* laid the cause of the famine in his dayes on *Eliab* : and ^l *Iehoram* his sonne on *Elisha*. And ^m the *Jewes* in *Ieremiab's* time, on the reformation of their idolatry : and ⁿ the *Heathen* in the time of the Primitive Churches, on *Christians*. Men are more prone to pick out false causes, then to search out the true cause. It appeares to be long ere *David* tooke a right course to find out the true cause. Three yeares had first passed over. But when men have long wearied themselves in searching after false causes, and observe by continuance of famine that they misse of the right cause : they are forced to take another course, and to fly to God for help. On this ground saith the Lord, *I will go and returne to my place, till they acknowledge their offence, and seeke my face : in their affliction they will seeke me early.*

§. 17. Of duties by reason of long famine.

Much wisdome may be learned from this kind of Gods dealing with men, in long continuing famine; as the directions following demonstrate.

1. When there is any cause to feare a famine, ^a do what lieth in thee to prevent it, and that so much the rather, because it may long continue if once it begin. Evils that long continue are the more to be feared, and (if it be possible) prevented.

2. When

^h 1 King. 18. 18

ⁱ ————— 39. 41

^k 1 King. 18. 17

^l 2 King. 6. 31

^m Jer. 42. 18.

ⁿ Tertul. Min. Apolog ad-
vers. Gent c. 40
Cypr. Tract. 1.
contr Demetr.
Euseb. Ecclef.
Hist. lib. 9. cap.
7.

^a See §. 5. 6.

^b See *A Plaster*
for the Plague.
on Numb. 16.
46 §. 50, 51.

^c Gen. 41. 48.
Ioseph sanctus
quemadmodum
fames in poste-
rum vinceretur
provida ordinati-
one disposuit.
Amb. Offic. 13.
c. 6.

Quamdiu est
tempus famis, to-
lerandum est, du-
randum est,
perseverandum
est usque in finem.
Aug. Enar. in
Psal. 32.

^d Lam. 3. 26.

2. When a famine is begun, ^b in the beginning thereof humble thy selfe before God: seeke to pacifie his wrath betimes. Thus maist thou at least prevent the extremity of famine: and move God the sooner to remove it.

3. Provide before hand, for a long time. ^c We have herein a worthy patterne in *Ioseph*. Many cities besieged by enemies have been forced to surrender themselves to the enemy for want of laying up sufficient store for a long siege: which if they had done, the enemy might have been forced to raise his siege, before the city were taken.

4. In famine possesse thy soule with patience, (*Luke* 21. 19.) Such judgements as use long to continue, require the more patience. He that by reason of the extremity of a famine said, *This evill is of the Lord: what should I wait for the Lord any longer?* (*2 King*. 6. 33.) wanted patience. Had he waited a little longer, he should have had good experience to say, ^d *It is good that a man should both hope, and quietly wait for the salvation of the Lord.*

§. 18. Of searching out causes of judgements.

IIII. * **C**auses of judgements are to be sought out. ^a The advice which God himselfe gave to *Ioshua*, when the *Israelites* fled before the men of *Ai*, tends herunto. So doth this exhortation of the Prophet, ^b *Let us search and try our ways.* It was a usuall course with the people of God so to do. ^c When *Rebekah* felt children struggling together in her, she said, *Why am I thus?* ^d When the *Israelites* were twice overthrowne by the *Benjamites*, they both times asked counsell; namely, about that matter. Though *Saul* were a notorious hypocrite, yet herein he imitated the custome of Gods people, ^e in searching out the cause of Gods displeasure. The frequent expostulations of Gods people in time of judgements, adde further prooffe hereto: such as these, ^f *Wherefore hast thou so evill entreated this people?* ^g *Why doth thy wrath waxe hot against thy people?* ^h *Why is this come to passe in Israel?* ⁱ *Why is Israel spoiled?* The

Psalms

* See §. 2.

^a Ios. 7. 13, &c.

^b Lam. 3. 40.

^c Gen. 25. 22.

^d Iudg. 20. 23,
27.

^e 1 Sam. 14. 38,
&c.

^f Exo. 5. 22.

^g ——— 32. 11.

^h Iudg. 21. 3.

ⁱ 1 Cr. 2. 14.

Psalms and Prophets are full of such.

The finding out of the true cause of a judgement, is a ready way to remove a judgement: we find this true in bodily diseases. Such physicians as are most skilfull in searching and finding out the cause of a disease, are most successfull in curing the disease. For it is a principle verified by all sciences, *Take away the cause, the effect followes.* They that well find out the cause of a judgement, wilbe carefull (if they feele the smart of a judgement) to pull away that cause. Which if it be rightly done, the end why God inflicted the judgement is accomplished. God having his end, he will soone cease to strike.

That which was* before noted of the reason of the long continuance of judgements on children of men, is here further confirmed: namely, mens negligence in searching after the true causes of them: The power, jealousy, and justice of that God (whose mercy moveth him upon removal of the cause to remove the judgement) will not suffer him to take away a judgement till the cause thereof be taken away. And how shall it be taken away if it be not knowne? How shall it be knowne if it be not searched after? Wherefore let all diligence be hereunto given, whensoever we see any evidences of Gods wrath: or have any just cause to suspect that it is incensed against us.

§. 19. Of Governours care in publique judgements.

V. * **C**hiefe Governours ought to be most solicitous in publique judgements. So have been such as have been guided by the Spirit of God: as ^a Moses, ^b Ioshuah, ^c Deborah, ^d Samuel, ^e Asa, ^f Iehosaphat, ^g Hezekiah, and others.

1. To the charge of chiefe Governours belong all that are under their government. So as the care not only of their owne soules, but also of all their subjects soules lieth on them. They are as shepherds to their flocke. Therefore

* Christ

*Auferamus malorum fontem,
& omnia morborum sistens
fluenta. Chrys.
ad Pop. Rom.
46.
Sublata causa
tollitur effectus.*

* §. 16.

* See §. 2.
a Numb. 16. 46
b Ios. 7. 6.
c Iudg. 4. 6.
d 1 Sam. 7. 5.
e 2 Chro. 14. 11
f — 20. 3.
g — 32. 2, &c.

* ἀρχιεπίσκοπος.

1 Pet. 5. 4.

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Isay 44. 28.

Ἀρχιεπίσκοπος

μὴν λαῶν. Homer

Iliad. α.

Πατριάρχης Ἰσραήλ

ἐστὶν ὡς ἀρχιεπίσκοπος

ἡ βασιλῆος ἀρχιεπίσκοπος

ἢ. Xenophon

dium,

h 2 Chro. 34. 32

Ragum ac Principum, & praepositorum scelere, populi plerumque delentur. Hier. Comment. in Ier. 15. lib. 3.

* Christ the King of Kings and most supreme Governour over all is stiled *the chief Shepherd*: and other Governors are called *Shepherds*, both by the Holy Ghost, and also by other authors. For the charge and care of a good shepherd and a good King are much alike. If any throw their neglect of any warrantable meanes perish, their blood shalbe required at their hands.

2. Chiefe Governours have not onely liberty themselves to use such meanes as are prescribed for removing publique judgements; but also power to enjoyne and command all under their authority to do what in such cases the Lord requireth. ^h *Iosiah caused all that were found in Iernsalem, and Beniamin to stand to the covenant which he had made with God.*

3. They being publique persons, their example is a great inducement to others to imitate them. So as their care provoketh many to be carefull in using all good meanes to remove the judgement.

4. They beare Gods image, and stand in Gods roome: in which respect their solicitous care is both more acceptable unto God, and more availeable for effecting that which they aime at. For on the contrary side, their sinnes are more heinous and more pernicious then the sinnes of private persons. In somuch as a whole people is oft destroyed by the wickednesse of Governours.

Oh that such as are in high and eminent places, that are set over others, and are as Gods on earth, were of the same mind that *David* was! That they were thorowly affected with the publique judgements that are from time to time inflicted on their land! That they were carefull and conscionable in using the meanes which in Gods Word are sanctified for removing judgements! Then assuredly would publique judgements be neither so fierce, nor so long.

Let our prayer be to God daily for our governours, that the Lord would make them especially sensible of publique judgements, and conscionable in doing their parts for removing them. So shall God have the honour, they the comfort,

we the profit and benefit. Otherwise, if Governours sinne, their people are like to feeble the smart of it, as in *Dauids* time, 2 Sam. 24. 1, &c.

§. 20. Of seeking to God for removing
judgements.

VI. * **G**OD is to be sought unto for removing judgements. Observe all the instances * before given of seeking out the causes of judgement, and you shall find them all to prove the point propounded of seeking to God. Vnto all which ^a the worthy patterne of *Salomons* prayer made at the dedication of the temple may well be added. ^b God himselfe directs us to seeke succour of him. ^c His Prophets do much presse as much. ^d This is made a property of such as are effectually called of God, and ^e on whom judgements do kindly worke. ^f The contrary, that men should seeke of others, rather then of God, is justly and sharply upbraided to them.

It is God that inflicteth judgements on children of men: Who then but he should be sought unto for removing them but the Lord? No creature can take away that which the Creatour sends, but the Creatour himselfe. As this is most true of all manner of judgements: so in particular of that which we have in hand, which is famine: whereupon I will a little more insist in the Scissions following.

§. 21. Of Gods causing famine.

THAT God sendeth famine upon a land, is most evident by these and other like proofes.

1. Gods owne testimony. For expressly he saith of himselfe, ^a *I have given you cleanness of teeth in all your cities, and want of bread in all your places, &c.*

2. ^b Gods threatnings of this judgement. The things which God threatneth come from God.

3. Pre-

*Quicquid deli-
ram Reges
plecuntur Ach-
vi. Hor. Epist. 1.
1. Epist. 2. ad
Lol.*

* See §. 2.

* §. 18.

a 1 King. 8. 35.
&c.

^b Psal. 50. 15.

Amos 5. 4.

^c Isa. 8. 19.

— 55. 6.

Zeph. 2. 3.

^d Jer. 50. 4.

Zac. 8. 21.

^e Hos. 5. 19.

^f 2 King. 1. 3.

Isa. 9. 13.

— 30. 1.

^g Isa. 45. 7.

Amos 3. 6.

a Amos 4. 6, 7.

^b Deut. 28. 23.
38.

c Gen. 41. 16,
&c.

1 King. 17. 1.

2 King 8. 1.

A& 11. 28.

d Deut. 11. 14, 15

Pfal. 145. 16.

e See § 6.

Deut. 11. 16, 17

1 King. 8. 36.

Pfal. 107. 34.

f See § 3.

g Psal. 119. 91.

a Lev. 26. 19.

b Ifay 5. 6.

3. ^c Predictions of famine, by such as were indued with the spirit of God. For God reveales to such what he intends to do. And upon such revelations men of God have foretold famines.

4. ^d The plenty which commeth from God. For if God be the giver of plenty: surely the want of plenty, yea and famine too, must needs be from him. For what is famine, but a want of such things which the Lord giveth to sustaine us? And whence commeth that want, but from Gods with-holding and not giving such things?

5. The causes of famine; ^e which are sins against God. Sinnes against God provoke Gods wrath. Gods wrath incensed inflicteth judgements. ^f Among other judgements which are effects of Gods wrath, famine is one of the principall. Famine therefore must needs come from God.

6. The meanes and secondary causes of famine, which are all ordered by God. For secondary causes do all depend on the high primary cause, which is Gods will. ^g *All are his servants.* That this may more evidently appeare, I will instance it in such particular meanes as are registred in Scripture, and there noted to be ordered by God.

§. 22. Of the meanes of famine ordered by God.

Meanes of famine are such as these.

1. *The heavens with-holding raine.* For the earth is drie of its owne nature: being drie it can yeeld no fruit. The ordinary meanes of watering and moistening it, is raine from heaven. Where that is with-held, the earth waxeth drie and barren: and living creatures want that sustenance which should maintaine their life. But it is God that causeth the heavens to with-hold raine. ^a *I (saith the Lord) I will make your heaven as iron, and your earth as brasse.* Iron can not dissolve into water, nor brasse yeeld out fruit. The meaning then is, that heaven over them should yeeld no raine, nor the earth under them, fruit. More plainly saith the Lord in other places, ^b *I will command the clouds that they*

raine

raine no raine upon it. ^c *I have with-holden the raine from you. I caused it to raine upon one city, and caused it not to raine upon another city.* As an evidence hereof, ^d *Elias prayed earnestly that it might not raine: and it rained not on the earth by the space of three yeares and six moneths.*

2. *The heavens shewring downe raine* in such unusuall abundance, as thereby the fruits which the earth hath brought forth are destroyed: especially in harvest time. We have few instances hereof in Scripture: For *Indea* was under an hot climate: so as oft they wanted raine, but seldome had too much. Our Northerne, cold Regions of the world are most punished with over-much raine: which oft causeth dearth and famine. Yet that this unseasonable and overflowing abundance of water is ordered by God, is evident by that great instance of the ^e *generall deluge*: and by that extraordinary instance of ^f *thunder and raine*, that at *Samuels* prayer fell in a day of wheat-harvest. This phrase, ^g *A sweeping raine which leaveth no food*, sheweth that of old there was such immoderate raine as caused famine. And this speech of the Lord himselfe, ^h *I will raine an overflowing raine, and great haile-stones*, sheweth, that God ordereth immoderate raine.

3. *Barrenesse of the earth.* For ⁱ *God bringeth forth food out of the earth.* And for their sustenance, ^k *The earth hath begiven to the children of men.* If therefore the earth where men abide be barren, there must needs be dearth and famine. But it is the Lord that maketh a land barren. ^l *He turneth a fruitfull land into barrenesse.* In this respect it is said, ^m *Nether be that planteth is any thing, nor he that watereth: but God that giveth the increase.*

4. *Very sharpe winters*, extraordinary frosts, snow, haile, blacking, mildew, rotting of seed under the clods, and such like meanes as destroy corne and other fruits before they come to maturity for mans use. These are expressly noted to ⁿ *cause famine*, and to be ^o *ordered by God.*

5. ^p *Locusts, grasshoppers, cater-pillars, canker-wormes, palmer-wormes*, and other like hurtfull creatures which oft by their

^c Amos 4. 7.

^d Iam. 5. 17.

ⁱ King. 17. 1.

^e Gen. 7. 11, 12.

^f 1 Sam. 12. 17.

^g Pro. 28. 3.

^h Ezck. 38. 22.

ⁱ Psal. 104. 14.

^k Psal. 115. 16.

^l Psal. 107. 34.

^m 1 Cor. 3. 7.

ⁿ 1 King 8. 37.

Joel 1. 17.

^o Amos 4. 9.

^p Psal. 105. 34.

Nah. 3. 15.

9 Joel 1. 4.
f — 2. 25.

Judg. 6. 4.

2 King. 6. 25.

* Deut. 28. 33.

2 King. 6. 29.

1 Sa. 10. 5, 15.

1 Jer. 50. 23.

* 1 Sa. 34. 5, 6.

Jer. 12. 12.

* Jer. 43. 10.

Pestis famini im-

plicata sepiissime

grassatur. Nic-

ceph. Ecclef.

Hist. l. 7. c. 28.

* 1 King. 8. 37.

Ezek. 7. 15.

Jer. 24. 10.

b *λιμὸς* famis

λεπρὸς pestis

utroque a λείπει

deficiere.

Vide supr. §. 4.

distinct. 10.

their innumerable multitudes ate up all the grasse, corne, herbes, and fruits of the earth whereby men and beasts are nourished: and so cause famine. These God calleth his *great army*. They are therefore at his command, disposed by him.

6. *Enemies*. These oft bring great famines: and that by *destroying the increase of the earth*, and all manner of cattell, and leaving *no sustenance*: For they kill, and burne, and spoile all that they can, when they enter into others lands. Yea and by blocking up people within narrow compasses: girting and besieging their townes and cities, so as they can not go abroad to use any meanes for supply of their wants. The worst famines that ever were, have beene caused this way. *Enemies* long besieging a place, force the inclosed to *eat the flesh of asses, the dung of doves*, and any thing that they can chew or swallow. Yea, it forceth them *to eat their owne children*. Now enemies which so afflict others, are Gods *rod, staffe, axe, saw, hammer, sword, servants*.

7. *The plague*. Many are thereby taken away: others moved to depart from their callings, and meanes of maintaining themselves, and providing for others. Whence followes pennury and famine. We oft in Scripture reade of plague and famine joyned together. For the one is a cause of the other. Famine breedeth pestilence: and pestilence causeth famine. *The ancient Græcians* do set them out by words very like, which come from the same root.

8. Perishing of graine, fruit, and other kinds of food in store: or in the places where it is laid up. For it oft falleth out that *Monopolists*, and ingrossers of corne, and other commodities, do heape up, for their owne private gain, all the provision they can get: which being so heaped together, by heate, or moisture, or some such other meanes, mustieth, putrifieth, and is made unfit for use: or by mice, rats, and other vermine is consumed: or by fire devoured: or some other way destroyed: whence followeth famine. That such courses of engrossing commodities have

fold benedicted, is evident by this proverb, *He that with-
draweth corne the people shall curse him.* That God hath an
hand in the spoile of such treasures is evident by ⁴ Gods
threatning to *spoil*, where there is *no end of store*.

9. Deficiency of vertue in such meanes as men have. This
is comprised under this phrase of *breaking the staffe of bread:*
and *Taking away the whole stay of bread, and the whole stay of*
water. That Metaphor is taken from an old man, who be-
ing not able to stand upright of himselfe, hath a staffe to
lean upon, and thereby is supported: or from a tent which is
held up by the staffe in the midst of it: if ye breake, or take
away that staffe or stay, downe will the old man, or the
tent fall. This staffe of bread, and stay of water, is that ver-
tue which by the Divine providence is in them of nourish-
ing such as eat the one, and drink the other. It is there-
fore by some translated, the strength of bread, and the
strength of water. By others the vigour and power of
bread and water. Take away this vertue from bread and
water, they are as if they were not: of no use, of no benefit.
Now it is God onely that gives, or takes away this staffe:
and in that respect causeth famine:

As in these, so in all other meanes of famine the Lord
hath an over-ruling providence: so as these secundary cau-
ses give witness to this, that God sendeth famine: and
that therefore God is to be sought unto for removing, and
taking away famine.

§. 23. Of enquiring of God in and by his Word.

Quest. **H**OW may we now seeke of God? ^a The
meanes of old used, are now no more of
use.

Ans. In generall, God requireth no other meanes of
seeking him, then what he himselfe hath ordained. In par-
ticular, we have as sure and certaine a meanes for enquiring
of God, as ever the Church had: which is his written
Word. This meaneth he who saith, *We have a more sure*
word,

^c Prov. 11. 26.

^d Nah. 2. 9.

^e Lev. 16. 26.

Psal. 105. 16.

^f Isa. 3. 1.

*Fortitudo panis,
& fortitudo
aque. Item robur
panis & robur
aque. Hier in
Esay 3.
Vis & vigor
panis & aque.
Calvin in Isay
3. 1.
Fulcimentum.
Vatab.*

Habent ubi qua-
rerent Christum.
Habent, inquit,
Moyſen & Eli-
am, id eſt, Legem
& Prophetas
Christum tradi-
cantes: ſecundum
quod & alibi
aperit, Scrutami-
ni Scripturas, in
quibus ſalu-
tem ſperatis.
Illa enim de
me loquuntur.
Hic erit. Quære-
& invenietis.
Tertul. de
Præſcript.
Hæret.

word, (2 Pet. 1. 19.) And he who long before that ſaid, *To the law and to the testimony, If any ſpeake not according to the word, it is becauſe there is no light in them, I ſay* 8. 20. This was it which he, who in this text is ſaid to enquire of the Lord, made his counſeller, his lamp and light, *Pſal. 119. 24. 105.*

This oracle of God firſt declareth the cauſes of famine: whereof before, §. 6. If hereunto we impartially bring the teſtimony of our owne conſcience, we may ſoone find what cauſes hereof are in our ſelves: and how farre we in our perſons have provoked the Lord to judge us. If further we bring a wiſe obſervation of the times wherein, and of the perſons among whom we live, we may alſo find what are the common and publique cauſes of the judgements which God inflicteth.

2. This oracle ſheweth what means may be uſed for well ordering or removing that judgement whereof the cauſes are found out. The means noted before, §. 8. are all preſcribed in Gods Word.

3. It alſo revealeth ſuch Divine promiſes of bleſſing a right uſe of ſuch means as are therein preſcribed, as we may with much confidence reſt on a good iſſue.

Let this therefore be the generall uſe and cloſe of all, that in famine and other like judgements we do as *David* is here noted to do, *enquire of the Lord*: enquire of him in and by his word: and withall, as *David* here alſo did, follow the directions preſcribed by the Lord in his Word; then ſhall we be ſure to have ſuch an iſſue as *David* had, expreſſed in theſe words, *God was intreated for the land.*

§. 24. *Of the extremity of famine in the last siege of Ierusalem.*

BEcause reference is often made to the history of *Flavius Iosephus* of the warres of the Iewes concerning the extremity of famine in the last siege at Ierusalem, by the Romanes in the dayes of *Vespasian* the Emperour, I think it meet in the end of this Treatise distinctly to relate the said history so farre as it concerneth the famine.

The famine of the City, and the desperation of the theeves both increased alike, every day more and more; so that now there was no more corne found. Wherefore the seditious persons brake into the houses, and searched every corner for to find corne; and if after their search they found any, then they did beat the owners for denying it at the first; and if they found none, they tortured the householders, as having more cunningly hidden it: And whosoever was yet strong of body and well liking, him they presently killed; for hereby they deemed him to have store of food, or els he should not have been in so good plight of body as he was. And they that were pined with famine, were by these barbarous seditious people slaine, who esteemed it no offence to kill them, who would shortly after die, though they were left alive. Many, both rich, and poore, secretly exchanged all that they had for one bushell of corne, and presently shutting themselves in the secretest roome of their houses, some of them did eate the corne as it was unground: others made bread thereof, as necessity and feare required. No man in the whole city sate downe to eate his meate on a table, but greedily taking it, not boiled from the fire, they (even raw as it was) did eate it. Most miserable was this manner of living, and a spectacle which none without teares was able to behold; for the strongest still got the most, and the weakest bewailed their misery: for now famine was the greatest calamity they endured. And nothing doth arme men more then shame: for during this famine no reverence was had towards any man: for wives tooke the meat even out of their husbands mouthes, and children from their parents,

Iosephi de Bello Iud. lib. 6. cap. 11.
Houses broken up and searched for corne.

All exchanged for bread.

Food snatched out of one anothers mouths.

rents, and mothers even from their infants, which was the most lamentable thing of all. No body had now any compassion, neither did they spare their dearest infants, but suffered them to perish even in their armes, taking from them the very drops of life. Yet could they not eate thus in such secrecy, but presently some came to take away from them that whereon they fed. For if in any place they saw any doore shut, presently hereupon they conjectured that they in the house were eating meat, and forthwith breaking downe the doores, they came in; and taking them by the throat, they tooke the meat out of their mouthes already chewed, and ready to be swallowed downe. The old men were driven away, and not permitted to keepe and defend their food from being taken from them: the women were drawne up and downe by the haire of the head, for that they hid betweene their hands some part of their meat, and would not forgoe it. No pitié was now remaining, neither to old age, nor infancy, but they tooke young babes eating, their mouth full of meat, and not permitting it to be taken out of their mouthes, and threw them against the ground. Now if any one had prevented these theeves, and eaten their meat before they could come at them, then they were more cruell; and the other so much more tyrannously handled, as having committed some greater offence against them. They also devised most barbarous and cruell torments to extort food from others: for they thrust sticks or such like into the cavity of mens yards, and sharpe thorny rods into their fundaments: and it is abominable to heare what the people endured to make them confesse one loafe of bread, or one handfull of corne which they had hidden.

The restraint of liberty to passe in and out of the City tooke from the lewes all hope of safety, and the famine now increasing, consumed whole households and families, and the houses were full of dead women and infants: and the streets filled with the dead bodies of old men: And the young men swollen like dead mens shadowes, walked in the market place, and fell downe dead where it happened.

And

Cruelty used
to get food.

Ibid. cap. 14.

Multitudes die
of famine.

And now the multitude of dead bodies was so great, that they which were alive could not bury them, neither cared they for burying them, being now uncertaine what should betide themselves. And many endeavouring to bury others, fell downe themselves dead upon them as they were burying them. And many being yet alive, went unto their graves, and there died. Yet for all this calamity was there no weeping nor lamentation, for famine overcame all affections. And they who were yet living, without teares beheld those, who being dead, were now at rest before them. There was no noise heard within the Citie, and the still night found all full of dead bodies: and which was most miserable of all, the theeves at night came and tooke away that which covered the dead bodies nakednesse, and went laughing away, and in their bodies they proved their swords, and upon pleasure onely thrust many through yet breathing. Yet if any have desired them to kill him, or to lend him a sword to kill himselfe, that so he might escape the famine, they denied him.

What need I recount every particular miserie? *Mannas* the sonne of *Lazarus* flying to *Titus* out of the gate, that was committed unto his custody, and yeelding himself unto him; recounted unto *Titus*, that from the time that the *Romans* army was placed neare the City, from the foureteenth day of Aprill, unto the first of Iuly, were carried out of that gate he kept, a hundred, fiftene thousand, and fourescore dead bodies; yet was nor he the keeper of the gate, but being appointed to pay for the burying of the dead at the charges of the City, was forced to number the dead bodies. For others were buried by their parents, and this was their buriall, to cast them out of the City, and there let them lie. And certaine noble men flying unto *Titus* after him, reported that there were dead in all the City six hundred thousand poore folks which were cast out of the gates, and the others that died were innumerable: and that when so many died that they were not able to burie them, that then they gathered their bodies together in the greatest houses

Death desired
by the famished.

Ibid. cap. 6.

Multitude die
of famine.

Dung eaten.

Ibid. lib. 7. cap.

7. 8.

Food violently
snatched awayThings loath-
ed eaten,A mother kills
and eats her
owne child.

houses adjoyning, and there shut them up. And that a bushell of corne was sold for a talent, which is six hundred crownes: and that after the City was compassed with a wall that now they could not go out to gather any more herbs, many were driven to that necessity, that they raked sinkes and privies to finde old dung of oxen to eate; and so the dung that was loathsome to behold, was their meate.

An infinite multitude perished within the City thorow famine, so that they could not be numbered: for in every place where any shew or signe of food was, presently arose a battell, and the dearest friends of all now fought one with another, to take the food from other poore soules, neither did they believe them that were now a dying for famine, but the theeves searched them, whom they saw yeelding up the ghost, thinking that they dying for famine, had bid about them some food, but they were deceived of their hope, being like mad dogs, greedy of meate, and fell against the doores like drunken men, searching the self-same houses twice or thrice together in desperation, and for very penury they eate whatsoever they light upon, gathering such things to eat, as the most filthy living creatures in the world would have loathed. In briebe, they did eate their girdles and shoes, and the skins that covered their shields, so that a little of old hay was sold for foure Attiques. But what need is it to shew the sharpnesse of this famine by things that want life? I will recount an act never heard of, neither amongst the Greekes, nor any other barbarous people, horrible to be rehearsed, and incredible, so that I would willingly omit this calamity, least posterity should thinke I lie, had I not many witnesses hereof, and perhaps should incur reprehension, not fully recounting all accidents of them that are dead.

A certaine woman named *Mary*, dwelling beyond *Jordane*, the daughter of *Eleazar* of the towne of *Kitozphie*, which signifieth the house of *Hysope*, descended of noble and rich parentage, flying with the rest unto *Ierusalem*, was there

there with them besieged. Her other goods the tyrants had taken from her, which she had brought from beyond the river into the City, and whatsoever being hid, escaped their hands, the thieves daily came into her house, and tooke it away, whereat the woman greatly moved, cursed them, and with hard speeches animated them the more against her, yet no man either for anger or compassion would kill her, but suffered her to live to get them meate, but now could she get no more, and famine invaded her with rage and anger more then danger. Wherefore by rage and necessity she was compelled to do that which nature abhorred, and taking her sonne unto whom she then gave sucke, O miserable child (quoth she) in warre, famine, and sedition, for which of these shall I keep thee? If thou continue amongst the Romans, thou shalt be made a slave, yet famine will prevent bondage; or else sedition worse then them both. Be therefore meate for me, a terrour unto the seditious, a tragicall story to be spoken of by posterity, and that which is onely yet heard of amongst the calamities of the Iewes. Having thus spoken, she slue her sonne, and did seeth the one halfe of him, and did eate it, the rest she reserved covered. Presently came the seditious, smelling the sent of that execrable meat, threatening presently to kill her, except she forthwith brought some of that unto them which she had prepared. Then she answered that she had reserved a good portion thereof for them, and presently uncovered that part of her sonne which she had left uncaten; at which sight they trembled, and a horror fell upon them. But the woman said, this is truly my sonne, and my doing, eat you of it, for I my selfe have eaten thereof. Be not more effeminate then a woman, nor more mercifull then a mother. If Religion make you refuse this my sacrifice, I have already eaten of it, and will eate the rest. Then the seditious departed, hereat onely trembling, and scarcely permitting this meate to the mother. Presently the report of this hainous crime was bruited all about the City, and every man having before his eyes this execrable fact, trembled as though himselfe

Chryf. advcrf
vitup. vitæ mo-
nafi. l. 1.

Euseb. Hift.
Ecclef. l. 3. c. 6.
Niceph. Hift.
Ecclef. l. 3. c. 7.

selfe had done it. And now all that were vexed with this famine, hastned their owne deaths, and he was accounted happy that died before he felt this famine.

This history of a mothers eating her own child; is related also by *Chrysestome*, *Eusebius*, *Nicephorus*, and other ancients.

§. 25. *Of extremity of famine, where were no invasions of enemies, nor sieges, but immediately from Gods hand.*

FO the fore-mentioned extremity of famine caused in *Ierusalem*, by reason of enemies blocking them up, it will not be unseasonable to adde a relation, out of our Ecclesiasticall histories of extreme famine where were no enemies: that we who perhaps do (by reason of our long continued peace) thinke our selves secure enough from feare of enemies, may notwithstanding feare Gods more immediate revenging hand, even by famine now beginning, after that the plague is mitigated. The history is this.

Euseb Ecclef.
Hift. l. 9. c. 8.
Niceph. Ecclef.
Hift. l. 7. c. 28.
Famine and
Plague toge-
ther.

Dearest things
sold for slender
food.

Vnwholsome
things eaten.
Noble women
forced to beg.

The inhabitants of the cities of *Maximinus*, sore pined away with famine and pestilence, so that one measure of wheat was sold for two thousand and fifty Attiques. An infinite number died throughout the Cities, but more throughout the countries and villages, so that now the sundry and ancient demaines of husbandmen were in a manner quite done away, for that all suddenly through want of food and grievous malady of the Pestilence were perished. Many therefore sought to sell unto the wealthier sort, for most slender food, the dearest things they enjoyed. Others selling their possessions by peeces, fell at length into the miserable perill of extreme poverty: others gnawing the small shreded tops of greene grasse, and withall confusedly feeding on certaine venomous herbes, used them for food, whereby the healthy constitution of the body was perished and turned to poison. Diverse noble women throughout the cities, driven

driven to extreme need and necessity, went a begging into the country, shewing forth by their reverend countenance and more gorgeous apparell, an example of that ancient and free manner of feeding: Certaine others whose strength was dried up, tottering to and fro, nodding and sliding much like carved pictures without life, being not able to stand, fell downe flat in the midst of the streets, groveling upon the ground, with their faces upward, and stretched out armes, making humble supplication that some one would reach them a little peece of bread: and thus lying in extremity, ready to yeeld up the ghost, cried out that they were hungry, being onely able to utter these words. Others which seemed to be of the wealthier sort, amazed at the multitude of beggers, after they had distributed infinitely, they put on an unmercifull and sturdy mind, fearing least they should shortly suffer the like need with them that craved. Wherefore in the midst of the market place, and throughout narrow lanes, the dead and bare carcasses lay many dayes unburied, and cast along, which yeelded a miserable spectacle to the beholders. Yea many became food unto dogs, for which cause chiefly such as lived, turned themselves to kill dogs, fearing least they should become mad, and turne themselves to teare in peeces and devoure men. And no lesse truly did the plague spoile every house and age, but specially devouring them whom famine through want of food could not destroy. Therefore the rich, the Princes, the Presidents, and many of the Magistrates, as fit people for a pestilent disease (because they were not pinched with penury) suffered a sharpe and most swift death. All sounded of lamentation, throughout every narrow lane, the market places and streets. There was nothing to be seene but weeping, together with their wonted pipes, and the rest of Minstrels noise. Death after this (waging battell with double armour, to wit, with famine and pestilence) destroyed in short space whole families.

Cries of the
starved.

Famine makes
unmercifull.

Dead lie in
streets.

Men food for
dogs.

Plague kills
such as are
kept from
famine.

§. 26. Of famines in England.

TO other instances of great famines let me adde such as have hapned in *England*: that therby we may the better discern what we in this our owne country are subject unto.

In *King William the Conquerours* daies there was such a dearth thorow all *England*, especially thorow *Northumberland*, and the countries next adjoyning, that men were faine to eate horse-flesh, cats, dogs, and mans flesh. For all the land that lay betwixt *Durham* and *Yorke* lay waste without Inhabitants, and people to till the ground for the space of nine yeares, except onely the territory of *Beverlake*.

In *King Henry the thirds* raigne was a great dearth and pestilence: so that many poore folks died for want of victuals: and the rich men were stricken with covetousnesse, that they would not relieve them. Amongst these is to be noted *Walter Grey*, Arch-Bishop of *Yorke*, whose corne being five yeares old, doubting the same to be destroyed by vermine, he commanded to deliver it to the husbandmen that dwelt in his mannours, upon condition to pay as much new corne after harvest; and would give none to the poore for Gods sake. But when men came to a great stack of corne nigh to the towne of *Ripon* belonging to the said Arch-bishop, there appeared in the sheaves all over the heads of wormes, serpents, and toads. And the Bailiffes were forced to build an high wall round about the corne, and then to set it on fire, least the venomous wormes should have gone out and poysoned the corne in other places.

In *King Edward the second* his daies a great dearth increased through the abundance of raine that fell in harvest, so that a quarter of wheat was sold before Mid-sommer for 30 shillings, and after, for 40 shillings. An high rate in those daies. The beasts and cattell also, by the corrupt grasse whereof they fed, died: whereby it came to passe, that the eating of flesh was suspected of all men. For flesh of beast not corrupted was hard to find. Horse-flesh was counted

great

Stow in his
generall Chro
of Engl. In the
5. yeare of W.
Cong. 1069.

Ibid. H. 3. 18.

1234.
Vermine in
corne hoarded
up in time of
dearth.

Ibid. Edw. 2. 9.

1315.

Dearth tho-
row abun-
dance of
raine in har-
vest.

Horses, dogs,
children, men
eaten.

great delicacies. The poore stole fat dogs to eat. Some (as it was said) compelled thorow famine in hid places, did eat the flesh of their owne children: and some stole others which they devoured. Theeves that were in prison did plucke in peeces those that were newly brought amongst them, and greedily devoured them halfe alive.

When *Henry 6.* reigned, scarcity and dearenesse of corne forced men to eat beanes, pease, and barley, more then in an hundred yeares before. Bread-corne was so scarce in *England*, that poore people made them bread of Fern-roots,

In the time of *King Henry the eight* there fell such raine in November and December, as thereof ensued great floods, which destroyed corn-fields, pastures, and beasts. Then was it dry till the 12 of Aprill: and from that time it rained every day and night till the third of Iune, whereby corne failed sore in the yeare following.

Againe in the time of the said *King*, such scarcity of bread was in *London*, and in all *England*, that many died for default thereof, The King of his goodnesse sent to the City, of his owne provision 600. quarters, or else for one weeke there had beene little bread. The bread-carts coming from *Stratford-Bow* towards *London*, were met at *Mile-end* by the Citizens: so that the *Major* and *Sheriffs* were forced to go and rescue the said carts, and to see them brought to the markets appointed.

Many more instances of exceeding great dearth in other Kings times might be added, but these are sufficient.

§. 27. *Of uses to be made of the terriblenesse of famine.*

BY the forementioned instances of famines in this our Iland, it is manifested what may befall us: how patient the Lord is toward us: what cause we have to feare God, and to take heed how we provoke him to inflict even this judgement, which may prove very fearefull, as hath beene proved: and finally, how it standeth us in hand, when there is cause to feare a famine, or when a famine is begun, to search

Ibid. H. 6. 18.
1440.

Ibid. H. 8. 18.
1527.
Famine caused
by much raine.

Ibid. H. 8. 19.
A president
for Princes.

Search out the causes thereof, to confesse before God our
 finnes, to turne from them, humbly, heartily, earnestly, ex-
 traordinarily, with weeping, fasting, and prayers to suppli-
 cate mercy of the Divine Majesty. We have a late evidence
 of the efficacy of such meanes used. For in the yeare 1626
 it rained all the spring, and all the summer day after day for
 the most part, untill the second of August, on which day
 by publique Proclamation a Fast was solemnly kept thorow-
 out the whole Realme of *England*, and Principality of *Wales*,
 as it had by the same Proclamation beene solemnized in the
 Cities of *London* and *Westminster* and places adjacent, on the
 fift day of Iuly before. On the said second of August the
 skie cleared, and raine was restrained, till all the harvest was
 ended: Which proved a most plentiful Harvest. Thus
 the famine threatned and much feared was
 withheld. So as Gods ordinances duly
 and rightly used are now as ef-
 fectuell as ever they
 were.

FINIS.



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