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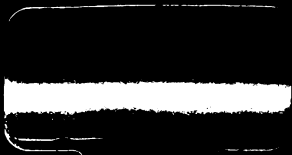
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England's PRESERVATION

OR,
A SERMON discovering the
only way to prevent destroying
JUDGEMENTS:

Preached to the Honourable House of
COMMONS at their last solemn Fast, being
on *May, 25. 1642.*

BY 1600-1658
OBADIAH SEDGWICK Batchelour in Divinity
and Minister of COGGESHALL in *Essex.*

Published by Order of that House.

JEREMIAH 13. 27. *O Hierusalem wilt thou not be made cleane?
When shall it once be?*

LONDON,
Printed by R. B. for Samuel Gellibrand, at the Brazen
Serpent in Pauls Church-Yard. 1642.

English

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To the Honourable House of
Commons assembled in
PARLIAMENT.

THis Sermon which I preached by
your command, and you harkned
unto with much acceptance, and
is now printed by your Order, I
most humbly present unto your Gracious Pa-
tronage, and Religious practice; It hath this
only in it; that it is seasonable; what one once
wrote to *Egidius* the Abbot of *Norinberg* con-
cerning *Dauids* words in *Psalme* 118: They are
verba vivenda, non legenda: That may be affirm'd
of the *Texte* I preached on, the pith and matter
of it should be lived; and not heard only: Re-
pentance is a living word: *Alexander* (as *Plu-
tarch* reports) demanded of *Perus* (whom he
had surpris'd) what his thoughts were of
him, he answered, thinke of *Alexander*, *Re-*

*Orat. 1. de
Alex. fort.*

galiter,

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galiter, and thats enough said hee, for in that word all other things are contained: the same I may say, if any man demands what our sinfull and distracted Kingdome should doe? I answer, *Repent*, and in that word (if lived and done) all our safeties and hopes are contained.

*Melchior
Adams: in
vita Luther:
p. 157. 158.*

There were 3. things (most Honourable Sirs!) which *Luther* did feare would prove to bee the Ruine of Religion. 1. Oblivion. 2 Security. 3. Carnall policy: The good God overthrow these in our Land, least our land be overthrowne by these: Though Ministers discover all sorts of sins, and though a *Parliament* discovers all sorts of plots and dangers, yet people are setled on their Lees, they will not see, nor feare, nor humble themselves, nor turne to the Lord at all; *O pray*, (said a dying man in the beginning of the *German* reformation) that God would preserve the Gospell (*pontifex enim Romanus, & Concilium Trident. mira moliantur*) For the Pope and Councell of *Trent* are hatching of strange things: Ministers say as much and more to people, pray, be humbled, reform; For you see what the bloudie Papiests have done in *Ireland*, and you heare what they are plotting against *England*, we do thus

Dedicatory.

speake and weepe, but man will not hearken and obey; They who will not easily see their sins, will as hardly beleve their dangers: *Fuge, fuge Brenti! cito, citius, acrisime*, so friendly did a *Senator* of *Flala* advise *Brentius*, hast, hasten, make all the hast you can, your life is lost else: He embraced the advise, & preserved his life by it; O that Gods advises (so frequent, so earnest, so and more safe) to humbling and reforming might once bee regarded and followed: we shall never be safe, if wee ever remaine impenitent.

As for your selves, Honourable Sirs! wee have all cause to blesse God for the worthy Acts already done by you, and for your further intentions of most excellent good to our Church and Kingdom; Ripen these intentions (wee pray you) into Actions, That our Church may be glorious, and our State safe; and both flourishing and stable: good actions are excellent, though evill men oppose them, nor shall they be therefore, the lesse successful: remember that Christ hath conquerd all the world, and a world conquerd by Christ shall never be able to conquer truth.

I have one request which I earnestly present

sent

The Epistle, &c.

sent to your selves and the House of Lords, It is onely this, Hasten (what you can) Englands Reformation, and Irelands preservation: In these the good and Almighty God unite, strengthen, protect, and prosper you All, To whose everlasting armes, you and all your pious endeavours are commended by your daily Oratour.

Obadiah Sedgwick.

Die Mercurij 25. May 1642.

IT is this day Ordered by the Commons now Assembled in *Parliament* that Master *Harris*, and Mr. *Obadiah Sedgwick* (who this day, being the day of the publike Fast, at the intreaty of the said Commons; preached at *Saint Margarets Westminster*;) shall have thanks returned them, for the great and worthy paines they have taken, and that they bee desired to print their Sermons, and that no man presume to print them, but such as they shall appoint, till the House shall take further Order.

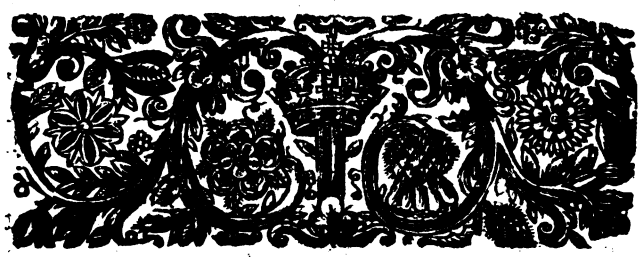
H. Elsyng Cler. Parl. D. Com.

I appoint *Samuell Gellibrand* to print my Sermon.

Obadiah Sedgwick.

A

S 11



A Sermon Preached at the late *Fast*, to the Commons House OF PARLIAMENT.

JEREM. 4. 3. Thus saith the Lord to the men of Judah and Jerusalem, breake up your fallow ground, and sow not among Thornes.



Here is a learned writer who speakes of foure dayes for a sinner.

Bernard.

The first is *Dies Fatoris*, A day of loathsomeneffe, and this is the time when the sinner lies rotting in the grave of sin. 2. The second *Dies Timoris*, a day of an-

4. Dayes in-
cident to
man.

guish, and this is the time when Conscience begins

B to

to be awakened with the sight and sense of sinne;
 3. The third is *Dies Doloris*, a day of mourning, and this is the time when the heart begins to melt into Teares for sinning; The fourth is *Dies Laboris*, a day of Combat, and this is the time when the penitent and converted soule sets it selfe against the temptations of sin.

The first of these is the worst of our dayes, and yet too common (the dead in this sense are more than the living.) The second of these is a bitter and turbulent day, and yet it may prove happie and cheerefull (there being more hope of a sore Conscience than of a scared Conscience) The two last are (like precious Jewels) very good, but very Rare: It is an easie thing to finde sinners, but it is not an easie thing to finde mourning sinners, and penitent sinners.

So blinde is the minde of man, so perverse is the will of a sinner, so prevalent is the love of sinne, so desperate is the resolution of an hardned heart, that neither the Golden Scepter, nor the Iron Rod, neither the sweetest mercies, nor the sharpest miseries will easily prevaile with sinning man, to become a penitent man; But though God be leaving, though mercies be setting, though wrath be approaching, though life be short, though hell be fearefull, yet it is a thousand to one, but the sinner remaines (under all these) constantly wicked, or onely deceitfully good.

A cleare instance whereof, you have in the *Jews*. in this Chapter, who notwithstanding they had almost sinned away their God, their Country, their lives, their helps, their hopes; And notwithstanding all their warnings by variety of Prophets, and all

all their sufferings by variety of punishments, and all their threatnings in variety of Judgments, though there was but a step twixt them and death, only one mercy twixt them & utter destruction by the enemy, yet either they totally neglected the worke, or would not bee perswaded throughly to act the duty of Repentance.

The Lord saw this dangerous obstinacy and pitties it, and strives with them to save their soules, that they might (by this means) save their Country. The way he spreads before them is expressed,

Partly in verse 1. [*If thou wilt Returne, O Israel! saith the Lord, Returne unto me, and if thou wilt put away thine abominations out of my sight, then thou shalt not Remove:*] *q. d.* leave thy sinnes and save all. Thou hast made many overtures and semblances thereof by Fastings, by confessings, by prayings. Adde now one thing more, Repent in good earnest. This will bee life to your solemnities and safetie to your Nation.

Partly in ver. 3. [*Break up your fallow ground and sow not among thornes.*] *q. d.* If you do not Repent, you are undone, if you doe repent, but not throughly, you will be undone too: hypocrisie in good duties, as well as profanenesse in bad wayes may ruine a person and Nation; A man may as surely be drowned in a ship that hath a leake, as when he hath no ship at all.

Therefore pretend Repentance no longer, but act it, and when you doe act it, act it not slightly but exactly; become good, and do good to purpose: If you regard and follow this Counsell, Then (as in ver. 1.) you shall not remove; but if you will not hearken unto it, then (as in ver. 4.) *My fury shall come*

forth like fire, and burne that none can quench it, because of the evill of your doings.

The words of my Text containe in them the principall works of this day, which are two,

1. A serious humiliation, unto which the *Jewes* are exhorted in these words [*Break up your Fallow ground*]
2. A dextrous Reformation, delivered unto them by way of caution [*And sow not among thornes.*]

There must bee not a little rasing, but a breaking, nor a meere breaking, but a breaking up, and when that is done, there must bee a lowing too, but every sowing must not serve the turne, It must bee such a sowing, as may come to something, It must not be a sowing among thornes.

The field which I am at this time to worke upon and goe over (you see) is very large, there is much more ground in it then I can conveniently breake up and sow, I shall though (by that Gods assistance who only is the Maker and breaker of hearts) set upon the whole worke, and Hee (in tender mercy) so accompany, and water and prosper His truths this day, that all our Fallow grounds may bee broken up, and then so graciously sowne in righteousnesse, that wee and all the land may shortly Reape in mercy!

I begin with the first part [*Breake up your Fallow ground.*]

That these words are to be understood; not literally but metaphorically, I make no question, that any who heares me, doth question: Interpreters (though) do vary something in their conjectures. *Tertullian* by fallow ground understands the old Law, which hee saith is to be broken up by the new Law (he meanes the Gospel,) an exposition much impertinent, and too wide.

*Adversus
Iudeos. c. 3.*

Cassi-

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Cassianus understands by it, the Heathens and Pagans, and other secular persons, nor is this conjecture apt to the Text.

Cyprian draws nearer to the sense, who by fallow ground, understands (*Mores populi*) the conversations of the *Iewes*; and *Cyri*l of *Alexandria* who by it understands, (*Animum sive senectem*) an heart like the wilderneffe, wilde and destitute of all pious culture, and *Chrysofome* yet more exactly by fallow ground understands (*cordis profundum*) the very Core and depths of a sinfull heart.

So then (to stop all quotations) the fallow ground is nothing else but the sinfull estate of a person or Nation; And it is very aptly so described by reason of that consimilitude which the one hath with the other, For;

The Fallow ground is the sinfull heart.

First, Fallow ground is a barren piece of earth: a *Tohu* and *Bohu* as at the first, voyd of all excellency and beauty: There is not one graine of good seed in it, nor any one delightfull flower; such a defect is mans sinfull heart: It is a very (*Inane & Nihilum*) vanity and vanity, no divine excellency is to be found there; Not any one effect, nor any one seed of spirituall inclination: For this, It may answer as the depth did for wisdome, *It is not in me.*

So resembled in three re

Job 28. 14.

Secondly, Fallow ground is (usually) an indigested Thicket, lumbred all over with weedes, and Briars, and Thornes, and Thistles, (that originall curse which befell the Earth for mans transgression:) And such a piece also is mans sinfull heart Though it bee but a barren Wilderneffe for any good, yet it is an ample Ocean for all that is evill, and hurtfull. The upper part of his field hath in

it an abundance of thornes (unprofitable thoughts, hurtfull cares, wounding errors,) and the lower part of his field is as full of stinking weedes (vile affections as the Apostle calls them:) the best fruits of him are but as a briar to scratch himselfe, and to catch and intangle others with sin.

Lastly, Fallow ground is an hardned part of earth, extremely compacted by the influences of the sun and windes, and by its owne native inclination; so that it is not an easie thing to sever it, and dispose it for a better use: just so is a naturall, or sinfull heart; It is so troden, and seared & obdured, partly by the frequent repetition of sinful acts, and partly by the intension of sinfull delights, that it is not only defective of good, but also very active against it, unyeelding, resisting, and fighting against all heavenly counsels and motions. The man is evill, and will be so, he is not good, nor will he be so, unlesse God by an insuperable verue of his own spirit makes him to be so.

The breaking up: what?

We have found what the fallow ground is, let us in the next place inquire, what the breaking of it up is? Then the Fallow ground is broken up, when the Husbandman comes with his Plow, and enters that plow into it, deeply enters it, even into the Bowels of the ground, and then rents and teares it, and turns it upside downe: Not in one Furrow, but in every Furrow, once, twice, perhaps thrice if need so requires.

Even so the sinfull heart is broken up when the Almighty and gracious God (whom Christ calls *the Husbandman*) comes with his Word and Spirit, and (*Alta voce* as St. *Austin* speaks, or *virtute magnifica* as *Ber.* speaks) enters into the heart or soule of a sinner by

John 15.1.

by irresistable convincings, and by efficacious humbling (such are as rentings and tearings to the ground) and by rooting up the dominion and love of all sins.

The Scriptures sometimes call this worke, a touching, sometimes a pricking, sometimes a troubling, sometimes a wounding, sometimes a bruising, sometimes a breaking, sometimes a renting, sometimes a killing, and sometimes an humbling and melting of the heart.

And this is it which God calls for in the Text from the *Idolaters* as a means to prevent their utter destruction by the sword of the *Calddeans*; whence the proposition (which I shall in the first place insist on) is this,

That the breaking up of sinfull hearts, is a singular means to prevent the breaking downe of a sinfull Nation.

Here are three things unto which I shall speake for the explication of this assertion, Namely

1. What the right breaking of a sinfull heart is, which is so availeable to prevent the breaking downe of a sinfull Nation?

2. Some demonstrations that it is a preventing means.

3. The Reasons why it is so?

For the first quære, what the right breaking up of a sinfull heart is? Be pleased to know that there is a twofold Breaking of a sinners heart.

1. One is specious only and formall (*superficialis* *se-*
mè as Saint *Bernard* speakes) as Artificiall Juglers seem to wound themselves, but do not; or as Players seem

Acts 2. 37.
1 Sam. 1. 5.
Psal. 34. 18.
Prov. 18. 14.
Isa. 42. 3.
Joel 2. 13.
2 King. 22. 19.

Doctr. 1.

a Quæst. 11.

Sol.

The heart
broken for
sin, 2. Wayes.
1. Formally.

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seeme to thrust themselves through their bodies, but the sword passeth only through their clothes: There is something done about sins, but nothing is done against sins; *peccata raduntur sed non eradicantur*, as the same Author speaketh, which he truly calls a Fiction and vanity; As when men onely lop the Trees, which thereupon in time grow the faster and thicker. Against this breaking the Prophet of old much complained; They in *Isaiah* hung downe their heads and afflicted their soules for a day, but for all that they still afflicted their poore brethren; And they in *Hosea*, did howle, but yet they did still rebell against the Lord; And they in *Malachy* did cry out, and cover the Altar with Teares, and yet for all their pretended contrition, they did profane the holinesse of their God: And though the Pharisees did assume unto themselves a most mortified garbe of humbling (especially in their dayes of Fasting disfiguring their faces as Christ reports of them) yet their hearts were as loose, as full of pride, and covetousnesse, and envie, and opposition of Christ, as ever.

Esa. 58. 5, & 3

Hosea 7. 14.

Malach. 2. 13.
& 11.

Matth. 6. 16.

2. Another is serious and Reall; which is acted most in the hidden man, and pierceth like the word, (*Hebr. 4. 12.*) even to the dividing of soule and spirit, of which likewise there are two kindes, one is stiled Attrition, and the other is stiled Contrition by the Schoolemen; the former (by our Casuists) is called a legall breaking, and the latter an Evangelicall breaking.

They difference them thus, partly,

1. By their objects. Penall evill is the object on which Attrition doth worke, and sinfull evill is the object on which Contrition worketh; the one is conver-

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conversant about passive evill (that is) the evill which wee suffer, but the other is conversant about Active evill (that is) the evill which wee have done; For sinne hath in it two qualities, one, to make us unhappie, and this Attrition lookes at; another to make us unholy, and at this doth contrition look.

2. By their causes, legall Attrition is onely the pinching of servile feare and despaire, for it seeth nothing but Sea, all that will teare and distract the Conscience; but Evangelicall contrition is the melting and lamenting of filiall Love, and Hope: The frownes of a Revenging Judge causeth that; but the smiles of a gracious Father raiseth this; In the one the heart is shivered by the flashes of Hell, In the other the heart is melted by the beames of Heaven; A stroke from guilt brake Judas's heart into despaire, but a looke from CHRIST brake Peters heart into teares.

3. By their effects, an Attrite heart may (for that space of time whiles the Conscience burnes and flames with wrath) become negatively penitent, *Non proponit peccare*, It doth not purpose to sin; the sensible anguish for former sinnings may suspend delightfull intentions for future sins; but the contrite heart (out of a contrariety of nature) becomes positively holy, *proponit non peccare*, It doth Cordially purpose not to sin any more; All which (if I mistake not) is the same that Cajetan aimes at, when hee saith, that Attrition produceth (*vellestatem*) an imperfect motion of the will, but contrition produceth (*voluntassem*) a compleat and direct will against sin:

But this discourse (I feare) is too speculative for this dayes worke, give mee leave therefore to open

C

the nature of this penitential heart breaking in a more practicall and profitable way: There are severall workings which ordinarily concurre to the full constituting of this heart-breaking worke, whercof some are Antecedent, some are formally ingredient, and some are inseparably consequent.

Antecedents
to heart
breaking
three.

1. The Antecedent workings are such as previously lead the way to the Evangelicall breaking as the Needle doth to the thread, and the breaking by the hammer doth to the melting by the fire; by way of order only and not by causality: These are (principally) three.

1. Irradiation

1. A Notionall Irradiation: The Lord never breakes a sinners heart before hee hath opened a sinners eyes: the day breakes before the heart breakes: light breakes to elevate the soule, thus far to discern and distinguish of evil; till then, sin is no burden to the Conscience, nor trouble to the affections: As no good wrapped up in darknesse excites desire, so no evil swath'd up in Ignorance strikes any trouble or sorrow: unknowne things, have not motive faculty because they are as (*non entia*) no things at all: And therefore God ever keeps this method, to make sin appeare to be sin, and afterwards to humble and break our hearts for it.

2. Conviction

2. A practicall conviction, which is nothing else but a personal application of guilt & wrath, without which the notion of sin would be no trouble: let me open my minde thus unto you: That drunkenness, or swearing, or whoredome, or murder, or Sabbath breaking, &c. are sins; And that such persons who are guilty of them, (without Repentance) shall not inherit the kingdom of God; All this the Father knowes already,

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already, and yet is not troubled, for as long as light rests in a bare Notion, it is only an addition to his understanding, It is no burden at all to his heart: But when this light slips downe, and chargeth this sinne and this wrath upon this very person, and shines so clearly in this charge, that the person cannot for his life deny it, thou art a drunkard, thou art this swea-
 rer, &c. And hereupon in the name of God arrests him with that wrath which God hath threatned unto that sinne and sinner, now the sinner begins to consider, and tremble, and breake.

When *Peter* closed with the Jewes, and convinced them that they (in particular) *crucified Iesus Christ*, Now their hearts were pricked: and when *Nathan* draws his parable out of the cloud, and unclothes his Message to *David*, saying, *Thou art the man*, Now *David's* heart begins to breake and take on; O see! the subtile heart of man will endure and beare all the Historical Notions of sin (as we can the names and natures of diseases and medicines) without any aking and sicknesse; But when the Lord brings downe sin from being a notion, to be an obligation, and enters an action against the soule within the soule, now (and not before) the heart-workings, and heart-breakings doe begin.

Acts 2.36,37.

2 Sam. 12.7.
Psalme 51.

3. A Conscience affliction: which in respect of degrees and quantity, is, in some more, and in others lesse: for Gods Spirit is an Arbitrary agent in the Graduall effects of bondage as well as in those gracious effects of Adoption; Neverthelesse though the degrees of working be different, yet the worke it selfe is certaine; The heart will never bee rightly broken for sin, till Conscience (which Saint *Bernard*

3. Affliction.

The terrible
workings of
conscience.

calls Accuser, Witness, Judge, and Tormentor) begins to be awakened and quickned: And believe it if Conscience which hath been so much stirred begins to stirre, if Conscience which hath been so often wounded begins to wound, the spirit of man will eftsone faile and breake within him; O saith Conscience! What hast thou done, thus and thus to provoke the Holy and Righteous and Great God. I know the severall acts of thy sinnings, and times, and places, and persons, and circumstances; and I have sad newes to tell thee, that great God (against whom thou hast so much and so often sinned) hath commanded and deputed me not only to speake no peace, but also to speake His wrath and displeasure unto thee, and in His Name I charge upon thee all thy sins and all his just wrath revealed against them.

And now the proud and stout heart of a sinner begins to throb and feare and tremble: He thinks that every threatning which he reades, is a Cloud of Tempests against him, hee thinkes that every judgment hee heares of another, is a Sword drawne to cut him off also; He thinks that all the hell and torments thereof mentioned in the Scriptures, will ere long bee his portion; whereupon his distracted soule cries out, o that I had never beene! o that I had never sinned! o that I might never bee! If I should now dye, good Lord! what will become of mee? If I should yet live, will the Lord ever bee mercifull to me? The sins which I see are many, the wrath which I feele is great, and that which I feare is infinite: If I live, I see I am an accursed creature, and if I dye (o let me not yet dye!) I feare I shall bee for ever (o my soule breakes at that endlesse
word

word of misery, for ever!) a damned sinner: But yet cries out this sinner, Lord! Lord! Is there no mercy, nor hope of any mercy for mee, a most vile sinner?

With these minde racking-breaking thoughts away hastens this burdned, broken sinner unto his Closet, and shuts the doore, and downe hee falls on his knees, and with much confusion of thoughts and feares hee spreads all his sinnings before God, confessing one, and then another, and then with fervent agonies begges of the Lord (more than for his life) Mercy Lord! mercy, mercy for a lost, for an heinous, for an undone sinner! Canst thou pardon me? Wilt thou pardon me? O Lord pardon mee! O Lord bee reconciled unto mee! O that I might hope, any hopes, the least hopes, that thou wouldest be mercifull unto me!

And now up riseth this sinner with these or the like thoughts, well! I will reade the Bible, I will heare such a Minister, I will open my condition unto him, and conferre, and inquire whither there bee no balme in *Gilead*: whither there be a mercy-Seat, a Citie of refuge to entertaine such a sinner as I am; and after a while upon carefull search, he findes that yet there is hope, that there is an immeasurable sufficiency in the bloud of Christ, & an Ocean of full and free grace in God, and that God (notwithstanding all his former sinnings against him) is most willing and ready to accept of him into mercy, if so bee, hee bee willing to forsake his finnes and imbrace a Mediator.

2. The formall Ingredients.

Ingredients
of heart
breaking two
Jer. 31, 19.

HEREupon follows the second principall work-
ing which formally makes up Evangelicall
Contrition, and it is (1. *Pudor.* 2. *Dolor,*) shame and
griefe: Such kindnesse from the mercy-seate makes
him now as *Ephraim*, confounded and ashamed, and
his heart to breake into most melting floods of
teares, that ever he should bee so monstrously vile to
offend such tender and gracious bowels of mercy,
which hee now apprehends yerning towards him in
and through Christ. As before, the apprehensions of
divine wrath did distract and shiver him, so now the
apprehensions of divine love doe totally dissolve and
melt him; though there were not Heaven hereafter
to Crowne him, yet he must grieve, and though there
were not Hell hereafter to burne him, yet he must ex-
ceedingly mourn for sinning against such a God.

Zac. 12. 10, 11.

This is that right Evangelicall Contrition which I
presse for at this time! called in Scripture, a softnesse
of heart, and a contrite Heart, and a mourning, and
a bitter mourning, and a great mourning, like that of
Hadadrimmon in the Valley of *Megiddon*: which
Saint *Ambrose* calls (*Cor liquefscens*) an heart melting,
and dissolving, and Saint *Hierome* (*magnum planctum*)
an exceeding lamenting; and St. *Austin* (*grave lamen-
tum*) a very heavie griefe.

Sorrow for
sin the great-
est sorrow in
4. respects.
Adrianus:
Scorus.
Soto.

The Casuists and Schoolmen affirme it to bee the
greatest of all sorrows. 1. *In conatu*, the whole soule
seemes to send springs into it out of every faculty.

2. *In extensione*, It is a spring which in this life (more
or lesse) is continually dropping. 3. *In appreciatione*,
the

the changed soule doth ever judge that a good God offended, should be the prime cause of greatest sorrow, and Lastly, *In intention*, For Intention of displeasure in the will, there being no other things, with which, or for which the will is more displeas'd with it selfe then for sinning against God. And therefore some of the Schoolemen propounding this question whether there should be more griefe for sin, then for the passion of Christ? Resolve it Affirmatively, that there is more cause of griefe for sinning, then for the death of Christ: and their reason is this, because in the death of Christ there was (*Aliquid placens*) Something that did please God, so farre as it was a Redemption, but sin is (*simpliciter displicens*) there is nothing in it which is not altogether displeasing unto God, consider it formally as sin.

Sor in 4.
Sent. d. 17.
q. 2. art. 4.

3. The consequent working.

WHich rather shewes and declares, then makes a broken heart, and it is hatred of sin; the heart which is rightly broken, is not only broken for sin, but also from sin by an hatred. 1. Of abomination, loathing it as the greatest evill: *Get thee hence say they in, Eja. 30. 22.* And 2. Of enmity and irreconciliation, *what have I to doe any more with Idols,* saith *Ephraim* in *Hosia. 14. 8.*

Hatred of sin
the consequent
of heart breaking
for sin.
A double hatred
of sin.

Thus have you heard what the breaking up of the fallow ground, or sinfull heart is, now I proceed (in few words) to demonstrate, That it is the meanes to prevent the breaking downe of a sinfull Nation; this may evidently appeare.

Quest 3.
and
ben

1. By

Sol.
4. Demean-
strations of
the propo-
sition in its
truth.

1. By the fingers of God in Scripture pointing a people to this worke, that so they might not sinke into ruine, but be preserved: Read *Ezekiel* 18. 30, 31. *Isaiah* 2. 13, 14.

2. By the pledges which God maketh in severall promises, that if a sinfull Nation will take this course, he will then spare them, and continue them: Read, *1st*. 18. 7, 8. *2 Chron.* 7. 14.

3. By the Records or Instances of Gods sparing a people, and a revoking of his wrath and judgments when they have set upon this Heart-breaking course, Read *Jonah* 3. 6, 7, 8, 9, 10. *2 Chronicles* 34. 27.

4. By the executions of destruction because they would not hearken to this course, See *2 Chro.* 36. 15, 16, 17.

Quest. 3.

But why should the breaking up of sinfull hearts bee a meanes to prevent the breaking downe of a sinfull Nation? The Reasons are these, because

Sol.
4. Confirma-
tions of the
proposition.
2 Chro. 7. 14.
Esay 1. 16.

18.

19.

First, where hearts are rightly broken for sinnes, there sinnes are pardoned: and where sinnes are pardoned, all breaking down is unquestionably prevented. In *Esaiah*, you reade of *washing and cleansing* (they are the same with this heart-breaking and mourning) and presently you reade of pardon, *Though your sinnes be as scarlet, they shall bee as white as snow, &c.* and presently after that, you reade, *of eating the good of the Land*: a comfortable fruition of themselves, and of their Country, and of all meanes and blessings.

2. Effects of
sins pardo-
ned.

Beloved! when sinnes are pardoned then,
1. All their guilty clamour is silenced: pardoned sins are disabled sins, they can bring no action against us,

us, debts forgiven shall never prejudice nor hurt us : Sins unpardoned can raise *posse comitatus*, all the Armies of God in Heaven and Earth against sinners, but once pardoned, they are of no force or strength at all.

*Remissa culpa
remittitur pena.*

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And secondly, when sins are pardoned, all good hath a free passage; God is reconciled, and mercies have their Commission to attend us: Now saith the Lord, *I will heare the Heavens, and they shall heare the earth, and the earth shall heare the Corne, and the Wine and the Oyle, and they shall heare Iezreel.*

Hof. 2. 21, 22

2. Againe, If sinfull hearts be broken, God hath his end, and then all quarrels cease twixt him and a Nation: the Lord doth not threaten destruction to a people for destructions sake, but for Humiliations sake: Not that they may be destroyed, but that they should repent, and not be destroyed.

3. Thirdly, Broken hearts are a wonderfull delight unto the Lord: There are somethings in which God hath no delight, He hath no delight *in sinnings, nor in punishments*: and there are two hearts in which God takes much delight, namely, *in an upright heart and in a Contrite heart, The broken heart hee will not despise*, nay hee will looke upon that heart to revive it: If broken hearts be Gods delight, and the objects of his reviving, then without question they are a means to prevent destruction.

Pfal. 5. 4.
Ezek. 18. 32.

Pfal. 51. 17.
Esa. 57. 15.

4. Lastly, when hearts are broken for sins, then Gods heart (if I may so phrase it) is broken with compassions unto sinners: Though sinners remaine obstinate yet divine compassions work strongly towards them; (*How shall I give thee up, Ephraim? how shall I deliver thee, O Israel? &c. Hosea 11. 8.*) what bowels then

D

(think

(thinke you) are working in God when sinners are broken and humbled and turning? If God can so hardly finde the way to punish impenitent *Ephraim*, will he not find the way to spare an humbling *Ephraim*, See *Ier. 31. 18. I have surely heard Ephraim lamenting himselfe, &c. 20. My bowels are troubled for him, I will surely have mercy upon him saith the Lord.*

I have done with the explication of the point, I now addressse my selfe to the Application of it.

1. To all of us. 2. To you of publike employment.

Ust.

Is the breaking up of sinfull hearts, the means to prevent the breaking downe of a sinning Nation? *Then let every one of us here, (ô that the whole Land also would) search and try the temper and frame of our hearts, whither they be broken or unbroken? Beloved! I beseech you sadly to consider of a few things.*

6. Things
considerable,
about bro-
kenesse of
heart.

1. That brokennesse of heart is the worke of this day: This is a day of Humiliation; but what is an humbling day without an humbled heart? to present your selves before the great God, at such a time, with all your sinnes, and yet without hearts broken for those sins, is not only an irreligious incongruity, but also an high provocation of our God; like *Zimri's* act when all the *Congregation were weeping before the doore of the Tabernacle, Numb. 25. 6.*

Come we not this day with all sorts of guilt upon our soules, and with ropes about our neckes, expecting (if the Lord should render unto us our deserts) the sentence of death, and confesse as much, and yet dare we to play the Hypocrites, having hearts under all this utterly unbroken?

Secondly, brokennesse of heart, is the hope of this day.

S 11

day: I professe seriously unto you, that were you as much in fasting as *Iohns* Disciples, and in praying as *Christs* Disciples, could you by Fasting make your knees to faint, and your flesh to faile, and reolve your bodies into a very Sceleton, if yet your hearts were not broken for your sins, Neither your selves, nor your endaevors, nor our owne Nation, nor the distressed Church of *Ireland*, nor any other would bee the better for it: As one of the Fathers said of Learning, All learning is suspected, nay disrespected by me, wherein is not the mention of Christ, that I affirme of all solemne fastings whatsoever, the Lord regards them not, if the broken heart bee not found in them.

What *Ioseph* said to his brethren, unlesse you bring your brother *Benjamin* with you, you shall not see my face, or as *Isaac* said to his Father, Behold the Fire and the Wood, but where is the Lambe for a burnt offering? That the Lord saith unto us, Fast as often as you please, and pray too, unlesse your hearts bee broken for your sinnes, nothing that you doe shall finde favour with me; all the rest is but as wood and fire, the Lambe, the Sacrifice of a Contrite heart (which is that I look at, and for,) is wanting.

Get thee behinde me said *Jehu* to the severall messengers, what have you to doe with peace? Confessions, and prayers are the messengers of our soules to God, but unlesse the sinful heart be broken, they will never be messengers of peace.

If any of you would angle in a River, would you throw in a naked line only? would this be to any purpose? Sirs! I know well, that if a Fast bee rightly performed, it hath as many promises of blessings and

mercies (See *Eſay* 58.) As any religious duty whatsoever: Nay, and I think that you never read in all the Bible, nor yet in experience, of its right performance without some sudden and remarkable Testimony of Gods gracious acceptance and answer: But then breaking of hearts ever accompanied those prevailing and victorious Fasts; as you may Read in *Judges*, and *Samuel*, and the *Kings*, and *Ezra*, and *Nehemiah*, &c. And for my part, I should not scruple the assecution of any convenient mercy, nor the diversion of any impendent evill, if once with all our Fastings, there were also a breaking up of our Fallow grounds: If G O D could in this command our hearts, we might then (in some sense) command our God:

3. Thirdly, Have wee not all of us sufficient cause to breake our sinfull hearts? Should finnes, should calamities abroad; should dangers at home breake hearts? all these maythen worke upon us: our sins have broken the heart of C H R I S T, and are such as have broken off God from a people, and have broken many Churches downe: Can you bee ignorant of the professed Idolatry in this Land? of the horrid blasphemies? of the over-flowing drunkenesse? of the Sabbaths profanation? &c. And if wee looke at calamities abroad; why, as *Jacob* said, *Ioseph* is not, and *Simon* is not, so may we say, *Bohemia* is broken up, and the *Palatinate* is broken up, and *IRELAND* is breaking up, and yet the hearts of sinfull *England* will not bee broken up: Nay if wee looke at the dangers hovering like a Cloud over this Land, and dropping already in manifold and sundry divisions, in manifold plots, in ma-

manifold and severall contradictions, and even ready to breake forth (O L O R D let it not breake forth) in a bitter intestine Warre amongst our selves, where every mans sword shall bee against his brother, and the Child may kill the Parent, or the Parent kill his Child (bowels sheathed in bowels,) No man scarce secure in his owne Family, our sins are bringing this upon us, and yet our hearts will not breake for these finnes! The God of all Wisdom and mercies breake our hearts, that so this judgement may not doe that which all our forreigne enemies hitherto could not doe, Breake downe our Church and Nation.

4. And if judgements should breake in upon sinners, before hearts are broken for sins, good Lord! what, where are they? *Dudilius* relates a sad story of *Böthna* a woman who had but two sonnes, and whiles she was walking with the one towards the River, she heard the other crying out, and hastning back, shee found a knife sticking in him, which kild him quickly, then she returnes to her other child thinking to solace her selfe in an onely child, but he in her absence was fallen into the river and drowned, both lost at once: Ah Sirs! we have but two children, a Soule and a body! what an heavie losse will it bee to lose both these at once? To bee cut off by an angry enemy and to be cast off by a mighty God! To lose a life, and at the same time to lose an eternall life! To lose safety and salvation at once? Tis true that if a sinners heart be broken by grace, there is no question of mercy, but when an impenitent sinners life is broken by judgment, his hopes are gone, and his breaking of it for ever.

D 3.

5. Fifthly,

5. Fifthly, Wee shall assuredly be broken off, if we be not broken up; Beloved! There are two vile malignities in an unbroken heart.

First, It is one of the greatest of spirituall judgements, ô said a Reverend man once, if I must be put to my option, I had rather be in Hell with a sensible heart, then live on earth with a reprobate minde; so I say, an hardned and unbroken heart (is in some respect) a judgement worse than Hell, for as much as one of the greatest sins, is farre greater in evill, then any of the greatest punishments.

Secondly, It is the immediate and unavoydable forerunner of the greatest of temporall judgements, *He that hardens his heart shall be destroyed suddenly and that without remedy, Prov. 29. 1.* Observe that place: There is no lesse then destruction, which is not a particular and imperfect dammage, but it is a compleate ruine, and this destruction is certaine (shall, not may perhaps, bee destroyed) but when? Suddenly! I! but the sinner wil shift it off, & withstand it! No, but hee shall bee destroyed without remedy: His destruction shall not be prevented; you may reade all this in the old World, and in *Pharaoh*, and in the *Jewes* before the *Babylonian Captivitie*, and afterwards in the *Roman divastation* which hath lasted these 1600 yeares.

6. But now where are our broken hearts? I know not what to say, my heart akes within mee, ô that it could bee broken because hearts are generally unbroken: Sinners are secure, Consciences are feared, wickednesse is bold, sinnes are a delight and pastime, God is not seene nor feared in his judgements, in His warnings, in His dealings; Reformation is abhorred,

horred, Humiliation (most know not what it meanes, and if they doe) it is distasted: Serious thoughts of our sinfull wayes who takes them up? sufficient time for selfe-examination who takes it for himselfe? every man runnes on in his course, loves as hee did, lives as hee did, And never knew a trouble in his soule, nor a teare in his eye either for his owne, or for the sins of others, all his dayes: And what will the end of all this be?

O that God would pittie us this day, and breake our hearts for us! though it bee so irksome and contrary to our flesh and blood: It is better (said a Father) to dye one death, then to live and feare all deaths: better it is to suffer the heart to bee broken, then to expose our selves to all sorts of Judiciall & eternall breakings: ô Lord said dying *Fulgen. (Dæpenitentiam & postea indulgentiam)* make mee a penitent sinner, and then let me find thee an indulgent Father: Never looke for great mercies, for long mercies, for any mercies with unbroken hearts; we are not good, we can doe no good, we can expect no good, till our sinfull hearts be broken: O Christians be perswaded this day to get broken hearts! God can do it for you, and will doe it for you, if you will but use the means and seeke unto him: spare time, and take it to study the Law, to study Conscience, to study the Gospell, to study mercies, to study judgements, to study Christ, to study all, that after all, our hearts may bee broken for our finnes, that so God may not breake away from us, but continue to be our God, and that judgements (which looke so blacke upon us may be broken off, and plots (contriv'd against us) may breake asunder, and all spirituall and earthly mercies.

cies may breake downe in mercy upon us.

Use 2.

And thus much bee spoken with a respect unto every one that heareth mee this day, I have besides all this a particular errand from God to you, who are publike persons, and have summond me this day unto this publike worke, me thinks that the Lord speaks to you in some respect what once he spake to the Prophet *Jeremiah*, Chap. 1. Verse 10. See, *I have this day set you over the Nations, and over the Kingdomes to roote out, and to pull downe, and to destroy, and to throw downe.*

And blessed bee the Lord, and blessed bee your soules, and blessed be your endeavours, that notwithstanding the infinite difficulty of the worke, and the Malignant contrariety you meet with, yet your hearts are undaunted and resolved to finish the work, as Honourable, as ever Parliament undertooke, and as profitable to Church and State, as ever Christians enterprised, your armes shall bee made strong by the blessing of the everlasting God of *Jacob*, let popish and malevolent and ignorant persons say or doe what they can: Give me leave. 1. To represent unto you some publike plots of fallow-ground, which you (blessed be God) have begun to breake, neverthelesse they need yet a more full breaking up.

The work of the Parliament.

Secondly, to present in all humble fidelity unto you some few intimations and directions.

1. The publike plots of Fallow ground which need a further breaking up, are (especially) foure.

4. Grounds to be broken up.

1. The first lies directly in the valley of *Hinnom*: and it is Idolatry; a piece of ground which lies too much in every Shire of this Land, what County is there

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there where much Popery is not? Sirs! you must breake this ground up, or it will breake our Land up: There is not such a God-povoking sinne, a God-re-mooving sin, a Church-dissolving sinne, a kingdome-breaking sin as Idolatry, the soule of God abhorres it: down with it, down with it even to the ground.

2. The second lies neare to *Beth-Aven*, and it is superstition: which is but a bawd to grosse Idolatry: As rise in practise (even now) notwithstanding all that you have said and done, as if a Parliament had never opened a mouth against it: If a due and carefull inquiry bee made, I question not but you shall find in too many Churches and publike places, as many Altars, and as many Crucifixes hanging over them, and as many Tapers on the Altars, and as much bowing towards the East, and Altar, almost as many, and as much, as when you began this Parliament.

3. The third lies just upon the coasts of *Egypt*, that Land of darknesse; And it is ignorance, a very large circuit of ground this is; many, many places of this land there are which lie Fallow to this day, never any husbandman, nor Plow have entred in to breake up those grounds: A most lamentable thing, that since *Iesus Christ* came into the world and since the Gos-pell is come into this Land, after severall scores of yeares, yet how many Parishes in *Wales*, and in the *North*, and in other Countiees which scarcely have enjoyed this much mercy as to heare one solid soule working Sermon concerning Christ and salvation by him; O Sirs! let your hearts bleed in pittie to these poore foules; libertiees (I confesse) are precious and so are our estates, and so are bodies and lives,

E

o then

ò then what are soules? what are precious soules which did cost the most precious blood of the Lord *Iesus Christ*?

4.

The fourth ill plot of ground lies on *Mizpah*, or if you please on *Mount Tabor*, for there the Priests were a *Net, and a Snare*, *Hosea* 5. 1. And this is an idle and an evill ministry: Sirs! mistake me not, I speake not of our Ministers indefinitely, I know that wee have as godly, as learned, as painefull, as profitable Ministers as any in all the Christian world, but I speake onely of such whose speciall gifts consist in one of these two things, either quietly to read out of a booke and discreetly to gather up their Tythes; or malevolently to discountenance all godlinesse, and raile against the Parliament.

Ah worthy Sirs! It would amaze any ingenuous man to travaile such a Country as England and passing through many Parishes, this (after all) is his *Diurnall*, the Patron is *Popish*, the Minister is an *Idle Dunc*, or else a *drunkard*, or else a *swearer*, or else a *scoffer*, preaching all holinesse out of his pulpit out of his Church, out of his family, out of his Parish, and his people are like unto him, and love to have it so: And thus what betweene the Idle Minister and the evill Minister, the poore people never come to knowledge, or (without which knowledge never comes to any thing) they never come to the love and practise of any saving good: These are the principall fallow grounds in this Land, which need your care and paines.

2. Now

2. Now follow the Intimations and directions which I humbly present unto you.

1. **B**reake them up: If ever you will quit your Bowne soules, and the trust reposed in you, and the whole land of Judgments spiritual and corporall, If ever you desire to gaine ground in your publike intensions for good, for the Lords sake breake up these Fallow grounds.

4. Directions about the breaking up of fallow grounds

2. But then in the next place, goe very deepe with your Plow, or else you will never breake up these grounds: the deeper the better, As all good is most strengthened, so all evill is most crushed in its causes: Take heed of shadow-worke, and surface-plowing: Godseyes are upon you, and so are the eyes of judicious men, which can distinguish twixt scraping and breaking, our misery will be but finely laid asleepe a while if your plow goes not deepe.

Doth a little cringing move you? ô then, let grosse Idolatry beate and burne your soules! Doth boldnesse in a questioned Minister displease you? ô then let his grosse wickednesse stirre you utterly to disburden poore peoples soules of him: ô let sad complaints have quicke and full redresses!

3. And goe over the Fallow grounds which you have broken, goe them over againe; Yea, and againe: Fallow grounds must be often broken up with the Plow. Even the actions of the most judicious receive more ripenesse by review: by often doing wee grow into a better acquaintance with what is to be done: our first doings are rather trials and enterprises, the second doings ever prove the best worke:

besides that, our affections also are oftimes too quicke for our eyes, the desires of doing some good may outrunne the due search of much evill: Adde yet further, That ingrained diseases are not easily stirred, much lesse destroyed by one potion; Evills long in gathering, and much baked into and settled in a State or Church, are not so suddenly cured as vulgar people in their haste imagine: shall I speake one thing more; There is as much Art almost as sinne, as much guilt, as Guiltinesse: The Lawes are ingenuous, but offenders are fraudulent and subtile: Sirs! you deale with bold offenders, and with cunning offenders too, which (if you looke not the better to it) will quite delude and frustrate all your Religious and pious intentions.

Shall I tell you what I know, and what the Countrey sighes and sheds Teares at, that notwithstanding your Religious pittie to their soules, yet their soules are as much abused as ever: They have complained of some ill Ministers, you hearken unto them; but in the meane time, the Minister exchange his living with another (perhaps) a far off, unknowne to the people, against whom there can bee (for the present) No legall exception, and thus they perish still for want of bread:

Therefore, Worthy Sirs! Out with your plow againe, you are by all these after-workes much more directed how to mannage and carry on your worke.

4. Lastly, Bee as earnest and active as possibly you can to send Labourers into the Field, I meane, to plant all the Land with an heart-breaking ministry

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stery: All will come to nothing unlesse this bee done: Pluralities are Voted downe, but what good will that bee, when all comes but to this, before that Order, one bad man had two good livings, and now two bad men have each of them one too good for them both: I will say no more unto you; but be serious and couragious in this worke in setting of a good Ministry, with which joyne also an answerable Magistracie: This to doe, is your duty, this is your honour, this will bee our safety and happiness, This will bee Your great reward in Heaven.

Goe on thus in this breaking worke, and prosper: There is no man ever did any thing for God and lost by it, or to his Church, but gained by it: If you will goe on with an humble and unwearied zeale, it shall shortly be said of this Parliament, *These were Scotlands Vmpire, Irelands guard and revenge, Englands preservation, The Churches safety, and religions glory:*

And so I passe from the Plow to the seed, from the plowing up of Fallow-grounds, to the sowing of them being broken up, expressed with its caution in the Text.

And sow not among thornes, &c.

E 3

Second

Second Part.

And sow not among Thornes :

Sowing must
follow
breaking up.

THat a breaking up of the ground must goe before a sowing, and then that a sowing must follow the breaking up, is no question with any judicious man; For as it were a vaine thing to sow when the ground is not broken up (the seed would but be a prey) so it were as foolish when the ground is broken up, not to sow (the labour would never prove an harvest) breaking up of the ground being in it selfe only (*opus imperfectum & respectivum*) a worke for another worke; And indeed as the *Historian* spake of the Emperor that he rather wanted vice then was vertuous, so it may be said of a person and Nation if their Fallow grounds be broken up, and yet be not sowed, they are rather not wicked, then good, For Negatives (alone) make no estate to be gracious, It must be some positive quality which gives perfection and denomination; They say well in Philosophy, that whiles the motion is passing from the *Terminus a quo* It is but in *Fieri*, and till the *terminus ad quem* bee attained, it is not in *facto esse*, the worke is but on the way; it is not at the end, nor done: The same is a truth in Divinity, for cessation from evill is not sufficient without an operation of good; to pull downe wickednesse is not enough unlesse we also set up godlinesse; *Iosiah* did pull downe Idols, but then he did likewise restore and set up the true worship of God: And

Esay 1.16,17

And our Saviour did not onely correct the false glosses wherewith the Pharisees had corrupted the law, but also erected and established the true sense and genuine Interpretation of it: *Lehm* to this day lies under the tongue and censure of Hypocrisie, notwithstanding all his zeale against *Baal* and the Priests, because after all this, *He took no care or heed to walke in the Law of the Lord God of Israel with all his heart*, It is (I think) a true maxime, that all true quarrell with evill, ariseth from the love of good: and therefore the defacings and displacings of the former ought to end in the advancings and setlings of the latter; and verily it were a weake designe to undoe the one, and yet not to doe the other: because,

Matth. 5. 21,
22, 28, 32, &c.

2 Kings 10.
27, 28, 31.

1. Morall evils will not be cured, but by contrary qualities: A state (like water though for a time heated, yet will slip backe to coldnesse) will warp about (after a while) to its corruptions, if care be not taken for its perfecting and preservation too:

2. Againe, though a Nation bee somewhat lesse miserable, because evill is removed, yet it will not bee happy till good bee planted; you shall finde, besides this, that the soule of the publike state will answer that of the person: To whom as the presence of (*Noxium*) what oppresseth him is a burden, so the absence of (*Honestum* as they speake) what is convenient will certainly prove a complaint: Both Religion and nature instruct us in this; Religion puts men on for holinesse, as well as pulls men off from sinfulness; and nature hath ingrafted in it not onely (*Abyssus*) depths of distaste against apprehended evils, but also (*Hiatu*) vast desires, for all throughly apprehended good: Neither will it receive satisfacion

tion in the one without the other: Yea ordinary policy can discern (in a Common-wealth) as great an aptnesse to tumult where conveniencie is with held as there is to impatience, where misery is felt: shall I adde one thing more? That in all publike changes and alterations, these ever goe in the thoughts of the vulgar (yea of all) Confident expectations that some other thing must succeed in the place of any thing that is removed, (especially in matter of Religion where corruption is discerned on all sides) the ordination and plantation of which, if publike authority doth not take in hand, you shall finde that ordinary heades will presume to doe, the which what confusion it will make amongst people, and future difficulties to your selves, I leave to your Religious wisdomes to consider of.

So then it is evident (*de jure*) that a sowing ought to follow the breaking up; But yet any kinde of sowing is not a sufficient consequent, the direction is given in the Text with a Caution, sow, but sow not among thornes.

For the sense
of the words,

Interpreters abound in their opinions concerning these thornes: By them *Chrysostome* understands Idols (as entangling and piercing as the sharpest of Briars and thornes) *Origen* and *Hierom*, by the thornes understand covetousnesse and the cares of the world (which likewise are scratching and wounding) others understand all our sinfull corruptions, there are *Spina in corde*, saith *Bernard*, thornes in our hearts, as well as in our Fields: and some understand by the thornes, mixtures of worship crept into the worship of God amongst the *Jewes* (as *Sanctins* and others.) But with the favour of all these (and yet with submission)

I

I conjecture that these words (*Sow not among Thornes*) are a proverbiall speech, and suggest onely this unto us, That as the *Jewes* were to breake downe what was evill in themselves and the Church and State, so they were to set upon the doing of all good in private and publike, In such a manner and order, as that their pains and endeavours might not come to nothing, but might prove effectuall and successfull, be to some good purpose indeed, &c. As an Husbandman who sowes, will so sow that hee may reape, and not loose his seed and labour, and therefore will not sow among Thornes; For this were an improper worke, and would prove (in the event) utterly unprofitable: It is a thousand to one if ever his seed comes up (for Thornes have a stealing, withdrawing, and frustrating quality) or if it doth come up, yet it will be lost, it cannot be gathered, there is no comming at it with sith or sickle; Thornes have an hindering malignity, as well as a stifling power: From this exposition, I observe onely this proposition, Namely.

That all penitensiall and reforming worke must bee so managed and acted that it may not prove a vaine and fruitlesse worke, but may come to be a successfull and profitable work: It must not be a sowing among Thorns, but such a sowing which may in the issue produce an harvest: for as good never a whit, as never the better.

Doff. 2.

You read (in Scripture) of many Sowers.

I. *The evill mandid sow Tares;* wee have had (of late) many such Sowers, not onely professed Priests and Jesuites, but some also amongst our selves who

Fourte sorts
of sowers.

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have

have sown Popish, Arminian, Socinian, and superstitious Tares.

2. The cunning man, and he sowes divisions and dissentions; There have been (and still are) too many who sow division twixt the King and the Parliament, twixt Ministers and Ministers, twixt Ministers and people, twixt people and people.

3. The foolish man, and hee sowes hee cares, not what (in respect of the seed) nor where (in respect of the soyle) nor when (in respect of the time,) and so all is lost and comes to nothing.

4. The wiseman, who in his sowing lookes to the seed that it bee good and cleane; and to the soyle that it bee prepared and right; and to the season that it bee fit, upon which (through Gods blessing) the seed sown takes roote, prospers, and proves an harvest:

Of this I now speake in the proposition, which whicher you limit it to a Repentance, that is personall, or extend it to a Reformation that is Nationall holds true in both, and the Text will beare both: The one and the other must bee so dispersed, that it may not prove vaine and lost; but effectuall and successfull.

Sirs! Though penitentiall workes rightly done are never without successe and blessing, yet pretendingly penitentiall agents may so carry on these works (materially good) that they may never prove formally and eventually good or beneficiall: and therefore you read in Scripture, that many prayings, and fastings, and solemne meetings, and teares, and other doings have found no acceptation with God, nor wrought any subjective alterations in persons, nor

change from misery to mercy in a Nation; read the Prophets concerning the Jewes, and that will be testimony sufficient.

In sixe cases they prove (in the event) to bee nothing, but onely a sowing amongst thornes.

1. When they are but externall, not acted by any inward principles, the effects rather of art and parts then of the heart and grace: Shels, not kernells, teares of the eyes, but not teares of the heart, prayers of the lips, but not of the soule: Shadows and pageants of Repentance, seeming to bee so to the eye of man, but not heart-workings which onely are interpreted to be true and solid to the eye of God:

The Swanne in the Law was white in fethers yet reputed uncleane and unmeet for sacrifice because the skinne (under them) was black: Religious workings (you know) stand in Gods account according to the quality of the worke-man; the heart of whom is all in all for acceptance or rejection; God reputes nothing done, which the heart doth not: Art may take man more than nature; but with God, the more art, the lesse acceptance: A painted Repentance (which is onely externall) will doe our selves and the Nation as much good as a painted sword, as a painted staffe, and as painted Fire; That will not cut, this will not helpe, the other will not heate, no more will a meerely externall Repentance prevent any judgements or obtaine any mercies.

2. When they are but partiall: A putting down of some finnes, and a keeping up of other finnes, will bee as vaine, as to cure the Palsey and yet to

neglect the plague, or as to mend the pumpe and yet to neglect the leake; *Iehn's* Golden Calves made an end of him, though hee made an end of *Baals* Images and Priests; And so in the doing of good, it will come to nothing, though some good bee done and yet the best good is neglected; The Pharisees did many acts of Righteousnesse, but lost them, and themselves, because they opposed and rejected *Christ* who was the chiefest and only Righteousnesse.

There is (beloved) such a naturall concatenation twixt all vices (and so there is amongst vertues) That they (in a formall working) ever include an universall hatred, or an universall love: No man can be interpreted good, who is at defiance with any knowne particular good, nor doth hee cease to bee wicked, who doth not hate and oppose every knowne evill: particular and exclusive actings in the one and in the other serve onely to the disacceptance of the workes, and to the greater condemnation of the persons.

Though Imbecility shall never bee any prejudice to our works, yet subtiltie and partialitie shall.

3. When they are but circumstantiall: though a multitude of lesser evils bee crushed, if yet the greater are spared to survive, This Reformation will prove like *Sauls* discretion with the *Amalekites*, who spared the fattest and destroyed the poorest, but he lost the kingdome by it.

Read, Ier. 48.
10.

Circumstantiall reformations (I grant) are more easie and quicke, but those which are most deepe, are ever most safe: a Cloath will stoppe up the wound as soone (and perhaps sooner) then the plaister; but the plaister (which searcheth to the quicke)

quicke) heales much better: If the Tree bee starke naught (and good for no service,) It is better to cut it downe to the Roote, then to hire men many dayes to cut off the limbes.

There are three great mischiefes in all circumstantiall and slight acts. One is, The greatest causes of wrath are not met with.

A second is, in a short time all the plashed evils will (by a new influence from their rootes) sprout up againe.

And the third is, That when these evils once feele their strength and regaine their opportunity, they will become more evill and mischievous then ever: Histories and experiences witnesse enough of this Popery was hot in former Kingtimes, but when it got out the bit by the death of *Edward* the sixth, it burst out with more burnings and flaming cruelty in Queen *Maries* dayes.

4. When they are only Coactive: I meane such actings unto which there is little or no concurrence of a judicious and active will, but are rather the sparkles which are forced out by the collision of flints, elicited rather by the impressions of appearing and urging evils: like *Pharabos* Obedience which was forced out of judgements, and nothing else.

Marriners in a storme are very pious, but then in a Calme turne as wicked as before: the *Iewes* in their straites were as pliable as could bee desired, they would part with any thing, and do any thing for God, but when the Sunne arose, this vaine Cloud and dew were gone and scatterd; If a Cloud of wrath bee it which puts us on to be and to do good, a few beames

Hosea 6.4.

of temporall safety will finde us flat, and strangers againe; The Acts of men doe spring sometimes from feare, and sometimes from love, those of feare may bee more strong and stirring for the present, (like a flood which runnes more violently then a River) but those of love are most acceptable and constant: voluntary acts though sometimes more flow, yet are at all times more successfull: *John* (in the Gospell) ranne faster then *Peter*, yet being at the Sepulcher, *Peter* went farther then *John*, *John* lookes downe, but *Peter* goes downe, an Arrow flies swifter, and a man walkes slower, yet a man may sooner walke to the marke then the Arrow can hit it; Sirs! No private or publike work of Reformation will come to good, which is derived onely from a feare of evill, and not from a love of good, when the circumstances of evill are of, the evill heart will shew it selfe evill again.

5. When they are hypocriticall and vaine-glorious; done by our selves, and for our selves; It is a strange thing to observe how the spirits of men are ballanced and mounted and keepe paralell with the ends which they propound unto themselves! The Art and strength and length of our workings are ever moulded in our owne aimes and respects: One man acts for God, another acts for himselfe; the workes of the one are blest and prosper, the attempts of the other quickly languish and are blasted; As vitious acts are under *G O D S* curse, so vaine-glorious acts are out of his blessing: Sinceritie, humble sinceritie is that which gives life, findes acceptance, and is crowned with successe.

If a man in his religious performances of praying
and

and fasting, and humbling of himselfe, should seeke not God but himselfe, as the Pharisees did, his vaine glory would purchase onely the applause of men and rejection with God; all his workes will bee lost and come to nothing: *Verily you have your reward said Christ*: a poore reward to have breath for breath! And so in publike attempts if you should not entirely seeke God, His Glory, His Truth, His Worship; but your selves, your worke will never prosper, It will rest onely on your owne parts to act it, and on your own strength to consummate and perfect it, and what blessed issue can bee expected where weak man is left alone to bee the Author and finisher of great actions?

6. Lastly, when they are fickle and inconstant; begun (perhaps) with some fervency, but then laid aside by as much tepidity: An aguish zeale, hot in attempting, but cold in effecting; One day to act like penitents, and the next day to live like sinners, one while humbling and praying, and after a while cursing and swearing: Sometimes offering all our service and strength for CHRIST and Religion, and suddenly intent only to our owne delights and wayes, forgetting (like them who are much in complements) all our zeale and professions: What a vanity will this prove? What harvest will insue when the Husbandman will one houre sow an handfull of seed, and a weeke after goe home and do nothing?

It is observed in Nature, that many remisse acts (which have no proportion to effects) and some strong acts soone remitted, will equally come to nothing: If there be to weake a strength in the root, or if all the strength shootes out at once, little or

no

no fruit will follow: yet this deceit cleaves much to mans heart that it wil either be constantly bad, or else inconstantly good: It hath some degrees of heate to begin, but wants that prudence of patient endeavour and comming to finish and perfect: like him in the Gospel who began to build, but did not make an end: Whereupon results a vanity and successelesnesse to our werkes; the ripeness of which is betrayd many times more by our owne remissenesse, then by others oppositions: they sticke and dye in the birth, because wee continue not in our strength, to helpe and bring them forth.

I see that the time and your wearied patience call upon mee to hasten and finish: Give mee leave to make some usefull application of all this, and then I have done; the application shall bee in this as in the former part a word.

First, To all of us, and then,

Secondly, To you of great employment and publike service.



Use 1.

I. To every one of us.

WEE stand here (this day) before the Lord, and seeme to doe the worke of a solemne Fast-day: We confesse Our sinnes, Wee pray, Wee humble our selves, and professe that wee will Repent, and reforme, and obey the Lord! Here hath been much seed sowne (prayers are seed, Teares are seed, Sermons are seed.)

But

S 11

But if all this sowing should bee but a sowing amongst thorns; if all this should be so managed by us, that our prayers, that our confessions, that our hearings, that our resolvings should come to nothing, and prove nothing: If after once, twice, thrice, many humblings, we yet should not be humbled; if after all the changes which befall our times, our hearts yet should not be changed, but sins remaine as strong, and judgements remain as neare. If after all this, God should not be reconciled unto us, our transgressions should not be pardoned, judgements should not be withdrawn, mercies should not be sent downe; what a bitter and sad thing would this be for a man to perish, though hee prayes, and to bee destroyed though he fasts, and a Nation to be made a curse and an hissing, and a desolation, after it hath seemed to meet the Lord by solemne confessions and humiliations? To perish in the shewes of repentance is a bitter perishing.

It was a sad greeting which they found from Christ; Lord, say they, we have heard thee preaching in our Synagogues, we have eat and drunk in thy presence; yet saith Christ unto them, depart from me ye workers of iniquity, verily I know you not: So when we come to die, and then come to judgement, and say, Lord, we have heard thy Word, we have fasted, we have prayed, we have afflicted our bodies and soules; and yet Christ shall say, depart, I know you not, yee heard my Word indeed, but ye did not obey my Word; ye confessed your sins, but yee never forsook your
G sins;

fin, ye gave on towards a little good, but ye never became good, you professed obedience, but you never did care to walk in my wayes, and therefore all that you have done shall never doe you any good; would not this be a sad and heavy answer to our selfe-deluded soules?

Nay, put the case, that now after all our fastings, the same judgement (or a worse) should befall us which befalls our poore Brethren in *Ireland*, that the sword should break forth among us, and all the unmercifull and sudden calamities of warre should beleaguer us, that in a moment the Gospel should be banished, our liberties should be imbondaged, our estates should be exhausted, our lands should be dispossessed, our houses should be burnt, our coffers should be ransack'd, our bodies should be tortured, and our lives should be threatned; Good Lord! would we say, is all our fasting and humbling come to this? we looked for good, and not for evill, wee looked for peace, and not for destruction; why? and the Lord might answer us, when did you fast to me, and when did you pray to me? Indeed you prayed against judgements, but you would never leave your sins, which (I told you often) would pull downe judgements: you would have had mercies, but I could never perswade you to repent in good earnest; you would trust to vaine thoughts of your owne, you would never be humbled to purpose, you would sow among thornes, and see now what ye get by it.

O Christian thinke seriously of these things!
God

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S 11

God hath called to *England*, once, againe, often, a longer time, repent indeed, turne from your evill wayes indeed, be upright and holy indeed, walk with me once at length in truth; judgements have called, warnings have called, consciences still call, dangers still call, feares still call, the Ministers of God (as the Prophets of old) still call, and cry, and beseech, and weepe; turne yet unto the Lord, turne not feignedly, but with all your hearts, sow not among thornes; yet Lord! who believes our reports and calls? the Prophet is reputed a foole, and the Spirituall man mad, men will be sinfull still, they will (perhaps one of ten thousand) bee seemingly penitent; and the

+ if ur w^r have
cause for fear may
be this etc

+ issue (I feare) will bee this, *the destruction of the transgressors and of the sinners shall be together*, Isai. 1. 28. And while they be folden together as thornes, they shall be devoured as stubble fully dry, Nahum 1. 10

But Sirs let us yet be perswaded to repent, and to reforme our selves to purpose; if ever we purpose to repent, or would repent to purpose, this is the time; all within us, all without us, all abroad, all at home beg it at our hearts: O that God would work all his works in us, that our selfe-reforming work may begin, goe on, hold out, and abound, that God may be reconciled to our selves, and this sinfull land.

X

2. To you of publique employment.

MAny excellent works are fallen into your hands, some of them you have gone through

G 2

with

with already, and more (we are perswaded) had received their seale, had not the excellency of your attempts raised against you the enmity of manifold oppositions and contradictions; my humble and earnest intreaty of you, is only this, let not those remaining excellent works (if it bee possible, so much as in you lies) for ever stick in the birth; let them not die in meere intentions or propositions, but strive to bring them unto their due and much desired perfection; you have begun some things,

1. About erroneous Doctrines.
2. Against superstitious practices.
3. Against Idolatry, and seducing Priests and Jesuits.
4. With notorious delinquents and offenders.
5. Against scandalous Ministers and Innovations.
6. For the setting of a faithfull and laborious Ministry.
7. For an honourable maintenance and encouragement of it; (O never let us stand to the courtisie of the vulgar!)
8. For the easing of tender consciences.
9. For the vindicating of the Lords day.
10. For the setting of all distractions, and hopes of a Church-Reformation according to the Word of God, against which malice it selfe cannot justly open its mouth.
11. For the succouring and relieving of poore and distressed *Ireland*: Hasten all that you can, lest it prove too late.

Now

Now God forbid, that such works as these should ever fall to the ground, after so many yeers misery, after so many thousand prayers, after so many gracious overtures which you have made: let it not be said of you in these works, as hee said of his owne, *Faciebam, non feci*: he was doing of them, but they were never done. Take up your first thoughts, and engage your hearts and resolutions, and all your endeavours speedily and successfully to carry on (at least) this one work of all works, a solid Reformation: Beleeve me, it is the work which will bring a blessing upon all your other works: peruse that place well in *Haggai 2. 18. Consider now* (saith the Lord) *from this day, even from the day that the foundation of the Lords Temple was laid, consider it. (vers. 19.) from this day will I blesse you.* Now whereas *Zerubbabel* might reply, we would set to this work, but that we are afraid of warlike opposition; To this the Lord answers, in Verse 22. and 23. *I will overthrow the Throne of Kingdomes, and I will destroy the strength of the Kingdomes of the Heathen; and I will overthrow the Charretts, and the Horses, and the Riders: And I will take thee Zerubbabel my servant, and I will make thee as a signet, q. d. Look you to that work, and I will assuredly look to your persons and safeties.*

Now that you may effectually carry on all these great works (and especially that of Church-Reformation) so that all may be prosperous, and in the event come to something; make use of two directions, which I humbly propound unto you.

Two Directions.

G 3.

First,

First strip your selves of all the things which will weaken your hearts, and make your endeavours still slow and fruitlesse; therefore

First put off your sinnes, or else they will put off your work: evill men are seldome apt for, or prove successfull in good attempts: There is nothing which intricates our actions more than our sinnes, which doe likewise ensnarle our souls; Enterprises set upon, either without God, or against God, are like arrowes shot up aloft, which never doe good, but many times doe much hurt. It is affirmed only of the godly man, That *whatsoever he doth, shall prosper, Psal. 1. 3.*

Æquid hoc infors nri age, corpus q̄ idem occidere possunt animam non possunt they were Zuinglius his last words.

Secondly, you must put off irregular feares: you will never be exactly serviceable to God nor Religion, if you have any thing to lose: *should such a man as I flee?* said *Nehemiah, Chap. 6. 11.* guilty persons who are contriving against the foundations of a Church and State, they may well feare; their consciences may read terrours, and

Tibi adeſt nimia humilitas, said Luther to Stanpitius.

1 Pet. 3. 13.

Pone securus ſpectator ſum, & illos minaces & feroces Papiſtas non huius facio: ſi nos ruemus, ruet Chriſtus unã ſcilicet ille regnator mundi, ſaid Luth. in lib. edit. 1549.

dangers, and losses to them. But persons royally summoned, and piously employed for the right settling of a Church and Kingdome, as their attempts are above all contumely, so their hearts should be above all fancies and feares: *If yee*

bee followers of that which is good, who is bee that will harme you. There can never bee any true danger nor losse by being good, or by doing good in our callings. The King of *Poland*, when his servant *Zelisslaus* lost his hand in his warres, sent him instead thereof a golden hand: you shall never expend your strength for God in

vaile,

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vaine, his service is good, and reward sure.

Thirdly, you must put off favours : a publike man as hee should have nothing to lose, so hee should have nothing to get : he should be above all price or sale : Truth and publike good should only sway and command him ; he hath too impotent a spirit, whose services (like the diall) must be set only by the Sunne, who saith to advancement and respect, as *Tiberius* once answered *Iustinus* (though upon a better ground and end) *Si tu volueris, Ego sum ; Si tu non vis, ego non sum ;* I am only thy clay and wax. It was a brave commendation of *Luther* (though not intended by that Cardinall who spake it) That German Beast cares not for gold : And *Henry*, afterwards Duke of *Saxony* rather adventured the hopes of the Dukedome, than that he would be bound not to change and reforme a corrupt Religion.

*Olim didici quid
sint munera, said
a worthy man.*

A. 0 1539.

Fourthly, you must put off prejudices : If the great work of Church-Reformation seemes to any of you either sordid and contemptible, or hopelesse and impossible, or needlesse and idle, or unseasonable and inconvenient ; you will either be formall in attempts, or subtle to entangle, or professedly opposite to crush the work, and bring it to nothing ; But yet Worthies of our Israel, know, that Reformation is

An Honourable work : It is a work fit for a God, fit for the greatest Monarchs on earth ; and the greatest Reformers in Religion have attained thereby to the greatest splendor and glory, as *Hezekiah*, *Iehosaphat*, *Iafiah*, King *Edward*, &c.

*Honourable o.
you, and hon-
ourable to the
Church, which
the more pure
it is, the more
excellent it is.*

A

A possible work: Though there be many knots, and blocks, and rubs, and alarums; yet doe you unanimously and strenuously act, act and the work is done; *possunt* (said he) *quia posse videntur*: the Historians ascribe most of King *Alexanders* successesse to his courage, there was nothing he attempted, but hee conceived it might bee done. All works for God are both honourable and fecible: As *Tertullian*, in comparing the Resurrection with the Creation, said it was more easie *reficere quam facere*, to make up the body againe, than simply to make it to be; that same holds true in this case, it is more easie to reforme than to forme a Church; as the work is easier to cure a diseased body, than to enliven a dead body.

A needfull work: A Reformation is needfull when a Church is like to be poysoned with errors, or to be rent with contrariety of opinions, or is sick with manifold corruptions. This is our condition, and besides all this, we see great judgements hanging over us, which have befallen other Churches: were it not better to reforme before judgements, than under them? who can tell but it may be an effectuall meanes to prevent them?

Lastly, it is a seasonable work: If you judge it a fit season for our Church to be humbled, assuredly then it is a fit season for it to be reformed: that which puts us upon the one, directs us also to the other; but I passe on.

Secondly, If you would carry on this work for good, then you must get into your hearts,
and

and cherish in your thoughts all those things which will quicken you to the perfecting of such a work.

First, you must labour to possess your hearts with those active, industrious, and unwearied graces of self-deniall, of ardent love of God, of enflamed zeale for his glory, and of sublime faith, which will raise your spirits above all difficulties and oppositions, above all clouds and seas: were men thus qualified, they would then count nothing too deare, or too much for God, but would most cheerefully spend and be spent for him, they would lend all their honours, places, gifts, abilities, all to the service of Christ.

And secondly, you must cherish quickning thoughts: I will make bold to propound some unto you, only to adde, at least, to what you have, and doe know already.

First, minde much the dignity of the work, and minde little the malignity of the opposers: when the Temple was to bee re-built, you know what opposition *Sanballat*, and *Tobiab*, and others made, what accusations, what letters, what attempts, and devices against *Zerubbabel* and the rest; but they minded the work of the Temple the more, their eyes were upon God and his service: So when *Luther* began the Reformation in *Germany*, you read that the Pope and his *Cardinalls*, and their currs presently opened their foule mouthes, crying out, that he was (*mendax, perfidus, apostata, tuba rebellionis, quod omnia que de moliminibus Papa scripisset, facta erant & eminentia &c.*) a liar, perfidious,

Vide Mel. A-
dam in vita
Lutheri. pag.
144 145.

H

dious,

dition, an Apostate, a trumpet of rebellion and sedition; and that all which hee charged on the Pope, were but his owne vaine surmises and devices: yet *Luther* went on with the work, and maugre all contradiction, prevailed and prospered: The like we read in our owne Chronicles, when King *Edward* set upon Reformation, what scorns, derisions, oppositions, sides, tumults encountered it by the Friars, and the Popish party; yet hee kept on the work, and greatly prospered in it: the excellency of the work, and a conscioussnesse of his duty, and confidence in God, made his Arke to swim upon all those raging waters..

Christ did
once die for
sinners, but he
ever reigns for
truth: so *Luth.*
in an Epistle to
Melancthon.

Secondly, minde your encouragements more; and all discouragements lesse: *Tolle Cælum, & nullus ero*, said *Empedocles* once: Take away heaven, and I am no body; all serenity comes from above us, the damps rise from that which should be under our feet. Worthy Sirs, as the Prophets charriots with him were more than the charriots of the adversaries against him, so I may say, there are more with you (being in Gods work) than can be against you: In a good work you have a God commanding (as once to *Ioshua*, chap. 1. 9: *Have not I commanded thee? be strong and of a good courage;*) and a God protecting you (as in the same place, *the Lord thy God is with thee whitherso-*
ever thou goest;) and a God promising to blesse and reward you: me thinks all this should lift up your hearts, and strengthen them much. I have read a story of one *Iulius Pflugius*, who had been employed by the Emperor, but was much wronged
and

See Judges
5. 12, 14.

Read Esay 41.
29, 11, 12, 13,
14, &c.

and injured by the Duke of *Saxony*, of which complaining, *Cesar* returned him this answer, have a little patience, *Tua causa erit mea causa*, thy cause and condition shall be mine owne, and this was heartning enough; God saith the same to you, make you the same in livening use of it; weaknesse (said he in *Sophocles*) is strong enough if God will fight.

Causa ut sit magna, magnus est actor & author eius, neque enim nostra est:
Luth. Melan.

Thirdly, minde the strength which you have by prayers, more than the words that are against you and evill minded men; the language of wicked men is but an empty breath, it may declare malice, but doth not assure us of power, but the language of prayer is a mighty & doing breath, it can shake Heaven and Earth; the prayer of one good man hath wrought wonders, it hath conquered God, and Men, and Devils: wickad adversaries may set men to work, but prayer sets a God to work. And you (Right Honourable) you have millions of prayers almost every day sent up to Heaven for you: It cannot be, said Saint *Ambrose* to *Monica*, that a childe of so many teares and prayers should perish; so say I, it cannot be, that such Worthies, who are every day compassed about with so many prayers, should miscarry; you have the prayers of three Kingdomes for you, and I am perswaded also, the prayers of all the people of God throughout the whole world.

Fourthly, minde the excellency of the issue, and not the difficulty of the progresse: We say in Philosophy that *Finis dat amabilitatem & virtutem*; the end maketh the work amiable, and gives:

gives strength to the workman. This I observe, that great and choicest services are more difficult when they are in agitation, than when they are in action, more when we are contriving of them, than when we are doing them; but though they be difficult to be wrought, yet when they are finished they are glorious and excellent: The Temple was long in building, but when it was finished, there was not the like in all the world, for it was filled with the glory of the Lord from the Mercy-Seat. O what a glory unto our good God, what a beauty to our Church, what an honour to our Nation, what a satisfaction to all pious hearts, what a safety to this Land, what an influence to all the Churches of Christ will this Reformation prove if it could be once effectually wrought by Gods blessing and your successfull endeavours.

FINIS.



