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A Peace-Offering to God

SERMON

Preached to the Honourable House of Commons assembled in

PARLIAMENT,

At their publique Thanksgiving, September 7. 1641. 4

For the PEACE concluded between ENGLAND and SCOTLAND.

By STEPHEN MARSHALL, Batchclour in Divinity, Minister of Finckingfield in Essex.

Plalme 147.

Praise the Lord O ferusalem, praise thy God O Sion: for he hath strengthened the Bars of thy Gates, and blessed thy children within thee, He maketh Peace in thy Borders.

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House of Commons assembled IN PARLIAMENT.

Dee He mercies which God hath shewed to these two Nations of England and Scotland, giving us fuch great cause and matter of Thanksgiving, causing our sheafe to arise and stand upright, ma-

king us with Saul higher by the shoulders then all our brethren; these mercies (I say) deserve so to de recorded, that posterity should be compelled to read and admire them : but who is sufficient for this thing? It was faid of Claudian, that he wanted matter fuirable to the excellency of his wic: but where is the head or heart suitable to this matter? Who can utter Psal. 106. these mighty works of the Lord, who can shew forth all his 2. praise? For my own part had I put my self upon this work to utter these mean conceptions upon this great Subject before so great and honorable Audience, I might justly have been condemned for abusing both the one and the other. But you were pleased to command my service in preaching on the day of your publique and solemne Thanksgiving, it may be because I was then neer at hand, and after your Roverent assention had testified that you received them as the countell of God, you were further pleased expressly to defire me forthwith to print and publish what in my weaknesse I then delivered, I suppose for the better memoriall of these great deliverances; I could

The Epistle Dedicatorie.

have pleaded much, why these poore notes should not be exposed to publike view; Treatises to be read by all, should be long meditated, often reviewed: Excellent pictures should be engraven in braffe; and not cast in clay: the setting forth thele mercies, and quickning up answerable Thankfulnesse are above the Abilities of any man, much more beyond the capacity of my felf, the weakest and unworthiest of many thousands; But your order lest me not at liberty to do what I defired, you have thus made them your own, the more facile I shall hope to finde you, and all In. genuous Readers towards my weaknesses, which not presumption but my obedience hath made thus pub. lique. This further encouragement I have, little things have been accepted with Gol and man in testimoniall of Thankfulnesse; a female, a Turtle, a handfull of wheat-floure by God himself; a handfull of water, a bunch of grapes, &c. by great Kings and Emperours. And even under this Notion also I humbly present you with this enluing discourse.

I have no more to fay for my felf, but much I have to beg of God, that you (Noble Senatours) and the Right Honorable Lords, who joyned with you in this peace-offering, may wholly consecrate your selves to advance his glory who hath done these great things for usall, that your faithfull endeavours to do what is behind, joyning with your Thankfulnesse for what is past, the event may be answerable to your desires, even the glory of God, and the good and safety both of Church and Common-wealth, which is the daily

prayer of

Your devoted servant

经经验的

A SERMON PREACHED before the Honorable House of Commons at their publike Thankfgiving.

The Preface to the SERMON

Ight Honorable and beloved, It was a priviledge and mercie which the Lord promised by the Prophet Isaiah, That they Isa.66.10 should reioyce with Ierusa. lem who had mourned

with her. This mercie the Lord hath in great degree wouch safed to my self this day: the same good band that cast it to be my lot (though most unfit and unworthie) to help this Honorable Assemblie in the day of their humiliation, to dig pits in the valley Psal. 84.6. of Bachah, hath now designed me to sing with them in the valley of Berochah. That after I had 2 Chron, helped to carry out their precious feed with teares, I should come with 10y and help to gather in their sheaves, that after our Lamentations we should together sing Canticles and Hal-leluiahs unto our God. Thus the Lord in mercie mingles rain and sunshine. Ob that we had hearts Juitable to all his administrations!

Preface.

The duty of this day, is to reioyce, and to give praises unto God, a service easier to the flesh, then that of fasting and mourning, but harder to the spirituall part. In a day of humiliation even wicked men have affections stirring in them, conscious nesse of evill, guiltinesse of minde, sense of wrath, astonishing and oppressing feares arising from the apprehension of neare and unavoidable danger, are naturall meanes to make even Pharaohs, Ahabs, and Ninevites mourne and humble themselves before God: But in keeping a day of spirituall reioy. cing unto God, little or no help is to be expected from the flesh, and that is one reason, why commonly dayes of thanklgiving are translated with much lesse affection, life, and sawour then dayes of humiliation. You should therefore have chosen Asaphs Ieduthuns, and Hemans who might skilfully have helped you to lift up the praises of God: but its now no time to complaine of your choice, neither will it be needfull, if the Lord 112.35.6. please to be present, who can make the tongue of the dumbe to fing, and can ordain his praise out of the mouthes of babes and sucklings: trusting therefore his assistance, I beseech you attend to bis boly Word, as you shall finde it written.

Pial. 8.2.

Blessed

Introduction.



PSALME 124. verse 6, 7, 8.

Bleffed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the sowler, the snare is broken, and we are escaped. Our help is in the Name of the Lord: who made heaven and earth.

Studied to have found out a Text which Introdu.

might every way have been fuitable with dien to the mercies which this day we are to celebrate, but I confesse I could not do it, and as ly question whether Garage are your did fresh a country.

I do greatly question, whether Go D ever did such a shewing thing for matter and manner, as he hath now done the firnesse for these two unworthy Nations. This Text which I opening have chosen comes very neare in the matter and way generally. of our deliverance, very home to the duty which this day wee are to performe.

The Psalme is stilled a Song of degrees, a title pe-rhetiale, culiar to sisteen short Psalmes set downe together, whether they bee so called because they were to bee sung with an exalted voice, or because they were to be sung upon the staires of the Temple where the Singers were to stand, or whether for the supereminencie of the matter contained in them, (they being so full of short, grave, and pithy sentences, all tending to exalt the praises of God) I know not. In this

B 2

Iniredustion. all Interpreters agree, that for this third and last reafon they all deserve to be called Songs of degrees: and therefore any sentence of them will deserve and call for the highest degree of our reverend attention to the unfolding of it. This Psalme (and three or foure other of these Songs of degrees) was unquestionably penned by King David, who therefore counted himself the man raised up on high, because he was

Author.

ted himself the man raised up on high, because he was the anointed of the Lord, and the sweet singer of Israel, esteeming it a greater mercie that the Spirit of God spake by him, then that the Nations were subdued under him: But upon what occasion he penned it, whether historically, speaking of what was alreadie done, or prophetically, speaking deliverances to come, (either that out of Babylon, or that from Antiochus Epiphanes) Interpreters agree not, but we need not trouble our selves about it, because (when ever the particular storie fell out) without question the Spirit of God intended it to suite the like condition of the Church in all ages: so that even we enjoying the same mercie, and called to performe the same duty, may say for our sakes no doubt this Psalme was

Scope. Píal.40. written.

The matter whereof, is that, which David usually cals anewsong, even praise to our God, yea the most
pleasant and comely praise, recording his dealing to
his peculiar people, to his own inheritance in such
mercies which he dispenses not to other Nations; and
may all be reduced to these two heads.

And parts of this Pfalme. First, an Antecedent or a doctrine. Secondly, a Confequent or the use of that doctrine. The Antecedent or doctrinall part is laid down and explained in the sive first verses, the summe whereof is, that God, and

* 4

God alone is on his peoples side to deliver them in all Introdu-their most deadly and desperate dangers. The Consequent or use of this doctrine is laid down in these three verses which I have read. Blessed be the Lord, &c. And it contains 2. branches. 1. Therefore his More parpeople praise him, because he is on his peoples side, opening ver. 6.7. 2. Therefore his people will trust in this mightie God, who is alwayes their help in the time of trouble, verf. 8.

The first branch or the use of thanksgiving, I have Ing. branchosen to speak of this day, wherein (for the more quickning of their fouls to praise God) the Prophet first repeates and illustrates the danger they were in before deliverance came; and secondly, the author, time, manner, and way of their deliverance : and then thirdly, celebrates this mercie in his return of praises, Bleffed be the Lord, &c. The danger they were in, is in this verse, and elsewhere in the Psalme set out by 3. forts of comparisons, all expressing the strength, malice, and rage of their enemies, and their own nearnesse to be ruined and destroyed by them. First, they are compared to men, strong men, proud men, wrathfull men, whose rage was kindled, cunning men, subtill men, unweariable men, like men that go about to set nets and snares to catch birds, entangling them before they are aware. Secondly, they are compared to wilde beafts, that go roving and roaring about to catch their prey, whom there is no pacifying, they had almost swallowed us up quicke, A prey to their teeth. Thirdly, they are compared to the most ma-sterfull and mercilesse creatures of fire and water, their wrath was kindled against us, the proud waters had almost swallowed us. So that look what potent, cruell.

Introdudion.

cruell, cunning men can do; look what ravenous wilde beasts, Lions, Tigers, Beares, Dragons, &c. are able to do; look what fire and water, raging fire, and proud water, look what all these are able to do, and then you may judge what the Churches Danger was before Deliverance came.

Secondly, The deliverance, the author, time, and manner of it, we have expressed in these words, God hath not given us a prey to their teeth, our soul is escaped as a bird out of the snare; the snare is broken, and we are delivered. Then lastly follows the return of their praises for Gods needfull helpe in the time of trouble.

The 2. first branches, their danger and deliverance I shall but briefly touch, taking them in, onely as a foundation or groundfill, whereupon the building of thanksgiving (which we are this day to reare up) may the more firmly and conspicuously stand.

First on of the Churches enemies.

Their danger from these enemies thus described, Branch, teaches us among what neighbours Gods people live in Descripti- this world, and what they are to expect from them. What ever the Lions paw or Foxes skin, open force and secret cunning is able to bring to passe, they must continually look to be put in practife against them, thus it ever hath been, thus it ever shall be till Christ have fubdued all their enemies under their feet.

> The Jews when they dwelt in their own land of Canaan were thus compassed, on the East they had the Moabites, Ammonites, Assyrians, and Caldeans, on the West the Philistines, on the North the Syrians, on the South the Arabians and Azyptians, and these were all alike maliciously bent against them, and when ever God let any of them loose, they presently

executed

executed all that their wrath, strength, and policie Description could bring to passe against them. And just so hath Churches it been with the Church of Christ ever since, they enemies. dwell among menthat are set on fire, even the sonnes of Psal. 57.1, men, whose teeth are speares and arrows, and their tongue a (harp sword. They are hated and persecuted of all men, so that what Paul said of his own case, the Act. 20.23 whole Church may fay of hers, I know not the things Mat. 5. 1 t. that shall betide me, save that the holy Ghost witnesseth in Ich. 16.33. every Citie that bonds and afflictions abide me.

And would you know the cause of it, It comes The caupartly from the condition and qualitie of Gods people fes why in this world, their lives and conversations are contration, they dare not runne with them to the 1 Pct 44. same excesse of sin, this their neighbours think strange of, and this their holy life gives checke to others, and armes their consciences against them, and therefore they hate them. This you shall see in Revel. 11. 10. to be the cause why all the inhabitants of the earth were so mad against the two witnesses, (that is) the small number of them that bore witnesse to Christs truth, in the time of Antichrists apostasie, because thesetwo witnesses tormented them that dwelt upon the earth, and partly the outward condition of Gods people is most what meane and contemptible; they have indeed glorious things, but these are hidden from the cyes of the world, their out-fide appeares as their Saviours did when he converfed here upon earth without forme or comelinesse, there was no Esay 53.3. beautie why they should desire him. They have little countenance from men, sew of them are wise, noble, 1Cor 1.26. or mighty, but they are the foolish, weake, and base ones of the world. Now low stiles are easily troden down,

every

on of the Churches enemies.

Rev. 1 2.

17.

Descripti- every hawke dare flie at pigeon, any wilde beast run at a filly lambe.

2. And partly it comes from that inveterate ha. tred and enmity which God hath put betwixt the feed of the serpent and the seed of the woman, from which enmitie it comes to passe, that the wicked can no more cease to persecute the righteous, then the troubled Sea can cease from casting up mire and dirt.

3. And partly from the devill, who as he reignes

in all the children of disobedience, so where ever he is, he makes it his great work to make warre with the woman and her seed, which keep the commandments of God, and have the testimonie of Jesus Christ. Persecuting men often die, often have been reconciled : perfecuting Kings and Princes have become nursing Fathers and nursing Mothers, but Satan never turnes Christian. Non semper saviunt Nerones, sed nunquam

4. Yea God himself hath ordered it to be so for his own glory, because he delights to rule among st his enemies, and to make the wrath of man to turn to his praise, that he may shew his wisedome, power, and love in preserving his Lillie among the thornes, and to

cessat diabolus. The devill ever goes about like a roaring

Lion seeking to devoure them.

keep his bush (though burning) from consuming.

Application. I. Instrudion. Toadmire of her against such ny encmics.

Many are the uses which this lesson might teach us, I shall onely name these two as most agreeable to our present businesse. First, to admire, adore, and Gods pre praise the wisedome, goodnesse, power, and care of servation God in the protection and preservation of his Church and people in the midst of so many and andsoma mighty malicious and impetuous adversaries. We are prone to wonder why Gods people walking fo innocently

innocently and inoffensively should meet with so much hard usage, but alas could we read what is in the heart and purpose of all our ill neighbours, we should rather wonder that there is one godly man lest in the world: In stead of thinking it strange concerning their stery trials, (as though some strange thing happened unto them) we should with thankfull hearts daily sing this Psalme, were not the Lord himself on our side, we should instantly be swallowed up quick, the waters would overwhelme us, the proud waters would go even over our soul.

Description of the Churches enemies.

1 Pet. 4.

Secondly, this may teach us all never to be fecure, if we have escaped one danger, if we be come out of fix troubles, and the feventh bath not been able to hurt us, if whole armies of our enemies be overthrowne, let us not hang up our armour upon the wall, grow not carelesse because the rod of him that smote us is broken, for out of the Serpents root will come forth a Cockatrice, and the fruit will be a fiery flying Serpent. God hath lately done great things for these two unworthy Nations, great enemies are quelld, great yokes are broken, blessed be his Name for it: but our enemics are not all dead, our adversary the devill who rules in all the children of disobedience, compasseth the earth, and goes about like a roaring Lion, seeking whom hemay devoure Be suber therefore and watchfull, and keep on the whole armour of God, that we may be able to withstand in the evill day, and having done all is stand.

I Exhortation against securitie never expect better from them

Ifa: 14.29.

But though there be cause of watchfulnesse, yet you will see there is no cause of distrust full fear by that time I have briefly opened the next branch which is the author, manner, and way of their deliverance. God

Ephel.6.

Branch of the text Author, manner, & way of their deliyerance The Chur- bath not not given us a prey to their teeth, &c. (Where among many considerable things) I shall onely comverance. mend to you these 2. observations.

First, That they were not made a prey, because God

would not give them as a prey to their teeth.

Secondly, when they were as birds caught in the In it. net and snared, God chose that for his time to break their snares asunder.

The first affords us this comfortable lesson. That 1. Doll. No spoile how potent soever, how cunning or malicious soever, the of the enemies of Gods Church are, how great, imminent, or Church, unavoidable the dangers of Gods people are, yet they netill God give her to ver can be made a prey, unlesse God will give them for a be a spoil. prey. All things feeme to meet that might make them a prey, yet because God would not give them to be a prey, therefore they were not made a prey.

This is abundantly proved out of the Scripture, Proved by When ever God told his people they should be spoiled,

Scripture, it was added, be would deliver them up: When at any time they were spoiled, God is said to spoil them.

God sold his people into the hand of Jabin King of Iudg.4.2. Canaan. The Lord delivered them into the hand of

Iudg. 6.1. Midian. God fold his people for nought, he made Pfal. 44 8. them a reproach, a fcorn, and derision, he made them

turn their backs from their enemie. So likewise when they desired deliverance from their enemies, they used to beg in these termes, that God would not

Pfal.74. deliver the soul of his turtle unto the multitude of their 19. enemies, accounting all to depend upon Gods act, if God refused to deliver up his turtle, they feared none others catching or shooting his turtle.

Most remarkable is that place in Deut. 32. 30. The Lord did there in that fong tell the people what

would

would beside them for their rebellion afterward, The Churthey should be scattered into corners, and be made a ches delisporte to all their enemies round about them, insomuch that two or three of their enemies should chase a thousand of them, and a handfull of their enemies should put ten thousand of them to flight. Now whereas they might object and say, Is this according to thy promise, that thou madest in the 26. Levit. That thy people should Levit. 6. chase their enemies, that five of them should chase an hundred, and an hundred of them should put ten thoufand to flight, how comes it then, that one should chase a thousand of thy people? Mark what answer God makes them in that 30. verse. This could never have been, unlesse their Rock had sold them, and the Lord had shut them up. If God say to one, Spoile them, shut them up, it is done presently. If God will not do it, all the world cannot do it.

And the ground of it is plain, because God not onely is a wall of fire about them, keeps a watchfull for eyeupon them, carries them under his wings, and in his interest in besome, but even all creatures, all things which might hurt them, all their enemies who would hurt them, have such a dependance upon God, that (not onely in bim they live, and move, and have their being, but) all their motions and operations are but as Tools in Gods hands. That although they feem to work from principles of their own, yet the truth is, they are but meerly as the ax and the same in the hand of God who useth them. This the Scripture speaks an hundred times. The great King of Assyria was but the rod of Isaro. s. Gods anger, though his heart thought not so. And when he thought to do more against Gods people then God intended, God told him the Ax did but Verl. 150

And Rea-1 Their God. 2. Their enemies dependanceupon God, being onely his instruments.

Churches deliverance.

Thom. in

1.p.Sum.q.

22. Act. 2.

Estius in

Dift.39. Sec.5.6.7

Pro. 16.9.

1 Cor. 12, 6,

Applicaci.

I Infiru-

33. Pro.31.1

on,

lib. I. Sent.

contra Gent.li.z. boast it self against him that hewed with it, and the sawe magnified it self against him that shaked it, and the staffe lifted up it self as if it forgot it self to be a piece of wood.

And it must needs be so, else God were not onely and wholly to be trusted in, nor onely and wholly to be fought and prayed to, and consequently not onely and wholly to be acknowledged as God: Could any hurt his fervants against his will, his servants must fear some others belides him, finde out any creature reasonable or unreasonable, Angels or devils, good or bad, who do or can do any thing otherwise then as second causes which are wholly carried by the first cause, and for my part I should acknowledge a Deitie in it, the creature should passe for a God, and Gods absolute soveraigntie would be denyed. Whereas the Scripture teaches us that not onely the hearts and wayes of ordinary men, but even the hearts of Kings which are most soveraigne and independant, and lots which are most casuall, are all disposed of by God, who works all in all. I note this for these two ends First.

dion, in all evils look onl at Gods hand.

lob t.

fome powerfull and malicious enemies spoil thy cattell, some fire burns up thy sheep and servants, some winde from the wildernesse smites the source corners of thy house, and makes it fall upon thy children, some devil at slices thy body with sore boyles, and thy soul with invenomed arrows. What shouldest thou now doe contend with the instrument—bite the stone (like a

dog) that strooke thee? Oh no! Remember Shimei

to teach all that are in covenant with God in all, the

evils that betide them, to look further then the rod

that smites them. Some cunning enemy undermines thy peace; some foule mouth reproaches thy good name,

30b 2.

could never curse David till God bade him. Asbun could

could never smite Israel till God used him as a staffe Churches in his own hand. Satan could touch nothing that Feb had, till God delivered it into his hand No not enter into an herd of swine till Christ sent him. Look not therefore to the creature, but with Fob acknowledge it is Gods hand onely The not having learned Thenecesthis lesson, is the cause of most of that sinsulnesse duty. that is found in our ill bearing of crosses, and makes us exceedingly wrong the creature, our selves, and our God most of all

fity of this

1. We wrong the creasure, which is but Gods instrument in over-fearing it, or over-grieving it, as if our weale or wo did come from it and so make an Idell of it, attributing somewhat to the creature which is peculiar to God.

Secondly, we wrong our felves, for (befide a great deale of lost care, and griefe, and pains which increafeth our sinne, and sorrow in fretting at the Instrument, and gnawing the chain which tyes us, in knocking at a wrong doore, seeking help where it cannot be had) we lofe the good which God intends; God never sends a crosse, but it is upon some arrand for our good Gods rod alwayes hath a voice Hear Mica, 6.9, the Rod and who hath appointed it Now would we hear God speaking by his rod, lie down at his foot, and say with fob, Shew me why thou contendest with Tob 10.2, me, we should then finde, that Gods correction would seal our instruction, to try us, to withdraw us from 10b 3316 some sinfull way, and to keep back our soul from the pit which by not looking at Gods hand we deprive our felves of.

Thirdly, we wrong God most of all, when with our finfull communicating to the creature a great

part

Churches deliverance.

part of that griefe, care, feare, desire, &c. which should be onely bestowed upon him, we do also

hereby deny his providence, as if there could be any

Amos 3.6 evill in the City, which the Lord hath not done.

3: Exhortation. Keep in with God and all is safe.

Secondly, fince we never can be a prey till God will give us to be a prey, Keep in with God, and you are fafe enough; none shall arrest you, till Gods hand be to the warrant. We observe, since the beginning of the Parliament, many walk confidently abroad in the very face of Creditours, Bayliffes, and Sergeants, when they have got a lawfull Parliament-Protection, who before durst not shew their heads, they know they cannot be arrested till their master puts them out of his protettion. O how much more boldly may they walk who abide under the protection of the Almightie, who being called to great services for God, and endeavouring to walke faithfully in their work, may conclude that no Writ can be served on them on earth, till their masters hand have signed it in heaves. See how our bleffed Saviour encouraged himself and his disciples by this argument in the 11. Joh. ver. 7. Christ told his disciples they must go again into Judea, why Master, say his disciples, the Fews of late sought to stone thee there, and goest thou thither again? Now mark Christs answer, v. 9. Are there not swelve houres in the day, if a man walk in the day he stumbles not, because he sees the light of this world. The meaning is this; That as they who travell by day, travell in fafetie, so they that walk in the light of Gods call in any bufineffe, walk fafe from danger: go about a businesse without a call, and we walk as at midnight. Men that have letters of publike faith letters of fafe conduct, dare go any where through troops

Churches

of enemies, from one end of an enemies countrey to another: Go on therefore boldly, (ye Worthies of the Lord) do his work faithfully, there shall no evill befall you, nor any plague come nigh your dwelling, a thousand shall fall at your side, and ten thousand at your right hand, but till God put your Name in, till God fay to plague, or pox, or feaver, or Traitors, or death. ceize upon such a Nobleman, take such a Parliament. man, they never can touch you. And I should expect Gods delivering you in displeasure to any evill any where fooner, then when your hearts and hands are employed in his service.

The second observation is from the manner and time of their deliverance, God let them alone, untill they were almost in the teeth of the wilde beast, untill the bird was even caught in the Fowlers snare, and then he comes and fnatches them as a prey from their teeth, then he breaks the Fowlers snare, and the

bird escapes, And that affords us this lesson.

When Gods people are come to the greatest extremitie of danger, that is the time which God chuses for their deliverance.

There are 2. branches in this lesson. First, God uses to let evils go on against the Church, till they come to extremities. Secondly, when the extremities come, then Gods help comes in. First, God lets evils run on till they come to extremity. I do not say God lots them alwayes come to extremitie, for then the Church should ever be in extremitie, her enemies are alwayes devising mischiese against her: sometimes God crushes their intentions while they are in the fhell: Thus Jeroboams hand withered, when he faid against the Prophet, Lay hold of him. Thus the 13.4. Emperour.

2 Do&. Gods help

comes in,

in extre-

mity.

Herein 2. Branches. 1. God lets evils come to extremity, though not al-Wayes,

Churches deliverance.

Emperour Valens could not write when he should confirm Basils banishment. Sometimes God meets them in the midst of their enterprise, and thus he put 2 Kin. 19. his bridle in the jams, and his hook in the nostrils of Senacherib, when he was coming against Hezekiah.

But oftentimes he lets his people come into great extremitie, Josephs feet are hurt in the stocks, the iron enters into his foul. The I fraelites tale of brick shall be doubled. David shall be hunted like a Patridge .n the mountains. The 3. Children shall be thrown into the fiery furnace. Daniel cast into the Lions den. The Decree for rooting out of the Jews established by the Law of the Medes and Persians, before any hope of deliverance comes.

2 Branch. In extremity God alwayes helps his people.

But then when extremity is come, the Lord never fails to be a help in the needfull time of trouble. All the former examples prove it Abundance of promises assure us of it. Our own experience can abundantly testifie it: Yea, I think, were all the examples in the world lost of Gods helping his people at a pinch, they might be all revived in the experience of Gods dealing with this unworthy Nation, especially in these two Instances which I shall give you.

The first is, that of the Powder treason, when the neck of the whole State, the glory both of the Church and the flourishing Common-wealth lay upon the block, and the Instruments of death lifted up, and a few houres had done that which all the world could not have repaired: and our case so much the more helplesse, because all was done in the dark, we could suspect no danger. In that extremity our God sends his Angel, and delivers us from all the expectation of his enemies.

2. The other which is as remarkable, is this great mercie which we have now received, and this day come to celebrate: I speak to wise men, and therefore my words may be few, you all know our estates, our Iiberties, our Religion, and what ever we may cal ours were in a manner irrecoverably lost through the malice and practife of wicked Instruments, and a dreadfull cloud hath these two or three yeers been gathering, and hanging over our heads, continually readie to dissolve into showers of blood, the two Nations readie to imbrue their hands in each others blood, the most observing people in the Kingdome expecting nothing but certain ruine, and our neighbours round about us did conclude that we should foon be made the most desolate people in the world, help we could see none, our Prophets were growne fools, and our spirituall men mad; The Judges and Rulers who should have been our help, had many of them their hands in the means of our destruction: We were tantum non: swallowed up in confusion: And when the foundations were thus dissolved, what could the righteous do, onely with Iehoshaphat mourne before God, and acknowledge, Lord we have no help, we know not what to do, but our eyes are towards thee: and now lo, our God hath brought all about, and wrought a great deliverance as we fee this day.

2 Chron.

And would you know the grounds why it should be so, I could give you reasons enough, why God should help his people, they are his people, in covenant with him, he hath redeemed them by the blood of his Sonne, he hath promised to help them, their cause is his own, they betake themselves onely and wholly

Reason why God is a help to his people in time of trouble, verance.

The Churto his help. But why he should put off his help till a time of extremitie, why he should suffer his people to come to so lowe an ebbe, this is a thing which many wonder at.

And why he so oft defers his help till

To satisfie you in this, I can never give abetter reason then our Lord himself gives in the 11. Joh. There you shall finde when Lazarus was very sicke, extremity. sicke almost unto death, his two sisters sent a messen-

Ver. 34.

ger to Christ to tell him, Lordhe whom than lovest is fick, they thought be whom thou lovest is sick was argument enough to fetch Christ presently, but though Christ loved Lazarus, he tarried two or three dayes, and sent this answer, This ficknesse is not unto death, but for the glory of God, that the Sonne of God might be glorified thereby, as if he should say, The true cause of this great sicknesse, and my delaying to come presently, is not because Lazarus should be tormented or killed, but because Christ should be glorified. So the very cause of Gods putting off and delaying to

Not to grieve his people or please his enemics.

help, and letting things come to an extremitie, is not because he would have his people afflicted, and his enemies to triumph and be exalted, but it is to gain the more honour and glory to his own Name, to manifest his wisedome, power, love and goodnesse in creating deliverances for them. Such mercies as come in an ordinarie way are commonly interpreted to come from an ordinarie love, but mercies and deliverances coming in an unexpected time, in an extraordinary way and manner, in them Gods Tove and goodnesse is most

But for their great good, and for his

apparantly seen and acknowledged. God loved Heown glory zekiah as well at other times, as when he fent an Angel to kill ninescore thousand of his enemies at one time, in one night, and when at another time, he made the Sunne

ches deli-

verance.

Sunne go back ten degrees in the diall of AhaZ, ma- The Churking one day as long as two, in token of his deliverance. God loved the three Children as well at other times, as when he preserved them in the siery furnace, so as the smell of fire should not be upon them. And Daniel was as deare to God at other times, as when he shut up the Lyons mouthes, that they could not hurt him. But his power over them, his mercie and goodnesse to them, his justice against their enemies, never was so exalted, as in deferring so long, & so unexpectedly helping them in their greatest extremity. Themselves not onely finde it, but their enemies are then constrained to acknowledge it. All Moses Sermons and threatnings could not make the Egyptians fo much acknowledge Gods being on his peoples fide, as when they having promised themselves to overtake them to divide the spoile of them, to have their lust satisfied upon them, to have their hands destroy them, when they were entangled in the land, when the Wildernesse and the Sea had shut them in, God then came in and made the Sea a path for his people, and the waters a wall to them, but took off the Agyptians Chariot wheels, and turned the waters upon them: Then they are constrained to cry out, Let us flee from the face of Israel, for the Lord fighteth for them against the Ægyptians.

- Thus you fee this truth cleared, that God never fails his people in a time of need, let us briefly make

these two or three Vses of it.

First, for our Instruction we hence learne, that all plots against the Church and people of God must prove successelels in the event, how wise, how cunning, how strong soever they are, who manage an ill cause

Application, Inftraction. Therefore all plots against the Church must prove fuccelleleffe,

Churches deliveranceagainst the Lord, and against his Church, though for a time with that little born in the 7. of Daniel, they may be very stout, and speak very great things, and make narrewith the Saints, and prosper though they may carry the ball long at their foot, they can never winne the goale, God will come in an adver-

Pfal. 78. 65.

fary against them, he will awake as one out of sleep, like a mighty man that shouts by reason of wine, and put them to a perpetual reproach. Search all the Scriptures, and you shall finde that this is the heritage of the seasonts

La.54.17.

you shall finde, that this is the heritage of the servants of the Lord, that no weapon that is formed against them Shall prosper; either their plot fails, or the thing which they intended is turned another way: Their plot failed not in the 6. of Daniel, they aymed to get Danielinto the Lions den, and in they got him, but they little thought that the event should be Daniels preservation and exaltation, and their own destruction. So the devilland his Instruments failed not in their plot in getting Christ upon the Crosse, but they little thought that this bruising of our Saviours heel should prove the breaking of the Serpents head, The redemption of the Church, and the leading of all the pomer of darknesse captruity captive. Mark this all ye wise men and great Polititians of the world, that dare drive defignes against the cause of God and his Church, write it down, and fay your unworthy Minister taught you this day from God, Though ye take counsell together it shall come to nought, though ye speak the word it shal not stand,

La6,10.

from God, Though ye take counsell together it shall come to nought, though ye speak the word it shall not stand, for God is with us Hamans wife long ago could tell her husband, it Mordecai was of the seed of the fews, he should never prevail against him, but should surely fall before him. Weigh therefore all your designes in the ballance of the Sanctuary lay aside all carnall and sinfuls

finfull projects, put your selves and all your reason under Christs sootstool, take Gamaliels counsell, refrain from opposing those men, who advance Godswork, you cannot overthrowit, lest haply ye be found events sight against God.

Churches deliverance.

Act.5.38.

Secondly, this may be a mighty and wonderfull refreshing to all the servants of God in their deepest and heaviest prossures and afflictions, though one deep sall to another, though thou feem to be cast beyond the Antarctick pole, though all humane hope and help fail, though thy heart fail, and thy flesh fail, thy God will never fail; though thou art at thy wits end, thou hast no cause to be at thy faiths end, take Gods book in thy hand, finde out the promises, how God hath engaged himself to help at a pinch, and when thou halt got a promise of deliverance, then beleeve that heaven and earth shall be jumbled together, rather then one jot or title of Gods promise shall not come to passe in due time: Nay though he seeme to break his promise beleeve it not; for so he seemed to do to Mary and Martha, he sent them word Lazarus sicknesse was not to death, and he seemed to fail, for La. farus died, but they should have beleeved any thing, rather then that that ficknesse should have been unto death.

2. Confordation; couraging to expect help in deepert trials.

And to flay-our felves upon God and his Word.

Objects. But what if I can finde no promise that God will deliver me out of this strait. I answer, either thou art in covenant with God, or not, if thou be not in covenant, if thou be an unbeleever, an imperitent person, I assure there is no promise in all this book of God that speaks one word of comfort to thee: All Gods promises are yea, and Amen to them

Churches deliverance. who are in Christ Jesus: I should wrong God, and his truth, and thy soul, in speaking one word of comfort to thee. But if in truth thou reliest upon Christ, the bent of thy heart be turned to God, and so thou be brought under the line of his covenant, then I say to thee, if there be no promise for thy strait; thy strait is not greatly to be regarded. God hath made promises to deliver thee from every evill work, from what ever might hurt thee, and thou needs not feare that which cannot hurt thee.

3. Exhortation to all Gods fervants especially when employed in great fervices.

To feare nothing.

Thirdly and lastly, Right Honorable and beloved, how should this steel your spirits, and raise up your hearts, and make you with Jehoshaphat lifted up in the wayes of God: you have great works to do, the planting of a new heaven and a new earth amongst us, and great works have great enemies, they are attended with great dangers, and oftentimes great fears ceize upon the spirits of Moses himself, when he looks upon the work which he knows too great for him. But could you remember that you walk not onely under Gods protection, but under a promise that he will come in when ever you need him, how boldly might you place your help in the Name of this God who bath made heaven and earth: Set you your hearts to Gods work, God hath set his heart upon you to deliver you, and he can do it. Darius (et his heart on Daniel to deliver him, and laboured ir, buncould not do it: But At is but for your God to command deliverance and it comes. I may fay the leffe, because of all the experience you have had of Gods fulfilling this fince your meeting together: how often have you been at your wits end; how often have you ebb'd and flowed, and yet in all your extremities God hath come in be-

yond

yond your expectation. Trust still in this God, seek him in his own way, and fay thus with your felves, He is our rock, our fortresse, he will deliver us, his truth shall be our shield and buckler.

Churches deliver-

Yet remember that I do not teach you, that ye can never be lest to suffer in a good cause, that were to preach contrary to the Gospel, all Christs disciples must take up their crosse and follow him: you shall read in the 11. of Daniel, wer. 33. That they that understand among the people, and instruct many, shall fall by the sword, and by flame, by captivitie, and by spoil many dayes, and when they fall, they shall be holpen with little or no belp, but yet mark what follows, their fall shall onely be as the filver fals into the furnace: There are Ver. 35. three ends why the Refiner of filver puts it into the fire. First, to try it, whether it be pure or reprobate filver. Secondly, to better it, to purge out the droffe: Thirdly, to burnish it, to make it more beautifull. So these shall fall to try them, and to purge and make them white, neither shall it be so long as their enemies please, but even to the time of the end, to the time appointed by God. Resolve therefore upon it, that if ye do suffer, if evill do betide you in a good way, and for a good canse, your sufferings will be better for you, then freedome from sufferings, they shall be onely to try you, to purge you, and to make you white, and at the appointed time deliverance will come, which if it be a while deferr'd, you shall be liberally pay'd for your forbearance. Thus I have done with the fecond part of my Text, and now

I proceed to the third Branch of my text, which I most aymed at, the use which the Church makes of this goodnesse of God. Blessed be the Lord, &c.

The

Churches zbank fulnesse.

ヨコラ

The Hebrew word, Barach, when it is applied from the creature to God, signifies, Benedicere, laudare, offerre munus, To blesse, to speak well of, to offer a gift, to praise. This is our work this day, and so with-Branch. out any more Preface, I come to handle that lesson ${f T}$ he Chur. ches duty, which is our maine duty, viz.

To praise God for

deliver. ance. manded. Plal. 50. I 5. Pfal. 22.

That the praising of God is the service which Gods people are to performe, when ever God delivers them. This is a Doctrine which needs much explication and This duty application, but little proofe. No one lesson more inculcated in the whole Scriptures, frequently commanded, Call upon me in the time of trouble, and I will hear thee, and thou shalt praise me. All that seek the Lord shall praise bim. Oh that men would praise the Lord for for his goodnesse, foure times repeated in one Psalme. At least an hundred times in one expression or other it is enjoyned in this book of the Psalmes.

> Ob praise the Lord, praise ye the Lord, pressed and repeated almostin every verse of diverse Psalmes, as if the Prophet knew not what other duty to call for.

2 Typified.

Pfal. 107.

2. This duty was likewise typified in the old Law: They had two forts of facrifices, shadowing out morall duties, some petitionary, whereby they sought God for the mercies wnich they needed Others were Eucharisticall, peace-offerings, wherein their praises were rendred unto God, and these was to be as constant as their Supplicatory or Expiatory Sacrifices.

3 Practifed

3. The ducy hath alwayes been practifed by al Gods servants: the time would fail me to tell of Noah, Abraham, Facob, Moses, all the good Judges, Kings, Priests, and Prophets, whose Hallelujahs were as constant as their Hosannaes. When ever they had Sought

fought God and found him, their next work was to The chur-magnifie and praise him. And for the rule and practile these thank of the Christian Church, I shall passe by many exhortations and examples, and satisfie you abundantly Both in with one place which is the fourth of the Revelation. and new That Chapter is a description of Christs presence in Testament the Christian Church, and of all their service and carriage towards him; there ye have the Lambe fitting upon the throne in the midst of his people, there ye have allo, all the multitude of his Saints in all the foure quarters of the world, shadowed out by the Mead. foure beasts, there ye have the multitude of Christs in Apoc. Ministers, shadowed out by the foure and twenty El. P. 4. ders, fitting upon their feats: Now mark what all the fervice is which these foure beasts, and foure and twenty Elders perform to him that fits upon the throne, it is expressed, vers. 9. to be nothing else, but to give glory, honour, and thanks to him that lives for ever and ever: So that all Christian worship, publique, and solitary, whatever the corps of it be, the foul of it is nothing but honour, and glory, and praise to our God through fesus Christ. Many reasons might be given, Reasons why praise and thanksgiving should be rendred unto of this God: All excellency and honour is his original due: All dury. good things are received from his hand freely: Now common honesty requires, that undeserved favours should be received with thankfulnesse. A benefit received, and a Return of praise are inseparable among all Civill Nations. But I shall insist onely upon this The main reason. onc.

This service of praise is the onely Quit-rent or Ho. deare to Godbeing mage which God hath reserved to himself for all the all which mercies which he bestows upon his Church. Vnderstand he requires

The Churches thank fulneffe.

it, I beseech you, I say what ever the Lord doth for his Church and people, he hath referved not a shoe-latchet, fave onely his praise and glory. Which to understand, know that there are three things meet in every mercy. First, the thing it self which is given, suppose food, rayment, health, life, peace, wife, children, or what ever we enjoy. Secondly, there is the freetnesse of it, the comfort which may be drawn out in the use of it. Thirdly, there is the glory of it, or the commendation that may arise from it, the honour or praise which exults out of it. The two first God freely gives away, he hath made nothing but he freely bestows, he gives heaven to the Saints and Angels, he gives the earth to the sonnes of men, he gives all creatures living upon earth for their use; And allows them to take all the sweetnesse and comfore, which can possibly be drawn out of his free gifts, lets them possibly be drawn out of his tree gitts, lets them drink and be filled with the juyce and marrow of every mercie: onely his glory he will never part with, his glory and praise he will give to none. They say Quit rents and Royalties are so prized by Lords of Mannors, that they will not sell them under thirtie or fourty yeers purchase: But the Lords Royalty and Homage of praise and thanksgiving is more precious unto him then heaven and earth: Insomuch that it is all one in his account metal heaven and earth. all one in his account, not to be acknowledged God, and

Rom.1.21. His great-est end of all his WOFKS.

Pro 1 6.4.

Rom. II. 76.

not to be praised. Yea so deare is his praise and glory, that it was the utmost and bighest end he propounded to himself in creating, upholding and governing this goodly frame of heaven and earth, even that his glory and excellency might shine forth, that as of him, and by him, so all things might be for him. And as all things were made for his praise, so the creature man was in

Speciall

speciall manner made to be a fit bayliffe or gatherer in of Gods Quit-rent of praises from all the rest of the creatures, and to pay it unto himself. And this David acknowledges in the 8. Psalme, and magnifies as an infinite advancement of man above all the rest of the creatures, that Gods glory which is above the heavens should be ordained to proceed out of the mouth of such

a poore worme as man is.

Nay if we look yet further into it, we shall finde that when all mankinde had sinned, and fell short of the glory of God, would not praise him, and could not praise him, the Lord therefore bought a peculiar family to himself by the blood of his Sonne, that he might have a people of his own to praise him; who might while they are here upon earth, collect, gather in, and offer up the praises due unto his Name. And therefore he cals his redeemed ones his fonnes and daughters, which be bath created for his glory. This Is 161.43.71 is plainly taught in the 22. Pfalme, in the latter end where of , ye have a description of the Church or kingdome of Christ, which (as there is faid) shall be gathered out of all Nations, and all forts of people, fome that are fat and mighty upon earth, some of the poore that lie in the dust, who want bread to keep themselves alive, all these shall be counted to the Lord for a generation, a feed who shall serve him, and what shall this service be even to declare and set forth his righteous works from generation to generation, here is all this holy feed hath to do; first to feek him, then to praise him, to enjoy him, and to glorifie Ver. 26. him. So that what Solomon faid of fearing God, and keeping his Commandments, this is the whole duty of Eccles.12. man. The same I may say of thanksgiving, praise E 2

The Churches thank neffe.

Manbeing in speciall manner created for

And the Church redeemed for this very end and work.

God

The Chur- God and glorifie him, for this is the whole duty of ches thank the Church in this world; And not onely in this momentany pilgrimage, but even to all eternitie: if you would know what the triumphant Church doth, how the glorious Saints and Angels are employed, this one word Hallelujah expresseth it fully,

> And by this time, I hope you see good reason why our praises should succeed our prayers, and ac-

company our deliverances.

praise ye the Lord.

Many mistaken ture of this duty,

But will some say, all this labour might have been spared, is there any man who will not praise God: in the na- Doth the man live who is not willing and ready to give God the praises due unto his Name ? I answer. Indeed if to praise God were no more then most people think, it were the most universall, common, easie, cheap, and constant duty in the world, such who never kept a holy fast in all their life time, such who neither pray to God in their family, nor in their chamber, do yet (if their carnall minds may be the sudge) praise God an hundred times. Every day, their ordinary phrase is, I thank God, I praise God. Ask but of their welfare, well Ithank God, they say: Enquire of their families, all well, I praise God: Every mouth is filled with the praises of God; blessing proceeds out of the same mouth which is full of cursing : young men and maids, old men and children can all praise God. But alas, most men are infinitely mistaken in this dutie, a thankfull man who can finder there is not in all the world a duty more rare to be found, a duty more spirituall, more difficult, more costly, then the duty of praise.

Let me therefore (that we may not mistake when

we come to application) give you briefly the Infli-The Churtution of a thankfull man according to the word, and fulnesse. I will bring it all to these two heads.

First, the qualification of the person of a thankfull The Institution of a man, who: and what he is: Secondly, the Ingredients thankfull into the duty, or what makes it up: Who the man is; man, And what his work is.

First, who is the man that may praise God? Answ. None but onely the godly man, True it is, all men, even the worst man can are bound to do it, it lies upon them as a duty, but it do it belongs not to them as a priviledge: it is the priviledge onely of the righteous, they may do it. Rejoyce Pfal. 33.1 in the Lord ye righteous, it becomes well the just to be Pfal. 149. thankfull. Let the high praises of God be in their mouthes. Their praises please the Lord better then a bullock that hath horns and hoofs. Not so the micked, they have a Though all are woolfe by the eares in this work; if they do it not, bound to Godwill have his glory out of them. Pharaoh, Sena- it. cherib, Herod, such as proudly seek to rob him of his glory, shall yeeld him his glory in their righteous destruction; they would not do it with singing, they shall do it with homling. On the other side, if they bring their peace-offerings, God spreads the dung of their sacrifices upon their faces: They are an abomination Ec 1.12. to him. See this notably expressed in the 50. Psalme, Prov. 15.8 vers. 7. and so forward, the Lord shewed how little pleasure he took in the sacrifice of beasts, in comparison of the sacrifice of praise and thanksgiving. Offer unto God thanksgiving, and pay thy vows to the most ver, 14. high. Call upon me in the time of trouble, and I will deliver thee, and thou shalt glorifie me. This God takes pleasure in. Mark now what follows, But unto the micked, saith God, what hast thou to do to take my cove-

Churches thankfulne∬e.

nant into thy mouth? who required these things at thy hands: fo that you fee whether wicked men praise God, or praise him nor, they are abhorred by him. Just as some great Lord of a Mannour, who having an enemy holding lands of him, will compell him to do suit and service, and yet abborres him in his fuit and service. But I frael may rejoyce in God, let them praise him in the dance, let them sing praises to him with

Pfal. 149. timbrell and harpe, for the Lord takes pleasure in his 3.4. people.

The duty is made up. Levit.3.1.

Of 3.

The second quare, what makes up the duty. Now you have found the man, wherein stands his work? Answ. When God appointed the facrifice of peaceofferings, he made it an indifferent thing whether it were a male or female, so it were the best they had.

Mal. 1, 14. the best it must be: Cursed be that deseiver who hath a male, and facrificeth a corrupt thing unto God. Were a female the best, it was accepted, provided it were a Ver. 17.

whole one: To bring a limbe of a torne beast, should I accept this at your hands, saith the Lord? He will have all, or none: A whole one then it must be: Now this whole peace-offering is made up of these 3. things.

things. 1. Heart The first is the foul which is the fat and inwards of it. s. Tongue Secondly, the tongue which is the glory of it. Thirdly 3. Life.

the life which indeed is the life of thankfulnesse.

1. First the soule, the heart, and spirit, this must chiefly be looked to, having to do with the Father of Pfal. 38.1 Spirits, with God the searcher of the heart: I will praise Plan 33.1. God (faith David) with my whole beart. My soule praise

Pfal. 1 08, the Lord, and all that is within me praise his holy Name. My heart is fixed, O God, my heart is fixed, I will sing The heart and give praise Now to this soul-praising of God are required principally these things. First, requited

minde

A minde observing the wayes and mercies of God, a spirit inquisitive into Gods wayes, not out of Athenian curiosity, but (as Bees flie from flower to flower to gather honey) to digest them into matter of praise and thanksgiving. God makes it an argument of an unthankfull heart, not to consider his wayes, nor the operations of his hands. And on the other fide, it is an argument of a thankfull heart, to take pleasure in searching out the works of God. See how David fets this down in the 68. Plalme ver. 14. They have feen thy goings, O God, the goings of my God my King in the fan-Etuary: then follows, The singers went before: the players on Instruments followed after : Blesse ye God in the Congregation. First they observe Gods footsteps, then bleffe him in the Congregation. And in the 107. Pfal. after the Prophet had fet down the variety of Gods administrations for which he should be praised, he thus concludes the Pfalme, Who so is wife and will obfervethese things, even they shall understand the loving kindnesse of the Lord. And ye may further observe, that the thankfull men recorded in the Scriptures have not let slip from their observation the very eircumstances of Gods dealings towards them, not onelv the substance of the mercie, in a grosse summe, but all circumstances which have accompanied it, as time, 9.8c. place, manner, meanes.

Secondly, this foul thankfulnesse must have affections suitable to the mercies bestowed, when our heart is affected according to Gods dealing, this is thankfulnesse. And these affections are chiefly love and surable joy. Ilove the Lord because he hath heard the voice of affections. my prayer. And then they must rejoyce in his mercy. Platte. 1. Pfal. 32.1. Rejoyce in the Lord ye righteous, it becomes the just to Plal, 92.4.

The Churchesthank fulnesse.

t.A mind obscrying Gods dcaling. Pfal. 28.5.

Pfal.111,

Thus did Hezekiab eoncerning his recovery. Ezek.38. Thus David for all his deliverances. 2 Sam. 22.

fulne se.

The Chur-bethankfull. Thou Lord hast made meglad through thy ches thank work, therefore will I triumph in the works of thy hands. Mercies are not mercies, deliverances are not deliverances to men who are not glad of them. God gave David a great deliverance from his rebellious sonne Absoloin, he upon the news weeps and cries out, o Absolon, my sonne, my sonne. Was this thankfulnesse: God hath wrought a great deliverance for us, can those men whose fingers itcht for blood, and are grieved at our peace, be thankfull for this deliverance:

3.Registring the mory.

Thirdly, the last thing which makes up this foulthankfulnesse, is the laying up and registring these mercies of God in our memorie, to lay them up in our treasurie, not as some do their bundles of old writings in their counting-house, never looking on them in seven yeers: but in a memory which may suggest to them upon every occasion what great things God hath done for them. A memory which will lay Gods mercies before them, as the Chronicles which Abasuerus read when he could not sleep in the night. God requires it should be so. The righteous Lord hath so done his marvellous works that they ought to be had in thankfull remembrance. This thankfull memory feeds the heart with continuall matter of praise, fils the thoughts with admiration of Gods dealing towards them, shews them how Gods mercies passe their understandings in the manner of them, in the measure of them, making the foul fland amazed: thankfull hearts have found fo much good in remembring of Gods mercies, that they have been carefull to keep Registers, and let up Monuments to help their memorie, endited Psalmes to bring to Remembrance, gave Names

Names to places where mercies were received, new Names to times when they were received, write the Names of their deliverances upon their children, that the fight of them might quicken their memories and thoughts. Yea God himself used to take new Names to himself as he gave new mercies, sometimes calling himself, The God that brought Abraham from Vr of the Caldees, then the Lord that brought them out of the land of Agypt, then the Lord that gathered his people out of the North countrey, and now fince the greatest deliverance of all, The God and Father of our Lord Iefus Christ. And all to help their memories.

2. This is the Inside of a thankfull man, but if praise be in the heart it will not be kept in, but it will be like oyle in the right hand, like the word in Ieremies heart, like a burning fire in his bones which he could not contain within. The tongue will be fet on work, and beares a great part in this Musick of thankfulnesse, confessing to God, publishing to others, I will tell you what God hath done for my soul. My tongue shall ever be talking of thy wondrous works, and of thy praise all the day long. Our tongue is therefore called our glory, because with it we glorifie God. As praise is Gods glory, so our tongue in exalting him is our glory. Now this tongue-praise is not confined to saying of a grace, finging of a Psalme, uttering a Benedictus, or Te Deum laudamus, but in all speech which tends to exalt God, and fets forth his excellency. Iunius told the mercies Miferecor. of God, when he wrote his owne life. And Davids dias Dotongue was ever talking of Gods praise, because his rabe. speech one way or other tended to exalt God.

Thirdly, true thankfulnesse is expressed in the life, as one truly faith, the life of thankfulnesse consists in

Churcher thinkfulnesse.

Gen. 12, 2.Chron. 20 20. Esther 9. r.Sam.r.

Icr. 20. 3. The tongue.

Pfal. 66,

Pfal.108.

mini nar-

The Chur- the life of the thankfull. The praising of God, and orekes i bank dering our conversation aright, are not onely insepafulnesse. - rable, but exegeticall interpretations one of ano-Pf. 10. ther. wit.

Now this life Thankfulnesse stands in these two things. First, in using Gods mercies to the right end, this

7. The life in 2 things. the right end.

is to praise him indeed, without this all other thank-1. In using sulnesse is but complement, formalitie, and hypocrisse: Set this down for an everlasting truth, that its inpossible God should be praised with an abused mercie. Did Israel and Judah praise God for their faire jewels of gold and silver which God had given them, when they made to themselves Images of men, and committed whoredome with them? Did they praise him for their broidered garments, their fine floure, oyle, and honey, wherewith God clothed and fed them? Did they praise him for their sonnes and daughters when they sa crificed them unto devils? Read the fixteenth of EZekiel, and you will finde the contrary. I shall give you one example which will cleare it beyond all contradiction, and that is of Hezekish. Godgave hima most miraculous recovery, he was fick to death, and it is thought he was fick of the plague, God not onely healed him, but made the Sungo back for fix houres at least, and by this miracle told all the world, that the God who loved Hezekiah, had recovered him from death to life; Now mark Hezekiahs thankfulnesse, as soon as he got up, he mak sa Psalme, wherein he confesses his unworthinesse, his bitter assistion, Gods gracious restoring of him goes to the Temple and fings it, resolves to fing it all the dayes of his life, who would not think but this man had been thank-

112.38.

full : But Hezekiah abused this mercie, his heart grew The Charproud, he began to think himself the most remark- ches thank able man in the world, discovers this vanity of his heart to the Ambassadours of the king of Babylon: See now what God judged of his thankfulnesse: Heze- & Chron. kiah was fick to death, and God spake to him and gave 3. him a signe, but Hezekiah rendred not again according to the benefit done unto him, for his heart was lifted up. Never doth a man render according to the mercie, who abuseth the mercie.

The second thing in life thanksgiving is the ren- 2 Renderdring back again to God, what God requires by way ing back of homage or Lords-rent. Quid retribuam? What Shall God, I render to the Lord, is every thankfull mans Pfalme. Now although no man can give unto God any thing worthy of him, yet there are foure things which God requires and accepts from all his thankfull people by way of homage.

First, an humble broken contrite heart, a self-renoun. 1. A concing, a self-abhorring spirit, for our vilenesse against trite heart. To gracious a God is infinitely pleasing to him. Oh faith David (when God had pardoned his great fin. and healed his broken bones) I would give thee fastifice and burnt offerings if thou delightedst in them . But Pfal. 5 t. these God cared not for, but David lights upon that 16.17. which he cared for: The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

Secondly, the giving up of our selves, bodies, and 2. Our bo. fouls, to have and to hold, and to use them at the will dies and of the Lord, to confecrate them unto him, to do him his services faithfull fervice. This is notably expressed by David in the 40. Plalme, when he studied what to render

to God, and found that sacrifice and offerings God

did not desire, but this pleased him, My eare thou hast

The Churchesthank Julnesse.

Exod. 21.

bored: What is that boring his eare? why he alludes to the practife in Israel, that when a servant did chuse to dwell with his master for ever, his master should bore his earethrough with an awle. So saith David, I will be thy servant for ever, I delight to do thy mill, O God, thy law is written in my beart. This is a little otherwise expressed, Hebr. 10.5. In stead of reading it my ear thou hast opened. The Apostle following the Septuagint reads it a body hast thou prepared me, but full to the same sence, as if he should have said, Lord thou hast sitted me, moulded my body and soulto be thy servant. This same thing the Apostle cals for, I

Rom. 1 2.1

thy servant. This same thing the Apostle cals for, I beseech you brethren, by all the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service: this is a second peace-offering.

3. Areverent attending upon his ordinances

Thirdly, when God had put an end to all Leviticall facrifices, both Propitiatory and Eucharificall, in stead of them he hath instituted the attending upon his holy ordinances, praying, preaching, hearing, Sacraments, to be in the Christian Church acknowledgements of our homage, spirituall sacrifices acceptable unto him through Jesus Christ. This the Apostle expressent in the 13. to the Hebrews, vers. 15. Having before shewed that all other sacrifices were abolisht, he tels them, that the calves of our lips, the sacrifice of praise were now to be offered up to God continually.

4. Doing works of mercie, Fourthly and lastly, the works of mercie to the poore, visiting the sick, feeding the hungry, clothing the naked, ministring to the necessities of the Saints, are

anodour of a sweet smell, a sacrifice acceptable, wellpleasing unto God. To do good and to communicate (saith Paul) forget not, for with such sacrifices God is wel pleased. Provided that because they are sacrifices they must not be offered to the Idol of our own credit, or esteeme, or private ends, but unto God alone, even

in obedience unto him, and for his glory.

Thus have I as briefly as I could possibly given you the true Institution of a thankfull man, his perfon must be holy, his facrifice must be whole, made up of bears and songue and life, an observing minde, suitable and enlarged affections, a readie memorie, a tongue to tell Gods praises, a life using Gods mercies aright, abusing none of them, abhorring himself before God, devoting himself unto God, humbly waiting upon his ordinances, and according to his ability, endeavouring to be an Instrument of help and comfort to him that needeth.

Now give me leave (Right Honorable and belo. ved) to endeavour to fet all this home to your hearts in a double ule. First for Humiliation. Secondly, for Exhortation.

First for humiliation. It may be some will think it Applicani. unseasonable in a day of rejoycing to put you upon forrow and mourning, but certainly could I but help miliation. you to be rightly humbled for, and to flay this beaft of Ingratitude, it would be the best peace-offering which ever God received from many of your hands, neither will you ever be able to give him the facrifice of an humble contrite heart, till your spirits belaid low in the sence of this great sin. Let me speak plain and in earnest, I remember I speak to a great assembly, to an affembly of Gods, but I speak in the name of c

The Chura ches thank fulneffe.

Phil.4.18. Heb.13.16.

I . For hu-

The Churgreat God, before whom you are but as fo many grafthes thank hoppers, his potsheards, his poore finfull creatures: Pardon me (ye great Lords and Gentlemen) if I passe over all your eminencie, and discharge my dutie, Are we not a most unthankfull people? Do we render to God according to his infinite mercies vouchsafed to

In general our unthankfulneffe for all Gods mercies.

us ! I could easily set before you great lists and Catalogues of mercies, which you have received; Many in common with the rest of the world, Many in common with this Nation, to which God hath been mercifull above all Nations upon earth: Many in common with the places where you live: Many peculiar to your own persons, to your own souls and bodies, to your estates, families, relations, privative mercies, positive mercies, ye eat mercies, drink mercies, weare mercies, compassed about and covered with mercies, as much as ever the earth was with water in the time of Noahs flood. But beloved, where is your thankfulnesse for all these mercies to be found? I can tell you where the houses are that are full of mercies, but who can tell me where truethankfulnesse may be found! May not God say of you, that for all his goodnesse and mercies which he hath multiplied and bestowed upon you, the return is nothing but abominable Ingratitude: let me help you in a few things.

1. Are there not abundance to be found, who take no notice of Gods gracious dealing to them? either through the pride of their heart, effeeming nothing worthy of their observation, or having their souls so crooked to the earth, that they cannot look up to heaven: or through the peevisbnesse of their spirit burying ten thousand mercies under one clod of discontent: and so can finde nothing for which they

should

should either rejoyce in God, or love him, or admire The Churhis goodnesse to them?

cbes tbank fu!neße.

2. Are there not abundance whose tongues (in stead of being their glory, to exalt God and his goodnosse) are as it were set on fire of hell, depressing his majestie, reproaching and blaspheming his Name, and works, his ordinances, and servants, seldome naming him for his praise, unlesse (when with the Luk.1841 Pharilee) pretending to thank God, they intend to commend themselves

3. Are there not abundance (even great ones, Lords, Ladies, Gentlemen) whom God hath fingularly and eminently loaden with his mercies, who with all these do nothing but beare armes to fight against God (as David against Goliah) with his own sword. Waters of a full cup are wrung out unto them, they prosper in the world, encreuse in riches they have all their hearts can desire, therefore pride compasseth them about as a chain, therefore they are corrupt and wicked; therefore they may swear and drink, dice and drab. Oh beloved, God hath a tallie of all the mercies which you enjoy, a Catalogue of all the favours which he hath bestowed upon you, and if you be found to be the people, who thus require him, who are thus advanced and work all these abominations, God will ere long fay of you, as David faid of Nabal, Surely in vain have I kept all that this fellow hath, and 1. Sam. he hath requited me evill for good, I will not leave any thing that pertains to him, in vain have I done all which I have done forthese men, they have requited me evill for good, I will strip them naked, I will deprive them of all my abused mercies, I will spend my arrows, and beap mischiefs (in stead of mercies) upon them?

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The Churnesse.

4. Are there not abundance to whom (this thankches thank full rendring of a contrite heart, of bodies and souls consecrated to Gods service, reverent waiting upon him in his ordinances, and doing good to others, thereby to praise God) to whom (I say) these things are the darkest riddles in the world: who think God never doth enough for them, and think any thing too much for them to do to God.

In speciall our unthankfulneffe for these late deliverances.

But to leave this generall complaint, I beseech you (Right Honorable and beloved) to see what great cause we have to be abased concerning our great Ingratitude, for the admirable mercies which God hath bestowed us this very last yeer; This one yeer, this wonderfull yeer, wherein God hath done more for us in some kinds, then in sourescore yeers before, breaking to many yokes, giving fuch hopes and beginnings of a very Jubilee and Resurrection both of Church and State: This yeer wherein we looked to have been a monder to all the world in our desolations, and God hath made us a monder to the world in our preservation: giving us in one yeer a Return of the prayers of fourty and fourty yeers. Now look abroad into the kingdome, enquire (as Ahasucrus did of Mordecai) what honour and dignity is done to the Lord for all this; my heart would bleed, were it rightly affected in the expressing of it: We scarce make any shew of thankfulnesse, but manifest the very power of Ingratitude.

For which fome are grieved.

Alas, there are many whose hearts are grieved at the great things which God hath done for us, turning a Jubilee into Lamentations: I know not better how to expresse the spirit of these men, then by that

Verl. 14. in the 8. of Ezeklel. Among all the abominations which

Churches thankful

which the Lord shewed the Prophet, whereby he was provoked to go far off from his sanctuary, one was a company of women sate weeping for Tammuz, they wept because they they had lost their Idoll: so these grieve because they fear to loose their toyes and fooleries, which provoke God against us.

Others bring up an ill report of Gods goodnesse and his worthy Instruments, who can see no wood for trees, ever enquiring in discontent, what is done all this yeer, the Parliament hath sate long, abundance of money given, but what have they done for us? Indeed, lesse is done, then might have been, had we been truly thankfull, but much more is done, then ever thou or I had cause to hope our eyes should sec: when it is Gods mercie we are not all as Sodome. art not thou a wretched man, to say what is done by way of fleighting what thy eyes fee this day ?

Others deny not but God hath done great things Most this last yeer, and all their enquirie is, What is to be done next, who (as swine under the pear-tree deyoure all that fals, and whine for more, never looking to the hand that shakes down to them) in the meane time return nothing to God, abate not an ace of any of their former courses, whereby God was offended, as proud, vain, wanton, worldly, prophane, this yeer as the last, yea a greater torrent of sin (for ought I can hear) rushethin, and fearfully prevails and domineers in most places. God is free in his goodnesse, and will be mercifull to whom he will be mercifull, and the wickednesse of a Nation can set no bounds or limits to his goodnesse, else we should certainly conclude, that this drie winde from the wildernesse, this ingratitude of ours, would even sweep.

The Churand drive away all Gods mercies from us.

chestbank Yea, may I not, must I not (Right Honorable and

Even the honorable Parliament ought to be humbled for this fin.

Noble Senators) humble you, even you, before the Lord this day, even in this day of your rejoycing, to make you begin this your Passeover with eating fome bitter hearbs: have you rendred to God according to the mercies of this yeer? I think you may fay of Gods dealing towards you, as never Parliament could fay, God hath carried you in his bosome, prevented and discovered great designes against you, queld great adversaries before you, restored great priwiledges unto you, appeared as your Councellour in all your darknesses, opened a doore, an out-gate in all your fraits: all rubs and stumbling blocks before you, God hath made them but as vantage ground to raise you higher: What should I say? you have found your gracious Soveraigne granting (I think) all your suits hitherto; your Rights and Liberties are established, and your houses built, if it were possible you should surpasse the very Angels in thanksgiving. Now let your servant be bold with you, what glory and honour do your eturn to God? How have you observed the goings of your God and King amongst you? With what admiring thoughts are your hearts filled; what what admiring thoughts are your hearts filled? what Reformation appears in your hearts and lives ? what Reformation appears in your hearts and lives? what cost are you at for this God? how strongly have you engaged and consecrated your selves and all which you have for his service and glory? Lay your hand upon your heart, and think in this your day of rejoycing, whether your continuance in your old sinfull wayes, your unbeliese, your ebbing and slowing in your spirits, according as humane hopes and helps have some and gone, your not real only laying to have come and gone; your not zealoully laying to hearr

heart the cause of Christ, his worship and servants, The Charmay not make the Lord say of you (as of Heze ches thank kish) the Lords and Commons of England prayed unto Ged, and the Lord heard them, and gave them a signe, but they rendred not again according to the benefits done unto them If it be so, the good Lord humble you under it, and turn away the guilt of this great sinne from you and from us all for Christ Jesus sake, and so much for the use of Humiliation.

Secondly, one more for exhortation and I have 2. Exhortadone. Oh that I were able to speak something to thankful raise up your hearts to the practise of this excellent nesse. service, I shall confine my self to these two heads First, a few Motives to quicken you to the duty. Se-

condly, a few Directions to guide you in it.

First, the man lives not who owes not this homage horives to or quit-rent unto God, yea even for every thing 1. The ea which he hath, finde out the man who lies under one quity of it, evill so great as he hath deserved, or enjoyes one unto God. mercie which he hath not freely received, and that man shall go scot-free from the dutie of thankfulnes: Now even common honesty will call for the discharge of this ingenuous, equall, and easie rent of Thanksgiving to men who are but Instruments of mercie, how much more to God the welfpring and fountain of them all.

Secondly, confider the excellency of the duty, 3. The what a high and honourable fervice it is, so high that of it. though God be most worthy to be praised, yet no creature is found worthy to praise him. In our praises we are faid to bleffe, honour, exalt, magnifie, and glorifie God; can any creature be thought worthy orable to do this? to lift up God, to make him a great God, to

The Churchest bank fulnesse.

P(al. 50. u/t. P(al. 78.

25.

put glory upon God, yet God so interprets it, he that praiseth me honoureth me. Yea so excellent is this duty, that it is the onely imployment of all the glorious host of heaven. It is said in the Psalme, that man did eat Angels food; sure I am, this is to do Angels work, heavens work, to bring heaven down to earth, and to raise up poore dust to heaven, to be enabled to praise the Lord; what should I say more: this praising of God is by Interpretation, the doing of all that God requires. Tully said that Gratitude to man is Maxima in mater omnium reliquarum virtutum. But what ever Gratitude to man be, the Scriptures reach us, that gratitude to God is the comprehension of all our obedience.

The fruit of it.

3. Thirdly, it is the comfortablest duty that ever we can perform, partly, because it is the sweetest evidence of our sincere love and faithfull dependance upon God: we may pray for base self-love, when we love not God, but his gifts, but a cordiall praising of him, is a reall expression of our love to him; and partly, because God graciously accepts what ever comes under the notion of praise, a semale, or turtle, a handfull of wheat sloure, a pepper corn, a cup of cold water, a sigh or teare, is most kindly accepted when presented as a peace offering: I will praise God with a song, this shall please the Lord better then an ox or a bullock that hath horns and hoofs. Who that loves God, would stick at any thing in this duty so

acceptable unto him: It is pitifull to observe what pains and cost many poore seduced Papists are at out of a salse conceit of meriting for themselves and theirs, should not love and Gratitude to God and our Lord Jesus (who hath merited all for us) be more

prevalent

¥12.69.30

prevalent with us, then felf-love and blinde superstition in them.

The Churches thank fulnesse.

The mercies of this yeer in speciall manner call for it,

4 Fourthly, I have one Motive more especially to presse upon you according to the duty of the day, the consideration of the wonders, (I had almost said the miracles) of this last yeer: Could I lively draw them before your eyes, that you might see what this yeer God hath done for you, and wrought by you, such whose affections are lame among you would leap as an Hart, and the tongue of the dumbe would fing. This yeer we have seen the three Nations of England, Scot. land and Ireland in a posture of warre without blood. shed, Oh wonderfull! This yeer we have seen our neighbour Nation come into England in a hostile shew with peaceable hearts, oh wonderfull! This yeer we have seen the same Nation (after all mistakes cleared) received into the bosome of their Soveraignes favour, their loyalty and faithfulnesse acknowledged, and with a friendly aid honorably and peaceably sent to their own homes, and the two Nations faster cemented together in a league of love then ever heretofore: on wonderfull! Nay yet more, this yeer have we seen broken theyokes which lay upon our estates, Liberties, Religion, and Conscience; the intolerable yokes of Star-Chamber, and terrible High-commission and their Appendances unfufferable pressures to many thousands, all eased, removed, broken and swept away. This yeer have we seen the two houses of Parliament (and many ten thousands in the kingdome following their example) enter into a Protesta-tion promise and vow for desence of Gods true Religion against all Popery and Popish Innovations and superstition. This yeer the Complaints of the Im-

The Chur-prisoned, outcast, persecuted, and afflitted we have seen shes thank and heard, tenderly received into the high and hono-rable Court of Parliament, and the faces of many proud enemies covered with shame. This yeer for preventing future grievances, the Lord hath put it into the heart of our gracious Soveraigne, the Lords and Commons all to agree upon a Trienniall Parliament, and this present Parliament to continue till all things be rightly established both in Church and Common wealth, that the foundations of the Land may be no more out of joynt, that Liberty and Religion henceforth receive no dammage, unlesse the State (like the foolish woman in the proverbe) plucks it down with their own hands. Quadragestmus primus mirabilis annus. Oh wonderfull yeer! and fo much the more wonderfull that all these things are done for us, when our neighbour Nations round about us see no such dayes, when Germany remains a field ofblood, when their Cities and Towns are defolate. their wives ravished, their children kill'd, when many of them eat their dead carcasses, and die for want of food, yea when Gods sword rides in circuit round about us, these great things are done for us, and hopes of greater: And which is most wonderfull, all this done for the most unworthy and unthankfull Nation in all the world, our God hath thus broke in over all the walls of separation which our fins have built up against us, and called for vengeance upon us.

Me thinks (Right Honourable and beloved) evel ry one of your hearts should say to God, as the Prophet to the Shunamite, thou hast been carefull for us with all this care, what is to be done for thee? Lord what

wouldst hou have us do to testifie that we are sensible of thy goodnesse: Oh praise the Lord.

5. And the rather, because else God knows whether all these mercies may not be removed, and destruction and miscrie yet break in upon us. When Tamar was to be delivered, and twins in her wombe, Zarah first put forth his hand, and they tyed a scarlet threed about it, and said this came out first, but his hand was plucked in again, and his brother broke out before him. So mercie and judgement, deliverance and ruine, have feem'd to be long strugling in the wombe which should first break out upon us: Deliverance hath now put forth the hand, and we have tyed our scarlet threed about it, and say this came out first: Oh that Ingratitude cause not this hand to be plucked back again, and destruction yet to break in upon us. Ingratitude that, obex Infernalis, as Divines call it, that hellish stop may interrupt the course of all Gods mercies. According to what God hath threatned: that though be speak concerning a Nation to build and plant it, if that Nation do evill in his sight, he will repent of the good wherewith he said he would benefit them.

Quest. What then is to be done ? or wherewith shall we be thankfull? Answ. Chrysostome once desired that he had a voice to speak to all the world. I could wish that my voice could speak to all the kingdome, that I might tell them what God expects from all their hands. But though that cannot be, I am called this day to speak to you, (Right Honorable and beloved) who are the Representative Body of the kingdome, and whose thankfulnesse will be interpreted by God and man to be the thankfulnesse of the whole

The Churches thank fulne Re.

Negle& of it may and will spoil all.

Fer.18.9.

Directions for the

practile of it. 1. To the honorable house of Parliament. To thew thankfulneile wor. thie of their condition & office. Linadome.

The Chur-kingdome, you must think of some such way of praiches thank fing God, as becomes your high places and callings, neffe.

and the whole kingdome which you represent: if

single persons praise God upon a ten stringed Instrument, you must do it upon a ten thousand stringed Instrument: some thing worthy of a Parliament of Eng. land, such a Parliament, for whom God hath done fuch great things. When King Solomon offers a peace-offering he brings two and twenty thousand fat beeves, and an hundred and twenty thousand fat sheep, there is thankfulnesse fit for a King to shew. And when David would shew his Gratitude to God in

2 Chron. 22.14.

preparing to build him an house, he offered a thou. sand thousand talents of silver, and an hundred thousand talents of gold, which comes to above three and thirtie thousand cart-load of silver, allowing two thoufand weight or fix thousand pound sterling to every load; and of gold seventy millions of French crowns,

Cap. 29.12 besides brasse and iron without weight: And when he and his people had added much more unto it, he admired Gods goodnesse to give them a heart to offer so willingly, and excuses the smalnesse of his own gift as being prepared in a time of trouble. Let not therefore your Thankfulnesse be in trifles, lowprizd, serve not God with that which costs you nothing. And if indeed you would do something heroicall, worthy of your selves, take him for your pattern, who for his thank-fulnesse was called the man after Gods own heart, and that is David, who (when God had delivered him the exam from all his enemies, and established him in his king-

Following

ple of Da-dome) expresses in the hundred and first Psalme, wherein his thankfulnesse should appeare, weigh the Psalme seriously, it comprehends the sum of what I

have

have to say to you. I will sing (saith the) of mercie and the Chirjudgemen, that is, I will celebrate thankfully all Gods the sthank
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judgemen, that is, I will be all the celebrate thankfully all the celebrate thankfully all the celebrate thankfully all the celebrate thankfully all the he do this: Answ. In binding himself in his rule of walking towards three forts of perfons with whom he had to do. First, himself. Secondly, his family. And thirdly, his kingdome. For his own person he would be holy, he would walk uprightly in the midst of his house. For his family he would have no wicked person Vers. 2. about him, no slanderers, liars, proud, or decenfull persons, he would root them out as pests to his family, And he would fearth throughout the whole kingdome to have his family stored with good servants. Thirdly, for his kingdome, he would root sut wickes men without exception of persons, and that early, that so his whole kingdome might be a City of the Lord, a people with whom God might delight to dwell. Here is an example fir tor a King and Parliament to tollow, oh that God would encline your hearts this day to resolve to begin first with your own persons, else you will never be fincere for the In reform. rest: Now God hath called you and separated you ing.
for his work, be not the vassals of Satan, factors or own perpensioners for his enemy, who hath thus far betrust fons. ed you. Secondly, look to your families, do as faceb did at Bethel, when he payed his vow of thankigiving unto God, he made all his family bury their Idols under an oke; that so when hereafter any of you shall be mentioned, it may truly be said, such a Noble. Gen 37.

man, such a Parliament man, and the Church in his families.

bouse, that your families may be little Congregations of Saints, with whom God may delight to dwel: Not like Taverns and Alehouses, houses of lewd and

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debauch't

The Churdebaucht persons, where Zim, and Jim dwels, dole-ches thank full creatures, fit onely to be agents for Satan, as it is much seared many of them are untill this day.

3. The Church and kingdome.

Thirdly, then look to sweep the Church and king-dome; blessed be God you have begun well, you have been happie Instruments to ease many pressures; But beloved, there is yet much work to be done, yet the root of our evils is not taken away, yet the Ministery is not purged, yet the great Cities and Towns, and many thousand other places in the kingdome want bread for their souls, and the portions of the Levites,

Nehem. 13, 10.

honorable maintenance for them who should do the work of the Lord in many places are not yet provided : yet there remains much rubbish to be carried away, as yet the honour of the Lords day is not fully vindicated, as yet the Lords Temple is not builded, nor the Scepter of Christ throughly set up. These are services fit for a thankfull Parliament, if you neglect these, and cause a cessation in building the Temple, and let it lie unfinished, as it was in Cyrus his dayes, if there be a Perez. Vz ah, a breach in bringing in the Ark of God unto us: Now you have built your own house, and procured Civill Liberties, should you let Gods house lie waste, should you be (as many fear you are) lesse zealous in Gods cause, then in your own, I solemnly prosesse unto you, the God of heaven will require it at your hands, and the hands of your posteritie : he will ourse all your blessings, and overturn what you think you have established. But the people of God in whose hearts and prayers you daily are, expect and hope for these great things from you: This do in the sear of the Lord, and ye shall profper. 2. This

2. This (Right Honorable) is that I had to say to The Char-you from the Lord, if now you (that are the residue fulnesse. of this great Assembly) enquire what you shall do, and how you shall testifie your thankfulnesse. I answer, if To all you will go and ring Bels, make Bonfires, feast one expresse another, and send portions to the poore for whom their nothing is provided, I have nothing to say against it, thankful-I think you shall do well. But this I beseech you do, In rejoygo home and pray God to encline the hearts of the cing.

Parliament to practife what this day they have heard, In praying for the write down a Catalogue of all the great things Parliawhich God hath this yeer done for us, and let your ment. children know them, (and the Lord put it into the heart of some wife observer of the times, so to write them, that the present and future generation may be In rememi blessed with a true Narration of these wonderfull bring Gods demercies) give every one of you up, your selves to the liverances. Lord to be his fervants, abuse not your peace and Libertie with Idlenesse, riot, and excesse, or in being choked with enlarging your felves with worldly bufinesses, but make that use of our peace which the Church did in the ninth of the Atts, and the 31. vers. And walk-Then had the Churches rest and peace; and what use of them. made they of their peace. They were edified, and walking in the fear of the Lord, and in the comforts of the holy Ghost were multiplied: which the Lord grant unto us for Christ Jesus sake. Amen.