

Christopher Love *The dejected soules cure tending to support poor drooping sinners. With rules, comforts, and cautions in severall cases. In divers sermons, by Mr. Christopher Love, late minister of Laurence Jury. To which is added, I. The ministry of the angels to the heirs of salvation. II. Gods omnipresence. III. The sinners legacy to their posterity*

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SERMON X.

Psal. 42. 11.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him—The health of my Countenance, and my God.

Now come to the second particular for which the people of God are cast down, and that is because of the calamitous condition of the Church, and people of God here in the world. However some would hold us in hand that the Church of God was never in a more glorious condition then it is at this day. Yet whatsoever they say, he that doth but rightly look at things and make but a diligent scrutiny into the Churches condition, may easily see and behold the Church of God to be very low, that the glory and the face of the Church of God was never so blurred as at this day, and in these times wherein we live; and we may say, where is our glory become? we may see our glory even standing on the threshold, and ready to take her wings and fly away as a bird, and our eyes may behold it if God prevent it not. For do we not see a cloud of troubles and sore afflictions hanging over our heads ready to fall upon us in these parts of the world, and will certainly fall, if God out of his infinite mercy do not prevent it? Do we not behold prophaness and wickedness, yea great wickedness to abound among us, and that to appear also in the Church? and that doth appear so much the more when the government of the Church which should keep out heresy and prophaness, is cryed down, and a toleration of all religions cryed up as if that were the true Church where most prophaness and errors abound? where ever these sins abound, there we may judge that it is the Churches swooning, if not the Churches dying time. The erroneous doctrines, doctrines of Divels which do so much abound in our daies, who do cast off the Assemblies of the true Church, and seduce the people to sinful practices, labouring to corrupt their judgements by unbottoming them from the truth, and new principling them with false opinions, these are the things do most hurt us. This was that which troubled the Church of God of old, in Revel. 2. 15. this is called Satan's seat where such opinions are propagated, in verse 13. and these Principles are those which God hateth, and for which God hath a controversie with the people where ever they are tolerated: these opinions, errors and heresies are they that disturbe the

peace, and trouble the patience of the Church of God, not onely when wicked men are in power and place in the state, but when wicked and prophane erroneous, heretical and heterodox Opinions trouble the Church; and the Lord knows how soon this Land may be overspread with them, that may make us to say, that the glory of the Church is departed and flown away; for these are the Churches reproach, and not her glory. For if things do go on as we see they begin, the Church of God may say they were never in a worse condition.

But in the handling of this particular that the people of God may not be too much cast down for seeing the calamity of the Church, I shall first lay down some cautions.

2. I shall shew you that the people of God have been afflicted for the calamities of the Church.

3. To shew you the difference between the sympathizing with the Church in her troubles, and sinful troubles of mind.

4. To lay down some rules that notwithstanding the troubles of the Church and people of God be many and great, yet it is the duty of the people of God not to be too much cast down.

First, When I say that the people of God are not to be too much troubled for the calamities of the Church, I do not intend by that to press you to a stoical insensibility, and sottish stupidity of the Churches miseries; as you are not to be like stoicks, not to be troubled for the calamities of the Church at all, not to have any fellow-feeling in your brothers miseries: you must not be of an indifferent Gallilike spirit, not to be cast down, nor affected with the troubles of the Church; but I would have you to be affected with the afflicted for the troubles of the Church, in measure in a holy sense, and a holy humbleness of heart for the troubles of the Church.

Secondly, When you do find such a sympathizing and sensible fellow-feeling of the Churches miseries, you are to cherish and to stir up that in you, and that you are not to check your hearts for it; for this is your duty and not your sin, 1 Cor. 12. 26. as it is with the body corporal and natural, so it is with the body mystical and spiritual; as in the body, if the head be in pain, all the body, every member of the body is sensible of it: so it is with the mystical body, if one member be in pain and suffer, the rest of the members are in trouble for it.

Thirdly, You are to check those castings down and those troubles of soul that doe disanimate and discourage you, and lay you under such sorrow of spirit, and under such trouble of mind as to lay you under a hopeless condition, and that in your sorrow you cannot retain any future hopes concerning the Churches future welfare. And thus, having laid down the cautions;

2. I shall now lay down the Second particular to shew you that the people of God of old have been greatly sensible of and afflicted for the troubles of the Church of God; and under this head there are two sorts of persons to be considered.

1. Those that did foresee the troubles of the Church, and they did fear it and were troubled for it.

2. Those that did feel the troubles of the Church when it did come, and these were troubled also.

First, those that did foresee when the troubles of the Church would come, and they were troubled: the one was Elisha, he did foresee the troubles of the Church, and he fell a weeping; and when he was with Hazael, he asked, what doth trouble thee my Lord? And he answered and said, Because of the evil and the wickedness that thou wilt doe unto the children of Israel, to dash them against the stones; and the strong holds thou wilt set on fire, and then women thou wilt rip up with child;

the story you may read in 2 Kings 8. 12. 13. For saith he, thou shalt come to be King, and thou shalt do this great wickednesse; and the consideration of what this man would doe to the Church of God made this good man so to weep. And so likewise we read of the Prophet Isaiah, Therefore said I, Look away from me, I will weep bitterly, (or I will be bitter in weeping) labour not to comfort me. Why? What is the matter that this good man will be thus heavy and weep? Because of the spoiling of the daughters of my people. What should the Prophet weep so for? there was nothing in his daies but quietnesse, and peace, and plenty; and yet in these daies the Prophet wept bitterly and would not be comforted; the trouble was not now really come; for it came not a hundred years after his death: but the Prophet did foresee that it would come certainly upon the people of God, and this consideration made him to weep; and for this his heart was sore troubled. Then you read of Daniel, Daniel 8. 27. And I Daniel fainted, and was sick certain daies. Now what was the matter that this good Prophet should be sick and faint for many daies? It was trouble of mind onely for this, That he by his Prophetical Spirit did foresee the troubles that were comming upon the Church and people of God, and that the Church and people of God would deeply and sadly suffer under the reigne of Antiochus; and for this cause he was sick many daies: which trouble fell not upon the Church of God until many years after his death. And in Dan. 8. 11, 12. He magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down: And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practised and prospered: And this trouble and sorrow he did foresee should come upon the Church two hundred years after, which made him sick and faint, and was sore troubled for many daies. and thus you have instances of good men that have been troubled for the Church's calamities before it came.

Then Secondly, You have instances of good men how they have been troubled for the Churches calamities when it was come upon them, to see gray haire upon the head of the Church, sorrows and trouble to overtake them: this did trouble their spirits. You read in 2 Sam. 1. 11. 12. when David had heard that the Philistins had given the people of God a defeat and overthrow, It is said that David rent his cloths; and David took hold of his cloths and rent them, and likewise all the men that were with him: and they mourned and wept; and fasted until Even, for Saul and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword. So likewise a full text to this purpose you have in Nehemiah 1. 2, 3, 4. when the sad condition of the people of God was brought and told to good Nehemiah he wept; Hanani one of my brethren came, he and certain men of Judah, and I asked them concerning the Jews that had escaped, which were lest of the Captivity, and concerning Jerusalem. And they said unto me, the remnant that are lest of the captivity there in the province, are in great affliction and reproach: the Wall of Jerusalem also is broken down, and the gates thereof are burnt with fire. And it came to passe when I heard these words, that I sate down and wept, and mourned many daies, and fasted and prayed before the God of Heaven, &c. Here you see how good men have mourned and been exceedingly cast down with sorrow when they have heard of the calamities that have fallen upon the Church and people of God.

The third particular, Is to shew you the difference between a gracious sympathizing with the troubles of the Church, and sinful disquiet because of the calamities of the Church; for one is a duty, the other is a sin.

First, Gracious sympathizing with the Church in trouble quickens prayer and supplication for the Churches good. You read of the Psalmist when the people of God was in great trouble, he was in sorrow; but his sorrow did drive him to the Throne of grace, to pray for them, Psal. 137. 1, 2, 3, 4, 5. If I forget thee, O, Jerusalem; then let my right hand forget her cunning. Though the Churches sufferings may make thee sad in spirit, yet they must not make thee dead in prayer: As they had pity towards Gods Church in affliction; so they had also prayer in their hearts for them when they were in trouble, that they might have them to be removed; whereas they that have excessive sorrow of mind for the troubles and calamities of the Church, they are apt to complain to men and to make moane to men of their sorrows; but their sorrow doth indispose their hearts to go to God by prayer & supplication to have their sorrow removed. And those that are so prest down with sorrow as to complain to men, and not to God, It is an argument that that sorrow is inordinate and sinful, because moderate sorrow doth put the soul to seek God at the Throne of grace, that so sorrows and troubles might be taken off and removed from the Church.

Secondly, Those men that mourn ordinally and moderately for the calamities of the Church, does retain within themselves some good hopes of the Churches recovery. Therefore you read in Lament. 3. 31, 32, 33. The Lord will not cast off for ever. For though he causeth grief, yet he will have compassion according to the multitude of his mercies. For he doth not afflict willingly, (or from his heart, for so 'tis in the original) nor grieve the children of men. Here you see that though the Church was in great affliction; yet behold they could sympathize with them, and mourn for them, yet so as to have hope in God for all this: they could see and know Gods heart towards them, though his hand was seemingly against them: he doth not afflict from his heart: As if they had said, God doth not afflict indeed, but it is not willingly; it is for sin which he hates in his own people, and he is as it were constrained to strike his children; it is not his wonted work, it is a strange work; it comes not from his heart, but from his hand: therefore they could sorrow in hope of deliverance out of trouble. But now sinful dejections cut off hope; As you may read in 2 King. 7. 18, 19. Elisha told the people when there was famine in Samaria, and he told them of great evil that should come upon them; & afterwards he told them that by to morrow this time there should be sold Two measures of barley for a shekel in the gate of Samaria. Here was great plenty spoken of: And a Lord answered the man of God, and said, Now Behold, if the Lord should make windowes in Heaven, might such a thing be? As if he had said, we that are in so deep sorrow, so great trouble to day, is it possible that we can have so great plenty to morrow? But he said, Thou shalt see it with thy eyes, but thou shalt not eat thereof. So many men are like this man, so cast down with excessive sorrow for the sufferings of the Church; and when the Church of God is low, and the enemies of the Church strong, they are ready to think that they are so low, and their wounds are so great, and their enemies so strong, that it is impossible to be restored: somewhat like the reasonings of the Church at another time, Lam. 3. 18, 19. And I said, my strength and my hope is perished from the Lord. Remembering my affliction, the wormwood and the gall. When their sorrow & suffering was so long in Babylon, and they did not see any

likelihood to be delivered, no visible means for their restauration, and to be brought out of captivity, they were then overpressed with sorrow; they said Our hopes are cut off from God. Ezek. 37. 11. When they were as dry bones in the valley, and they thought that it was impossible for dry bones to have flesh and sinews to be brought upon them. Again, they thought they were utterly lost, and they thought that they should never be brought out of troubles: and this caused bitter complaints to arise from their spirits.

Thirdly, Moderate sorrow it doth differ from immoderate sorrow in this; True sorrow it doth stir up holy endeavours to act in thy place and calling for the deliverance of the Church. Thus you read in Jeremiah 51. 50. You that have escaped the sword, go away, stand not still: remember the Lord a far off: and let Jerusalem come into your minds. As if the Prophet had said, Jerusalem is in trouble, and under great and sore afflictions; do what you can for her, stand not still, but improve all your interests you can in all places and conditions that it may be for her benefit.

Whereas a man that is possessed with a sinful care, and a sinful sorrow, he is so far from improving all his interest for Gods people in trouble, that he is ready to sit down, and say, will doe no more for religion and for the cause of God, and he is ready to think he hath done too much already, and repenteth of all he hath done: this is sinful trouble, and sinful sorrow. When they shall be ready to resolve to doe no more, lend no more, venture no more: but if it shall go well with the Church, then they will own the Church and people of God; but if the Church is brought into troubles, and if it lyeth under sorrows, then they will desert it, and will not improve any interest for it; neither will they doe any thing for God, and his Church, and people; but give all over as lost and gone without any endeavours to relieve them.

Fourthly, Those that do thus mourn graciously, they do mourn more for the Churches troubles, and the people of God's sorrows, then they doe for their own particular sorrows and troubles: David's sorrows and troubles that were to his own particular person, they were no more to him then a little prick in his flesh. I but the sorrows, and troubles, and sufferings of the Church, they were to him as a sword in his bones, Psal. 42. As with a sword in my bones the enemies reproach me, while they say unto me daily Where is thy God? So likewise you read of Elijah in 1 Kings 19. 4, 10. it is spoken concerning Elijah when he was sitting under the Juniper tree, and he said, O Lord, I beseech thee, now I pray thee take away my life; for I am not better then my fathers. And he said, I have been very jealous for the Lord God of hosts. For the children of Israel have for saken thy Covenant, thrown down thine altars, and slain thy Prophets with the sword: and I even I only am left, and they seek my life to take it away. Here you see that good man did mourn for God's Church, they have slain thy prophets, &c. and this doth punish him, and this doth greatly disquiet him, and trouble his spirit. I but immoderate sorrow is more let out after particular crosses, and troubles, and personal losses; the loss of relations, the loss of thy estate or any personal affliction upon thy body, this doth more trouble thee then the great troubles that the Church of God are under; now this is a sinful sorrow. Now to allay this distemper that you may not sinfully and immoderately mourn for the calamities of the Church and people of God, I shall name to you these five Considerations, which is the fourth thing propounded, as helps against dejected disquietings and discouragements.

First, Do not immoderately grieve and mourn for the calamities of the Church of God, on this ground, because the Church of God doth grow more numerous by troubles and persecutions. The Saints blood that is shed by persecution, is the seed of the Church, and many encrease and grow from that seed. Cyprian suffered martyrdom, many were converted by his martyrdom, and by his sufferings as well as by his preaching. Saul's persecutors that do by the casting one into prison, and by the putting of another to death, and by banishment of another, they do there by think within themselves to root out all the rest, both professors and religion too; but God by an over-ruling hand doth so order it, that it is a means for to encrease multitudes of the people of God. If a child comes into a forrest and in there he sees a man cutting off, of the top of a tree, the child thereby thinks the man doth spoil the tree: but it is otherwise; for by that lopping and pruning, the tree doth grow more. So wicked men may cut here one tree and there another, and lop off the branches; but God by this means doth make the Church of God to grow more in number, and to grow better then before, and the number of the people of God are more increased as it was with the Church of the Jews, they went down into Egypt but a small number; but their being in bonds and captivity, they did grow very great in number, and grew more in number and multiplied more in Egypt then ever they did in their own Land: For so you read in Exodus 1. 7. the Hebrews, that is the Jews, 'tis said they filled the whole land of Egypt. And the children of Israel were fruitful; and multiplied, and increased abundantly, and waxed exceeding mighty, and the land was filled with them. If you would find the number that went down into Egypt they were seventy souls; but there came out 600 thousand. O how is the goodness of God in the way of his providence appearing for the good and benefit of his own people! That even in the times of persecution he should order it, that then it should turn to the good of his own people to increase and multiply them. The Jews had the good land of Canaan given to them; and afterward for their sins and misdoings, they were carried captive into Babylon, as you read in 2 Kings 24. 16. there you read of seven thousand that were carried away captive. And in Zedchias reign, there were four thousand six hundred, and in all not above two thousand, and all these were carried away captive into Babylon: and one would think that in their captivity they should not increase, but decrease. But it was so ordered by the Lords over-ruling power, that they did exceedingly increase, to four times their number, and they did return out of captivity forty two thousand three hundred and sixty; thus they increased in Seventy years: this is the great providence of God to make the persecutions of his people to increase their number. And not onely in those former times, but in these latter ages the persecutions of the people of God have been so great, and so hot and violent, that they thought not to leave the Name of a Christian on the earth but he should be persecuted; and yet the more that persecution did arise, the more the people of God did increase: therefore why shouldest thou be overmuch cast down seeing that God doth make the sufferings of his people to be for their increase and advantage.

Secondly, Consider, if that the number of God's people do not increase; yet consider (and be sure of it) that the graces of God's people shall increase by persecution. The children of Israel were better in the land of Egypt then they were in their own land; and better in a wilderness then in the land of Canaan. As it is said of the Church of Rome in the primitive times, although they had wooden chalices they had golden priests; but now they have golden chalices

and wooden priests. So when the Church of God is highest, and most in outward prosperity, when they have golden times in the World, yet even then are they most apt to be lowest in their graces, and most apt to grow secure and sleepy in the ways of God: In Cant. 4. 16. Awake, thou North wind, and come thou South wind, blow upon my garden, that the spices thereof may flow out, &c. Now you know that the North and the South winds are one against another, and yet these two opposites make the fruit of the garden to grow. This North and South wind are compared, and signifie the troubles and the prosperity of the Church: the North wind of affliction, and the South wind of prosperity. But it is the North wind, the cold and the sharp persecutions, and fiery trials that make the graces of the Church to grow most. The Church of God was better as to the growth of their graces under the Pagan Emperors then under Constantine the Christian Emperor, because though Constantine was a Christian Emperor and it was much for the comfort of the Church, and for the good of Religion; yet their security made them run into error and heresie: when their bodies prospered, their souls did not prosper. Whereas when they were under the [agan emperors, when they were under great and strong persecutions, though their bodies were in trouble, yet their graces did exceedingly prosper. So likewise when popery did so prevail, though the people of God were exposed to great trials, yet their graces did thrive, and grow green and fresh. As Mouliu saith, men were burnt for reading the Bible; but we, speaking of the French Protestants, burn with zeal to be reading. But now Bibles are like old almanacks moulding in corners, while play-books the Divels catechisms are worn out with often perusal.

Thirdly, Consider this, that the persecutions and troubles and trials of the Church of God at one time, and in one place, doth but make way for settlement and establishment of Gods Church and people in another time, and another place; this should comfort you, *Unius Ecclesiae destructio multarum suit aedificatio*, the destruction of one Church is but the building up of many Churches. You may read for this purpose in Acts 8. 1. of great troubles and persecutions of the Church which was at Jerusalem, and they were all scattered abroad: now what fruit was by all the troubles, and by all the persecutions that fell upon the Church of Jerusalem? this was the fruit and benefit, it set up a Church in Samaria; that persecution caused the Gospel to go into those parts of the World, and Samaria received the Gospel, as in verse 4. They went abroad everywhere preaching the Gospel. Many places which never before heard of the Gospel, came to have it preached in their parts by reason of the hot persecution that was at Jerusalem; so likewise some Kingdoms of the World. The troubles and persecutions of Gods people here by the Prelates, it was the great occasion of the transplanting the Gospel into other parts of the World; as into New England and America, which places never heard of it before: so the seven Asian Churches were destroy'd by the pogan persecution; but by the destroying of them, it was transplanted into Africa and all Europe, and now since in America; so that if God shall let the Church to be persecuted in one place, it still doth gain by all troubles in going into another place; and though it be persecuted in one Kingdome, yet it doth by its transplantation settle and gain in another. As Christ speaketh in Matthew 21. 43. I will take the Gospel from you, and give it to a people and nation that shall bring forth better fruit; that is, Christ would take it from the Jews, and give it to the gentiles; and therefore said the Apostle, when they would not receive the Gospel among

them, Lo we turn to the gentiles: this is the great wisdom of God that the Churches troubles and persecutions in one place shall by him be an occasion to get good in another.

Fourthly, Consider that there are such infallible promises made to the Church of God for its preservation that it shall never be destroyed by all the rage and fury, and persecution, of wicked and ungodly men. They may be persecuted as the Apostle speaketh, but they cannot be destroyed; they may be cast down but not forsaken; they may be perplexed, but not in despair; the Church may be in sorrow, but they cannot be annihilated. The Church of God shall never be so persecuted as to be cast off, and utterly forsaken; and destroyed by wicked men; but the Church of God shall continue to the end of the World: therefore you read what Christ speaketh of Peter, Thou art Peter, and on this rock will I build my Church; (that is on Christ) and then observe what follows, The gates of hell shall not prevail against it; the powers of hell, and the policies of all the devils in hell, shall not prevail against the Church of God: then if hell cannot prevail against the Church, then the earth and men by persecution shall not prevail to pull it down, and to destroy it, and to shake it off from the rock on which it is builded. It is reported that in the year 1620. when the Wars began in Germany, that a great brass Image of the Apostle Peter (which had that pretended claim by which Rome would hold their Keys) fairly embossed upon a roll that hang down upon the Image in these words, *Iues Petrus & super hanc Petram aedificabo Ecclesiam, & tibi dabo claves, &c.* Standing in St. Peter's Church at Rome, there was a great Massie stone fell upon it, and so shattered it to pieces, that not a letter of all that sentence saving onely these three words *Aedificabo Ecclesiam* meant, I will build my Church, which was left fair and entire. God hath not made any promises to any Kingdome or Nation of the World, nor to any Commonwealth that they shall abide and remain for ever, but they may be broken, and shall be broken; none can say that they stand so sure, as to say that this Monarchy shall stand for ever, and this or that Commonwealth shall abide for ever: yet said God concerning this Kingdome of Jesus Christ, mauger the malice of all the devils in hell, and power and policy of all men on earth it shall stand, and that because it is the Word of God, and the promise of God to preserve his Church and people, That on this rock will I build my Church, and the gates of hell shall not prevail against it: therefore be not overmuch troubled for the calamities of the Church.

Fifthly, Consider the end and the issues of the Church of Gods sufferings: if we should look to the beginning and not to the end of the people of Gods sufferings we might be cast down for it; I but, do but look to the end of sufferings, and see what the issue will be, and then tell me if thou hast need to be too much cast down. When we see a father and a mother beat their child, the reason is, because they would make him better; so when we see God a beating of his Church by a rod of correction as sweet spices in a mortar, the end of God herein is not to destroy his Church, but for to make them for to smell the more sweet, and to send forth the more fragrant smell. God is doing a great work in the World, but Gods ends are for to make his people to be the more sweet, and to make them as conserves, and preserve them for longer times, and to make them to be more lasting in the world; therefore be not so overmuch troubled at the calamities of the Church. *Non est iudicandum de operibus Dei ante quintum actum*, we must not judge of the works of God before the fifth act; that is, before all the work be done. Had we been alive at the first creation, and had seen nothing but a Chaos, we could see no beauty; but what will you judge

of the world, and of Adam at the last when we see all the world in beauty as it is now? and when all was finished and done, What a glorious fabrick was there? So if you look to the beginnings of the Churches troubles when they set first into persecutions, you cannot judge of them; but if you look to the Church in the ends of their persecution when their troubles are done, then you may see it full of glory, and full of beauty. In Jeremiah 31. 16. thus said the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy works shall be rewarded, saith the Lord, and they shall come again from the land of the enemy; but there is hope in the end, saith the Lord. The beginning is bad for the people of God by reason of troubles and persecution. I but the end is good: As the Martyrs said when they were going to suffer, come said they, we shall have a bad Break-fast, but we shall have a good Supper; for our end will be good, and our reward great, for we shall go to Jesus Christ. As Joseph said to his brethren, You did intend me hurt, but God did intend me good. So I may say concerning wicked and ungodly men who do persecute the Church of God, you do intend evil against the Church and people of God; I but God doth intend his people good; you intend to persecute, and to destroy, and to root out the Church and people of God from under Heaven: but God doth intend to preserve, and to keep, and to continue his Church on the earth (notwithstanding all persecutors) to the end of the world; though wicked men may plow upon your backs, and make long furrows upon you, yet Gods ends are grace, and mercy, and peace, to doe you good in your latter end. God's ends and wicked men's ends do never fall out alike; for God's ends are one thing, and wicked men's are another. A Physician lets a man blood and taketh blood from him, and the leech sucketh blood from him; but the physician's ends are one thing, and the leechs ends are another: the Leech draweth blood from the man onely to satisfie it self, but the Physician letteth the man blood to cure his distemper; so it is between Gods ends and wicked men's ends in persecuting his own people. God by suffering his own Church and people to be persecuted, it is for to purge away their evil distempers of sin and securitie, or whatever it is that may offend, that thereby God may make his people better by their afflictions; but wicked men, and ungodly men by troubling the Church, it is for to destroy them, and root them out, and to satisfy their rage and malice upon them in their ruine, and to accomplish their own wicked designs; but though this be their ends, yet God hath other ends, namely, to doe them good in their latter end; and therefore you have no cause for to be too much troubled for the calamities of the Church.

SERMON XI

Psal. 42. 11.

Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him—The health of my Countenance, and my God.

If it be so, that godly men are disquieted for the calamities of God's Church; there are three sorts of men that the arrow of my reproof shall be fastned into.

First, it reproves those that are of a quite contrary temper, that lay nothing of the Churches calamities to heart, let religion sink or swim, the Gospel stand or fall, the Church of

God prosper or not, they care for none of these things; these are the infamy of a Church, the brands and blemishes of a Church, that do enjoy Church priviledges, and yet cannot be troubled at the Churches calamities. It is worth your notice, when the holy Ghost doth reckon up the tribes of Israel for their renown, (you have the enumeration of the Tribes of Israel, Revel. 7. from verse 4. to 9. And I heard the number of them that were sealed: and there were sealed a hundred forty and four thousand of all the tribes of the children of Israel. Of the tribe of Judah twelve thousand. Of the tribe of Reuben twelve thousand. Of the tribe of Gad twelve thousand. Of the tribe of Afer twelve thousand. Of the tribe of Nephthali twelve thousand. Of the tribe of Manasses twelve thousand. Of the tribe of Simeon twelve thousand. Of the tribe of Levi twelve thousand. Of the tribe of Issachar twelve thousand. Of the tribe of Zabulun twelve thousand. Of the tribe of Joseph twelve thousand. Of the tribe of Benjamin twelve thousand. Such and such tribes were sealed twelve thousand; mark the enumeration) and you shall find one tribe left out, and that is the tribe of Dan. Divines made much ado about finding out the reason of the spirit of Gods omission of that tribe; the truest account of the omission was in a way of disgrace, first because the tribe of Dan make a defection from the true worship of God and ran to idolatry, judges 18. 30. the children of Dan set up the graven Image, &c.

Another reason is because the tribe of Dan did not lay to heart the calamities of God's Church; when the other tribes were jeopardizing their lives in the highest places of the field, the tribe of Dan it is said remained in ships, they would let the rest of the tribes shift for themselves, they would follow their trade, their merchandizing; now divines give that to be the reason because God would put a brand on that tribe; the spirit of God would not reckon that tribe among the other tribes. This is blame worthy, when the calamities of God's Church shall be hastening towards, and thou leavest that Church and art no way tributary to its help; but like Dan remainest in thy ship at thy trade; God hates neuters.

A Second sort that deserves reproofe are those that are so far from being excessively troubled and disquieted to see things go ill with the Church, that they do rather rejoice then are grieved and troubled at it. Thus we read of Haman, that monster among men, Esther 3. 15. Then went up the posts being hastned by the Kings commandment, and the decree was given, &c. There while Esther and Mordecai, and her handmaids, and the poor Jews, were fasting, praying and mourning for their lives, in this extremity the poor Church of God was then in, the King and Haman must sit down to drink; they would be merry and jovial when Gods Church was in great extremity. Now the Scripture puts this as a brand to Haman and Ahasuerus, They sate down to eat and drinke, but the city Shushan was perplexed. Thus you read of sensual Epicures, Amos. 6. 7. Therefore shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

Now by the afflictions of Joseph is meant here not the man Joseph; but by Joseph here is meant the tribe of Manasseh, and the tribe is called Joseph because Manasseh was the son of Joseph. Now the afflictions of Manasseh did not trouble the wicked men of the other tribes; the wicked among them were jovial and merry, they were not sensible of Gods hand.

Thirdly, A third sort that are so far from being disquieted at the Churches calamities, that they are grieved and disquieted that the Church is in no worse a condition, that are troubled that it

is no worse with Religion, and no worse with the Church of God; there are many such men now a days, Psal. 37. 12. The wicked plots against the just, and gnasheth upon him with his teeth. Gnashing the teeth it is a gesture of revenge, because they cannot have their will in their plots, they gnash their teeth and fume and fret at good Ministers; disquieted they are that it is no worse with good men, and no worse with Religion: this is vexation of heart to them. A notable text, Nehemiah 2. 10. When Sanballet the Horonite, and Tobiah the servant the Ammorite heard of it, it grieved them exceedingly, that there was come a man to seek the welfare of the children of Israel. See what venome and rage is in these men's hearts that were but mongrel Jews; they were exceedingly grieved that there was a man come that should seek the welfare of the children of Israel. Many men gnash their teeth, and grieve exceedingly to think that there should be any interest rising up for Religion, and for the Church of God; nothing in the World doth more grieve them.

I now come to the third thing for which Gods people are often disquiered, and that is for outward afflictions. Outward afflictions are oftentimes a great cause of disquiet and discontent in the people of God, and that is the third grand cause of disquiet.

Now herein when I say afflictions are the great causes of disquiet, I shall distinguish of the outward sufferings of Gods people into two sorts. First, there are privative sufferings, that is, some outward good things that the people of God do want, and this greatly troubles them. It may be they are poor and want estates, it may be want friends, it may be sick and want help, and more pincht then other men are, and this greatly disquiets them. Or else, Secondly, there are some positive evils of sufferings they lie under. I shall speak to the first, that Gods people should not be disquieted though they do want outward good things to keep them that they might not be disquieted for outward wants. I will leave Six considerations with you.

First, Consider, thou maiest be sure thou shalt want no outward thing the having of which God doth see good for thee. If God saw that thing thou wantest should be good for thee to have, thou maiest be sure thou shouldst not want it; art thou poor and wantest a livelihood? thou maiest be certain God doth see the want of wealth best for thee, Psal. 84. 11. No good thing will he withhold from, &c. If it be good for thee; he will withhold nothing from thee; for that God that doth not grudge to give thee his Son, he will not grudge to give thee a little pelf of the World, if he saw it good for thee.

Secondly, Consider, that God doth let his own people want some outward good things, that he might give them better things in the room of them. I will give you but a few instances, in seeing Job when he was scraping himself on the dunghil, and condoling the great loss he sustained or wants he was in, you would have thought Job to have been a very wretched man: read the Catalogue in the first Chapter of Job, how God stripped him naked of all his substance, which was Seven thousand Sheep, three thousand Camels, five hundred yoke of Oxen, and five hundred shee asses, and a very great household, and his sons and his daughters slain, and he himself sorely afflicted and troubled in the want of all outward comforts and accomodations that might make his life comfortable in this world; now this was an exceeding great loss to him: And yet for all that Job wanted and lost, it was made up double to him. Job lost a thousand sheep, and God gave him fourteen thousand sheep; he lost of his camels three thousand, and God gave him

six thousand camels; he lost five hundred yoke of oxen, and God gave him a thousand yoke of oxen; God gave him double of his substance, but not children double, but for outward things God gave him double for what he lost. If God doth take away a mercy from a man, take away an estate, God may make it double to that man before he dies. Thus Beloved, doth God do us wrong? Surely no. Thus we see it in David, when likely to lose his son begotten of Bathsheba, he was a sad man for the loss of his son; but God gave him a better mercy in the room of that Bastard, God gave him a Solomon, that was a greater mercy to give him Solomon in the room of an Illegitimate child. Psal. 171. v. 21. Thou hast shewed me great and sore troubles, but thou shalt bring me again, &c. As David telleth you here, thou wilt encrease my greatness; he means, the troubles under Saul. David that was to be a King on the Throne, was to lie like a Hermite in a Cave; I but though thou hast brought me to great and sore troubles, it is but to encrease my greatness in a way of mercy. O then if God doth let thee come to great wants of any outward mercies thou standest in need of, think that God doth let it be thus that so thou mightest have greater mercies in the room of them; this Consideration did greatly quiet the heart of Isaac. You read of the death of Sarah that was his mother, you read that God gave to him to wife Rebecca, and he loved Rebecca and was comforted after his mother's death: Isaac had his mother taken from him, but he had a wife of Gods giving to him in the room of his mother. If God doth let thee want a mother, want thy children, want thy estate, why God will bring in some other mercy to comfort thee in the want and absence of them; let this allay all disquiet and discontent of heart in thee.

Thirdly, Consider, that though thou dost want outward mercies that are desirable, yet thou dost not want better mercies, to wit, spiritual mercies; thou wantest crumbs, yet thou dost not want a Christ; thou wantest food it may be for thy belly, thou dost not feed on such dainties and delicates as many Epicures of the world doe, yet thou maiest feed by faith on Jesus Christ the bread of life; it may be thou hast not such sumptuous apparel as some men have, yet thou dost not want the long robe of Christs righteousness; thou wantest an inheritance in this world, but thou dost not want an inheritance among them that are sanctified in the World to come; it may be thou wantest health, but thou hast a healthy soul, thy soul prospers as John said to Gaius, Epist. 3 3. You read in Pro. 14. 14. The back-sliders in heart shall be filed with their own waies, and a good man shall be satisfied from himself. It may be from without, nothing can content thee; thou dost take pains in the world, thou dost rise early, eat the bread of carefulness, yet canst not get enough to feed thy belly and cloath thy back yet if thou beest a gracious man, reflect thus on thy self, Though I want these outward things, yet blessed be God he is my portion; though I have no portion in this life, I am heir to the Kingdome of Heaven though I am not heir to one foot of Land; this would allay thes disquiets that might arise in your minds.

Fourthly, Consider, that if God should give thee these outward good things thou wantest, the giving of them would be a greate snare and a curse to thee then the want of them would be: it may be thou wantest wealth, it may be thou hast a barren womb and wantest issue; if God should give thee the mercy thou wantest, the giving of it would be a greater snare to thee then the want of it. Two or three plain instances the one is of a woman, Rachel, Genesis 30 5. who was exceeding impatient for the want of children, Give me children or else I die. This passionate

desire of hers God did gratifie; but mark how God did punish her for it, she must die in childbed, her soul departed from her when she was in labour, Genesis 35. 18. And it came to pass that as her soul was departing that she called his name Benoni: but his father called him Benjamin. Her children were the instruments of death to kill her; her child was Benoni was the son of her sorrows. Beloved, it should teach you to take heed of being passionately discontented and disquieted when you want a mercy. Another instance you read in David, he was passionately eager for the life of the child begotten by Bathsheba, and he wept, mourned and tasted that the child might not die: now if the child had lived, the life of that child had been a greater snare to David then the death of it could be; for it would have been a lasting monument of David's shame, for every one could have pointed and said, yonder goeth David's bastard: we see even harlots account uncleanness a reproach, and commit a greater wickedness to murder their children because they would not have their wickedness known. Thus in the case of Absalom, he rose in Rebellion against his father, and drew away by his courteous carriage, and crying up the peoples liberty; by which means he had almost took the Kingdome from his father: they rose in Armes one against another; but saith David, Deal gently with my son Absalom. But if David had had his request that Absalom should not have been killed, why Absalom would have been a continual enemy to his father, for he had almost thrown him out of his throne; it was a greater mercy to David that Absalom was killed, then if he had lived. Herein see the wisdom of God that the having of a mercy might not become a snare to us; therefore God doth deny us it.

The children of Israel could not be contented with Manna that was called Angels food for commendation, they loathed the Manna, and they must have Quails from Heaven; but it had been a thousand times better for them to have wanted it; For whilst the meat was in their mouths the wrath of God went down with it; that which they thought the want of to be their misery, God made the having of to be their misery.

Fifthly, Lay in thy scales thy mercies, and thy afflictions, and thy wants, and see whether thy receipts be not more then thy wants. Suppose thou wantest a thousand things, yet thou hast one thing that is of more worth then all the things thou wantest; and that is thy life: if thou shouldst want thy skin and be flead, and have thy life, it is a greater mercy to thee though God should strip thee of thy skin; yet thou hast possest more mercies then thou hast afflictions that thou art on this side hell and the grave. O Beloved, dost thou want any mercy? why think thy receipts are more then thy wants, and that will in some measure quiet thy discontents.

Lastly, If thou wouldst allay disquiet of mind for thy wants, then labour to make up all thy wants and losses in God: consider that the having of one God is enough to make up all thy wants that thou hast in the world. Thus the Church of God did, Psal. 73. 26. My flesh and my heart faileth; but God is the strength of my heart. He was likely to want a Kingdome, but he did not want God; God was his portion, and that comforted him. O look on this, the interest in one God makes a compensation for a hundred wants; you have a notable passage in Psalme 142. ver. 6. 7. Attend unto my cry, for I am brought very low, deliver me from my persecutors: for they are stronger then I. Bring my soul out of trouble, that I may praise thy Name. The righteous shall compass me about; for thou shalt deal bountifully with me. As if he should have said, I have no friends, I have no strength, but am full of troubles, I cried unto God and said, thou art my

portion; his should allay a thousand discontents in thee, if thy soul can plead an interest in God, though thou wantest all: It was no wonder for Esau to say when Jacob would have given him an offering, saith Esau I have enough; but Jacob could say I have all; for he made all things up in his God: he hath all things that hath God that hath all things; Dost thou want health? There is health in God; dost thou want wealth? There is riches in God; dost thou want satisfaction? There is abundance of contentation in God; there is all things in God.

And thus I have done with the first part to allay disquietings of soul for all privative afflictions; that is, for the want of outward good things in the World.

From pages 124-146 of the original.