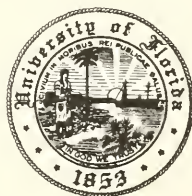





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DAYS OF HUMILIATION



DAYS OF HUMILIATION
TIMES OF AFFLICTION AND DISASTER

Nine Sermons
For Restoring Favor With
An Angry God
(1696-1727)

BY
COTTON MATHER

FACSIMILE REPRODUCTIONS
WITH AN INTRODUCTION
BY
GEORGE HARRISON ORIAN

GAINESVILLE, FLORIDA
SCHOLARS' FACSIMILES & REPRINTS

1970

SCHOLARS' FACSIMILES & REPRINTS

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INTRODUCTION

Several interpreters of colonial theological writing have noted the disposition of New England preachers of the seventeenth century to utilize such events of the age as made their sermons not only expositions of piety but of news as well. Every effective preacher had to show adaptability in terms of pulpit opportunities and exigencies. He was called upon when new pastors were inducted, he set the proper tone of seriousness on the eve of elections, he devoted himself to the cause and calling of young people, he witnessed for the Lord in times of peril, he called upon hardened criminals for repentance, he preached funeral sermons for saints in the Lord and innocents, too. He tried, in short, to make his sermons intelligible, interesting, and profitable for listeners and readers. All kinds of temporal occurrences and incidents claimed the preachers' attention: pestilences, public executions, French privateers, Indian raids, wartime expeditions, suicides, great fires, small-pox scares, tempests, seasonal manifestations, explosions, riotous outbursts, captivities, and droughts.

There were two types of days to be found in every year that no preacher eschewed, whether in a fixed calendar or not. These were days of thanksgiving and days of humiliation, days when the beneficences of God were advanced for appreciation and days when congregations were asked to pray and deliberate upon the chastening character of calamities. These last named were labeled as fast-days, and their purpose was to restore harmony between communities and Jehovah.

Early to late in his career Cotton Mather composed and delivered sermons for fast days and for election and commemorative days that showed his grave concern with community piety and his devotion to the doctrine of the covenant. In his exposition of religious concepts Mather gave as full and clear an application of this Old Testament theory as the period afforded. Because he always had one or more printers in his congregation, what he had to say in these matters has been preserved for our examination. The covenantal doctrine was not only universally accepted in New England, but the idea of a contract between a pious community and Jehovah was widely believed and proclaimed throughout Christendom.

For the New England Puritans the covenant did seem to have special relevance, because the Indians were likened unto the pagan dwellers of the plain and because the Christian community was regarded as under the special leadership of Jehovah through whose favor they were guided into the new Canaan, the land flowing with milk and honey. More important, the New Englanders regarded themselves like the Israelites of old as in firm covenant with the Lord, in the fulfilment of which they worshipped him and sought to magnify him, and He on His part afforded the providential aid for them as long as they did not lift their hands in rebellion. Jehovah was their God, and they were His people. As long as they followed in the way of godliness, they prospered; when through pride and vanity they left off true worship, they were warned or punished. This concept, which has come to be known as the doctrine of humiliation or the Deuteronomic formula, had five recognizable stages:

(1) The people worshipped God in sincerity and earnestness and prospered under his divine providence.

(2) They lifted their proud necks in self-assertiveness and put aside the rites of worship. They became wayward.

(3) Jehovah, with concern, warned them of their violation of the contract, and, if they did not heed the warning, sent heavy punishment upon them.

(4) In despair the people appointed occasions for humbling themselves with fasting and lamentations.

(5) The Lord took pity upon their plight and abjection, then restored his favor upon them.

This formula which, found its clearest expression in the D text of the Old Testament, was freely applied to the history of Israel by the D writer in Samuel, Kings, and Chronicles. It can be found illustrated as well in Judges and in the prophets of the eighth century. This formula, undergirding many of the sermons of the period, substantially controlled doctrinal thinking and was responsible for many legislative acts of local or colony councils. When the worshippers were impressed with the majesty of God, His attributes of love, mercy, and watchfulness, they were confirming the first and fifth steps of the Deuteronomic formula, steps concerned with the articulation and summation of the blessings that flowed from divine good-will. In the language of the age these were properly called divine providences. To recite them was to extol divine power

and divine ministrations. Almost every preacher who devoted himself to the doctrine of Old Testament covenantal theology divided his thinking into two categories of praise and punishment, first, the glorification of the Lord for his maintenance of his children and, second, the consequences of a broken contract—the sad story of man's defection from divine worship, his breaking, therefore, of the terms of the celestial covenant, the warning and punishment which ensued, and the contrition and humbling that were necessary before the divine beneficence could be restored.

This division of thought is apparent in the writings of Cotton Mather. Let us note Mather's devotion to the doctrine of providences as the first in this two-fold thought. Thankfulness involved appreciation for the largess of the Lord poured out upon a none-too-deserving generation. Like Increase Mather with his *Illustrious Providences* and Edward Johnson with his *Wonder-Working Providences* Cotton Mather regarded the prosperity of New England and the success of the colonies as evidence of the Lord's beneficence. Upon this thought of divine blessing Cotton Mather erected his famed *Magnalia* and confirmed the doctrine in such sermons as *The Wonderful Works of God Commemorated* (1690) [reciting the end of the Indian Wars, the accession of William and Mary, and the wonders of the universe] and *Christian Thanks-offering* (1696), a solemn thanksgiving for a bountiful harvest. *Thoughts for the Day of Rain* (Essay ii, 1712) voiced the hope that God would remember his covenant with his people in the "cloudy times that were passing over them," and *Providence, Asserted and Adored* (1718) again showed Mather's concern with this concept of celestial blessings.

Mather's thought was summed up in the Biblical text that he several times employed: "Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers" (I Samuel 12:7).

The second aspect of the covenant doctrine had to do with the days of humiliation or fasting and prayer, in which congregations and communities, contrite and humble for their seeming dereliction in duty or worship, abased themselves before the Lord that the hand of affliction which had been laid upon them might be lifted. This doctrine not only had full Calvinistic warrant in the seventeenth century but was heavily documented in the Old Testament, especially in Deuteronomy XXVIII (a source which led its application to religious life to be known as the Deuteronomic formula). The doctrine back of it we call the covenant theory, for it involves the concept of punishments and rewards for the keeping or breaking of the contract with the Lord. Because men were frail and weak-willed, indulgence was prevalent. Thus the most pronounced feature in the formula was punishment, and the frequent proclamation of fast-days was the standard response to signs of divine displeasure. This application of Deuteronomic thinking was not exclusive with Cotton Mather, for the names of Increase Mather, Samuel Willard, Benjamin Colman, Jonathan Mayhew, Thomas Prince, and others loom as large or larger than that of Cotton Mather. A case can be made out that Mather's notice of fasts, measuring his participation by his printed works alone, was actually much less than one would expect from a preacher who mounted the pulpit for forty years. During the period of his ministry there was in

Massachusetts and Boston alone well over 150 fasts, days of prayer and special thanksgiving, in reaction to which only the really major disasters elicited a sermonized response from Cotton Mather, or at least we are so to judge by his printed utterances. For others, he either spoke from notes or did not regard the results worthy of memorializing in print. In fact, a considerable body of evidence exists to point to his father, Increase Mather, rather than to Cotton as the "preacher of fast days." Judgment would be based on devotion to the subject rather than the literary excellence of the results, which there has been no effort to measure. Increase Mather was especially concerned with what has been called Reformation fasts, an interest evidenced in a half-dozen sermons in the late 1670's; and he shared with his preacher son an interest in tempests and fires. Both, as sincere and devout pastors, were concerned with whatever exhortations might serve to bring about godliness.

In order to understand Cotton Mather's connection with fast-day doctrine we need to glance at representative utterances from his earliest sermon in this field in 1690 to his last in 1727. His first reference to the doctrine on March 20, 1690, was somewhat oblique: *The Present State of New England*, a document of exhortation and stimulus, was evoked by the renewed French and Indian attacks on the scattered settlements. Mather urged decisive action. The proclamation, of Mather's authorship, affixed to the sermon, cited a long series of afflictions and calamities as chargeable "to the anger of the righteous God." The purpose of the document was "a speedy reformation of our *provoking* evils" (ie., debauchery, profaneness, Sabbath breaking,

idleness, uncleanness) as well as spiritual sins (heresy, pride, envy, unbelief, etc.). A second notice appeared in *Fair Weather* which recited a catalogue of sins that unleashed the forces of evil upon York and other frontier towns, thus establishing a causal sequence in which frontier troubles were yoked to wickedness. A *Midnight Cry* (1692) sought to arouse a spiritual Reformation. The two sermons of the text were expanded by the *Instrument*, which recited areas for spiritual improvement. But to no avail. In *Magnalia Christi Americana* (V, 98) Mather commented that, since reformation did not come about, God punished the colony for its spiritual failures.

In his *Hortatory and Necessary Address* (delivered May 26, 1692, and included in *Wonders of the Invisible World*) Cotton Mather presented an interesting variation of the Deuteronomic formula. Because of the seducing spirits of unorthodox doctrine, the blight upon the grain, the plagues and pestilences, the charter confiscations, hostile actions by Indians, losses at sea, and finally the witch descent upon New England, it was quite apparent that there was divine displeasure with New England. Mather advanced a variation of the regular formula doctrine, for most of these devastating losses were ascribable to the wrath of the devil in his raging against the godly plantation. Even the devil's wrath was an adjunct of God's punishment; granting divine omnipotence, only with God's permission could this hound of Hell consume with *his* wrath. Were God not angry at the iniquities of his so-called people, He would not permit the devil to lash and rage so violently. At any rate, were the people of the colony to bow themselves in true humbleness before Him, God might

withdraw his anger; and if the tribulations were not totally to disappear, at least God might shorten the Devil's chain or leash so that the area he could devastate would be materially reduced.

The next year a day of prayer was kept in the Old Meeting-house at Boston on July 6, 1693, the day following the Commencement at Harvard. The fast had been proclaimed because of a panic over a serious drought at the beginning of the expected growing season. Cotton Mather preached all day. The condensed text of his utterances was printed in *The Day and the Work of the Day*, which expatiated on the function of prayer and the proper spirit of devoutness in which the Lord should be sought. Prayer was interpreted, in short, as the agency for restoring favor with an angry Lord by bringing about divine forgiveness and mercy.

In 1694 Cotton Mather delivered his *Short History of New England* before the General Assembly of the Province of Massachusetts-Bay on June 7. Though Mather underscored the shortcomings of New Englanders in a span of fifty years, shortcomings which caused breaches in their hedges, the sermon, touching upon but unconcerned with spelling out the covenant theory, was mainly devoted to arousing the leaders to higher spiritual efforts.

Two years later Mather made another appearance before the General Assembly; for this occasion he used as a text I Samuel, VII, 6,10, which might well have served for a day of humiliation. His sermon, *Things for a Distressed People to Think Upon*, called for repentance for misdeeds in public and private life. Bewailing God's controversy with New England apparent in sundry deadly tokens of disaster, such as ship-

wrecks, epidemics, political reverses, and the witch descent, the preacher-watchman sought to bring about a general reformation, to stir men to high endeavor and to the fulfilment of their sworn oaths, to remove open evils and to search out secret provocations to God as well. The obvious way to restore God's favor was for all sensate listeners to weep for the widespread degeneracy, to bewail the horrible sins and the widespread ungodliness, and to pray unceasingly for the rebirth of the rising generation. By their repenting and supplication, by the renovation of the covenant of grace and yielding unto the will of God, the delivering power of the Lord would be felt, and the enemies of the colony would be scattered.

Probably the most characteristic of Mather's sermons was *Humiliations followed with Deliverances*, declaimed in Boston one week before a public fast of May 13, 1697. In its development it followed what might be called steps two, three, four, and five of the formula, the third stage being represented by the recitation of crop failures, losses at sea, widespread sickness, Indian raids, and manifest strokes alleged in Mather's language to have resulted from errors of what he called "our dark time." Mather purposed also to make clear the promise in God's word of renewed favor, proclaiming that if the people would sufficiently humble themselves, the hand of the Lord would no longer be laid upon them in punishment. Deliverances, such as those extensively reviewed, would assuredly come. If only one of Mather's sermons were advanced to show his subscription to Old Testament thinking, this would be the sermon to single out.

During the next decade Mather showed no blindness

to the shortcomings of the age, but he limited his observations in the main to Utopian concepts or to the problems of leadership, or to character development in domestic realms. The second decade of the century furnished catastrophic events to bring his thinking back to covenantal fields.

On July 12, 1711, when a mid-summer storm of destructive force hit Massachusetts Bay, Governor Dudley proclaimed July 26 as a day of humiliation; the sermons of the latter date elicited admonitions that there be more circumspect walking before the Lord. Three months after the storm a great fire broke out in Boston on October 3, 1711, enveloping the meeting-house and the town-house as well as a hundred other structures. This calamity quickly elicited Mather's *Advice from Taberah*. So momentous a fire producing so "calamitous a Desolation" prompted an instructive and moralizing address in which Bostonians were admonished to give heed to God's work and to draw spiritual values from the disaster. The holocaust also led Cotton's father, Increase Mather, to deliver and to print his *Burnings Bewailed*.

Two years afterwards, on April 16, 1713, Cotton Mather turned his eyes upon twenty evil customs of the age, warning that a persistence in them would undoubtedly bring the wrath of the Lord upon the community. *Advice from the Watch Tower* described by its title the hortatory vein Mather indulged in and confirmed his purpose of preventing evil. To evil customs, the usual accompaniment of ungodliness, people had become accustomed and reconciled. Their consciences had become deaf; they became emboldened, turned away from the Lord, and He in turn withdrew

his grace from them. Recognizing that it was not easy to penetrate the stoniness with which evil customs were surrounded, for evil was now second nature, Mather admonished parental guidance, self-scrutiny, and a series of special resolutions to bring about a speedy Reformation. Six years later in 1719 the vile customs of the age were still his concern; he joined with Benjamin Wadsworth and Benjamin Colman in a renewed testimony against them. Their comment is almost a rationale of the social analyses of the age.

In fine, let it be remembered, That our Glorious Lord is an Holy God, and Requires and Expects His People to be Holy in all manner of Conversation; his Jealous and Flaming Eyes are upon us. And Evil Customs, whereof he says unto us from Heaven, *Such Things I hate them*, will be more offensive to the Eyes of His Glory, if they be found among us then if they be seen among many other People. They will provoke him To *Depart* from us; And, *Wo to them when I Depart from them, saith the Lord*. It will not be long before he makes Our *Plagues Wonderful*. We would *persuade* our People, to be *full of Goodness*, and shun the *Works of them, who turn aside*: We do it, *Knowing the Terror of the Lord*.

It is a Day of dreadful *Degeneracy* among the Reformed Churches; and the Dread of our having a Share in it, has produced from us, this Testimony against such Things as may contribute unto it. For the Efficacy whereof

we now look up to the God of all Grace, in Obedience to whom it is that we have Offered it.

Cotton Mather
Benjamin Wadsworth
Benjamin Colman

Boston, 1719

The Voice of God in a Tempest advanced lessons of piety seasonably prompted by a destructive hurricane on February 24, 1723. The sermon emphasized the way of God in all storms, human as well as physical, and spelled out what the individual worshipper should do, especially in understanding God's gracious designs and acknowledging His sovereignty. The tempest was a summons to duty and a reminder that regularly we shall meet with storms of emotions and passions. The sermon was related to covenantal thinking by stress upon God's providences and the citation of the means to prevent worshippers from departing from the Way.

The last of the events to stir Mather to expression on humiliation was a succession of earthquakes in the autumn of 1727. The first of these fell on October 28-30, the tremors of which were felt all the way to the West Indies. The sheer power of the cataclysm dictated Mather's title, *The Glorious God has Roared out of Zion*. Before this destructiveness all of New England covered and immediate days of fasting and supplication were designated and observed. The running title affixed to Mather's sermon—*The Terror of the Lord*—appropriately defined the fourth phase of the Deuteronomic formula, for there was slight doubt of the sincerity with which the congregations of New England humiliated

themselves before the Lord. Mather's sermon was delivered the next morning when the congregations outpaced the preachers to the churches. At least four of the sermons delivered on that day by New England preachers were subsequently printed.

The Terror of the Lord was almost an impromptu performance. More leisurely brooding on the subjects of earthquakes as indexes of God's wrath led Mather to deliver a Thursday lecture on December 14, 1727, a sermon printed with the title of *Boanerges*. The title seems to have implied not so much the later meaning of vociferous preacher or orator as the denotative one of speaking in thunder. Mather's concern was with the fleeting character of morality that was prompted by fear. He hoped that the reformation which ensued from such violent events would prove enduring. Thus the statement of purpose in the running title: "to preserve and strengthen the good impressions produced by earthquakes on the minds of people that have been awakened with them."

Minor references to fast-day thinking occur in many other sermons of Cotton Mather, but the works cited are sufficient to illustrate his exposition of the doctrine and to indicate how thoroughly it entered into his own meditation and the background thinking of almost every serious New Englander. It was their way of explaining supernatural happenings which their science could not account for. It constituted also their application of Old Testament doctrine to daily living, and represented the general force of community morality. The frequent characterization of New England as a theocracy is in no way more apparent than in this interpretation and application of God's government of the world.

The covenant doctrine was one which the Israelite descent upon Canaan easily engendered, and which New Englanders applied to their conquest under God of a new country. One must be on guard, however, against assuming that Cotton Mather's concern was solely with Old Testament theology and involved an exclusive devotion to Jehovah. Since any selection of Mather's sermons on any topic of interest (considering the 444 potentialities) tends inevitably to be arbitrary, one needs to maintain always an awareness of what lies on the periphery of one's observation. Mather's thinking was Christian as well as Hebraic; in scores of sermons he examined fully and adequately the nature of true Christian righteousness. He was concerned for New Testament virtues, for Pauline thinking and for Trinitarian doctrines. Like Jeremy Taylor he pointed to individual responsibility in holy living and in holy dying. Not primarily from the mercy of Yahweh but from the intercession of Christ was providential and redeeming salvation extended unto man. Thus in many sermons Mather advanced the divine perfections of Christ, the achievements possible unto man when he grows strong in the Savior's grace, and the supreme ascendancy that he arrives at when his life is patterned after a glorious Christ.

In such sermons as *Manly Christianity* (1711), *Faith at Work* (1697), *El Shaddai* (1725), and *Thaumato-graphia Christiana* (1701) Mather, so far from expounding the power of a God of supreme natural forces, was feelingly engaged in recapitulating the wonderful mysteries of the Lord Jesus Christ. Doctrines such as humility, charitable speaking, sympathy, godly conver-

sation, consecration, social virtues—all are attributes of individual attainment which he commends to Christian congregations.

While New Englanders, in their attempt to conquer a wilderness, saw marked parallelism between their state and that of the Israelites moving in on Palestine, the doctrine of the covenant which they believed and acted upon was not peculiar to New England. It was a solid doctrine in the Christian world of their day. This is nowhere more apparent than in the reaction of English divines to the earthquake of 1580 and their response to the great fires of 1666 and 1725 and to other catastrophic events early in the eighteenth century. It was clearly apparent in the theological writings of all northern Europe. Witness the ready interpretation of this theory in the writings of William Price, Johann Alsted, William Perkins, William Ames, Wollebius and Hornecke, works known to many pious readers in New England as well as in Protestant Europe.

The doctrine was not a shallow one limited to a narrow seventeenth-century outlook. It persisted as a doctrine in America as late as the Civil War. "A day of solemn humiliation, fasting and prayer, was proclaimed by President John Adams on May 8, 1798. There were fast-days proclaimed on April 25, 1799, on June 18, 1812, and on November 16, 1814. We hear of fast-day proclamations in 1850, 1860, August 5, 1861, and July 2, 1864. In the case of the later dates, however, the action was not universally approved and led to some partisan dissent. Still, the fast-day thinking was not purely a conservative, out-dated seventeenth-century concept.

One other consideration needs to be noted in closing.

Cotton Mather was concerned as a preacher with improving on the moral implications of events, and utilizing the immediate for the divine instruction of the soul. But this was not his whole concern. He also regarded himself as scientist and natural philosopher. His *Christian Philosopher* was an attempt to reconcile science and theology. Starting out with the premise that the universe is the handiwork of God, Mather proceeded to the view that the unfolding of the wonders and mysteries of the universe, which was the function of science, clearly led to a fuller appreciation of the majesty and power of the ruler of the universe. Thus the more we know of mountains and rainfall and plants and mammals, for instance, the greater is the appreciation of the wonder-working powers of a supreme being.

Under such an interpretation, the glory of God could as clearly be perceived in the sustaining of the world and in the complexities of created things as in the sudden and mighty forces unleashed upon the works of man. Many operations of scientific laws, therefore, were means by which the might of the Divine could be studied. God was glorified by the entire range and depth of forces in the world, and this view of divine function represented a considerable expansion in concepts of power over the primitive literalness of an Old Testament mountain people. In his sermons Mather restricted his observation of divine agency to the more colossal events that interrupted the normal operations of the universe. Mather did not believe that all the manifestations of the natural law should be heralded as exhibitions of divine agency. If Cotton Mather did not assume the position of the extreme Deists that God made the world like a giant clock which he set running

and departed therefrom, neither did he believe that all events, instances, incidents, occurrences were the consequence of divine intervention and impulse. God was not a mere control center of multifarious electrical impulses. Not every manifestation was in direct response to divine decrees. The normal operations of the physical world could go along without the continuous, jealous, and persistent supervision of a celestial monitor. Thus to Mather not all that occurred in the world was entrapped in a moral scheme, nor were all discoverable laws to be confined in the narrow channel of divine theodicy. Less judicial were numerous contemporaries. Many people in Cotton Mather's day were addicted to an unthinking belief in signs and wonders, and looked for meaning and guidance in every heavenly manifestation. Against such superstition Cotton Mather had inveighed as early as 1690 in his *Way to Prosperity*; he warned against regarding oddities, malformations, strange accidents and events out of the ordinary as omens or portents,—or in terms of moral instruction—against confounding warnings and mere phenomena. Thirty years later he resumed the text in his *Aurora Borealis* (1719). Addressing himself to the question as to whether or not sporadic celestial phenomena could be regarded as warnings of divine anger or vengeance, he concluded that such prognostication was not only unreliable but usually conceited: "It is a weakness to be too apprehensive of prodigies in all *Uncommon Occurrences*." As for the belief so rife in his day that every unusual sign was an index of God's will, Mather pronounced such gullibility as a cause for high-minded compassion. Take the following as a vigorous statement of his meaning: "Were so many *Comets* (four hundred

and fifteen comets . . . appearing since the beginning of the world) all seen Blazing at once, I must freely say, That tho' such *Worlds in a state of Punishment*, would be an awful Spectacle, yet I should not be apprehensive of such *horrid Presages* in them, unto a *Baptized Nation*." Not prodigies nor signs in the sky but lax living and theological sin brought on the wrath of God.

Only when the forces were so great as to represent what we even today call the "Acts of God" and only when the signs of adversity everywhere evoked fear and wonderment did Cotton Mather regard them as worthy of notice. Always he was concerned with catastrophic events. Earthquakes destructive of countless human lives, fires that wiped out cities, hurricanes that swept everything before them in their devastations—these to the preacher in him seemed to rise above and beyond the ordinary operations of cosmic forces and might be interpreted, theologically, as the wrath of God. No minor manifestations on the scientific scene nor normal functioning of earthly forces need be examined with reference to divine pleasure or displeasure. Of course the homiletic spirit sought always to capitalize on the immediate for the divine instruction of the soul. Even with his scientific spirit Mather would have been prone to improve on the moral implications of events. But he was not led into easy temptation. And he did insist that the sins of the people were "surer and blacker signs of Judgment than any Signs in Heaven that we think of."

GEORGE HARRISON ORIAN

University of Toledo
March 20, 1966.

Things for a Distress'd People to think upon.

Offered in the

SERMON

To the *General Assembly* of the Province,
of the *Massachusetts Bay*, at the
Anniversary ELECTION.

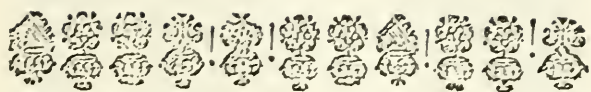
May, 27. 1696.

Wherein,

- I. The Condition of the *Future*, as well as the *Former TIMES*, in which we are concerned, is Considered.
- II. A Narrative of the late Wonderful Deliverance, of the KING, and the three KINGDOMS, & all the English DOMINIONS, is Endeavoured.
- III. A Relation, of no less than SEVEN MIRACLES, within this little while wrought by the Almighty Lord *Jesus Christ*, for the Confirmation of our Hopes, that some *Glorious Works*, for the welfare of His Church, are quickly to be done, is annexed.

By COTTON MATHER.

Boston in N E. Printed by B Green, and J. Allen,
for Duncan Campbell at his Shop over-against
the Old-Meeting House. 1696.



Uttered unto the Great and General Assembly, of the *Massachusetts Bay, New-England*: Convened, May 27. 1696.

IN a General Assembly there is this Day Convened, a whole Province, that hath Eminently professed the Religion of the Lord JESUS CHRIST; and some Advice from the *Lively Oracles* of the Lord JESUS CHRIST, unto such a Province, now Labouring under the *Deadly Tokens* of His Displeasure, is this Day called for. The *Text* now to be Recommended unto you, from these *Oracles* of Heaven, shall be one, wherein you shall see described, the Behaviour of the only People that the God of Heaven then had in the World, meeting together in a General Assembly, upon the Advice of his being Displeased with them. The most Reasonable, and the most Seasonable Things, that I can Recommend unto you, in this critical Time, are those Three Things which were done by the General Assembly of *Israel*, in the *Text* whereto I now desire your serious Attention.

A 2

1 Sam.

1 Samuel VII. 6, 10.

And they gathered together to Mizpeh, and they drew water, and poured it out before the Lord ; and they Fasted on that Day ; and they said there, We have Sinned against the Lord. [Unto which, if we duely Attend, we shall be ready for the following passages ;] And Samuel Judged the Children of Israel ; But the Lord Thundered with a great Thunder upon the Philistines, and discomfited them.

I Confess, that I now Entertain you with a *Text* very proper, for a *Day of Humiliation* : but it is for this very cause that I pitch upon this *Text*, as a very Agreeable Entertainment for us : inasmuch as we are generally agreed, That we are in most *Humbling* Circumstances.

'Tis possible, that it was an *Anniversary* Solemnity of a *Sacred* Importance with the People of *Israel*, when the memorable Actions here mentioned were performed. Jewish and Ancient Records have told us, that at the *Fest of Tabernacles*, they did every Day fetch a silver Flagon of *Water*, and pour it out at the *Altar*, with the *Wine*, for the *Drink Offering* ; to signify

nify the pouring out of the *Holy Spirit*, after the Coming of the *Messiah*, who indeed, was afterwards Born at the very Time of that *September Festival*. For this Custome, we find no Institution; but the countenance which our Lord Jesus Christ gave unto it, when He thence formed a Reflection upon the *Living Waters* of the *Holy Spirit* which He has to give, would make one think, whether it were not first Instituted by the Inspired *Samuel*, in that History which is now before us. But we have a further Assurance, that five dayes before the *Feast of Tabernacles*, namely, on the *Tenth Day* of the *Seventh Month*, a *Fast* was kept for a *Day of Expiation*: Even on the same Day that *Moses* having *Thrice Fasted* forty dayes together, came down to his people, with the News of the Lords being Reconciled unto them. I know not, whether the Prophet *Samuel*, might not, a little divert some Actions of that Great Solemnity, unto the Designs of *Repentance*, which the extraordinary Calamities upon his people did now require. But still, our *Anniversary* Solemnity of a *Civil* Importance, this Day recurring, will be the better accommodated, by our proposing those Actions to our present Imitation.

The People of *Israel*, were, by their Sins, like us, the poor People of *New England*, brought into very dismal circumstances. Those Taw-

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ny Pagans the *Philistines*, had made cruel and bloody Depredations, upon several of their Villages: and besides their Loss of men, by the Hand of the *Philistines*, they lost a great number of their *Principal men*, by the more Immediate Hand of Heaven upon them. The *least computation* of that mischief, is that of them, who thus read the Story: When they were together met from all Quarters at *Bethshemesh*, about *Fifty Thousand People*, the Lord smote *Threescore and ten men*: and it may be those *Threescore & ten men* were equivalent unto *Fifty Thousand People*, of the more common sort. Under these awful Judgments of God, they continued Impenitent, for as many years, as have ran out, since the Children of those *Philistines* were first let Loose upon our selves; even for *Twenty* years together. But it was well for them, that they had a *Samuel* among them; a faithful Minister of God, who had no little part of their *Civil*, as well as of their *Sacred Affairs*, falling under his Direction. Upon the Exhortations of that Blessed *Samuel*, they began to *Lament after the Lord*, that is, to cry unto the Lord for His Help, with grievous *Lamentations*; and they joyned many *private Reformations* of their Families, all the Land over, to their *Lamentations*. But *Samuel* must have something more publickly done in this matter: the whole Body of that People must
Assemble

to Think upon. 5

Assemble at *Mizpeh*, a Town of some Note in the Confines of *Judah* and *Benjamin*, near the center of the Countrey, where we suppose there might be an *Altar* Erected for the Worship of God ; and at *Mizpeh* they do *Three Things*, whereto, may the Body of this People, to Day, endeavour some Conformity.

We have *Three Things* here done, by a *General Assembly* of *Israel*.

First, *They Drew Water, and poured it out before the Lord*. This passage puts *Interpreters*, as the Dead Body of *Asahel* did the Travellers, and Spectators, unto a *Stand* ; they almost content themselves with saying, *Mirabilis hic locus, ac Difficilis* ; 'Tis too hard for us to *Interpret* it. But, if the Exposition, which we have already guess'd, will not *hitt*, there are several other Conjectures to be made upon the *Literal Sense* of this passage, which we will at present wave ; that we may in the room thereof substitute that *Figurative Sense*, which has no less Authority, than that of the *Chaldee Paraphrase* to support it ; *Hauferunt Aquas e puteo cordis sui, et abunde Lacrymati sunt coram Domino*. And indeed, Expositors do mostly go this way ; Expounding it of the plentiful *Tears* which they shed in such abundance, as if, to use the words of the *Weeping Prophet* elsewhere, *Their Heads had been Waters, and their Eyes a Fountain of Tears*. However, Let us take what

A 4

Sense

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Sense we will, of all that the Commentators have ordinarily offered us, the words will still have some *Sense of Humiliation* in them. The other two passages, are more Intelligible.

Secondly, *They Fasted on that Day* :

Thirdly, *They said there, we have Sinned against the Lord.* Behold, the *Supplication*, and, Behold, the *Reformation*, which this *Humiliations* was attended withal. The circumstances of it, here specified, that it was, *On that Day*, and that it was, *There*, intimate that they were not willing to *Delay*, the Work of *Repentance* any longer: they counted it *High Time* for them to make thorough work of it, and they would not rise from the *place* until they had accomplished the work.

There are *Three Things*, which the Text thus laid before us, would Awaken us all unto: *Three Things* which if duely attended, *Thrice* and *Four Times* Happy from this Day, will be our Land, which is at this Day *Trembling* and *Shaking*, by the *Breaches* that God makes upon it. I will not leave my Text, though I do now call in another Text, for the *Application* of it, and make, *The present State of NEW-ENGLAND*, the Text which we shall now insist upon.

I. May the *Tears* of a profound HUMILIATION, be this Day shed among us, upon the
the

the Sorrowful Occasions of those Tears.

The Tears of an *Humbled*, a *Melted*, a *Broken Heart*, O let us *Draw that Water*, and *pour it out before the Lord*.

When the General Assembly of *Israel*, poured out *Water before the Lord*, it is the Opinion of some, that they designed with an *Hieroglyphick* of much *Humiliation*, to express their own *Calamitous Condition*. A State *Irretrievably calamitous*, is thus described, in *2 Sam. 14. 14.* *We are as water spilt upon the ground, which cannot be gathered up again.* Thus the Intention of the General Assembly here, might be, most significantly to say, *Lord, see whether we are not a People so utterly Lost, and Spoilt, and Gone, that it is as impossible to Retrieve our doleful Circumstances, as to gather up the Water which is poured out upon the Ground.* Now, thy Condition, O poor *New England*, is indeed so very like that of *Water poured out*, that it pathetically obligeth us all, to *pour out the Water* of our *Tears* before the Lord. *Weeping*, is one of those Exercises, whereto the God of *Heaven* calls His people, to *Humble themselves* before Him. And in the Bible we have many Instances of a *Practice*, according to that Precept, in *Joel 2. 12.* *Turn ye to God, with all your Heart, with weeping, and with mourning.* Indeed the *Tears* of the *Eye*, are to be expected of men, more or less, according to their *Natural Constitutions*.

It

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It is desirable, that the *Eye*, which has been the *Grand Broker for Sin*, should by its *Tears* bear its part in discovering the passions of our minds thereupon. But where the *Eye*, does not Naturally afford so free a Channel to that Brine, which the compression and constriction of the *Brain* upon *Grief* produceth, we have still our *Sighs*, which *Austin*, well calls, our *Interiour Tears*. And now, O our *Tears*, where are you !

We read concerning a General Assembly, in *Judg. 2. 1. An Angel of the Lord came unto them, and said, I brought you unto the Land, which I swore unto your Fathers ; but ye have not obeyed my voice ; wherefore there shall yet be Thorns in your sides : And it came to pass, when the Angel of the Lord spake these words, the people lift up their voice and wept ; And they called the Name of the place Bochim ; i. e. Weepers. Oh ! why should not Boston this Day, be thus called Bochim. So Autocratorically spoke that Angel, that it seems to have been the *Messiah* himself, appearing in an Humane Shape ; even, the same *Angel of the Covenant*, that had formerly appeared unto *Joshua* at *Gilgal* ; and therefore 'tis here said, *He came up from Gilgal*. Permit a poor Servant of that Blessed *Messiah*, thus to Expostulate with you ; *The Lord of Heaven from whom I come unto you, brought our Fathers into this Good Land, which He provided for us ; But we have*
not*

not obey'd His voice ; and this our Disobedience He has chastised with continual Thorns in our sides. Why should we not Lift up our voice & weep, at such doleful Tidings!

I am sure there are such Things as these to bespeak our *Tears*.

First, The Horrid *Sins* committed in the Land, yea, commonly committed, loudly call for our *Tears*. Alas, it may be said of us, That *we have been Drinking in Iniquity like water*. How much ought we then to, *Drop it away in Tears*, as I may say,, when we *pour out Water before the Lord ! Bloody Crimes*, like those, the Imputation whereof, made our Lord Jesus Christ, *Sweat out His very Blood*, have abounded among us ; and will they not cause us to *weep*? Truly, *Tears of Blood*, were little enough to bewayl our *Bloody, Scarlet, Crimson Abominations*. There is not one of all the *Ten Commandments*, in the Law, which our God has given us, but people are notoriously violating of it, from one end of the Land unto the other. While our Land is full of *Unconverted, Unrenewed, Unsanctified Sinners*, how should it be any other than full of all *Ungodliness*! And yet such is the vast multitude of *Dead Souls* among us, or of Souls which do not *Live* unto God, by vertue of *Union* with the Lord Jesus Christ, that we may with Horror say, *There is hardly an House, in which there is not one Dead :*

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Dead: Nor may we wonder at it, if the Holy God in His Dispensations, treat our *Land*, as *Unclean*, when the *Dead* in all Societies are so very many. Truly, If we had a real kindness for the *Holy and Just and Good Law* of our God, or for our Neighbours, that Ruine themselves by sinning against that *Law*, we shall in some sort say with him, in *Psal.* 119. 136. *Rivers of waters run down my Eyes, because they keep not thy Law.* Oh! shall we not *mourn*, when we see, That the *World* is become the *Idol*, of almost all our little World, but the Lord Jesus Christ, and His *Great Salvation* very little considered? That the *Institutions* of the Lord Jesus Christ are shamefully neglected, and the *Superstitions* of a *vain Conversation* practised? That the *Names, Words, Works* and *Ordinances*, and *Providences*, of the Lord Jesus Christ, are most Irreverently & Unprofitably look'd upon? And, That we have a *Profane* Indisposition to the *Sabbaths* of the Lord? Shall we not *Mourn* when we see the *Disorder* which confounds all Societies, and the *Selfishness* which depraves the most in all Societies? Our *Hating & Vexing* of one another? Our *Unchastity* in all sorts of *Pollution*? Our *Injustice* in our Dealings? Our manifold *Falshood* in our Affairs? Our *Discontent* in every Station? We could, in a *Synod* of our Churches, near Seventeen years ago, charge our selves with Epidemical Breaches of all the Rules
of

of *Love*, to God, and man. And verily, it would be a brave Sponge to Dry up our *Tears*, if we could say, that we are mended since the Admonitions of that faithful *Synod*. But besides the more common Violations of the Divine Law among us, there are more Special out-breakings of Sin, in the midst of us, for which, no *Tears* are enough. We may say, but Oh! not without our *Tears*, as in Jer 5.30. *A wonderful & Horrible Thing is committed in the Land.* The Land was fearfully Defiled, by the Impieties of the *Indians*, which were the first Inhabitants. Now, is it not *A Wonderful & an Horrible Thing*, for so many *English* that have Succeeded them, to *Indianize*, and by the *Indian Vices* of *Lying*, and *Idleness*, and *Sorcery*, and a notorious want of all *Family Discipline*, to become obnoxious unto the old Score, and Store of wrath due unto the Land? Is it not a *Wonderful & an Horrible thing*, that the Sins of *Sodom*, should so much prevail in a Land, which was once a *Land of Uprightness*? For, *this was the Iniquity of our Sister Sodom*, *Pride*, *Fulness of Bread*, and *Abundance of Idleness*; neither did she strengthen the Hand of the *Poor & Needy*: The whole Spirit of all their Dealings, was, it seems, a General contrivance to Oppress, one another. Is it not a *Wonderful & an Horrible Thing*, that in such a Land as this, there should be the Sins that made the *Old Land of Canaan*, *Vomit out*
her

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her Inhabitants ? For so did those Infamous, & Confounded, Mixtures, that have openly shown their Heads among our selves. There was a Time, when one Returning from hence to England, could in a Sermon to a very Honourable Auditory, give this Report concerning us, I have been Seven years in a Country, where I never beheld one common Beggar, I never saw one man Drunk ; I never heard one Profane Oath, for all the Time of my being there. But is it not a Wonderful & an Horrible Thing, that the Vices of Drinking & Swearing, are now every Day, the objects of our Observation ; I pray, let it be a Sorrowful Observation ? And is it not a Wonderful & an Horrible Thing, that it should be a Complaint made about New England, Righteousness once Lodged in it, but now Murderers ? I do speak it, with a Great concern of Soul ; The Tears of a bitter Detestation, are necessary to cleanse this Land, from the Guilt & Shame, of the Murderous Things, that have been with too much credibility Reported, as done by some New-Englanders ! God forbid, That I should Reproach my Country. As the Apostle could say, I do not make my Appeal, as having any thing to Accuse my Nation of : So I would say, I do not Accuse my Country, of any Thing, but what any other Nation may as much be charged withal. But, when Cæsar saw one that was nearly Related unto himself, among the Wretches that were
Stabbing

Stabbing of him, he cryed out, with a Singular Agony, *What ? You my Son ! Have I a Son among you !* Thus, there is *this* Aggravation upon all of our Miscarriages : Our Lord Jesus Christ from Heaven may thus Argue with us ; *If other People do Wound me by their Sins, 'tis not such a Wonderful and horrible Thing : But for you, O my People, of New-England, a People that for the Liberties of my Gospel, I have known above the other Families of the Earth ; a People that are obliged unto me, above the rest of mankind : For these Vile Things to be done among you, my Children ! Oh ! This is a Lamentation, & it should be for a Lamentation ?*

Secondly, No Tears are enough to Bewayl the visible Degeneracy, which is to be Instanced, let me plainly, and humbly say so ! in all Orders of men throughout the Land. When there was a Second Edition of the Temple, among the People of God, it is noted, in Neh. 3. 12. *The Ancient men, who had seen the first House, when the Foundation of this House was laid before their Eyes, they wept with a loud voice. Truly, the few Ancient men that are left among us, do weep with a loud voice, when they see how miserably Temple work is now circumstanced, in the Second and Third Generation of the Countrey. Tho' we may Shout aloud for joy, when we see so much of Christ, and of Truth, and of Grace, among us ; for indeed, so much there is, that if they who talk of Deserting this Countrey,*

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try, would please to stay, as methinks they should, until they hear of a Country that has proportionably more of CHRIST in it, there would for the present, be little said of a Removal! Yet let not this Hinder our joyning with such as *weep with a loud voice* for our Degeneracy. It is affirmed, That many sorts of Inferiour Creatures, when Transplanted from *Europe* into *America*, do Degenerate by the Transplantation; But if this Remark must be made upon the *People* too, what can we do, but spend our *Tears* upon such a sad Remark? Our Lord Jesus Christ from Heaven seems to bestow that Rebuke upon us, in Jer. 2. 21. *I planted thee a Noble Vine; How then art thou Turned into the Degenerate Plant of a strange vine unto me!* New England once had a famous Governour, namely, Hopkins of Connecticut, whose words were, *I fear, I fear, the Sins of New England will ere long be read in its punishments.* Blessed hast thou been, O Land, in thy Rulers; but alas, for the generality, they have not considered, how they were to Honour the Rules of God, in Honouring of those whom God made Rulers over them; and I fear they will come to smart by having them set over them, that it will be an hard work to Honour, and that will hardly be capable to manage their Affairs. Now can we without many *Tears*, look upon the Tendencies, with the words of that Excellent man have towards an Accomplishment!

It

It must be acknowledged unto the praise of God, that *New England* is yet Blessed with very Worthy men in all Orders ; but alas, we have not such a *Choice* of them, as once we had. I suppose, 'twere easy to single out, it may be, less than *Twenty men*, upon whose Removal from us, all our Affairs would be *Palsey-struck*, with an Irrecoverable Feebleness, and the Countrey would almost fall, for want of *Pillars* to support it. Indeed, the best symptom that *New England* has to boast of, is an *Hopeful Issue*, of Learned and Pious *Young men*, from a well-governed *Colledge* ; a *Colledge*, which the Sons of Barbarity among us perhaps care not, if it might be *Rased unto the ground*. But those thy Sons, O *New-England*, will be no sooner Hatch'd and Fledg'd, but it may be, they will fly away from thee, as fast as they can. Among the First Planters of *New-England*, there was a vast variety of Generous, Notable, *Brave Spirited* men ; yea, some of those very men, that were afterwards found able to conquer and manage mighty Kingdoms, would have been but *New-England* Farmers, if their silly Persecutors had not hindred them : *Choice Grain from three sifted Nations* filled this Wilderness. But, the Posterity do for the most part strangely Loose that *Brave Spirit*, which Inspired their Ancestors. I Remember, That the Writer of the *Israelitish* Chronicles,

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in 1 Chron. 4. 22. reports, That among the Children of Judah, there were Degenerate Creatures, who were *Potters*, and *Wretches Dwelling among Plants, and Hedges*; *there they dwelt with the King, for his work*; a slavish Generation they were: But what were their Ancestors? Why, they were *Brave Hero's*, who had the Dominion in *Moab*: and it is added, *These are Ancient Things*. *New-England* once abounded with *Hero's* worthy to have their Lives written, as Copies for future Ages to write after; But, *These are Ancient Things*! A *Publick Spirit* in all that sustained any *Publick Office*, and a fervent *Inclination* to Do Good, joyn'd with an *Incomparable Ability* to do it, once ran through *New England*; But, *These are Ancient Things*! A *New England-man*, once was as much as to say, A man that scorns to do an Ill Thing, and *One whose word is as good as his Bond*; But, *These are Ancient Things*! There seems to be a shameful *Shrink*, in all sorts of men among us, from that *Greatness*, and *Goodness*, which adorned our Ancestors: We grow *Little* every way; *Little* in our Civil Matters, *Little* in our Military Matters, *Little* in our Ecclesiastical Matters; we dwindle away, to *Nothing*: I do not mean, for our *Numbers*, but for our *Actions*. Those things, which have been our *Glory*, they are gradually Removing from us. Oh! with *Tears*, do our Ancest

ent men cry out, *Where is the Glory of the Ancient Things !* And shall I say it ? As the Grand-child of *Moses*, 'tis judg'd, became an *Idolater* : So, There are very many Families, of Everlasting Renown throughout *New-England*, wherein some or other of the Grand-children, are become either foolish, or wicked, and it may be notorious *Children of the Devil* : the first and great *Apostate*. Those Things, which their *Grand-fathers* would sooner have dy'd, than have Done, these Degenerous Creatures, do them every Day.-----*At non ille Satum, quo te mentiris.* Wretch, If thy Grandfather had imagined, that ever thou wouldest have become, such a pittiful Thing, he would have swum in his own *Tears*, unto his Grave upon it. Yea, our people, have for many years been going on in a course of long *Apostasy*. I will not Enquire, Whether the Principles of *Church-Reformation*, upon which we were at first Established, begin to be Deserted among us ? I won't so much as Enquire, Whether we are Loosing that Principle, *That no party of men whatsoever, have any just Authority to appoint any parts or means of Divine Worship, which the Lord Jesus Christ has not in the Scriptures Instituted ?* I won't so much as Enquire, Whether we are Loosing that Principle, *That a probable, and a credible, and a try'd Profession of a Saving Faith is to be expected from all that we Admit unto the*

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Table of the Lord? For us to Loose those Principles, *already*, would be too quick a *Degeneracy*, to be imagined. I know very well, that *Apostasy* has been sometimes unreasonably charged among us: Those things that were Incontestably, *The First Principles of New-England*, when asserted and practised, have been called, an *Apostasy*. The Principles of *Morellianism*, and *Separation*, were none of our *First Principles*: Nevertheless, the Principles of a *Scriptural Purity* in our Whole Worship, were so much our *First Principles*, that the Lord Jesus Christ, I am verily perswaded, will abhor us, and forsake us, upon our Abandoning thereof. But, I will Enquire, Whether our *First Love* to the Lord Jesus Christ, and his Evangelical Appointments be not almost Lost? And, whether we have not almost Lost the old *Power of Godliness*, in our Conversations? And, whether, A Christian full of *Piety*, and *Charity*, and *Self-Denial*, and universal *Holiness* and *Fruitfulness*, do not grow a rare sight among us? Christians, our Lord Jesus Christ is this Day Holding His *Bottel*, to take the *Tears*, which we are to drop for our *Apostasies*!

Thirdly; The prodigious and astonishing *Scandals*, given by the extraordinary Miscarriages of some that have made a more than ordinary *Profession* of Religion; These call for our *Tears*, and our Bleeding Lamentations.

When

When some Church-members, yea, some Teachers and Rulers in *Israel*, were fallen into Scandal, says that good man, in *Ezra* 9. 3. *When I heard this Thing, then I rent my Garment, and my Mantle, and I sat down Astonied; and I said, O my God, I am Ashamed.* Alas, It would Astonish any good man, into Tears, to be informed of the Detestable Things done by some that have highly Profess'd *Better Things*. Indeed, Let a man do never so well, yet a great many Ill Things may be spoken of him; yea, a man shall Hear Ill, for Doing Well. One of the most faithful men among the whole People of God, could say, *I heard the Defaming of many.* But if those Defamed Servants of the Lord Jesus Christ, will be a little patient, He will at last give an Honourable Resurrection unto the Names, that had so much Dirt cast upon them, when the Names of their Envious Accusers, will either lie Buried in Oblivion, or be mentioned no otherwise, than as *Judas* in the Gospel, and *Pilate* in the Creed. It is another matter, and oh! a very Tearful, and Fearful matter it is! When such as have made an high profession of *Godliness*, are left of God, unto the Doing of those *Ungodly* Things, upon which it may be said unto them, *The Name of God is through your means Blasphemed.* Syrs, It were infinitely better, for one to Dye immediately! There are some, who do with

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pleasure, Entertain the Stories of Base Things done by the strict Professors of Religion; and with Triumph exclaim thereupon, *Ay, These are the Members of such an one! who would be a Professor? They are all so!* Unto every such person I must without hesitation say, Man, Thou hast an infallible mark of an Unregenerate Soul upon thee. If thou hadst the Heart of a *Christian* in thee, thou wouldst never speak at such a rate: such Language would rather proceed from the Heart of a *Devil*! But the Lord Jesus Christ has an *Holy People*, who do themselves *Hate every false way*, and are in exquisite Agonies of Soul, when they see any others to step aside into such a *Way*. The Wise man says, in Prov. 25. 26. *A Righteous man falling before the Wicked, is as a Troubled Fountain, and a corrupt Spring*. Some have made such a profession of *Righteousness*, that much Notice has been taken of them; others have been ready to think, *Well, Christianity, is just such a Thing, as the Lives of these men do Represent it*. Now the *Falls* of these men, before the *Wicked*, are just as if one should throw *poison* into the *Well* that all the Town is to fetch Water at. So were the Heathen of old *Poisoned*, when they said, *Christiani sancte vixissent, si Christus sancta docuisset!* Oh! Lamentable Thing! *Satan*, who is often the Executioner of the Wrath of God upon a sinful World,

hath

hath *Desired*, leave to single out some high Professors of Religion, & push them on to some scandalous Iniquities : he would fain do the part of a Devil, it may be, on some one man, that he might *poison* all the Town, by the *Falls* of that man. The Dreadful Justice of God, who gives none account of His matters, hath said, Go, Satan, go make an Experiment upon them? And lo, upon the Experiment, some strict, and it may be, some old Professor, that had been formerly Troublesome to all the Sinners that were about him, He not only proves a Covetous Worldling, but he acts as driven by an Unclean Devil, or by a Cheating Devil, or by a Lying Devil : and he plays the Devil horribly. Such Doleful Instances there have been among us, as would *poison* a whole Neighbourhood, yea, a whole Colony, with *Atheism*, if the Lord Jesus Christ, had not an Almighty Arm, to secure His own Religion. *Wo, wo, wo*, to Hundreds of Souls, in the midst of thee, O *New England*, for the Offences that are given by some of thy Church-members ; Let Them think of the rest. But, Oh ! how should we all come to such Lamentations, *My Eyes do fail with Tears, my Bowels are Troubled*. The scandalous Fall of *David*, is by as transcendent a Mystery of Divine Sovereignty Recorded, as it was Ordered. Some of the Pagans in the Primitive Times, would not be *Christians*, because

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David, forsooth, was one of our greatest *Saints* tho' he did such Damnable Things; and, many of the *Christians* would then Sin Damvably, pleading, *Si David, cur non et ego?* Why, mayn't I, as well as *David*? I believe, There are a million of men in *Hell*, whose Damnation was occasioned by the Fall of *David*, tho' *David* himself be gone to *Heaven* after all. Ay, but this *David* therefore comes to cry out, *I water my couch with my Tears, mine Eye is consumed!* Have any of our Eminent Persons, ever miscarried like *David*? We should with an Impartial Fidelity, do what we can, that they may Repent like *David*: No doubt, the most Holy Lord Jesus Christ, who has *Eyes like a Flame of Fire*, makes his Jealousy burn like fire, against the Churches, which do not bear due *Testimonies* against such Offenders: It may be, He'l set them on fire, for their Unfaithfulness. But still, we must even *Consume our Eyes with Tears*, when we bear our *Testimonies*. Oh! the Irreparable Wrongs that we have seen done to the dear and sweet Name of our precious Jesus! Methinks, we should broach our *Tears*, on this Lamentable Provocation; and be like the Church of *Corinth*, when an Unclean Fellow was found among them; [2 Cor. 7. 11.] for Godly Sorrow, for Carefulness, for Clearing of our selves, for Indignation, Fear, Desire, Zeal, and Revenge.

Fourthly,

Fourthly ; The Evident *Blowes* from the Hand of an Angry God, in a long Train of *Disasters* upon all our *Affayres*, How much do they *Sollicit* our *Tears* before the Lord ? A *Recapitulation* of the sad things, which have befallen us, while our *Dayes* have passed away under the *wrath of God*, in this *Wilderness*, and we have seen one *Destruction* after another, almost without any *Intermission*, might justly bring us to that *Lamentation*, in *Lam.* 3. 48, 49. *Mine eye runneth down with Rivers of Water, for the Destruction of the Daughter of my People ; Mine eye trickleth down, & ceaseth not, without any Intermission.* The *Vials* of the wrath of God, have been long *Pouring out* upon us, in Continued, & Horrendous *Desolations* ; it becomes us therefore to *Draw Water*, and pour our *Tears* into the *Vials* of the Lord. God began to smite us, with an Annual *Blast* upon several sorts of our *Grain*, just Forty years ago : and although, if our *Husbandman* were taught *Discretion* by his God, no doubt, many Natural Remedies for much of that *blast*, might be lit upon, a kind of Dead sleep upon men still detains them under *Blasting* Disadvantages : & behold, by an Alteration come upon the very *Course of Nature* among us, our *Indian Grain* it self, the very *Native Grain* in the Country, is the last year so *Blasted*, that we hear such an hideous Cry, for, *Bread ! Bread !* this year, as was never heard in this Land before. And how
very

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very much have our *Estates* been Diminished, by *Losses* that have been *Multiplied*, upon us ? On *Shore*, once and again such *Fires* have laid wast the Treasures of our *Metropolis*, that we have had cause to Cry, *Oh ! What means the heat of this Anger !* And at *Sea*, besides our Frequent *Ship-wracks*, I suppose, no part of the English Dominions, have proportionably had near so many *Ships*, taken by the common Adversary, as *New-England* ; poor *Boston & Salem*, I am sure, has *Felt* what I *Speak* : Yea, it is the Discourse among the Vertuous Merchants upon the Exchange at *London*, *That surely, Almighty God is much offended at New-England, for they miscarry from no Quarter so much as they do from thence* : But what Havock, ha's been all this while, ever now and then making upon the *Lives* of our People, by the *Angels of Death*, in *Epidemical Sickneses* ? We have ever now and then, been visited with *Mortal Contagions* ; the *Arrows of Death* have been flying thick among us ; A *Thousand Persons*, if I have not misreckon'd have been from one Town, in one year, carried unto their Eternal Home ; And, *Oh ! The slain of the Lord have been many !*

Shall I proceed ? We have seen our selves Deprived, not only of *Charter-Liberties*, but all of *English-Liberties*, with such Things done to us, as the High Court of *Parliament*, by the Vote numbred among the *Grievances* of the Na
tion

tion. Any considerate man, that compares the Prodigious *Invasors* then made upon all our Interests, with Two Things that have since come to light ; the *Irish* proposals, *For the Irish to be settled near New-England, to check the growing Independants of that Country* ; and the Letter to the *Pope*, engaging to *set up the Roman Catholick Religion in the Plantations of America* : cannot but say, That *all Things* were then under a Dreadful Prospect with us. An Happy REVOLUTION hath Saved us, out of those Distresses ; But we have immediately been Distressed with New Disasters, wherein a Righteous God, ha's been *Punishing us yet Seven Times more for our Iniquities*. The Salvages fill'd this Land from one end unto the other, with direful outrages, with which they cut off many Hundreds of our Inhabitants, in a *Former War* ; and now a *Later War*, wherein the *Revolution* found us Entangled, ha's been consuming us for more than Seven years together. Herein, God ha's been *Pouring out the Blood of our Friends* ; Yea, Horrid Stories might be told, of the Barbarous Cruelties, wherewith some of them have been butchered, by the Hands of the *Barbarians* : And shall not we, *Pour out our Tears upon their Graves* ?

---*Quis talia fando,*

Temperet a Lacrymis ?---

The most Compendious & Effectual way to
come

26 Things for a Distress'd People

come at a lasting *Peace*, was well contrived, in an Expedition formed, for the cutting down of a *Tree*, that was the Roof of the *Rocks*, which Troubled us; but a marvellous Frown from Heaven, so defeated this contrivance, that although it was at first next unto a *Miracle* that so Important a Thing, as the Conquest of *Canada*, was not accomplished, yet Now our Armies not being All cut off, by the whole Force of *Canada* now arriv'd into *Quebeck*, was a Deliverance next unto a *Miracle*. Our compassionate Lord, Marvellously answered the *Faith*, which we then Expressed in our *Prayer* before Him, *That the English Army should not fall by the Hands of the French Enemy*: And therefore, about fourteen Hundred Raw men, tired with a long Voyage, were not made a Prey to more than twice as many Expert Souldiers, then *Crowing on their own Dunghil*. Nevertheless, the heavy *Debts*, and the many *Deaths*, which ensued upon the failure of that *Great Action*, the *Greatest* that ever we attempted, have so confounded us, that it becomes us to *Ly Low*, before that Just God, who *Show'd us Great and Sore Troubles, & brought us down to the Depths of the Earth*. And, as if all this had not been enough to lay us *Low*, the *Spirit* of God against whom we had *Rebelled*, permitted the *Devils*, from the *Depths of Hell*, to assault us, with as *Prodigious Vexations*, as ever beset any People under the whole *Cope of Heaven*.

ven. The Devils, those Powers of *Darkness*, had been horribly plaid withal, by *Magical Tricks*, used among many People in this *Land of Light*, and these Devils now broke in upon the Country, with such *Præternatural Possessions* as may be the perpetual Astonishment of the World. In the Storm now Raised, upon a Land, which by the *Wrath of the Lord of Hosts was Darkened*: a Storm Raised by *Wicked Spirits in High Places*, that had the *Upper hand* of us: a Storm that would have made the best of *Pilots*, to want the best *Advice* that could be given: It was, and it will be, past all *Humane Skill*, Exactly to *Understand* what *Inextricable Things* we have met withal. But yet it may need some Disquisition with us, *What matter of Humiliation in them?* O *New England* such as these, have been thy *Disasters*: And indeed, there is hardly a *Family* among us, wherein there ha's not some Terrible Thing or other, fallen out, which will cause particular Persons, to go Drooping, with *Sorrow to their Graves*. T'will be Endless to Enumerate the *Temptations*, that we have all had in this *Wilderness*: But as it was said of *Miriam*, that seems to have been a Figure of the Church then with her in the *Wilderness*; Numb. 12. 14. *If her Father had Spit in her Face, should she not be ashamed?* Thus, O *New England*; Thy Father has been *Spitting in thy Face*; but, Oh! Let thy *Tears* now run down that *shamed Face*, let thy *Tears* wash

28 Things for a Distress'd People

wash that shame of thy Face away for ever. If we did thus *Pour out Water before the Lord*, we might at last, as the Scripture speaks, come to *Forget our Misery, and Remember it as Waters that pass away.*

II. May the *Prayers* of a fervent SUPPLICATION, be from this Day, raised among us, upon the manifold Occasions for such *Prayers*. I do not ask you to *Fast on this Day*, as the General Assembly of *Israel* did, on the day when they were all together. But those things may be Uttered *on this Day*, and Resolved *on this Day*, that many a Day of Prayer, with *Fasting*, may be the effect of *this Day*: And it may be, a *General Assembly*, will before they break up, some time or other set apart a Day, for Prayer with *Fasting*, together, before the Lord that so a whole Province together at once, may Hear *what God the Lord will speak unto them*. Some think, that when the General Assembly of *Israel*, did *pour out water before the Lord*, they did it, as a symbol, expressive of the Devotion with which they made their *Prayers* before Him; as the devout person could say, in 1 Sam. x. 15. *I have poured out my Soul before the Lord*. And indeed, they seem to me so intent on pouring out their *Prayers*, that they would pour nothing, not so much as a little water, in. For such *Prayers* unto the God and Father of our Lord

Lord Jesus Christ, I do *this Day* make my most zealous Addresses unto you, O Inhabitants of *New England*: I Address you, That you would *Pray always with all Prayer and Supplication*; and that with a publick Recommendation of publick *Supplication*, to be maintained by our Churches, in a successive and a repeated practice thereof, *Household Prayer*, and *Secret Prayer*, may be conscientiously practised by all sorts of men.

It is with a *Threefold Advertisment* that I would urge this Desire of my Soul.

First; All the *Blessings*, that we can want, or wish; yea, the very Best of *Blessings*, are to be obtained by *Supplication* to the *Blessed God* for them. Why should I lanch forth into the vast Ocean of *Assurances* and *Experiences*, which our God has given unto His People, *That they shall not seek his Face in vain*? All *New-England*, has been filled with Demonstrations from its first Settlement unto this Day, That *Prayer* is as it has been sometimes called, *A Golden Key to Unlock all the Treasures of Heaven*. Many, and many, and many a time, it might be said, *This poor Land cried unto the Lord, and the Lord has heard and saved*. And what is the use that we should make of all the Salvations, wherein we have so wonderfully seen, *The prevalency of Prayer* demonstrated? What but this, That we will with our *Prayer*, again & always come unto Thee,

30 Things for a Distress'd People

Thee, O *Thou Hearer of Prayer* ! We would have a Supply of Provision from the Bounties of Heaven sent unto us in our Scarcity. Why, *Supplications*, like those of *Elijah*, will manage the very Corks on the *Bottles* of *Heaven*. We would have the *Lions* that are threatening to Devour us, Restrain'd from doing so. Why, *Supplications*, like those of *Daniel*, will muzzle the most Ravenous *Lions*. All our *Undertakings*, would they not prosper the more, if by more *Prayer* over them, like the Servant of *Abraham*, we *acknowledged the Lord in all our ways* ? Would any of our *Churches*, have *Pastors* after the *Lords own Heart* bestowed upon them ? I pray, mark what I say ; I wonder exceedingly, How any Church dare proceed so far as to vote, and call a Minister, for their fixed Service, until they have by a *Day of Prayer*, first made their *Supplications* unto the Lord Jesus Christ, for His Direction : The jealous Lord Jesus Christ, may justly show them, that they *make more Haste than good speed*, when the *chief Shepherd*, is thus forgotten with them, Whereas, if you will go to the Lord Jesus Christ, O ye *Flocks* of the Lord, He will give you those *Pastors*, that shall be *Good men, and Full of the Holy Ghost*, &c men, by whom *there shall be much people added unto the Lord* : Men, in whom you shall be, on a thousand accounts unspeakably Happy, as long as they live among you.

Briefly,

Briefly, The *Best Thing* that *New-England* can possibly be Blessed withal, would be, the *Regeneration* of the *Rising Generation*; the general Conversion of our Young People, to know, and prize, and serve our Lord Jesus Christ. We are Trembling, at the *Controversy*, which we see the Great God managing against you, O our Young Folks, in Fiery, Deadly Rebukes. *You do not Keep the Covenant of God*; and now, the Almighty God seems to say over *New-England*, *I will take no pleasure in your young men*. Some of our *Young men* are given up to the furthest sallies of Extravagant and Exorbitant Impiety: And others of our *Young men* perish either by the *Wars* at Home, or by the *Seas* abroad, until we almost become, as *Bede* reports once *England* was, *Omni milite, et floridæ Juvventutis Alacritate Spoliata*. Miserable *Young men*; your *Conversion* to the Lord Jesus Christ, would certainly prevent all of this misery. Now, to procure such a *Conversion*, it would be a course of admirable Efficacy, for our *Churches* to keep now and then, whole *Days of Prayer* unto the Lord, on the behalf of their poor Posterity. *Awake then, what mean you, O ye sleeping Churches? Arise, and call upon your Lord!* The Holy Spirit of the Lord Jesus Christ, Oh! could we *Pray* that *Holy Spirit* into the Hearts of our Children, they would fall to Glorifying of the Lord Jesus Christ immediately!

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mediately! How much might our *Counsils* work upon them, if they saw our most ardent *Prayers* accompany those *Counsils*? If *Grace* were more own'd, and sought, who can say, What the *Spirit of Grace*, would then do for our *Offspring*?

Secondly; The *Times* which we are fallen into, do Loudly call for our *Supplication* to that God, in whose *Hand* are all our *Times*. All the whole Tribe of Thinking men, that have any *Understanding in the Times*, do know this, that of all the Things, which we *ought now to do*, there is nothing more Seasonable, than *Unfeigned Prayer* unto the Lord. There are those Things now come unto the *Birth*, which require us to *Lift up our Lively Prayer*, unto the *Living God*; There are those *Calamities* impending, that strongly require us to *Cry unto the God that performeth all things for us*. When *Daniel*, did understand by *Books*, that the *Number of the years*, for the Captivitie of the Church of God, was very near accomplished, *Then*, sayes he, in Dan.9.3. *I set my Face unto the Lord God, to seek by Prayer and Supplications, with Fasting & Sackclothe and Ashes*. Truly, We may *Understand by Books*, That the *Number of years*, for the Church of our Lord Jesus Christ to Ly under its Desolations, is very near to its Accomplishment: and therefore, *Hæc sunt Orandi Tempora*: I may say, *Pray, Pray, Pray, never more Need than Now*. When the *Seventy years*, for

the Churches confinement in *Babylon*, were almost out, Good men might have *Known* that they were so : Holy *Daniel* did *Know* it. When the *Four Hundred & Thirty* years for the Churches Expecting the Promised Rescue from *Egypt*, were almost out, Good men might have *Known* that they were so : The Lord made the Doubting *Moses* to *Know* it. When the *Four Hundred & Ninety* years for the coming of the *Messiah*, after the Rebuilding of *Jerusalem*, were almost Expired, Good men might have *Known* it ; & many Good men *did* then *Know* it, *Waiting for the Consolation of Israel* : Yea, the *Pharisees* themselves, the High Church-men of those Dayes, *They* also did *Know* it ; and our Lord call'd them *Hypocrites*, for their not conforming themselves accordingly. Well, When the *Twelve Hundred & Sixty* years assigned unto the Reign of the *Antichristion Apostasy*, draw towards their *Period*, this *Period* also may be *Known*, as well as any of the former. The *Mistakes* that have been in the *Guesses* of some Learned men, about this *Happy Period*, are far from Inferring a Necessity of *Wrong Reckonings* to the Worlds end ; No, they rather make it more easy now to *Reckon Right*. Now I do this Day appear among you, O People of God, with such a Message from Heaven unto you, as This ; Behold, I bring unto you Good Tidings of Great Joy, that shall be to all the faithful People of God : The Tidings which I bring

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unto you, are, *That there is a REVOLUTION and a REFORMATION at the very Door, which will be vastly more Wonderful, than any of the Deliverances, yet seen by the Church of God, from the Beginning of the World.* I do not say, *That the Next year will bring on this Happy Period;* but this I do say, *That the bigger part of this Assembly, may in the course of Nature, Live to see it.*: There stand those within these Walls this Day, *That shall see, Glorious Things done for Thee, O thou City of God!* *The Day is at Hand,* when Thunder & Lightning and Earth quake, shall Prodigiouſly Swallow up that *Abominable City,* which now indeed her ſelf begins with *Proceſſions,* to deprecate ſuch an Exterpation. *The Day is at Hand,* when the *Turkiſh Empire,* inſtead of being any longer a *Wo* to *Chriſtendome,* ſhall it ſelf become a *Part of Chriſtendome.* *The Day is at Hand,* when the *Vail* that ha's been upon the Hearts of the *Jewiſh Nation,* ſhall be taken off, and that Nation ſhall *Fear the Lord,* and *His Good Thing,* the *Mefſiah.* Concerning the *Day of the Lord,* wherein theſe Things will be done, I do with all Freedom ſay unto you, *That Great Day of the Lord, it is Near, it is Near, and it haſteth greatly!* Yea, If I could ſpeak with a Voice as loud, as that of the *Seventh Trumpet,* which we are certain will *Sound Quickly,* I would Sound this Alarm to all mankind, *The Kingdom of God is at Hand! The Kingdom of*
God

God is at Hand! This is not meer *Conjecture*, or *Opinion*; but there is *Demonstration*, I assert nothing short of *Demonstration* for it. For, I pray, when the Kingdom of *Satan*, managed by his *Vicar at Rome*, is Expired, whose Kingdom shall next Succeed upon it? Now, 'Tis very certain, That there will be no more than *Twelve Hundred & Sixty* years allow'd unto that Papal Kingdom: 'Tis very certain, That when *Ten* Sovereign Kings arise, in the broken Roman Empire, the *Twelve Hundred & Sixty* years of the Papal Kingdom, are Commenced: And It is very certain, That by the middle of the *Fifth* century, *Ten* several Distinct Kingdomes, took advantage from the Distractions then upon the Roman Empire, to set up for themselves. By this Calculation, we have nothing less than a *Demonstration*, that the *Papal Kingdom*, ha's the last Sands, of its last *Hour-glass*, now running for it. Nor is it *Unlikely*, no, but all Things conspire, even to *Demonstration* it self, That the last *Half Time*, or, Hundred and Four-score years, of the Papal Kingdom, Entred at the *Reformation* in the *Former Century*. All the *Schæmes*, that put off this most *Happy Period*, unto further and future Ages, are easily convicted of manifest *Inconsistencies*: And therefore, I question, whether there be so much as one Judicious and Considerate Student, in those Prophecies, which, *Blessed are they that Study*, but

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what concurs to this Expectation, *That the Kingdom of God is at Hand. Lift up your Heads* then, O you that *Love the Appearing of the Lord Jesus Christ* : For there seems as if there were an *Age of Miracles* now *Dawning* upon us. Proper *Miracles* were continued in the Church of God, for Two or Three Hundred years together, even until the Antichristian *Apostasy* was come on to some Extremity. And when that *Apostasy* is over, tis possible, there may be a Return of proper *Miracles* ; those, *Powers of the World to come*. Such *Miracles* have been lately Wrought, more than two or three of them, in the City of *London*, that, what if they should be a Few Drops of the *Spirit* of the *Messiah*, falling before a Mighty Shower of that *Spirit* ? Persons who have had their *Limbs* miserably disjointed, Persons that have had Inveterate *Palsies*, Incurable *Fistula's*, Desperate *Leprosies* ; These Persons, as they have been Reading the Ancient *Miracles* of our Lord Jesus Christ, the *Spirit* of Christ hath wonderfully given them, the *Faith* of His doing the like for them ; and Behold, they have, to the Astonishment of mankind, been by the like *Miracles*, perfectly and presently recovered out of all their Maladies. What shall we make of these things ? Do not Sinfully Expect *Miracles* ; and yet say I, *That the Lords Name is Near, His Wondrous Works declare !* However, They may be *Symbolical Representations*, and *Exhibitions*,

of the *Miraculous Things*, which the Lord is going to Do for His People : For, I do again assure you, The *Trumpet* is going to Sound, that shall make the *Kingdoms of this World*, become the *Kingdoms of the Lord*, and of His Christ.

But I am sure, we had need be much upon our knees, in *Supplications* before the Lord, if it be a Day of such *Expectations*. For you must expect, That these Things will come on with such Horrible Commotions, and Concussions, and Confusions, that *Mens Hearts every where shall fail them for Fear*, and for looking after those Things which are coming on the Earth. The mighty *Angels* of the Lord Jesus Christ, will make their Descent, and set the World a Trembling at the Approaches of their Almighty Lord : They will *Shake Nations*, and *Shake Churches*, and *Shake mighty Kingdoms*, and *Shake once more, not Earth only, but Heaven also*. The very next Thing, I freely tell you, that I look for, is, That there will those Horrible *Shakes* be given unto certain Kingdoms in *Europe*, that shall bring the pure Worshippers of the Lord Jesus Christ into such *Employments & Advancements*, as they never had before. But such Things will be done, that it may be questioned, *Who shall Live, when God doth these things?* and it must be Answered, *Your Hearts shall Live, that seek the Lord?*

Thirdly ; No men are under so much obli-

28 Things for a Discreet'd People

gation to be *Men of Prayer*, as the *Ministers* of the Gospel, who should be as much by their *Study*, as they are by their *Office*, the *Men of God*.

My Fathers, and Brethren; You that are the *Samuels* of this *New-English Israel*, you are concerned more than any men Living, to be among them that *Call upon the Name of God*; *Call you upon the Lord, & He will Answer you*. The First Ministers of the *New-Testament*, expressed a Resolution, well worthy to be follow'd, by all that shall come after them, in *Acts 6. 4.* *We will give our selves continually to Prayer, and the Ministry of the Word.*

Our Lord Jesus Christ, gave unto His *Disciples* a *Directory*, for their *Supplications*: And in this *Directory*, methinks, I see the condition of His *Ministers* most particularly Accommodated. Our *Prayer* should be, as it were our *Breath*; and oh! how should we *Live*, if we were *Breathing* of *Prayer*, on all Occasions every day continually! The Success of our Ministry, in those three Things, *The Sanctifying of Gods Name*, and, *The Coming of His Kingdome*, and, *The Doing of His Will*, these are the first and main Things, for which we are to be concerned in our daily *Supplications*. But if we will be Faithful in our Ministry, we must run the hazard of loosing all the Comforts of this Life; 'twill be well, if even they that
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are bound by *Compact*, as well as otherwise by *Justice*, to support us, do not *Sacrilegiously* cheat us of our *Daily Bread*. We must therefore Go to God as unto our *Heavenly Father*, for our *Bread* with our daily *Supplications*. But in our Ministry we shall commit many Errors, being *Flesh* and *Blood*, and having a *Fountain of Sin* in us, as well as other men. We must therefore cry for the *Forgiveness* of our *Sins*, with our *Daily Supplications*. And the many *Injuries*, which an *Ungodly World* will treat us withal, will furnish us with opportunities enough, to Insert in our *Daily Supplications*, that clause, *Lord, we forgive them who Trespass against our selves!* But our Ministry, will be attended with various *Temptations* from the *Wicked One*: Oh! how glad will the *Devils* be, if *We*, whose Business 'tis to thwart and cross his Designs, may be Trepan'd by him into any thing that shall promote them! For this cause, our *Daily Supplications* must cry to Heaven, That we *may not be Led into Temptation, but Sav'd from the Evil*.

Thus are we to *Pray without ceasing*, and we are to interweave *Prayer*, into all the *Affairs* of our Ministry. Our *Sermons* especially, oh! if we did but *Pray* much over them, how much would the *Spirit* of Christ adjoyn Himself unto them! 'Tis very sure, *Bene Orasse, est bene Studuisse*. But shall we not *Fast*, as well as *Pray*?

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Pray? Our Excellent Hooker would say, *That Prayer was a principal part of a Ministers work; 'twas by this, that he was to carry on all the rest:* He would also say, *That such an Extraordinary Favour as the Life of Religion, and the Power of Godliness, must be preserved by the frequent use of such extraordinary means, as Fasting with Prayer:* and accordingly, he did himself still Devote one Day in a Month unto a secret Fast before the Lord. Thus, our Excellent Mitohel, would once in two months, keep such a Fast, wherein he would make a Catalogue of all the Afflictive Things that he saw, not only in himself, but in all our *Three Colonies*, and in the Nations of *Europe* also, and he would spread them all before the Lord, with the matters of *his own* Everlasting Welfare. Yea, I suppose, there hath been hardly one very famous man, in the Churches of *New England*, but what has familiarized himself to such Exercises; and these were the Exercises that Ripened, & Enlarged their Souls, and rescued them from Enchantments, and fitted them to become so famous: And they that have hereto Exercised themselves, have left this *Observation* to us, *I soon Loose that serious, that gracious, that generous, and that watchful and useful Disposition of mind, that I gain by these Devotions, if I do for many dayes together intermit them.* I remember, There are three persons Renowned in the Scripture,
for

for their *Fasting*; and every one of those persons, was Honoured, with the Doing of Miraculous Things, in *Feeding* the People of God. And I Remember a *Golden Passage* of *Crysostom*, That the very *Angels* themselves cannot but Honour the man, whom they see familiarly and frequently, admitted unto the Audience, and as it were *Discourse*, with the Divine Majesty.

III. May the *Cares* of a Thorough REFORMATION, be from this Day used among us, upon the multiplied Occasions for such *Cares*. When the General Assembly of *Israel*, were all together, *They said, we have Sinned against the Lord*; but when they so said, it is implied, that they *did* something, in pursuance of this Confession; that is to say, They set themselves to Redress the *Provoking Evils*, wherein they had *Sinned*. Certainly, there is not one man, in our *General Assembly*, but what will readily confess, *We have Sinned against the Lord*: Yea, the Lord, has by *Scourging* made this whole People, many a Time, over, to confess thus much before Heaven and Earth. But now, Just, and Quick, and Warm *Cares* to Reform what we Confess, are needful to show the Sincerity of our *Confession*, or, to prove, that we had a *Spirit without Guile*, in our *Confession*. 'Tis thought by some, That when the General Assembly of *Israel* did *Pour out Water before the Lord*,

42 Things for a Distress'd People

Lord, they did thereby, as it were, Sacramentally Profess, that they thoroughly *Cleansed* themselves from all their *filthy Idolatries*, and utterly *cast forth* all their *Filthiness & Wickedness*, with a full purpose, to *Take up* nothing of it, any more. Truly, The Command of our God, now unto us, is that, in Isa. i. 16. *Wash yee, make you clean, put away the Evil of your Doings, from before mine Eyes.* I must say unto you, That whatever man, shall in any Thing Obstruct, the Reformation of New England, he is *therein*, and so far, a *Publick Enemy* of the Land. There is much Talk, oftentimes Impertinently Enough carried on, whether such a man, or such a man, be *True to the Interest of the Country.* But you shall give *Me*, that am never present at any of your *Elections*, leave to Suggest unto you, who those men are, that are *True to the Interest of the Country.* Syrs, Those men, that will do all they can, for the Reformation of the Country, from *Ignorance*, from *Idleness*, from *Dishonesty*, from *Uncleannefs*, from all *Profaneness*, and *Paganism*, and from *Drunkenness*, and all the Execrable Incentives thereunto; THAT, That is the man! Those men are *True to the Interest of the Country*; for indeed, our Peace with God, is our *True Interest.* Nor do I, by saying this, go to set by, an *English* Tendernefs of our *Liberties*, from the Reputation, of a Commendable, yea, and a Necessary Quality, in all that we call to Serve the
Publick.

to Think upon.

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Publick. If there should be any Sons of *Esau*, that will not be Tender, and Tenacious of such precious *Liberties*, as the Country is, by a Royal Grant, at this Day, priviledg'd withal, those persons also cannot be *True to the Interest of the Country*. But, still it must be asserted, That our *Best Friends*, are those, that most Vigorously Endeavour to Restrain, and Redress, and *Reform*, that *Liberty of Sinning*, which men are too ready to give unto themselves. Now, to Invigorate our Endeavours after this *Reformation*, Let us give *Earnest Heed* unto a Five-fold *Admonition*.

First, What tho' we shan't *Agree* about *Every Thing*? Is there *Nothing* therefore to be done, for the *Reformation* of a Land *Pining away in its Iniquities*? Possibly, We are yet somewhat in the *Dark*, about that *Question*, *What is the Controversy that the Lord Jesus Christ hath with New-England*? And it might occasion some *Controversy* our selves with one another, to pull that *Question*, under too close and hard, and arbitrary *Disquisitions*. However, There are several *Provocations* to God, so *Evident*, and so *Notorious*, among us, that methinks, we cannot be to seek, for many *Causes* of the judgments that are daily breaking of us; and where we see those uncontestable *Causes* of Wrath, Oh! Why may we not *Unite*, as *one man*, for the Removal of them? 'Tis true,

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true, We don't *Know* all Things ; But shall we therefore *Do Nothing* ? Let us Examine, How far we can go, hand in hand, for the *Reformation* of what we do plainly see to be amiss ; & what we see not, the *Lord will Teach us, that wherein we have done Iniquity, we may do so no more.* A Lady of a very suspected Chastity, Apostatising to Popery, complained unto a Protestant Minister, that the Reason of her Apostasy was, *Because the Scriptures were not plain enough, to have their Sense determined by private Christians, and therefore she must Embrace a Religion, where an Infallible Judge could be had for all :* but the Protestant Minister, gave her that sharp Reply, *Good Madam, say not so ; For what can be more plain, than one Instance, that I can give you instead of many ; 'Tis that, Thou shalt not commit Adultery.* Thus, when, *Reformation ; Reformation !* is urgently called for, perhaps, 'twill be objected ; *It is not plain to us, what are the Things most Needsful to be Reformed, nor what are the ways most likely to Reform them ?* Now, suppose a man should make this Reply ; *Sirs, Can any thing be more plain than this ? That except the Drinking Houses throughout the Countrey come under more of Regulation, and except the Town-Dwellers in many places be allow'd less to Ly Tipling at such Houses, all the Evil Consequences of slothful Drunkenness, are like to Drown us in Confusion.* Or, suppose, a man should make

make this Reply ; Syrs, can any thing be more plain than this ? That except we leave off Oppressing one another, in our Dealings, and leave off our Abusing and Injuring of them that serve the Publick, above the rest of our Neighbours, the Great God will still Interpose His Revenges upon us. Or, suppose a man should make this Reply ; Syrs, Can any thing be more plain than this ? That if men would every where set themselves to the well-ordering of their own Families, and Revive generally, such Family Prayer, and such Family Instruction, and such Family-Government, as our first Planters Exemplified unto us, the whole Countrey would presently be mended thereupon. All that I shall say is ; There are plain matters, wherein we all Know the will of our Heavenly Lord ; and oh ! to what Stripes do we Expose our selves, if we cannot Agree plainly and fully to promote those matters ! The Last Queen, that adorned the British Throne, even the Late Queen Mary, of Glorious Memory, was in this thing a Pattern most worthy of our Imitation ; She would say, *She feared there might be some secret Sins, that might Lye at the Root, and Blast all the English Affairs ;* but then she would come off and say, *There is so much Sin visible, that there is little Need of Divination concerning what may be secret.* And yet I will venture to go on and say,

Secondly. Are we sure that we have no Secret

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cret Sins to be Repented of? Let us, with all *Humility of Soul*, Enquire after *them*, that so, nothing may be wanting to the *Reformation* of the Land. There was once a People in a Wilderness, who being harassed by sore Desolations, could thereupon say, in Psal. 90. 8. *Thou hast set our Secret Sins, in the Light of thy Countenance.* There is at all Times, a Room for that Exclamation, *How Unsearchable are the Judgments of God!* And at some Times, 'tis peculiarly difficult for us, vain Mortals, to Search out the causes of those *Judgments*. There were such Diabolical practices among the *Israelites* of old, that it is said, *Therefore the Lord was very Angry with them, and Removed them out of His Sight:* and yet it is also said, of those things, in 2 King. 17. 9. *They did Secretly those things, which were not Right, against the Lord their God.* Yea, There was a Time, when the *Judgments* of God, made all the Armies of *Israel* to fly and fall before them, so that *the Hearts of the People melted, and became as Water:* No doubt, the Sins usual in other Armies, and an abundance of *Debaucheries* and of other Disorders, and Distempers were among them: Nevertheless, These were not the *Accursed Thing*, that procured 'em all their Trouble; nor did any one man among all their Leaders understand what was that *Accursed Thing*, until God Wonderfully helped them to discover it. Yea, There was a Time, when the *Judgments* of God pursued

perſued a whole Company of Sea-faring people; a Storm came upon them, that had like to have Sunk them all : No doubt, they were as faulty and as vicious, as any other Sea-faring Folks uſe to be : Nevertheless, the Storm came for the Sins, of that perſon, that one would have leaſt ſuſpected among them all; that man was the *Jonas*, whoſe Error had Expoſ'd them all. So *Unſearchable are the Judgments of God !* And that which renders them yet more *Unſearchable* is, The wondrous *Diſtance of Time*, which the Lord may take, to puniſh a people, for *Former Iniquities*, and even (as that paſſage of Scripture which I am now quoting, may be Tranſlated) for the *Iniquities of thoſe that have gone before them*. The Children of *Jacob* were once brought into aſtoniſhing Diſtreſſes; and in thoſe Diſtreſſes, Then *Joſeph's Bloody Coat* is laid before their Eyes; The *Hard Things* done by them to a *Brother* of theirs, Things done *Twenty years ago*, ſo came unto Remembrance, as to make them cry out with Horror, *We are verily Guilty !* If none of all theſe Inſtances are enough to perplex our Thoughts, about the *Unſearchable Judgments of God*, I'll give you one more. I take Notice, That when *David* Numbred the *People*, there was a *Great Sin* cleaving to that matter; and it was not Holy *David* alone, but it was the *People*, whom the Lord was in that matter chiefly offended at.

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God had Required, That when the People were Numbred, *Every man should give a Ransom for his Soul unto the Lord, That there be no Plague among them* (says he) *when thou Numberest them.* Now, because the Lord had a Controversy with that People, for their *Former Iniquities*, he leaves David, the Best man in the Nation, to act in this weighty matter, without the Advice of the *Priests of the Lord*; Hence, tho' it was not a Sin simply to *Number the People*, yet the People not being put upon their part, that they might be *Ransomed* from a *Plague* among them, it became a Sin and a Snare unto them: Now, as an effect hereof I take Notice of a strange Threatning, in 2 Sam. 24. 13. *Shall seven years of Famine come unto thee, in thy Land?* Whereas, the Threatning runs no more than so, in 1 Chron. 11. 12. *Three years of Famine.* I pray, How shall these two passages be Reconciled? Attend, and you shall see a very Remarkable Thing, in the Reconciliation. There had been *Three Years* of a Famine upon the People, for an old Sin, of slaying the *Gibeonites*; God thus chastised the people, for a Sin that had been Committed more than Forty years before: and while the *Fourth Year* was Running, there was that *New Provocation*, about the *Numbring* of the People, added unto the former: and that *Fourth year* being well nigh Expired, *Three years*
more

more of a Famine denounced, make up the *Seven* : The first of which *seven years* Famine, was the year that next followed after the Rebellion of *Absalom* : as *That* was Forty Years, after the Anointing of *David* at *Bethlehem*. Oh ! What a world of *Intricacies*, were there, in these Dispensations of Providence ! The only Thing, that I design here to Recommend, from the mention of these Intricate & Mysterious Matters is, A most Self-jealous and Self-loathing, *Humility of Soul*, in our Enquiries, after those Things, that are to be acknowledged as *Provoking Evils*, e're peace will be Restored unto our Land. This is very sure, that this Land has often had its *Dayes of Temptation* ; and when the People of God come with *Second Thoughts* to Reflect upon those Dayes, they often see cause to cry out, *Peccavimus omnes* : we have one and all been out of the way. On the whole, The *Temper* which I would propound is This ; Let us not be without some *Suspicion*, that our God may be Angry with us, for some *Evil* or other, which is not yet universally Acknowledged : But yet let us manage that *Suspicion* so Humbly, so Modestly, so Seriously, that we may not thereby add a *New Evil* unto the old score. 'Tis very certain, That when a *Secret Cause* of a Divine Controversy, is Enquired after, there is nothing more usual, than for

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men *To Enquire not wisely concerning that matter.* An Assembly of *Lutherans* coming together to Enquire, after the Cause of the *Judgments* which God had brought upon their Churches, most unhappily determined, *That their not paying Respect enough unto Images, in their Churches, was one cause of the Lords Controversy with them.* Unhappy Enquirers; Instead of your Dream that you had not Sinn'd enough against the *Second Commandment*, you should have thought whether you had not Sinn'd too much against the *Fourth*. But we hear not a word, concerning their universal prophanations of the *Lords-Day* to this Day. That which I therefore say, is This; In a just Apprehension of our own *Darkness*, and *Weakness*, Let us make that Prayer to our Lord, *Lord, show us wherefore thou contendest with us.* Let us then have our *Debates*, with one another hereupon; but let us come to those *Debates*, alwayes with a *Disposition* to judge our selves rather than any one else, and a *Resolution* to take any shame to our selves, that Scripture and Reason, shall cast upon us. Wherefore,

Thirdly. In pursuing the Designs of *Reformation*, why should not *Every man*, even *Every one* concern himself, according to the *Capacities* of the Station, wherein God has placed them? That a General *Reformation* may be effected, *Every man* should begin with *Himself*;
and

and if *Every man* would *mend one*, the *Emendation of Manners* among us, would indeed be very general. Men should be as desirous in point of *Repentance*, as they use to be in point of *Charity*, to *Begin at Home*! *Self-Reformation* every where conscientiously endeavoured, would prevent a double *Evil*, very common under the *Sun*. Sometimes, men make a *Noise* about *Reformation*, when they do but follow the *Dictates* of their own *Malice* and *Revenge*, in all the *Noise*. There was once a *Shimei*, who, seeing the *Judgments* of *God* come upon the *Land*, he presently fell to *Railing* at the chief *Rulers* in the *Land*: he falls upon *David*, with such out-cries, as those, in 2 Sam. 16. 8. *Thou Bloody man, the Lord has now Returned all the Blood of the House of Saul, in whose stead thou hast Reigned*. This poor man, was himself of the *House of Saul*, and because he thought his own *House* had met with some hard measure from the *Government*, he falls to *Reviling* as if the *Land* had no *Sins*, but those of the *Government* men to answer for. But I can tell you, That we was egregiously mistaken! And men had deed beware, lest by giving way to their own exasperated *Spirits* and *Passions*, they become *Shimei's*, in exclaiming for a *Reformation*. Sometimes again, there is a cry made about *Reformation*, by men that only cover their own vile *Hypocrisie*, by the *Diversion* of such a cry. 'Tis

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very clear, that there are *Vanities* of Apparell to be Rebuked and Retrenched among us; those little Female, foolish *Vanities*, are *utterly a Fault among us*: the Holy *Angels* of the Lord Jesus Christ, are doubtless grieved, when they see the *Flags*, and *Signs* of a vain mind, hung out by the children of men; else the Lord would never have said, as in Isa. 3. 16. *Because the Daughters of Zion are Haughty, and walk with stretched forth Necks, therefore the Lord will take away the Bravery of their Tinkling Ornaments, as thy men shall fall by the Sword.* But now there are persons, who are themselves *Drones*, or *Thieves*, or *Cheats*, or *Lyars*, or *Drunkards*, or *Fornicators*, or some other way horribly *Depraved Creatures*: And these, to quiet their own guilty Consciences, will Declame very bitterly against certain *Vanities* in other people, and perhaps will with more *pride* than *Scripture* croud in many lawful and needful Things among those *Vanities*: These are the Things that want *Reformation*, they say; But thou wouldest say it, with a better Grace, O may it some of the zeal were spent upon thy own *Enormities*. However, Thus they 'I fall into a fiery rage about those Things, *As if nothing else brought the Judgments of God upon the Land.* But that which we are first of all to do, is This: It becomes *every one* of us, first of all, to Judge themselves, and throw the *First Stone*, at

our own Iniquity. It was greatly Repented, in Jer. 8. 6. *I hearkened, and heard, but they spake not aright; No man repented him of his Wickedness, saying, What have I done?* Then, Oh! Then, shall we *speake aright* about the Reformation incumbent on us, when Every man shall say, *What have I to do, towards the Reforming of my self, and of my own Family?* Let Every one set before himself, a Catalogue of Things Forbidden, and of Things Required, in the Ten Commandments; our ordinary Catechisms will advantageously set before us, the Glass of the Law, wherein we are to take a view of our selves; Thereat, Let us with a secret Self Examination find out our own Delinquencies, and so Request for, and Rely on, the Aids of Grace, for a Self Reformation. Having done thus much, we are then bravely qualified for the Doing of more: Let us now, as far as ever we are capable, Extend our Influences. *Housholders*, They are first of all to Rectify all that is amiss, where they reckon themselves a sort of *Kings*, that is to say, in *their own Houses*. Oh! Ask your selves, whether you have no *Bad Orders* to be Rectified there? Whether your *Devotions* there might not be more Edifyingly carried on? Whether your *Children* and *Servants* may not have a better Education bestow'd upon them? Upon which, let all the World besides take what course they will, do you Resolve, *As for me,*
and

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and my House, we will serve the Lord. But is this all? No; 'Twould be a very Laudable Thing, for the Worshipful *Jusices* in the several Counties, now and then to hold a *Consultation*, upon that Question, *What may we do, to Reform any Spreading Evils?* Gentlemen, I take Leave humbly to Represent it unto *You*, That you have singular *Opportunities*, to Reform almost all the *Growing Evils* in the midst of us; and such is your *Wisdom*, that without any further Advice from us, You need but a little Discourse now and then with one another, to be informed of Your own *Opportunities*: But, Let me say unto *You*, That these *Opportunities* are precious *Talents*, for which You are Accountable to the Eternal Son of God. The same that was done by *Jehoshaphat* for his Land, has in *You*, been done by the Lord Jesus Christ, for *this* Land. He hath set *Judges* throughout the Land; & now His words from His *Excellent Glory*, unto every one of you, are like those, in 2 Chron. 19. 6. *Take heed what you do; For ye Judge not for man, but for the Lord: Let the Fear of the Lord be upon you; Act in the Fear of the Lord, faithfully, and with a perfect Heart; ye shall warn men, that they Trespass not against the Lord, and so Wrath come upon you, and upon your Brethren: The Levites also shall be Officers before you, Deal courageously, and the Lord shall be with the Good.* But those *Consultations* for a Reformation of
pernici-

pernicious Things among us, which have been Recommended unto these *Worshipful Persons*, may likewise be most profitably practised, by the *Grand-Jury-men*, the *Constables*, the *Tithing-men*, in their several Precincts. Syrs, If you also would have your Stated, or Frequent Meetings, to consider, *What may be done by us, to Reform any Common Evils?* You might be wonderfully Serviceable.

But above all, O ye *Watchmen* in our Churches; 'Tis from You, that the Lord Jesus Christ expects the most critical *watchfulness*, in Advising your several Churches and Charges, of the several *Evils*, that are to be Reformed among them. That which you have lately been doing towards *Gospellizing* those Out-lying parts of the Countrey, has been very *worthily done*: And, I do humbly pray the *Recompensing Benediction* of Heaven, upon those Worthy Merchants and others in this place, who by their pious Expences have assisted the Undertaking. I wish those parts of the Countrey might now be effectually put in mind, of the concernment that lies upon them to make a due Improvement of the *Price put into their Hand*. If any that belong, or travel to those parts, are now in this Assembly, I pray, carry them this Advice, That if they slight the *Gospel* now sent unto them, there is Danger, the Lord Jesus Christ will never grant them another Offer of it; no,
there

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there is Danger that they will *never be Healed*, but *be given to Salt for ever* : there is Danger, that a *Wrath unto the uttermost will overtake them*. And now, there are further Instances of our *Watchfulness*, over our own Flocks, to be maintained. It may be, 'twould be one very significant piece of our *Watchfulness*, over the Churches, if some safe methods might be taken that all those who go forth unto the Work of the Ministry, might carry with them some Testimonial of their Qualifications, from fit Judges of those Qualifications ; and that Raw, Rude, Lewd Young Men, and profane Sons of *Eli*, may not go forth, to make a *Living* of their *Preaching*, and Ruine *Christianity* among us, by not *Living* according to their *Preaching*. Yea, I do earnestly Beseech the Congregations of *New England*, That, if they have any Regard unto the *Things of their Peace*, they would none of them, Invite, or Accept, any man, to constant Preaching among them, unless that some Holy, and Faithful, and Able Pastors of other Churches, do, upon a thorough Trial, Testify, *That such a man is Worthy to Labour, and be very Highly Esteemed for his Labour, among them*. Nor is this All that we have to do. Can we not, in *Visiting* our *Flocks*, inform our selves about the *Morals* of our People, in every Quarter, and thereupon both Publickly and Privately set our selves to cure all that shall
be

be found amiss ! May we *Lift up our voice like a Trumpet*, against every thing that we see offensive unto our Lord Jesus Christ ; and let us therefore, by the Anticipations of our Faith, have in our Ears continually, the Sound of the *Last Trumpet*, which will fetch us before the Tribunal of our Lord. Much, very, very much will be done towards a Glorious *Reformation*, by our Discharging the work of our Ministry, as under the Awe of that most awful Consideration, in Heb. 13. 17. *They watch for Souls, as they that must give an Account.* I Remember, 'Tis Related concerning the Holy Mr. *Herbert Palmer*, That observing of Sundry Evils to have been become common in his Town of *Canterbury*, he took such Pains to convince the People of those Evils, that at last, they generally Signed an Instrument, wherein they Declared their *Dislike* of those Evils, and their *Purpose* to take heed of them forever ; and a wondrous *Reformation* ensued upon it. Syrs, who can tell, how far the concern of *Reformation* may possess the Hearts of our People, in almost every Town, if we took due pains to convince them, and persuade them ; yea, if our Personal, Prudent, Loving Admonitions, might but operate, upon that one part of Neighbours, the *Inn-keepers*, who can tell how far the Desired *Reformation* might be Befriended and Attained ! But this leads me into another Article of our Discourse.

Fourthly.

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Fourthly. To Assist the Designs of *Reformation* among us, Why should we not Review, & Renew, and Apply, the *Obligation*, which is by *Covenant* Lying upon us thereunto? If one would say at once, what it is, that hath procur'd the Indignation of Heaven against us, to be written in such Dismal and Bloody Characters, methinks, I could find a passage in our Psalter, that should Expressively enough describe it. While the Time was not yet come, that the *Israelites* in *Egypt* should be delivered out of their Difficulties, the Active Colony of *Ephraimites* formed a Lively *Expedition*, against the *Philistines* to the North-ward, from whom they had Received many Injuries; they reckon'd themselves Numerous and Powerful enough, to attack the *Canaanites* in their own Country; but they came off unhappy loofers in it; and the Psalmist ha's told us, what was the reason of the loss that beset them: T'was, as in Psal. 78. 10. Because, *They kept not the Covenant of God*. This I venture to say, whatever else may be said; *Covenant Breaking*, I say, *Covenant-Breaking*, or, the Neglect, and Contempt of that *Covenant*, even, the *New-Covenant*, wherein the Lord Jesus Christ, ha's been tending Himself unto us; *This*, is the most comprehensive Cause of all our *Disasters*. I will say so, as long as I can Read that horrid Picture of our own condition, in Isa. 24. 4. --- *The Lord makes the Land Empty,*
and

and makes it wast, and turns it upside down, and Scatters abroad the Inhabitants thereof; The Land mourns and fades. And why is all this? Because they have broken the everlasting Covenant; therefore the Inhabitants of the Land are Burned, & few men are left. Wherefore, if we would be Recovered out of our Condition, 'tis the Covenant of our God, that must Recover us, & Reform us. 'Tis imagined by some, That when the General Assembly of Israel here, Poured out Water before the Lord, they used a Rite of making of a Covenant; q. d. If we Return to our Sins, let our Blood be thus Poured out. This we all know; A Renovation of Covenant, ha's been alwayes pressed, as a very special and Important Expedient of Reformation. The Covenant of Grace, which is Brought unto us all, is very particularly Seal'd and Own'd, with such as have been Admitted unto any Ecclesiastical Priviledges among us. Let all Persons, by the Help of Grace, give the consent of their Souls unto this Covenant; Consent, O Immortal Souls, That God should be your God, and be unto you, better than all your Idols; that the Lord Jesus Christ should be your Prophet, Priest, and King; that the Holy Spirit should Possess you, and incline you to Glorify Him according to the Gracious Terms of this Covenant for ever. But then, Let them that have Enjoy'd the Seals of this Covenant, again, and again, with all possible Solemnity

Repeat

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Repeat the Consent of their Souls thereunto. Syrs, A most wondrous *Reformation* would follow hereupon Immediately ! Now, In the doing of this Thing, Why should not our Churches, most Explicitly *Apply*, the *Covenant of Grace*, unto all the Designs of *Reformation*, as well as they *Apply* it unto the particular Designs, of a *Particular Church-state* before the Lord ? Our *Covenant* will to the most Edification, and the most Satisfaction, be *Renewed*, when we most of all Express the *Spirit of the New Covenant* in all that we do. Now, 'Tis the *Spirit of the New Covenant*, for us to Acknowledge, That our *Justification* only by *Faith* in the *Righteousness* of our *Saviour* and our *Surety*, does powerfully oblige us to *Depart from all Iniquity* : And, Then, to Acknowledge, That this and that Evil Thing, whereof we are adviſed, is an *Iniquity*, from which we do, with our very Hearts within us, Desire to *Depart* for ever : But with such Acknowledgments, we are to *Protest* in all Sincerity of Soul, That we ask the *Grace* of Heaven, to *Watch* against every such *Abominable Thing*, both in our selves, and in one another. What one *Christian* upon Earth would scruple to consent unto such *Acknowledgments* and *Protestations* ? Now, if our Churches, yea, and other Societies too, would thus use the *Covenant of Grace*, with pertinent Applications thereof, to every *New Iniquity*, that they Discern arising
among

among them, how gloriously might the *Spirit of Grace*, then *Lift up a Standard* against every *Flood of Iniquity* ! As fast as we see any Sin gaining of ground upon us, Let us make our *Evangelical Acknowledgments* and our *Evangelical Protestations*, against that Sin ; These are the *Sanctified Wayes* in which the Almighty Spirit of Christ, will make us *Conquerors*, and more than *Conquerors*, over that Sin for ever. And shall I add this one thing more ? There are many sorts of *Officers* among us, that are under very special *Oaths*, unto God, for *Well-Doing* ; and these would surely *Do well*, to have Copies of their *Oaths*, well Explained unto them, often before their Eyes. Our Honourable *Counsellors* are under the *Oath* of God, *That they will to the best of their Judgment at all Times freely give their Advice*. Our Worshipful *Justices* are under the *Oath* of God, *That they will Dispense Justice equally and impartially in all cases, and for no cause forbear truly to do their Office*. Our *Grand Jury-men* are Sworn by the Ever living God, *That they will diligently Enquire, and true Presentment make, of all things given them in Charge ; and present no man for Envy, Hatred, or Malice, nor leave any man unrepresented, for Love, Fear, Favour and Affection, or Hope of Reward*. Our *Constables* are Sworn by the Ever-living God, *That in all that the Law has made part of their Office, they will deal*
seriously

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seriously and faithfully, whilst they are in Office, without any sinister Respects of Favour or Displeasure. And are not our Tithing-men, under an Oath of the like Importance : Yea, I suppose, there is hardly a Clerk of a Company, but he is under the Bonds of a Dreadful Oath, to Discharge his Duty faithfully. Now, This one thing would exceedingly contribute unto the Reformation of the Land, That men often Read and Think, what they are Sworn to Do : For this would put the Good men, upon more usual Thoughts in themselves, What Good they may do in their several Places for other men ? It is mentioned, as a Commendable property, in a Citizen of Zion, Psal. 15. 4. He sweareth to his own Hurt, and Changeth not. It may be rendred, He sweareth to an ill man, and Changeth not. If he have made a Lawful Promise, though it be to a Wicked man, a Pagan, an Enemy, he will not reckon that the Wicked unworthiness of the man, will Release him from his Promise. But, Syrs, You that are Sworn to a Good God, and Sworn to a Good King, & Sworn to a Good Work, & Sworn, for the Service of a Good People ; how much ought you to Study, that you may be the Genuine Citizens of Zion, for your Fidelity ! The Land will mourn, because of Swearing, if men ordinarily, Lift up their Hands to the Eternal God, in Oaths to Deal faithfully and honestly, but Swear indeed Hand over Head, without any
After-

After-care to observe their *Oathes*: As on the other Hand, For men to *Fear an Oath*, is one way to keep clear of many *Fearful Sins & Evils*. Behold the *Reformation*, that is to be laboured for.

But then, Lastly, to put an *Edge* upon these Things; That we may be in Earnest about the *Necessary Reformation*, Let us consider the loud calls of Heaven, that most earnestly bespeak it of us. *The Necessity of Reformation*, is a Thing that ha's been long and oft Preach'd unto us, ever since that the *Judgments* of God, began to make us more generally miserable; but the *Judgments* of God, are going on still to further and further Degrees of misery upon us, while the *Cares* of a *Necessary Reformation*, continue fast asleep in our Souls. We do one year after another feel the formidable Executions, of those Threatnings, in Lev. 26. 23. *If ye will not be Reformed by me, through these things, but will walk contrary unto me, Then will I also walk contrary unto you, and I will Punish you yet Seven Times for your Sins.* Our most Intolerable Indisposition, to do any Significant Thing, towards our *Necessary Reformation*, ha's been already Revenged, with *Sore Plagues, and of long Continuance*; Yea, The Lord ha's made our *Plagues Wonderful*, for this our *Obdurate & Obstinate Impenitency*. Wherefore, As they cryed unto *Pharaoh*, *Let the men go; knowest thou not yet that Egypt is destroyed?*

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Even

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Even such a cry must I this Day awaken you withal ; *Know you not, that New England, is very near destroy'd, by the Sins that have been Harboured among us ? Oh ! Let them Go ! Let them Go !* Lest we perish in them. Christians, Let us take Warning. There have been many *Thousands*, I say, many *Thousands*, of Churches in *Europe*, not much less famous for the Protestant Religion, than that little Handful & Hundred of Churches, whereof this Country is compos'd ; Every one of which, have been made an utter Desolation, within these few years ; even since the Time that so Young a Man as I am, came into the World. And, is not the Fate of those Churches, a Solemn Warning to us, in these *Ends of the World* ? I say again, Let us take the Warning, and, *Repent, Lest we likewise Perish*. Don't you see, the Tokens of the Divine Wrath against us, arise apace towards an horrible Extremity ? O Lord, *They who dwell in these uttermost parts, are afraid at thy Tokens !* I'll say only these Two Things. One thing is this ; If there be not an Extraordinary Appearance of God, from Heaven, to give a check unto a Great *Leviathan*, who is at this Day Troubling all the *European Waters*, *New England* will be soon overwhelmed in Desolation. Another thing is this ; If we should have such a *Summer* this year, as we had the last, for the *Unseasonable Weather*, which, alas, hitherto does hold, upon the Fruits of the Earth, the
the

the Desolation of *New-England* will be more horrid, than any Tongue, ha's hitherto Expressed, or Heart Conceived. On every side of us then, we have that cry Roaring in our Ears, *Reformation, or Desolation ! Reformation, or Desolation !* Oh ! *Tis High Time to Awake out of our Sleep*, and to do some Signal Thing for the *Reformation* of our Land. Consider, O our *Zerubabels*, O our *Joshua's*, and O all ye People of the Land : *Necessity is laid upon us, and Wo unto us if we Do it not.*

And now, if these calls of Heaven, are, by your *Tears*, and by your *Prayers*, and by your *Cares*, duely complied withal, there is a twofold *Benediction*, from our Lord Jesus Christ, our *High Priest*, who went away from hence to Heaven, *Blessing* of us, that I do from the Word of His, now before us, Conclude withal.

I. You shall have *Samuels* to be *Judges* over you. How vast was the Felicity of *Israel*, when a *Samuel*, who formerly had been a most faithful *Preacher*, by whom they were alwayes advised of their *True Interest*, now became a *Ruler*, who so acquitted himself in his Government over them, that when he came to put off his Government, he could make that Appeal to all the World, *Behold, Here I am ; Witness against me before the Lord ; whom have I defrauded ! whom have I oppressed ? or of*
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whose

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whose Hand have I Received any Bribe, to blind mine Eyes withal? Many such a Samuel will thy God give unto thee, O New England, if thou thus Turn unto Him. It was a Sentiment, for which we have the Authority, of the greatest persons, both among the Ancients and among the Moderns, who count that they have also for it, the greatest Authority of the Sacred Scriptures themselves That every Province is under the special care of some Angel, by a singular Deputation of Heaven assigned thereunto. But besides that Invisible Guardian, our God, upon our Turn to Him, will give us a GOVERNOUR, that shall be like a Guardian Angel unto us, Employing his whole Strength to Guard us from all Disasters. Although we are Invested with a Royal Charter, which leaves not any Governour capable to Enact one Law, or Levy one Tax, or Constitute one Counsellor, or one Judge, or one Justice, or one Sheriff, without such a Negative of the People upon him, as the People are not in the other American Plantations, no, nor in Ireland, no, nor in England it self, priviledged withal; Nevertheless, we shall have cause to Receive a Governour that like a Nebemiah, shall Seek our Welfare, with all Thankfulness to God, and the King, as a very Rich Blessing from Heaven unto us. We have Already, and Hitherto, Enjoy'd that Blessing, above any people at this Day under the

the whole Expanse of Heaven; and, if our God be not Angry with us, we shall with such a *Blessing* still be, *A People Saved of the Lord*. Our God will send us a *Governour*, who will cast a *Favourable*, and a *Fatherly* Aspect, upon all that is valuable to us; a *Governour*, who shall have the brave Motto of the Emperour *Hadrian* Engraved upon his Heart, *Not for my self, but for my People*. And with such a *Governour*, He will give us, *Our Judges as at the First, and our Counsellors as at the Beginning*.

II. God will *Thunder with a great Thunder* upon your *Philistian* Adversaries, and gloriously *Discomfit* them. The Lord had promis'd unto His People, that if they would *Go up* duly to *Worship* Him, at His Tabernacle, He would keep off the Invasion of their Adversaries; and now when they were together at *Mizpeh*, He fulfilled that Promise, by a strange *Discomfiture* of the Invading *Philistines*. *New England* never was without its Adversaries; but at this Day, we are more Eminently under that Alarm, *The Philistines are upon thee, O Land much Maligned!* Now, by our Conforming our selves unto the Will of God, we shall get Him on our side; The Almighty would then soon scatter our Enemies with His Hot Thunderbolts, and *Thunder* them into Ruine for ever; and that Sentence which the Emperour *Max-*

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imilian wrote upon his Table, we shall see written on all our Houses, and all our Vessels, and all our Fields, *If God be for us, who can be against us?* By comparing of certain passages in the Bible, not commonly observed or understood it appears; that there was a *General Circumcision* of the *Israelites* in *Goshen*; & at that very Time God sent the *Three Dayes* Darknes upon the *Egyptians*; God sent *Three Dayes* of Darknes and Horror upon the *Egyptian* Adversaries, that they might then be Able to *Do Nothing* against His People, who *Rebelled not against His Word*. Oh! might there be a *General Obedience* of *New England* unto the Lord Jesus Christ, that Lord of Heaven would soon *Darken* our Adversaries, with His Plagues upon them. Hear O *New-England*, Hear thy Lord, saying over thee, *O that my people would Hearken to me; I would then soon Turn my Hand upon their Adversaries; but their own Time should Remain for ever and ever.*

T H E C L O S E.

Containing a Relation, of the Wonderful Deliverance newly received, by the KING, the Three Kingdomes, & all the English Dominions.

BUT, Behold, O my dear People of *New England*, while I am telling you, of
Thun.

Thunder to fall upon our *Philistean* Adversaries, there do this very Week arrive unto us the Joyful and the Wondrous Tidings, which give us a Stupendous Instance of this very matter ; *The Philistines drew near to Battel against Israel, but the Lord Thundred with a Great Thunder on that Day, upon the Philistines, and discomfited them, and they were Smitten before Israel.* It is but just now that we have Advice from the other side of the *Atlantick Ocean*, That *Great Britain* is Miraculously delivered, from the utmost Perils, of becoming an *Enslaved*, and perhaps a *Dragooned*, Province of the *French Empire*, or, at least from a *Bloody War*, that must have cost many Thousands of the Best Lives in the Nations, to have shaken off the *Chains*, which a French Force would have laid upon them : And then, I am sure, that thou, O little *New England*, hast, above all the *American Plantations*, a share in this Deliverance ; for if the *Great House*, whereof thou art but a poor *Leanto*, had fallen, how horribly hadst thou been crush'd in the *Ruines* of it ! O come, and Behold the Works of the Lord, the Desolations which He is bringing upon the *French Philistines*, by the Hand of His Omnipotency ! There hath been all along, a large party of *Bigotted* and *Besotted* People, the Sons of *Nimrod*, in the English Nation, who have long been seeking to overthrow those things, wherein the Real Welfare of the Nation lies ; and, *Many a*

E 4 Time

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Time have they afflicted me, from my Youth, may England now say; Many a Time have they afflicted me, from my Youth; Yet have they not Prevailed against me. It may be those Adversaries, were never more confident of their prevailing, than in their late Execrable Plot, for the Murdering of our Illustrious King WILLIAM, in that horrid Juncture, when a French Army, with an *Abdicated Prince* in the Head of it, was coming over to join his Friends in *England*, and have made that Land such a stage of Blood, Fire, & Horror, as it never was before. But we have now appointed, by the Authority of this Province, a Day of Publick and So-

[It was Observed, June 16.]

lemn THANKSGIVING unto the God of Heaven, for the Miraculous Defeat of that Plot; and upon the Invitation thereof, give me leave now to Entertain you, with a brief Relation of that Wonderful Providence, which ha's now been after an astonishing manner display'd, for the Preservation of us all.

The miserable *Male-contents* had for a long while been fomenting and augmenting, *Discontents* throughout the Kingdom, in hopes, by the means of those Confusions, to Recover all that they had lost, in the late *Happy Revolution*. The Kingdom had been long Disastered with many *Losses*; besides the Heavy *Taxes* that lay upon it: & the Prodigious Depravation, brought,

as

as it were at Once, upon the Coin current throughout the Kingdom, coming upon all the rest, had thrown the Nation into such a Ferment, that the Exquisite Wisdom & Success of the Parliament, in since getting through it, is to be annumerated perhaps among the *Greatest Appearances* of God, for His Poor People there : Moreover, There had been particular methods used, through the Artifice of these Incendiaries, to Distress, yea, to Destroy, the *Sea-faring* part of the Kingdom, that so a *French Invasion* might be facilitated : Nor were they unwilling to Encourage themselves from a Bone of contention cast between the Two Kingdoms of *England*, and *Scotland*, about their Trade : And the Servants of the late King, had in Great Numbers pretendedly Deserted him ; Returning Home, that they might *Live Quietly under a Mild Government*, though not intending, it seems, To, *Study to be Quiet*. It was at this Critical Time, That Great Britain, with all the Dominions pertaining thereunto, was upon the point of being overwhelmed in, *A Conspiracy for the Assassinating of His Majesties Person to encourage an Invasion from France, at the same Time intended, for the utter Subversion of the Protestant Religion, and the Liberties of the Kingdom.*

It being understood in *France*, that many Hundred Ships of *Merchant-men*, were setting out from *England*, for divers parts of the World,
and

and that a great *Convoy* was also going to the *Streights*, whereby the Kingdom would have been left extreemly Naked, immediately in *February* last, near Thirty Thousand *French* were drawn down to *Dunkirk*, and *Calice*, and other Ports, Headed by the Late King *James*, with an huge Fleet, wherein were between Three and Four Hundred *Transport Ships*, to bring them over, unto the *Thames* Mouth, *Suffex*, or *Kent*; and some unto the *North*, to strengthen those that should make an *Insurrection* there. They Embarked, before it was known in *England*; but the Lord Jesus Christ, who Commands the *Winds*, did by *Cross winds*, constrain them to stand in again. In the mean time, the Duke of *Wittenberg*, having obtained some knowledge of the *French Invasion*, presently sent over to King *WILLIAM*, the Notice of it, by a Messenger, in a *Fisher boat*, where, by lying hid among the *Nets*, he so escaped the *French Inspection*, that he was able to inform the King, of the *Nets*, which the common Enemy had laid for Him, and for more than Three Kingdoms. At this Instant, Admiral *Ruffel* being dispatch'd, on this vast occasion to re-inforce the *English Fleet*, found, that by a surprizing Hand of Heaven, our *Merchant-men*, with this *Convoy*, had been out at Sea, but were by contrary Weather driven back into their Harbours and by this most seasonable Accident, the Fleet
which

which else might have been a prey to the *French*, was within a few hours, all *Manned*, and *Fitted* out; and immediately they Block'd up the *French Fleet* in their Harbours, with no little damage to them at the present, besides the future Devastations, which may attend, the total Disappointment of the Descent by them Designed.

But this was not all. The Almighty Lord JESUS CHRIST, hath Employ'd the mighty WILLIAM, as an *Hook* in the *Nostrils* of that *French Leviathan*, who has been so long *Troubling the Waters of Europe*; and the Conspirators thought it impossible for them to do a more significant Thing, than to get Him out of the way. It was therefore concerted and resolved, among a Desperate Crew of *Russians* in *England*, that in *February* last, they would make an Attempt upon that *Royal Life*, upon which the Fate of all *Europe* does at this Day depend, it may be more than upon that of any one man Living in the World. After several Consults held among those Wretches, about this wretched Enterprize, it was at length Agreed, That upon the Kings Return from *Richmond*, they would, at the end of a Lane, by *Turnam Green*, a place which they not only *marked*, but *fitted* for that Hellish purpose, with Forty five persons on Horse-back, fall upon the Kings Person, and in spite of His *Guards*, whereof some, 'tis
said,

said, were in the Conspiracy, Assassinate Him; upon the Accomplishment whereof, the Printed Accounts report, that a Signal, was to have been given to the *French Coast*, by a *Fire on Dover Cliff*; And indeed, there had been seen *Fire* enough, if this Barbarous and Villanous Thing had been Accomplished! The *Tenth* of *February*, was the Day first Appointed, for the perpetration of this *Comprehensive Murder*: But upon the failing of some circumstances, it was put off unto the *Fifteenth*. In the mean while our Lord JESUS CHRIST, who *Giveth Salvation unto Kings*, thus wonderfully *Delivered His Servant* our King, *from the Hurtful Sword*! There were Two or Three of the Conspirators, who, as it seems, unknown to each other, discovered the Treason; what it was that put them, upon the making of the Discovery, I can at present, say no further, than that the Papers Printed thereupon inform us, That their Threatning one of their Company, *To kill him for his being Absent from some of their Cabals*, did contribute not a little thereunto: though a Generous Abhorrence of so barbarous an Action, as the Murder of the King, inspiring the Heart of one, to whom the Design had been communicated, seems to have been the true original of the Discovery. The King being satisfied in the Truth of the matter, took effectual care, to have the rest seized, in the most

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convictive circumstances ; for upon finding Things, the *Fifteenth* of *February* look suspiciously upon them, they began to fly from the Storm, which they fear'd thus breaking upon them : and upon their Trial since, the Fact has been so convictively proved upon them, that sundry of them, have been with the general satisfaction of the Nation, Executed.

In this *Plot*, things were so laid, that the Adversaries, were very secure, of carrying all before them. It cannot but create an *Horror* mix'd with *Pleasure*, to reflect on the Assurance, which the Adversaries, both at home & abroad, had, that their machinations could not miscarry. It is affirmed, That on the Day when the *Plot* was judg'd ripe for Execution, One of the *Nonjurant Parsons*, Preached on those words, in Jer. 46. 10. *This is the Day of the Lord God of Hosts, a Day of Vengeance, that He may Avenge Himself of His Adversaries ; and the Sword shall Devour, and it shall be Satiated, and made Drunk with their Blood.* But, behold, by the astonishing Providence of our Lord JESUS CHRIST, it is come to pass, that it may be there never did so great a *Rout* befall those Adversaries of God, and of the Nation, as the miscarriage of this *Plot* has given them. A Remarkable *Zeal* inspires, one of the best *Parliaments* that ever the Nation saw, to *Associate* for the Safety of the King, and *Meditate* such Things

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Things as cause the whole Kingdom to Rejoyce. A prodigious Consternation falls upon the Adversaries; and they daily feel the fulfilment of the Label, which the Dutch Sculptures on this occasion, put into the mouth of the Abdicated Prince, *Frustra Tentare, nocebit*. Many years are now past, since that from the *Prefs*, as well as from the *Pulpit*, we have said unto you; 'If any man, be he High or Low, 'Rich or Poor, shall go to introduce Popery, 'in a Kingdome, wherein it has been Abolished, the Curse of *Joshua*, never fell so hard 'on the Rebuilder of Demolished *Jericho*, as 'the Curse of *Jesus* will fall upon the Authors 'of this Accursed Enterprize; neither shall 'they prosper in it, any better than the Jews, 'who at the Invitation of the Apostate *Julian*, 'going to Re-Edifie their Temple, God sent 'the Terrible *Earthquake*, that Overthrew all 'they had already done, and by *Fire* from 'Heaven, burnt up the Tools, and some of 'those that used them. And this year, has now strangely added, unto the many Confusions, that we have seen every year of late be falling the Enemies of the *Reformation*. Prepare now, your *Praises* to the Glorious Lord *Jesus Christ*, O ye People of God, for the *Great Things* which He has done. But *Believest Thou? Thou shalt see yet GREATER THINGS than these!* For I do once more assure you *The Kingdom of God is at Hand.*

A POSTSCRIPT.

*Giving an Account of some late MIRACLES,
wrought by the Power of our Lord
JESUS CHRIST.*

HAVING in the preceding Sermon, mention'd the late MIRACLES, with Hopes that they may be *Symbolical* Representations & Exhibitions of the *Miraculous* Things, which the Lord is going to Do for His People, I am willing to Entertain the *Faith* of the Christians in this Remote Wilderness of *America*, with a brief Relation of those *Miracles* ; for all which, we have Incontestable Evidences, that they are not like the *Lying Wonders*, by Popery sometimes imposed upon the World, but the *Wondrous Works* of the God, which declare that His Name is Near.

The First Example.

In the Preface of a French Treatise, Entitled, *Harmonie des Propheties Anciennes avec les Modernes*, which was Printed at *Cologne*, in the year 1687. I find this very Wonderful Passage, which I choose to mention in this place, as contributing to the Explication of them that are to follow.

Madam *Mingot*, the Widow of a Cheirurgeon, of the City of *Caen* in *Normandy*, had several unaccountable Revelations made unto her, that she kept wholly Secret ; but there was one, which by a *Miracle* that accompanied it, was put beyond the possibility of Secrecy. She was afflicted with a *Palsy*, Eight or Ten years together

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gether in her Limbs, which rendred her altogether Impotent ; and her Impotency was not the less, for her being Fourscore years of Age. But one Day, when she was at *Prayer* before the God of Heaven, for the Deliverance of His Church, from the Confusions then upon it, in the heat and heighth of the French Persecution, it was audibly said unto her, *Thy Prayers are heard ; The afflicted Church shall be speedily and gloriously delivered ; But it ha's yet somewhat more to suffer.* She was Commanded herewithal, to make this Revelation known unto her *Brethren* ; and that they might give credit unto her words, it was added, *The Lord has Restored thy Health and Strength unto thee.* She was Immediately, and Miraculously, Healed of her Malady, and she Walked her self, and carried unto her *Pastors*, the Account of this Revelation. They wondered at the *Miracle*, and would fain have concealed th *Prophecy* ; but the *Prophecy* could not possibly be hid, because of the famous *Miracle* that attended it. All the Pastors of *Caen* and a good Number of other Protestant Refugees, belonging to the Town, being in the Low Countryes, *Anno 1687.* offered their Unanimous and Uniform Testimony, to the Truth of this marvellous matter.

The Second Example.

Mary Maillard, a French Damsel, (the Daughter of Protestant Refugees,) about Thirteen Years

Years of Age, Living in *Westminster*, was thro' a Dislocation of her Left Thigh, very *Lame* from her Birth, and her *Lameness* increased with her Age, into much Deformity and Infirmary, insomuch that she became Ridiculous to the Children in the Streets, who would Throw Dirt upon her, with other Abuses & Injuries, as they saw her pass along. Her Leg was become shorter by four Inches than the other, her Knee was turned Inwards, and her Foot was distorted so, that the Inward Ankle bone almost supplied the place of the Sole of that Foot, and much pain attended this Malady, which the Chirurgeons and Physicians pronounced *Incurable*. The Ill treatment of the Children in the Streets, one *Lords-Day*, Nov. 26. 1693. bespattering her with Dirt, as she returned from the Publick Worship of God, much afflicted her : She wept extreamly, with Complaints to her Mistress, of the Affronts that had been offered her ; but her Mistress Exhorted her to be patient, and put her Trust in God. In the Evening she took the Bible ; and Reading the Second Chapter of *Mark*, wherein is related our Lords Miraculous Cure of one Sick of a *Palsy*, she seemed much affected therewithal. She told her Mistress, that she could not but wonder at the Unbelief of the Jews ; adding, That if such a Thing should now happen, she would run to the Lord *Jesus Christ* for

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a Cure also. She had no sooner spoke this, but her pain began to Return with violence upon her; and suddenly stretching out her *Leg*, the Bone audibly snapt into its place, and her *Knee* and *Foot* were instantly restored unto their Natural Posture. Her pain immediately went off; and she supposed that she heard a voice declaring to her, *Thou art Healed*: whereupon she presently found her self to be fully Cured of all her Lameness, and she *Walk'd* up & down her Chamber; still continuing well, and affirming to the great multitudes that came to visit her, *That without any Humane Help she was healed, in Reading the Gospel of the Lord Jesus Christ.*

The Third Example.

Mrs. *Elizabeth Savage*, the Wife of Mr. *John Savage*, a Minister and School master, Living in *Middle Moor Fields*, was afflicted with a *Palsy* on her Right-side; and her Mother knows nothing to the contrary, but that she brought it into the World with her. Her Distemper was judged Remediless, and her Right Thumb was distorted, & three other fingers, were bowed round, almost close to the palm of her Hand; nor could she, by that Hand (which also was alwayes cold) bring any Sustenance unto her mouth. She was now upwards of Twenty-eight years old; and her Husband agreed with her, to set apart the Twenty second of *December*, 1693. for *Prayer with Fasting*, in secret before the

the Lord; not upon any Temporal Account, but purely to obtain Spiritual & Eternal Blessings. About eleven of the Clock, when he was upon his knees, the late *Miracle* wrought for the *French Damsel* came into his mind, with such Impression, that he gave solemn Thanks unto the Lord Jesus Christ, for Displaying of His Power, in such a work, at a Time of prevailing Infidelity. He then asked his Wife, whether she believed that our Lord Jesus Christ, was able to Cure her Weakness also; whereto she answered with Tears, That she question'd not His Power, but she knew not whether it might be good for her to have such a *Comfort*, inasmuch as her Weakness was useful many ways to Humble her. He began to Read the Eighth Chapter of *Matthew*; and when he read those words, *Lord, if thou wilt, thou canst*, he said, That he had as much Faith in the Power of the Lord Jesus Christ, for the Cure of her Infirmary. Proceeding then to the third verse, *I will, be thou clean*, she presently felt a great pain in the middle Joynts of her crooked Fingers; which before the Chapter was ended, were stretched out, and she was able to move them nimbly, like those on her other Hand. A new warmth also came into that Hand, and though it were poor and lean, as well as weak before, it began to Recover *Flesh*, with *Strength*, and its natural colour came into it. When her Husband had finished the Chapter, she show'd unto him, in her warm Hand, now opened and expanded, what the Lord Jesus Christ had newly done for her; whereupon they sat some while drown'd in Tears of Admiration, from which when they Recovered themselves, they solemnly praised the Lord Jesus Christ, on

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their Knees, for His Mercy to them: And the day following, her whole *Paralytic* Side also, had a New Life return'd into it, so that she was able to Walk four or five miles, without any weariness.

The Fourth Example.

David Wright, who was Twenty Seven or Eight Years of Age, had been grievously mortified with the *Kings Evil* for divers years; but there was a *Worse Evil* than this upon him, for he was also a very vicious and profane sort of a Fellow. Following the Employments of a *Shepherd*, because his Distemper had Enfeebled him, for any harder Labour, he desired a Religious Gentlewoman, in the year 1693. to take him into her Service. But she was afraid of Employing him, until he promised a *Reformation* of his Lewd courses, and particularly, a due care to Hear the Word of God; which promises nevertheless he sadly violated. However, on the Twenty Ninth of November, understanding that there was to be a Sermon Preached at *Hitchin*, by one Mr. *Edward Coles*, his mind became unaccountably so Resolved for the Hearing of him, that though his Brother came for him, with an Horse, to go another way, he could by no means be prevailed withal, to bear him company. While he was Hearing the Sermon, he found his *Blind Mind* strangely Enlightened, and his *Hard Heart* strangely mollified: He had new Visions of his own Sinfulness and Wretchedness, and of the Remedy provided for him in the Lord Jesus Christ; and before the Sermon was ended, he did with a conquered Soul and with inexpressible Agony and Reflection, give himself up unto the Lord Redemer. And whereas, he had been fifteen or sixteen years, horribly Tormented with *Scrophulous Tumors* and Ulcers, and
now

now came unto the Meeting under great pain with them, while he was hearing the Sermon, his ugly Sores all insensibly sunk upon him, and he was well on a sudden. So that, as they Returned home from the Meeting, he went in the Head of the Assembly, Admiring and Adoring the Wonderful Glories of the Lord Jesus Christ, in thus dealing with him; and it made an Heaven upon Earth among them, to joyn with him, in the Heavenly Praises rendred unto the Lord Jesus Christ, on the occasion of this *Double Miracle*.

The Fifth Example.

There is likewise, an undoubted Relation, of a poor, but a good Woman, belonging to the Congregation of the Reverend Mr. *Daniel Burgefs* in *London*. She had for many years, laboured under a *Fistula* in her Hip, which had proceeded so far, that the very Bone was tainted, and she was turned out of the Hospital as Incurable. This person, Reading, with Prayer over it, that passage, in *Mat. 15. 28. Jesus said unto her, O Woman, Great is thy Faith; be it unto thee as thou wilt;* and feeling her Soul, by the Spirit of the Lord Jesus Christ, carried forth unto a Great Faith in Him, she found her self immediately and miraculously, Cured of all her Malady. I have not now the Relation of this matter at hand; but this is as far as I can Remember, the substance of what I received concerning it. It was about the beginning of *December, 1694.*

The Sixth Example.

In a Letter from the Reverend, Mr. *John How*, I find the Ensuing passages, which I take the leave to Expose unto the Publick.

‘It gives among us (Writes that Worthy Man)
some

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' some Reviving to the Languishing Interest of Christi-
' anity, and some check to the *Infidel Spirit*, that (un-
' der the falsely assumed Name of *Deism*) would turn
' all *Revealed Religion*, and indeed all *Religion* into Ri-
' dicule ; that God is pleased to own it, by some late
' *Miraculous Cures*, wrought upon the Acting of Faith
' in CHRIST.

That Excellent Person, proceeding then, to recite
some of the Instances, which we have already menti-
oned, he adds ;

' A Fourth, I have late certain knowledge of (but
' the Thing was done Six years ago) of a *Blackamoor*
' *Youth*, Servant unto a Religious *Baronet*. He lately
' dining at my House, assured me, That his Servant
' having a Great Aversion to Christianity, & refusing
' Instruction, was struck with Universal Pains in all his
' Limbs, which continued upon him a year & half,
' like *Rheumatical*, but Relieved by none of the apt
' usual means, that are wont to give Relief in such
' Cases. At length, in his Torments, which were
' Great, he grew Serious, Instructible, Penitent ; and
' by the frequent Endeavours of the Parochial Minis-
' ter (a Good man, known to me) brought to an
' understanding Acknowledgment of Christ ; upon
' which, *Baptism* being promised to him, he consented ;
' but pressed to be carried unto the Assembly, that he
' might own Christ Publickly ; Upon the doing
' whereof, he was *Immediately Cured*, and hath conti-
' nued well, ever since. These are Great Things
' *Hallelujah* ! Preparatives, I hope, to the Revival of
' Christianity ; and, I fear, to terrible Acts of Ven-
' geance, upon Obstinate Persevering Infidels.

The Seventh Example.

Susanna Arch, was a Miserable Widow, for diverse

years, overwhelmed with an horrid *Leprosy*, which the Physicians that saw it, pronounced, *Incurable*; but from that very Time that they told her so, a strange persuasion came into her mind, *That the Lord JESUS CHRIST would Cure her.* That Scripture came frequently into her mind, *Math. 8. 2. Lord, if thou wilt, Thou canst make me clean*; and she found her self Enabled to plead this before Him, with some Degree of confidence, *That at last she should prevail.* She Resolved, That she would Rely on the Lord JESUS CHRIST, who, in the Dayes of His Flesh, when on Earth, cured all Diseases and Sickneses among the People, and who had still as much Power, now that he is Glorified in Heaven. She felt many *Temptations*, to weaken her Confidence; but still, there came in Seasonable, and Agreeable Scriptures, with a mighty Force upon her to Strengthen it; As, at one time, that in *Mark 11. 22. Have Faith in God*; At another Time, that in *Joh. 11. 40. Said I not unto thee, that if thou wouldest Believe, thou shouldest see the glory of God?* At another Time, that in *Heb. 10. 35. cast not away your Confidence, which hath Great Remcompence of Reward.* Her *Leprosy* had been Complicated with a *Phtisick*, which for many years afflicted her; but in the Month of November, 1694. she found her *Phtisick* Removed without any Humane means, and she took that as a *Token for Good*, that she should also be cured of her *Leprosy*; and the late *Miracles* upon others, Enlivened this her Hope Exceedingly. In December, the Distemper of this Godly Woman grew worse and worse upon her; and when her Mind was uneasy, those passages came to Mind, *I know, O Lord, that thou canst do every Thing, and, Our God, whom we Serve, is able to deliver us.* On December,

86 Things for a Distress'd People

December 26. at Night, she was buffeted with sore Temptations, That her *Faith* for her Cure, having proved but a *Fancy*, her *Faith* for her *Soul* must be so too : but she cryed out unto the Lord Lord, *I have cast my Soul upon thee, and my Body up to thee, and I am Resolved now to cast all my Disease upon thee.* Her Mind was hereupon Composed and the Next Night, putting up her Hand unto her Head, first on the one side, and then on the other, she felt a *New Skin*, on both sides, which very much amazed her ; whereupon she cryed out *Lord Jesus, Hast thou begun ? Thou wilt carry it on.* She then taking off her Head Clothes, found the Scurff gone off her Head, and a firm Skin appearing there ; and her Distemper, which had Extended itself all over her Body, from Head to Foot, with *Putrifying Sores*, was in like manner, suddenly taken away, to the Admiration of all Beholders.

Reader, Do not now Encourage thy self in a Vain Expectation of *Miracles*, to Relieve thy particular Afflictions, but Improve these *Miracles*, as Intimations of what the Lord Jesus Christ can and will quickly do, for His Afflicted Church in the World.

F I N I S.

Humiliations followed with Deliverances.

A Brief Discourse
On the MATTER and METHOD,
Of that

HUMILIATION

which would be
an Hopeful Symptom of our Deliverance,
from Calamity.

Accompanied and Accommodated

WITH

A NARRATIVE,

Of a Notable Deliverance lately

Received by some

English Captives,

From the Hands of Cruel Indians.

And some *Improvement* of that *Narrative*.

Where to is added
A Narrative of *Hannah Swarton*, containing
a great many wonderful passages, relating to
her Captivity and Deliverance.

*Boston in N. E. Printed by B Green, & J. Allen,
for Samuel Phillips at the Brick Shop. 1697.*



Humiliations, follow'd With Deliverances.

At Boston Lecture ; 6 d. 3. m. 1697. The
Week before a General FAST.

2 Chron XII. 7.

*When the Lord saw, that they humbled
themselves, the Word of the Lord came
unto Shemajah, saying, They have hum-
bled themselves, I will not Destroy them,
but I will grant them some Deliverance.*

When the Punishment of
Scourging was used up-
on a Criminal in *Israel*,
it was the Order and
Usage, that while the Executioner was
Laying on his *Thirteen* (and therein *Forty*
save one) Blowes, with an Instrument,
every stroke whereof gave *Three* Lashes
to the Delinquent, there were still pre-
sent

4 Humiliations follow'd

sent *Three Judges*, whereof, while one did *Number the Blowes*, and another kept crying out, *Smite him!* a Third Read *Three Scriptures*, during the Time of the *Scourging*: and the *Scourging* Ended with the *Reading* of them: The first Scripture was That in Deut. 28. 58. *If thou wilt not observe to do all the words of this Law, that be written in this Book that thou mayst Fear this Glorious and Fearful Name, THE LORD THY GOD; then the Lord will make thy Plagues wonderful.* The second Scripture was That in Deut. 29. 9. *Keep therefore the words of this Covenant, and do them, that you may prosper in all that ye do.* The last Scripture was That in Psal. 78. 38. *But He, being full of Compassion, forgave their Iniquity, and destroy'd them not.* This was done, partly for the *Admonition*, partly for the *Consolation* of the Chastised Criminal.

Christians, We are all sensible, That the *Scourges* of Heaven, have long been Employ'd upon us, for our Crimes against the *Holy and Just and Good Laws* of the Lord our God: Alas, our *Plagues* have been wonderful! We have been sorely Lashed, with one Blow after another,
for

With Deliberances. 5

for our Delinquencies. Who is there to *Number* the Blowes? Yea, *The Anger of God, is not for all this Turned away, but His Hand stretch'd out still!* It is but proper, while we are thus under our Punishment, for us, to have a *Text* of the Sacred Oracles, agreeable unto our present State, Read unto us. Behold, an *Agreeable Text*, now singled out, for our Entertainment; & I do the rather single it out because the next Week, a General HUMILIATION is to be attended among us; for which, I cannot easily do a more *Useful* Thing, than to give you a *Propositive*; while I am speaking unto the Christians of many Churches, here come together, in One Great Assembly.

In our Context, we find the People of God, beginning to *Forake the Law of the Lord*: They many wayes *Transgressed* against Him. Sad *Calamity* overtook them, for this their *Iniquity*, and *Apostasy*; But God blessed the Preaching of His Prophet *Shemajah* unto them, under this *Calamity* to produce a Notable *Humiliation* in them. The Clauses now before us, represent a blessed Effect of that *Humiliation*; a gracious Promise of *some Deliv-*

6 Humiliations follow'd

rance from Destruction, was, by that Prophet of the Lord, when they Humbled themselves, brought from the Lord unto them.

The Truth which Lies plainly before us, is, *That when a Sinful People Humble themselves before the Almighty God, it is an Hopeful and an Happy Symptom, that He will not utterly Destroy such a People.*

Now, The CASE, which this Encouraging Truth, does at this Time Encourage us, to speak unto, is,

After what manner is the Self-Humiliation of a People that would Escape a Sore Destruction, to be Expressed and Excited?

Which to speak yet more pertinently and profitably, is to say.

After what manner are we our selves, O our Dear People, to Humble our selves before the Lord?

Give your Attention.

I. When we Penitently Confess our
Sins,

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Sins, and much more, when we vigorously *Reform our Sins*, we *Then* do to good purpose *Humble* our selves, before the God, against whom we have Sinned. More distinctly ;

First, A *Penitent Confession of Sin*, is that *Self Humiliation* which our God expects from such a people as our selves. Thus, in Luk. 18. 13, 14. He that said, *God be merciful to me a Sinner*, is, *He that Humbleth himself*. Thus, Lev. 26. 40, 41. They that *Confess their iniquity, and the Iniquity of their Fathers*, have their *Uncircumcised Hearts Humbled* in their doing so.

Accordingly, First, In our *Humiliations*, we ought seriously to *Confess* our *Provocations* to the Most Holy God, and the *Iniquities* that we have done, before Him who is of *purser Eyes than to behold Iniquities*. But, what a sad *Catalogue of Provocations*, have we to bring forth before the Lord.

When we *Humble* our selves,

I. Let us *Humbly Confess*, That the People of this Land, in a growing *Apostasy* from that Religious Disposition that Signalized the first Planting of these Colonies,

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lonies, have with multiplied Rebellions against the Almighty, Sinned exceedingly.

II. Let us Humbly Confess, That the *Spirit of this World*, hath brought an Epidemical Death, upon the Spirit, and *Power of Godliness*.

III. Let us Humbly Confess, That the Glorious Gospel of the Lord Jesus Christ, here Enjoy'd, with much *Plenty* as well as *Purity*, hath not been *Thankfully* and *Fruitfully* Entertained by those that have been *Blessed* with the *Joyful Sound*.

IV. Let us Humbly Confess, That the *Covenant of Grace* Recognized in our Churches, hath been by multitudes not submitted unto; and of them that have submitted unto it, multitudes have not walked according to the Sacred *Obligations* thereof.

V. Let us Humbly Confess, That the Unreasonable Vices of Rash and Vain *Swearing*, with Hellish *Cursing* in the Mouths of many, have rendred them *Guilty Sinners*.

VI. Let us Humbly Confess, That a *Flood of Excessive Drinking*, hath begun to *Drown* much of *Christianity*, yea, and of *Civility*

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Civility it felt, in many places among us.

VII. Let us Humbly Confess, That some *English*, by Selling of *Strong Drink* unto the *Indians*, have not only prejudiced among them, the Successes of the *Word of Life*, but also been the Faulty & Bloody Occasions of *Death* unto them.

VIII. Let us Humbly Confess, That a *Vanity of Apparel*, hath been affected by many persons, who have been so vain, as to *Glorie in their Shame*.

IX. Let us Humbly Confess, That wicked *Sorceries* have been practised in the Land; and yet in the Troubles from the *Devils*, thereby brought in among us, those *Errors* on both Hands were committed, which, *Who can understand?*

X. Let us Humbly Confess, That the *Dayes of Sacred Rest* among us, have been disturbed with so many *Profanation*, that we may not wonder if we *See no Rest*.

XI. Let us Humbly Confess, That the woful Decay of good *Family Discipline*, hath opened the Flood Gates, for Innumerable, and almost Irremediable *Woes*, to break in upon us.

XII. Let us Humbly Confess, That *Magistrates*

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gistrates, Ministers, and others that have served the Publick, have been but great Sufferers by their Services, and met with Unrighteous Discouragements.

XIII. Let us Humbly Confess, That the *Pyracies*, which, 'tis to be feared, some who belong to these, have perpetrated in other parts of the World, are *Scandals*, that call for much Lamentation.

XIV. Let us Humbly Confess, That we have in former years used *Unjustifiable Hardships*, upon some that have Conscientiously Dissented from our persuasions in Religion.

XV. Let us Humbly Confess, That we have treated one another, very Ill, in the Various *Temptations, Contentions, and Revolutions*, which have been upon us.

XVI. Let us Humbly Confess, That the Sins of the most *Filthy Uncleannefs*, have horribly *Defiled the Land*

XVII. Let us Humbly Confess, That the *Joy of Harvest*, hath been filled with Folly, and Lewdness, and Forgotten the *Glad Service* of God, whom we should have Served *in the Abundance of all things.*

XVIII. Let us Humbly Confess, That much *Fraud* hath been used in the Dealings

With Deliberances. 11

ings of many, and the *Spirit of Oppression* hath made a Cry.

XIX. Let us Humbly Confess, That *Falschood* and *Slander* hath been commonly carrying of *Darts* through the Land and the *Wounded* have been many !

XX. And, Let us Humbly Confess, That the Successive and Amazing Judgments of God upon us, for our thus Trespasing, have not Reclaimed us, but we have prodigioussly *Gone on still in our Trespases.*

In our *Humiliations*, Let these things be Reflected on ; and with our most Humble Reflections, Let us do like them, in 1 Sam. 7. 6. *Gather together, and Draw water, and pour it out, [in a Showre of Tears] before the Lord, and Fast on that Day, and say, we have Sinned against the Lord.*

But that this our *Confession* of our *Provocations*, may be *Penitent*, we must, Secondly, Incorporate therein, a *Confession* of what we have *Deserved* by these *Provoking Evils*. Particularly.

We have seen many *Troubles* : but on our Day of *Humiliation*, concerning all our *Troubles*, Let us Humbly make that
Confession,

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Confession, in Ezra 9. 13. Thou, our God, hast punished us, less than our Iniquities Deserve.

Have we lost many Thousands of Pounds, by the *Disasters* of the Sea? Let us Humbly Confess, our Sins have *Deserved*, that instead of making one Good Voyage, we should have been strip'd of all the Little that is left unto us.

Hath one *bad Harvest* alter another, diminished our *Ordinary Food*? Let us Humbly Confess, our Sins have *Deserved*, that the Earth which hath been thereby *Defiled*, should have yielded us nothing at all.

Have Bloody, Popish, and Pagan *Enemies*, made very dreadful Impressions upon us, and Captived and Butchered multitudes of our Beloved Neighbours? Let us Humbly Confess, our Sins have *Deserved*, that we should be all of us, altogether given up, unto the will of our Enemies, to *Serve our Enemies in the want of all things, and have our Lives continually hanging in Doubt*, under their furious Tyrannies.

Have we been *Broken sore in the place of Dragons, and Covered with the Shadow of Death*? Say Humbly before the Lord, with them, in *Lam. 3. 39. Why should a man*

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man Complain, for the punishment of his Sin?

And yet, we have had *Comforts*, to mitigate and moderate, our *Troubles*: In the *midst of wrath*, God ha's *Remembred Mercy*. Now concerning all our *Comforts*, on our *Day of Humiliation*, Let us Humbly make that *Confession*, in Lam. 3. 22. *It is of the Lords mercies, that we are not Consumed.*

Have we not the *Tidings of Salvation* by our Lord Jesus Christ, *Preach'd* unto us, to sweeten the *Bread of Adversity*, and the *Water of Affliction*, which the Lord hath given us? Let us Humbly Confess, 'Tis of the *Lords Mercies*, that this *Country* ha's the *Bread of Life*, and the *Waters of Life*, yet continued unto it, and that it is not become a *Region of the Valley of the Shadow of Death*.

Are our *Poor*, though greatly *Increased* and *Afflicted*, yet more *Comfortably* provided for, than in many other parts of the *World*? Let us Humbly Confess, 'Tis of the *Lords Mercies*, that we are not all *Scattered*, and *famished*, and *perished* in our *Poverty*.

Do we see less of the *Distress of Nations*, and *Perplexity*, with the *Sea*, and the

B

waves

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waves thereof Roaring, than they do in a great part of *Europe* ? Let us Humbly Confess, 'Tis of the *Lords Mercies*, that all the Things, which the *fainting Hearts* of men any where do fear, *coming on the Earth*, are not come upon our selves.

Why do not our *Adversaries* use the Advantages which they have to Confound us, but are themselves in such Confusion, that we Endure not an Hundredth part of the Disturbance from them, which they might give unto us ? Humbly say before the Lord, with him, in Gen. 32. 10. *We are not worthy of the least of all these Mercies !*

This, This would be the Language of a True Humiliation.

But a Second Admonition, must be added unto *This*. What Signifies *Confession*, without *Reformation* ? 'Tis all but *Hypocrisy*, all but *Impiety*. We are told in Prov. 28. 13. *Tis he that Confesseth & Forsaketh, who shall have Mercy.*

The Ancients, would well call the *Confession* of Sin, *The Vomit of the Soul*. But now, if we return, and proceed, unto the *Commission* of the Sins, which we have by our *Confession*, as it were *Vomited up* ; what are

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are we, but the *Dogs that Return unto their Vomit* ? When Sins are Sincerely Confessed, the Repenting Sinners, will say, as in *Hos. 14. 8. What have we any more to do with them ?*

Come then ; We have now and then, that which we call, *A Day of Humiliation*. But, Sirs, *A Day of Reformation* ; Oh ! when shall we see such a Day ? *When shall it once be !* Behold, an Essential Piece of work, to be attended, when, *A Day of Humiliation*, arrives unto us Let every one of us, Earnestly Enquire with our selves, *What is there, that I am now to Reform in my own Heart and Life, and in the Family which I belong unto ?* and importunately implore, the Help of the Spirit of Grace, to pursue such a *Reformation*. But then, Let all that Sustain any *Publick Office*, whether Civil, or Sacred, further carry on the Enquiry : *What shall we do to Reform any spreading Evils in the Publick ?* Let the *Pastors* of the *Churches*, in their several Charges, Labour Watchfully to prevent all growth of Sin in their *Vicinities* ; and the *Churches* joyn with their *Pastors*, in Sharpening their Discipline against Offences that may arise, and in preserving the

B 2

Liberty,

16 Humiliations follow'd

Liberty, and Purity, which they have heretofore been clothed withal.

And Let *Justices, Grand Jury men, Constables, Tythingmen*, have their mutual *Consultations*, to procure the *Executions* of Good Laws, and Remember the *Oath of God* upon them.

Were such an *Humiliation* once obtained, Then would our God say, *I see, they have Humbled themselves, I will not utterly Destroy them!* The Land of *Canaan*, is as much as to say, in English, The Land of the *Humbled*. Oh! if we were universally thus *Humbled*, our Land would soon be a *Canaan*, for the Rest, the Peace, the Plenty, which would be therein vouchsafed unto us.

II. The Exercises of a Sacred Fast have a particular and peculiar Character of *Humiliation* in them, and we are to *Humble* our selves with *Fasting* before the Lord. Thus the Psalmist of old manifested his *Humiliation*, in Psal. 35. 13 *I Humbled my Soul, with Fasting.*

There is that Call *Now, and Often* [perhaps not *often* enough!] heard, thro' the Province, in Joel 1. 14. *Sanctify*

With Deliberances. 17

a Fast, Call a Solemn Assembly, Gather the Elders; and all the Inhabitants of the Land, into the House of your God, and Cry unto the Lord. And I perswade my self, that we generally concur in the General Principle, hitherto Espoused, by the Church of God, in every Generation, That a Religious Fast, is a Needful Duty, (*pro Temporibus et Causis*, as *Tertullian* long since well stated it,) on Just and Great Occasions for it. That *Merry Set*, who Explode *Fasting*, as a thing not Agreeable to our Gospel Times, appear not among us. We know, that *Fasting* hath, in all Ages, been esteem'd, a Duty incumbent on the People of God. We find such *Fasting* used in Elder Times, [*Judg.* 20. 26. and *1 Sam.* 7. 6.] Both more publicly, [*2 Chron.* 20. 30. and *Ezr.* 8. 21] And more privately; [*2 Sam.* 12. 16 & *Neh.* 1. 4.] What tho' these things were in the Dayes of the *Old-Testament*? I hope, the *Old Testament* is not become *Apocrypha*, with any of us. But in the *New-Testament* also, we have a *Prediction*, of our *Fasting*, [*Math.* 9. 15.]. Yea, and a *Præscription* for it, [*Math.* 6. 16.] for doing it more publicly, we have a War-

B 3

rant,

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rant, [*Act. 14. 23.*] and more *privately* too. [*1 Cor. 7. 5.*] Yea, we are told, that there are certain Blessings, which cannot now be obtained, but in such a way. [*Mar. 9. 29.*] And I am sure of one thing more; when the Apostles, and the Believers in the Primitive Times, were most *Filled* with the Holy Spirit of Christ, *then* it was that they were most in *Fasting* before the Lord!

Now, if our *Fast*, be *such a Fast as the Lord hath chosen*, we shall therein *Humble* our selves, most acceptably, most profitably, most efficaciously. And because, the *Right Performance* of this Duty, is a thing of great *Consequence* in *Christianity*; 'tis what is frequently required, and much *Weal* or *Wo* will follow upon the management of it; I will set before you, the *Rules* of that *Sacred Fast*, wherein we are to *Humble* our Souls.

Having first, *Prepared* our selves for our *Fast*, as one would for an *Extraordinary Sabbath*, we have these things to do.

First; There is the *Internal Humiliation* of our *Fast*; The Duties of *Praying*, *Repenting* and *Believing*, are the *Soul* of that *Fast* wherein we are to *Humble* our

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our Souls ; and we are to Labour in those Duties. The Duties of a *Fast*, are those, in 2 Chron. 7. 14. *My People shall then Humble themselves, and Pray, and Seek my Face, and Turn from their wicked ways.* For men to think, that they Serve God, by a *Fast* wherein they do nothing but *Fast* from Corporal Sustainance, and they draw not near to God in *Devotions* all the Day long, 'tis a piece of Ignorance ; yea, more than one *Commandment* of God is broken, by this piece of Ignorance.

When we Celebrate a *Fast*, we are in more than ordinary *Prayers*, to Acknowledge our own *Sinfulness*, and the *Greatness* and *Justice* of God, in Chastising our *Sinfulness* ; and we are to Supplicate those Favours of Heaven, which our *Sins*, our *Wants*, and our *Fears*, make Necessary for us. The Thing which we have to do, on a *Fast*, is what the Praying *Daniel* did ; in Dan. 9. 3. *I set my Face unto the Lord God, to seek by Prayer, and Supplications, with Fasting.* And having thus Quoted, the Ninth Chapter of *Daniel*, I may Remark, That there are Three *Things*, which admirably well describe the Task of a *Fast* unto us ; the
Ninth

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Ninth Chapter of *Ezra*, the **Ninth** Chapter of *Nehemiah*, and the **Ninth** Chapter of *Daniel*. When the *Fast* comes, Remember, Christians, to consult those *Three Chapters*, with Lively Meditations thereupon. A Day of *Fast*, is to be a Day of *Prayer*. As in *Act. 13. 3.* so elsewhere, *Fasting* and *Praying*, are what *God has joyned*, and here, *Man may not separate them*. Would you *bear*, what you have to *Do*, when a *Fast* is to be kept? The words of an *Order for a Fast*, once ran so, in *Jon. 3. 8.* *Cry mightily unto God.* *Prayer*, 'tis That, whereof the *Jewes* in one of their Ancient Adagies, tell us, *Nulla est pulchrior virtus hac ipsa*; There is no virtue like it. It is beyond all *Oblations*. But *Repenting* and *Believing* as well as *Praying*, must signalize our *Fast*. *Reconciliation* with *God*, is the End of a *Fast*; without *Repenting* and *Believing*, this *Reconciliation* is not applied unto us.

A *Fast*, is but a *Form*, an Hungry and Empty *Form*, if we do not therein heartily *Repent* of our Miscarriages. Thus we are advised, in *Isa. 58. 6, 7, 8.* *Is not this the Fast, that I have chosen? To Loose the Bonds of Wickedness.* On a *Fast*, Let
us

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us be those Ephraimites, who shall bemoan themselves ; *Thou hast Chastised me, O Lord, and I was Chastised, Turn thou me, and I shall be Turned !* On a Fast, Let us take those Directions, in the midst of our Lamentations, *Let us Search and Try our ways, and Turn again unto the Lord.* A Fasting Day must be a Soul grieving Day, and a Sin killing Day, or 'tis nothing. Our Fasts are to Slay our Lusts ; those are the Beasts, which are then to be slaughtered. Indeed, when ever a Fast recurs, we should go the whole Work of Conversion over again ! Our Fast will notably be, *Cibus virtutis*, if we do so.

Again ; The Satisfaction and Intercession of the Lord Jesus Christ, must on a Fast be Repaired unto ; and we must Believe in it for our Atonement. It was the Rite appointed for a Fast, in Lev. 16. 27. 10- *The Blood of the Sin Offering, must be brought in, to make Atonement ; On that Day shall the Priest make Atonement for you, to cleanse you, that you may be clean from all your Sins before the Lord.* Our Lord Jesus Christ is our Priest ; What He hath done for our Atonement, must be this Day, with a strong Faith Laid hold upon. A Fast,

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Fast is a Day of *Expiation*; but we know it is only the Lord Jesus Christ, that hath by His *Unknown Sufferings* (as the Greek Church at this Day expressees it) made *Expiation* for our Sins. Hence on a *Fast*, we must Renew the *Dependence* of our Souls, on the Obedience which our Lord Jesus Christ, our *Surety*, hath yielded unto God for us. Our *Sin* has procured the *Death* of our Lord Jesus Christ; In a *Fast*, our *Faith* is to Feed upon it. A *Fasting* Day, is with *Faith*, a *Feeding* Day. In our *Fasts*, we are to Imitate the Action of the *Molossians*, who seeking the Kings Good will unto them, took the Son of the King into their Arms, and presenting themselves thus before him, said, *Syr, For the sake of this your Son, we hope, you'll be favourable to us.* Thus, Let us present our selves before the Eternal King of Heaven, on our *Fast*, with His Only Begotten, His Dearly Beloved Son, in the Arms of our Faith, and plead, *Ob! for the Sake of this thy Son, do Good unto us.* But then,

Secondly; There is the *External Humiliation* of our *Fast*; when we *Humble* our selves in a *Fast*, we are to *Abstain* from

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from all our Secular Pleasures and Amusements, that we may the better go thorough our Duties. Like Silly Children, we know not when to Feed, and when to Forbear Feeding. But our Good God, in His Word ha's taught us! We are Taught, that we must sometimes have a Day for Fasting, which must be a Day of Restraint upon us; and this Restraint must Extend unto the Dimensions of a Sabbath. Of a Fast, it is prescribed, in Lev. 23. 32. *It shall be unto you, a Sabbath of Rest, and ye shall Afflict your Souls; from Evening unto Evening shall ye Celebrate your Sabbath.* The Design of the Abstinence thus to be used on a Fast, is, not only that we may be more free for the several Spiritual Employments, which are then incumbent on us, (our Lord, like a wise Falconer, will by keeping of us a little Sharp, fit us for the Highest Flights in our Prayers!) but also to Show, and Speak, the Humiliation of our Souls in those Employments. Tis a Ceremony of Gods Appointment, a Symbolical Ceremony, which God Himself hath appointed, and a part of Worship, whereby we are to Signify, That we esteem our selves utterly unworthy of all those Blessings,

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sings, which we now Deny unto our selves, and therefore of all other Blessings whatsoever. And the First Sin of man, which Lay in Eating, is to be considered, as very particularly herein referred unto.

Now, First, A *Fast* is to be kept with an *Abstinence* from the *Pleasures* of this Life. Our usual *Diet* must on a *Fast* be Abstained from. It was therefore said, in *Ezth. 4. 16. Fast, and neither Eat nor Drink.* The very Term of a *Fast*, implies thus much; and it hath been of old said, *They that will not so Fast with the Children of God, must Eat and Drink of the Furious Wrath of God, with the Wicked.* There are indeed Cases of Necessity, wherein our merciful God calls for, *Mercy rather than Sacrifice*; and in those Cases, doubtless the *Abstinence* may be somewhat Abated and Relaxed. Some cannot Encounter a severe and a total *Abstinence*, it would utterly Disable them, for the Service of the Day: the Severity may then be mitigated. Yet our *Abstinence* must be such as to produce our *Affliction*. Of a *Fast*, it is said, in *Isa. 58. 5. It is a Day for a man to afflict his Soul*; and it is said, in *Lev.*

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23. 29. *Whatsoever Soul it be, that shall not be Afflicted in that same Day, he shall be cut off from among his people. We may not Eat or Drink so much, nor may we Eat or Drink so well, on such a Day, as at another Time. In the Fast of a Daniel, we have this Abstinence observed, ch. 10.*

3. *I ate no pleasant Bread, neither came Flesh nor Wine, into my mouth, neither did I anoint my self at all: And in Tertullians Time, they had their Xerophagia, a Dry sort of Repast, for such as found that a Rigid Fast, was too hard for them. But by consequence, all other Delights of the Senses, are then also to be avoided. If you read, Joel 2.16 and 1 Cor. 7.5. You'll find a particular prohibition of this Importance. Hence likewise, our Sleep is then to be Retrenched. If we are inclinable to Sleep so long on a Fast, as we do on another Day, we are to Awaken our selves, with such a Call from God, as that, What meanest thou, O Sleeper, Arise, and Call upon thy God! And it is not improper here to be noted, That our Alms are to be one Concomitant of our Fasts. It was said, in Isa. 58 7. Is not this the Fast that I have Chosen? Is it not*

C

to

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to deal thy Bread to the Hungry? When we come to seek *Mercy* of God, we should, in Thankfulness for our Hope to find what we seek, show *Mercy* to men. In our *Fasting*, we *Deny* to our selves our usual *Nourishments*; and we should then *Bestow* on others at least as much as we *Deny* to our selves, in Token of our Sense, That we are more *Undeserving* of the Divine Bounty, than any that we know in our Neighbourhood. Our *Alms* are to go up with our *Prayers*, as a *Memorial*, (we *Remember* who's did so!) *before* God. But there is yet one thing more to be added; *Fine Cloathes* must in a *Fast*, be *Abstained* from. If there were no *Scripture* for this, why might not meer *Nature* teach it unto us, as well as unto the *Ninivites*? But we have *Scripture* for it, in *Excd* 33. 4. *The people mourned, and no man did put on him his Ornaments.* I have seen a Fault in this place, and *My Neighbours*, 'Tis utterly a Fault among you; That on a *Fast*, many people, will come to the *Worship* of God, in as *Gay Cloaths*, as if they were going to a *Feast*. Methinks, I hear, the Holy *Angels* of God thus uttering their *Indignation*

with Deliberances. 27

tion against such Offenders; *What? will those vain people, never have any sign of an Abased, and an Afflicted Soul upon them? Truly, to be arrayed in Gorgeous Apparel on a Fast, is very offensive unto God. Rags are fitter than Robes, for the Children of men therein to appear as Malefactors before God the Judge of all. They that come to the Assembly, in a splendid, and flanting Attire, on such a Day, do but Affront the God, whom they profess to Humble themselves before. Would you Speed in a Fast? Then be able to say, if not with him, in Psal 35. 13. My Cloathing was Sackcloth, when I Humbled my Soul with Fasting, yet, My Cloathing is Sober, Modest, Proper, and very Humble!*

And, Secondly, A Fast, is to be kept with an *Abstinence*, from the Pleasures of this Life. The *Works* of our particular Vocations are to be laid aside, when a Fast is Indicted; and *All Servile Labour on the said Day is Inhibited*. A Fast, is to be kept with the strictness of a Sabbath. It is Enjoined in Lev. 23. 28, 30, 32. *Ye shall do no work in that same Day, for it is a Day of Atonement. Whatsoever Soul it be, that doth any work in that same Day, the same*

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Soul will I destroy from among his people. It shall be unto you a Sabbath of Rest; from Evening to Evening shall ye Celebrate it. When the Services of the Congregation are over, we are not presently at *Liberty* to do what we will: Those persons do but help to Debauch the Land, who take such a *Liberty*. The Edicts of Heaven run so, in Joel 2. 14. *Sanctify a Fast.* The whole Day of the *Fast* is to be *Sanctified*, or, set apart, for Communion with God: When we *keep a Day*, we must *keep it unto the Lord*. The Expectation of our God, is intimated unto us, in Isa 58. 13. *Turn away thy Foot from the Sabbath, (take no long Journeys on it) from doing thy pleasure on my Holy Day: Honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.* Indeed, the *Weekly Sabbath* lays a claim to all the things here spoken of; nevertheless, I suspect that a *Fasting Sabbath* is here more peculiarly intended. A *Fast*, is no less than twice in one verse, Lev. 23. 32. called a *Sabbath*: and why may not that be the *Sabbath* more especially meant throughout the whole *fifty eighth* Chapter of *Isaiab*? An Expression twice used in
the

with Deliberances. 29

the verse newly quoted, namely, *Doing thy pleasure, and Finding thy own pleasure,* on the *Sabbath*, occurs in the third verse, *In the Day of your Fast, you find pleasure;* which *finding of pleasure* is opposed unto the *Affliction*, both of *Spirit* and of *Body*, wherein we are to *Judge our selves* on such a Solemnity. Because we do not *Fast*, with a due conformity, to the *Edicts* of Heaven, therefore as of old, *Pompey* Siezed the Jewish Temple, on their *Fast-Day*, and *Sosius* on their *Fast-Day* took the City, so we in this Land, have on, or near our *Fast-Days* often felt such *Rebukes* of Heaven, that it has become the just *Astonishment* of many that have *wisely observed* it, and it should be the *Humiliation* of us all. But now, conform to this Expectation of Heaven, on your *Fast*: *Then shalt thou Delight thy self in the Lord, for the mouth of the Lord hath spoken it.*

III. That our *Humiliation* may be Quickened, Let us *Humbly, Awfully and Mournfully*, Consider the most *Humbling Circumstances*, which the *Mighty Hand of God*, hath brought us into. It was the Counsel, in 1 Pet. 5. 6. *Humble*
C 3 *your*

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pour selves under the *Mighty Hand of God*. Wicked and Hurtful men, have been called, *The Hand of God*: [see Psal. 17. 14.] It may be, *Nero*, a *Mighty* man Raised by God, for the Vexation of mankind, may be more particularly designed, in that passage, *The Mighty Hand of God*. And by a French *Nero*, have we also been so vexed, that we have cause to *Humble our selves* under what we have Endured from that *Mighty Hand*. But indeed, there is the *Mighty Hand of God*, in all Afflictive Dispensations of His Providence; and now, O Let us *Humble our selves*, by *Considering*, how much the Dispensations of His *Mighty Hand* have *Humbled us*.

The Circumstances of *Affliction* are *Humbling Circumstances*. It was said of the *Afflicted*, in Psal. 107. 39. *They are brought Low through Affliction*. It was said by the *Afflicted*, in Psal 39 8. *We are brought very Low*. An *Afflicted* people may say, as the *Afflicted Paul* said, *My God Humbles me*. *Afflictions* keep under our *Aspiring Spirits*, and make us feel and own our own wretchedness. But Oh! what *Afflictions*, has this poor people, been *Humbled* withal!

It

With Deliverance. 31

It was a Prophecy concerning, *The Daughter of Zion*, in Isa. 3. 26. *She being Desolate, shall sit upon the Ground. When Zion was Desolate, by the Roman Conquest, (unto which this Prophecy might Extend) there were Coins made in Commemoration of that Conquest, and on those Coins there was a Remarkable Exposition of this Prophecy. On the Reverse of those Medals, which are to be seen unto this Day, there is, A Silent Woman sitting upon the Ground, and leaning against a Palm-tree, with this Inscription IUDÆA CAPTA. Nor was any Conquered City or Countrey, before this of Judæa, ever thus drawn upon Medals, as, A Woman sitting upon the Ground. Alas, If poor New-England, were to be shown upon her old Coin, we might show her Leaning against her Thunder-struck Pine tree, Desolate, sitting upon the Ground. Ah! New England! Upon how many Accounts, mayst thou say with her, in Ruth 1 13. The Hand of the Lord is gone out against me!*

An Excellent Minister, who dyed among us, a Young Man, Considerably more than Twenty years ago, [It was Mr. John Eliot, the younger,] when he lay

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lay on his Death-bed, and was Drawing his *Profagious Breath*, had these Memorable Expressions. ' My Lord Jesus Christ, hath
 ' been a Great while, preparing a *Mansion*,
 ' which is now ready for me. He will
 ' quickly take me, as He did *John*, by the
 ' Right Hand, and present me unto the
 ' Father, who has *Loved me, with an Ever-*
 ' *lasting Love*. As for *New England*, I
 ' believe, that God will not *Unchurch* it;
 ' but He will make a *Poor and Afflicted*
 ' *People* in it *Boston*, and the *Massachusetts*
 ' *Colony*, is *Coming Down*, *Coming*
 ' *Down*, *Coming Down* a pace! Expect
 ' sad and sore Afflictions; but Oh! Get
 ' an Interest in the Lord Jesus Christ, and
 ' you may Live on *That*, all the World
 ' over. So spoke an Eminent Servant of
 the Lord Jesus Christ, when he was
 just Entering into the *Joy of His Lord*.
 Now this Pradiction, we have seen very
 terribly Accomplished; It has been
 Strangely and Sadly Accomplished, ever
 since the Time that it was uttered: And
 in almost all our Concerns, our Story hath
 been that in *Judg 2. 15. Whithersoever they*
went out, the Hand of the Lord was against
them for evil, as the Lord had said, and they
were greatly Distressed. We

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We have been *Humbled*, with an *Annual Blast* upon our *Daily Bread*, until at last, the very Staff of the Countrey ha's been broken for Two years together, and an horrible Cry, for *Bread, Bread*, hath been heard in our Streets.

We have been *Humbled*, with such *Losses* by Sea & Land, that Strangers afar off, take notice of it, Concluding, *Surely Almighty God is in ill Terms with that Countrey?*

We have been *Humbled* by the *Angels of Death* shooting the *Arrows of Death*, with direful Repetitions of Mortality, in the midst of us !

We have been *Humbled* by a Barbarous Adversary once and again let loose to *Wolve* it upon us, and an unequal Contest with such as are *not a People, but a Foolish Nation*.

We have been *Humbled* by all *Adversity* vexing us, in our Going out, & our Coming in, and in the *Constant Miscarriages* of our most *Likely Expeditions*.

We have been *Humbled* by the *Wrath of the Lord of Hosts* Darkning our Land, when *Evil Angels* broke in among us, to do those Amazing Things, of which no *Former Ages* give a parallel.

We

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We have been *Humbled*, by the Ireful, and the Direful Rebukes of Heaven, upon all our *Precious and Pleasant Things*: But above all, by *Spiritual Plagues* whereto we are abandoned. The *Plagues* of a *Blind Mind*, and an *Hard Heart*, and an *Astonishing Unfruitfulness* under all the Means of Grace; and a *Stupid Insensibility* of the *Causes* for which, & the *Manners* in which, the Almighty God is *Contending with us*, have Siczed upon us. Some of our *Seers* have a mist before their Eyes; Some of our *Churches* fall asleep till they are stript of their Garments; under the Sharpest Chastisements of Heaven, we *grow worse and worse*, with such a *Swift apostasy*, that if we Degenerate the *Next Ten Years*, as the most Impartial observers do say, that we have done the *Last*, *God be Merciful unto us*! What a *Swift Destruction* are we likely to be overwhelmed withal?

Now there is a *Loud Voice*, in all these things; the Voice of them is, *Be Humbled, O New-England; Humble thy self, Lest a fiercer Anger of the Lord yet come upon thee*! Oh! Let not that be written on our Doors, in Jer 44. 10. *They are not Humbled unto this Day*! Sirs, We
are

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are every Day Coming down most wonderfully ; But let us then *Fall down most Humbly*, in the Consideration thereof, and let our Lamentation be *That*, in Lam. 3. 19, 20. *Remembring my Affliction and my Misery ; my Soul has them still in Remembrance, and is Humbled in me !*

IV. What will our *Humiliation* Signify, if it carry us not unto our Lord *Jesus Christ* ? Wherefore, when we *Humble* our selves, Let us *Humbly Rely* on our Lord *Jesus Christ* alone, for our Acceptance with God. So are we Directed, in Jam. 4 10. *Humble your selves in the sight of the Lord* : That is to say, With an Eye to the Lord *Jesus Christ*, in all you do.

That the *Humiliations* of men, are of no Account, with God, while the Lord *Jesus Christ* is not therein referred unto, the poor Jewish Nation have given to us, a doleful Experiment : related in a Book Translated by one *Paul Isaiah*, a Jew, by that among other motives, converted unto the Faith of our Blessed *Jesus*. After many former *Humiliations*, that the End of their Captivity might be Revealed unto them, they did in the year
1502,

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1502. make a *Public Repentance*, thro' all their Habitations, all over the face of the whole World, and both old and young, men, women and children, spent almost a year together in such marvellous Devotions as were never heard of in the world before. But all signified nothing; why? Because they do as the Prophet *Isaiab* foretold that they would; they still *Reject* our Lord Jesus Christ, through whom alone it is, that any of our *Humiliations* have Acceptance with the God of Heaven. The Great God has promised, That He will be favourable unto that Nation, in Lev. 26 41. *When their Uncircumcised Hearts be Humbled, and they then Accept the punishment of their Iniquity.* The Sacrifice, upon whom the punishment of our Iniquity does fall, [Ita. 53. 6. and 2 Cor. 5. 21.] is that of the *Messiah*; and the *Messiah* therefore is by that Name intended. When the Jewes come to leave off their Thoughts and Hopes, of any other Sacrifice, or their Dreams of making Satisfaction by bearing the punishment of their own Iniquity, but Accept the *Messiah*, as the only Help of their Souls against all the Guilt of their Sins; THEN
 God

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God will Remember His Covenant. O That they would at Last, and at Least come to such Thoughts, as were in the famous Rabbi *Samuel Marochianus*, who upon that Prophecy of *Amos*, where the Lord threatens to punish *Israel* for Selling the Righteous for Silver, has these Memorable words; *The Prophet Amos, Expressly declares the Wickedness, for which we are in our Captivity: It manifestly appears to me, that we are justly punished, for that Sin of Selling the Righteous. A thousand years and more, are spent, in all which Time our condition among the Gentiles is not mended, nor have we any Hopes of mending it. O My God, I am afraid, I am afraid, Lest the JESUS, whom the Christians Worship, should be the Righteous One, whom we have Sold for Silver! In the mean time, Let us that own our selves Christians, now prove our selves to be so, by our Humbling our selves before God, but Looking for the Success of it, only from and thro' our Lord Jesus Christ, our only Mediator. Let the Humiliation of our Lord Jesus Christ, be our Meditation, and our Consolation. Of Him 'tis said, in Phil. 2. 8. He*

D

Humbled

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Humbled Himself. And let it provoke our *Humiliation*, when we meditate on what our Lord Jesus Christ suffered, when God *Laid no Him the Iniquity of us all.* But when we have *Humbled* our selves never so much, Let us count that we have cause to be *Humbled* over again, for the defects of our own *Humiliation*. As he of old said, *Lava meas Lacrymas Domine*; Lord, *My very Tears want washing*! So let us be sensible, *There is enough in our best Humiliations*, to call for more *Humiliations*. Fly then to the Lord Jesus Christ, whose *Prayers* were alwayes perfect, and whose *Fasts* were ever Faultless, and whose *Blood* being Sprinkled upon our *Humiliations*, is that, which alone, can render such Defective Things Acceptable unto the *Holy, Holy, Holy, Lord God Almighty*. Put all into the Hands of the Great *Angel of the Covenant*: His *Incense* perfuming of them, they will *Ascend before God*, with glorious Effects following thereupon. Among some of the *Americans*, 'tis reported, they have a strange Usage, when they are *Humbling* themselves before their Gods, to bring their *Sheep* into their Assemblies, that by the Bleats and Cries of their *Sheep* they

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they may move the compassion of their Gods. We are better taught than so! when we are *Humbling* our selves, we are to bring before our God, *that Lamb of God, which takes away the Sins of the world.* Syrs, There was a *Sacrifice for the Congregation*, which was on a *Day of Humiliation* of old Commemorated. Our Lord *Jesus Christ*, is to be on our *Day of Humiliation*, Look'd unto, as the *Sacrifice for our whole Congregation.* Our Faith is to Argue it, That God has had more Honour from the *Sacrifice* of our Lord *Jesus Christ*, than if all our *whole Congregation*, were destroy'd for ever. Our Faith is to Resolve it, That whatever Salvation is vouchsafed unto all our *whole Congregation*, the *Sacrifice* of our Lord *Jesus Christ* shall have the Honour and the Merit of it all, ascribed thereunto. Now, who can tell, how far one *Humble Soul*, may prevail, that shall put in Suit, the *Sacrifice for the Congregation?* The Faith of one *Moses*, of one *Samuel*, yea, of one *Amos*, one poor, obscure, honest Husbandman, Oh! how far, may it go, to obtain this Answer, from the Great God, *They have Humbled themselves, I will not destroy them,*

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them, but grant them some Deliverance!

¶ AND, I suppose, there happens to be at this very Time, in this Assembly, an *Example*, full of Encouragement unto those Humiliations, which have been thus called for.

In our Solomn *Humiliations* before the Lord, we have with a very particular *Fervency* besought His Mercy for our poor *Captives*, that were become the *Prey of the Terrible*; Yea, we have done it, with some *Assurance*, that the Glorious *Hearer of Prayer*, would Vouchsafe of His Mercy to some of those *Miserables*.

Now, I think I see, among you, at this Hour, *Three Persons*, namely, Two Women, and one Youth, who have just now, Received a Deliverance from a Captivity in the Hands of horrid Indians, with some very Singular Circumstances; And therefore, Let it not seem an Unfuitable or Unseasonable Digression, if I Conclude, this Discourse, with making this unexpected occurrence, to be Subservient unto the main Intention thereof.

[*A Narrative of a Notable Deliverance
from Captivity.*]

ON the fifteenth Day, of the Last
 ' *March, Hannah Dustan, of Haver-*
 ' *hill,* having Lain in about a Week, at-
 ' tended with her Nurse, *Mary Neff,* a
 ' Widow a Body of Terrible *Indians,* drew
 ' near unto the House where she lay, with
 ' Designs to carry on the bloody Devasta-
 ' tions, which they had begun upon the
 ' Neighbourhood. Her Husband, hasten-
 ' ed from his Employments abroad, unto
 ' the Relief of his Distressed Family; and
 ' first bidding *Seven* of his *Eight* Children
 ' (which were from *Two* to *Seventeen*
 ' years of age,) to get away as fast as
 ' they could, unto some Garrison in the
 ' Town, he went in, to inform his Wife,
 ' of the horrible Distress now come upon
 ' them. Ere she could get up, the fierce
 ' *Indians* were got so near, that utterly de-
 ' pairing to do her any Service, he ran
 ' out after his Children; Resolving, that
 ' on the Horse, which he had with him,
 ' he would Ride away, with *That,* which
 ' he should in this Extremity find his Af-
 ' fections to pitch most upon, and leave
 ' the Rest, unto the care of the Divine

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' Providence. He overtook his Children,
 ' about Forty Rod, from his Door ; but
 ' *them*, such was the *Agony* of his Parental
 ' Affections, that he found it Impossible
 ' for him, to Distinguish any one of them,
 ' from the Rest ; wherefore he took up
 ' a Courageous Resolution, to Live & Dy
 ' with them All. A party of *Indians*
 ' came up with him ; and now, though
 ' they Fired at him, and he Fired at them,
 ' yet he manfully kept in the Reer of his
 ' *Little Army* of unarmed Children, while
 ' they March'd off, with the pace of a
 ' Child of Five years old ; until, by the
 ' Singular Providence of God, he arrived
 ' safe with them all, unto a place of Safe-
 ' ty, about a Mile or two from his House.
 ' But his House must in the mean Time,
 ' have more dismal *Tragedies* acted at it !
 ' The Nurse, trying to Escape, with the
 ' New born Infant, fell into the hands of
 ' the formidable Salvages ; & those suri-
 ' ous Tawnies, coming in to the House, bid
 ' poor *Dustan*, to Rise immediately. Full
 ' of Astonishment, she did so ; and Sit-
 ' ting down in the Chimney, with an heart
 ' full of most fearful Expectation, she saw
 ' the Raging Dragons rattle all that they
 could

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' could carry away : and set the House on
 ' Fire. About Nineteen or Twenty *In-*
 ' *dians*, now led these away, with about
 ' Half a score other, English *Captives* :
 ' but e're they had gone many Steps, they
 ' dash'd out the Brains of the *Infant*, against
 ' a Tree, and several of the other *Cap-*
 ' *tives*, as they begun to Tire in their sad
 ' Journey, were soon sent unto their long
 ' Home, but the Salvages would presently
 ' bury their Hatchets in their Brains, and
 ' leave their Carcases on the ground, for
 ' Birds & Beasts, to feed upon. [*Christians*,
 ' A *Jeshua* would have *Rent his Clothes*, &
 ' *fallen to the Earth on his Face*, and have
 ' *Humbled* himself Exceedingly upon the
 ' falling out of such doleful Ruines upon
 ' his Neighbours !] However, *Dustan*
 ' (with her Nurse,) notwithstanding her
 ' present Condition, Travelled that Night,
 ' about a Dozen Miles ; and then kept
 ' up with their New Masters, in a long
 ' Travel of an Hundred and fifty Miles,
 ' more or less, within a few Dayes Ensu-
 ' ing ; without any sensible Damage, in
 ' their Health, from the Hardships, of
 ' their *Travel*, their *Lodging*, their *Diet*,
 ' and their many other Difficulties. These
 ' Two

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' Two poor Women, were now in the Hands
 ' of those, *Whose Tender Mercies are Cruelty:*
 ' but the Good God, who hath all *Hearts*
 ' in His own Hands, heard the Sighs of
 ' these Prisoners unto Him, and gave them
 ' to find unexpected Favour, from the
 ' Master, who Laid claim unto them.
 ' That *Indian Family* consisted of Twelve
 ' persons, Two stout men, three women,
 ' and seven Children; and for the shame
 ' of many a *Prayerless Family* among our
 ' *English*, I must now publish what these
 ' poor women assure me; 'Tis *This*; In
 ' Obedience to the Instruction which the
 ' French have given them, they would
 ' have *Prayers* in their Family, no less
 ' than Thrice every Day; In the *Morn-*
 ' *ing*, at *Noon*, and in the *Evening*; nor
 ' would they ordinarily let so much as a
 ' Child, Eat, or Sleep, without first saying
 ' their *Prayers*. Indeed, these *Idolaters*,
 ' were, like the rest of their whiter Bre-
 ' thren *Persecutors*, and would not Endure
 ' that these poor *Women* should Retire to
 ' their *English Prayers*, if they could hin-
 ' der them. Nevertheless, the poor Wo-
 ' men, had nothing but fervent *Prayers*,
 ' to make their Lives comfortable, or
 ' tolerable;

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' tolerable ; and by being daily sent out,
 ' upon Business, they had opportunities
 ' together and asunder, to do like another
 ' *Hannab*, in *pouring out their Souls before*
 ' *the Lord* : Nor did their Praying Friends
 ' among our selves, forbear to *pour out*
 ' Supplications for them. Now, they could
 ' not observe it, without some wonder,
 ' that their Indian Master, sometimes,
 ' when he saw them Dejected, would say
 ' unto them ; *What need you Trouble your*
 ' *self ? If your God will have you Delivered,*
 ' *you shall be so !* And it seems, our God,
 ' would have it so to be !

' This Indian Family, was now Tra-
 ' velling with these two Captive women,
 ' (& an English Youth, taken from *Wor-*
 ' *cester*, last *September* was a Twelve month,)
 ' unto a Rendezvouze of Salvages, which
 ' they call a *Town*, somewhere beyond
 ' *Pemucook* ; and they still told these poor
 ' women, that when they came to this
 ' Town, they must be Stript, & Scourg-
 ' ed, and Run the *Gantlet*, through the
 ' whole Army of *Indians*. They said,
 ' This was the *Fashion*, when the Captives
 ' first came to a Town ; and they deri-
 ' ded, some of the faint hearted English,
 ' which,

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' which, they said, fainted and swooned
 ' away under the *Torments* of this Disci-
 ' pline. [Syr, can we hear of these
 ' things befalling our Neighbours, & not
 ' *Humble* our selves before our God!]
 ' But on this Day Se'night, while they
 ' were yet it may be, about an hundred
 ' and fifty miles from the Indian Town,
 ' a little before Break of Day, when the
 ' whole Crew, was in a *Dead Sleep*, ('twill
 ' presently prove so!) One of these wo-
 ' men took up a Resolution, to Imitate
 ' the Action of *Joel* upon *Sisera*, and
 ' being where she had not her *own Life*
 ' secured by any *Law* unto her, she thought
 ' she was not forbidden by any *Law*, to
 ' take away the *Life*, of the *Murderers*,
 ' by whom her *Child* had been butchered.
 ' She heartened the *Nurse*, and the *Youth*,
 ' to assist her, in this Enterprize ; & they
 ' all furnishing themselves with *Hatchets*
 ' for the purpose, they struck such Home
 ' Blowes, upon the Heads of their *Sleep-*
 ' *ing Oppressors*, that e're they could any
 ' of them struggle into any effectual Re-
 ' sistance, *at the Feet* of those poor Pri-
 ' soners, *They bowed, they fell, they lay*
 ' *down ; at their feet they bowed, they fell ;*
 ' *where*

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*' where they bowed, there they fell down
' Dead. Onely one Squaw Escaped fore-
' ly wounded from them, and one Boy,
' whom they Reserved Asleep, intending
' to bring him away with them, suddenly
' wak'd and stole away, from this Deso-
' lation. But cutting off the Scalps of
' the Ten Wretches, who had Enslav'd 'em,
' they are come off; and I perceive, that
' newly arriving among us, they are in
' the Assembly at this Time, to give
' Thanks unto, God their Saviour.*

[*An Improvement of the foregoing
Narrative.*]

IF we did now *Humble* our selves
throughout the Land, who can say,
whether the *Revenge* on *the Enemy*, thus
Exemplified, would not proceed much
rather unto the Quick Extirpation, of
those *Bloody and Crafty men*.

However, I may not Conclude, until I
have said Something unto **YOU**, that I
see, now stand before the Lord, in this
Assembly, the Subjects of such a Wonder-
ful *Deliverance*, from your *Captivity*; a
Deliverance which hath been Signalized
with

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with such *Unusual Circumstances*. Words that are spoken in an *Ordinance* of the Lord Jesus Christ, carry with them a peculiar Efficacy and Authority. The Lord Jesus Christ, hath by a Surprising *Providence* of His, brought you this Day, to wait upon Him, in that Great *Ordinance*, which is *His Power for the Salvation of our Souls*. Hear a Servant of the Lord JESUS CHRIST, in His Name, now Publickly & Solemnly calling upon you, to make a Right use of the *Deliverance*, wherewith He ha's Highly favoured you. The *Use*, which you are to make of it, is, To *Humble* your selves before the Lord Exceedingly. As you have had the Extraordinary *Judgments* of God upon you, to *Humble* you, so, Except His Extraordinary *Mercies* do likewise *Humble* you, you do but Exceedingly *Abuse* them: The Rich Goodness of God unto you, is to *Lead* you unto *Repentance*!

When you were Carried into Captivity, We did not say, *That you were greater Sinners, than the rest that yet Escape it*. You are now Rescued from Captivity, and must not think, *That they are greater Sinners, who are Left behind in the most barbarous*

with Deliberances. 49

barbarous Hands imaginable. No, you, that have been under the Mighty Hand of God, are to Humble your selves, under that Hand. But if you do indeed so, I know, what you will do. You will seriously consider, What you shall render to the Lord for all His Benefits? And you will sincerely Render your very Selves unto the Lord. You are not now the Slaves of Indians, as you were a few Dayes ago; but if you continue Unbumbled, in your Sins, you will be the Slaves of Devils; and, Let me tell you, A Slavery to Devils, to be in Their Hands, is worse than to be in the Hands of Indians! I beseech you then, by the Mercies of God, that you present your selves unto the Lord Jesus Christ; Become the sincere Servants of that Lord, who by His Blood has brought you out of the Dungeon, wherein you were lately Languishing; Oh! Deny not the Lord, who has thus Bought you, out of your Captivity. I tell you truly, The Lord Expects great Returns of Humiliation, of Thankfulness, and of Obedience, from you; and I therefore Leave with you, one Sentence of Scripture to be often

E thought

50 Humiliations follow'd &c.

thought upon; 'Tis That, in Exra 9.
13, 14. *After all that is come upon us,
for our Evil Deeds, seeing thou, our God,
hast given us such Deliverance as this,
should we again break thy Commandments,
wouldst thou not be angry with us, till
thou hadst Consumed us?*

Now, Let all Consider what hath been
said, and the Lord give us Understanding
in all things!

Appendix

Advice from TABERAH.

A SERMON

Preached
After the Terrible

FIRE,

Which, (attended with Some very
Lamentable and Memorable cir-
cumstances, On Oct. 2, 3. 1711.)

Laid a Considerable Part of BOSTON,
in Ashes.

Directing a Pious Improvement of Every
Calamity, but more Especially of so
Calamitous a Desolation.

By COTTON MATHER, D.D.

Numb. XI. 3.

*And he called the Name of the Place TABERAH;
because the Fire of the Lord burns among them.*

BOSTON in N. E. Printed by B. Green :
Sold by Samuel Gerrish, at his Shop at the
Sign of the Buck over against the South
Meeting-House. 1711.

The Occasion.

BEginning about Seven a Clock in the Evening, and Finishing before Two in the Morning, the Night between the *Second* and *Third* of *October*, 1711. A terrible FIRE Laid the Heart of BOSTON, the *Metropolis* of the *New-English America*, in Ashes. The Occasion of the *Fire*, is said to have been, by the Carelessness and Sottishness, of a Woman, who Suffered a Flame which took the Okum, the Picking whereof was her Business, to gain too far, before it could be mastered. It was not long before it reduced *Corn-hill* into miserable Ruines, and it made its impressions into *King-Street*, and *Queen-Street*, and a great Part of *Pudding-Lane* was also Lost, before the Violence of it could be Conquered. Among these Ruines, there were Two Spacious *Edifices*, which until now, made a most Considerable Figure, because of the Publick Relation to our greatest Solemnities, in which they had stood from the Dayes of our Fathers. The One was, the TOWN-HOUSE: the Other, the

The Occasion.

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the OLD MEETING-HOUSE. The Number of Houses, and Some of them very Capacious Buildings, which went into the Fire, with these, is computed near about an hundred, and the *Families* which inhabited these Houses, cannot but be very many more. It being also a Place of much Trade, and fill'd with well-furnished Shops of Goods, not a little of the Wealth of the Town was now consumed. But that which very much added unto the Horror of the *Dis-mal Night*, was the Tragical *Death* of many Poor Men, who were killed, by the Blowing up of Houses; or by Venturing too far into the Fire, for the Rescue of what its fierce Jaws was ready to Prey upon. Of these, the Bones of Seven or Eight are thought to be found; and it is feared, there may be some Strangers, belonging to Vessels, besides these, thus buried, of whose unhappy circumstances we are not yet apprised; And others have since died of their Wounds.

Thus the Town of BOSTON, just going to get beyond *Fourscore years* of Age, and conflicting with much *Labour* and *Sorrow*, is, a very Vital and Valuable part of it, *Soon Cut off and flown away!*

A 2

And

The Occasion.

And yet in the midst of these *Lamentations* we may say; *Tis of the Lords Mercies, that we are not Consumed.* Had not the Glorious Lord who has *gathered the Wind in His Hands*, Mercifully kept under the *Wind* at this Time, *He* alone knows, how much more of the Town must have been *Consumed*!

A Great Auditory of the Inhabitants, with many from the Neighbouring Towns, coming together, on the Ensuing *Thursday*, that they might hear the *Instructions of Piety*, which might suit the present & grievous Occasion: One of the Ministers, who is also a *Native*, of the Town, entertained them with the Ensuing *Sermon*, which is now by the way of the Press, made a more Durable, and a more Diffusive MEMORIAL, of a Divine Dispensation, which may not quickly be Forgotten.

I remember, *Dion Cassius* relates an odd circumstance attending the Burning of Mount *Vesuvius*; *Quod clangor Tubarum audiretur.* If we may devoutly apprehend the *Trumpets* of God, Sounding to us from the *Fire*, wherein we have seen so much of *Boston* burned, the Essay before us, is that they may not give an *uncertain Sound*; that the Voice thereof may be Articulate and Intelligible.

The

The Voice of GOD, Crying to the City.

At a Lecture, held in the *South-Meeting-House*,
of BOSTON. 4 d. 8 m. 1711.

Jeremiah V. 3.

*Lord, Thou hast Consumed them, but they
have refused to receive Correction.*

OUR Eyes, which ought to *Affect* our
Hearts, have newly been Enter-
tained with a very *dismal Spectacle*.
Our Cares, and Oh, how *Hearty*
ones ! must now be, that it be
not followed, with a much *more dismal* one. Such
a *Spectacle* there is, very Frequent in the World.
And *such* an One it is, that the *Text* now-read,
complaineth of.

The *Weeping Prophet*, had Preached unto a Peo-
ple, very *Obstinate* in their Wandrings from God.
It is a very Emphatical and Pathetical Rebuke
upon their *Obstinacy*, that he turns from *Them*,
to

2

The Voice of GOD,

to GOD. *They* were, it seems, no longer to be Spoken to. It Seems in vain, to Speak unto *Them* any more. He *Pours out His Complaint unto GOD* ; Yea, *He Mourns in His Complaint and makes a Noise* : That they were an *Incorrigible People*. Behold, the Discovery of their being so !

First. We have the *Condition* of the People. They were *Stricken* of God ; Yea, *Consuming Strokes* were dispensed unto them.

Secondly ; We have their *Behaviour* in this Condition. Tis a flaming *Impenitency*. There are Two Expressions of it. First ; *They have not grieved*. That is, with a *Godly Sorrow that works Repentance*. This was the *Αιλαλησια*, the *Indolence*, into which they were Stupified. Otherwise, no doubt, as *Calvin* sayes, They felt the *Plagues of Heaven*, with Grief and Pain Enough, and cried out of their Afflictions. Tis the very same that is else-where called, *A being Smitten in Vain*.

Secondly ; *They have refused to receive Correction*. That is, They were not mended, by the Blows wherewith God had corrected them : To *receive Correction*, is, as it has been of old Paraphrased ; *Ex Tribulatione Proficere, emendando mores* ; To mend our Manners upon *Correction*. The want of such a *Sensibility* is here propounded, as a very deplorable Thing. Even an Aphorism of *Hippocrates* will tell you, when men have no sense of their Painful circumstances, *Certum est Signum mentem ægrotare*, the Mind is deplorably distempered.

The

Crying to the City.

3

The DOCTRINE which I am now to bring unto you, I do not only bring from the **Text** which I have read among you, but also from the midst of the Devouring Flames, which a few Hours ago so dreadfully Consumed our Neighbourhood. *Sirs, Our God has come, and has not kept Silence, when the Fire Devoured before Him.* I am now to Repeat what the *Mighty God*, the Lord hath Spoken, in the Desolation wherein so many Persons and Estates, were the Night before last, so horribly Consumed. My Sermon is but a *Repetition*; It is the Thundring Voice of our Glorious GOD, that is to be heard over again; in the Operation of this **Doctrine** at this time among you.

It is a very Sad Character, and it will be of a very Sad Consequence, for men, to have the Strokes of Affliction thrown away in Vain upon them; to be Consumed with Afflictive Strokes of God, and be nothing the better for them.

It is a very sad thing, when a People are so to be complained of: Jer. II. 30. *In vain have I Smitten your Children, they have received no Correction.* A very sad thing, when it may be complained of a Person; 2 Chron. XXVIII. 22. *In the time of his Distress, did he Trespass yet more against the Lord.* My Hearers, Be attentive to these things! To Suffer much Evil, and Get no Good by it; This is a very Sad Thing! A Sad Thing it is, when any Means of Good, are lost upon men;

A

4 *The Voice of GOD,*

A very Sad Thing, When *Evil* is inflicted on them for their Good, and yet they *Get no Good*. It is a thing that has a very sad Aspect upon us, when the *Words* of God, have no Good Effect upon us. But when from *Words*, He comes to *Blows*, and these also do us *no Good*, This has the Saddest Aspect of all. If we are not the *Better* for *Prosperity*, we are very *Bad*. It looks very *Ill*, when *Good Things* do us *no Good*. But then, it may be *worse* upon Some Accounts, if we are not the *Better* for *Adversity* neither. To undergo much *Evil*, and be no Gainers by it; Oh! It is Lamentable! It is Lamentable!

We are to Enquire; First; *Who are they, that have the Strokes of Affliction thrown away in Vain upon them?* Who, they that when they are Consumed, refuse to receive Correction?

I. When *Afflictive Strokes*, do not Cure a man of his *Mistakes*, but leave the *Follies* of a carnal Mind uncured in him; Then the Strokes are in *Vain, in Vain!* thrown away upon him. He receives not Correction, when his mistakes are not Corrected by His Affliction. Truly, Sirs, The Strokes of God have Afflicted you in Vain, if under and after much Affliction, you take up no *Truer Apprehension* of Things, than you had before. Affliction, tho' we call Sorrow by the Name of *Darkness*, yet comes to *Enlighten* us. We read, Prov. XXIX. 15. *The Rod and Reproof give Wisdom*. If we are no *Wiser* for being Afflicted, then we are

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are no *Better* for it. The *Strokes* which *Correct* us and *Consume* us, are thrown away upon us. Our *Correction* is for our *Instruction*. We read, *Psal. XCIV. 12. Blessed is the man, whom thou chastenest, O Lord, and Teachehest him out of thy Law.* The *Strokes* given to us in our *Affliction*, are to *Awaken* us out of our *Dreams*. If we *Dream* on *Still*, and have our *Vain Thoughts* *Lodged* in us, then, My *Strokes* are in *Vain* thrown away upon them; they *refuse* to receive *Correction*, Saith the Lord. Thus the matter lies. The *Mistakes* of a *Carnal Mind*, are *Many*, are *Deadly*. A *Carnal* mind makes *Light* of *Sin*; The *Fool* makes a *mock* at *Sin*. A *Carnal* mind will hope and grasp for *Happiness* in *Earthly Enjoyments*. It *Minds* *Earthly Things*. A *Carnal* mind has a mean *Opinion* of *Zeal* in *Religion*. It is no *Friend* unto *Zealous Diligence*, *Always abounding in work for the Lord*. An *Afflicted* Person, yet *Continuing* under such *mistakes* of a *Carnal mind*; Such an one most certainly is nothing the better for his *Affliction*. *This World* is nothing but *Vanity*. The *Grand mistake* of men, is that they will not reckon it so. The *Strokes* of *Affliction*, are in *Vain* thrown away upon us, if we are not *Convinced* of this *mistake*; if the *World* appear not unto us, all *Vanity*. 'Tis *Vanity* and *Vexation*. Our *Vexation* is in *Vain*, if we are not brought thereby to see the *Vanity*. There is a *Vain mind*. The *Afflicted* must be rescued from the *Follies* of a *Vain mind*, Else *Afflictive Strokes* are thrown away in *Vain* upon him. O you *Stricken* of God, and *Afflicted*;

6 *The Voice of GOD,*

It is all in *Vain*, if you don't come now to see all things, just as the *Word* of God has represented them. You must be able to say ; ' *Before I was* ' *afflicted I went astray* ; but *NOW*, I see *Sin* is ' *Odious* ; *NOW*, I see *Christ* is *Precious* ; *Now*, ' *I see this World* must not be my *Resting place* ; ' *NOW* I see, that I am a *Poor, Frail, Vile Crea-* ' *ture* ; *NOW*, I see, that the *Salvation of my Soul*, ' is the main *Thing* I am to be *Concerned* ' about. All the *Strokes* are in *vain*, I say, *All in Vain* ! if your *Thoughts* are not thus *Rectified* ; if you do not come to these *Right Thoughts of the Righteous* !

II. When *Afflictive Strokes* do not *Reform* a man, but such *Evil Practices* as it found him in, remain still *unreformed* ; then, *In Vain, In Vain* ! are the *Strokes* thrown away upon him. He is *Corrected*, that he may be *Reformed* ; he *refuseth* to receive *Correction*, till he be so. *Afflictive Strokes* come with a *Message* from God ; The *Message* and *Language* of them, is, *Repent, O Sinful Man, Repent of thy Miscarriages* ! *In vain* are those *Afflictive Strokes* *Employ'd* upon us, which do not bring us to *Repentance*. Of *Affliction* we read ; *Isa. XXVII. 9. By this, Iniquity shall be Purged, and all the Fruit is to take away Sin.* We are not the *Better* for *Afflictive Strokes*, if our *Iniquity* be not *Purged*, and our *Sin* taken away ; if we come not as *Gold out of the Fire* : Not the *Better*, if not improved in *Goodness*. Our *Comforts* are *Consumed*, altogether *in Vain*, if our *Corruptions* be not also *Consumed*. Our *Sins* make *Affliction* to be so
Need-

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Needful for us; that there is *Need* we should be in *Heaviness*. But it is in *Vain* thrown away upon us, if we are not brought thereby, to *Mourn* for our *Sins*, to *Turn* from our *Sins*, to loath 'em with a growing *Detestation*. Thus we read; Job XXXIV. 31, 32. *Surely, It is meet to be said unto God, I have born Chastisement, I will not Offend any more. That which I see not, Teach thou me; if I have done Iniquity, I will do no more.* Among the *Israelites*, while they *Scourged* a *Malefactor*, there were certain *Portions* and *Lessons* of the *Law*, Read unto him. Under the *Scourges* of God, the *Lessons* and *Maxims* of His *Law*, are to be laid before us; and we must *Reform* our *Violations* of it. If we have committed any *Treßpass*, our *Affliction* must bring us to say, *I am Sorry for my Treßpass! I will not go on still in it!* If we have *Omitted* any *Duty*, our *Affliction* must bring us to say, *I will no longer Neglect my Duty; I will Perform it, as soon and as well as I can!* Tis all thrown away in *Vain*, if this be not the issue of it. *Stricken in Vain* is that man, whose *Affliction* does not bring him to an *Amendment* of his ways: *To no Purpose!* Except it bring a Man to *Purpose* more *Piety*, than has been in his former ways. It must *Work* at this rate, ' Since the Holy One hath been *Striking* of me, I will be more *Afraid* of *Sinning* against Him than formerly. I will be more ' weaned from the *Love of the World*, since I find ' it such an *Evil World*. Since I have such an ' *Afflicted* Life, it shall be a more *Prayerful*, a more ' *Fruitful*, a more *Heavenly* Life; A Life of more

‘ Communion with God. My Friend ; *Hear the Rod ; Thou dost not Receive Correction, if the Rod be not heard. And, This, This, is the Cry of it !*

III. My Third Article, in my Proceeding to find out the Delinquents, will be also an *Inference* from the Premises. *Afflictive Strokes* are bestow’d in *Vain* on them, and they *refuse to receive Correction*, who after their *Affliction* remain still in their *Unregeneracy*. Every *Unregenerate* is led away with the *Mistakes & Follies* of a *Carnal Mind*. Every *Unregenerate* Reforms not, but *Retains*, many *Evil Practices*. Therefore ! it follows, That the *Afflicted* who continue *Unregenerate*, may have that charge brought in against them. *God strikes them, and they are not grieved ; He consumes them, and they refuse to receive Correction !* We read, *Psal. CXIX. 71. It is Good for me, that I have been Afflicted, that I might learn thy Statutes.* An *Unregenerate* has not *Learn’t the Statutes* of God ; he *Knows* them not, he *Loves* them not, he *Does* them not. Therefore, ’tis not *Good for him, that he has been Afflicted ;* he has got no *Good* by his *Affliction*. My Hearers, call your selves to a strict Account. You have had *Afflictive Strokes* laid upon you ; you have been *Consumed* with them. Can you say ? *I am a New Creature ! Since I have been Afflicted, I am quite another Creature, than what I was before !* Are you now able to say ; ‘ Since my *Affliction*, I find, That I am come into the *Covenant* of God, and of His Grace ; that I have ‘ consented unto all the *Proposals* of it. I find, ‘ That

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‘ That I have Embraced a Precious CHRIST
 ‘ in all His Offices, and made sure of all His Be-
 ‘ nefits. I find, That all my *Sins* are become A-
 ‘ bominable to me ; and that every thing that
 ‘ Saves me from my Sins, is therefore so far
 ‘ Acceptable to me. I can Bless God, in that He
 ‘ has Afflicted me ! If thou art still a Stranger
 to these Attainments, Ah, my Afflicted Neigh-
 bour, Thou art yet in thy Sins. Unregenerate,
In Vain ! In Vain, hast thou been Stricken ! Con-
sumed, but not received Correction ! O Sad Condi-
tion ! O Condition of One Sitting in Darkneß,
and in the Shadow of Death !

But the Sadness of it, is what we now proceed
 unto.

We are to Enquire, Secondly. *Wherein ap-*
pears the Sadness of the Character and the Conse-
quence, of being so Incorrigible under Afflictive
Strokes ; Consumed, but refusing to receive Cor-
rection ?

I desire to know, first of all ; Whether a *Thief*
 on a Cross, Rejecting, Reviling, Blaspheming the
 only Saviour, were not a *Sad Spectacle* ; and what
 became of him ? Why, This is the case now
 before us. But it must be further answered.

I. A *Divine Husbandry* is defeated, yea, a *Di-*
vine Patience is affronted in it, when *Afflicted* Peo-
 ple prove *Incorrigible*. The Great God may Rea-
 sonably expect this from those that are under the
 Afflictive Strokes of His Hand ; Zeph. III. 7. I
 said, Surely, Thou wilt fear me, thou wilt receive In-
 struction.

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The Voice of GOD,

struction. Who is there willing to *Labour in Vain* ! Affliction imploy'd upon an *Incorrigible Sinner*, is *Labour in Vain* ; And yet it is the *Labour of Heaven* about the Sinner. The *Incorrigible* do their worst, that God may *Strike in Vain*, and fail of His just Expectation. When we are under Affliction, we are under the *Husbandry* of God. It is a Digging, and a Dugging, and a Pruning ; an hopeful *Cultivation* that is imploy'd upon us. Oh ! That you were sensible of This ! Every Affliction upon us, is the Fulfilment of that word ; Joh. XV. 1, 2. *My Father is the Husbandman ; Every branch that beareth Fruit, He Purgeth it, that it may bring forth more Fruit.* In the meantime, the *Patience* of God, waits to see the Fruits of His *Husbandry*. Yea, *The Lord waits that He may be Gracious.* Instead of *Afflicting* us, the Holy God might justly have *Destroyed* us. We have deserved nothing less than Total and Final *Destruction* ; the *Destruction from God*, which may be a *Terror* to us. There is the *Patience* of a Good God Exercised in every *Affliction* upon us. God is Exercising of His *Patience*, while He puts us on the Exercise of ours. Oh ! that the *Afflicted* were dually *Affected* with it ! Is it a *Night of Affliction* with thee ? Child, It is a *Day of Patience* with thee. It may be said, as 'tis in 1 Pet. III. 20. *The Long-suffering of God has Waited.* Well ; But now, should this *Husbandry* be defeated : Should this *Patience* be affronted ? *Affliction* upon a Man, and he not the *Better* for it, is, in short, *The Washing of the Ethiopian.* But is it not a Sad Thing, that the
Great

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II

Great GOD should be put upon such a Thing ?
*Judge, I Pray you, between me and my Vineyard, sayes
 the Lord ? He is Displeased ; and so does He
 Speak in His Displ:asure.*

11. What are the *Causes* of it ? Of *Incurable-
 ness* and *Unreformableness* under Afflictive Strokes
 from Heaven : They are very Sad Ones. When
 People *Get no Good* by Affliction, there are *no
 Good Causes* to be assigned, for their being so In-
 corrigible. First, It proceeds from a *Vile Atheism*
 in the Heart. *The Fool saith in his Heart, His Af-
 fliction is not from GOD ; GOD never sent it
 upon him. This is to say, There is no God. If
 People did believe, That they have to do with
 GOD, when they have Afflictive Strokes laid up-
 on them, their Affliction would make them Turn
 to GOD, Fly to GOD. We read, Job V, 6, 8.
 Affliction comes not forth of the Dust, nor doth Trouble
 spring out of the Gound. I would seek unto GOD.*
 If men do not *Seek unto GOD* in their Affliction,
 as they will do, if they be not *Incorrigible*, 'tis
 because they believe, it only *Comes forth of the
 Dust*, it only *Springs out of the Ground* ; They look
 no Higher than *Second Causes*. Again ; There is
 a *Stupidity* of Soul in this Wretchedness ; A
 worse than *Brutal Stupidity*. The *Bruit* will
 mend his Pace, for the *Whip*. Ah, worse than
Bruitish Impenitent ; Thou dost it not. A *Beast*
 that has *felt the Fire*, will *dread the Fire*. The
 Sinner not the better for Affliction, runs into the
Fire, and cares not tho' he ly there. So we read ;
 Isa,

12 *The Voice of GOD,*

Iſa. XLII. 25. He hath Poured upon him the Fury of His Anger, and it hath ſet him on Fire round about ; yet he knew it not ; and it hath burned him, yet he laid it not to heart. Once more ; It argues, that Sin is very dear to a Man, when Affliction won't compel him to part with his Sin. To be afflicted in One Intereſt, and then Perhaps in Another ; but ſtill, to Sin on ! 'Tis an Argument, that Sin is more beloved by theſe People, than that Intereſt in which they are afflicted. We read, 1 King XVI. 34. Hiel the Bethlite, built Jericho ; He laid the Foundation thereof in his Firſt-born, and ſet up the Gates thereof in his Youngeſt Son. There was a Curſe to befall him that ſhould Rebuild the Walls of Jericho ; (For to that, I Suppoſe the Curſe confined :) Maimonides notes, This Anathema was pronounced, that the Miracle of the falling and ſinking of the Walls of that City by an Earthquake, might be kept in Perpetual Memory. For whoever ſaw the Walls ſunk into the Earth, would clearly diſcern that it was not the Form of a Building deſtroy'd by men, but miraculoſly thrown down by God. Hiel would perſiſt in Rebuilding theſe Walls, tho' it coſt him the Lives of all his Children, one after another. His Ambition was dearer to him than the Lives of all his Children. Sin is dearer to the Afflicted and Unmended Sinner, than all thoſe Enjoyments, which his Affliction falls upon. O Confirmed Wickedneſs ! O Conſummate Wickedneſs ! Finally ; The Dominion of Satan has a Sad Influence in the matter. If People are not Bettered by Affliction, or turned from Darkneſs to Light,

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Light, 'tis because they are under the *Power of Satan*. If People in *Affliction* are still *Enslaved* unto their *Lusts*, it is because they are *Led Captive by Satan to do his Will*. When People in the *Chains of Affliction*, have the *Chains of their Sins* lying still upon them, *Satan* holds them in those heavy, iron, direful *Chains*. Alas, Is it possible to be more sadly circumstanced !

III. What will be the *Effects* of it ? Of being *Incurable*, and *Unreformable*, under these *Afflictive Strokes* ? They cannot but be very *Sad Ones*. One *Effect* will be This. If the *Affliction* which you already *Endure*, *Do you no Good*, you may look for *more Affliction to come*. Thus we read ; *Isa. I. 5. Why should ye be Stricken any more ? Ye will Revolt more and more. You shall be Stricken more, if after you are Stricken, you will Revolt still, and Rebel more and more. Yea, The Threatenings of God Speak of such a thing as this, for them, who being Afflicted, Go on in a Sinful walk ; I will go on, and Punish you yet Seven times for your Sins. Thus, While the Lord in a way of Special Dispensation, held the Leprosy, as a Peculiar Scourge in His Hand, for the People in the Holy Land, this was no rare thing ; First He smote a Mans House with the Leprosy : [a Plague unknown in our Dayes !] If the man went on in Sin, He came nearer, and Smote his Clothes with the Leprosy. If the man still went on, He came nearer still, and Smote his Flesh with the Leprosy. He was then chased out from the Con-*

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gre-

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The Voice of GOD,

gregation of God ! A Sad Progress of Calamity ! Be sure, If you do belong to God, *Affliction* must then Do you Good. And, I Pray take a due Notice of it. *If One Affliction won't, another shall !* God will go on Afflicting of you, till He has broke your *Wills*, and brought your Hearts to be after His own Heart. Look for it, O Children of God ; Children, *Whom He Loves, and therefore will Rebuke and Chasten !* But then, Another Effect will be this. If no Affliction in *This World* will do People any Good, what can Succeed, but the horrible Punishment in *Another World* ? A *Strange Punishment* for the *Obdurate Workers of Iniquity* ; A *Strange one*, and a *Sad one* ! To be so set upon Ungodliness, as to be Reduced by no *Afflictive Strokes* ! Oh ! 'Tis a Black Mark ! It proclames an *Hideous Hardness of Heart*. So, when we read, *They have refused to receive Correction*, it follows, *They have made their Faces harder than a Rock ; they have refused to return*. I will fetch one Stroke more at the *Rock*, with telling you ; There is a Strong Scent of the Fire and Brimstone of the Devouring Pit, in this *Obduration* ! The *Lion* shall roar, and, Sinners, will not you Tremble at it ? I am to tell you a dreadful Thing. There cannot be a blacker Mark of *Reprobation*, than to be afflicted many ways for your Sins, and after all, to remain *Incorrigible*. We read, Rom. II. 5. *After thy Hardness and Impenitent Heart, thou treasurest up unto thy self Wrath against the day of Wrath, and Revelation of the Righteous Judgment of God*. It shows a fearful *Hardness* of

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of Heart, when People are *Impenitent* under Affliction. And, O *Impenitent*, what art thou doing? *Treasuring up wrath against the Day of wrath?* Ripening, Ripening for the everlasting Vengeance of God. A *Pharaoh*, that *burdens his Heart*, and is nothing the better for all the Plagues of God upon him; what becomes of him? He is a *Vessel of Wrath*; a *Vessel fitted for Destruction*. And it comes upon him! O my Poor Friend, Beware, Beware, Lest all thy *Affliction*, be only the *Prison*, the *Dungeon*, the uneasy *Fetters*, of a Malefactor, to be afterwards brought forth unto an astonishing Execution; To be *burnt Alive!*

A P P L I C A T I O N.

But now, Let them that are *Consumed*, or in any measure *Visited*, with the *Afflictive Strokes* of Heaven, hearken to the Counsils of God.

1. And, first, there is a more *General Address* to be made, and Advice to be giv'n, unto *All* the *Auditory*, and with regard unto *All* the *Affliction* that has been ever undergone, by every one in the *Auditory*. Oh! See that it be not all *Thrown away in Vain* upon you! There are enow of us that may say with him; *Lam. III. 1. I am the man that have seen Affliction by the Rod of His wrath.* But, where, Oh, where is the man that can say, *I have got all the Good, that I should have got by my Affliction!* It was a Good Speech of a Good Man; 'Tis a Great Loss to Lose an Affliction. Truly,

The Voice of GOD,

Tis a Time of Affliction ; we are Afflicted with many Losses. I am afraid, I am afraid, That of all our *Losses*, this is the most Common ; tho' it be of all the most *Woful* one ; To *Lose the Benefit, which we should have got by our Affliction.* Tis to be feared, that this word, **Consumed**, but **refusing to receive Correction**, does too much describe the *General Case* of our People. *I am distressed* for you, my Brethren, *I am distressed* for you ! What ? Meet with such Sad Things, and Get no Good by them ? Yea, meet with *Sad Things* here, and, O Unregenerates, Meet with *Worse Things* hereafter ! No Tongue is able to express the Sadness of such a case. But, My Neighbours, If you have hitherto *Lost* your Affliction, I am now come unto you with Methods to fetch up your *Losses* !

I Press these things upon you.

First. We cannot be Satisfied, Except you Every One of you *Examine* your selves, *What Good have I gained by my Affliction ?* O you, *Afflicted and tossed with Tempest* ; I come to you with this demand ; Hag. I. 5, *Thus saith the Lord of Hosts, Consider your Ways.* Consider and Examine, *Whether* after all the *Affliction* that has been upon you, You are yet *Converted* unto God ; or, yet *Children of Wrath* ? After all the *Bitterness* of your Affliction, yet in the *Gall of Bitterness* ! After all the *Bonds* your Affliction has laid upon you, yet in the *Bonds of Iniquity* ! Consider and Examine ; *Whether* you are at all advanced in *Piety* by your *Affliction* ? More Fervent in *Pray'r* ?

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Pray'r ? More Wean'd from Earth ? More Fit for Heav'n ? And more Fruitful in every Good Work ? My Friend ; Hast thou been Sick and Weak ; but no Health of Mind, no Strength of Grace, attain'd by thy Sickness & Weakness ? Has Death snatched away thy nearest Relatives ; and art thou not Prepared the more for thy own Death ? Has thy Family had Coffins in it ; and has thy Family yet no Prayers in it ? Hast thou met with Loss upon Loss ; and art thou not a jot the more solicitous, that thy Soul may not be Lost ? Hast thou been a Captive with the Enemy ; and is thy Soul still in Captivity to thy Sin, and to the Powers of Darkness ? Oh ! Put the Question. Be not put off without a Certain Answer to the Question !

But, Secondly ; If this be your Condition, that you can tell of, *no Good gain'd by your Affliction ;* Oh, be afraid of going on still in such a Condition ; of *Going on still in your Trespases : God will Wound them who do so !* I beseech you, to deprecate Exceedingly, that forlorn Brand ; Prov. XXVII. 22. *Bray a Fool in a Mortar, yet will not his Foolishness depart from him.* That you may be delivered from it ; First, Consider the Errand of every Affliction. Beg of the Glorious One ; Job X. 2. *O shew me, wherefore thou Contendest with me !* Hereupon, Set your selves to think ; *What does this come for ?* Good is already got, if you are got thus far. And it will soon lead you to more Good. The Next Thing you have to do, is, To Repent of the Miscarriages, for which you have been Chastised of the Lord. So tis required ; Rev.

III. 19.

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The Voice of GOD,

III. 19. *I Rebuke and Chasten ; Be Zealous therefore and Repent.* And then, Finally ; Endeavour to Comply with the Demands of a *Better Carriage.* But in so doing, Let your Compliance carry as much of *Suitableness* to your Affliction as may be There may be such *Signatures* upon your Affliction, as may carry *special Intimations* in them. Sleight not such *speaking Intimations.* In short, Be more Sollicitous to *get Good* by Affliction, than to *get Out* of Affliction. Oh, Be Restless, till you can say, of whatever Affliction comes upon you ; *I am a Gainer by this Affliction ! A Sanctified Affliction ;* Oh ! My Brethren, You will Bless God for it, unto Eternal Ages.

II. But it is now Time for us to bestow our more *Particular Thoughts* on a very *Sad Occasion ;* which among other *Circumstances,* ha's altered this Day, the very *Place* of our Assembly.

Methinks, I find my self Preaching a **Funeral Sermon**, for that ancient and famous **EDIFICE**, which had from the *Dayes* of our **Grand-fathers** [I suppose, *mine* Preach'd the first Sermon in it, Sixty five or six years ago !] been the Place of our most considerable Solemnities. *Ab Lord, The House wherein our Fathers praised thee, is burnt up with Fire !* May we all, even with a Strain unto the very uttermost of our Ability, in our *Liberality* on Pious *Uses,* do all that is possible, as soon as we can, to Raise that *Edifice* out of its Ashes. 'Tis not the *Bereaved Church* alone, but the whole Town, that owe their *Liberal*

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beral Contributions unto such a Service of
GOD.

In the mean time, and even before I mention the *Improvements*, which I shall presently propose, to be made of the *Consuming Stroke*, wherewith our God ha's newly afflicted us, I will say Two Things, upon that Article of our being driven out this Day, from that most Memorable of all the *Synagogues of God in the Land*.

The *First* is; That the Holy One seems to put us in mind of that Shameful Negligence, with which too many People in this Town treated the Weekly *Lecture* there. I might say unto you, It was not attended, as it ought to have been. And God calls the Town this Day to be Humbled for it.

The *Second* is ; That the Well-affected People, who did frequent the *Lecture*, Should now call to mind the Holy *Instructions* which they heard inculcated in it. Oh ! *Remember what you have received and heard*, in that House ; Call to mind what you have been Exhorted unto, and be humbled for all Unfruitfulness.

I could not pass by the Honourable Rubbish of that Building, without making these *Two Reflections*.

But I proceed now to urge for this Thing. A most *Consuming Stroke* of God has been upon us. The Glorious GOD ha's *Corrected* us, and very dreadfully *Consumed* us. The *Ruines* brought upon us, are very Dreadful ones, and not Easily or Speedily to be repaired. That among these
awful

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The Voice of GOD.

awful Ruines, both our *State-House*, and the *Spirt-born of our Meeting-Houses*, are made a Desolation ; Verily, it looks awfully enough, to make one cry out, *God Avert the Omen !* The Great GOD ha's fired a couple of *Becons*, which call the whole Province to take Notice of them ; and to Consider, how far they may be *Alarms* to us, in regard of our greatest Interests. Unhappy we, Oh ! most unhappy ! If after we have been so long *Incorrigible*, we still *refuse to receive Correction*. Oh ! Let our Behaviour be that of a People duely *Awakened* by the *Consuming* Dispensations of God. If the *Fire* will not *Awaken* us, what will ? God forbid that it should be said of us, *I have overthrown some of you by Fire, and the rest of you are as a Fire-brand pluck'd out of the Burning, yet have ye not returned unto me, saith the Lord*. God forbid, that it should be said ; *Lord, when thy hand is lifted up, they will not see, but go on, till the Fire that belongs to thine Enemies shall devour them !* Oh ! Let us *Glorify the Lord in the Fires* ; and while we are yet so much in the *Heat* thereof as to receive Impression, [For, but *One Day* has passed since the *Fire !*] Harken to the Voice of God ; Harken to those things, at which, O *Cold Hearts* indeed, if our *Hearts* do not burn within us !

First, We should Seriously *Examine*, Whether the *Sins*, which use to be Punished with *Consuming Fires*, are not so found among us, as to call for a very Deep Repentance. Verily, As we pass along, by the adjacent *Ruines*, we may make
the

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the Remark, and the Outcry, which the Devout Spectator of those in Germany did ; *Hic sunt Iniquitas !* -- Behold the *Mischiefs & Ruines* that our *Sins* have brought upon us. The *Ruines* which have now come on *the Heart* of this Town, and by consequence *the Heart* of the whole Province, do seem to flash these Rebukes in our Faces, *Thy Way & thy Doings* have procured these things unto thee ; *this is thy Wickedness, because it is bitter, because it reacheth unto thine Heart.* God has rendred his Rebukes in the *Flames* of this *Fire*. Oh, be Inquisitive into the Controversy : Tis true, all *Wickedness* does burn like *Fire* ; and will bring a *Fire*. But there are some sorts of *Wickedness*, which are peculiarly branded by God, as the *Burners* of the Places in which they are practised and indulged.

I will deal Faithfully. *Profanations* of the *Sabbath*, I am to tell you, They are *Burning Abominations*. He that of old forbad His people to Kindle a *Fire* on the *Sabbath-day*, sometimes does kindle a *Fire*, to Revenge our *Profanations* of the *Sabbath-day*. It comes from the *Secret place of Thunder*, and is *It*, what we read. Jer. XVII. 25. *If ye will not hearken unto me, to Sanctify the Sabbath-day, and not to bear a Burden on the Sabbath day ; Then will I kindle a Fire, and it shall devour the Palaces of Jerusalem, and it shall not be quenched.* Some Late Things among our selves have made that Scripture very much to run in the minds of some Servants of God ; They told us, *They fear'd a terrible Accomplishment !*

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Again ;

22 *The Voice of GOD,*

Again ; The Neglect of *Divine Worship* ; A Fire sometimes breaks forth upon them that are Guilty of it. It is an observable passage, Amos V. 6. *Seek the Lord, lest he break forth like Fire, in the House of Joseph, and devour it. Prayerless Houses,* My Friends, You must not wonder at it, if they lay a whole Neighbourhood in Ashes. And if the Houses of God are not visited, no wonder if God also take them away, together with ours, and Lay them in Ashes. If men break the *Everlasting Covenant*, and slight the Ordinances of it ; Can you wonder, that a Fiery Curse devours them ? Our Bible tells of such a thing.

Yet more ; *Dishonesty* in Dealings ; God by Fire often makes very just *Reprisals* upon it. The passage is worthy to be observed : Job XX. 19, 26. *Because he hath Oppressed, and hath forsaken the poor, because he hath violently taken away an House, which he builded not ; A Fire not blown shall consume him. For men to Engross what they ought not, & Possess what is none of their own ; 'tis to carry Burning Coals into their Nests. The Justice of God makes Fiery Confiscations on them. And, I pray, what befalls the Tabernacles of Bribery ?*

Once more ; The Crimes of *Intemperance* and *Unc chastity* ; they plunge men into *Eternal Burnings* ; and sometimes also into *Temporal*. In *Drunkennes*, men Drown themselves. Their Doom has a kind of *Antiperistasis* in it ; God Burns them for it. I am very much misinformed, if the Destruction just now come upon us,
had

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had not some things attending it, that ought mightily to raise an horror and hatred of *Drunkenness* in all that shall hear of them. In *Uncleanneſs* the filthy Children of men, do cheriſh forbidden Flames, in their *Breaſts*. But how avenged of God ! The Saint of old ſaid ; Job XXXI. 12. *It is a Fire that conſumeth to Deſtruction*. There were ſome Towns Long ſince, that were Infamous for *Uncleanneſs*. There were *Bawdy Houſes* in thoſe Towns. But God ſent Fire from Heaven upon them. If you Read the XIXth Chapter of *Genefis*, you will know the Names of the Towns, I refer unto.

[My Catalogue is not yet perfect ; nor at this Time like to be ; nor will it be, when I have added, That *Proud Exceſſes*, either in *Habits* or *Dwellings*, or any other points of Living ; Diſagreeable to the Religion of the *Croſs*, which we make profeſſion of ; theſe provoke the moſt High God by *Fires* to *Abuſe them that walk in Pride* ; He brings them down by laying their *Pride in Aſhes*. Even the *Daughters of Zion*, may ſo overdo in ſome Vanities, that God may ſend a *Burning* on the Place for their *Exorbitancies*, and *Extravagancies*. And if I add, That *Fiery Contentions* do ſometimes call for *Fiery Confuſions*. *Fires* are puniſhed with *Fires*. How Suitably. How Terribly ! Or, if I add, That an immoderate Love of this World may bring the Sons of *Lot*, to be *Burnt out of all*. O Remember him ! If you make an *Idol* of *This World*, God will throw your *Idol* into the Fire ! Whither. Sirs,

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whither

24 *The Voice of GOD,*
whither should the *Images of Jealousie* go, but
thither !]

Sirs ; Let us bring our selves under an Impartial *Examination*. And if such *Sins* as these are found among us, Let us Judge and Loath our selves before the Lord. Verily, The *Voice of the Lord Cries to the City*. O you that would Approve your selves *Men of Wisdom*, Hear His Voice ; Take heed, yea, Take pains, that there be no more such Doings among you !

Secondly. The *Repentance* on such an Occasion, should be very *Universal* ; and therefore very *Particular*. Every Man, Every One ! should avoid that Censure ; Jer. VIII. 6. No man Repented him, saying, What have I done ? Oh, Let every one of us think, What have I done, to Enkindle the Flames of the Indignation of God against the Neighbourhood ? Repent every one of us, of all we can find Amis in our own Hearts and Lives, and form agreeable *Resolutions*.

I believe, the *Burning of the Town-house*, and of such an adjoining *Temple*, calls the Two Superior Orders among us, to be very Thoughtful ; O our Good GOD, Show us, Show us, what we have been defective in ! But, all Orders have a share in the Duty ; All Persons have so. And above all, O you our dear Brethren, that are the more Immediate Sufferers ; You above all are concerned in it. Oh ! that you would each one of you, set your selves now more than ever, to think, What, what is there, in my Heart & Life to be Repented of ? God has cast you into a
Fire.

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Fire. By this Repentance, you will come forth as Gold !

Thirdly. Can't we read, *The Vanity of this World*, by such a *Fire-light* ? The *Fire* shall be our *Ecclesiastes*. O thou *Flaming Preacher*, shall we not hearken to thee ? Surely, we may hear the Great GOD speaking to us, from the midst of the *Fire*, and the *Smoke* that we have seen ascending like the *Smoke of a Furnace* ; yea, the voice of the *Trumpet* waxes *Louder and Louder* unto us : Tis That ; Jer. XLV. 5. *Seekest thou Great Things for thy self ? Seek them not ; for behold, I will bring Evil upon all Flesh, saith the Lord.* Tis that ; Prov. XXIII. 5. *Wilt thou set thine Eyes upon that which is not ? For Riches certainly make themselves wings ; they fly away as an Eagle towards Heaven.* Sirs, You see *Fine Estates* Lost in *Half an Hours* time ; *Fine Buildings* in *Half an Hours* time rendred an *Heap of Rubbish* ; But *Half an Hour* between *Rich Revenues*, and none at all. Oh ! What was done in about *Seven Hours* time the Night before last among us ! To labour insatiably for these things, is you see, to *Labour in the Fire* ; perhaps for it ; it is to *weary your selves for very Vanity.* O *Uncertain Riches !* O *Deceitful Riches !* What *Fool will Trust in you !*

Tis not only *here* that you read these *Lectures* of the *Preacher* ; They are *every where* to be met withal : The world is full of them ; grows fuller than ever of them. The *Third Wo*, to which we are now arriving will fill the world more than ever with

26 *The Voice of GOD,*

with them. The *Angel* that has *Power over the Fire*, will Execute part of that *Wo* ; pour out a *Vial* which belongs to that *Wo*. There is a *Day* at hand, when, *Isa. LXVI. 15, 16. Behold, the Lord will come with Fire ; For by Fire & by His Sword, will the Lord plead with all Flesh, and the Slain of the Lord shall be many.* O People of God, There is a **Conflagration** to come. This *Bewitching World* is to be *Burnt* in that horrendous *Conflagration*. Perhaps, the prodigious multiplication of *Destructions by Fire* in our *Dayes*, is to warn us into an *Expectation* of, *That Great and Terrible Day of the Lord.*

However, You see, To be put off with a *Portion* in these things: -- Oh, Tis an *Insignificant Portion*, a *Miserable Portion* ! This, This is the *Use* to be made, of what we have *Seen*. Oh ! Let us take off our *Hearts* from *Such a World*. Upon the *Least Suspicion* that *Such a World* may prove our *Portion*, Cry out with unspeakable *Agony* : O Lord, I beseech thee to deliver my *Soul* ! Oh ! Let us be more *Zealous*, have a more *Flaming Zeal*, in our *Essays* to make sure of a part in a *Better World* ! Put our selves under the *Conduct* of the dear *JESUS*, who has assured us, *With me are Durable Riches* !

Fourthly. If the *Fire* be such a fearful *Consumer*, Oh ! what is the wrath of a *Righteous and a Terrible GOD* ! Our *GOD*, who is a *Consuming Fire* ! We read : *Nah. I. 6, Who can stand before his Indignation ! and who can abide the Fierceness of His Anger ! His Fury is poured out like Fire, and the Rocks are thrown down by Him.* The wrath
of

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of an Infinite GOD! Oh, No *Fire* so formidable. Sinners, I bring you this warning from the *Ta-berab* in the Neighbourhood ; *It is a fearful Thing to fall into the bands of the Living God!*

We think with a Shuddering Horror, on the Fate of the poor men, who Lost their Lives in the *Fire*, the Night before Last. Most of them, no doubt, by the Blowing up, and Falling down of Houses, when we had *Brimstone*, without a metaphor, *Scattered on our Habitations!* I am willing to have that Thought Prosecuted and Profitable. You have read of a *Dead Person* Enlivened by touching the *Bones* of a *Dead Prophet*. Oh, that the *Bones* of the *Dead People*, Every Hour more and more of them coming to Light, may convey *Lively* Admonitions to the *Dead Souls* of them that are yet *Alive*. Surely, Those *Bones* are Speaking Things, and they Speak at Least, this unto you ; ' Sinners, while you are by Sin Exposing your selves to the *Wrath* of a Righteous and a Terrible GOD, you are but Running into an Horrible *Fire* ; *Briars and Thorns* are engaging a *Fire*, that will *Burn them together* ; a *Fire* that will never be *Quenched!* Oh ! be afraid of *Simning* ; ' Tremble to *Dy in your Sins!*

I must bring home the Admonitions yet more Livelily to one Tribe among you. They were mostly *Young men*, that were Lost in the *Fire*. It has been most Literally fulfilled upon us, that word, Psal. LXXVIII. 63. *The Fire Consumed their Young men*. Children, Those *Young men* do cry to you the Survivors from the *Flames* in which they

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The Voice of GOD,

they Perished ; *Oh ! Get into Good Terms with Heaven ; Forsake your Sin, and Follow your Saviour ; & Flee from a more dreadful Fire, which until you do That, you are in danger of !* I am to tell you, yea, as from *Them*, I am to tell you ; For could *they* now Speak, as I now do, this is what they would tell you : if you remain Despisers of Serious Religion, *Alienated from the Life of God*, not Living to God, nor as God calls you to Live ; I do not know, That you are to *Dy by Fire* ; any more than you know, *how Soon* you are to Dy ; But this we both know ; At your *Death*, you will drop into an *Everlasting Fire*. The *Fiery Cellars* in which you find the *Bones* of your *Young Brethren*, are nothing, nothing, not so much as a *Metaphor*, to that *Fiery Oven*, into which the Wrath of the Glorious God will banish you. I wish you may be *Saved as by Fire*, in this regard, that what has been done in the late *Fire*, may inflame your Agony to look after your Salvation.

That which may set a very cutting Edge on these Admonitions, is ; The Consideration of the *Sudden Contingencies* to which, you now see, you may be liable. The *Young men* that were Lost, Little did they foresee an *Hour* before, what a Death was just coming upon them. When the *Bells* began to Ring, Little did they foresee, that it was to call them unto the *Death*, for which the *Decretory Hour* was now come upon them. *Young men*, Will you think on that Word, Eccl. IX. 12. *Man knoweth not his Time ; The Sons of men*

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men are Snared in an Evil Time, when it falleth Suddenly upon them. Will you think on that word ; Prov. XXVII. 1. Boast not thy self of To Morrow ; for thou knowest not, what a Day may bring forth. Oh ! Consider This, and put not off your Conversion to God. A matter of such Moment ; It is a Madness to put it off a Moment. Consider this, ye that forget God, Lest he tear you also to Pieces, and there be none to deliver you.

Fifthly. You that have Lost your Interests, by the Consuming Fire ; Oh, Let your Behaviour be very Conformable to the Expectations of God. I can tell you of some, who fell by Flame, and, [Dan. XI. 33, 35.] it was to Try them. and to Purge them, and to Make them White. Oh ! shall this be the Event of the Flame in which you are so Fallen, and brought down before the Lord. Be very Humble, very Humble ; Have a Spirit Reconciled unto Humiliations. Take that Counsel ; 1 Pet. V 6. *Humble your selves under the mighty Hand of God, that He may Exalt you in due time.* Yea, There is a Flight of Heroick Piety, now to be aspir'd unto ; Bear Humiliations, and Eximinations, with some Satisfaction, because they reduce your State, into some Resemblance of that wherein your admirable Saviour was once Exhibited. How few, how few, understand the meaning of that word ! Jam. 1. 10. *Let the Rich Rejoyce in that he is made Low.* But, Be the Christians I Speak to, of whatsoever Form, this I will urge upon them. Give not way to Discouragements, to Despondencies. Be full
E of

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The Voice of GOD,

of *Resignation* to the Will of God. Offer up, with a *Sacrificing Disposition*, unto the Lord, all that the *Fire has Consumed*. Be not now in the *Dejections* of people that have Lost their *All*. When the Venerable Minister of *Nola*, had his House laid in Ashes, he Stood by the Ruines, and Lifting up his Eyes to Heaven, Said ' *Ubi Omnia mea, Domine, Tuscis* ; ' O my God, my *All* was not here ; Tis ' in Thee. and in Heaven that I have my *All* ! Sirs, Let your *All* be where no *Fire* can reach !

At the same time, Do not Suspect the *Fatherly Providence* of God concerning you. Do not *Fear* being well Provided for. Let no *Fear* of want throw you into any distressing Anxiety. Your *Heavenly Father*, will never cast you off, until you do by your *Distrust* provoke Him to do it. You may make a *Living* on those Two Words ; Psal. XXXVII. 3. *Trust in the Lord, and Do Good, and Verily thou shalt be fed*. And, Psal. XXXIV. 10. *They that Seek the Lord, shall not want any Good Thing*. Children, make the Experiment. It never yet fail'd since the World began !

Lastly. We that have our Interests yet *Preserved*, must have something in our Behaviour, that may be Answerable.

Brethren, our *Houses* that we still Enjoy, with so Remarkable a *Preservation*, Oh ! Let us bring them under a *Dedication* unto God. [see Psal. XXX. Tit.] Put *Sin* from them ; Serve God in them. Let no Pollution cleave to them.

Let

Let us also show *Pitty* to them, who have *Lost* their Houses. To them that are so *Afflicted*, *pitty* should be shown; and will be, if we have not cast off the *Fear of the Almighty*; Them, who cry to us, *Have pitty on us, O our Friends, Have pitty on us; for the Hand of the Lord has touched us!* O Let us Do all we can for them. What? A Prophet of God shall instruct you: *Isa. LVIII. 7. Deal thy Bread to the Hungry; Bring the poor that are cast out, to thy House; when thou seest the Naked, cover him.* And why should not *Creditors* on this Occasion exercise all due *Compassions*, towards the *Debtors*, whom the *Fire* has disabled or Enfeebled? I know I am speaking among a very *Merciful People*. The Beginning of the *Forty first Psalm* is gloriously believed among them!

And yet, I see, I must break off in *Thunder and Lightning!* Having said thus much, I am sorry, that I may not conclude, without some Notice of a Thing, which obliges me to cry out, *An horrible Thing is done in the Land.*

It is reported, that when a *Consuming Fire* is raging, there are *Thieves*, who take that horrible occasion to *Seiz and Steal*, and *Keep the Goods*, that are *Saved out of the Fire.*

32 *The Voice of GOD,*

The vilest Sort of Thieves that ever were heard of! If any among this People, have been so hideously and so damnably wicked, O Great God, *Wilt thou please to smite their Consciences with Thy flaming Terrors, and so Terrify them that they may feel no Rest in their Guilty Souls, until they do Repent with Restitution!* To Steal from any Man at any time, is a *Crying Wickedness*. But, to Steal from the Neighbours, at a Time, when the *Hand of God* is upon them; to Steal from the midst of the devouring Flames, which the *Hand of God* has kindled; I tell you truly, 'Tis a Wickedness of a very prodigious Elevation. O Monstrous Wretches! O Monsters of Wickedness! What have you done? You may marvel at the *Long-suffering* of God, that He does not even by *Fire from Heaven*, Lay those Accursed Cottages in Ashes, which have in them, the Goods, that God spared out of the *Fire*, but your Thievish hands would not spare, to the Owners of them. Let me assure you, God will never let you be one farthing the better for the *Stolen Goods*; You will bring by *them*, a Blast from God, upon all that you have. We read of a *Flying Roll*, that is to say, an *Open Book*, full of *Curses*, that shall *Enter into the House of the Thief*. Wretches, Behold the *Open Book*; Jer. XVII. 11. *He that gets Riches, & not by Right, shall leave them in the midst of his Days, and at his end shall be a Fool.*

I Charge you in the Name of God, that you make *Restitution* immediately; or expect that the Wrath of God will overtake you remarkably. If you have not an Heart willing to make *Restitution*, the Holy God will never *Forgive* your Wickedness. And, if you *Dy*, not having this Wickedness *forgiven* to you, you that *Stole from the Fire*, must look to go into a worse *Fire*! There will remain for you, nothing but a *Fiery Indignation* to devour you.

I hope, I have, with the Assistance of the Glorious Lord, somewhat answered the present Occasion. What remains, is,

To beg of thee, O our God, that we may receive Instruction, and that thou mayest not utterly, or any further depart from us.

F I N I S.

Advice from the Watch Tower.

In a TESTIMONY against
EVIL CUSTOMES.

A brief E S S A Y

To declare the *Danger & Mischief* of all

Evil Customes,
in general ;

And Offer a more particular CATALOGUE of EVIL CUSTOMES growing upon us ;

With certain METHODS for the Prevention and Suppression of them.

Hab. II. 1. *I will stand upon my Watch, and set me upon the Tower, and will watch to see what I shall answer upon my Reproof.*

Luk. XXI. 13.

It shall turn to you for a TESTIMONY.

Vincere Consuetudinem, dura est pugna. August.
Usitata Culpa obligat mentem, ut nequaquam surgere possit ad Restitudinem. Gregor.
Dominus noster CHRISTUS, Veritatem se, non Consuetudinem, Cognominavit. Tertul.

Boston, Printed by J. Allen, for N. Boone,
at the Sign of the Bible in Cornhill. 1713.

A Faithful Testimony

Against

EVIL CUSTOMES.

Jer. XIII. 23.

Can the Ethiopian change his Skin, or the Leopard his Spots? Then may ye also Do Good, that are ACCUSTOMED TO DO EVIL.

I Hope, that my Undertaking will not be that of *Washing the Ethiopian, or Blanching the Leopard!* God forbid, it should be *that!* Indeed, I am Undertaking to Disswade, yea. to Reduce, my Neighbours from EVIL CUSTOMES. 'Tis true, a Recovery from *Evil Customes*, is as hard as to change the *Skin* of the *Ethiopian*, and the *Spots* of the *Leopard*. We may then cry out, *Who then can be recovered?* But in so difficult a Case, our Saviour has answered, *With God all things are possible.* The powerful Word of God, is to be Employ'd and apply'd in this Case. The Grace of God may Set in with His Word, *O Sovereign and Victorious*

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Victorious Grace, Do thou set in! Then, there is not the blackest *Ethiopian*, there is not the most *Livid Leopard*, there is not the most *Accustomed Sinner*, but what will have a most *Glorious Change* made upon him.

Grievous punishments are foretold unto the Jewish Nation. Hereupon a Question is both supposed and proposed; *If thou say in thine Heart, wherefore come these things upon me?* When Sad Things come upon people, they should be Inquisitive, *Wherefore these things do come?* The Answer given to that Question, is, *For the Greatness of thine Iniquity.* Now the *Greatness of the Iniquity* in this people, is illustrated from Two Woful Circumstances. First, the *Obstinacy* of it; Secondly, the *Variety* of it. They retained their Iniquity, with as much *Obstinacy*, as the *Ethiopian* does his *Skin*. And yet, there was as much *Variety* in their Iniquity as in the *Spots* of the *Leopard*. Briefly, A *Custom* to do Evil, yea, to do many sorts of Evil, had confirmed them in their Iniquity. Being *Accustomed to do Evil*, they were *Incorrigible* in it. No Corrections would recover them. From hence I form this DOCTRINE, to be now insisted on.

EVIL CUSTOMES *are not Easily Left off; and the longer a Sinner is Accustomed to Do Evil, the Less Easily is that Evil abandoned.*

We are going to Dethrone a mighty Tyrant
We

Advice from the Watch Tower. 5

We are invading the Kingdom of a Mightier Tyrant, than any one that ever was at *Babylon*. *Custom*, CUSTOME, is that which Tyrannizes over all the World. It was the Language of Antiquity ; *Nihil tam firmum in rebus humanis, quam veteris consuetudinis Tyrannis*. No Tyranny so strong, as that of *Custom*. And I know not, that it has met with any Modern Confutation.

I. We are to begin with a most unhappy Observation. 'Tis, That all *Unregenerate* people, are ACCUSTOMED TO DO EVIL ; are under the power of *Evil Custom*. We often read of such a thing as that ; Psal. I. 1. *The way of Sinners*. All Sinners have their *Way* ; 'Tis an *Evil Way* ; 'Tis a *Way of Wickedness* ; they are *Accustomed* unto it. So they continue, till a Work of *Regeneration* pass upon them.

First. We are *Born* with an *Habit of Sin* ; yea, the *Original Sin*, which we are born withal, is a Complication of all *Sinful Habits*. There is no man but what is born, as *Black* as an *Ethiopian*, for an Inclination to Sin ; Yea, with more *Spots* than a *Leopard*, in an Inclination to Sins more than our very *Hairs*. We read, Gen. VI. 5. *Every Imagination of the Thoughts of his Heart, is only Evil continually*. We bring into the World with us, an *Habitual Inclination* to Sin. Our Vicious Inclination is not meerly the Result of *Evil Actions*. *Evil Acts* do indeed strengthen the *Habits of Sin* in us. But we have the *Habits of Sin*, before

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fore we do any *Evil Acts*. Our *Habits of Sin*, are the source and spring of all our *Evil Acts*. Our *Habitual Inclination* to Do Evil, is derived unto us, from our *First Parents*. The *Old Serpent* poisoned our Nature. A *Poisoned Nature* is convey'd from our First Parent unto us all. In this Corruption of our *Nature*, there is Lodg'd every *Sinful Habit*. There is in it a *Principle* disposing us to *Every Sin*. There never was any man born into the World, without a Collection of *Sinful Habits* in him; Except that *One man*, who is *more than a man*. Hence 'tis that we read; Psal. XLV. 3. *There is none that doeth Good, no, nor One*. The Christian Ancients read it so; *There is none that doeth Good, Except it be One*. Yea, We will Except *One*, who was *Born of a Virgin*; *One*, who was *Born an Holy Thing*; *One*, in whom alone we have the Relief of all our *Evil Habits*. The Blessed JESUS is that *ONE*; *Tis Thou, O Immanuel*.

Secondly. An *Unregenerate man* under the Influence of *Original Sin*, does *nothing but Sin*; is *Habituated* and *Accustomed* unto *Nothing but Evil*. Such an *Evil Tree* as an *Unregenerate man*, brings forth *no Good Fruits*. An *Unregenerate man* does *no Good Works*. His very *Sacrifices* have *Abominations* in them. His most Vertuous and Splendid Performances, are attended with *Pollutions*, which degrade them and disgrace them wonderfully. They are all, *Sacrifices to Self*; All, *Idolatry*; All, *Hypocrisie*. It may be said, as in Hag. II.

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14. *This people is unclean before me, saith the Lord, and so is every Work of their Hands.* Ah, poor Unregenerate! How Low oughtest thou to be in thy own Eyes! How despairing to stand before God in thy own Righteousness! How confounded for the Loss of all thy Time hitherto! Never, Never didst thou do One Good Work in all thy Life! What is the Whole Course of an Unregenerate Man? The whole Course of his Life, is a Course of Sin; a continual Aberration from that which ought to be the Rule and End of his Life. O Enemy of God; What art thou always a doing? Always forgetting thy main Errand into the World. Always trampling on thy Creator and Redeemer. Always Gratifying the Enemies of God, and of thy Soul; and preferring Temporal Enjoyments before Eternal; Yea, procuring Eternal Miseries for the sake of Temporal Enjoyments. These, These are the Things, to which thou art Accustomed. Yea, Thou art Accustomed unto none but such Evil Things. Oh! Abhor thy self, and Repent in Dust and Ashes!

Thirdly: There are some EVIL CUSTOMES, which every Unregenerate Man, does follow with some Distinction; they have a Distinction and Pradominancy above others with him. All Unregenerate Men agree in those General Customes, which alwayes belong to a Life of Ungodliness. It may be said of them, as Tit. III. 3. *They serve divers Lusts.* But then, Every Unregenerate Man has his own

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own *Evil Customs*, which are Conspicuous in him above the rest. Tho' we are naturally prone to *All Evil*, yet *Natural Temper* carries One man more sensibly to *One Evil*, and another Man to another. *Education* biasses One man more Evidently to One Miscarriage; and another Man to another. *Company, Employment, Interest*, Engages one man more notoriously to one piece of Baseness, and another Man to another. One man is more *Accustomed* unto *Sensualities*; Another man is more *Accustomed* unto *Dishonesties*; A Third is *Accustomed* unto *Usurpations*, or to Boisterous *Outrages*; The *Bull* is wont to *push with his Horn*! Every Unregenerate Man has a CUSTOME, which above the rest, he may call, Psal. XVIII. 23. *My own Iniquity*.

Make a pause. Take a *Sign* of *Unregeneracy*. Would you see a palpable *Sign* of an Unregenerate State, and of one that *has the Wrath of God abiding on him*? This is One; To be wittingly or willingly under the Power of EVIL CUSTOMES. EVIL CUSTOMES, they look *black*; they are the *Spots* which do not belong to the *Children of God*. Is there a *known Sin*? And, O man, dost thou know thy self to be *Accustomed* unto that Sin? O Lamentable Symptom! Tis most certainly a Symptom of one in Ill Terms with Heaven. A *Regenerate* person may *fall* into Sin. I cannot say, how many his *Falls* may be; tho' I am sure, he will anon get out of them all. But, if a man can make a *Trade*, of a *Plain Sin*, and
if

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if he be *Accustomed* unto those things, for which the *Wrath of God comes on the Children of Disobedience*.----Oh! Fly out of this Condition. 'Tis a dangerous Thing to *Sleep* in such a Condition. There is *Entail'd* upon it a *Damnation that Slumbers not!*

II. We will now proceed unto the *Principal Thing*, which we are to *Observe*; & unto the *proof* of it. It is this: 'Tis not *Easy* to Leave off an *Evil Custome*. 'Tis not *Easy* to Reform a Sinner of an *Evil*, to which he is *Accustomed*. Is it *Easy*, to put a *White Skin* upon an *Ethiopian*? Is it *Easy* to Extinguish the *Dapples* of the *Leopard*? Then it may be *Easy* for them that are *Accustomed to do Evil*, to Leave off their *Evil-doing*.

First. *Custome* shortly becomes a *Second Nature*. *In Naturam Convertitur*. We have an *Evil Nature* before we are actually plunged into any *Evil Custome*. Now *Evil Custome* quickly induces a sort of *Second Nature*: 'tis, *affabricata Natura*, as *Austin* calls it. If *Nature* be strong, as we know it is; What is the *Strength of Nature upon Nature*? Verily, No *Pitchfork* on Earth will so *Expel* it, but it will *Return* with *Violence*. We are *Naturally* bent unto Sin, only unto Sin, and that continually. When we are *Accustomed* unto Sin, what was *Natural* before, becomes much more so: And how *violent* will now be our *Bent* unto it? We *Naturally* Love to Do, what we *Use* to do. Men are *Naturally* wedded unto their
B
Customes.

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Customes. Yea, Sometimes *Barbarous Customes*, *Aggressive Customes*, *Customes* that one would think, should have nothing but *Horrors* in them; yet since they are become *Customes*, people are strangely Reconciled unto them. Yea, people find rather *Pleasure* than *Trouble* in the most horrible *Customes*. The Histories of the *Oppressive Customes* in many Nations; *Customes* out of which there is yet no perswading of the Nations; truly, they would make an astonishing Entertainment for us. Tis enough to say, We all find, that what is become *Customary* with us, becomes *Natural*. Any thing in our *Eating*, our *Drinking*, our Hours of *Sleeping*, that is become a *Custom* with us; Tho' it be as very Trifle as, ---- (an Indian Weed;) if we are *Accustomed* unto any thing, we *Naturally Crave* after it. We don't care to *break a Custom*; Tis a Strain upon our *Nature* to do so. One Evangelist, says; Matth. XXVII. 15. *The Governour was wont to do a certain thing.* Another Evangelist Expresses it so; Luk. XXIII. 17. *Of Necessity he must do the thing.* Truly, that which we are *wont to do*, anon it comes to this, *Of Necessity it must be done.* This was the Language of Antiquity; *Consuetudo est jus quoddam, moribus constitutum.*

Secondly. *Conscience* is fearfully Silenced by *Custom*. There is a *Conscience* in man, and the *Inspiration of the Almighty* has given him an *Understanding* of much of his *Duty*, and of the *Evil* that will follow on his failing of his *Duty*.

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Duty. At first, the *Conscience* of man rebukes him for doing *Evil*. It makes that Cry in his Ears; Jer. XLIV. 4. *Oh, do not this Abominable thing!* But the oftener a man does refuse to hear his *Conscience*, and *Rebel against the Light*, the more *Silent* his *Conscience* grows. He that is *Accustomed to do Evil*, goes often against the Charges and Rebukes of his *Conscience*. To *Sin often against the Conscience*, is, to give a Deadly Check unto the Operations of it. We read of such a thing as that; 1Tim. IV. 2. *A Conscience seared with an hot Iron.* A *Sinful Custome* is that which issues in a *Seared Conscience*. Many a man has made the woful Experiment. At first, when he did an *Evil Thing*, his *Conscience* made him very uneasy at it; his *Conscience* reproved him, reproached him, Chastised him. He *Repeats* the *Evil*; the *Remorse* of his *Conscience* abates upon every Repetition. At Last, he is *Accustomed to do Evil*. Then he does it without any *Remorse* at all. The *Hardened Sinner* gets the upper-hand of *Conscience*. *Conscience* is kept under. The Vigour of *Conscience* never is resumed, until God raise it, as an Instrument of His Everlasting Vengeance upon the Sinner in another World. But if the Restraints of *Conscience* be gone, how shall a Sinner be Reclaimed! A Sinner *Accustomed to do Evil*, escapes from under the Restraints of *Conscience*. *Unbridled Sinner*, What is there to bring thee back?

Thirdly *Custome* will beget *Courage*. *Impu-*

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nity in Sin, does *Embolden* and *Encourage* those that are accustomed unto it. We read, Eccl. VIII. 2. *Because Sentence against an Evil Work is not Executed speedily, therefore the heart of the sons of men is fully set in them to do Evil.* Men that are *Accustomed to do Evil*, find that the *Sentence against an Evil Work*, is *not Executed speedily*. They Sin, and Sin, and Sin, and there is no *punishment Executed* upon them for their Sin. *Custom* in Sin, begets in men an *Opinion of Safety* in Sin. We read of, *A Sinner, doing Evil an hundred times, and yet his Dayes prolonged.* A *Sinner Accustomed to do Evil*, finds he may *do Evil an hundred times*, and yet no *Damage* come of it. This makes him *Grow Bold* in Sin: He becomes *Headstrong*, and there is no *stopping* of him. So does the Almighty thunder upon the *Accustomed Sinner*. *I keep Silence, and thou thinkest, I am such an one as thy self!* The *Forbearance* of God, with a *Sinner Accustomed to do Evil* makes him dream, that *God forgets him*. So he *forgets God*, until he be *torn to pieces*, and there be *none to deliver him!*

Fourthly. *Satan* gets possession by *Custom*. When people *do Evil*, they obey the *Devil*, who is the *Evil One*. By their *Obedience* to the *Devil*, People *Resign* themselves up to the *Possession* of that *Evil One*. When people are *Accustomed to do Evil*, the *Possession* that *Satan* has of them, improves into a sort of *prescription*. *Satan* was *dispossessed* once, with a more than ordinary *Difficulty*; and we read the
Occasion,

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Occasion, Mar. IX. 21. *How long is it ago since this came unto him? He said, Of a Child.* Every New Compliance of any man with the Devil, strengthens the Interest of the Devil in him. The oftner the Devil subdues any man, the *Faster Hold* he has of that man. The *Strong Armed One* has the Stronger Hold in any man, the longer he has held him, and the oftner he has gain'd upon him. One that is *Accustomed to do Evil*, has given himself to *Satan*, so often, so freely, so fully, you may be sure, it will be no little matter to cast him out. It is with surprize, that we hear the Language of those Monsters, who wish *the Devil to take them*. Ah, Fool-hardy Sinner; As often as thou Sinnest, thou dost monstrously Resign thy self to the *Wicked One*, and bid him to *take thee*. *Satans Commission* to have and to hold the Sinner, is *Renewed* as often as there is a *New Sin* deliberately ventured on? Sinner, Dost thou know what thou dost?

Fifthly. By *Custome in Sin*, a *Withdraw of Grace* is provoked. We read of such a dreadful thing as that; Psal. LXXXI. 11, 12. *They would not hearken to my voice; so I gave them up unto their own Hearts Lust.* People *Accustomed to do Evil*, often, often provoke the God of Heaven; often, often refuse the Offers of His *Grace*. The Spirit of God, with His Word, often moves the Sinner to *For-sake his Wicked Wayes*, and his *Unjust Tho'ts*. He that Sins, does reject the Motions of God,

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God, and His Good Spirit. He that makes a *Custom of Sinning*, does often, often, often Reject the Good Motions. The Holy God withdraws, and with-holds His *Grace* on such a provocation. But, *Wo unto them, if I depart from them, saith the Lord !* There will be no bringing of the Sinner to *Do Good*, if the Divine Grace be with-held from them. O Child of *Evil Custom* ; Tis a Dangerous Thing by *Customary Sinning* to Disoblige the Grace of God !

Lastly. Tis what we *See every Day*. Tis a Rare Thing to see an *Old Sinner* Converted unto God, and Serious Piety. One of the Pagan Poets, I find reflecting on the Difficulty of Transplanting an *Old Tree*. Yea, *Dio-genes* could say, *Senem admonere et mortuo menderi idem est* ; As good talk to a *Dead man*, as to an *Old man*. It is a doleful Account, about a *Custom of Doing Evil* ; Prov. II. 19. *None return again, neither take they hold of the paths of Life*. O Sinner, What a miracle of Mercy would it be, if thou mayst be *One* ! There was an *Old Sinner*, that became a Subject of a notable Conversion, in the Primitive Times. At first, no body would believe it. When they did come to the Belief of it, they so wondered at it ; as to make their Hymns, their Shouts in the Church, upon it ; *Victorius is become a Christian !* How rare a thing is it, for an *Old Muckworm* to become a *Spiritual-minded man* ; One of a *Conversation in Heaven* ! How rare a thing, for an *Old Swearer*, One
that

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that hath a *Tongue set on Fire of Hell*, *Accustomed* unto the Language of *Fiends*, to put on the *Golden Curb*, and *keep his mouth from Evil*? How rare a thing, for an *Old Drunkard*, One that has *Lien among the pots*, till *Gray Hairs* are here and there upon him, *accustomed* unto *Befotments*, to become *Sober*, and make the *Flights of Goodness*, to be made by the *Silver Wings of a Dove*! The *Sins of Unchastity*, the *Wretches accustomed* unto them, how rarely are the sooty *Ethiopians* purified, how rarely the spotted *Libbards* brought unto better manners? It was a Remark made a great while ago; Eccl. VII. 28. *One man among a thousand have I found, but a Woman among all those have I not found*; that is to say Reclaimed from the *Sins of Unchastity*. First, *Of Men*, there is *but one of a Thousand accustomed* unto *Sins of Unchastity*, but what goes on until his *Estate* is wasted, and until his *Body* is wasted, and when he is an *Old Fool*, and one would have supposed him to have *Out-lived* his *Impurities*, yet even *then* he will have the *Tokens* of an *Impure, Filthy, Rotten Soul* upon him. And then, *Of Women*, there is *not one of a Thousand*. Tho' the most *Solemn Warnings* are given to her; tho' she sees the awful *Judgments* of *God* on those that have gone before her; tho' she has also brought her self under infinite *Scandal*; yet she will go on till *Rottenness* enter into her *Bones*, and the *Curses* from the *Left Hand of God* the *Eternal Judge* do fall upon her. But the Subject is now ripe for

APPLI-

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A P P L I C A T I O N.

I. PARENTS, You ought *Betimes* to break your Children of *Evil Customes*. We read; Prov. XXII. 6. *Train up a Child, in the way he should go; and when he is Old, he will not depart from it.* But then, What if you see the Child running in the *Way wherein he should not go*? Oh! Draw, or Drive the Child out of that Way; else, *When he is Old he will not depart from it.* The *Vessel will keep long the Tincture*, that while it is young, it is first of all imbued withal. Tis a common *Theme* given to our Little Sons at School. And they will bring their *Testimonies* for it, from the Poets they Learn there; *Adco a teneris assuescere multum est.* And, *Nil consuetudine majus.* Beware, Lest in the worst sense of it, the *Sons* themselves prove the *Example* of the *Theme*. We should be careful of our Children that they do not fall into a *Custom* of any *Indecency*; A *Custom* of *Indecent Speaking*, *Indecent Reading*, *Indecent Walking*; Any thing that will render them unacceptable. But, Oh! What a watchful and careful eye ought we to keep on our Children, lest they fall into a *Custom* of any *Iniquity*! Lest they *Deny God*, and it become their *Custom* to do so! Parents, Enquire after the *Customes* of your Children. And be not *Angry* at; No, be very *Thankful* to, those who will faithfully Inform you, what the *Customes* of your Children are.

When

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When Parents are so Foolish, that they will not bear to be faithfully told, of the Hazards which there may be, Lest their Children take the *Paths of the Destroyer*, but will by Raging and Raving against such Friends, and by Clamorous Demands for sending and proving, dishearten them from the Exercise of that Faithfulness, they make the *Sins* of those *Children* become *Their own*. Ah! House of *Eli*, What, what will the Scourges of Heaven do unto thee? Such Parents will certainly see, that which will be an *Heaviness* unto them. No, Parents, 'Twill be your Wisdom, to *Cherish Informations*. And, Can you find, That the poor Child is *Accustomed to do Evil*? Is it a *Child that will Lye*, One *Accustomed unto Lying*? A *Child Accustomed unto Stealing*; A *Child Accustomed unto the Speaking of Wicked Words*; A *Child Accustomed unto Sabbath-breaking*? A *Child Accustomed unto Playing of Truant*? A *Child Accustomed unto the keeping of Wicked Company*! Oh! Contrive Early Methods, and Exquisite Ones, to *Save* the Child from such *Unroward Customes*. The Happiness of the Child in *Both Worlds*, will turn upon its being Saved from these *Customes*. Reclaim the Child, or else, alas, thou hast *bro't it forth for the Murderer*! Thou art thy self its *Murderer*! It was a cutting word, which the Lord spoke about the Children of Degenerate *Israelites*; *They are to me, the Children of Ethiopians*. Truly, the *Children of Ethiopians*, that cannot *Change their Skin*, [I may add, the

C

Whelps

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Whelps of *Leopards*,] are not so Vile, as the Children that are *Accustomed to do Evil*. Convince the Child of the Follies in the *Evil Customs*. Make the *Customs* painful to the Child. Reward the Child, if it Abstain from the *Customs*. And, Oh, pour out your *Prayers* unto the Glorious Lord, That He would *Change the Heart* of the Child ; Give a *New Heart*, a soft one, and a pure one, to the Child. A *New Heart*, That, That would put a period unto all *Evil Customs*.

II. You may now see the Madness of every *Delay* to Turn to God. Verily, till you Turn to God, you Lead a Life of *Evil Customs*. You are *Accustomed to do Evil*, until you are Converted unto God. The Holy God may say to every Sinner, that is not yet *Converted from the Error of his Way* ; Jer. XXII. 21. *This has been thy manner from thy Youth, that thou obeyedst not my Voice*. The Longer you put off your Conversion, the more you are *Accustomed to do Evil*. By being *Accustomed to do Evil*, you render it very *Uneasy* to Turn to God ; very *Hazardous* whether you ever shall Turn to God. *Souls, in the Bond of Iniquity*, Had you not better hearken to the Calls of the Gospel, without any more Delay ? We read, Heb. III. 7. *To Day if you will hear His Voice, harden not your Hearts*. Ah, Children of Unperswadeableness ; Your Hearts are growing Harder and Harder every Day. Your *Customs* of Sinning is growing *Inveterate*. The more
Invete-

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Inveterate, the more *Incurable* ! It is an *Easy* thing for the *Almighty* One to Convert you, tho' you have gone on still in your *Trespases*, and in your *Evil Customs* never so far. But yet you will not be *Easily Converted*. It will cost you the more *Contrition*, the more *Bitterness*, the more *Agony*, the *Longer* tis before you come unto it. Yea, you make it a *Peradventure* little short of *Desperate*, whether you ever shall come unto it. Procrastinating Souls, The best Advice that can be given you, is this ; *Immediately* Give up your selves to God in His Covenant. *Immediately* put your selves under the Conduct of your Great Saviour. *Immediately* say, *Lord, I am Thine, Save me !* Yea, O Young People, May That be your Attainment ; Psal. CXIX. 147. *I prevented the Dawning of the Morning, and I cried ; I hoped in thy Word.* Child, Thou canst not make too much Haste, in Leaving off thy *Evil Customs* !

III. You may take it for granted, That to be *Accustomed to do Good*, is a very Good Thing. There are some that are *Accustomed to do Good*. I recommend it as a way to *Facilitate* your *Doing of Good*. We have a Saviour, whose *Conversation* was all full of *Good Customs*. We expressly read concerning one of them ; Luk. IV. 16. *As His Custom was, He went into the Synagogue, on the Sabbath-day.* Oh ! that we were more Like to our Lovely Saviour ! Indeed this is one thing, which we shall do excellently well, to make our *Custom* ;

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I cannot propound a Better. Let it be our *Custom* often to Think on the *Example* of our Holy JESUS. Often, often set the Exemplary JESUS before our Eyes. Think, What He *did* ; Think, How He *Walk'd* ; Conform to Him ; Study all possible *Conformity* to Him. I will then say ; Syrs, 'Tis not enough to do a Good Thing Once or Twice or so ; you must make a *Custom* of it. Let it be your *Custom*, to maintain Communion with God in Secret, more than once every Day. Let it be your *Custom*, to Worship God with your Families Morning and Evening. Let it be your *Custom* to Sanctify the Lords-Day, and fill it with Religious Exercises. Let it be your *Custom*, to keep your Speech under a Good Government ; under the Law of Prudence, and of Kindness. Let it be your *Custom* to Relieve the Miserable, with all possible Alacrity and Liberality. Let it be your *Custom*, to consider what Improvements you shall make of the Calamitous or the Comfortable Things dispensed unto you in the Providence of God. Let it be your *Custom*, often to think, *What Good shall I do ? How shall I be a Blessing to all about me ?* Such *Good Customs*, how sweetly, my Brethren, how nobly, will they *Habituate* you, to the Doing of Good ? I may tell you, That the Good GOD has His *Custom* to ; And you that are thus *Accustomed* unto Well-doing, shall have a Blessed Experience of it. So it was petitioned ; Psal. CXIX. 132. *Look thou upon me, and be merciful unto me, according to the*

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the Custome towards those that Love thy Name.

I have only this Counsil to add. Beware of meer *Customariness* in the Doing of Good. Whatever Good you do, Let it not be done *meerly out of Custome*. That will Spoil All ! Alas ! A Great part of the *Religion* in the World, is a *Customary Religion* ; Tis nothing in the world but *Custome*. Higher Things are Expected from you, O Christians ; To do Good upon an Higher Principle ; And a *Reasonable Service*.

IV. But the *Conclusion* of my Discourse must yet more nearly answer the main *Intention* of it. A Faithful TESTIMONY against the EVIL CUSTOMES getting in amongst us, is now to be born and brought unto us. Let not our standing here, be, AT THE LABOUR IN VAIN, I urgently require it of you ! The Great GOD expressed a Concern for His people of Old, Lev. XVIII. 30. That they might *not be Defiled with any ABOMINABLE CUSTOMES*. I know not any one thing, which they that have at Heart the Welfare of this People, have cause to be more concerned for, than this ; That ABOMINABLE CUSTOMES may not get head among us. It was a *Custome* among the *Cretians*, That when they would wish the *worst thing* imaginable to an Enemy, their wish would be, *Let some Evil Custome come upon them* : And as *Valerius Maximus* makes his Remark upon it, *Modesto Voti genere Efficacissimum ultionis Genus reperiunt*.
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The Expression seem'd as if it had a little *Modesty* in it; but it was impossible to breathe out a *Revenge* with more *Efficacy*, with more *Malignity*. On the other side, I am upon desiring some very *Good Thing* for the Neighbourhood; And I cannot easily think of a Better than this; Oh! May no *Evil Customs* prevail upon us. Oh! May a due Horror of all *Evil Customs* be awakened in us! Oh! That if we are falling into any *Evil Customs*, we may be quickly Rescued from them. It were to be desired, That we may none of us be Led aside unto any *Custom*, whereof the Best of men may dispense that Rebuke unto us; 1 Cor. XI. 16. *We have no such Custom.*

I shall do the part of a *Watchman*, as one that must anon give up an Account unto God, by moving for some very Important Things, which may be reduced into the Ensuing Articles.

I. If any one person among you, be Conscious to any one *Evil Custom* indulged with him; Oh! Let the *Wicked forsake his way, and Return unto the Lord*; Return, with wonder, that there is yet Room and Hope, to be *Abundantly pardoned*. Yea, 'Tis possible, that a *Godly person* may be unawares overtaken with an *Evil Custom*. And unto such also will the Advice be very pertinent. My Friend, Be aware, Be aware of thy Condition; and, Oh! do not continue in it!

Hearken to the proposals of Piety.

First

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First. It would be richly worth the while, for us every one to Examine himself, upon that point; *Is there no Evil Custome that I am us'd unto?* My Hearers, I earnestly press it upon you, to *Commune with your own Hearts* in such a *Self-Examination*. Be able to say; Psal. LXXVII. 6. *I commune with my own Heart, and my Spirit makes diligent search*. Enquire, Is there no *Passion*, or *Excess*, which it is my *Custome* to be easily overtaken withal? Enquire, Is there no *Way of mispending my time*, which it is my *Custome* to abandon my self unto? Enquire, Is there no *Wrong Step*, which it is my *Custome* to hurt my self withal? If but this *One Thing* were obtained of our People, Oh! what a world of Good might be thereby introduced among us. I beseech you, Syrs, Deny not such a *Service*, and such a *Justice*, unto your own Souls this Day: To Retire and Ponder, *What Evil Custome am I prone unto?*

Secondly. Having found out an *Evil Custome*, Oh! Be sensible of the *Evil* that is in it. Confess it, Bewayl it, Bitterly mourn for it before the Lord. It is no small Aggravation of an *Evil*, when it may be said, Psalm XXXVI. 4. *It is a Way that is not Good*; It is the mans *Way* to do so. Argue thus; *Had I done such a thing but once, my Sin had been great; But, Oh! for me to make a Custome of doing such a thing! Lord, How Sinful am I!* You must not imagine a *Custome* to be an *Excuse* for a Sin. 'Tis brought as a plea for some, who

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who have a Licentious Way of Talking, *Why, 'Tis his Way.* His *Way!* So much the *Worse* for *That.* Some seem to Extenwate a Crime, suppose it *Swearing,* or *Drinking,* or *Gaming,* with saying, *I have got a Custome of it.* Alas, my Friend, The more *Criminal* because tis a *Custome.* It seems, tis a Crime, that you have *often, often,* been guilty of. But has not the Great GOD a *Custome* too; Even to destroy them *who go on still in their Trespasses?* Oh, Ly in the Dust with a Distressed and a Pœnitent Soul before the Lord.

Thirdly. *A Pardon, A Pardon,* A Pardon must be sought for. But is it possible, for not only a *Sin,* but also a *Custome in Sin,* to find an Expiation? Yes, *Tis possible.* O Sinner, Be astonished at the Tidings. *Tis possible;* yea, it is *Provided,* and it is *Proffered.* But Remember, That with a *Pardon* there will always come a *Power* to break off, and refrain an *Evil Custome.* Nothing but a *New Nature* will thoroughly Cure an *Old Custome* of doing Evil. The *Pardon* of an *Evil Custome,* will always bring with it, the Grace to Abhor the *Custome,* to Forsake the *Custome.* You must ardently ask for *both* of these together; Ask for *both* of them with an equal Ardour. But now, what is there to obtain such a *Purification* for us? My Brethren, That which will turn *Scarlet* and *Crimson* into *White,* will take away the *Skin* of the *Ethiopian,* and the *Spots* of the *Leopard.* Now, the *Blood* of our Great Saviour applied unto us, will do that for us. Oh!

What

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What a sweet Word is that ! Isa. I. 18. *Come now, and let us reason together, saith the Lord ; Tho' your Sins be as Scarlet, they shall be as white as Snow, tho' they be Red like Crimson, they shall be as Wool.* This then is to be the Strain of our Cries unto Heaven. ' O my Saviour, Thy ' *Blood* has been my *Sacrifice*. For the sake of ' that *Blood*, Let my Sinful *Customes*, which ' have bound me over to suffer the Venge- ' ance of God, be all Forgiven to me ; And ' for the sake of that *Blood*, let my *Bonds* of ' *Iniquity* be taken off ; Let no *Evil Customes* ' *Ly* as the *Chains* of *Death* upon me ; Let no ' *Iniquity* have no *Dominion* over me ! When you are *Effectually Called* out of this World, by a *Work* of *Grace* upon you, Then, Then you will be Sav'd from the *Customes* of it ; For the *Customes* of the People are *Vain*.

Having arrived thus far, you, may now proceed, Lastly, to *Special Resolutions*. *Resolve* now to Reform your *Evil Customes* ; *Resolve* to take up *Good Customes* contrary to your *Evil* Ones. *Resolve* to *Do Good* just contrary unto that *Evil*, unto which you have been *Accustomed*. Yea, *Resolve* to be and to do something that shall be *Exemplary*, in direct Opposition to what was once an *Evil Custome* with you. That Good Woman *Monica*, the Mother of *Austin*, had unawares fallen into a *Custome* of Drinking somewhat more freely than became one of her Profession ; One Reproached her for it : God sanctified the Reproach ; Upon it she became as bright a Pattern of

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Tempe-

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Temperance as ever was in the World. *Repentance* uses to take such *Revenge*s as this! But, O Resolve nothing in your own *Strength*. By his own strength shall no man prevail, against those worst of Enemies, *Evil Customes*. Let that Clause be more than a *Parenthesis* in every Resolution; Let it be the main Stroke and Force of the Resolution, Phil. IV. 13. *THROUGH CHRIST WHO STRENGTHENS ME*. Keep then a *Memorandum* of what you Resolve. And be able to say, *Ego non sum Ego*. Yea, Let all your Observers, have cause to say, *This is not the man that once he was!* It was Ancient, but wholesome Advice, *Abscindatur ferro acutæ Compunctionis, Ulcus inveteratæ Consuetudinis; si est acerbus Dolor, Leniatur Unguento Devotionis*.

II. If we are apprehensive of any *Evil Custom*, that is more *Generally* getting head among us, most certainly we shall do well to *Nip it in the Bud*. I fear, I fear, we shall find many such; I say, *Many such*. And perhaps, My Whole Country, could not be address'd with a more wholesome Counsil than this; *Let Serpents be crush'd in the Egg*; and *Bad Customes* be discouraged, before the Torrent be grown so strong, as to carry all before it.

I will not pretend at this time to bring in a compleat CATALOGUE OF EVIL CUSTOMES, that are breaking in upon us.
But

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But I have a sufficient Commission to Lay before you a few Necessary Advertisements.

First. I am to advertise you, That very many of the *Evil Customs*, which debauch other parts of the World, are getting into this place as fast as they can. The *Customs* which have turned Reason and Vertue *Upside-down*, and have gotten the Upper-hand of it, are *Coming hither also!* If *Religion* once passed into this *American Strand*, famous *Herberts* Prophecy is fulfilled; SIN, *Sin has traced and dogged it instantly.* Good Men are grieved at what they see, and cry out, *Lord, We are afraid of thy Judgments!*

Secondly. I am to advertise you, That some of our *Evil Customs* call for a very *Speedy Animadversion*, a very *Speedy Reformation.* I will say more particularly. The *Custom* of resorting to the *Liquor of Death* in the *Bottel*; This is apace, drowning the *Senses* of men; drowning all our *Interests.* *Men of Israel, Help!* --- And as easily the *Ethiopian* or *Leopard* changed, as the *Slaves of the Bottel* recovered. Encroachments on the *Religion of the Sabbath* also grow into a *Custom* among us. And, I am sure, The *Custom* of *Mispending the Lords-Day Evening* is an in-let unto many Abominations.

Thirdly. I am to advertise you, That when *Foreign Customs* would be Entertained with us, all *Prudent Cautions* are to be used about them. There may be *Innocent Customs*, yea, *Laudable Customs*, brought in; Some that

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might befriend our Sobriety ; polish our Conversation ; defend and improve our *Morals*. But then, there are the *Customes*, which our Nation may call, *The Vain Conversation received by Tradition from our Fathers*. I am freely to tell you ; One Main End of our Predecessors Coming hither, was to keep their Children unacquainted with such *Foolish Customes*. To introduce them, can be no *Kindness* to us.

Lastly ; I make the MOTION : Let every *Wise man*, have his *Eyes in his head*. Let every Good man, take a due Notice of *Evil Customes* breaking in ; And let no man be afraid of making *Remarks* upon them, *Complaints* about them, *Oppositions* unto them. Especially, O you MINISTERS of God, You must not be *Dumb Things* ; and, *Sleeping, Lying down, Loving to Slumber*. Syrs, Be Awake : Fight, O ye *Stars* in your *Courses* ; Fight against all *Evil Customes*, and *Evil Courses*, that you may see coming in like a *Sweeping Flood* upon us. Cry aloud, Spare not, Lift up your voice like a *Trumpet*, show the People, what *Evil Customes* they are in danger of. If any Censure you, as not *Keeping your Post*, show them the III Chapter of *Ezekiel*, and Silence them.

III. I have One word more to say. My Text mentions, the *Ethiopian*, I have some thing to say about the *Ethiopian*. This Land has of late years, yea, divers times of late Months, had some Tragical Things, wherein
Ethiopi-

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Ethiopians have been deeply concerned; Thefts, Rapes, Murders, and some Capital Executions. I am verily perswaded, God calls us to Consider, Whether we have no *Evil Customs* among us, relating to *Ethiopians*. The Trade relating to their *Importation*, I doubt, has *Evil Customs* enough. And have we none about their *Education*? Oh! That more pains were taken, to show the *Ethiopians*, their *Sin*, which renders them so much *Blacker* than their *Skin*! And to Lead them unto the Saviour, who will bestow upon them a *Change of Soul*, which is much better than a *Change of Skin*! Oh! For more pains, that they may not be *Ethiopians Accustomed to do Evil*; but that they may themselves look on all *Evil Customs* as worse than any part of their *Slavery*! Oh! That more were done, to accomplish that word; Psal. LXVIII. 31. *Ethiopia shall soon stretch out her hands unto God*! I take this to be the Voice of God unto us, in some *Ethiopian Occurrences*. Let the Voice of GOD be hearkened to!

But at this time you Expect, and allow, no more than a Short WINTER SERMON. I have no Time Left me now to proceed any further, or to speak any more on a Subject, that can hardly be too much spoken to.

Customs

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Custome in Sin.

Considered in an Hymn of Mr.

ISAAC WATTS.

AS well might *Ethiopian* Slaves
Wash out the Darknes of their *Skin*;
The Dead as well may leave their Graves,
As Old Transgressors cease to Sin.

Let the Wild *Leopards* of the Wood
Put off the SPOTS that Nature gives;
Then may the Wicked turn to God
And change their Temper and their Lives.

When Vice has held its Empire long
'Twill not Endure the least Controul;
None but a Power Divinely Strong
Can turn the Current of the Soul.

Great GOD I own thy Power Divine,
That works to Change this Heart of mine;
I would be form'd a-new, and bless
The Wonders of Creating Grace.

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A Black List

Of some

EVIL CUSTOMES.

Which begin to appear among us ; And a
Proposal of PROPER METHODS
to discourage them.

I. **T**HO' *some* of our Towns are so happy, that there is hardly known so much as one *Prayerless Family* in them, yet *all* have not this Happiness. In some, the *Families that call not upon God*, or that are not constant in their *Morning & Evening Sacrifices*, grow too numerous.

Rem : Let the *Pastors* be informed, who the *Prayerless Householders* are ; and upon such information, Lovingly visit them, and fervently persuade them, and leave little Books of *Household-Piety* in their hands, and give not over, till their Neighbours promise them to leave off their *Paganizing*.

II. It is to be fear'd, that *because of Swearing, the Land may mourn* ; and *Oaths* may be too suddenly administered, and too easily multiplied, in cases brought before the *Place of Judgment*, by People passionately engaged against one another.

R. It were to be wish'd, that they whose Office it is, to give the *Oath*, would with all due solemnity inculcate the *Fear of an Oath*, upon those who are going to take it ; Explain to them the *Nature of a True Oath*, and the *Danger of a False one* ; and upon a Just Suspicion of their being like to Per-
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jure themselves, delay and prevent their Folly.

III. The *Lords-Day-Evenings*, are by many People, with much vanity, prostituted unto purposes very disagreeable to the præceding Day, and such as have a tendency to defeat all the Good of the Day. It is indeed complained, That such a Divertive way of spending those *Evenings*, has gained upon us, as greatly to annoy the Interest of Religion, and corrupt the Manners of the People.

R. Tis to be desired, That *Houholders* would more generally Restrain their Families from unsuitable Excursions, on these *Evenings*; and employ this *Golden spot of Time*, in Instructing of their Families, and in all Exercises of Piety, suitable to the State of them, who know not how near they may be to the *End of their Time*; but know they must give an Account how they have *spent their Time*.

IV. In many of our Towns, the *Morning & Evening Sacrifices of the Lords-Day*, have no very Long Intermission. Many People have their Habitations at such a Distance from the Place of Publick Worship, that they cannot repair home in this Intermission. Sometimes this proves an occasion for *Discourses* and *Actions*, not very suitable to the *Religion of the Sabbath*, among the People who now stay at the *Taverns*, or in other Places.

R. Tis to be desired, That the *Pastors*, with the assistance of the Wise and Grave Men in their Neighbourhood, would bring into practice among the People thus detained near the Meeting-House, as Religious and Profitable ways of spending the *Lords-Day noon*, as they can think upon. *Wisdom* would soon find out *ingenious Inventions*!

V. The *Games of Hazard*, such as *Cards* and *Dice*, grow too frequent among our Children. And very particularly in Places where their Hazardous Condition lays them under peculiar Obligations to all Sobriety; such as our *Garrisons*.

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much inculcate on all that are under their Influence, the sentiments of the Ministers formerly more than once or twice published among us; They were Expressed in such terms as these.

‘ There is at least a great suspicion brought on ‘ the *Lawfulness* of these *Games*, by the *Lottery* which ‘ they turn upon. *Lotts* being mentioned in the ‘ Sacred Oracles of the Scripture, as used only in ‘ *Weighty cases*, and as an Acknowledgment of *God* ‘ *sitting in Judgment*, with a desire of His Power and ‘ Providence to be manifested, and not without an ‘ *Invocation of God*, for the *End of Strife* therein implied ; They cannot be made the *Tools* and *Parts* of ‘ our *Common Sports*, without at least such *Appearance* ‘ of *Evil*, as is forbidden in the Word of God.

‘ The *Ill Character* given to these *Usages*, not only by *Christians* of all *Sorts* and *Ranks*, and in all ‘ *Ages*, whose just *Invectives* against them would ‘ fill *Volumes*, but by the *Sober* and *Moral Pagans* ‘ also, has brought them among the things of *Evil* ‘ *Report*, which by *Christians* are to be avoided, ‘ That *Mans Heart* is inordinately set upon *Play*, ‘ who had rather do things under such an *Universal* ‘ *Condemnation*, than forbear a little *Play*, which may ‘ certainly be forborn without any *Damage*.

VI. At many *Weddings* the *Diversions* are improved into such *Revels*, as are not well consistent, with the *Sobriety* of *Christianity*.

R. Tis to be desired, That the *Parents*, or other *Superiours*, who have the ordering of matters on these occasions, would Over-rule the rash & Lewd Inclinations of *Younger Persons* ; and with a *Watchful Eye* forbid all *Disorders* ; Lest the *Lord Judge their House*, for the *Iniquity*, for which they will become *Responsible*, when the *Children make themselves Vile*; and they *Restrain them not* : But rather have their *Weddings* ennobled with such Ac-

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knowledgments of GOD, as may invite the presence of the Holy JESUS at them.

VII. To *Drink Healths*, grows a very common Usage ; Even among such Professors of our Holy Religion, as ought least of all to Learn the Wayes and Works of the *Heathen*, or keep the *vain Conversation received by Tradition from their Fathers*,

R. It were to be desired, That Christians would seriously consider, what this *Relick of Paganism* was in its first Original ; and what *Idolatrous* and *Superstitious* Intentions they were that gave the First Rise unto it.

And the Advice offered by an Assembly of Worthy Men, who were no *Fanaticks*, deserves a Room in the Thoughts of them that have the Regards of Piety in them.

‘ Not only the Numberless and prodigious Exorbitancies of *Health-drinking*, are to be avoided by every Christian, but the very proposing of *Cups to the Prosperity* of what is therein Remembred. Tis a vain Plea, That we drink no more than a *Civil Remembrance* of the Persons or Affairs mentioned in our Cups. Why is the Action of *Drinking* singled out, rather than any other, for the Token of the Remembrance ! And why is there such a stress Laid upon a concurrence in the Action ? It is but a Continuation of the *Old Paganism*, which had better be utterly abolished, than thus refined and preserved. Every thing that serves, either to Revive, or to maintain the *Old Pagan Follies*, and harden Men in them, should be declaimed by them that would *Adorn the Doctrine of God their Saviour*.

VIII. *Christmas-Revels* begin to be taken up, among some vainer Young People here and there in some of our Towns.

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R. It were to be desired, That Christians *abounding in Wisdom and Prudence*, would Weigh in Equal Ballances, what is to be said, against their keeping any *Stated Holidays*, which our Glorious Lord himself has not instituted; and what more is to be said, about assigning a *Wrong-Day* to Commemorate a great Work of God, as *thereon* accomplished; and most of all, how offensive it cannot but be unto the *Holy Son of God*, for Men to pretend his Honour in Committing Impieties, which the Conscience of every Man cannot but assure him, that they are Abominable Things, and hateful to the God, who has not pleasure in Wickedness.

IX. The Riots that have too often accustomed our *Huskings*, have carried in them, fearful Ingratitude and Provocation unto the Glorious God.

R. It is reported, That these are *Abated*. May the *Foy of Haruest* no longer be prostituted unto vicious purposes. *Husbandmen and Householders*: Let the *Night of your Pleasure* be turned into *Fear*; a *Jealous Fear*, Least your Children take their Leave of God, and of Piety.

X. It is to be hoped, The *Shroves-Tuesday Vanities*, of making *Cakes to the Queen of Heaven*, and Sacrificing of *Cocks* to the Pagan Idol *Tuisco*; and other Superstitions Condemned in the *Reformed Churches*; will find very few Abettors, in a Country declaring for our Degree of *Reformation*,

Should such things become usual among us, the great God would soon say with Indignation, *How art thou turned unto the Degenerate Plant of a Strange Vine unto me!*

XI. In the *Building and Sailing* of our Ships, it is Complained, That some *Ill Things* are grown too *Customary*.

Among these, that Imitation of a *Baptism*, in giving a Name to a Vessel, with breaking a Bottle up-

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on her, at her Launching, is a most horrid and Shocking Profanity.

R. It is to be hoped, That the Considerate Christians, who have at any time the Ordering of Matters at a Launching, will take Effectual Care, *that none shall do any more so Wickedly.*

And it is to be Wished, That the Commanders of Ships, would be so sensible of their Obligations to keep in good Terms with Heaven, as to discountenance all those *Wicked Customs* Aboard, which are contrary to the Glorious Rules of our Saviour, and of all Goodness.

XII. To *Sleep in the Publick Worship of God*, is a thing too frequently and easily Practised, by very many People; and even by some noted Professors of Religion, who ought, of all Men, to give a Better Example. It may even be wondred at, how such Persons can enjoy themselves, in a *Reflection* on their conduct in the House of God; or, whether they do at all *Reflect* upon it. The Name of the Glorious GOD is greatly profaned; and the Benefit of His Institution greatly defeated by this Inadvertency.

R. It is to be desired, That the Awe of the THIRD COMMANDMENT were more *Awakened* in the People of God. And that it might grow more fashionable for People of all Ranks, to do the Charitable Action of *Waking one another*, where they see *Drowsiness* prevailing, and not say, *Am I my Brothers Keeper*:

XIII. It is too frequent a thing for Persons not only to *Run into Debt* when they have no Rational prospect of getting out but also to *Lye in Debt*, without any concern on their minds, whether they ever get out or not. As a Branch of this Evil practice, There are some, who trade upon other Mens Estates, and Live higher in their Domestick Expences of Table and Habit than they ought to do, and go on from year to year in the Dark, without *settling their Accounts*, to see how much they

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they may be fallen behind hand. Anon they break ; and their Creditors have a *plain Theft* Committed on them.

R. A Gentleman when he Lent any Books, (things oftener *Borrowed*, than honestly Restored ; Another *Evil custome* !) he wrote on a Blank leaf at the Beginning, *The Wicked borrowes, and payes not again.* His Books were alwayes Returned ! It were to be wished, That *this Word* of God were more thought upon. It were to be wished, that People would more study the meaning and the extent of the EIGHTH COMMANDMENT. It were to be wished That Creditors, would be so wise for themselves, as to Compel those People to look seasonably into the State of their Business, who they may fear are too Negligent.

XIV. Tho' the Law of the Province, about the *Chusing and Sitting of a Minister* in a Town (which has had the Royal Sanction) be a very wholesome Law, and have much of the Gospel in it ; yet there growes upon the Inhabitants, who are not yet come into the Communion of the Churches, a Disposition to Superfede it, and Over-rule it. The *churches* themselves recede from the Rigour of the Law, with so much Condescension, as to make a *Nomination of more than one*, for the rest of the Inhabitants to join with them in their Votes, to determine, which of these thus Nominated, shall be their Minister. And yet the Inhabitants will not accept their *Nomination*, but refuse to act upon it, and will not allow the *Church* any way to go before them.

R. Should this Iniquity proceed, there might easily and usually be *chosen* to Administer all *Special Ordinances* unto a Gathered Church of our Lord, a Pastor, whom not One man in the said Church has Voted for ; A Pastor Entirely Chosen, by those who do not at present attend the *Special Ordinances*, nor perhaps intend quickly to do it. The Consequences would be fatal to the *Church-State* of the Countrey ; and may bring on an *Imposition* of Ministers, without any Election of the People at all.

The Churches ought with all possible Tenderness, to consult the Edification and Satisfaction of the Christian Inhabitants who are to joyn with them in supporting their Minister. But yet they must not Betray, and Give up, the *Right of Chusing their Pastor*, and put it into
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incompetent Hands. If the Inhabitants are so *Unreasonable*, as to demand it, they should be powerfully advised and exhorted to desist from such a Disorder. If some Eminent Persons of a Publick & Excellent Character be prevailed withal, to come unto the *Town-Meeting*, and there dispense to the Inhabitants the needful Admonitions, it may be they'll be hearken'd to. If ever they will not hearken, Let the Churches go on with the *Steps of the Law*. It may be, God will bless the Means used by the Council that comes together, on such an Occasion.

XV. The *Members* of our Churches removing from one place to another, are not Expressive enough in having the *Removal of their Relation* from One Church to another Signified. The Exercise of Discipline is incommoded by this Neglect; and the serviceableness of the Christians to the Churches, with which they reside, has Encumbrances upon it.

R. It is to be desired, That *Church-Members* would not be Long in a *New Place*, without having it in some convenient Way Certified and Recognized, that they have their more *Immediate Relation* transferred unto the Church there. And that, if they too long delay it, the Churches whereto they belong, do of themselves take a proper care, that the thing be in an orderly manner accomplished.

XVI. It is too common a thing, for persons on their *Personal Prejudices* against this or that particular Communicant, at whom they have taken offence, to *Withdraw from the Communion* at the Table of the Lord.

R. It is to be desired, That Christians may be made more sensible of the *Evil and Folly*, which there is in their omitting their own *Duty*, and renouncing their own *Comfort*, because *Another man* has not done what he ought to do; and in their *Separating* from the Church (and as it were. *Excommunicating* of it,) while the Church has as yet no *Miscarriage* to be charg'd upon it. If such Persons are *Obstinate* in their *Schism*, they ought themselves to be Ecclesiastically dealt withal.

XVII. The *Support of the Evangelical Ministry* in several parts of the Country, is discouraged with divers *Bad Customes* attending of it.

R. An Excellent Remedy for some of them, would be,

Advice from the Watch Tower. 39

if what is already the practice of some Towns, were more generally practised; That is, for all the *Town Charges*, to be Levied, in *One Undistinguishing Collection*; that so the Minister, and the School-Master, and other Officers that have *Salaries*, may have nothing to do, but receive them out of the *Town-Treasury*. Many grievous *Temptations* would be in this way avoided.

XVIII. To Elude the Law about *Schools*, is too Customary. It argues, that a due sense of that Grand Concern, the *Education of Children*, is too much laid aside among us.

Tis Wonderful! Tis Wonderful! That a People of our Profession should seem so unconcerned, Lest the next Generation be miserably Uncultivated, and have hideous *Barbarity* grow upon it!

XIX. It should be Enquired, Whether many of our *Solemnities*, as our *Funerals*, our *Trainings*, our *Lectures*, &c some of our *Anniversary Occurrences*, may not insensibly have needless *Expences of Money*, and of *Time*, (which with Wise men, is of more account than *Money*,) and also *Divers Vanities*, growing upon them. Such things ought seasonably to be regarded and rectified,

It is more particularly complained, That there are Places where *Horse-races* are too much practised, and *raff Wagers* are laid on those Occasions; which introduce very many more Disorders,

R. Good men should not only withhold their *Presence* from these *Rictrous Actions*, but also in all other proper ways express their Dislike of them. They should make people sensible of many just Exceptions against the Exercise it self in regard of Mischief both to the *Horse and his Rider*. They should show them the Iniquity of throwing away their *Money* so impertinently as in *Wagering* on those Contingencies. And show them, to how much better purpose, and with how much better Account they may spend their *Time*, than in such *Impertinencies*.

XX. But of all our EVIL CUSTOMES, there is none more fatal, to us, than the Use of the BOTTEL growing upon many parts of the Countrey. The *Rumbottel*. Ah, Thou Destroyer; How many have been cast down wounded by thee? How many *Strong Ones* have been Slain, by thee? When once the *Spirit of the Bottel* has bewitched men, alas, their *Estates* are melted away; their
Fami-

40 *Advice from the Watch Tower.*

Families are soon brought into a Wretched Condition their *Faculties* are so wounded, that they become incapable of any notable Improvements; Men that were once thought shining Patterns of Godliness, have their *Lamps* going out in *obscure Darknefs*. All Good Order is likely to be drowned, where *Strong Drink* is *Raging*!

R. Good men must be Awakened out of their Lethargy, & be apprehensive of our Danger. Infamous RUM should no longer be the usual Entertainment of a Friend at our Houses: Men must be thought *Unqualified* for *Preferments* and *Employments* (as they really are) if they be much given to it. Finally; The pitty of Heaven, to a People in a *Wilderness*, whom the *Dragon* would *Swallow up* in a *Flood* of *Strong Drink*, is to be implored, with a general and unceasing Importunity.

¶ Tho' there is now brought in so large a *Flying Roll* of the *Evil Customs* that are getting in among us, yet it is to be feared, that some, yea, much *Addition* may be made unto a *Catalogue* already so full of *Lamentation* and *Mourning* and *Wo*. It is therefore now to be further moved, That Considerate Men would make this a Great Article, of *Observation* with themselves, and of *Conversation* with one another, [And why not *Associate* for that purpose too?) *To Consider, what Evil Customs are growing upon us; And, What shall be done to cure them?* And apply this Consideration in a very particular manner; to the *Unjust Methods, of Trade*, which people too easily fall into.

Oh! That we may be *Led* into a *Land of Rectitude*!

Liberavi Animam Meam.

The SAVIOUR with his
RAINBOW.

A
DISCOURSE
Concerning the
COVENANT

WHICH
GOD will remember, in the
Times of Danger passing
over his Church.

By COTTON MATHER, D.D.



L O N D O N:
Printed by J. D. and sold by T. Harrison at
the Exchange. 1714.

T O
Mr. Thomas Vennor
of Warwick.

S I R,

I Do, at your Request, furnish you with a Copy of a Sermon which my Brother preach'd and publish'd in New-England. Your Design of Re-printing it, is, in my Opinion, worthy to be encourag'd. I do hope the great Ends of God's Glory, the Honour of Jesus Christ, and the Good of his Church, will be promoted hereby.

I am, Sir,

Your Servant,

Nov. 10. 1713.

S A M. M A T H E R.

The SAVIOUR with his *Rainbow.*

REVEL. X. 1.

A Rainbow was upon his Head.

IT is the *Head* of your admirable Saviour, which, O distressed People of God, now appears before you. Oh! behold it, with sweet Encouragements; with just Astonishments! The *Head* about which we now see the comfortable *Rainbow*, is *thy Head*, O thou Church of the Living God; it is he, whom God has placed as *thy Head*, and thou thy self hast chosen him, hast owned him.

When you see what it is that this *Mighty Angel* comes down from Heaven to do; that he comes with a loud Voice to proclaim the End of the *Time* for the Reign of Sin and Satan in the World, and make a Demand of this Lower World, for the Kingdom of the Great Redeemer; how, how, can you forbear a loud Voice of Supplications; *Great God, send this mighty Angel down among us!*

The Servant of God had seen the Fate of the *Roman Empire*, down as low as the conclusion of the *Saracen* Oppressions, and the *Turkish* Hostilities; the very Period unto which we are now certainly arriv'd. Then there appears unto him a *mighty Angel*, in so
stately

stately and so splendid a Pomp, that many Interpreters can hardly allow him to be any less a Person than our great *Saviour* himself. He appears to exhibit a *new Scene* of things Marvellous and very Amazing. And if this be the Period for the Appearance of such an Angel, I do a very *seasonable* thing this Day, in showing him among you. I dispute not, whether this *Angel* be our *Saviour* himself, because he descends with a *Glory* too big and bright for any Creature; or, whether he be a *created Angel*: for, if he be *so*, yet he comes in the *name* of our *Saviour*; and he comes with a Representation of that *Glory*, which belongs to none but our *Saviour*.

The Design of the Descent made by this *Mighty Angel*, is, to foretel, and bring on, a wonderful *Reformation* of the World. If he appears in a *Cloud*, this must not be wondred at. There is a Super-celestial *Cloud*, which from the Beginning has been employ'd as a *Symbol*, and a *Cover* for the Majesty of our God, in his Appearance. Not only the *Israelites*, who were favour'd sometimes with an actual view of something that belong'd unto that vast *Cloud*; but even the *Pagans* also, and their *Poets*, had some Tradition of it.

There is an Intimation in it, that there will be *unsearchable* Circumstances, *unsearchable* Dispensations in his Appearances. And if thou wilt come unto us in *cloudy Times*, O glorious Lord, Thy Will be done: yea, *Even so come unto us!*

The only thing that we now single out for consideration, is that *particular Glory* of our Appearing *Saviour*; *A Rainbow was upon his Head*. The *Rainbow* is a well known *Meteor*, often beheld, but not with Eyes devout enough among us, in the *Day of Rain*. Perhaps, there is nothing in all the *meteorous Kingdom* so very Beautiful. Such is the *Beauty* of the *Meteor*, that while the Heathen *Mythology* made it *The Daughter of Wonderment*, *Cicero* makes it a matter of Wonderment that it was not listed in the number of their Gods. Let those declaim on this *Beauty*, who can fetch a Text from the Son of *Sirach*, that says, *Look on the Rainbow, and Praise him that made it; very Beautiful it is in the Brightness thereof*. That which it becomes us most of all to ponder, is, That the Sovereign Creator of the World has, in his Wisdom:

†

stamp'd

stamp'd a *Sacramental Character* on the *Rainbow*; he has Instituted the *Rainbow* for a *Sign*, and *Seal* of his *Covenant* with the *World*. All *Christians* are apprised of the Signification which the *ninth Chapter of Genesis* has left upon the *Rainbow*, for our perpetual *Consolation*; and as our *Assurance*, that the *World* shall no more be *drowned* as it was in the *Days of Noah*. Wherefore our *Saviour* appearing to us, with a *Rainbow* about his *Head*, proposes to preach this joyful *Doctrine* unto us:

Our glorious LORD will remember his Covenant with his People, even in the most cloudy Times that are passing over them.

And this is the *Doctrine* which I am now to insist upon; I wish you had a more able *Barnabas* to insist upon it. My *Doctrine*, may it drop as the *Rain*; as the sweet and small *Rain* from a *Cloud*, that has a *Rainbow* brightning of it. We may see *Cloudy Times*; yea, we may apprehend such a *Flood* of *Calamity*, as will carry all before it: yet now, O *People of God*, you are a *People in Covenant* with him; a *Reliance* on your *sacrific'd Saviour*, secures your *Title* to his *Covenant*. O now look up to your dear *Saviour*! see, he appears to you in your *Cloudy Times*, with a *Rainbow* about his *Head*. He declares unto you, that he will remember his *Covenant*; he has not forgotten to be *gracious*: you shall not be *overwhelm'd*; the evil things, which threaten you, shall not be too hard for you: you shall, you shall be gloriously deliver'd.

I. In the first place, I will show the *Rainbow* about the *Head* of a *Saviour*, unto every particular *Believer* on that faithful *Saviour*. My *Friend*, apply the glorious *Rainbow* to thy own particular *Condition*; thy *Saviour* invites thee to do so. I will venture to lay this down, as a *Rule of Application*; "The *Promises* which belong "to the whole *Church of God*, are the *Portion* of "every particular *Believer*, and he is welcome to make "use of them, as far as ever he can find his own *case* "adapted in them." According to this *Golden Rule* of *Faith*, and of *Fellowship*, I now say; *Believer*, Dost thou

thou not see *Cloudy Times* ? I know, thou dost : There is no Believer, but what has his Times of *Darkness* ; no *Child of Light*, but what sometimes *walks in Darkness*, and sees no *Light*. 'Tis often, often the Case of every Believer : *Lament. 3. 1, 2. I am the Man that hath seen Affliction ; he hath brought me into Darkness. He cannot understand the meaning of the Divine Dealings with him ; he cannot see the Face of God favourably shining on him ; he cannot but fear a sad Issue of the things which are breaking of him. His Temptations make it the Hour and Power of Darkness with him. He knows not what to do, nor what God intends to do : perhaps it comes to that Extremity ; Lord, thou hast covered thy self with a Cloud, that my Prayer should not pass through. In so dark a time, the afflicted Believer is afraid of a Flood that will totally over-power him, that he shall perish in his Affliction.*

But now, *Comfort ye, Comfort ye my Children*, saith the Lord. Show my *Rainbow* unto them ; tell them, that I will be ever *mindful of my Covenant*. The Children of God may be sure, that in Remembrance of his Covenant with them, he will save them from the *Floods* which threaten Destruction to them : only, my Brethren, be sure that you remember one Direction ; *Psal. 32. 6. For this shall every one that is godly, pray unto thee, in a time when thou mayst be found : surely in the Floods of great Waters, they shall not come nigh unto him.* [One has thus given us the true sense of it : *For this shall every good Man pray, when thou art to be found ; and shall be safe in mighty Floods, when other Men are drown'd.*] I will first of all show you what the *Comforts* are, that may delight and support your Souls, and keep you from *sinking* in the multitude of your *Thoughts within you* : The *Comforts* to be read in this *Rainbow* on the Head of your lovely Saviour.

First, Have you a *Flood of Adversity* beating on you ? Perhaps you may suffer a vast weight of *Adversity*, troublesome Occurrences, innumerable, irresistible. The roaring Billows of *Adversity* rolling in upon you, may make you cry out, *Save me, O God, for the Waters are come in unto my Soul, I am come into deep Waters, where the Floods overflow me.* Hear the Answer from the *Rainbow* : Ah, thou *afflicted and toss'd with Tempest* ; be thou comforted ; thy Lord will step in and save thee. He will fulfil that

Promise

Promise of his *Covenant* unto thee, *Iſa.* 43. 2. *When thou paſſeſt thro the Waters, I will be with thee, they ſhall not overflow thee.*

Again; Does a *Flood of Corruption* riſe in your Souls? Perhaps, the *Power of Corruption* in you may be ſuch, that you may think, *I ſhall one Day periſh by the Hand of ſuch or ſuch a Sin !* Luſt may ſo prevail againſt *Grace*, that you can ſee no hope of *Grace* ever getting the upper-hand. O Soul, mourning becauſe of the *Oppreſſion* of an *Adverſary* that provoketh thee ſore; mourn on, mourn on; and then know, that the Spirit of God will dry up thoſe curſed Waters. Tho thy *Grace* be but a Spark, yet many Waters ſhall not quench it, neither the Floods drown it. Thy Saviour will fulfil unto thee that Promise of his *Covenant*; *Rom.* 6. 14. *Sin ſhall not have Dominion over you.*

Furthermore, in the *Aſſaults of Hell* upon your Souls; does the *Enemy* come in like a *Flood* upon you? It may be, the *Powers of Darkneſs* are pouring in upon you. Your tempted Souls are exceedingly born down, diſorder'd with hideous *Injections*, terrify'd at the *Noiſe of the Water-spouts*: yet, O moleſted Chriſtian, that Saviour hath ſet Bars to the Tempter, and ſaid, *Hitherto ſhalt thou come, but no further, and here ſhall thy proud Waves be ſtaid.* That Promise of his *Covenant* ſhall be fulfill'd unto thee, *1 Cor.* 10. 13. *God is faithful, who will not ſuffer you to be tempted above what you are able.*

Once more, we read concerning the *Floods of the Ungodly*. Sometimes the Servants of God are uneasy at the *Power*, the *Number*, the *Malice* of Men that are diſaffected unto them. If they are engag'd in more notable *Services* for God, they may be expoſ'd unto the *Rage* of wicked and reſtleſs Men; which may make them afraid, leſt their *Serviceableneſs* be utterly extinguiſh'd. There may be Times wherein *Hell* may be evidently and furiously broke looſe upon them. The foaming Waves of *Hell* may daſh, and beat againſt them, and make a noiſe that reaches up to Heaven: Times when the *Workers of Iniquity* do, as it were, make an *Inſurrection*, and bend their Bows to ſhoot their Arrows, even bitter Words. How accommodated a *Rainbow* for ſuch Times! What is the way, which, O Lord, thou knoweſt thy Servants uſe to take, in ſuch Storms as theſe! They repair humbly, with Repen-

tance, with Prayers, and with Tears, to their compassionate *Saviour*. All their *Opportunities* to do Good, they put into his gracious Hands. Lo then, *then!* they see the *Rainbow* about the Head of their strong Friend in the Heavens concerned for them. He sends this Advice unto them, and the Promise is fulfill'd unto the Surprise of all wise observers; *Isa. 41. 10, 11. Fear thou not, for I am with thee; Behold all they that were incensed against thee, shall be ashamed and confounded.* This, this was the antient Experience: *The Floods of ungodly Men made me afraid. In my Distress I called upon the Lord, and cried unto my God. He drew me out of many Waters; he deliver'd me from them which hated me!*

Finally; The Fate of *Mankind*, under the *Law* of *Mortality*, is thus describ'd unto us; *Psal. 90. 5. Thou carriest them away as with a Flood.* Believer, thou also must, in thy Father's time for it, be carried away. Death, Death is unavoidable. But thy *Head* is always above *Water*; thou shalt not always lie among the *Dead*. The quickning Spirit of that *Head* will fetch out of the *Grave*, all that belong unto him. When the *black Waters* of *Death* have compass'd thee about, and the *Depth* has clos'd thee round about, and thou art gone down to the bottom of the *Mountains*; thou shalt not have cause to complain, *The Earth with its Bars is about me for ever!* No, thou wilt bring up our *Life* from *Corruption*; we know it, we know it, O Lord our God. Ah, dying Believer; thy *Saviour* who was once dead, is risen from the *Dead*. On the *Rainbow* about his *Head*, O read what is written; *Behold, I am alive, and I live for evermore. Because I live, thou shalt also live. Heaven*, that high Seat of the *Rainbow*, yea, an higher Heaven shall be the Seat of the rais'd Believer too. The risen *Saviour* will infallibly raise the Believer Child of God, thy *Sin* has wash'd thee over-board. O cruel *Wave!* it lays thee in the *Deep*s. But the Hand of thy kind *Saviour* will take thee up; — will pull thee up, and *show Wonders to the Dead*; — thou shalt Rise, and Praise him! *

I

* Quickly after the Preaching of this Sermon, there died a Person of shining Piety, a Christian of uncommon Holiness, Devotion, Patience,

I will go on, and show you, *Secondly*, Some special *Seasons*, wherein you will do exceeding well, to make use of these Comforts. And there are especially *two* such *Seasons*, that I will commend unto you. I shall sensibly serve the Cause of Piety, by commending of them.

First, On the sight of the *natural Rainbow*, these comfortable Meditations on the *Covenant* of God, and of Grace, will be very seasonable. It is a real *Fault* in the People of God, that they can be Spectators of the *Rainbow*, with no more proper, holy, heavenly Thoughts, produc'd in their Souls; a very faulty *Unthankfulness* to our Great Saviour, who has plac'd it as his *Bow* in the *Clouds*, and said unto us, *O my dear People, Do you look upon that, as a Memorial of my Covenant!* The Gospel of the *Rainbow*, is truly one of the *Desiderata*, among the Subjects that should be cultivated in the Church of God. At present, I will only say; the *Covenant* with our Father *Noah*, whereof we have the *Rainbow* for an *Obsignation*, had such an Aspect upon the *Messiah*, that we may fairly be led by the *Rainbow*, to remember the whole *Covenant of Grace*, in all the *very great and precious Promises* of it. Concerning the *Covenant* which God has made with our Saviour, for the Redemption of his People, we read, *Psal. 89. 37. It shall be establish'd, as the faithful Witness in Heaven.* By the *faithful Witness in Heaven*, is meant the *Rainbow*. Well then; when we have that *comely Work* of God before our Eyes, let us entertain such Thoughts as these: "May a glorious *CHRIST*" "be my *Saviour*, and my *Surety*; how Happy, how Happy am I! My Sins will be cast into the *Depths of the*" "Sea; I shall not my self be cast thither for them. O" "my Soul! be not thou cast down. Be not afraid of all" "thy Sorrows; thy Lord will not leave thee to sink in any" "of thy Sorrows. Tho the *Grave* do swallow me up, Oh!

tience, and Humility, Mrs. *Abigail Whippo*; gloriously triumphing over Death. God marvelously bless'd this Sermon, to produce and assist the Triumphs of her Soul. With Rapture she gave Thanks to Heaven for these Consolations; saying, *O the dear Saviour, that I am now so free with a RAINBOW about his Head! I am sure he will remember the Covenant, which he has help'd me a thousand times to lay hold upon! I am sure he will do me Good, according to his Covenant!* I do with Pleasure answer the Desire of some, to preserve the Memory of such a Christian.

“ let me not *fear to go down into the Grave* ; my Lord
 “ will *bring me up again* ! I see a *faithful Witness in Heaven*,
 “ that puts me in mind of an *Establish'd Covenant* for
 “ such Blessings of Goodness.”

Secondly, When we see the *Baptism* of the Lord administered, these Meditations may be very seasonably awaken'd. It is no small Advantage to be minded of the *Covenant*, which our God has made with our JESUS for us, and with us, in our JESUS. We are minded of this *Covenant* after an excellent manner, by the Administration of *Baptism* in our Congregations. God sanctifies the sight of this Administration, as well as the other *Ordinances* in the Assemblies of *Zion* ; and it is a profane Folly to make light of a thing which God uses for an *Instrument* of so much Good unto the Souls of Men. As in any *sprinkled Water*, the *Light* easily causes a sort of a *Rainbow*, so in the *Baptismal Water*, we see the *Rainbow* about our Saviour ; he there and thence calls to the Beholders, *O my People, I will be ever mindful of my Covenant* ! Let our glad Souls be sensible of this. I mention it the rather, because I find, 1 *Pet.* 3.19. *Baptism* is made the Antitype of the *Flood*, unto which the *Rainbow* has relation. The *old Man* in us, is like the *old World* ; under a Curse. The *Blood* of our Saviour washing away the Guilt of our Sin ; and the *Spirit* of our Saviour taking away the Life of our Sin ; are both of 'em compar'd unto *Waters*. By these *Waters*, the *Old Man* is destroy'd in our Souls, as the *Old World* was by the *Flood*. The *New Man*, like *Noah* in the *Ark*, is by these *Waters* rais'd up, and brought nearer to God. In this way 'tis, that the Blessings of the *Covenant* become our Portion. Sirs, when you see a Person baptiz'd in our Congregations, then think ! “ O that blessed *Covenant* ! according to that
 “ only my *Sin* shall be drowned ; but I my self shall be
 “ rais'd unto the nearest Communion with Heaven. Yea,
 “ a *Resurrection from the Dead* will be bestow'd upon me ! ”

But thus I leave every particular Believer to his own Meditations, on his own share in the *Covenant* of God.

II. I am now to tell you, what a *Messenger* [excuse and indulge me if I make Reprisals of the Term, a *Messenger*] of happy Tidings, the *Rainbow about the Head* of

of the Saviour, is unto the *Church in general*, unto the whole *Church of the Living God* upon Earth.

The *Covenant of God*, for the *Continuance of his Church in this World*, and its Fruition of Blessedness in a *New World*; this was included in the *Covenant* made with our Patriarch after the *Flood*. Our holy God never gave the *Rainbow* for a Token, that he would preserve a World, only to be a Rendezvous of *Traitors and Rebels*: a Field for none but *wicked People* to graze upon. The preservation of the World is, that so our Saviour may have an *Elect People* here prepared for him, and that anon there may come on a Resolution, wherein the *whole Earth* shall be fill'd with that People, and his Kingdom. You should read this glorious thing written on the *Rainbow* with Capitals! And hence this *Covenant of God* is engross'd in those Terms; *Isa. 54. 9, 10. This is as the Waters of Noah unto me: for as I have sworn, that the Waters of Noah should no more go over the Earth, so — my Kindness shall not depart from thee, neither shall the Covenant of my Peace be remov'd, saith the Lord, that hath Mercy on thee.* We are fallen into *Cloudy Times*; and, the *Floods have lifted up, O Lord, the Floods have lifted up their Voice, the Floods lift up their Waves*: But we have a Lord with a *Rainbow* about his Head; and this our Lord is mightier than the mighty *Waves of the Sea*.

O People of God, and you that have *Jerusalem* coming into your Minds; look up, look up, see a *Rainbow* about the Head of your Saviour; and hear that ravishing Voice come out of his Mouth, *I will take a sufficient Care of my Church in the World. My Covenant for my Church, there shall be no breaking, no failing of it!*

And is not this the meaning of that Exhibition? *Rev. 4. 3. There was a Rainbow round about the Throne.* Our JESUS is enthroned in the Heavens; the Scepter of God is in his Hands; but he will so manage every thing, that his *Covenant* for the Preservation of his Church in the World, shall be most punctually accomplish'd.

First, I shall give you some *Reasons* why the *Rainbow* about the Head of our Saviour, will not prove an empty *Show*; but he will fulfil to his Church, the *Covenant of his Mercy*. 'Tis for such *Reasons* as these.

1. The

1. The Blessed God, is a most *Faithful God*, the *God of Truth*. Oh ! let our God be true, in our Praises of him, and every Man a *Liar*, that has the least Murmur of his being any other. In the midst of our deepest *Lamentations*, we must own that thing ; *Lament. 3. 23. Great is thy Faithfulness*. He is the *Unchangeable* one. He makes a *Covenant*, and he *changes not* ; therefore the Church to be preserv'd, according to his *Covenant*, shall not be consum'd. His Nature, and his Glory, is that, *Psal. 3. 4, 5. The Lord is Gracious and full of Compassion ; he will ever be mindful of his Covenant*.

Again ; Our Saviour with the *Rainbow about his Head*, appears before his *Father*, as well as unto his *People*. The *Eternal Father* is the *God of our JESUS*, he is in *Covenant* with him. Our *JESUS* is the *Head of the Covenant* which is made for the *People of God* ; it is made with him. Our Saviour presents himself before God, as the *Mediator of the Covenant*. He pleads the *Cause* of his Church ; he pleads for its *Preservation*. We are sure of that ; *Heb. 9. 24. He is gone into Heaven it self, now to appear in the Presence of God for us*. This *Angel with the Rainbow*, if he who took not on him the *Nature of Angels*, and he who is *above all Angels*, may be ever call'd an *Angel* ; he is the *Angel of the Covenant* ; and I will add, he is the *Angel of his Presence*. In the *Presence of the Eternal Father*, he makes this Demand ; “ *O my Father, my Father ; the Church which I have dy'd for, it must not be lost ; Oh ! let it live Eternally !*”

Lastly, The *People of God*, they mind him of his *Covenant* ; they point him to his own *Rainbow*. They are a *Praying People*. Because they see a *Rainbow about the Throne of Heaven*, this emboldens them to approach the *Throne* ; they come with *Boldness* unto it, as a *Throne of Grace*. They lay hold on all the *Promises*. The *Cry* of their incessant *Prayer* to God is that, *Jer. 14. 21. O remember, break not thy Covenant with us*. They are a *People* that also wait upon God in the *Sacraments* of his *Covenant*. By attending on the *Sacraments*, they celebrate the *Covenant of God* ; they solicit for the performance of it. Yea, when they see those *Commemorations of the Covenant* in the Churches of the Lord, they lift up their *Hearts* unto him ; *O thou Great God, who keepest Covenant and Mercy, remember thy Covenant of Mercy to thy People !*

And,

And, I hope, the View of the *Rainbow* will now more than ever, have the like Improvement with them. The glorious *Hearer of Prayer* will take notice of it.

I will proceed, Secondly, to set before you some *Articles* in the *Covenant of Mercy* to the Church, which are declar'd and confirm'd unto us, by the *Rainbow* about the *Head* of our merciful Saviour. Be the *Times* never so *Cloudy*, and the *Floods* never so boisterous, never so mountainous, the Church of God has the *Expectations* of the *Rainbow* to live upon.

They are such as these.

First, The Church cannot be drown'd. The Church of God may read that Motto on the *Rainbow*; Jer. 46. 28. *I will not make a full end of thee.* Our Saviour will always have a Church, yea, a *Visible Church* in the World. Tho it may fly, for some Ages, into the *Valleys* of *Piemon*t, yet even there it shall be *Visible*. No *Flood* shall utterly swallow it up. A number of People visibly embracing the *Truths*, and obeying the *Laws* of the only Saviour, will be always upon the Face of the Earth. We read, *Psal.* 125. 1. of a *Mount Zion*, which cannot be remov'd, but abideth for ever. I will not say, this was a *Covenant* for the literal *Mount Zion*; for this has been remov'd; the *Hill* was dug down with a vast Labour of three Years, in the Days of the *Maccabaean Simeon*. The *Jews* on certain accounts of Policy, dug down their *Zion* with their own Hands. But, O Church of our blessed JESUS, thou art that *Mount Zion*, the most *antient* of all the Mountains, the most *lasting* of all the Hills, eternally Impregnable! No *Flood* can roll over the Top of the *Holy Hill* of *Zion*. There is a word in the BIBLE, which has been as an *Ark* for the Church of God, in the most *Cloudy* and *Stormy* Ages of it; that word, *Mat.* 16. 18. *I will build my Church, and the Gates of Hell shall not prevail against it.* I incline to think, that our Saviour alludes to what occur'd in the *Flood*, which once overthrew the Foundations of the *Wicked*. In that *Flood*, we read, *The Fountains of the Great Deep were broken up*; and, *The Waters prevail'd exceedingly upon the Earth*; they prevail'd, and the Mountains were covered. Yet the Family of the Just One perish'd not. Sirs, it will be so! tho the Bars of the Bottomless Pit should be broken up, and should pour out a *Flood* of Mischiefs on the Church, yet there shall not issue out
such

such a *Flood* from thence, as to drown the *Family* of our Saviour. The *Flood* shall not prevail so far, as to drown the *Church* in the World. Our Lord *sits King on the Floods*, and sets Bounds to them; they shall not prevail to carry all before them. *Had it not been for this Word*, the Church had been drown'd in the Days of *Dioclesian*, when he set up his Pillars with this Inscription on them, *Christiana Superstitione Deleta*. Wretch, the Inscription on the *Rainbow about the Head* of our Saviour, confounded thine! *Had it not been for this Word*, the Church had been drown'd by the *Flood*, which the *Dragon* cast out of his Mouth in the *Arian* Heresies; when, the World sigh'd, that it saw it self become almost entirely *Arian*. *Had it not been for this Word*, the Church had been drown'd in the *Flood* of the *Romish Apostacy*, at the latter end of the *Fifteenth Century*; when there were left One Little Flock of *Taborites* in their *Caves*: and these poor *Speculani* sent four Agents to the several Points of the Compass, to find, if it were possible, any pure Church in the World; and they all return'd with a sorrowful Report, That there was none to be met withal. Were it not for *this Word*, the Grand *Assyrian* of this Day would be Master of *Europe*, and the Religion of Christ be every where little better of it, than it is in his own Bloody Dominions. But, O thou Monster of *Baseness*, the Daughter of *Zion* despises thee! And, O thou Troubler of the Nations, a few Months more shall bring thee down to the Sides of the Pit, and it shall be said by them that consider thee, *Is this the Man that shook the Kingdoms of the Earth?*

In short, the Church of our Saviour must out-live all the Attempts of Earth and Hell against it. The Story of the Church surviving all the Attempts of its Adversaries in the former Ages, is a wonderful Story. The Thread of the Story shall never be broken off! our JESUS will have Subjects, his Bible will have Students, his Spirit will have Temples, let all the Devils in Hell do what they can to defeat such Intentions of Heaven. The Saviour with the *Rainbow about his Head*, will tread on the Head of the Old Serpent; all the Plots in that bruised Head, shall come to nothing!

Secondly, The most Cloudy Times that pass over the Church of God, have their Mixtures of Mercy, and of Moderation in them. There's a Rainbow; the Clouds of Wrath

Wrath are not so thick, not so spread, but there is a *Sun-shine* of Mercy with them. If the *Floods* rise high; yet not so high, that *all* shall be cover'd, *all* overcome. It was a thing propos'd, *Hab. 3. 2. O Lord, revive thy Work in the midst of the Tears, in Wrath remember Mercy.* His Church is his Work. In the midst of the Seventy Years assign'd for the Captivity of the *Jews*, they found a remarkable Favour from the Court of *Babylon*, in what was done to one who represented them there. This *reviv'd them in the midst of the Tears*: this was *Mercy in the midst of Wrath*. Indeed things may go very bad with the Church, yet never so bad, but they might be worse. O the amazing *Supplies of Grace*, which are sent in unto the Church, under its greatest Languishments! There will be at least a *little Reviving*: what *Ezra* of old call'd, *A little Reviving to set up the House of our God*. The Church will find that thing, *Psal. 78. 38. He does not stir up all his Wrath*. The Church will find the Saviour with his *Rainbow*, dealing according to that Word; *I am with thee, I will correct thee in measure*: That Word, *He stays his rough Wind, in the Day of the East Wind*. The Calamities of the Church have glorious *Mitigations*.

Thirdly, The Church can't be totally drown'd; the *World is*: but the *Flood of Wickedness*, which overspreads the *whole World*, is going off. We have a sad Account of this wretched World, *1 John 5. 19. The whole World lies in Wickedness*. Alas, the *whole World* is under that *Flood*, which we find before the *Old Flood*, and the Cause of it; we ought with unutterable Anguish, to make the Complaint, *Behold, the Earth is corrupt before God, and all Flesh has corrupted his way upon the Earth*. A *Flood of Wickedness*, has laid Mankind *groaning under the Waters*. The *Exceptions* to the Epidemical, the Universal Wickedness of Mankind, are so very few, that we may still complain, *They are all gone aside; they are together become filthy!* But, my Brethren, it shall not always be so. The Saviour of Mankind shows himself unto us with a *Rainbow about his Head*. It is to inform us, that the *Flood of Wickedness*, in which the World is at this Day buried, shall one Day be roll'd off. Of the *Angel* coming down from Heaven with a *Rainbow on his Head*, we read, *He sets his right Foot on the Sea, and his left Foot on the Earth*. Our

Saviour will come to take possession both of the *Sea*, and of the *Earth*. He will possess himself of Mankind, both on the *Sea*, and on the *Earth*. He will assert his Dominion both on the *Sea* and the *Earth*. He will chain up the Deceiver of the Nations. But, *how long, O Lord, holy and true, how long e'er thou so come down unto us !* There is a Day a coming, in which, according to the ancient Prophecies, *Psal. 22. 27. All the Ends of the World shall turn unto the Lord. And, Psal. 86. 9. All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name.* Most certainly, there will come a Day when there shall be more godly People, than there are now wicked People in the World. I am certain, God will one Day destroy them that corrupt the *Earth*; we shall see an *Earth* wherein shall dwell Righteousness; it shall be fill'd with righteous ones. The very first time that an *Hallelujah* occurs in the sacred Scriptures, it is on this occasion, *Psal. 104. 35. Let the Sinners be consum'd out of the Earth, and let the Wicked be no more. Hallelujah.* There will come a time, when that great *Hallelujah* shall be heard in the World !

Fourthly, Our great Saviour, the Ruler of the World, aims at the Goal of his Church, in all the Changes which he brings upon the World. This is a very turnable World, very changeable. Others besides that King of Egypt, the great *Sejofhis*, whom our Bible calls by the name of *Shishak*, have seen a *Wheel turning about*. 'Tis a most elegant and exprestive *Hieroglyphick*, which our Prophet *Ezekiel* had of it, in his *Vision of the Wheels*. There is a Tradition, that *Pythagoras* invented his from his Acquaintance with *Ezekiel's*, who was his Contemporary. He saw four *Wheels*. Will you give me leave to say, that here is a *Wheel* for each of the four great Monarchies ? The last of them is now turning apace. Our immortal King is bringing the *Wheel* over that wicked Empire. Will you give me leave also to say, that here is a *Wheel* for each of the Four Quarters of the World ? Then be sure *America* must be concern'd in the turning of the last *Wheel*; and verily, we find it so to our Wonderment. Well, but who has the management of all these *Wheels* ? Truly, our Saviour with a *Rainbow* about him. All the *Angels* in Heaven, who have their uncontrollable Influences on human Affairs, are but the Officers

Officers of our Saviour ; they execute his Orders ; they are the *Ministers which do his Pleasure*. We read how the *Wheels* are manag'd, *Ezek. 1. 26, 28. On the Throne, there was the appearance of a MAN above upon it : [That MAN, 'tis our JESUS, 'tis our JESUS ! we know 'tis he !]* It follows ; *As the Appearance of the Bow that is in the Cloud in the Day of Rain ; [The RAINBOW !]* so was the Appearance of the Brightness round about. From our JESUS on the Throne, we are now so advertis'd ; “ *I remember my Covenant for you ; and in all the Turns which I bring upon the World, I am fulfilling of it !* ”

This is he, whom the Disciple that Jesus loved, had his Allowance to look upon !

But may we also at this Day, be allow'd and advanc'd unto a View of that glorious One ! Yea, O People highly favour'd of the Lord, unto you does the Saviour with a Rainbow about his Head, give that glorious Call : “ *Behold me, behold me, O my People ; behold, and believe my Remembrance of my Covenant, in all the Cloudy Times that are passing over you.* ”

We are fallen into a Day, whereof we may say, what we read, *Zech. 1. 15. It is a Day of Trouble, and of Distress, a Day of Clouds and of thick Darkeness*. Yea, 'tis a Day wherein the People of God have their Fears, *Lest the Waters overwhelm us, lest the proud Waters go over our Soul*. In the midst of these Clouds our Saviour appears to us, with a Rainbow about his Head.

And the first thing with which I would animate my Brethren, is, That he is our Head, and we may safely trust him with our All. On that Passage, *Eccles. 2. 14. A wise Man's Eyes are in his Head ;* I remember two of the ancient *Gregories*, both a Greek one and a Latin one, have a devout Gloss ; which is rather an Allusion than an Exposition : our glorious Christ is our Head ; and say they, in him we have our Eyes. This I may very reasonably say, O Church of the Lord, thy Eyes are in thy Head, even in that Head which has the Rainbow about it. His Eyes will be on the Look-out for thy Welfare ; he will see to the fulfilling of all that his Covenant has engag'd for thee.

What tho there be dismal Clouds ! the Clouds gather, look very dismally, 'tis true : But, of thy Saviour, thou hast been told, *Behold, he cometh with Clouds !*

I will go on to say; 'tis a dreadful thing unto good Men, to see such a *Death* upon all that is *good* in the World. Every thing lies *Dead*; *Zeal*, 'tis *Dead*; *Love*, 'tis *Cold* and *Dead*; the *Life of Religion* is gone. A *publick Spirit*, 'tis *Dead*; the *Success of the Gospel* seems *Dead*. *Churches*, oh! how *Cadaverous* are they? What *Putrefactions* in them! O ye *Witnesses* of the Lord, you also are either *Dead*, or at least have not got off your *Grave-Clothes*. And yet, *this* may the rather be the time for a *speedy Appearance* of our Saviour. It was a *Prediction*, *Mat. 24. 28. Whereforever the Carcase is, there will the Eagles be gather'd together.* I take it for a *Prediction* of our Lord's coming with his Gospel, as the *Lightning*, to ruin *Antichrist*, and reform his People. The Church at this time is to be like a *dead Carcase*; partly so by *Sufferings*; much more so, by *Corruptions*. Our Saviour will now come as a glorious *Eagle*; so he did, when he brought his *dead People* from *Egypt* of old. And, because he will use his *mighty Angels* in what he is to do, marvel nor, that you hear of *Eagles*, in the *Plural Number*, for it.

And, yet, I judg it not amiss to acquaint you, that there is of late, within these few Years, a most surprizing *Revival of good things* in the World. Should I speak of but one *Country*, there are some strict Observers of the Signs of the Times, who have lately publish'd a *Collection* of observable things; wherein the Kingdom of God has been more sensibly opening it self in the heart of *Germany*; things of an holy and hopeful Tendency, to bring on a more ample Reign of *Piety*: the *Collection* contains no fewer than *Fourscore and Four Articles*. In many other Places, there are some excellent things a doing. *Essays to do Good*, begin to be in request: They grow more fashionable and reputable. *North-Britain* will become a peculiar Seat, and Example of them. Among the rest, there is this to be observ'd; A *Spirit of Association* for noble and pious purposes, has of late begun strangely to visit the World; it begins to do wondrously. Some *Societies* perhaps, are yet only laying *Foundations*, for purposes of a more exact Regulation hereafter to be built upon. But as far off as in *Switzerland* they prognosticate upon them; "They annunciate a more illustrious
" *State of the Church of God, that is expell'd in the Conver-*
" *sion*

“*son of Jews and Gentiles.*” These things are the *Rainbows of the Day.*

In the next place, I will freely confess to you, that there is not any one thing at this Day a doing, which I have my Eye more upon, than the *Fate*, and I hope, the approaching *Fall* of the *Ottoman Empire*. There is a Coincidence of more than as many things, to persuade us, that the *three hundred and ninety odd Years* allotted for the *Turks* to be the *Plagues* of the *Roman Empire*, expir'd at the late *Peace of Carlowitz*. If that *Empire* should once fall, what a *Jubilee* would arrive to the poor *Greek Churches*! Oh! let us pray more for them! Yea, the *Jews* as well as the *Greeks* would feel a quickning Energy upon it. Now, a mighty shake seems to be giving unto the *Ottoman Empire*. There are Millions of oppress'd Christians, who begin to see a *Rainbow* in that thing, if God will please to give the Word. If it should be so, that the *Ottoman Empire* be falling, then, then, that *great Trumpet* is going to be blown, which brings on the Kingdoms of this World, to be the *Kingdoms of the Lord*.

I have one thing more to say. The *Grandeur of Antichrist* is plainly on a decline: yea, the *Clouds* of this Day, are big with desolating *Thunderbolts*, to be discharg'd upon him. The *twelve hundred and sixty Years* of the *Papacy*, could not commence much later than the year *Four Hundred and Fifty*, or *Sixty*. All rational Computations conspire to proclaim this, *A great and notable Day of the Lord is at hand*; the Day is near, it is near, and it hasteth greatly! The *Papal Authority* now suffers a marvellous Diminution; it is irrecoverably diminish'd. Its *Bulls* roar very insignificantly. Let it fulminate what it will, People do but squib at it. The *Spirit of Persecution*, which wherever 'tis found, is the *Spirit of Antichrist*, it is wondrous to see how 'tis going out of the World; Men grow asham'd of it: they that would fain be at it, yet they also occasionally acknowledg, that it is contrary to the *Spirit of Christianity*. Some that have been most notorious for it, labour mightily to shift off the Charge.

I greatly suspect, that we are fallen into the Period, for the Effusion of the *Vials*, which brings the *last Plagues* on the *Papal Empire*: It looks as if the *first* of them were newly dispens'd, *A Bile on the Earth*; a *Pestilence* on the *Inland Parts* of that Empire. I tremble at the *Second*—

But

But they will all be *Rainbows of Hope*, for the pure Worshipers and Followers of the Holy JESUS.

Finally, But must *NEW-ENGLAND* have no part in the *Rainbow*, about him that has hitherto been the *Hope of NEW-ENGLAND*, and the *Saviour thereof in the time of Trouble* ! Yea, and tho there is no *particular Church* but what may be *drowned*, yet, I suppose, 'tis not until it neglect the *Rainbow*, and by overgrown Impiety and Impenitency forget the *Everlasting Covenant*. I confess, we are very Criminal, and all our Crimes have peculiar Aggravations. Yea, there are some very *base People* among us, People who do things that *Pagans* would abhor to do ; People who bring a Blemish on all the Country. But yet, first, the Body of the People, are a *sober, honest, well-instructed People*. All *Civil Travellers* who do them Justice, give them this Testimony. Then, there is also scatter'd all over the Country, a Generation of Serious, Prayerful, Watchful *Christians* ; many that make no Noise, are the humble Favourites of Heaven, the *Chariots and Horsemen of the Land*, and yet by their Modesty almost *Invisible*. The *Charities* of these *Christians*, especially in this Town, they are going up as *Memorials before God* continually. There is likewise a Set of young *Ministers*, and Candidates for the Ministry, who are full of Goodness ; lovely young Men ; *Sons of Zion, comparable to fine Gold ; Nazarites, purer than Snow, brighter than Pearl ; their Polishing, that of Sapphire*. God grant the *Rainbows* may multiply ! O multiply our *Tokens for good*.

I will conclude with saying this thing. Methinks, a *Saviour with a Rainbow about his Head*, should most movingly invite every Sinner to come in unto him. I have read somewhere, a sorrowful Relation of a Man who was a *drowning*, at the very Instant when he saw a *Rainbow* in the Sky before him ; whereat he cry'd out, *Hæc Iris, quid mihi proderit, si Ego peream ?* " What Advantage to me the *Rainbow* which secures the World " from *Drowning*, if now I my self be *Drowned* ? " This I will say, O poor Sinner, what Advantage canst thou expect from a *Saviour with a Rainbow about his Head*, if thou despise that Saviour, and provoke him to cast thee off ? Wherefore, Oh ! hearken to the Voice from the *Cloud* about the *Glorious High Throne* of our Saviour ; *Ah, repenting,*

repenting Soul, I remember my Covenant of Mercy; I am ready to receive thee! Behold his Bow, there are no Arrows in it. But if any of you will go on still in your Trespasses, think on that word, Psal. 7. 11, 12, 13. God is angry with the Wicked every Day; if he turn not, he has bent his Bow, and made it ready; he ordains his Arrows against him. Verily, the Clouds about him, will pour down terrible Thunderbolts!

F I N I S.

A Voice from Heaven.

A N
A C C O U N T

Of a Late

Uncommon Appearance

I N T H E

H E A V E N S.

With REMARKS upon it.

Written for the Satisfaction of One that
was desirous to know the meaning of it.

By ONE of the Many who observed it.

—*Rumpe Moras, Mëteoræque suspice cali;
Illa aliquod Semper quo Monearis habent.*

Frytschius.

B O S T O N : in N. E.

Printed for *Samuel Kneeland*, at his Shop in
King-Street. 1719.

A brief Account of a Late Uncommon Appearance in the Heavens.

With REMARKS upon it.



WE are sensible, that of *Later Times*, there has been much *Discourse*, and some *Wonder*, about a *Meteor*, which the Learned agree to call, *The Northern Twilight*. The *Pyramidal Glade of Light*, observed by *Childrey* and *Cassini* and others in the Northern Hemisphere of the *Fixed Stars*, has gone by the Name of *Aurora Borealis*; And an Appearance of Light under various Forms in our *Meteorous Regions* has had the Name applied unto it. It should seem, that the Appearance of it, grows a little more frequent in the *Later Times* than it was in the Former; the cause whereof, if the *matter of Fact* be really so, may be worth Enquiring. Be that as it will, this *Aurora Borealis*, has been accounted a Subject worthy to be Registered in the Writings that are to be transmitted unto Posterity, and pondered by the most consummate Philosophers of the Age.

Our

Our *Stow* has in the Reign of *Q. Elizabeth*, more than once counted it an Article worthy of a *Chronicle*, That there were Nights wherein the *Heavens did seem to burn*. And I make no doubt, That some of the *Terrible Blazing Stars* Recorded by our *Hollinshead*, in the Reign of *K. Henry IV.* were no other than the *Meteor*, we are now taking into our Contemplation. The *Miscellanea Bero-linensis*, have given us ample Relations, of the *Radiations* in the Heavens, which were seen extending from the *North-West* to the *North-East*, in several parts of *Europe*, since the Beginning of the present Century. But *Gassendous*, has thought it worth his while, to give us a larger Description of such an Appearance; which was not long after the Beginning of the former, seen all over *France*, and *Cambden* says, it was also seen in *England*.

IT was very much Resembled, by what was lately a matter of some Observation, (and unto some, of *Consternation*) all over *New-England*; whereof an Account shall presently be given you.

THE Large Accounts, that have been given of the *Phenomena* in the irradiated Sky of the Night, which have lately found work for the *Wise Men of Enquiry* in *Britain*, and over good part of *Europe*, you can be no stranger to. The Ingenious Pen of my worthy Neighbour and Brother, who

was an Eye-witness to some of them, has oblig'd us with a punctual Relation of what he saw, when the Heavens look'd as if He that is to be *Revealed from thence in flaming Fire*, had been making His Descent unto us.

THE Story of what we have just now seen, may then hope to come in among the rest, without any indecency.

OF *Our* late *Aurora Borealis*, I must observe what *Gassendous* does of *His*; That such a Vapour must needs be of a *Vast Altitude*, above the Earth; since the Convexity of the Earth was no hindrance to its being Visible, and in the same Scituation, to Places remotely distant from one another.

BUT the Account of *Ours*, which I now hasten to give you, is; That on the Eleventh of this *December*, (1719.) In the Evening, we were here at *Boston*, pretty much surprized, with a Luminous Appearance in the *Northern part* of the Heavens, which extended in the Form of an Arch, from the *North-West* unto the *North-East*; a considerable way. It was a sort of a *Cloud*, but so thin, that the *Stars* could be seen through it; and first of a *Lighter*, but anon of a *Redder*, and a more *Bloody Aspect*. The Region of it, was much higher than the ordinary Clouds, which were plainly seen moving below it. Of this, we were soon more fully satisfied, when we received Accounts from our Friends,

Fifty

[5]

Fifty Miles to the Northward, and twice Fifty to the Southward of us ; That (as One Letter informs us) at this time the Hæmiphære being very clear, (which it was not at *Boston*.) and not a Cloud in the Sky, they saw a *Glade of Light*, grow from a smaller Bulk, first into paler Flames, and then into Redder, and so into the colour of Blood. And, That (as Another) the *Red* was darker at the *Western* End of it, and Brighter at the *Eastern*. It seemed something to *Expire*, and then to *Revive* again. As midnight came on, it Renewed with what was commonly thought a *more Terrible Aspet*, than in the former part of the Evening. Yea, some Hours after *That*, it so *Revived*, that People at Work about their Saw-Mills, perceived their *Trees* to look *Red* with the reflection of it ; and they could see to manage their work by it, as if the Light of the Moon, (which was now set) had favoured them.

IT is Remarkable to see, how much we are left in the *Dark*, and how much our *Philosophy*, is at a loss, about the *Lights*, that are ever now and then enkindled in the Heavens that are so near unto us. We may talk some fine Things, about the *Sulphur* and the *Nitre*, and the *Je ne scay quoy*, in the composition of them, and make our selves be admired for our Learned *Jargon*, among them that have not learned the Language. We may

also propound unto Consideration, how far the Origin of such a *Northern Twilight*, as *Gassendow's*, and *Our* late One, may be found, in that constant *Milky way of the Sun*, or, *Glade of Light* which every Year strikes from that part of the Horizon where the Sun sets, up towards and almost unto the *Pleiades*, in the latter End of *February*, and the Beginning of *March*, whereof there is in the Posthumous Works of *Dr. Hook*, an Account Endeavoured. But still the Old Philosophers ingenuous cry of, *Darkness, Darkness!* will return upon us.

I Don't see, That the *Extent* of our *Atmosphere* is hitherto well determined. For tho' 'tis pretended, That our *Baroscope* has fixed it, for less than Fifty Miles; yet *Hurtsocker* will persuade you that the Reports of that *Mercury* in this matter are not so to be relied upon, but that our *Atmosphere* may extend some Hundreds of Leagues; And, I confess, that for some Reasons, which at present I don't care to mention, I incline to that Opinion.

BUT how poorly Qualify'd are we then to form a Judgment on many Things that are doing it may be up towards the *Schwidge* of this *Atmosphere*.

THE known Principles of *Mechanism* failing us in some occurrences of *Nature*, some that are little enough tinged with *Enthusiasm* or *Fanaticism*,

Fanaticism, own themselves compelled hereunto, to consider the Operations of *Angels* Good & Bad ; *Intellectual & Voluntary* Agents.

'TIS true, There can be nothing so Ridiculous, as the *Mahometan Philosophy*, which makes the *Angels*, to be the doers of all that is continually done in the works of *Nature* ; and particularly, makes those *Meteors* which we call, *Falling Stars*, to be the *Fire-brands* with which the Good *Angels* chase away the Bad, when they come too near the Heavens, to Eves-drop the Secrets there. But yet we have all possible Assurance, that there are *Angels* both Good and Bad ; Our own Country affords Testimonies enough to overwhelm all the *Sadducees* in the World. And so incontestible it is, That all Ages have believed our *Atmosphere* to have some of the *Angelical Tribes* replenishing it. Our Sacred Scriptures do sufficiently assure us, That the *Angels* both Good and Bad, are sometimes particularly concerned about the *Meteors* in this *Atmosphere* ; the *Tempests*, and the *Thunders* raised there : yea, That the *Heavens* do Rule, and the *Invisible World*, has an astonishing share in the Government of *Ours*. As *Unphilosophical* as it may seem, to talk at this rate ; the further our Improvements in Philosophy are carried on, the less will it be found *Unreasonable*.

THE *Uncommon Occurrences* in the *Heavenly*

ly Places of our Atmosphere, have doubtless their Natural Causes. And yet they may Rationally enough set the admiring and amazed Spectator a thinking, What unknown Things may be doing among the Rational Inhabitants of those Regions? This we do know, That there shall be fearful Sight, and Great Signs from Heaven, and there shall be Signs where we see the Sun and Moon and Stars, and the Powers of Heaven shall be in Commotions, (and it is possible, be at work in producing some of the Fearful Sight) among the Fore-runners of a Day that all Sober Men do look for.

INDEED, it is a Weakness, to be too Apprehensive of *Prodigies*, in all *Uncommon Occurrences*. Yea, some things may be thought *Prodigies*, which may really be *Kindnesses* to the World; among which things we may particularly reckon *Exploded Meteors*. Be sure, People are never more fanciful and whimsical, their Imaginations are never more fertile, than when they have *Uncommon Occurrences* in the *Clouds* to work upon. And it becomes not Serious Christians to be *Dismayed at the Signs of Heaven, as the Heathen are dismayed at them*. Not only the *Prodigies* which the celebrated Roman *Livy*, so fills his Pages withal, but also those which *Lycosthenes* and other later Historians have given us, were very many of them doubtless

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less meer *Fancies* or *Fables*. Nevertheless, a total contempt of all *Prodigies* is an Extreme on the other hand, which is to be avoided by them that would *walk wisely*, and *neither turn aside unto the Right Hand, nor unto the Left*. Nor have *some* of the *Prodigies* related by *Josephus*, as foregoing & foreboding the Destruction of *Jerusalem*, found a general Disdain among the most Judicious of his Readers.

THE Learned and Famous Dr. *John Spencer*, Entertained the World, with a Treatise full of Erudition, on a Design to sink the Opinion of *Prodigies*. But the Venerable Dr. *Increase Mathew*, visiting of him, on 27d. IVm. 1689. at *Bennet-College* in *Cambridge*, took the Opportunity to Enquire of him, whether he still continued of the *same Opinion* concerning *Prodigies*? To which he made a modest Answer; ‘ That he was a
 ‘ very Young Man, when he wrote his Book
 ‘ on that Subject; and had not since much
 ‘ considered it; But that he believed the *De-*
 ‘ *mons* had *prænotions* of many things, and
 ‘ might give strange *præmonitions* of them
 ‘ in the way of *Prodigies*. And, that he did
 ‘ not know, whether he might not err in
 ‘ something of an Extreme, on one side, as
 ‘ others did on the other. Wherefore,
 tho’ I will not say,

Nunquam futilibus resplenduit Ignibus æther,
 Yet

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Yet I will not utterly deny, but that something may be *Read* sometimes by the *Light* of those *Fires*. There is *not* always *Nothing* in them.

IN Men of a Superiour Wisdom & Goodness, it cannot but move a compassion for a miserable World, when One sees the *Terrors of Death* so generally seizing and frightening People, upon any *Uncommon Occurrences*; and especially upon any *Blazes* in the Heavens over them. *Certainly*, it may be thought, *Certainly the poor Children of Men, are generally conscious to this, that they are in ill Terms with Heaven ! Upon every fiery Eruption seen above, they take it for granted, that the Wrath of GOD is going to be Revealed from Heaven, against all the Ungodliness and Unrighteousness of Men, which the Earth is filled withal.* People that know themselves Reconciled unto GOD, would never be so Terrified, as most People are, when they see any *Fires* kindling in the Welkin over them.

IN the mean time, it would Vex One to see how ready, & (in their own conceit) skilful, People are to *Prognosticate* upon the Things, which they take for *Prologies*, where the *Rules of Prognostication* are so Uncertain, Ambiguous & Precarious; But how little Notice they take of those things which are much more *horribly Prodigious*, and on which they may found a *Prognostication* with a much more infallible certainty. THIS

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THIS is very sure; Prodigious *Impieties*, & Prodigious *Divisions*, raging in a Place, are much more *certain Omens* of *Evil to come*, than any *Sights in the Air*, which appear never so formidable. But at those Things, how few can say, LORD, *Horror with a Tempestuous Force has taken hold on me, on the account of Wicked Men who do forsake thy Law.*

THE Gentlemen, who had not arrived unto the Skill, (which according to *Seneca's* Prediction) some of our latest Astronomers have now attain'd unto, of Calculating the *Motions* and *Returns* of *Comets*, have reckon'd up (as I remember *Lubienietzki* does) about Four Hundred & Fifteen *Comets*, of whose Appearing since the Beginning of this World, we find some Footsteps in History. But were so many *Comets* all seen Blazing at once, I must freely say, That tho' such *Worlds in a state of Punishment*, would be a very awful Spectacle, yet I should not be apprehensive of such *horrid Presages* in them, unto a *Baptized Nation*, as I should, if I saw, in such a Nation, a *Kingdom Divided*; or an Epidemical corruption of Manners in Instances, hardly known among Infidels; or the Institutions of our SAVIOUR prostituted unto very unrighteous purposes; or Impious Attempts to degrade the Infinite & Eternal Son of God, into the Class of *Creatures*, & render Him in all things Different from, & Inferiour to His
Glorious

Glorious FATHER; and the highest Professors of the Christian Religion fall into such a *Lacedæmon* Temper, as to be shy of appearing to assert the most Vital Point in the Faith of Christianity.

FOR my part, should I *Really* see, (what many under the prepossessions of a strong Imagination, have *supposed*, when the *Clouds* have an *Insolite* Aspect upon them; I say, should I *Really* see) the *Sky* covered with *Phantasms* of *Swords & Spears*, and *Rivers of Blood*, and *Armies* or *Navies* Engaging one another, and the *Canon* with a roaring mouth vomiting out *Fire* upon one another; I don't know, that I should look on these things as more *Ominous*, or be more affected with them, than if I should be so unhappy as to see, the *Spirit of Piety* generally lost, & what shall be quite the *Reverse* of it, prevailing among a People that have made an high Profession of it; Or, See a *Spirit of Extortion* generally dispose a People to nothing so much as *Preying* upon one another; Or, See the Blessings of a *Good Education* generally despised & neglected; Or, See a People confessing that such & such *Needless Expences* ruin them, & yet generally resolving to *Retrench* none of them; Or, See a People that have but *Few Friends* in the *World*, madly set upon the *Disobliging* & the *Discouraging* of them; Or, See a People Evidently near a dreadful *Convulsion*, & yet no
Men

Men of Sense Uniting to find out Methods for the Relief of the Publick Distresses, but all generally Alienated from one another, broken into Factions, & Sacrificing all to *Cursed Animosities* : Or, Finally to see a *Faithful Man* torn to pieces, if he tell a People of the Perils he sees them expos'd unto. If our Country have yet the Happiness, to have no such *Symtoms* in any Degree upon it, I should think, we may defy all the *Prodigies* in the World, for any *Prædittions* of *Evil*, which they may give unto us. I hope therefore we shall Unanimously deprecate 'em ! A Reign of *Piety*, & *Honesty*, & *Charity*, among us, would be such a *Token for Good*, that the *People in the Wilderness* could see no *Tokens*, that they should have any cause to be *Afraid* of.

BUT yet, that I may more fully Explain my self, and give you my plain Sentiments on this Point ; *What Interpretation is to be made of the Aurora Borealis, that Heaven has lately shown unto us ?* I will say, That tho' I can do very little by way of *Prognostic* ; And I would not say that like the People of *Gibeab*, when we see a *Pillar of Smoke and a Flame ascending in Heaven*, we must conclude, That *Evil is coming upon us* ; Nor would I think the *Meteor* to be a *Signal Forerunner* of whatever happens to *Follow* after it , Like the Honest Old Man upon *Tenderton Steeple* : Nevertheless, No doubt the
other

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other *Metcors* of theHeavens,as well as the *Rainbow*, are designed for *Instructive* ones. The Glorious GOD, who is their and our Creator, (even HE, who is also our SAVI-OUR,) says of us, whom He calls to be the Spectators of them, *Surely they will Receive Instruction.*

Well Sang the Poet,

*Qui Meteora videt liquido radiantia Cælo,
Hic videt Æterni facta stupenda Dei.*

Who sees bright *Metcors* in theLiquidSkies,
The wondrousWorks of the Eternal Spies.

A ReligiousMind may even with someE-
legancy of Devotion, consider some Intima-
tions from Heaven, which our *Aurora Bore-
alis* may, at least, by way of *Occasional Re-
flection* lead one to think upon. Whether
the *Aurora Borealis* were a *Prodigy* or no,
the *Man is One*, who shall ridicule such an
Improvement of it.

THE *Sieur le Peyrere*, has given a most
wonderful Account, That in *Greenland*,
where the Night in the Winter is excessive-
ly long, when they don't enjoy the *Moon*,
there arises a *Light* in the *North*, (called
therefore the *Northern Light*,) that shines
over all the Country, as if the *Moon* were
at the Full ; The Darker the Night is, the
Clearer the Light ; It looks like a Flying
Fire ; it mounts up like a huge Pole ; it
passes

passes from one Place to another ; it continues the whole Night ; and it is of incredible use to them in the Business of their Lives.

WE may also render our *Northern Light* of some use unto us, in the *Greatest Business* of our Lives, if it awaken in us the *Right Thoughts of the Righteous*.

MAY not the *Fiery Appearance*, make us Inquisitive, Whether we have no *Fires* among us here below, that should be lovingly Extinguished ? Or, whether no Rash Doings may threaten to raise *Fires* in our Churches, that will not be easy to be Extinguished ! Sollicitous, therewithal to *Put far from our Tabernacles*, those *Iniquities*, that may be punished by *Fires* without a Metaphor laying our Houses in Ashes ?

MAY not the *Bloody Appearance*, admonish us, to beware of that *Wringing*, which we have been told, what it will bring, if it be persisted in ! And to quicken our Cares and Prayers for our *Eastern Plantations* !

MAY not *Rare Sight*s calling us to look more than without them we should have done unto the *Heavens*, very well put us upon thinking, whether we are not so *Buried* in the Business of the *Earth*, as to need something that may call us off, to converse in a more Divine way, with more *Heavenly Objects* ?

It is an Ancient Prophecy, *I will shew wonders in Heaven above, Blood & Fire & Vapour of Smoke, before the Great and Notable Day of the Lord come.* Why should not this *Fiery & Bloody Appearance*, in the *Vapour of Smoke* lately before us, put us in mind of that *Great & Notable Day* ? A Day, when the *GREAT GOD* our *SAVIOUR* shall be *Revealed from Heaven in flaming Fire, with His mighty Angels* ; A Day, that shall *Come as a Thief in the Night, and the Elements shall melt with fervent Heat* ; A Day, which, O
Secure

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Secure and Sleeping World, *It is near, it is near, and it hasteth greatly!* 'Tis well for us if we are, and no little part of our Business to be, Ready for it. The Pagans themselves had a Tradition,

—affore Tempus

*Quo Mare, quo Tellus, Corruptaque Regia cæli
Ardeat, et Mundi moles operosa Laboret.*

WE Christians have a more sure word of Prophecy, which has given us the Warning of a tremendous Conflagration, and being Warned of GOD, we do in these Oracles find the Methods prescribed, wherein we are to make Preparation for it. The whole Work of Christianity! Fires in the Heavens, how properly do they for this purpose become our Monitors!

Finally; WHAT Extraordinary Spectacles may be Exhibited in the Heavens, before that Grand REVOLUTION, which the Multitude of the Heavenly Host making a Descent from thence, is to bring upon the World, I know not. But I am certain of This, That whether any foregoing Signs be given of it in the Heavens or no, the Day must be very Near, when the Stone cut out of the Mountains, will break in Pieces and Consume all the Ten Kingdoms, which it is to fall upon, and the Kingdom of GOD shall come on, wherein we shall see Glory to GOD in the Highest, and Good-will among Men: What cannot be Accomplished, but by Dispensations to be trembled at, as well as longed for!

BUT so much — [if this may be thought Enough!] to satisfy on the present occasion. I am very much of Avicenna's mind; *Quicquid sufficienti additur superfluitati ascribitur.* And if the Thoughts to which I have devoted one little piece of a Day prove so Acceptable to you, that you may judge, that they may prove also Serviceable unto any others, you have my consent unto any Communication, you may think proper for them.

Written, 24d. Xmo.

1719.

F I N I S.



A
SERMON
Preached at the Time
Of the Late
STORM,
February 24. 1722,3.



The Voice of GOD
in a TEMPEST

A
SERMON

Preached in the Time of the
STORM;
Wherein many and heavy and
unknown ~~Losses~~ were Suffered
at B O S T O N, (and Parts
Adjacent,) Febr. 24. 1722-3.

By One of the MINISTERS in *Boston.*

Micah VI. 9.

The Voice of the LORD crieth to the City.

B O S T O N : N. E.

Printed by S. KNEELAND. MDCCXXIII.

The Occasion.

ON February 24. 1722-3. A Violent STORM coming up in the Night, One of the Ministers in Boston, chose in the Morning to Entertain his Auditory with a Discourse, which in the Time & the Height of such a Storm, would not be unseasonable : And which as far as could be Recovered, and very near to what it was Delivered, is here again Exhibited. When such as could hear the Sermon went home at Noon, they found that GOD had in an uncommon and surprizing manner, poured the Waters of the Sea upon the Earth ; and the Tide having risen considerably higher than was ever known in our Memory, the Damage which the City suffers was incredible : How many Thousands of Pounds, it cannot easily be computed ! The Damage also done in many other Places of the Country is incomputable !

But shall nothing be done, that we may on the best Accounts Gain something by our Losses ? PIETY requires, that the Voice of GOD in such Things have a due Notice taken of it : And the Maxims and Lessons of Piety agreeable to such an Occasion, are here Published, that they may be Lodged in some few Hands, where they will not be unacceptable or unprofitable.

The Way of the Glorious GOD in a S T O R M.

February 24. 1722-3. Forenoon.

Nahum I. 3.

The LORD hath His Way in the STORM.

WHEN the *Word of Truth*, which is the *Gospel of our Salvation*, arrives unto us, under the Advantage of Lively Colours cast upon it, in *sensible Occurrences* which we meet withal, the *Word* becomes very *Observable*; the *Gospel* is Reasonably like to have the more Notice taken of it; there are lively *strokes* given to the *Nails* that are driven by the *Masters of the Assemblies*. Good & Great Things are spoken about, *A Word in Season*. Certainly, When we *feel* the *signatures* of the *Word* in the *Charaacters* of the *Time* when it comes unto us, and if there be something in

A 3

the

2 *The Voice of GOD in a TEMTEST.*

the *Season*, to make a *Right Word* become *Forcible*, we shall have, *A Word in Season* ! Such a *Word* is this Morning to be endeavoured. A mighty *Storm* is the Last Night begun, which this Morning we find so growing upon us, that I have thought it *seasonable*, to make some *Essay* with a *still Voice*, of which yet, I hope, the *Noise* about us will not hinder our hearing, that what there is of GOD speaking to us in the *Whirlwind* may have a due Regard paid unto it.

THERE were *Terrible Things* a coming upon the Greatest City then in the World. The Fate of *Ninive* is here foretold, which was in a most astonishing manner fulfilled, in the days of King *Josiah*, by *Nabopolassar* & *Astyages* uniting their Forces, that utterly destroyed that Renowned City. It was once called, *A City of GOD* ; it may be for the special *Care* that GOD had of it. It was a City, which had vast & thick Walls, extending Sixty Miles, as *Diodorus Siculus* tells us, in the Circuit of it. But according to the Prophecy, *GOD has made an utter End of the place* thereof, and, *The place is not known* where it stood. The most profane Man of all the Pagans confirms this Prophecy, and says, *No Footstep is left of it, neither can any Man living tell where it was.* The Old Geographers, express a Desultory Levity, and strangely contradict themselves as well as one another, in assigning the *Place* of it. My incomparable & inquisitive *Bochart* himself,

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himself, owns 'tis in vain to look for it. We are sure, that *Mosul*, which at this day they show for it, is not so much as on the same side of the River with the celebrated *Ninive*.

THE *Terrible Things*, which were to produce this Destruction, are in the Clause now before us, compared unto a STORM. And the *Way* of the ETERNAL GOD in the *Storm*, is particularly proposed unto our Consideration.

THIS therefore is the DOCTRINE of GOD that shall *distil* as the gentle *Rain* upon you, while the *stormy Wind & Tempest*, with the *Great Rain of His Strength*, is doing the Execution, which anon you will find perhaps done in the Neighbourhood.

WHEN a Stormy Time comes upon us, the WAY of GOD in the STORM, is to be Considered with us.

THE *Way of the LORD* ! That is to say, First, The *Work* which is done by GOD in the *Storm*. For a *Storm* is the *Work* of that GOD, who *flies upon the wings of the Wind*. If a *Storm* rise, we are to consider, That it is GOD who raises it. We read ; Psal. 107. 5. *He commandeth and raiseth the stormy wind ; which lifteth up the waves of the sea.* The *Winds* and the *Seas* are the Creatures of GOD. In Him they move !— as well as have their Being. All their *Motions* are under His command. And because our SAVIOUR is the *Most High GOD*,
therefore

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therefore we find the *Winds & the Seas*, even *Miraculously* under the Command of our Blessed JESUS. No *Storm* comes, without *His* commanding of it.

THE *Way of the LORD* ! That may mean, Secondly, The *Work* which GOD would have us to do in the *Storm*. For in a *Storm*, there is a *Work*, wherein GOD enjoins us to pay our *Homage* unto Him, who is now giving a Shock unto us. When a *Storm* comes, we are to consider, that there are *Good Things*, which the Lord our GOD *now requires of us*. And in these Things, we do what we read, Psal. XXXVII. 37. *Wait on the Lord, and keep his way*. It may be, we are out of our *Way*, and a *Storm* comes upon us, as upon *Jonah*, to drive us into the *Way of the Lord* ; Or, 'tis to prevent our diverting from the *Way*, wherein we should keep *undefiled*, and seek for the *Rest of our Souls*.

Furnished with such Præliminary Thoughts, Let us now hearken to the Admonitions of GOD.

I. WHEN we are visited with *Natural STORMS*, [*As we are at this Moment !*] the *Way* of the Glorious GOD, is to be considered in them.

First, THE Glorious GOD is to be Adored, as the *Author* of the *Storms* that beat upon us ; Even that Glorious GOD who has *gathered the Wind in his Fist*, and who has *bound the Waters as in a Garment*. We read, Psal. CXLVIII.

8. *Praise*

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8. *Praise the Lord, O stormy Wind.* He is to be praised, as the *Maker* and *sender* of the *Stormy Wind*. Whatever may be the energy of *Evil spirits*, in any of our *Storms*, as well as in *Fobs*, and whatever the *Prince of the power of the Air*, may be able to do in *Violent Agitations of the Air*, 'tis all, *By the Divine Permission*. He holds all his Power, *By the Divine Permission*. GOD *Limits* it, as well as *Permits* it. Yea, GOD employs the *Evil Angels* as His Instruments. And it is His *Indignation* which by them does inflict such *Trouble* upon us. The *Wrath* of Hell does *Praise* and serve Him, and the *Remainder of that Wrath does he restrain*. My Friends, I beseech you, to see the Glorious GOD at work in such *Storms* as are battering of us. There is a *Flood* breaking in upon us, but GOD *sits upon the Flood*, GOD *sitteth King forever* : Oh ! Let us thus in His *Temple* now *Speak of His Glory* ! Of them that were to undergo a *Storm*, we read ; Psal. LXXXIII. 16. *Lord, make them afraid of thy Storm*. Truly, Lord, *It is Thy Storm that is now upon us* !

BUT then, Secondly ; The Glorious GOD is to be Revered in the *Way of Duty*, which by such *Storms* we are loudly call'd unto, strongly chas'd unto.

First ; A *Contemplation of the Perfections* in the Infinite GOD, which are *discovered* in the *Storms*, wherein the World is *Rebuked*, O Lord, *at the blast of the Breath of thy Nostrils* ; Methinks,
This

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This is what we must be compell'd unto. Our GOD is *Fearful in Praises* ; His *Praises* are display'd, are bespoken, in the *Fearful Storms* that we tremble at.

HOW Conspicuous the *Power* of our GOD! when it had been said, *The Lord hath His Way in the Storm*, it soon follows, *Who can stand before His Indignation ! And who can abide in the Fierceness of His Anger ? The Rocks are thrown down by Him.* How agreeably may we now Entertain such Thoughts as these ? ' How ' Irresistible is the *Power* of the Glorious GOD, ' who can break down whatever stands before ' Him, and at his Pleasure bring in a Roaring ' Ocean to overwhelm whatever He shall be ' displeased at ! Oh ! Let me not *harden* my ' self against a GOD, who can *tear* me, and all ' about me *to pieces*, and there *shall be none to deliver us !*

HIS *Justice* is at the same to be confessed, in all the *Hurt*, that the *Storm* shall do unto us. LORD, our Sins have raised thy *Storms*. ' In all the sad Things that are done unto us, ' when the *Winds* and the *Seas* are made *spoilers* ' unto us, 'tis the Lord against whom we have ' *sinned*, that gives us and our Substance up ' unto them. Thou art *Holy in all thy Ways*, ' and *Righteous in all thy Works* ; yea, ' Thou ' dost *punish us less than our Iniquities have ' deserved.*

FOR, Oh ! how Illustrious the *Mercy* of our GOD ! should He let out but a very little more
of

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of the Wrath, whereof there are such *Treasures* with Him, Lord, *what would become of us!* Did not our Merciful GOD *stay* His *Rough Wind* in the *Day* of His *East Wind*, LORD, *what would become of us?* Verily, 'Tis from the *Compassion* of our GOD, that we are *not consumed*.

I mind, that this Clause, *The Lord bath His Way in the Storm*, is introduced with such an Acknowledgment as this, *The LORD is slow to Anger, and great in Power*. If the Great GOD be *slow to Anger*, we must know, 'tis not for want of *Great Power* to Revenge Himself upon the Wicked. The *Assyrians* were not presently destroyed upon the Prediction of what was to come upon them. No, *Ninive* continued a Hundred Years after this. Experience at length told the Jews, who might be discouraged at the *Assyrian Grandeur*, that the *Great Mercy* of GOD unto them, was not from any Defect of *Great Power* in Him. Syrs, 'Tis from the *Great Mercy* of our GOD, this His *Great Power* does not bring upon us, a *Storm* that shall make us very *Desolate*! The Memorable and Unparallel'd *November-Storm* which fill'd the English World, with Horror near Twenty Years ago, was but a very little to what the Omnipotent GOD *can do*, if He shall *come*, and it shall *be very tempestuous round about Him*.

Secondly, *Resignation* to the *Will* of the Sovereign GOD, in all the *Harms* that our *Storms* may do unto us; This is what the *Storms* of our *Foul Weather* may very *fairly* lead

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lead us to. When the *Perfect & Upright Man* of the East, had his House blown down by a *Storm*, we find him with wondrous patience only saying, *The LORD gave, and the LORD has taken ; Blessed be the Name of the LORD.* Storms will bring *Losses* upon us. I know not what *Losses* you may see, when the Tide is at its Heighth an Hour or two hence. But this I know ; It will become us to say, ‘ *Lord,*
‘ *Thou takest* nothing from me, but what thou
‘ *first gavest* to me ; And, *Thy Will be done !*
‘ If my GOD will enable me to glorify Him,
‘ with a *sweet submission to His Will* in all that
‘ befalls me ; and bestow more of His CHRIST
‘ and His *Grace* upon me, *The Lord gives me*
‘ *much more than all this !* A Servant of GOD, meeting with Disasters could say, Psal. XXXIX.
9. *Thou didst it.* Behold, The *Epitaph* which is to be written on the *Ship*, the *Wharff*, the *Goods* that are lost in the *Storm !* LORD, *Thou didst it !* Methinks, O *Pious Loser*, [Gaining in *Piety !*] This will be enough to quiet thee.

Thirdly. *Brotherly-kindness and Charity* for those who may be most in danger of perishing by the *Storms* ; This now belongs to the *Godly Man*, who is a *Tree bringing forth Fruit in the Season* thereof. It is extremely probable, that in such an Hour as this, we may have some of our *Sea-faring Brethren* on the *Coast*, whose Hazard may be much greater than ours. Very probably there may be some in that Condition; Matth. VIII. 24. *Behold, There arose a great Tempest*

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Tempest in the sea, insomuch that the ship was covered with the Waves ; and either Foundring, or in hazard of being Stranded, and all to be lost. I pray, let us be solicitous for these our Sea faring Brethren ; Full of Concernment, Full of Sympathy. Lift up a Prayer for them. Charitable Soul, Thy GOD may hear thee on the behalf of them, who may never know how much they fare the better for thee. Or, However thy Prayer will return into thine own Bosom !

Fourthly, SINCE I have spoken a Good Word for the Sea faring People, I hope, they will hear me speaking to them. To them I say, My Brethren, Oh ! That you would so behave your selves at all other Times, that you may with Courage look up to Heaven when Storms do oblige you to it. The Distressed Mariners, however unmindful they have been before their Distresses come upon them, yet now they come to that, Psal.CVII.28. *They cry unto the LORD in their Trouble.* You won't be worse than Jonab's Mariners ! But Ah ! with what Confusion must the Devotions of Prayerless Vessels be performed, when Storms are distressing of them ! If in Fair Weather there is nothing to be heard aboard, but the Language of Fiends, nothing but Swearing, and Cursing, and Ohscene Talk, and Reviling and Slandering of Good Men, in Bad Weather only you betake your selves to your Prayers : what cause will you have to say as he in Ezr.

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IX. 6. *O my GOD, I am ashamed, and blush to lift my Face unto thee!* We read, *The stormy Wind fulfills the Word of GOD.* How justly may He employ the *stormy Wind* now to destroy them, who never did *Fulfill His Word*, but always *Rebel* against Him! Had I a *Speaking Trumpet*, that would make my *Voice* reach to all the Tribe of our *Zebulon*, I would speak this unto them; O our poor *Brethren*, Our *Wishes* for you are, That you may *Fear the Lord Exceedingly*, and get into such *Terms* with Heaven, and lead such *Lives* in the sight of GOD, as you may in the *Times* of the greatest *Perils by Sea*, with Comfort look back upon.

II. I may now properly Enough go on to say; When we are conflicting with *Figurative Storms*, there is the *Way* of the Glorious GOD still to be considered in them. We have *Storms* befalling of us, in all that brings us into *Disturbing & Uneasy* Circumstances. And when do we find, *this present Evil World* without them! Now,

First. THE Glorious GOD is to be acknowledged as the *Orderer* of all the *Storms* that incommode us. We are so taught of GOD, Job. V. 6. *Affliction comes not forth of the Dust, neither doth trouble spring out of the Ground.* All our *Storms* are of an Higher Original. O *Magian*, O *Manichee*; Dream not of an *Evil God*, who in spite of the Good One,

The Voice of GOD in a TEMPEST. II

One, may bring the *Storms* upon thee. With an Eye doubtless to such Fools once abounding in *Persia*, our Good GOD says, *Isai. XLV. 7. I create Darknefs, I create Evil, I the Lord do all these things.* Christians, In every thing that proves an Exercise unto thee, think ; *I have to do with the Glorious GOD in what now befalls me. There is no Evil in the City, which that Good One is not the Doer of !*

BUT then, Secondly. The Glorious GOD is to be acknowledged in the *Way of Duty* which by such *Storms* we are put upon. When we are *tried* with *Storms*, there is a *Way of Duty*, wherein we are to *meet our God*, and be able with glad Hearts to say, *Job. XXIII. 10. He knows the way that I take, and when he hath tried me I shall come forth as Gold.*

More particularly,

First, THE *Storms* of *Afflictions*, which discompose our Affairs, and which disorder our Spirits ; These are *Storms* that must have the *Way of the Lord* considered in them. The Afflictions, which we *know* will *abide* us, have that Resemblance ; *Amos I. 14. A Tempest in the Day of the Whirlwind.* We meet with Humbling Things, wherein we *go down the Wind*. We meet with Articles of *Adversity*, wherein it may be said, *The Winds are contrary*, and whereof we too suddenly say, *All these things are against me.* We shall anon find, That we have this day met with *Hum-*

12 *The Voice of GOD in a TEMPEST.*

bling things, which the last Night we dreamt not of. And we shall shortly find more a coming.

BUT what is, *The Way of the LORD*, that is to be taken in the Storm ?

First. LET the *Hand* of the Glorious GOD in the *Adversity*, be discerned. It is demanded; Job XXXIV. 29. *When he giveth quietness, who then can make trouble ? And who can disquiet thee, or, Tempestuate thee, O Man, with any Adversity, if GOD will have no Trouble sent upon thee ? Be not such a Philistine as to say, It was a Chance that happened unto me !*

Secondly. LET the *End* of the Glorious GOD in the *Adversity*, be answered. It comes upon some *Errand*, which must be complied withal, some *Intent* which must be attended unto. Be thoughtful on that point; Job. X. 2. *Shew me wherefore thou contendest with me. There is a Repentance, which knowest thou not, O Man, that thy Tempestuous Adversity should scourge thee to ? Find out what is to be Reformed, and let it be amended; Find out what is to be performed, and let it be prattised.*

Thirdly. *Supplications* are now to be abounded in. It was prescribed of old, Jam. V. 13. *Is any among you afflicted, let him pray. GOD allows it; Call on me in the day of Trouble; Expects it, They will pour out a Prayer when my Chastning it upon them. The Adversity that sets us a Praying, the Storm that brings us down on our knees, verily, 'tis a Kindness of GOD unto us.*

Fourthly,

The Voice of GOD in a TEMPEST. 13

Fourthly. DON't indulge Frightful Apprehensions, *That you shall be Tempted beyond what you shall be able to bear.* A Disconsolate Person under the Advance of *stormy Adversity* may be ready to say, *I am afraid of all my sorrows ; yea, to say, I shall perish, by what is coming upon me.* But say not so ! Particularly ; If any of you feel rising in you, a Suspicion, *That you shall come to want before you dye ;* lay aside that Evil Surmise. Rely on the *Providence* of your Heavenly Father, and be assured, that you shall be *provided for.* Take the *Sixth Chapter of Matthew*, and make a *Living* upon it. *Live upon such Words as those ; Psal. XXXIV. 10. They that seek the Lord, shall not want any good thing.*

Secondly. *THE Storms of Passions* Enraged from the *Provocations* which in the boisterous *Elements* here below, we may meet withal ; these are *Storms* that must have the *Way of the Lord* considered in them. We are liable to *Storms of Grief*, in that *sorrow of this World* which works *Death*. We are liable to *Storms of Wrath*, when we are, as we often are, *Maltreated* by our Neighbours. Alas, the *Storms* render us too often like those, of whom we read, *Isai. LVII. 20. They are like the troubled sea which cannot rest.*

BUT what is, *The Way of the Lord*, that is to be taken in the *Storm* ?

First. BEHOLD a *Just*, and a *Wise*, and a *Faithful* GOD, Operating in all that is done

14 *The Voice of GOD in a TEMPEST.*

unto you. Stop not at *Second Causes*. Let the *Faith of the Operation of God*, run the *Storm*. Take that course to silence all the uproar within; Psal. XXXIX. 9. *I was dumb, I opened not my mouth, because thou didst it.* Tho' it be a *Chaldean* that preys on you, say, *The Lord hath taken away.* Tho' it be a *Shimei* that rails at you, say, *The Lord has bidden him.*

Secondly. BELIEVE *Gracious Designs* of GOD, in all that is done unto you. Will it not quell the *Storm*, to hear a Kind GOD saying to you in the midst of it, *I will do you no Hurt!* Tho' you may be somewhat *Sea-sick* with what you are so royl'd withal, yet be confident of this; Gen. L. 20. *God has meant it unto Good.* Child of GOD, Thy *Humiliations* are only to *Do thee Good in the Latter End!*

Thirdly, THE *Storms* of the *Fears* which a *Guilty Conscience* raises in a Soul, that GOD *is not well pleased* withal; These are *Storms* that must have, *The Way of the Lord*, considered in them. In the Portion of the Ungodly we find, Psal. XI. 6. *An horrible Tempest;* or, *A spirit full of storm.* A Soul *self-condemned* for vile Impieties and Impurities; A Soul vexed with the Reflections of a Mind filled with the *Fury of the Lord*; A Soul that sees GOD Angry with it, Hell gaping for it, the Devils ready to seize upon it; and a Devouring Fire and Everlasting Burnings assign'd unto it; surely such a Soul is in an *Horrible Tempest!* Unpardoned Soul, If a *Dead sleep* worke

The Voice of GOD in a TEMPEST. 15

worse than *Jonahs* were not on thee, we should hear thy Outcries of the Horrible Tempest. They would be, *Lord, Thy wrath lies hard upon me, thou hast afflicted me with all thy waves !* They would be, *Save me, O God, for the waters come into my soul; the floods overflow me.*

BUT, What is, *The Way of the LORD*, that is to be taken in the *Storm* ?

First. BE suitably affected with the *Encouraging Invitations* of a JESUS, who *saves us from our sins*; a JESUS who threw himself into the formidable Ocean, when the Wrath of GOD, with swelling and roaring Billows, was ready to swallow us up; and so appeased the *Storm*: A SAVIOUR, who came into the World, that He might *save the Chief of Sinners*. That there is a JESUS, who is Able to *save unto the uttermost all that come unto God by Him*, and who *will cast out none that Come unto Him*; This is *Gospel*. And of this *Gospel*, there is that *Order* given, *Mar. 16. 15.* That it should be *preached unto every Creature*. Polluted Soul, Be thy Sins never so many, there is a *Blood* which *cleanses from all sin*; And this *Blood* is a *Fountain set open* for thee. GOD invites thee to it. Thy SAVIOUR invites thee, *Look unto me, and be ye saved*; tho' thou art *at the Ends of the Earth*, and tho' thy Sins have carried thee to never so great a Distance from Him. With such a Word thy SAVIOUR now stretches out His Hand unto thee

16 *The Voice of GOD in a TEMPEST.*

thee as unto *Peter*, when he was ready to sink. After this, Vile Despair, *Be still!*

Secondly, DON't imagine your selves *Utterly Forsaken* of GOD, when there is no real Ground for any such Imagination. *Zion* was mistaken, when she said, *The Lord has forsaken me.* And so are her Children too. Say not, *I have committed the Unpardonable Sin.* 'Tis a Sin for any of you to say so! Say not, *The Spirit of GOD will make no more Impressions on me.* Thou art now under His Impressions. It was pleaded, Psal. CXIX. 8. *I will keep thy statutes; O Forsake me not utterly.* Soul, if thou art *Willing* to be helped in *keeping the statutes* of GOD, and sorry that thou hast kept them no more, GOD has not utterly forsaken thee; No, and He never will do so.

Fourthly, THE Storms which threaten the Church of GOD in the World, with a total Desolation, and a woful Extirpation; In these also, Let the *Way of the Lord* be taken with us. The State of the Church, may procure that Compellation for it; Isai. LIV. 11. *O thou afflicted, and tossed with Tempest.* Yea, *The Floods have lifted up, O Lord, the Floods have lifted up their Voice; the Floods lift up their waves,* at such a rate, that the Church of all that People whom GOD has Redeemed from the Earth, would be utterly swallowed up, if we had not a strong Redeemer, and a SAVIOUR, who is *Mightier than the Mighty waves of the sea.* Yet let not the Floods of the
the

The Voice of GOD in a TEMPEST. 17

the Ungodly make us afraid. But let our Cry come to our GOD in His Temple. The Way of the Lord, now to be taken, is, by our Cry to call upon a Lord, who waits that He may be Gracious, (waits to hear our Cry !) That He would Awake for the Help of His Church and Cause in the World. The Disciples in the sinking Bark did so! But in doing so, Let us cheerfully depend on the Promise of our SAVIOUR concerning His Church; That tho' as in the Flood of old, the Fountains of the Great Deep were broken up, and the waters prevailed exceedingly upon the Earth, yet the Gates of Hell pouring out a Flood (be it of Persecutions, or of Corruptions, or of Contentions) upon His Church, They shall not prevail against it. A Glorious CHRIST is aboard His Church; And therefore,—Fluſſuat, at nunquam mergitur illa Ratis.

THE Great GOD has begun a *Storm* upon upon the Nations; and a Storm that will not go over, till some spacious and specious Buildings, (founded on the sand of *Humane Inventions*,) will fall, and *Great will be the Fall thereof!* There are *Foolish Buildings* which GOD is going to *Rend with a stormy wind in His Fury!* Our Safety in such a *stormy time* will be to have as much of a Glorious CHRIST with us as may be; and keep close to Him, and His Institutions; and as for the *Foolish Children*, whom their *Mothers* here with *heavy Hearts* behold bringing in a *Lifeless Religion*

18 *The Voice of GOD in a TEMTEST.*

ligion and an Irreligious Life among us,—From such turn away!

Fifthly and Finally, THERE is a STORM near unto us all ; Yea, *it is near, it is near, and it hastens greatly upon us!* A Storm, which will blow down our *Clay-Tabernacle* ; The Storm of DEATH ; which there will be no standing before : A Storm that carries with it the *Terrors of Death*.

AND, Oh ! What is *The Way of the Lord*, which is to be taken, that we may Enjoy a *Calm* within when that *Storm* shall tear down all before it ? O Man ready to Dye, Get a Soul full of a CHRIST ; Lay hold on Him in His Offers ; and let the *precious Thoughts* of Him keep continually filling of thy Soul. Yea, get a CHRIST formed in thy Soul, with a Principle of PIETY there conforming thee to Him, and Quickening thee to Live unto GOD. In the Shipwreck which the *Storm of Death* will bring upon thee, *now* thou art safe : Thy Soul will get safe in the *Fair Haven* of the *Rest that remains for the People of God*.

¶ IN the mean time, Let the *Voice of the Lord* this Day *Crying to the City*, have all due Respect paid unto it.

LET it be Enquired, What Mischiefs in *Storm* of Contentious Outrages, and a *Flood* of Intemperate Excellès, may do unto us ; and, Let us *have no more of them!*

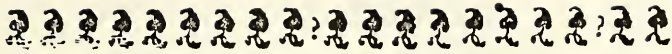
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The Voice of GOD in a TEMPEST 19

LET the *Distraction* which this Day makes the LORD'S DAY a Day of so little *Rest* unto us, cause us to *Examine* how poorly we have *Sabbatized* at other times.

LET the *Uncertain Riches*, on which we see *One Element* this Day make such *Depredations*, and, GOD *knows how soon Another may do more!*—have no more so large a Room in our Hearts, but let our *Affections* be more *set upon the things that are Above* ; where *Tides* can't *break thro' & spoil* ; and where we have a *Better & a Lasting substance*.

F I N I S.



Dr. *Mather's*

REMARKS

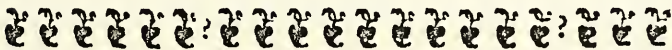
ON THE

EARTHQUAKE

That shook NEW-ENGLAND,

In the NIGHT,

Between the 29 and the 30 of *October*. 1727.



The Terror of the LORD.

Some ACCOUNT of the

Earthquake

That shook NEW-ENGLAND,

In the NIGHT,

Between the 29 and the 30 of October. 1727.

With a SPEECH,

Made unto the Inhabitants of BOSTON,

Who Assembled the Next Morning, for
the proper

Exercises of Religion,

On so Uncommon, and so Tremendous
an Occasion.

2 Cor. V. 11.

Knowing the Terror of the LORD, we perswade Men.

B O S T O N :

Printed by T. Fleet, for S. Kneeland, and Sold
at his Shop in King Street. 1727.



REMARKS

UPON THE

Earthquake.

THE *Night* that followed the Twenty ninth of *October* [1727.] was a *Night* whereto NEW-ENGLAND had never in the Memory of Man, seen the like before. The *Air* never more *Calm*, the *Sky* never more *Fair*; every thing in all imaginable Tranquillity: But about a quarter of an Hour before Eleven, there was heard in BOSTON, passing from one end of the Town to the other, an horrid rumbling like the Noise of many Coaches together, driving on the paved Stones with the utmost Rapidity. But it was attended with a most awful *Trembling of the Earth*, which did heave and shake so as to Rocque the Houses, and cause here and there the falling of some smaller Things, both within Doors and without. It cannot be imagined, but that it gave an uncommon Concern unto all the Inhabitants, and even a degree of Consternation, unto very many

2 *Remarks upon the Earthquake.*

ny of them. This *first Shock*, which was the most Violent, was followed with several others, and some Repetition of the Noise, at sundry times, pretty distant from one another. The Number of them is not entirely agreed; but at least Four or Five are allow'd for; The last of which was between Five and Six of the Clock in the Morning.

How far this *Earthquake* extended thro' the Countrey, we are not yet informed; But that it extended Scores of Miles, we have already a certain Information. And what added unto the Terrors of it, were the terrible Flames and Lights, in the Atmosphere, which accompanied it. The Vessels on the Coast, were also made sensible of it, by a shivering that siezed on them.

When the greatly affected People, had a little Opportunity to look about them in the Morning, the Pastors of the *Old North Church*, directed the *Bells* to be rung, that such of the People as could and would, might assemble immediately unto some seasonable Exercises of Religion. The Pastors of the *New* joined with them in sending up unto Heaven, the Supplications which the solemn Occasion called for. And the Pastors in the other part of the Town, made a speedy and hearty Appearance, and most affectionately united in a Concurrence with them. The Assembly that came together, did more than croud and fill the most capacious of our Meetinghouses; And as there was a multitude of serious Christians, who are acquainted with

Real

Remarks upon the Earthquake.

3

Real and Vital PIETY, so the whole Auditory expressed a Devotion which was truly Extraordinary.

When these Exercises were finished about Two in the Afternoon, after some short Intermission of an Hour or Two, several Churches in the other part of the Town, followed the Exemple, and with vast Congregations, continued the proper Exercises of Religion, until about Eight a Clock in the Evening. For the Animation thereof, there was not only the joint Inclination of the *Pastors* and the *People*, but likewise a Recommendation from His Honour the L. GOVERNOUR; Whose *Piety*, ever discovered on every other, as well as this, Occasion, disposed him, to Direct also the keeping of the *Thursday* following (which is the Day of the usual weekly Lecture,) as a Day of SUPPLICATIONS in all the Churches of the City.

In the Year 1580. *England* felt an *Earthquake*, which tho' no considerable Damage was done by it, awakened the Government of the Nation, to call upon all the Subjects throughout the Kingdom, to be fervent and instant in Prayer, that the Wrath of GOD whereof the *Earthquake* was a *Token*, might be averted from the Land. Such a Disposition possesses our *Commander in Chief*, and his People most readily come into it.

One of the MINISTERS, who did their part, in the Great Assembly of the Morning, judg'd it Expedient, yea, Necessary, that PRAYER
should

4 *Remarks upon the Earthquake.*

should have the WORD accompanying of it. He thought, that if ever he did *preach the Word IN SEASON*, he should now do so. by taking the Present SEASON to render the *Voice* of the Glorious GOD, in the EARTHQUAKE, while it was yet scarce over, Articulate and Intelligible unto the Hearers: 'Twould be Emphatically, A WORD IN SEASON. And he hop'd, that *Hearts made soft* by the ALMIGHTY *Troubling* of them with the Occurrences of the Night before, would be more likely than ever, to receive Good Impressions, and be moulded into durable Resolutions of Godliness; Yea, that as the primitive *Outpouring* of the Holy SPIRIT, was attended with an *Earthquake*, so the EARTHQUAKE would now be attended with such an *Out-pouring* of the Holy SPIRIT as would make an Holy, and so an Happy People. Accordingly, with the Divine Assistance, he made a SPEECH, [or, if you please, A SERMON,] which was no sooner offered in the Assembly of *Zion* there convened. but it was desired, that it might be further offered in the way of the Press, for the Service of PIETY, not only here, but in other parts of the Land, which GOD *makes to Tremble*. He durst not reject the Desire. Tis true, There can be expected none but a mean Preparation. from a few Minutes of a Morning filled with Disturbances; which may be an Apology for the Deficiencies which a curious Reader may soon discover in it.

But

Remarks upon the Earthquake. 5

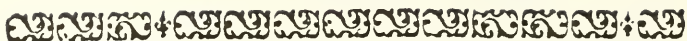
But our Gracious GOD is pleased sometimes to make use of *such*, to do Good in the World ; that so, *Man* may be Nothing, and HE may be *All in All*. Tis not possible for him to give Word for Word, a Discourse which he could have no Time to Write, before it was delivered. But it is here without many material *Additions*, & perhaps, with some Forgetful *Substractions*, Exhibited as very near as can well be asked for, to what was delivered.

O ! May the Holy SPIRIT of our GOD, make it come with *Efficacy* !

We find, the *Hill* on the North side whereof *Joshua* was buried, had [Josh. XXIV. 30.] the Name of, *Har-Gayash* ; which Name signifies, *The Mountain of Trembling*. The Jews have a Tradition, That at the Time of his Burial, the *Mountain Trembled* with an *Earthquake*, to testify the Displeasure of GOD against the People. My Friends, We approach as to an *Har-Gayash*, in what is now to be set before us.

A

B



A

SPEECH,

Made by One of the Ministers, to
the Inhabitants of BOSTON;

Assembled the Morning after the EARTH-
QUAKE. Octo. 30. 1727.

THE Glorious GOD has *Roared out of Zion.*
We have the last Night heard the terrible
Roaring ; with general and uncommon Terror,
heard the awful Repetition of it. Who is here
of you, among them who felt the *Earth trembling*
under them, that said not upon it, *When I heard,*
my Lips quivered at the Voice, and I trembled in my
self, that I might find Rest in the Day of Trouble !
Who is there that said not, *Lord, my Flesh trem-*
bles for fear of Thee, and I am afraid of thy Judg-
ments ! The Lion hath roared ; Who will not fear ?
We are worse than Beasts, if we tremble not.

Never did the City of BOSTON, in the
Ninety seven Years that have rolled over it, see
such

Remarks upon the Earthquake. 7

Such a *Night*, as what we saw a few Hours ago. A MIDNIGHT CRY was heard; The Consternation whereof is not this Morning over with us; An *Anguish* like that on a *Travailing Woman*, siezed upon *Men* as well as *Women*. What *Fear*, from the Apprehension of going to the *Pit*, by a stroke like a *snare* upon us!

We have had the repeted, more than three times repeted *Shocks*, of a Formidable EARTHQUAKE. And GOD knows, whether there are any more to come, or what Execution they may do, when they come.

When the never-to-be-forgotten *Sicilian* EARTHQUAKE in our Days, had given some *Shocks* which only terrified the People, after an Intermission of Two Days, there came on those, which horribly destroy'd them; A *Besom of Destruction* that swept away near one hundred and fifty Thousand of them.

The Ancient Cry of the *Prophets*, is now most certainly the Cry of our *Earthquakes*; Hof. X. 12. *It is Time to seek the Lord*. The poor Popish *Idolaters*, in their *Earthquakes*, make their *Processions* & their *Addresses* to, *Lying Vanities*, & silly gods that *cannot save them*; *They cry, but there is none to save them!* We will walk in the Name of JEHOVA-JESUS, who is our only GOD, as those unhappy Creatures walk in the Name of *Theirs*. *Their Rock is not as our Rock*; We have a SAVIOUR, in whom we find a sufficient *Refuge*, for us, and a very present *Help in Trouble*,
when

§ *Remarks upon the Earthquake.*

when the *Earth* is moved under us, and the *Mountains* are shaking about us. We will invert the Order of the *Eighteenth Psalm*; The Psalmist said, *In my Distress I called on the Lord, and cried unto my GOD. Then the Earth shook and trembled.* We will say, *Since the Earth shakes and trembles; Now in our Distress we will call on the Lord, and cry unto our GOD.* It is with pleasure that I read in *Eusebius*, a Letter of *Antoninus*, who was a stranger to the True GOD, but yet complains, That the *Pagans* urged him to persecute the *Christians*; ‘ Whereas (he says) I understand, that they are ‘ a good People, and whenever there happens ‘ an *Earthquake*, their Course is to go and pray ‘ unto their GOD, that His Wrath may be ‘ turned away from us; And in this they show ‘ more of Religion than the People that urge me ‘ to destroy them! We are this Day doing what the *Primitive Christians* did, and what all *Genuine Christians* will.

We have Two *Occasions*, to repair unto our gracious GOD; we have Two *Petitions* to carry unto Him. The one is, That we may have the Grace to *know*, and to *do*, the *Duties*, which the *Earthquake* does in its hideous Rumbles most sensible call us to. The other is; That there may be no such *Returns* of the *Earthquake* as to lay us in Desolations, and make our *Plagues* wonderful. But, the *success* of our Supplications, will very much turn upon our Attention to the Voice of our glorious GOD in the *Earthquake* which is
now

Remarks upon the Earthquake. 9

now affrighting of us. Don't we remember those Divine Retaliations; *As He cried, and they would not hear, so they cried and I would not hear, saith the Lord of Hosts.* And again, *Because I called, and ye refused, I will laugh at your Calamity, and I will mock when your Fear cometh; when your Fear cometh as Desolation, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you?* Yea, I may say unto you, The Dispositions of PIETY, will be so many Supplications; and indeed, the best sort of Supplications, the most proper and the most potent Supplications; There are pure Hands lifted up in our Supplications when we Do what our GOD has oblig'd us to.

Wherefore, as a Præliminary, and as a Foundation to the Discourse, wherewith I propose to treat you, the TEXT which I now pitch upon is That;

Mic. VI. 9.

The Voice of the LORD, crieth unto the City.

Certainly, you will not expect, that I should spend any time in proving, That there is a VOICE of the glorious GOD, in all that He does, in the World. All the Works of Creation, and all the Works of Providence, there is a Voice of the glorious GOD in them. He speaks in all that

10 *Remarks upon the Earthquake.*

that He *does*. And there is no place, where their *Voice* may not be heard. O Deaf we, if we hear it not ! — That *Voice*, — O Love, O Admire, O Adore, the glorious One, who does all these things. O Fear this GOD, and give Glory unto Him !

'Tis very sure ; In the *Works* wherein the glorious GOD goes out of the Ordinary Road, or, His *Extraordinary Dispensations* ; In these, His *Voice* becomes very Notable ; and most inexcusable are they who *Regard not the Works of the Lord, nor the Operation of His Hands* : He shall destroy them, and not build them up.

EARTHQUAKES are such *Works*. We read, Psal. XXIX. 8. *The Voice of the Lord shakes the Wilderness*. There is the *Voice of the Lord*, in it, when He *shakes* our Territories. There may be some *Earthquakes* more *Supernatural* than others : We reckon that of Mount Sinai One ; And so we reckon that at the *Resurrection* of our Blessed JESUS ; and yet more conspicuously that of His *Crucifixion*. The *split Rocks* at this Day observed by Travellers who are *Protestants*, and somewhat Nice in their Credulity, are thought by some no Injudicious Men, to be the lasting Monuments and Memorials of it. But usually, our *Earthquakes* have *Natural Causes* assigned for them. What they are, 'tis now and here, neither a Time nor Place for Philosophical Disquisitions. Whether *Colluclations* of Minerals producing Vapours that must have an Explosion,
may

Remarks upon the Earthquake. II

may cause those direful Convulsions in the Bowels of the Earth, which are felt in our *Earthquakes*? — Or, whether the huge quantities of *Waters*, running in the Bowels of the Earth, may not by Degrees wash away the Bottom of the upper *Strata* here and there, so as to cause their falling in? — Or, whether the *Subterraneous Fires*, getting head, may not by their Sulphureous and Bituminous Exhalations in the Bowels of the Earth, cause a Combustion that may carry all before it? — Or, whether — But it must be something more *Theological*, that you are now to be treated with. Let the *Natural Causes* of *Earthquakes* be what the *Wise Men of Enquiry* please, *They* and their *Causes* are still under the Government of HIM that is the *GOD of Nature*. Shall we say, All this is but a *Chance that happens to us*, or the meer unguided *Motion of Matter*? Ah, profane *Philistine*! — 'Tis a Language for none but a *Philistine*. A *Christian* cannot speak so; No, He is one that will be sensible of *GOD* in these things. Verily, In them, *Lo, GOD sends forth His Voice, and that a mighty Voice* unto us.

You will yet less expect, that I should be at any pains, for proving, That this *VOICE* of the glorious *GOD*, is to be hearken'd to. When the great *GOD who formed all things*, will please to utter *His Voice*, What? Shall it not by all that have the *Faculties of Reason* in them rendring them capable of hearkening to it, be hearken'd to? O most *unreasonable*! *GOD* our Maker
says,

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says, *Unto you, O Men, I call, and my Voice is unto the Sons of Men. We are Bruits rather than Men, and Colts of the wild Ass, yea, Children of the wicked One, rather than the Sons of Men, if we do not hearken to the Voice of his Eternal Wisdom. He will not own us, for the People of His Pasture, and the Sheep of His Hand, if we do not even To Day hear His Voice. An hardy Pharaoh may say, Exod. V 2. Who is the Lord, that I should Obey His Voice!* Words to come from the Mouth of none but a *Pharaoh*, and a *Devil*! But, Ah, *Pharaoh*, ah! Monster, The Almighty GOD, whom thou so insultest, and whose *Voice* thou so defiest, what will the affronted JEHOVAH do unto thee! *What will He do unto thee!*

Indeed there is this Argument for hearkening to the *Voice* of our GOD, that if we do it not, we provoke Him to *Render His Rebukes in Flames of Fire* unto us; We provoke Him, to inflict great *Plagues and of long continuance* upon us. If we do not hearken to His *Voice*, especially in His *Castigatory Dealings* with us, — He says, *If ye will not hearken unto me, I will punish you yet seven times more for your Sins.*

And therefore, Be now at length effectually *Alarmed*, O Inhabitants of BOSTON, yea, and of the whole Countrey whereof this is the *Metropolis*. What a *Trial*, Yea, what a Gradually descending *Trial*, is our glorious GOD making of us, whether we will *hearken to His Voice* or no? A few Months ago, how fearfully did
we

Remarks upon the Earthquake. 13

we see the Heavens blazing over us, with Coruscations that fill'd People with a *fearful Expectation* of the *fiery Indignation* which is anon to devour the *Adversaries* of GOD! And how frequently did loud *Thunder-Claps* rouse us out of our *Lethargies*! How frequently did hot *Thunderbolts* fall where many *Objects* felt the *Force* of an *Arm* which, *What can stand before?* But, alas, Did we *hear Attentively*, and *Obediently*, the *Noise of His Voice*, or, *Mind* as we should have done, the *Sound that went out of His Mouth?* After this, The *Stormy Wind* which *fulfils His Word*, came rushing down upon us. We saw an *Horrible Tempest*. A *Storm* came, which tore up the *Trees* of our *Fields* by the roots; tore down parts of our *Houses*; Yea, Wounded and Killed some of our *People*. The *great and strong Wind* which *rent the Mountains*, had a *Voice* in it. Indeed, it was not a *still small Voice*; but was it therefore the less to be *hearken'd to?* And now, *After the Wind an Earthquake!* ——— Oh! Let it not be said, *The Lord was not in the Earthquake*. Our GOD says, *Now surely, they will fear me, and they will receive Instruction; ——— that I may not proceed unto a more dreadful Extremity, and cut off their Dwellings, and them with and in their Dwellings!*

What I am now therefore to proceed unto, is the Consideration of that CASE.

C

What

14 *Remarks upon the Earthquake.*

What may be the VOICE of the glorious GOD unto us, in the EARTHQUAKE, wherein we have had the Earth just now trembling under us?

O People Trembling before the Lord; Hear now my SPEECH, and hearken to all my Words. For indeed, I may declare unto you, The opening of my Lips will be of Right Things; and you will not understand Wisdom, nor be of an understanding Heart, if you do not hearken to them.

I. The VOICE of the glorious GOD crying to the City in His Earthquake is This; O Glorify the Perfections of the glorious GOD, which are display'd in the Earthquake; And very particularly, the Power and Mercy which He displays when He causes the Earth, and the Inhabitants thereof, to tremble before Him.

Syrs, Don't you clearly see the Eternal Power and Godhead of Him, who can shake the Earth, yea, shake it all to pieces at His Pleasure? Oh! see it, and shake before it! As when He sets fast the Mountains, He shows that He is Girded with Power; So, when He shakes the Mountains He shows that He has a Girdle of matchless Power. This whole Globe, tho' the Ambit of it be more than Twenty four Thousand and Nine Hundred Miles, and in the solid Content must be more than Two Hundred and Sixty one Thousands of Millions, yet it is no more than the light Dust of
the

Remarks upon the Earthquake. 15

the Balance, in the Hand of the glorious GOD; who made it, and can Tear it and Rend it as He pleases. In our *Earthquake*, the great GOD, says to us, yea, to the greatest of Men, with an infinitely greater Claim, than a Roman Governour could speak so, to any Man, *Knowest thou not that I have power over thee, to put thee to Death, or save thee alive?* We cannot but own His Absolute and Sovereign *Dominion* over us, and our Lives, and if He go to extinguish our Lives by an *Earthquake*, we must own, *We are in the House of the Potter, and Lord, Thou mayst break us and lodge us where thou pleasest.* But at the same time, the *Earthquake* proclaims the Irresistible POWER, wherewith He can *Crush a World*, (as He made it) with a *Word*. If He touch the Earth, it shivers and crumbles before Him. *The Finger of GOD*, it can rip open the Earth, and cause *Castles*, and *Cities*, and the largest of *Territories* to sink into it in a Moment. *Lord, who knows the power of thine Anger!* — O all you that go on still in your *Treßpasses* and persist impenitently in Rebellion against the glorious GOD; What are you but *Fighters against GOD?* What mean you, O Fool-hardy Wretches? Dare you *provoke* Him who is Lord GOD Omnipotent? Are you *stronger than He?* O Tremble to continue under the *Wrath of the Almighty*. The *Trembling Earth* calls upon you; O *Fear Him, that is able to destroy!* Fear Him, on whose order for it, *Earth, open thy Mouth!* you your presently go down into the Pit; you are swallowed up in a Moment!

16 *Remarks upon the Earthquake.*

But then, O the *Mercy* of our GOD ! In the midst of the *Lamentations* and *Ejulations* caused by the *Earthquake*, yet we are to make that *Confession*, and, Oh ! make it with wonderment ; *Lord, It is of thy Mercy that we are not consumed !* If we had our *Desert*, what would an *Earthquake* presently do unto us ! Our *Hearts* are so *Earthly*, that we *deserve* to be buried in the *Earth*. We Bury our selves in it, while we neglect our Souls thro' the pursuits and hurries of it. A jealous GOD may justly say of us ; *Let the Earth swallow them up ; It has already swallow'd them up. They have changed their Center ; The Earth is become their Center. Let them go down unto their Center !* We have such a share in the *Sins* of them who dwell on the *Earth*, which have made the *Earth* obnoxious unto *Earthquakes*, that we cannot complain of being unjustly dealt withal, if we have our share in their *Woes*. By the *Earthquakes* with which the *Earth* has been visited by the Lord of Hosts, multitudes have perished wonderfully. That we have not, this lays Obligations upon us, for continual Acclamations, *Oh ! The patience of a GOD slow to Anger and plenteous in Mercy ! Oh ! the Riches of His Goodness and Forbearance, and long-suffering !* I pray, what are we better than any of them ? *Josephus* writes of a dismal *Earthquake*, wherein *Judæa* was horribly shaken, and near Ten Thousand People were slain by the fall of Houses upon them. 'Tis likely that in that *Earthquake*, a Towre built over the *Portico's* at the
Pool

Remarks upon the Earthquake. 17

Pool of Bethesda fell, and slew Eighteen that were there waiting for a Cure. Now, have you forgotten what our SAVIOUR said about *those Eighteen upon whom the Tower of Siloam fell*? This, This is what He now says unto us. *Think ye, that all they who have perished in Earthquakes were Sinners above all the Men that are yet walking on the Earth?* I tell you, No; You are all of you so very sinful, that you deserve to perish, as much as many of *those*.

Oh! Let us be deeply affected, with the *sparing Mercy* of our GOD unto us. Behold the *Compassion and Severity* of GOD! Severity to them who have perished in Earthquakes; But *Compassion* towards thee, who hast not so perished. — Lord, *why am I spared, and yet standing on the Earth before thee!* Why, why does thy Earth yet bear such a Sinner against thee upon it!

II. The VOICE of the glorious GOD crying to the City in His Earthquake, is, This; Let the Crimes that Cry to the Holy GOD for all the Vengeance of an Earthquake upon you, be generally and thoroughly Reformed among you.

The Cry is, REFORMATION, O Degenerating Plants, REFORMATION; or more Evil to come upon you!

'Tis no fond Superstition to think, An Earthquake usually carries in it, some Intimation of the Divine Displeasure; 'Tis a Token which we who dwell in the Wilderness may be afraid of. If God
over-

18 *Remarks upon the Earthquake.*

overturn the Mountains as He does in Earthquakes, 'tis in His Anger that He does it. If the Earth Tremble, as it does in Earthquakes, 'tis at His Wrath, that it does so. When the Mountains quake, as they do in Earthquakes, 'tis from His Indignation. It was declared concerning some Tents of Wicked Men ; Num. XV. 30. If the Earth open its Mouth, and swallow them up, and they go down alive into the Pit, you shall understand that these Men have provoked the Lord. Yea, If no Body be kill'd in the Earthquake, yet the Divine Displeasure against Sin, is to be apprehended in it. By such an Earthquake did the Father of our Blessed Jesus testify something of His Resentment, upon the Wickedness of the Jews, when, All their Wickedness was in Golgotha : The most nefarious Wickedness that was ever perpetrated ! Rarely an Earthquake sent any where, till a People have sinned grievously. If we search for the Moral Causes of an Earthquake, a Prophet of GOD has declared them ; Isa. XXIV. 5. The Earth is defiled under the Inhabitants thereof.

And shall I now Cry aloud, and spare not, but lift up my Voice like a Trumpet, and show unto you, O our People, that you have sinned grievously ? 'Tis true, Our People are not for the most part so Abandoned unto Immoralities, as they are in many Ungospellized, or Apostatized and Anti-christian Regions. But our Faults are aggravated into Crimes, because we sin under, and against the glorious Gospel of the Blessed GOD. We Rebel against the light in what we do amiss ; and a light which

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which teaches us, & quickens us, & gives us many Advantages, to be the *best People* in the World. If we are not the *Best People* on the Face of the *Earth*, it must not be wondered at, if the *Earth* do *Groan*, in the Murmurs of *Earthquakes* under us. It has been thought by some, that *Earthquakes* are not mentioned among the *Plagues* in the *Twenty Eighth Chapter* of *Deuteronomy*, because of a Transcendency in this beyond all other *Plagues*, [It is impossible to contrive any Defence against it ; but it says, *Tho' they bide in the top of Carmel, I will find them there !*] which renders it a more proper Vengeance for Sins under the *Evangelical Dispensation*. Our Sins are such. But Oh ! What a *Black List* is there to be formed of them !

[I see none *Asleep* at this Time. 'Tis a Congregation of *Hearers*, that I am this Time speaking to. This very Circumstance *awakens* a Thought in me; That *sleeping* in the Assemblies of *Zion*, when it is Indulged, and not a meer Involuntary surprisal upon Infirmary, 'tis *utterly a Fault*, & offers an Affront unto Heaven: But it is a very *Epidemical Miscarriage* in the Countrey. Now, Syrs, You have an *Earthquake* to give you a push like that of the *Goads* given of old, by the *Masters of the Assemblies*, for the *Awaking* of the *Drowsy Sleepers* there. An *Earthquake* is crying in your Ears, *What meanest thou, O Sleeper in the House of GOD ?* Oh ! *No more sleeping in this dreadful place ! It may soon be made so.*] I can go on, and be heard. How

20 *Remarks upon the Earthquake.*

How do the Sins of *Intemperance* grow upon us ! 'Tis the Description of an *Earthquake*, *The Earth reels to and fro like a Drunken Man*. How does it call for an *Earthquake*, when the *Earth* can show so many ugly pictures of such a Thing, in *Drunken Men reeling to and fro upon it !*

How do the Sins of *Unchastity* under the *Curse of Heaven Increase and Multiply* among us ? The *Cities* which *GOD overthrew in His Anger*, and sunk for the compass of Eighteen Miles in Breadth and Eighty Miles in Length, and are covered with a Lake that is called, *The Dead Sea* : Was there not an *Earthquake* that help'd in the *overthrowing* of them ? If an *Earthquake* do unspeakable things upon us, let the *Impurities of Sodom* stand indicted for it.

How do the Sins of *Dishonesty* bring an abominable scandal on our Profession ; and the *pernicious ways* thereof, make the *way of Truth* to be *evil spoken of* ? The *Habitations*, that are not *Habitations of Righteousness*, but built, or fill'd, or fed, by *Dishonest Gain*, 'tis not wrong, if the *Earth* don't bear them to stand upon it. *GOD* sends an *Earthquake* to demolish the *Nests* that have been *Feathered* with so much *Iniquity*.

To these *Miscarriages* may we not annumerate the *Lust of Excesses and Vanities in Apparel* ; the *Costly Pride* whereof is a *Temptation* to take *Indirect ways*, for the supporting of it ? The *Earthquake* says to us, *Put off some of your Ornaments !*

And

Remarks upon the Earthquake. 11

And shall the Cry of *Defrauded Labourers*, be stifled? I am sure, the *Pulpit* may speak of them; the *Earthquake* does it.

How are we in regard of *Sabbatizing*? The Right and High Strain of it, how is it sadly decay'd with us? An Offended GOD by an *Earthquake* has not suffered us to take the *Rest*, into which we were composing our selves; has fetch'd us out of our Beds, and made us incapable of enjoying our usual *Rest*. Most Equally punished! We have wretchedly Violated the *Rest* of GOD, by our Profanations of the *Holy Sabbath*, with which He has favoured us.

The *Evening* that follows the *Lord's-Day*!——
I do not plead for holding it properly a part of the *Holy Time* that belongs to the *Christian Sabbath*. Not only the *Scripture*, but also the *Prælice* of the whole Church in all Ages and in all Places, have ever made the *Evening* that precedes the *Lord's-Day*, to be a part of it; until a certain Writer in *Switzerland* a little while ago, started that Opinion for another *Beginning of the Sabbath*, which now so many run into. But yet, I hope, I may plead, That *this Evening* may not be prostituted unto such *Vile Purposes*, as to spoil and lose all the *Good* of the Day; And that there may no more be such a *Quick Transition* as there often is, from the *Exercises* of *Godliness*, to all *Ungodly Vanities* and *Lewdnesses*. It is complained, That there is more Sin committed on that *Evening* among us, than in any

D *Evening*

22 *Remarks upon the Earthquake.*

Evening of all the Week beside. *Young People*, Where were you, and what was it that you did last Night? And in what *Airs* did the *Earthquake* find you? Verily, *Syrs*; The Glorious GOD has taken the most *Suitable Evening* that could have been taken, to send an *Earthquake* upon us. A Time, how *Indigitating*! What He *speaks* to us, what He *points* to us, is plainly This. *Let the Evening that ensues upon my Day, be better spent than it use to be. Spend it more in Employments, that may be agreeable and serviceable unto the Intentions of my Day that is then Expiring with you. Oh! That House-keepers would restrain those that are within their Gates, from going out of them, and assign them those Things to do, which may be most useful to them. [The Societies of Young Men meeting to Worship GOD and Edify one another, on this Evening, how much ought they to be Encouraged!]*

Family-Religion; In what Condition is it? We are told, they are most Ominously abating of it, among those whom we esteem our *United Brethren* beyond-Sea. But is not there amongst us also, some Abatement of it? There were Twelve Sermons on *Family-Religion* lately preached unto the City, in so many Lectures of your *United Pastors*. They were not regarded as they should have been; And GOD now makes an *Earthquake* succeed them, which preaches them over again, in a manner to be *trembled* at. It is upon Record, That there was a Town
in

Remarks upon the Earthquake. 23

in *Switzerland*, all destroy'd by an *Earthquake*: Only One House escaped, in which the Good Man was at his daily *Family-Sacrifice*. If the *Earthquake* last Night, had caused every House to fall, that has not a daily *Family-Sacrifice* to GOD in it, what a rueful Spectacle had we seen this Morning! O *Prayerless Householders*, How Obdurate, How Obstinate are you, How Inexpressibly and Prodigiously given up to a *Reprobate Mind*, if upon this *Earthquake*, which you have outlived, [*But are not sure, that you shall Another!*] you do not call your *Domesticks* together, and let them know, You are exceedingly troubled, that your Family has been so long exposed unto the *Great Wrath* of GOD, by being a *Family that has not called on His Name*, and that from THIS TIME, such *Atheism* shall no longer be persisted in; from THIS TIME you will have them join with you, in seeking of GOD that you may *Live*. And BEGIN without any further Delay: Fall down on your Knees before the LORD, with the Expressions of a Soul Returning to Him; and then Rise up Resolving, *As for me and my House, we will serve the Lord.*

[I might go on, and ask; Are we not *found faulty* in having our *Hearts divided* as they are, in our foolish *Factions*? And may not the Glorious GOD cause the *Earth* to split with Chasms and Gasps and frightful *Divisions*; to animadvert upon our sinful *Divisions*?

Oh!

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Oh ! Let us not be *Impenitent*, and worse than the *Rocks* which have been moved by this *Earthquake*, — *Impenitent* under such *Reproofs* of *GOD*, as have been given us. What ? Shall another *Earthquake* be invoked ? — Or, must something like a *Pestilence* follow upon it ?]

Syrs, Let every one of us, [For I call upon you in the Style of the two *Micahs* ; *Hear this, O all ye People, every one of you !*] — I say, Let every one of us, be awakened, — Won't a *Rugient Earthquake* awaken us ? — *To search and try our ways, and turn unto the Lord.* Find out, what *Errors* in our *Lives*, our *Conscience* may *Condemn* us for. When an *Earthquake* is at work, it will be strange indeed if our *Conscience* be not also at work. The *Work of the Law written in our Hearts* will be now exerted. And, O Man, What thy *Conscience* may now convict thee of, as a Thing to be *Reformed* in thy life ; *Be-wail* it, *Abhor* it, *Repair* to thy *SAVIOUR*, that it may be pardoned, and that He may grant thee, the *Aids of His Grace* for the avoiding of it. Oh ! That we may now all *speak aright*, in the *Ear of the glorious GOD*, who *hearkens to hear*, how His *Earthquake* operates upon us ; and that these *Two Words* may from every *Quarter*, be our *Echo* to the *Earthquake* ! The one, *What have I done ?* The other, *I will not offend any more !*

But more especially, *Hear the Word of the Lord, Ye Rulers of BOSTON.* — Has there not been
of

Remarks upon the Earthquake. 25

of late, a blameable Intermiſſion of the Laudable and Excellent Zeal, with which the *Sword* in your Hands, is to be and ſometimes has been, a *Terror to Evil-doers*? The great GOD by His *Earthquake* to Night has been *ſhaking* and *jogging* and *pulling* of you, to make you ſhake off the *ſlumber*, that may be upon you. Syrs, will you be prevailed withal, to *meet* and *conſult* and *contrive*, what you may do, for the *Suppreſſion of Diſorders*; for the *Correſtion of all Punishable Wickedneſs*; and particularly, for the ſtopping of that *Language of Fiends*, heard ſo often in our Streets, from the *Tongues that are ſet on Fire of Hell*; and for the diſcountenancing of *Idleneſs*; and for the breaking up of the *Execrable Seminaries for Wickedneſs*, which there are in ſome *Wicked Houſes*! — You may be the *Phineas's*, that ſhall *turn away the wrath of GOD* from the Congregation, and ſave it from a deſolating *Earthquake*, by the Zeal of GOD *boiling* in you, which is now more loudly than ever called for.

III. The VOICE of the glorious GOD, *crying to the City* in His *Earthquake*, is This; IMMEDIATELY get into ſuch a STATE of SAFETY, that no *Earthquake* may cauſe an *Heartquake* in you; but that you may be Ready for all the *Events and Changes*, which may be intended for you, and impending over you. IMMEDIATELY, I ſay. Stay not for *Another ſhock*. — The Rumbles of the *Earthquake*, — Oh! How do they
they

26 *Remarks upon the Earthquake.*

they ring that peal in our Ears ; Matth. XXIV. 44. *Be ye Ready!* Can any of you tell, when there may be *Another shock*. And, what horrendous *Effects* it may have ? — I say again, What you do, must be done IMMEDIATELY. You must not put off a *Moment*, what you have to do, that you may be brought into, *A state of Safety for Eternity*.

Our LORD mentioning the *Signs* of His coming to Burn THIS World, and *Create New Heavens and a New Earth* wherein shall dwell Righteousness, He says, Luk. XXI. 11. *There shall be great Earthquakes in diverse places*.

Our SAVIOUR having foretold, That His Coming will be with all possible Surprise upon the World ; like that of a *Thief in the Night*, wholly unlook'd for ; no more look'd for than the Fate of the *old World*, and of *Sodom*, in the Day that it overtook them ; and, *The Day shall come as a Snare, on all them who dwell on the Face of the Earth*: How is this consistent, with such *Signal*, such *Observable*, such *Astonishing*, *Forerunners* of His Coming ? — It seems to me, the *Signs* which He foretells, were to be Things which were not so much *Immediately* to precede His Coming, and *Rowse a sleeping World*, as to *Prefigure*, and *there-with to Demonstrate* unto Mankind, *How Things will be at His coming*. And it is intimated, as if they would be given *Immediately after the Tribulation of those Days*, which dispersed the Jewish Nation. I suppose, the *Stupendous Earthquakes*,
which

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which in *Those Days* more than ever shook the World, in *Diverse Places*, and especially that unparallel'd one at *Antioch*, the second City of the World, when People were come together to wait upon the Emperour, and celebrate their Sports, from all parts of the World, might sufficiently fulfil what our SAVIOUR foretold, of *Great Earthquakes in diverse places*. I verily Beleeve, That all the *Signs*, which our LORD promis'd of His coming, have been *given*; and are *pass'd*, and *over*; and the Heedless Children of Men, under the Intervening Reign of *Antichrist*, have taken little Notice of them. For my part, I can ask for no more! Nevertheless, in every *Earthquake*, there is a *Renewing* and an *Enforcing* of the promised *Signs*: GOD puts us in mind, of what He is *going to do*, upon a World, that has His *Curse* lying upon it: And it becomes us to look upon every *Earthquake*, as a *Præmonition* of the Day, wherein, as we are certified; Isa. XXIV. 18, 19. *The Foundations of the Earth shall shake; The Earth shall be utterly broken down; the Earth shall be clean dissolved; the Earth shall be moved exceedingly.* We are certified; Rev. XVI. 18. *There will be a great Earthquake, such as has not been since Men were on the Earth, so mighty an Earthquake, and so great an one.* Every *Earthquake* has that Voice in it, *Make Ready, make Ready, for the Dissolution, which the Glorious LORD is coming, [who can say, How Quickly!] to bring upon a sinful World.*

But,

28 *Remarks upon the Earthquake.*

—But, what a CONFLAGRATION, will be joined with it!——

When I consider, That the *Coming of the Son of Man in the Clouds of Heaven*, [which must mean His Literal, Personal, Visible Coming ; We take the Name of the Lord in Vain, if we Expound it otherwise,] 'Tis to be at and for the Destruction of the Roman Monarchy, in the Papal and Final Form of it ; And when I consider, the *Flames*, declared by *Daniel*, and by *Paul*, and by *Peter*, to accomplish it ; I confess, I cannot but admire, how any Men of Thought can content themselves, with the commonly Received Opinions, about the *Coming of our SAVIOUR in His Kingdom*, which are indeed calculated, as if on purpose, to lay and keep the *World* in that profound SLEEP, wherein the *Day of GOD* is to find it : *Opinions*, which the *Petrine CONFLAGRATION*, makes a miserable Hay and Stubble of !—— But, if I should own, That I know of Nothing that remains to be done, before the Lord shall destroy the Man of Sin by the Brightness of His coming ; If I should own, That this Word, is like a Fire in my Bones, and I am not easy in forbearing ; If I should make the Cry, FIRE, FIRE ! The Fire of GOD will sooner than is generally thought for, fall upon a wretched World, which dreams little of it !—— I should be as much mocked, and as little minded, as Lot was in the Morning of the Day when he went out of Sodom. The Sleepy People of GOD, will not bear to be Awakened : Our
SAVI-

Remarks upon the Earthquake. 29

SAVIOUR has foretold, *That it must be so!*—

Wherefore, I will wave it. I will say no more of *That*. I will say, only what no body doubts of! And I will the rather supersede the former Contemplation, because the very same Actions of Religion, which will prepare for what we are sure *cannot be far from us*, [Oh! Let us not make it an *evil Day*, by putting it *far from us*!] will also prepare us for the *Day of GOD*, which many are not for, *Hastening* of; tho' they are *Looking* for it; but chuse to put it further off. 'Tis This; That within a little while, a very little little while, we shall every one of us, be *swallowed up in the Earth*. Altho' the Cry of the many more than *Ten Righteous* ones prevent any further *Earthquake*; yet the *Opened Mouth of the Earth*, will shortly *swallow every one of us up*! It will do so, in the common way of *Mortality*: At our *Interment* it will do so. Indeed, there will be This Difference. In that way we die, and go *one after another*, and not *All together*. And in that way, we are not *Buried* at once on the spot where & when we expire; but are carried from the *House where we die*, to the *House appointed for all the Living*. But still, We may die as very suddenly, as if we were suffocated by an *Earthquake*: and we may go *down into the lower parts of the Earth*, before another Week be over with us. For this, *Of the Day and the Hour knoweth no Man*. There is no Man in this very Numerous Collection of People, does *know*, whether *This may not before*

30 *Remarks upon the Earthquake.*

this Day Se'nnight be his Portion.

Wherefore, in taking the Methods of PIETY which are to be taken, for our *Safety*, the *Voice* of our *Earthquake* is, *Do with thy might what thy hand finds to do.* More particularly, An *Earthquake* awakened a poor Man to cry out, *What shall I do to be saved?* Oh ! That upon our *Earthquake*, this Enquiry were more made among us. I am upon answering that Important Enquiry.

First. A *Proceß of Repentance*, I say, A PROCESS OF REPENTANCE : You must go thro' *That* IMMEDIATELY. You can have no *safety* in an *Earthquake*, till *That* be done. For a Man to have *This to Do*, when the sudden Convulsions of an *Earthquake* are upon him, — I say unto you, I would not be in the Circumstances of that Man, for *ten thousand Worlds* !

The perils of an *Earthquake* bring us all into that woful plight ; *Thy Life shall hang in doubt before thee, and thou shalt fear Day and Night, and thou shalt have no Assurance of thy Life.* Yea, there is not one Unregenerate among us, but what may say, *I have no Assurance, that I shall not be in Hell before to Morrow Morning.* How can any Man dare to live so ? Now, an Immediate *Proceß of Repentance* is the only security.

There was an *Earthquake* at the giving of the *Law*. An *Earthquake* should bring us to a Reflection on our breaking of the *Law*. Retire, O sinful Man, Retire ; and first Confessing the *Severeign Grace* which must shine forth in enabling
of

Remarks upon the Earthquake. 31

of thee, if thou art enabled ever to turn unto GOD, then *Consider thy ways*. Take the *Ten Commandments*, with the Exposition of the *Catechism* upon them ; and Reflecting upon thy Trespasing against what is *Forbidden* and what is *Required*, in the *Commandments*, loath and judge thy self before the Lord, for thy many and heinous *Trespases*. Go back to thy *Original Sin*, which has been the source of all thy *Actual Sins*, and of *Innumerable Evils* : Thy share in the *Guilt* of the first Apostasy : Thy deriving from thence an *Heart* that is *Desperately wicked*, and a *Mother of Abominations*. Full of *Self-abbhorrence*, present before the glorious GOD, the *Blood* of His own SON, which *Cleanses from all Sin* ; Admiring the *Merit* and *Virtue* of that *Blood*, Beg and Hope on the account thereof to be *cleansed from all thy Sin*. Do this, and weep to a GOD *Ready to pardon* ; until His good SPIRIT has raised a *Comfortable Perswasion* in thee, *that He has pardon'd thee*. At the same, take up a *full purpose of Heart*, that thou wilt *cleave* to Him, and *walk* with Him, in perpetual Endeavours to *keep a Conscience void of Offence* before Him, to the period of thy Days. *This is the way*, Oh ! *walk* in it ; and thou shalt find *Rest for thy Soul* ; A *Rest* wherein tho' an *Earthquake* may toss about the *Earth* under thy feet, thou shalt yet sing ; *The Lord is my Defence, I shall not be moved !*

Secondly ; A speedy Flight unto the only REDEEMER : This is the ONE THING
E 2 NEED-

32 *Remarks upon the Earthquake.*

NEEDFUL. 'Twill procure our *safety* in an *Earthquake*. *As they fled from before the Earthquake in the Days of Uzziah King of Judah*, so let us now *Flee* unto the LORD whom we see on a *Throne high and lifted up*; the *High-priest* upon the *Throne*; the SAVIOUR who calls upon us, *Come unto me!* We read much about being *safe* and *lodg'd* and *bid* in the *Tabernacle of GOD*. But, O! what? O! where? — is the *True Tabernacle*? Truly, our Blessed JESUS is *Tabernacle of GOD*; Our Bible calls Him so. In Him there *personally dwells the Fulness of the Godhead*; Here the *Shechinah*. My Friend, Get into a CHRIST, and thou art in all the *safety*, in which the *Tabernacle of GOD* can cover thee: A *Tabernacle* that no *Earthquake* ever can reach unto.

But, How is this to be done? Briefly, A glorious CHRIST has in a *Covenant of Redemption* engaged unto His FATHER for His People; That He would furnish them with a *Sacrifice* and a *Righteousness*, in Relying whereon they should be *Forgiven* and *Accepted* with Him; And, That He would then fill them with the *Love of GOD* and their Neighbour, and Heal all that is Amiss in them, and fit them for and bring them to *all the spiritual Blessings in the Heavenly places*. Now consent unto it, O Gospellized Soul, That thou mayst be comprehended in this *Covenant* of thy SAVIOUR. beg it of Him; O my SAVIOUR, *Do for me all that thou hast engaged unto thy FATHER to do for all thy chosen!* This Consent brings thee into the
Cove-

Remarks upon the Earthquake. 33

Covenant of Grace. Thy SAVIOUR takes thee under the *shadow of His Wings*; And what can any *Earthquake* do unto thee there? My Neighbours come about me, and Cry, *Oh! What shall I do, if I see the Earth opening under me, and feel my self going down into the Pit?* I cannot for my life think on a better Answer than This; *Get and keep a fast hold of a CHRIST, and you are in eternal safety.* I have just now told you, how to do it. Soul, Thy SAVIOUR calls to thee, *With me thou shalt be in safety.* Oh! Repair to Him, and say, *Lord, I am Thine; save me!* If an *Earthquake* should now sink thee down, thou hast a SAVIOUR that will fetch thee up again.

— And now, O EARTHQUAKE, *Do thy worst. Thou canst not make me miserable. My SAVIOUR is my Friend, I will not fear; what can an Earthquake do unto me!*

Thirdly; A Life of Serious, Watchful, Prayerful, and Fruitful PIETY; *This* will do. *All its Ways are Ways of Tranquillity, and all its Paths are Safety.* He that *walks with GOD*, what has he to fear, tho' he should have the *Earth trembling under his Feet?* The *Life of GOD*, come into *That*, and thou hast what can't be kill'd; No, Not by an *Earthquake*. Beleeve, Get a Soul as full of a CHRIST as ever thou canst; especially, in *Precious Thoughts* of Him. Let thy *Life* be fill'd with *Devotions* towards GOD, and with *Benignities* towards Men. Make the *serving and pleasing* of GOD in them, the main Scope of thy Actions;
Make

34 *Remarks upon the Earthquake.*

Make the *seeing* and *serving* of GOD by them, the main *Sweet* of thy Enjoyments. Be daily *devising of Good*, and have a peerless Delight in doing of it, and, *Be not weary of well-doing*. If an *Earthquake* find thee *so doing*,— how *Safe*, how *Safe*, art thou? *What can harm thee*, if thou be such a *Follower of the Good One*?

Alas, When I see the Epidemical Decay of *Real* and *Vital* PIETY, and how *Lukewarm* we are in all that is Good, with how few *Agonies* the affairs of Salvation are carried on, methinks, I see sufficient cause for *Earthquakes*, to throw us into *Agonies*. *Laodicea* had this charged upon her, *Thou art Lukewarm*. Tis Our unhappy and prevailing Temper. But what is become of *Laodicea*? Tis intirely lost, in amazing *Earthquakes*. No Travellers can find where *Laodicea* stood!— It is entirely absorb'd and vanished, in horrible *Earthquakes*.

Lastly. What a Contempt is due to an *Earth*, whereof we see all the Possessions lying under such a dismal *Uncertainty*!

We find People *casting away their Idols*, when they see the *LORD* arising to shake terribly the *Earth*. The *Earthquake* wherein we just now saw the Glorious GOD arising to shake terribly the *Earth*, has in it this Voice unto us; *Don't Idolize this Earth!* Set not your *Hearts upon an Earth*, which may easily and suddenly prove a *Grave* unto you, and unto all that you have upon it! If we could look into the *uncertain Ground* which we stand upon,
and

Remarks upon the Earthquake. 35

and build upon, and could see the deep, the wide, and hideous *Vaults* below, and how liable the thin *Arched Roof* over the hollow *Recesses* of the *Subterraneous World* may be to fail and break & sink upon the Expansion of the Vapours there, certainly it were enough to make us almost swoon with Fear, and in a shuddering Horror, and our Hearts even die away within us. The dreadful *Abyss*, over which there is bent and laid the shallow *Bridge*, that sustains us, and all that the *Men of this World* have to subsist upon, or find comfort in ! Syrs, we have no *earthly Possessions*, but what may be call'd, *Moveables* ; Our very *Houses* are so ! O you that *mind Earthly Things* ! What of this *Idolized Earth* is there, that you can be sure of ? How does all appear, when an *Earthquake* shews you *truly* what it is ? How Undone ! How Undone ! How Damned are you, if you are put off with a *Portion* here ? The Text, of which the *Earthquake* is a Cogent and a Pungent *Sermon*, is that ; Col. III. 2. *Set your Affections on the Things that are Above, not on Things that are on the Earth.* My Fellow-Travellers ; Let us live like *Strangers on the Earth*, and even as *Dead* unto it ; and maintain a wise *Indifferency* to all the Enjoyments and Endearments of it. *As Dying, and behold we Live !*

I have done. — But now, *Return and discern between the Righteous and the Wicked ; between him that serveth GOD, and him that serveth Him not.*

And here, first, see the forlorn and frightened As-
pect

pect of the *Wicked* ; How their *Countenance is changed*, and their *Thoughts trouble them*, and their *knees do smite one against another* ! Their *Flesh* it self evidently quivering, and their *Hearts failing for fear*, and for looking after the *Things that are coming on the Earth* ! — And NOW, they wish, *Oh ! That I were in good Terms with Heaven* ! They think ; Well, If they may escape *this once*, how they will *Exercise themselves unto Godlineß* ; how *Regularly* they will order their *Conversation* ; how *conscienciously* they will *work out their own Salvation* ! — Sayst thou so, *Friend* ? — But, *Oh ! Let not Pharaoh deal deceitfully any more* ! We shall see, how they remember the *Vows of GOD* upon them ; how they behave themselves.

But then, the *Righteous* ! *Mark the perfect Man*, and behold the *Upright* ; See the *Peace of GOD* that fortifies him, even, when he has a prospect of his *End* just come upon him. There is indeed a *Reverence and godly Fear* with which he regards what the great *GOD* is doing in an *Earthquake*. Even a *Moses* himself is an *Example* of it. He is neither a *Stoick*, nor a *Mocker*. But yet — not *Afraid with any Amazement* ; — you may see an *Amiable Serenity* in him, when all the *World* about him is in an uproar. How free from the *Commutations*, and *Convulsions* and *Confusions*, with which the rest of the *World* is agitated. Even an *Heathen Poet*, celebrates it among the *priviledges and prerogatives of a Virtuous Man*, *Let an Earthquake break and sink the World*, [*Impavidum ferient Ruinæ*]
he

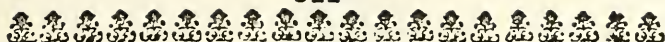
Remarks upon the Earthquake. 37

be is not frightened at the Ruins ! But O the Triumphs of the Man that indeed Lives unto G O D, and feels a CHRIST, living in him ! He is assured, If the Earthquake put a stop to my Breath, my Soul will be in the Paradise of G O D before the morning. Like Paul & Silas, he can Sing in the midst of an Earthquake ; he can Sing for the Majesty of the Lord ; he can say, O Dearh, where is thy sting ! O Earthquake, where is thy Victory !

Thus do we turn to *see the Voice !* --- We read, Rev. XI. 19. *The Temple of G O D was opened, and there were Voices, and Thundrings, and a great Earthquake.* We are this Day come into the *Temple*, that we may hear the *Voices* of our *Great Earthquake.*

A *Great Earthquake* is called in the Bible, *A Trembling of G O D.* But, O ! If we may *Tremble* more than the *Earth*, and be those whom G O D *shall see Trembling at His Word ;* This, This would be a *Trembling of G O D* indeed : Such as, *Blessed are they that come into it.*

In some Expectation, that G O D *giving forth His Thundring Voice*, in and by the *melting* of the *Trembling Earth*, His *Voice* will be hearkened unto, and that our *Earthquake* will prove the *most useful Dispensation* that ever we have seen, in all the Days of our Pilgrimage, We shall now conclude ; and presently Sing part of the *Forty sixth Psalm*, with the *last Verse* of the *Fourth Psalm* annexed unto it.



A N

A P P E N D I X.

[Written *Saturday*, Nov. 4.]

BEFORE Six Days from the First Shock of our EARTHQUAKE are Expired, we are able to Relate, That it has reached, as far as 'tis possible for us in this Time to learn, upon all points of the Compass. We already know of it's reaching from *North* to *South*, near one hundred & forty Miles. It seems, to have been at the *Northward*, rather more formidable than in our parts. The *Roar* of it *longer* and *louder*, and the Noise of the *Explosion* somewhere or other, after more than an Hours *murmur*, more audible, and more terrible; equal to that of many discharged Cannon. It affects Travellers to see, not only vast Quantities of *Stone-Wall* thrown down by it, but also mighty *Rocks* either overset, or sunk some way into the Earth. 'Tis not known, how many *Houses*, or *Chimneys* are damnified. But then, That no *more* ! --- That no *Worse* ! --- That no *Lives* that we yet know of, Sacrificed ! —

Scarce a Night has pass'd all this Week, without a sensible Repetition of the *Shocks*, with the concomitant Rumbles in many Places. But the

the smell of *Sulphur*, which is affirmed by many to have been plain unto them, — adds to a *Fearful Expectation* of a *Fiery Indignation*, -- in GOD's Time and way to be proceeded in.

Indeed, the Glorious GOD has heretofore spoke to *New-England*, by lesser *Earthquakes*; and our Predecessors made such an Holy Improvement of them, that they proved *profitable Dispensations*.

About, *Jun. 2. 1638.* there was an *Earthquake* that shook the Houses, and shook down the Things that stood upon Shelves in them; and People that were abroad, could not stand, but laid hold upon what was next them, to preserve them from falling down. A second *Shock* succeeded, but not equal to the former. The *Sea also was troubled*; and the Vessels there felt the Shock, with surprize and consternation.

GOD was at the same time, *shaking* the Churches in the Country, with a Shock that would have torn them to pieces: if GOD in the midst of them, had not prevented their being *moved*: Their GOD and SAVIOUR helped them, in that *Morning* of the Colony.

On *Octob. 29 1653.* there was an *Earthquake*, on which the Aged Hand of the famous Mr. *Peter Bulkly*, the never-to be-forgotten Pastor and Glory of *Concord*, could not forbear taking a Pen, and Writing this Epigram. [Taken from, His *Life*, in the *Magnalia CHRISTI Americana*. B. III. p. 98.]

*Ecce, D E I Nutu Tellus Pavefacta tremiscit,
 Terra tremens mota est sedibus ipsa suis.
 Nutant Fulcra Orbis, Mundi compago soluta est ;
 Ex Vultu irati Contremis ille D E I.
 Contremuit Tellus, imis Concussa Cavernis,
 Ponderibus quamquam sit gravis illa suis.
 Evomit ore putres magno cum murmure Ventos,
 Quos in visceribus clauferat ante suis.
 Ipsa tremis Tellus Scelerum gravitate Virorum,
 Sub Sceleris nostri pondere Terra tremis.
 O Nos quam duri ! sunt Ferrea pectora nobis !
 Non etenim gemimus cum gemit omne solum.
 Quis Te non metuit,metuit quem Fabrica Mundi,
 Quemq; timent Celi, Terraq; tota timet !
 Motibus a Tantis nunc tandem Terra quiescat ;
 Sed cessent potius Crimina nostra, Precor.*

Another Aged Hand assumes the Honour of so
 Translating it :

Lo, Our Great GOD by His Almighty Beck,
 Makes the affrighted *Earth* to move & break.
 The Pillars of the World all shake ; The Frame
 Of Nature fails,when once His Wrath shall flame.
 The *Earth* all trembles, and it's Inwards move ;
 Their weight can't bear the ponderous Load above.
 It belches noisome *Winds*, with hideous Roar,
 Which in it's Bowels lay shut up before.
 It shakes, press'd with the heavy Guilt of Men ;
 The Earth can't bear the Burden of our Sin.

O ! most Obdurate WE ! O Hearts of Steel ;
 That Sigh not,when the *Earth's* loud Sighs we feel !

My

My GOD, who will not Fear a GOD whom *All*,
All Creatures fear, and shock'd before Him fall!
 Lord, Put an End unto the *Shocks* betimes:
 But, Oh! *First* put an End unto our *Crimes*.

In the Year, 1658. *New-England* felt another considerable *Earthquake*. Nothing memorable is left upon Record concerning it. It had Concomitants that were *too Memorable*.

In the Month of *January*, between 1662 and 1663, there was an *Earthquake*, whereof we find this Account given by that worthy Man, Mr. *Samuel Danforth* of *Roxbury*;

' *Jan.* 26. & 28. The Foundations of the Earth
 ' trembled, and some our Houses rock'd like a
 ' Cradle. Six or seven times did the *Earth shake*
 ' under us, in the space of Two or Three Days.
 ' It was then tho't & said, That these *Earth-*
 ' *quakes* might portend the shaking the Founda-
 ' tions of our Churches, and of our Civil State.

In the Year 1705. there was a small *Earthquake* felt by the *Massachusetts*-Province on *Jun.* 16. And in *Connecticut*-Colony, *Jun.* 22. On which occasion Dr. *Increase Mather*, preached and printed, *A Discourse concerning Earthquakes*. In that Sermon, there are these among other Passages :

' The Lord seldom Visits any Town or Coun-
 ' try with desolating Judgments, but He first
 ' gives them Warning of it, by one means or
 ' another; and many times by *Earthquakes*.

' A

‘ A Roman Historian observes, that the City of
 ‘ *Rome* never felt any *Earthquake*, but some ter-
 ‘ rible Judgment soon followed. In the Scrip-
 ‘ ture, it is said, *There shall be Earthquakes in*
 ‘ *diverse Places*; The Next Words are ; And
 ‘ *FAMINES & PESTILENCES*. *Earth-*
 ‘ *quakes* are sometimes *prodromous* of those other
 ‘ Judgments. — But, --- We have at this
 ‘ Day Reason to expect that a Notable COMING
 ‘ of the LORD is near at hand Yea, we may
 ‘ say, *The Great-DAY of THE LORD, is*
 ‘ *Near, it is Near, and it Hasteth greatly.*

‘ There have been more than One or Two les-
 ‘ ser *Earthquakes*, besides these, at several Times
 in the Country. But never any that on all Ac-
 counts has equalled THAT which is now
 Alarming of us.

We will at present conclude, with a few
 Lines extracted from a little Treatise entituled,
Geologia Norvegica : written by a Danish Mi-
 nister, whose Name was *Michael Peterson Es-*
cholt, on the Occasion of (what he calls) *That*
very great & spacious Earthquake, almost quite
thro’ the South Parts of Norway, Apr. 24. 1657.

He says, ‘ It carryed such a Noise & Sound
 ‘ with it, that the People at first knew not but
 ‘ it was the Noise of Thunder, until they per-
 ‘ ceived the Houses shook, and all their Move-
 ‘ ables totter. — Yet it hath not done any Re-
 ‘ markable Harm ; for which we ought to be
 ‘ very Thankful unto GOD. — Nevertheless,
 ‘ in

[6]

‘ in regard that this *Earthquake* was of such a
 ‘ Length and Breadth, namely an hundred
 ‘ and sixty Miles, we need not doubt but that
 ‘ it may signify some Remarkable Change and
 ‘ Alteration. The ancient Historiographer *He-*
 ‘ *rodotus*, has recorded it; That when any Re-
 ‘ markable Change or Calamity approaches, it
 ‘ is commonly signified by such preceding
 ‘ Tokens ! —

— ‘ When GOD Almighty, now in these
 ‘ last Times of the World, shall permit such
 ‘ *Great & Spacious Earthquakes*, for so many
 ‘ many Miles in length to happen, Men ought
 ‘ not carelessly to slight them, and think no more
 ‘ of them : No, But regard & receive them, as
 ‘ partly signifying some unusual Accident Im-
 ‘ pending or Approaching ; and partly as in-
 ‘ fallible *Forerunners* of the DAY, which the
 ‘ *earnest Expectation of the Creature waiteth for*,
 ‘ *yea, Groaneth and even Travaileth in Pain.*

F I N I S.



Dr. *Mather's*

ESSAY,

On the *Good Impressions*

produced by the

Earthquakes.



Boanerges.

A Short ESSAY
to preserve and strengthen the
Good IMPRESSIONS

Produced by

Earthquakes

On the Minds of People that have been
AWAKENED with them.

With some Views of what is to be *Further* and
Quickly look'd for.

Address'd unto the *Whole People* of NEW-
ENGLAND, who have been *Terrified*
with the Late EARTHQUAKES ;

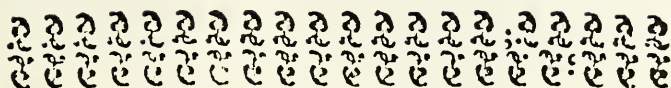
And more Especially the *Towns* that have had
a more singular Share in the *Terrors* of them.

1 Chron. XXIX. 18.

O Lord GOD, Keep this for ever in the Imagination of the
Thoughts of the Heart of thy People, and confirm their Heart
unto thee.

B O S T O N :

Printed for S. Kneeland, and Sold at his
Shop in King-Street. 1727.



Good Impressions cultivated.

Psal. LXXVIII. 34, 36, 37.

*When He slew them, then they sought Him,
and they returned and enquired early after
GOD.*

*Nevertheless, they did flatter Him with their
Mouth, and they lied unto Him with their
Tongues.*

*For their Heart was not Right with Him, nei-
ther were they stedfast in His Covenant.*

AND this was the Wretched Issue of all the GOOD IMPRESSIONS which the Terrors of GOD had made upon them. 'Tis the story of what has been done millions of times; of what is daily done by millions of Men! O! may we, on whom *the End of the World is come*, and who have had *these things written for our Admonition*, take warning from it!

The Psalm which relates the matter, contains a compendious *Church-History*, of Divine Favours conferred, and of Divine Judgments inflicted, on the

4 *Good Impressions cultivated.*

the Nation of *Israel*, from their Bondage in *Egypt* even to the Reign of *David*. The Rebellions of that People, against the glorious *JEHOVAH*, who made them His People, and His wondrous Patience, and Mercy, and Justice, towards them, under these Rebellions, are the main subject of this History.

In the particular Article we have now before us;

Behold, first, a poor People under *Good Impressions* in a time of *Danger*; and from an Apprehension of the Glorious *GOD* coming to *slay* them. He *slew* some of them; Yea, an Horrendous *EARTHQUAKE*, was the way wherein He *slew* a Number of them. The Survivors were a while under *Good Impressions* from such occurrences. When they were afraid, that *GOD* was going to *slay* them, yea, to *Damn* them, for their Sins, *Then* they Bethought themselves; *Then* they thought they would become the *Diligent Seekers* of *GOD*; *Then* they thought they would no more Despise their *SAVIOUR*. But then,

Behold, next, what becomes of all these *Good Impressions*, when the *Danger* seems to be a little over with them. They are not *Effectual* ones; They are not *Abiding* ones; They all go off, with miserable Demonstrations, that their *Hearts* were the same they were before. They are not *Sincere*, and so they are not *stedfast* in the Declarations they made, when the *Good Impressions* were upon them. It becomes apparent, that all their short-lived *Piety* was but *Flattery*. The *Good Impressions*, what are they but a *Vapour*, which appeareth for a little while, and soon vanishes away? They soon *Evaporate*

Good Impressions cultivated.

5

porate. The Sinners in a very little while are just such Murmurers and Infidels, as they were before.

My Friends; There is a melancholly observation that I have made; *A grievous Vision is declared unto me!* What I have observed, must be the DOCTRINE which I am now to insist upon; But which, Oh! Allow me to say, *I beseech you, Brethren,* to do all you can for the practical Confutation of. 'Tis This;

The sentiments of PIETY, and the GOOD IMPRESSIONS, which People have in the Time of DANGER, [Say, The Time of EARTH-QUAKE] are too easily, too usually Forgotten, when they think the DANGER is over with them.

There was a Notorious Exemple of this DOCTRINE, in the Infamous Pharaoh, whom a Sovereign GOD raised up, that He might show forth His power upon Him. GOD was Revenging on the Egyptians, the Injuries that had been done by them unto His Israelites. No less than Ten Remarkable Plagues did the wrath of the Almighty send upon them: and probably all of them within the space of one Month. *A Month devoured them!* So memorable were these Plagues, upon the Egyptians, that the Philistines Four Hundred years after spoke of them, with some Consternation; Yea, so memorable, that we find in Pagan Antiquity, the Egyptians did for many Hundreds of years with Mourning, and Howling, and lighted Candles, keep up an Anniversary Commemoration of them. They were such terrifying Plagues, that cho' Setbo-sis, the Successor of the King who was now upon
the

6 *Good Impressions cultivated.*

the Throne, did celebrated Exploits in the East, in the first Nine years of the *Israelites* being in the Wilderness, yet he durst not meddle with a little Handful of *Israelites*, in whose cause the GOD of Heaven had so appeared. One of those plagues, was accompanied, with terrible *Thunders*, that filled the Land with *Flaming Fire*, and scattered *Hot Thunderbolts* upon it. *Pharaoh* too, the King, whom the old Chronologies distinguish by the Name of *Amosis*, was *Thunderstruck*, into some *Sentiments* of PIETY, and shew'd some *Good Impressions* upon them. *Pharaoh* changes his Note: *Moses*, The Man of GOD, whom *Pharaoh* hated above all the Men in the World, even him does *Pharaoh* under his *Good Impressions* apply unto, and ask his *Prayers* for him. The Servant of GOD, foresaw and foretold what the *Good Impressions* would come to. Said he, *Exod. IX. 29, 30. The Thunder shall cease.*— *But I know that you will not yet fear the LORD GOD.* Methinks, I see *Pharaoh* Trembling while he hears the Almighty *Thundering*, and sees the Coruscations in the Heavens, with which the Lord GOD Omnipotent, can strike the most haughty Monarch *Dead in a Moment*; [And before now, *He has done so*] He Trembles;— And who would not? He cries out, *I am sorry that I have abused the People of GOD! I am sorry that I have despised the Servants of GOD! I am sorry that I have detained any thing that GOD has called me to part withal. I will do any thing that the Great GOD would have me to do: Well; The Thunders go over: Pharaoh outlives the Thunders. And now, How is it? Alas, He is Pharaoh still!*

Thus

Good Impressions cultivated.

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Thus it is, even among *Israelites* as well as *Egyptians*. People who apprehend themselves in *Dangers* of a deadly Aspect upon them, do commonly Think and Speak many *Good Things*. But they do almost as commonly Forget those *Good Things*, when their Apprehensions are over. The Thoughts and the Frames, which are frequent with People, when they are *frighted* by *Earthquakes* and by other *Dangers*, are soon *Forgotten*! Soon *Forgotten*! The *Frights* are no sooner over, but People Forget the Thoughts, and the Frames, and the *Vows*, to which the Terrors of GOD awakened them. The Hebrew Name for, MAN, signifies, *Forgetful Man*. I mind this Elegance and Emphasis, in the words of the Psalmist, Psal. VIII. 4. *What is Forgetful Man, that thou Rememberest him!* O *Forgetful Man*, Thou shewest what thou art, by nothing more than thy soon *Forgetting* of the *Good Impressions*, which *Dangers* make upon thee.

9. We will begin with a more *General Assertion*. DANGERS of all sorts, especially all deadly *Dangers*, often are most *Hypocritically* plaid withal. O the *Hypocrisy* in the Heart of Man, which is *Deceitful* above all things, and *desperately wicked*! All sorts of *Dangers*, do frequently drive People into some *Sentiments* and *Purposes* of PIETY: But when the *Dangers* are over, the *Sentiments* are worn away, the *Purposes* are laid aside; the PIETY is no further prosecuted; and the *Religion* which was but a *flash*, is all forgotten.

First. We see, *Dangers* make People *Devout* and *Serious*. People use to be devoutly disposed, when deadly *Dangers* are impending over them. *Affliction*

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8 *Good Impressions cultivated.*

and *Affrightment* is how often, the *Mother of Devotion!* I wish, it may not be said, a *Spurious Devotion*. Imminent and sensible *Dangers* of Death, make Men grow *Thoughtful*; and it will be strange, if the Advance of the *Leviathan* do not cause them to *purify themselves*. They whom a sense of Death approaching does not compel to some *Sober Thoughts*, what are they? Harden'd and Frantic — one can't say, *What!* — Not *Rational Men!* They do not act as Creatures exercising *Reason*, who cast off all Thoughts of *Religion*, when they have *Death* staring on them, scaring of them. It was once expostulated with a Malefactor in the Jaws of *Death*: Luk. XXIII. 40. *Dost not thou Fear GOD, seeing thou art under Condemnation?* But that was a Monster of a Man. Shall it be said of a Man, *He does not Fear GOD, when he is in a Danger that looks like a sentence of Death upon him?* Verily, 'Twill be a very monstrous Character.

We will Enquire, first, after the *Ground*, then, after the *Proof*, of this unhappy matter.

First; The *Ground* of it, is, A *Conscience* excited by *Dangers* unto its Operations. In deadly *Dangers*, the *Conscience* comes to operate. By *Dangers*, the Minds of Men are chased from those things which drown'd the Murmurs of their *Conscience*. Yea, in *Dangers*, People are compelled not only to hear the *Murmurs* of *Conscience*, but also the *Whispers* are turned into *Thunders*. There is a *Preacher* in the Bosom of every Man; and upon *Dangers*, this *Preacher* becomes a *Thunderer*.

There are Three Things, which the *Thundering Voice* of CONSCIENCE will speak to People, when deadly *Dangers* are upon them.

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One Admonition of *Conscience*, is This; O Man, There is the *Providence* of GOD in the *Dangers* that have now overtaken thee. *Dangers* don't come, nor so much as a *little Bird* fall into them, without the *Providence* of GOD. There is the Hand of GOD, in all the *Dangers* that are brought upon thee. GOD has taken thee into his Hand, when he thus brings *Dangers* upon thee. *Conscience* now subscribes to That; Amos III. 6. *Shall there be Evil in a City, and the Lord hath not done it!* O Thou exposed one, GOD is the *Doer*, in all the *Evil* that is hanging over thee.

A Second Admonition of *Conscience*, is This: 'Tis a GOD offended by thy Sin, who sends thy *Dangers* upon thee. Thou art a *Sinner*. Thy Sin has been an *Offence* unto GOD; Thy Sin makes thee obnoxious unto the *Anger* of GOD; lays thee open unto the *Vengeance* of GOD. It is a Thing of the greatest Importance, that the *Displeasure* of GOD. should not remain burning against thee; A displeased GOD is an Adversary, which — *how can thy Hands be strong, or how can thy Heart endure*, to encounter with Him! *Conscience* now subscribes to That; Prov. XIII. 21. *Evil pursueth Sinners.*

A Third Admonition of *Conscience*, is This: REPENTANCE, REPENTANCE! That is the most likely way to escape thy *Dangers*. O wicked one, *For sake thy ways*; O unjust one, *For sake thy Thoughts*; *Return to the Lord, and He will have mercy!* If thou *Repentest not*, thou mayst Fear, that the *Arrows* prepared on the bent Bowe of GOD, will be let fly upon thee. The Language of *Conscience* now is That; Jon. III. 8, 9. *Turn every one from his evil way, — who can tell, but GOD*

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may turn away from His fierce Anger, that we perish not.

When the *Conscience* begins to *Thunder* at this rate, and make a Noise like the hideous Rumbings of an *Earthquake*, it must needs throw the Threatened People into some *Religious* Dispositions.

As a *Supplement* unto this Meditation, let this be added. The Glorious GOD throws Men into *Dangers* on this very *Design*; To make them hearken unto what He speaks by the Mouth of His Deputy, their *Conscience*, to them. Truly, Syrs, this is the very *Errand* that your *Dangers* are sent upon. The *Conscience* in Man, may complain, as in Jer. XXII. 21. *I spake unto thee in thy prosperity; But thou saidst, I will not hear.* Men are Deaf to *Conscience*; It Groans, it Cries, it Thunders, and they do not regard it. GOD now does cast Men into *Dangers* on this Intent; *Man, Hear now, what thy Conscience has to say unto thee: It has a Message from GOD to thee!* From this it is, that Men so seem to be *Religious*, when *Dangers* are upon them.

Secondly; The *Proof* of it; For this we will repair unto *Experience*. And, *Hear this, O all ye People, every one of you: May we not say, 'Tis your own Experience.* The Scripture tells us, of some; Isa. XXVI. 16. *Lord, In Trouble have they visited thee; they poured out a Prayer, when thy Chastening was upon them.* Yea, but our *Experience* will every day tell us, *Lord, How many are they, who when they are afraid of Trouble, do say, They will visit GOD every day as long as they live!* How many are they who pour out a Prayer, when Danger is upon them! O that the Sermon of this Day, might be a Sermon to bring unto Remembrance! How many,

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II

ny, O our dear People, How many of you, may Remember the Dangers, wherein you were at that pass; Jer. II. 20. *Thou saidst, I will not Transgress! Remember you not, what you said, when you lay Sick, and like to Die of your Sickneß, and pale Death look'd you in the Face, and you look'd on yourselves as deprived of the Residue of your years, and Summoned before the Tribunal of GOD? Then you said, Oh! If GOD will spare my life, I will do nothing but serve the GOD of my life: I will hate and loathe and shun all the Sin that once I loved; and lead a life of all Godlineß and Honesty! Remember you not, what you said, when a Storm at Sea had almost swallowed you up, and you were cast into Horror, by the Horrible Tempest; Your Soul was melted because of Trouble; You saw yourselves going down into the deep Waters; You fear'd you were going down into the Eternal Burnings? Then you said; Oh! If GOD will please, that I may out-live this Death, I will never Sin against Him any more as heretofore! I will do nothing that may render my Death uneasy and unwelcome to me!*

The Memorandums are not over yet. My Friend, Remember you not, what you said, when you were in the Land and the Hand of your Enemies; you sat in Darkneß, and in the shadow of Death; and you had little Hope of ever being again in the Arms of those, who were now put far from you? Then you Cried unto the Lord; and you said; Oh! If the Lord will Restore me to my Liberty, with what an Enlarged Heart shall I run the way of His Commandments.

And will the Daughters of Eve give me leave to be a Remembrancer unto Them? When the
Time

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Time of your *Travail* and your *Trouble*, and the perils of *Child bearing* drew near, and you conceived yourselves entering the *Valley of the shadow of Death*, You Then said, *Behold, The Handmaid of the Lord! If the Lord carry me to and thro' my Time, I will forever behave my self as becomes an Handmaid of the Lord.*

In fine, Do you Remember nothing of what you thought when you felt the Earth trembling and rumbling in a tremendous *Earthquake* under you? Did not your *Hearts* then *smite* you for your keeping at a distance from your SAVIOUR; and for the various *Miscarriages* of an ungodly and unrighteous Life? And was it not the purpose of your *Hearts*, *I will not offend any more?*

If you don't Remember what you said, GOD Remembers it; it is all down in the *Book of His Remembrance*. Perhaps, New *Dangers* and Sorrows are coming upon you, to bring it unto your own *Remembrance*; In the latter Days ye shall consider it!

I must now pass on to a Second Remark. But, one that is a *Lamentation*, and shall be for a *Lamentation*.

Secondly; Men use quickly to *Forget* how *Devout* they were, when their *Dangers* were upon them. T'was all but a *Religious Pang*. Ah, *Deceitful Pang!* like the *Morning Cloud*, and the *Early Dew*; *It passes away*. We read of some, *Psal. CVI. 13. They soon forgot His Works*. Even so, Men soon *Forget* what *workings* they had in their own *Hearts*, when they saw the *Hand of GOD* lifted up to *smite* them.

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Of this thing, we are every where entertained with a mournful Evidence. The *Bad lives* of Men, make it most notoriously Evident. The most of Men lead *Bad lives*: They do not *Live unto GOD*. With what pungency may they feel it said unto them; *Can you say*, That you lead such a *Life* as you *said*, you should and would, when *Destruction from GOD* was a *Terror* to you? When our SAVIOUR was in the *Temple*, the Hearers that were *Convicted in their own Conscience* by what He said, *Went out*, and, *Lo*, He was left alone. Oh, How far, *how far*! — would it go towards breaking up the Congregation, if all should go out, who may be *convicted in their own Conscience*, that they do not live, as under the *Terrors of GOD*, they said, They would. A great Man once putting that Case to a good Man, *How shall I order my life, that I may glorify GOD?* He only gave him this Answer; *Live as when you lately apprehended your self a dying, you thought you would live, if GOD would let you live.* There are many who do not glorify GOD. And we may conclude, They don't live, as in their *Dangers*, they said, *They would*. Where one is *Reformed*, a Thousand are as they were!

But, *whence does this come to pass?* 'Tis, From the Spirit of the Old Covenant in Mens Inclinations and Resolutions. When the People of old were appall'd at the *Lighnings* and *Thunders* and *Earthquakes* of the Burning Mountain, they said, *All that the Lord shall speak we will do*. But it was with the Spirit of the Old Covenant that they said it. GOD therefore said upon it; Deut. V. 28, 29. *I have heard the Voice of the Words of this People, which*
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they have spoken ; They have well said, all that they have spoken : Ob ! That there were such an Heart in them ! ——— Even so, People remaining yet in the old Covenant of Works, will say, This and That, and they will say very well in all that they speak. Oh ! But there is no more than a Voice of Words, in all that they have spoken : There wants a New Heart in them ; There is no Heart in them to do what they say. Frighted People say, that they are Fallen out with Sin. But it is only from some External Compulsion upon them. The SPIRIT of GOD has not yet Internally Changed the Bias of their Minds : The Love of Sin yet reigning in their Hearts is not extinguished. They say, They will set themselves to do the Things that please GOD. But they set themselves about it in their own strength. And thus, All presently comes to Nothing !

No Dangers are enough to Convert a Sinner. I have seen Men brought from the Gallows, who yet have not been brought from the Wicked Courses which had brought them to the Gallows. In going to their expected Execution, they have declared unto me, *That they had rather Dy that Afternoon, than return to the ways of wickedness which they formerly lived in.* They have had a Reprieve, and a Pardon. But how after That ! Alas, I have seen the Dogs return to their vomit ; and go on still in their old ways of wickedness. Ah, sinful Men ! If One went unto them from the Dead, yet they will not Repent. The Devils and the Damned, with the hideous Chains and Flames of the Horrible Pit, appearing to them, would not cause them to Repent. Should Hell be set open before their Eyes, and should they be held over the Smoke of the Torment

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ment which Ascends forever and ever, t'wil do nothing to take out the Hellish Tang of Sin which is in their Souls. Till that be taken out by the Spirit of Grace, there will be no Frighting Men out of their Sin. He that is Filthy will be Filthy still. When the Dangers are over, you'll find it so!

We read of mighty *Legions*, who after they have been Damned for seven Thousand years, and have been actually, in the direful Torments of the Damned for one thousand of them, yet being let loose again, they play the *Devil* again just as they did a Thousand years before; and again attempt with a Satanic Assault of *Temptations* to disturb the *Camp of the Saints*, and with Diabolical Delusions and Stratagems, draw in those in the *Hidden places of the Earth*, who go up from under the *Breadth of the Earth*, to join with them in their War against the *Holy ones*. *Hell* it self won't fetch out the *sinful Tendencies*, in the Souls of the wicked. Not only if One went from the *Dead* unto the wicked that are not yet gone to the *Dead*, they will yet refuse to *Repent*, but also if they that are there were permitted themselves to go from the *Dead*, yet even These would not *Repent*: Except with *New Lives* they should also have *New Hearts* given them from Above. They that go down to *Hell*, with the *Lusts* in them which were the *Weapons of their War*, and have their *Iniquities* in their very *Bones*, if they that have been shut up in the *Prison*, should after many Days be *Visited*, and Released; they would again be as wicked as they were before.

Be sure, *Earthquakes* alone, will not cure the *Love of Sin* in Men, and cause them to Turn and Live unto GOD. If People should feel what may

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force them to *flee for their Lives*, with the utmost confusion, from an all-devouring *Earthquake*, — *As they fled from before the Earthquake, in the Days of Uziah King of Judah*, — This will not cause them to *flee from their Sins*. If People should see what is not now a *New Thing*, the *Earth* open its *Mouth*, and swallow up their Neighbours by Hundreds at a Morsel, and a multitude going down alive into the *Pit*, and the *Earth* closing upon them, yet in flying from the *Tents* of wicked Men at their lamentable Cry, *Lest the Earth swallow up them also*, — it would be no *New Thing*, if they do not fly from the *Ways* of Wicked Men. Are there not Nefandous Instances of People continuing in the *Actual Commission* of Disorderly Things, even in the very Time of an *Earthquake*? Yea, People making themselves *Drunk*, and Reeling to and fro with *strong Drink*, while the *Earth* has just been *Reeling to and fro like a Drunkard* under them, and roaring against them? And *Robberies* committed, even while the *Earthquake* has afforded an *Opportunity* for the Theeves to exert their cursed Faculty? Hardened Sinners! There is no Reclaiming of them!

It is a Remark very near akin to This. How do amazing *Thunders* usually operate? People are *Afraid* even with much amazement under the *Thunderclaps*; *Afraid* of Irresistible and Far-terebating *Thunderbolts*. When the *Lightning* is directed unto the *Ends of the Earth*, and after it a *Voice* roareth; and *God* *Thunders* with the *Voice of His Excellency*; *God* *Thunders* marvellously with *His Voice*; Lo, At this our *Hearts* tremble, and are even removed out of their place. But how quickly, how sadly, do the *Thunders*

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ders lose their Efficacy ! The *Thunders* do cease, and yet Men do not *Fear the Lord God*, as when it *Thundred*, they say, *They would*.

O the *Inconstancy* of our *Carnal minds* ! *Constant* only in their *Enmity* to GOD ! People seem to be very Good while they have the loud peals of the *Thunders* discharging over them ; and they fear lest the Next Flash of the *Lightnings* render them a *Pillar of Salt*. But they are not the same after the *Thunders* are over, that they were in the Time of the *Thunders*. — How often have I thought ! — O ! If my dear Neighbours were disposed after the *Thunders* as they are under them ! — How *Happy* would they be ! How *Holy* would they be ! What a Religious Neighbourhood ; and how full of PIETY !

From this Remark on *Thunders*, I return to *Earthquakes*, which are of the same Family with them : And, my Remark upon them is, That it is very plain, the *Earthquakes* which have lately shook the *Earth* under us for many Hundreds of Miles, and which in many places have been continued for diverse Weeks together, have produced very *Good Impressions* on many Thousands of Minds. If there be a few *Stocks* and *Stones* and *Prodigies* of *Impiety*, which have had no *Good Impressions* made upon them from the *mighty Voice* of GOD sent forth in these *Earthquakes*, verily, they are not only most unaccountably *Sottish* Wretches, but even worse than *Bruitish* ones : I say, worse than *Bruitish* ones ; For it might have affected even those profane *Indolents* themselves, to have seen the *Horrors* which these *Earthquakes* raised in the *Brutal World*, at the Moments of the Tremors : How the greater and the

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the smaller *Cattel*, and the very *Dogs* themselves, express'd themselves moved, and horribly terrified, when they felt the *Earth* moving under them. They that now had no Awe upon them, and no Sense of a Glorious GOD and their Duty to Him, and felt no *Good Impressions* on their Minds, what shall be thought of them ! — I suppose, there were very few such *Monsters* to be seen, in our Land. No ; There have been *Good Impressions* made upon the Minds of People every where in Town and Countrey. The like was never seen in our Land ! The many that fly into the Covenant of GOD, as unto the *Horus of the Altar*, that they may be sheltered from the Mischiefs of *Earthquakes* there, most certainly run thither with *Good Impressions* on their Minds. Yea, there are multitudes with whom it is a Time of such *Good Impressions* as they never felt in their Lives before. But now, O ! The Extreme *Hazard* which there may be, lest these *Good Impressions* do quickly dy away, quickly wear off, quickly come to nothing : Extreme *Hazard*, lest People anon be just what they were before, and will not yet *Fear the Lord GOD*, whose Voice has thus loudly called upon us. For my part, my Heart more trembles at this, than at an *Earthquake*. —

¶ Wherefore from *Asserting*, we will proceed now to *Exhorting*. And, Oh ! Suffer the Word of *EXHORTATION*, which is now in a Few Words to call upon you.

We are very solicitous, that when our *Earthquakes* are over, the *Good Impressions* which they have caused may not be over too. But what was
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it I said? — when our *Earthquakes* are over! Who can say when *That* will be! I will mention a Thing which is not generally known among us. The Celebrated *Earthquake*, which terrified *New-England* in the latter end of *January*, between the years 1662. and 1663. not only reached unto *Canada* to the Northward of us, and, as the French Historian says, *Occasion'd incredible Desolations on the surface of the Earth for above four hundred Leagues throughout that Countrey*: But also continued Five or Six Months together. Who can say, what may be our Portion? I am sure, there can be nothing more seasonable, than the *Exhortation* I am coming to.

We read concerning Two Ministers, upon whom our Lord put the Name of BOANERGES. The Name will signify, *Sons of Earthquake*, as well as what we commonly take it, *Of Thunder*. Our Lord in imposing that Name on these two Ministers, might have Respect unto that Prophecy, *I will shake all Nations, and the desire of all Nations shall come*. These Ministers might have a Notable Delivery, as *Nazianzen* intimates, by the Advantage whereof what they delivered might come like *Thunder* on the Hearers. But this is not all; There were to be mighty *Commutations* even like those of an *Earthquake*, in subserviency to the Interests of the Gospel; and our Lord would make a singular use of these Ministers in those *Commutations*; who were to carry the Gospel with a Force like that of *Thunder* also, thro' the Jewish Nation.

Oh! That one of the *Boanerges* were hereto have the management of this EXHORTATION; and that he who is a *Son of Earthquake*, in Essays to
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serve the Intentions of the present *Commotions*, might be a *Sen of Thunder*, in bringing with it the *Right Words* that shall be *Forcible* !

The EXHORTATION that now *speaks* unto you, and must not be *Forgotten*, is This. Let those that have had *Good Impressions* on their Minds from the *Earthquakes* which have newly *shaken* us, Beware lest they lose the *Good Impressions* ; Exceedingly Beware, Infinitely Beware, lest when they imagine the *Earthquakes* are *ceased*, it appear that that their *Heart was not Right* in, and not *Reach'd* by, the *Good Impressions*, nor were they *stedfast* ; But they Forget what they Thought and Said and Vow'd, when the *Earthquakes* were upon them.

At the Time of the Battel between those two Grand Robbers, which were disputing the Empire of the World, there was a *Great Earthquake* : But the *Business* of the Battel so engaged the combatants, that they took not the least Notice of it. Few People have been so *Busy*, or so *Drowsy*, or so *Stupid*, as to take no Notice of the Repeted *Shocks* and *Roars*, wherein GOD has from a *Trembling* Earth sent forth His *Thundring mighty Voice* unto us. I wish, we may not be so *Busy* about our *Worldly Affairs* and *Pleasures*, as to take too little Notice of what that *Thundring Voice* has declared unto us. But we read of such a Thing as That, *Hos. VII. 16. They are like a Deceitful Bowe.* The Thing whereof there is a most grievous Hazard, is, That the *Wicked Bent* of many Minds for the ways of Sin, having by the *Earthquakes* had some *strain* upon it, upon the *ceasing* of the *Earthquakes*, the *Deceitful Bowe* will return where it was ; the *strain* being taken off, they will return to their
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old Bent, and they will go on still in their *Trepasses*.

O our dear People, and all you that have had the *Right Thoughts of the Righteous* by the *Earthquakes* at all awakened in you, Our *Hearts Desire and Prayer to GOD* for you, is, That the *Good Impressions* upon you may not end, in any thing short of a Thorough TURN to GOD and CHRIST and PIETY: And that such a *View of Things* as you had in the Minutes of the *Earthquakes*, may in an *Effectual Work* of Grace, abide with you; and the Fruit thereof be, that you will *Fear GOD all the Days that you live upon Earth*; and pass the Time of your sojourning here in the Fear, not of *Earthquakes*, but of the glorious GOD, who has the deep places of the Earth in His Almighty Hand.

In order to THIS, let these *Admonitions of the Lord* find a due Entertainment with you.

I. A NEW HEART, a NEW HEART, is the *First Thing* to be made sure of. Be sure, that you do not rest in a *Superficial, Defective, Delusive Work*, or stop short in any thing less than a Thorough CONVERSION, from the Error of your way, with a *Work of Real and Vital PIETY* upon you. A lamentable thing, is that *work of the Wicked*, which is a *Deceitful Work*. If the Heart be not Right, O Israelite, thou wilt not be *stedfast*, in adhering to thy *Good Impressions*. A Thorough CHANGE of STATE, and therefore and therewith a Thorough CHANGE of HEART, is requisite, that so the *Good Impressions* made upon you, may continue with you; In these is continuance, and so you shall be saved! Without a principle of PIETY, restoring to the Glorious GOD His Throne in your Souls, your *Good Impressions* from the *Earthquakes*, will be a sort of

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of *Mushrooms* rising from the *Earth*, and presently Wither, and Moulder, and Crumble, and come to nothing. Unless the *Love of GOD*, which is the *Root of the Righteous* be implanted for a living Principle of PIETY in your Souls, your *Good Impressions* will be like the *Alcherva* of *Jonah*, and Wither in a Night or two.

When the *Earth* was in its Convulsions, and threw you into yours, This was the *First Thing*, which threw you into Agonies; *Alas!* I am a miserable Unregenerate; I am still in my sins; I am not Reconciled unto GOD; I am falling into those Hands which it is a fearful Thing to fall into! And This is the *First Thing* that you have to look to. Oh! Look to *This*; That you may have a Thorough CONVERSION to GOD and CHRIST, and a Life of that Acquaintance with Him, whereby Good will come unto you.

But, How shall *This* be come at? Very surprising is that Command; Ezek. XVI. 31. *Make your selves a New Heart*. What? When, O Sinner, Thou art Feeble and sore Broken, and mayst ly Roaring by reason of the Desperate Wickedness in thy Heart, from which, none but an Almighty GOD, Ob! wretched one that thou art! — None but an Almighty GOD can deliver thee! It is none but an Almighty GOD even one who can transform Stone into Flesh, that can give thee *Another Heart*; None but one who can Create a whole World, can Create a Clean Heart, and can make a New Heart in a Sinner that is *Accustomed to do Evil*. Wherefore when our GOD bids thee, *Make thy self a New Heart*; His meaning is, *Look unto me, to make it for thee!* The Good Work begins, in an Hearty Weeping

Weeping and Making Supplication to GOD for a New Heart. Seeing and Feeling and Owning thy own Death, and lying among the slain, Oh! Make thy Moans and thy Groans, even the Groans of a deadly wounded Man, unto a GOD, whose Name is, The Lord GOD, Merciful and Gracious and abundant in Goodness. Groan at this rate unto Him; Turn thou me, O Lord, and I shall be Turned! O Great GOD, Make me a New Creature, and bestow a New Heart upon me! It looks Hopefully, — as if the Fear of GOD were actually beginning in thee, and as if the Beginning of Wisdom were dawning on thee, when thou art come into a desire to Fear His Name. The Good Work has its Beginning in the desire of it. GOD will be attentive to the Prayer of such as desire to Fear His Name. Life is beginning to shew it self in Breathing after it.

In short, The Method of CONVERSION is This. The Foundation of the work must be laid in a deep Humiliation of Soul, confessing, That thou art Unable to Turn unto GOD, and Unworthy that He should enable thee, and yet most Worthy to perish if thou do it not. Being thus Humbled unto the Dust, now Cry from thence to the glorious GOD. Quicken me, O GOD of Sovereign Grace; Quicken me, to Turn unto thee, and Fly unto my SAVIOUR. And hereupon Try, whether He do not Help thee. Try particularly, whether thou canst not give an Hearty Answer to the Calls of the Gospel. The Gospel calls, Be sorry for thy Sin. Try whether thou canst not Heartily say, Lord, I am sorry, I am sorry, that I have wandered from thee! The Gospel calls, Let the great Salvation which thy JESUS has for thee, be welcome to thee. Try whe-

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ther thou canst not Heartily say ; *Lord, The Benefits of a JESUS, are all welcome to me, all welcome to me ! The Gospel calls, Resolve upon a Life of Obedience to GOD all thy Days. Try whether thou canst not Heartily say, Lord, The way of thy Commandments, with paying of acknowledgments to Thee in all my ways, I Resolve upon it, I Resolve upon it ! — Behold, Thy Calling and Election made sure in thy Arrival unto this.*

To set the Matter in a yet further light ; The **CONVERSION** so importunately urged for, is, *A Translation from the First Adam to the Second Adam. Wherefore, O Convert passing from Death to Life ; Get thy Heart very strongly affected with the Evil Circumstances, into which thy Fall from GOD in the First Adam has reduc'd and ruin'd thee. Let Horror take hold on thee when thou dost behold the Universal Disorder and Corruption with which the Poison of the old Serpent so imbibed has infected thee ; and behold the Innumerable Transgressions and Rebellions wherein thou hast wickedly denied the GOD that is Above. Go on to behold, the violated Law of GOD binding thee over to suffer all the Evil that pursueth sinners : Behold the powers of Darkness enslaving of thee, and thy Soul distempered and languishing with grievous Diseases ; Behold how obnoxious thou art unto the Strange Punishment reserved for the workers of Iniquity in a Future World. And now, Fly away to the Second Adam for thy Help under all these Distresses ; Help laid on one that is mighty to save. Behold the Blessed JESUS offering to take thee and make thee His own, and save thee to the uttermost. Beg of Him, and Hope in Him, That by the Sacrifice which*

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which he made of Himself on the *Accursed Tree*, and by Influences, derived from Him, all the Miseries convey'd unto thee from the *Forbidden Tree*, may be releev'd and removed. Put thy Trust in the Blessed JESUS, for a *life* that shall be the *Reverse* of all the *Death*, which the unhappy parent of thy *Flesh* has entail'd upon thee. Entreat of Him; O my SAVIOUR, let thy Spirit fill me with the *life* of GOD. Entreat of Him; O my SAVIOUR, Fit me for, and fetch me to, all the *spiritual Blessings* of the *Heavenly places*. Rely on Him, as thy Redeemer. And this with a *Comfortable Perswasion* of thy *Favourable Reception* with Him. Thus a CONVERSION is accomplished.

But yet, esteem it not accomplished until you can say those Things, which are the Three Grand MAXIMS of *Real* and *Vital* PIETY.

The First. *The serving and pleasing of the Glorious GOD, and my being and my doing of what may be a grateful Spectacle unto Him, who is acquainted with all my ways, is what I close wish as the chief END, which all my Motions are to center in.*

The Second. *My Eyes are continually to a Glorious CHRIST, that I may be made Righteous and be made Holy by Him; and I long to have His Image instamped on me.*

The Third. *I do not indulge my self in any Ill Frame towards my Neighbour, but am willing to do as I would be done unto. —*

Now, *It is Finished!* Now, thou shalt never be moved. Thus doing the Will of GOD thou shalt Abide forever; And so shall the Good Impressions that He has made upon thee.

II. Whatever *Miscarriages* in your *Lives*, you
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felt your *Hearts*, when the *Earthquakes* rowled them, *smite* you for, Oh! Forake them, Oh! Reform them; After the *Earthquakes* are over, Oh! Don't return unto those *Miscarriages*. When the *Earth* was *Trembling*, were you conscious to no *Miscarriages*, which the praesages of a *Judgment* to come set you a *Trembling* for? Perhaps, the *Rumbling Earth*, which turned the *Night* of your pleasure, [unto many, *Too much* so!] into *Terror*, made that *Murmur* in your *Ears*, which, once made the *Ears* of a *Shimei* to tingle; 1. King. II. 44. *Tbou knowest all the wickedness which thy Heart is privy to.* The *Wretch* who in the *Defiances* which by *Swearing* and *Cursing* and the *Language* of black *Fiends*, proclaimed a *Tongue set on Fire of Hell*; in the *Time* of the *Earthquakes*, doubtless he felt his *Heart* misgive him; *The Great GOD whom I have insulted and affronted, may now send me down into that Fire of Hell, where a drop of water to cool the scorches of my Blasphemous Tongue will be in vain wished for!* The *Beast* which threw away so many precious *Hours* at the *Tavern*, and was *Drunk* so often with the *Liquors* wherein is *Besotment*, and was intoxicated so often with a *Cup of Excess*; in the *Time* of *Earthquakes*, doubtless he felt his *Heart* misgive him; *A Just GOD now makes me stagger by other means than I use to do it; and gives me a Cup of Trembling!* How shall I drink off the *Dregs* of the *Cup* which there is in the *Hand* of the *Lord* for the wicked of the *Earth*? Such as walked after the *Flesh* in the *Lusts* of *Uncleanness*, in the *Time* of the *Earthquakes* doubtless felt their misgiving *Hearts* griping of them, and saying, *Am not I one of the Filthy Inhabitants under which the Earth is defiled? Is there not*

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a Day of Judgment coming wherein such wickedness as mine is to be punished? Shall not I have my part in the perdition of ungodly Men, when the Day comes that shall burn like an Oven? The False-dealer, and such as had Robbed or Cheated their Neighbours, doubtless in the Time of the Earthquakes felt their misgiving Hearts reminding them of their Dishonest Practices, and saying; Hast thou stole? O steal no more; But Restore as soon and as far as thou canst, what has been stolen.

The Great and lewd City of Lima, some while ago, felt an *Earthquake* that sunk a large part of it, and brought in the Sea hideously rolling over it. In their Great Perplexity upon it, the Survivors profess'd much *Attrition* of Soul, and laid aside the Quarrels that were among them, and cried out, *Our Oppression, our Injustice, and our Extravagances have brought all this upon us. Those poor Spaniards may be our Monitors.*— But I have not said all. The *Sabbath-breaker*, doubtless in the Time of the *Earthquakes* felt some Twitches and some Wishes of a Misgiving Heart; *The Holy GOD, who won't let the Earth rest under me, now lets me know, that if I go on to break His Holy Rest, He will send me where I shall have no Rest, neither Day nor Night, but the smoke of the Torment will ascend forever and ever. Lord, Help me to Sabbatize better than I use to do. But, What am I speaking of? Of SABBATIZING! The Thing which pure and undefiled RELIGION, either Lives or Dies withal. Our Sabbath! — NEW ENGLAND, Thy Sabbath, 'tis thy Beauty and thy Defence. Oh! let nothing of This World ever take away thy Crown. Let thy Sabbath be thrown away*

28 *Good Impressions cultivated.*

way, and sinn'd away, and an *Ichabod* will soon be written on all thy *Glory*. ——— Sirs, I cannot go on, without speaking a *Good Word* for the *Best of Days*. ——— Where, where are the *True New-English Sabbathizers*? Must we repair unto the *Scpulchres* of our *Fathers* to look for them? Where are the *Housholders* that *Remember the Sabbath*, and make *all within their Gates* to do so? Where are the *Nebemiabs*, who will do all they can to lay *Restraints* upon those, who would *bring Wrath upon us by profaning the Sabbath*? Can the *Ministers* of the *Gospel* do no more, that the *Remote Inhabitants* of their *Parishes*, where many stay at or near the *Meeting houses* all the *Time* that intervenes between the two public *Meetings*, may be put into the *Best Method* of spending the *Holy Time* in the *Best manner*; and keep up the zeal of *Sabbatizing*? If we won't *Rest* with and in *GOD* on His *Day*, *GOD* will not suffer His *Earth* to *Rest* under us, or permit us to *Rest* upon it. A plain *Countrey-man* once being changed and raised into a *Prophet* of *GOD*, the *Date* of his *Prophecies* was, *Two Years before the [Famous Uzzian] Earthquake*. Now, having foretold, That in that *Earthquake*, the *Lord* would *Rore out of Zion*, he mentions the *Transgressions* that would call for such a thing. One of them is This; [*Amos VIII. 5.*] *Ye say, when will the Sabbath be over?* They could not forbear entrenching on the *Sabbath* with secular Affairs, or sensual Frolicks. It follows, *And shall not the Earth Tremble for this?* ——— An *Earthquake* ensues upon it.

I will not have this called, *A Digression*. However, I will go no further in *This*; but go on to say,

say, We read, 1. Joh. III. 20. *If our Hearts Condemn us, GOD is Greater than our Hearts, and knoweth all Things.* Now, *Bring Things to mind, O Transgressors.* In the Time of the *Earthquakes*, the Glorious GOD, set up his *Tribunal* in your *Hearts*, and set you as before His *Judgment-seat*. Every Thing in your ways, which the light of GOD in your Hearts, then *Condemned* as an Evil Thing, Oh! Hate it, Oh! Shun it, Oh! Avoid all occasions of it: And if you are *Tempted* at any time hereafter to Repeat it, Answer and Conquer the *Temptation* so: If I felt the *Earth* now shaking under me, and gaping for me, should I venture to do such a wicked Thing? It were as bad as to leap into the direful Chasms of the *Earth* opening in an *Earthquake*, to do such a wicked Thing! When the Egyptians would venture into the Deep, at a Time when, as it is hinted in the LXXVII. Psalm, *The Earth trembled and shook*; what came of it? We read, Exod. XV. 12. *Thou stretchedest thy Hand and the Earth swallowed them.* Hardy sinner, Wilt thou venture on, to do as thou didst use to do? To do so is to challenge the out-stretching of that *Hand*, that can soon cause the *Earth* to swallow thee.

III. *Make Haste*, and, Oh, *Delay not* Immediately to keep those *Commandments* of GOD, in which the *Earthquakes* made you think, *Without any further delay, this Duty shall be complied withal.* Not only *Sins of Commission* but also *Sins of Omission* had in the *Earthquakes* the *Reproofs* of GOD given unto them. Truly, The Best Thing that can be desired for you, is; That you may order your *Conversation* aright, just as you most approved, at the Time when the *Earthquakes* made you desire
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the *Salvation of GOD*. Some in the Time of the *Earthquakes* are for getting as near to those whom they take to be *Good Men* as they can, professing their *Choice to dy with such*. But, *Children*, whom do you *chuse to live withal*? There are *Points of a Good Conversation in CHRIST*, which perhaps you were not fully come up to. But in the Time of the *Earthquakes* you thought, *I will now do what I know to be my Duty*. Now, with the *Earthquakes* there was that *Roaring out of Zion* unto you; *Heb. III. 7. To Day, Ob! Hear the Voice of GOD*. There can be no greater Part or Proof of Prudence than This; For a Man to think, *What have I left undone, that if I were now a dying I should wish to have done?* And go do accordingly. And now, *My Friends*, Think with your selves. If you felt the *Earthquakes* causing your *Houses* to fall upon you, and crush you to *Death* in the *Ruines* of them; Or, if you felt the *Earthquakes* cause those formidable *Apertures* in the *Ground*, which would be the *Gates of Death* hideously opening for you; Think, *What is the Duty which I have left undone, the Neglect whereof would now make me feel the Bitterness of Death upon me?* The *Religion of the Closet*, and, *Family Religion*, and, *The Holy Table Religiously approach'd unto*; Such as these are *Points of PIETY*, which *Earthquakes* compel the *Minds of Men*, to confess their *Obligations* to, and *Chastise* them for the neglecting of. If you saw your selves going down into the horrible *Caverns*, which *Earthquakes* may sink you down into, would it not exceedingly terrify you, to think, *I have not this Day been on my Knees in secret before the Glorious GOD?* If *Earthquakes* made it
not

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not safe that you should stay in your *Habitations*, and yet made you at a loss where to be safe by running out of them, would it not exceedingly terrify you to think, that you had never, or seldom, or poorly called upon GOD in your *Habitations*? There is the Duty of Commemorating the Death of our SAVIOUR at His *Holy Table*, whereof the precept is as plain as any words can make it; *THIS DO!* For the Epidemical Neglect of this Duty, the usual *Apology* is a very wicked one. 'Tis, *I have not prepared for it!* Man, The very *Apology* is it self an *Impiety*. 'Tis thy *Crime*, that thou art not prepared. It is pleaded; *It is not in me, I can't prepare my self.* But, Hast thou done all that is in Thee, and as much as Thou canst, that thou mayst be prepared? The Neglect of this Duty is always a Grief of Mind on a Death-bed, unto such as are not Hardened in their Sins. It must needs be a Grief of Mind in an Earthquake. T'wil then be a Disconsolate Reflection: *There is one Thing, wherein I have disobey'd, and have dishonoured my SAVIOUR all my Days. Not prepar'd, you say!* But suppose it could be told you, *Before this Month is out, a formidable Earthquake shall put a stop to your Breathing on the Face of the Earth any more!* What would you do to prepare for it? With Madness in your Hearts you are going down to the Dead, if you do not now Immediately, all that were Necessary to be done that you may prepare for This. Now prepare to meet with your own Death, as you are given up to a Reprobate Mind if you do it not, and you will prepare to shew forth your Lord's Death at His *Holy Table* as you ought to do. The jogs of the Earthquakes, have been as Goads upon you, for stimulating of you to

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your Duty. Methinks, you may hear your SAVI-OUR from the *Earth* calling to you, as once from *Heaven* to another; *Soul, Soul, Why dost thou keep at a distance from me? It is hard for thee, and it cannot be safe, to Kick against the Goats.*

When *Rahab* joined her self to the Church of *Israel*, she had a *Scarlet-Cord* given her, and something to shew for her preservation, when an *Earthquake* threw down the Walls of *Jericho*. Truly, To come with the preparation of the *Sanctuary*, and join your selves to an Instituted Church of the GOD of *Israel*, and so to dwell in His *Tabernacle*, 'tis to seek a Refuge under the covert of His *Wings*.

IV. The purposes of PIETY which you take up from the *Terrors of the shadow of Death* in the *Earthquakes*, let the *Covenant of Grace* give life unto them: And with the Spirit of that *New Covenant* proceed unto the performing of what you have purposed. The *Good Impressions* made by the *Earthquakes* do shoot forth First, in *Good purposes to walk according to that Rule*, which brings *Peace* to the *Israel of GOD*. The *Good Impressions* are lost, when those *Good purposes* fail of being Executed. And they will fail if you keep up the Spirit of the *Old Covenant*, when you set about the Execution of them. The First Thing you must see to, is, That your *Good purposes* be not made in your own strength: Or with an Imagination of your being Able to will and to do at your own pleasure; If they be so, there will be no strength in them. The *Adversaries of the Lord*, and of *Good purposes to walk with Him*, O Man, By thy own strength, never, never shalt thou prevail against them. Under the Horrors of the *Earthquakes*, you purpose to express a *Respect* unto these and those, and even

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even *All the Commandments of GOD.* You Trust you shall *do as you say*; never *do as you have done.* You have no *Fear* of it. But, *I have!* — In whom do you *Trust*? In thy *own Heart*, O Vain Man! Then thou art a *Fool.* All will soon come to Nothing. There is a Clause of more than ordinary Significancy, which must be an Ingredient of all *Good Purposes*; Even That; Phil. IV. 13. *THRO' CHRIST WHO STRENGTHENS ME.* The *Covenant of Works*, the Frame and Strain of *That*, will choak all *Good Purposes*, and kill them in the Bud. The *Covenant of Grace*, is that which alone will Preserve them, Secure them, Nourish them. And you are thus to conceive of it. There is an Eternal COVENANT between GOD the FATHER, and GOD our SAVIOUR. In that *Covenant of Redemption*, your SAVIOUR promised, not only that He will pay the *Price of Redemption* for you, [*which has been done!*] but also, that He will *Quicken* and *Incline* and *Strengthen* the People, whom He brings under the *Shadow of His Wings*, to Glorify GOD, and Live unto Him. Your *Good Purposes* are best expressed in the Form of giving the *Consent* of your Souls, that the Blessed JESUS, who is your *Saviour* and *Surety*, should *Assist* you unto the *Doing* of all the Good, which you *Purpose* to do. I freely own to you, that I am not entirely satisfied in a *Form of Covenanting with GOD*, wherein we act our selves as *Principals*, and a Glorious CHRIST is brought in only as an *Accessory*. Tho' an exceeding great *Multitude* which no Man can Number, have been brought home to GOD in that *Form*, yet, I judge, the more *Evangelical* the *Form* is, and the more that

34 *Good Impressions cultivated.*

CHRIST is *All* in it, it is the Better, and the Surer, and the *Faster*. The Style of your *Good Purposes* is to be such as This; ‘O Great GOD, ‘Be Thou *my* GOD. I am not able to pay unto ‘Thee the Homage of PIETY, in the Duties of ‘it, which I owe unto Thee. But, I Desire, I ‘Desire to do it; I desire to do these *Duties*. My ‘Blessed JESUS has engaged that His People ‘shall, thro’ Him acting as a *Principle of Life* in ‘them, do these *Duties*; And it is my Desire to ‘be comprehended in this Engagement, and be ‘*Found in Him*. I Consent, I Consent, That ‘He should cause me to do them; and *work in* ‘*me all that is well-pleasing in the sight of GOD*. I ‘put my self under His Conduct, that He may ‘do so. And even in my giving this *Consent*, it ‘is His Help that has brought me to it.—

Now, O *Evangelized Soul*, Go on, and prosper.

But, Oh! Remember at the same time, to lay aside all Thoughts of going to *Establish your own Righteousness*, or of making to your selves a *Righteousness* of your own *Obedience*, to the Commandments of GOD; No, ‘Tho’ it should be in the *Evangelical Way* carried on. You must propose to stand *Justified* before the *Thrice-Holy* GOD, only in the *Righteousness* of that *Obedience*, which the Blessed JESUS yielded unto His *Law* for you. And you must not so much as Propose to be *Recommended*, unto the Liberty and Privilege of pleading that *spotless Righteousness*, by your own *Obedience*, or by your *Good Purposes* of it: But come to it with no *Recommendation*, but the Character of the *Poor* that must make This their *only Refuge*. If you take up *Good Purposes*, with the

Indirect

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Indirect Views of a Self-Justiciary, they will all soon die away, and be laid under that Epitaph, *My Purposes are broken off, even the Thoughts of my Heart.*

It will be well for you, if you fall into the hands of *Skilful Divines*, and *Pastors* that will wisely lead you in the *Paths of Righteousness*.

V. Allow me to Conclude with one brief Direction, which I tender as an *Appendix* to the rest. There is a *Stratagem* of your *Adversary the Devil*, which you are to be warned of.

In the *Concern of Mind*, which the *Earthquakes* raise in you, be not so concerned about *lesser*, and perhaps *doubtful Matters*, as to overlook the more *Weighty matters of the Gospel*. The *Good Impressions* from the *Earthquakes*, may be much damnified, by being diverted from the **MAIN THINGS** that are called for; Or, by *Exclamations* against the *lesser Faults* in others, putting by and shifting off, the Charge of much *Greater* in *our selves*. There may be the *fine-spun Devices of Satan*, in a *Preposterous* and an *Irregular*, and a *Self-Opinionated Zeal*; And we should not be *Ignorant of His Devices*.

As for *Garments*, by all means, let all *Exorbitances* and *Extravagances* be rebuked, and retrenched; All *Trespases* against the *Modest*, and *Shamefac'd*, and *Sober Apparel*, which the *Word of GOD* requires, be Redressed. *GOD*, as well as *Good and Wise Christians*, is displeased at them. Yea, 'tis now a proper season to make *Humble Abatements*, even of some lawful *Ornaments*. For the rest, let us keep to the *Word of GOD*, and moderately use, every *Creature*, which He has there granted us a

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Charter for . And not fall into the *Arrogant Pride*, of making Things to be *Sins*, which the *Word of GOD* has never made so : [But may be as lawful as for a Man to wear an *Hat of Beavers Fur*, or a *Cap of Sheeps wool* upon his Head.] Nor let us lay the *Main stress* of our Demands, on Things, which the *worst* People in the World, can as easily come to, as the *Best*. But while we are *zealously affected*, as it is a *Good Thing* to be, against the *Vanity* and *Luxury* of a few *Foolish People* in their *Garb*, and the like, let us be *Proportionably zealous* against those *grosser* efforts of *Ungodliness* and *Unrighteousness*, which have the *Wrath of GOD* reveled from *Heaven* against them. And let our *Main care* be for, a *SOUL* so full of *submission* to *GOD*, a *SOUL* so full of *Conformity* to *CHRIST*, a *SOUL* so full of *Benignity* to *Men*, as the *Gospel* calls for. This is what all *Wise Men* are *agreed in*. While there may be those, who may see *False causes of Punishment*, and may *enquire not wisely* upon them.

If we will be *Nice at straining of Gnats*, I beseech you, let it be *Enquir'd*, [Not as if *That* were one !] What is to be thought about the *Cry of DEFRAUDED LABOURERS* going up to the *Lord of Sabaoth*.

Yea, if Things not yet by all *Good Men Agreed on*, may be spoken of, let it be *Enquired*, Whether *Christians* do generally pay to a glorious *CHRIST*, the *Dues* which they that would count themselves, the *True Sons of Abraham*, should be induced easily to *Confess*, belonging to our *Melchizedek* ? And whether they *Devote* unto *PIOUS USES*, that *portion* of their *Income*, which the *pattern* of our *Father Jacob*, and the *precept* of the *Gospel*, has plainly declared for ? And whether the *SON of GOD*,

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GOD, be not *Robb'd*, as in a *Sacrilege*, when this *portion* is withheld from Him? And whether if this *portion* were *honestly paid* unto the LORD, a very *small Moiety* of it applied where it should be, would not put a stop to the Cry of many DEFRAUD-ED LABOURERS? But it seems, this is, Not *Agreed* on. And I know very well, what I say of this matter will be little regarded; But see, whether a perpetual *Series* and *Succession* of *Impoverishments*, and *Remarkable ways devised* by the Justice of Heaven for it, be not what our Land will be doom'd unto. — I have done. Behold the Method for preventing of an *Abortion* on our *Good Impressions*, and this unhappy Account of them, *We have been in pain, we have brought forth wind, we have not wrought any Deliverance for the Soul that has been going with us.*

I come to the *Conclusion of the Matter*. It may be hoped, The *Good Impressions* from our *Earthquakes*, will be such, that the *Trembling* of the Earth under us, will prove the most *useful Dispensation* of Heaven, that ever we have met withal: Many *Children* of GOD, will Bless Him to *Eternal Ages*, for the *Excitations* which the *Earthquakes* have given unto the PIETY which was too languid in them. And many *Elect* of GOD who were not yet His *Children*, are made such, by the *Earthquakes* driving of them, into those *Motions* of PIETY, which carry them to their SAVIOUR. The *Lord of Hosts* coming to *shake the Earth*, hereupon the *Desire* of all Nations has come, and fill'd their Hearts with His Glory. As we read, *The Voice of the Eternal GOD makes the Hinds to bring forth*; By the startling Roars of the *Thunders* over them, when they

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they are *Travailing*, they are thrown into *Frights* that force their Off-spring from them: So the *Voice* of the Eternal GOD, in the ghastly Roars of the *Earthquakes* under us, will cause many a Soul to be *New Born*; and many Slow, Dull, *Dilatory Intentions* of Doing the Will of GOD, will be brought forth into *Endeavours* that never will be repented of. The Churches in the Capital City of the Province, and many other Churches throughout the Countrey, have set apart Whole DAYS of *Supplications* to Obtain the Blessings of a *Successful Gospel*. We have stood waiting for some while, and wondring what was become of our *Prayers*. The *Success* was not presently what we look'd for. We did not presently see the *Answers* of our *Prayers*. But, Lo, as we read of the Primitive Beleevers, *When they had prayed, the place was shaken, and they were all filled with the Holy Spirit*. Even thus, the Glorious GOD shakes the place where these *Prayers* are made, and grants those *Effusions* of the *Holy Spirit* for which we made our *Prayers*. Yea, *By Terrible Things in Righteousness* He answers us, as the GOD of our *Salvation*, and grants us the *Petitions* we have desired of Him. O Wonderful! O Wonderful! Our GOD instead of sending *Earthquakes* to destroy as He justly might, He sends them to fetch us home unto Himself, and to do us the greatest Good in the World! If these *Good Impressions* grow, and hold, and last, and come to a due Maturity, it looks as if some *Salvation* may be nigh to us, and *Glory* may dwell in our Land.

What a Deplorable Thing is it, That some of our *Congregations* have such Contentions and Confusions

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fusions in them, as greatly to defeat such an Enjoyment and such an Improvement of *Good Impressions* as others are exceedingly Rejoicing in! O Lord JESUS, pity them!

On the other hand; A *Relapse* is always dangerous. If the *Good Impressions* on the Minds of People from the *Earthquakes*, quickly vanish, and People become generally as *Worldly*, and as *Prayerless*, and as *Vitious*, as before the *Earthquakes*, and if the *Goodness* whereof there is a show made on the *Earthquakes*, do go away with them, we may Tremble, we may Tremble, at, *what is a coming!* They who dwell in the *Wilderness* have cause to be afraid of the *Tokens*.

As for the *Miserables* themselves, it looks awfully, as if it must be said, *All is in vain; They are a Reprobate Metal; the Lord has Rejected them.* It looks awfully, as if this were the *Doom* from GOD upon them, *Never, Never shall any Fruit be found upon them;* and as if the *Oath* of GOD were gone out against them, *That they shall never enter into His Rest.* There seems to be that sentence from the Mouth of GOD upon these *Obdurate Sinners*; Ezek. XXIV. 13. *Because I have purged thee, and thou wast not purged, thou shalt not be purged any more, till I have caused my Fury to rest upon thee.* That there should be *Earthquakes* extending for more than Five Hundred Miles; and in several places the *Roars* continue every Day for some Weeks together, and the *shocks* be given many *sevens* of times in these Weeks; and not one life be lost in all! — O the *Goodness* and *Forbearance*, and *Long-suffering* of our GOD! But if this be trifled with, what a *Wrath*, O *Hardened* ones, what a *Wrath*, are you *treasuring up against the Day of Wrath!* It will be well, if something of

Pestilential Aspect be not quickly shot among us, wherein the *slain of the Lord may be many*. — I say, something of a *Pestilential Aspect*. Our LORD having spoken of, *Earthquakes in diverse places*, presently proceeds to speak of, *Pestilences*. Upon the amazing *Earthquakes*, wherein the mighty City of *Antioch*, with many other places was demolished, before our Apostle *John* could be well cold in his Grave, which, I suppose, our Lord in His Prædication had His Eye-first upon, there came on such a *Pestilence* that it look'd as if the World was going to be dis-peopled ; and the Reliques of it remained even to the Time of the Martyr *Cyprian*. When there had been an *Earthquake* in the Wilderness, where the People assoon as they Recovered out of the Cries into which it had thrown them, discovered an *Incurable Obstinacy* in their Vile Tempers, and their Base Doings, the *Next News* is, A *Pestilence*, which destroy'd many Thousands of them. After the never-to-be-forgotten *Earthquake* in one of our well-known Islands, that some now among us were present at, Half the People saved from the perdition at *Port-royal*, died of a *Pestilence* at *Kingston* ; where five hundred Graves were dug within a Month, and sometimes Two or Three buried in one Hole together ; And the rest of the Island had a deep Draught in that *Cup of Astonishment* which GOD gave them after He had caused the *Earth* to Tremble under them. Indeed, the Examples of Mineral and Malignant Steams, from *Earthquake* terminating in a raging *Pestilence*, have been very Usual and very Dismal. Yea, *American* Examples of such a thing. Tho' the proper *Plague* was never known in *America* ; it is well known,
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that after some *Earthquakes*, which overturned almost the whole Capital City of *Chili*, in the *South-America*, not very many Years ago, almost all the surviving Inhabitants died of a *Pestilence*, more Mortal than a proper *Plague* use to be. We are not certain, that our *Earthquakes* will have any such Effects. The Methods of *Repentance* may prevent them. Our Flight unto our SAVIOUR with the Faith of the XCI. Psalm; This may save us from them. Yet, In Conformity to what our SAVIOUR spoke of some Tragical Accidents which had happened a little before, whereof one seems to have been an *Earthquake*,— *Except ye Repent*,— I will venture to say, I verily Fear, That the Glorious GOD, having within a little while singled out several Towns, that were *None of the Worst*, [Not Sinners above all Men!] but full of Godly People, and ordered the *Destroying Angel* to make a *Doleful Harvock* among them, He has therein shot off *Direful Warning-pieces* to all the Land: I say, *Direful Warning-pieces*!— And His Voice to the whole Countrey, is, O! *Let there be a General Turn to GOD, in a Life of Serious PIETY, lest a more General Stroke do make fearful Devastations upon you!*

I do not speak these things, as a *Melancholy Visionary*, or because of any *Delight* I can take in keeping my Neighbours under a *Fear* which has *Torment* in it. And indeed I am sorry to see, that ever now and then, upon some Idle Rumours and Whimsies, the *Heart of this People is moved*, as the *Trees of the Wood are moved with the Wind*; More moved, alas, than they are by the plain Word of GOD brought unto them: Sorry, sorry, to see,

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See, That *foolish Notions* ever now and then started by the Devil, to torture us, and to triumph over our Gully Souls, will work more upon us, than all the plain Comminations of that Word, wherein we have the Glorious GOD *marvellously Thundering* over us! No, But *knowing the Terror of the Lord*, we would *perswade* you, unto that PIETY, which may divert the Judgments of GOD, that may be hanging over us. And we would have you *sing in the ways* of that PIETY; *sain* have you *Live Comfortably*, and be bravely above the *Fear of Evil*. You know the Course that *Ninive* took, and how it succeeded. What? Shall a *New-England* be worse than a *Ninive*? GOD forbid! Syrs, They whom *Earthquakes* do chase into a Life of PIETY, do the best Thing that can be done, to procure a *Mark* of GOD upon them, for their Preservation, if He should send an *Overflowing Scourge*, and pour out the *Vials* of His Wrath on the *Children of Disobedience*, and of *Unperswadeableness*. O Beleevers, Thus taken under the Protection of your SAVIOUR, Hear Him now saying unto you, *Fear not, for I am with thee; Be not dismayed, for I am thy GOD.*

But, *Lifting up a Voice like a Trumpet*, I declare unto you that are *Impenitent* under and after such *Earthquakes* as have come to rowse us from the *Dead sleep* upon us, *Earthquakes* are not all the *Arrows*, in the *Quiver* of GOD, *ordained* for those, by whom He is *provoked every day*. But if *Earthquakes* will not move you, it seems come to a, *Conclamatum est.*— Alas.— It looks as if the last Means were used; and all that remains were only this; He that *being often Reproved*, *hardens his Neck*, shall be *destroyed suddenly*, and *without any Remedy*. Yea,

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Yea, A General Impenitence under and after such *Earthquakes*, what will it betoken, but that these *Earthquakes*, are no other than the *Beginning of Sorrows*! There have been tremendous *Earthquakes* in former and later Ages; The *History* of them were enough to cast a wicked World into all the Trepidations which a *Mene Tekel* threw a *Belshazzar* into. The Motto on the *Title-Page* of such an *History*, might be That, *Come and see the Works of GOD; He is Terrible in His Doing towards the Children of Men.* But I am certain, a Greater *Earthquake* than all of those, is what we have cause to live in *Expectation* of: Even that *Earthquake*, whereof we are warned, *Rev. XVI. 18. A Great Earthquake, such as has not been since Men were on the Earth, so Mighty an Earthquake, and so Great an one.* I again, and again, declare it unto you; *The Coming of the Son of Man in the Clouds of Heaven*, 'tis what we know of Nothing to Retard it or Protract it. We are told, It must be at and for the Destruction of that *Roman Monarchy*, for which the last Period of *Twelve Hundred and Sixty Years* are most certainly upon their Expiration. An Excellent Pen, which *New-England* will have Singular cause to know, has in an Incomparable Treatise on the *Sacred Prophecies*, with much Erudition shown, and with much Demonstration prov'd, That there is abundance of cause to think, the Expiration of that *Black Period* may have been above Ten Years ago. What *Pause* our Glorious LORD may now make, before the *Next Thing* which we have to look for, and what He may please to Do in this *Pause*, and whether in this *Pause* a more General, and a more Terrible *Slaughter*

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ter of the Witnesses, may not be carried on, we cannot say ; For my part, I have not the Knowledge of the Holy ones. But for the Coming of the Son of Man in the Clouds of Heaven, which, O Vain Men, will not be found a Metaphor, It may, for any thing I know, be the Next Thing that is to be look'd for. All that the Oracles of GOD have mentioned, as Things to be done before it, are Accomplished : I say, All Accomplished ! Certainly, The Kingdom of GOD is at hand : And in the Introducing of it, The Foundations of the Earth shall shake ; The Earth shall be utterly broken down ; The Earth shall be clean dissolved ; The Earth shall be moved exceedingly. O Kiss the Feet of the SON of GOD, whose hot wrath will quickly flame ; and then, Blessed are they who trust in Him. Our Lord is coming to send a Fire on the Earth ; [But it shall be Visited of the Lord of Hosts with Earthquake as well as Fire :] and, what if it be in the subterraneous Receptacles, already kindled ? From this Consideration, I beseech you, let not the Good Impressions of the Earthquakes be laid aside : I say, This Consideration, That more Earthquakes are to be look'd for ; from which you can have no Refuge but This : O my SAVIOUR, Under the Shadow of thy Wings will I make my Refuge.

History gives us the Names of some Philosophers among the ancient Pagans, who upon some Circumstances observed in the bottom of Wells, and some other such Occurrences, foretold Earthquakes ; which came to pass accordingly. We Christians have a more sure Word of Prophecy, according to which we may foretel, That our Earthquakes are not all over yet ; It must not be thought, That Earthquakes have done all they have to do, upon a World sinking under an Enormous Load of Wickedness, which with an Accumulation of Guilt from Former Ages lies upon it. I am not so much of a Natural Philosopher, as to form any Judgment on the Constitution of

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our *Soyl*, which is well known to be vastly replenished with stores both of *Iron* and of *Sulphur*; Tho' I am aware, what a surprizing Imitation of *Earthquakes*, the Dust of these Mixed and Warmed, will afford unto us: And some it may be, would from hence raise a Suspicion, That our *Earthquakes* may by'nd by issue in some *Fiery Eruptions*; and may proceed anon to a *Fire*, that shall burn to the Foundations of the Mountains. But I am so much of a *Christian Philosopher*, as to suspect, that when the *Grand Period*, which cannot but be now very near unto us, is coming on, stupendous *Earthquakes*, will be some of the Things, which an *Earth*, from whence a Cry to Heaven still waxing Louder for the Days of Vengeance to come upon it, must be torn withal. O thou Land, where GOD has been so *Forgotten*, and which hast so impiously Denied the GOD that is Above, Thou shalt be torn to pieces, and there shall be none to deliver thee! Yea, There is more cause to suspect than it is now and here proper to Declare. That the Holy and Mighty ANGELS of JEHOVAH. JESUS, who are His Ministers, to do His Pleasure, and very much concerned in the Management of *Earthquakes*, when it pleases Him to Order them, are coming down with Commissions to do those Things whereupon it shall be said, *Come, Behold the Works of the Lord, what Desolations He has made in the Earth*. Doubtless, In GOD's Time for them, There are more *Earthquakes* to come; And it is of the Last Consequence unto us, that in the ways of PIETY, we be brought into a State of Safety for Eternity before they come; and that when they come, the Good Impressions made by Former *Earthquakes* be found Abiding on us, and Abounding in us.

BOSTON-Lecture. Dec. 14. 1727.

An APPENDIX.

Written Dec. 25. 1727.

A Collection
Of some
Observable Occurrences,

Which the present *Earthquakes* of
NEW-ENGLAND,
[The *Shocks* and *Roars* whereof, we had no longer ago than the Last Night awakening of us,]
Lead us to take Notice of.

I. The First OBSERVABLE.

THE Occurring of EARTHQUAKES in DIVERS PLACES, is what our SAVIOUR has advised us to consider of. Truly, In *this Year* of NEW-ENGLAND's Trembling, there are occurring EARTHQUAKES in DIVERS PLACES. If the jogs given to *France* and *Britain*, do little to rowse the *European* World from the Lethargy of the *last Time*, yet it may be hoped some in *America* may hear *Attentively* the Noise of the Voice of GOD in them, and the Sound that goes out of His Mouth.

In our coming to relate the *Earthquakes* of *this Year*, it may not be amiss, but be a decent Introduction, to relate, that so lately, as a little above a Year ago,

ago, in the Night between the first and second of *September*, between the Hours of Ten and Eleven, the City of *Palermo*, in *Sicily*, felt some shocks, of an *Earthquake*, which were not at first very Violent. But they soon increased with great Fury for above Twenty Minutes ; whereby about a quarter part of that great City, was overturn'd & overwhelm'd, and made an Heap of amazing Rubbish : From whence *Three Thousand of the Dead*, were drawn out, five days after, fearfully crush'd and mash'd, and miserably broken to pieces. In one Ward of the City, a whole *Street* gaped at once with an hideous and horrid Noise ; and from the Chasm, there issued out *Flames*, which were mixed with calcined Stones, and a Torrent of *Burning Brimstone*, whereby in less than half an Hour, the whole Ward was consumed. It was computed, that about *Fifteen Thousand* People perished in this Desolation. But *This Year* is what we are now confin'd unto. We are informed that in the Month of *May* last, they had several Shocks of an *Earthquake*, at *Arles*, in *France* ; and one so Violent, that all the Inhabitants ran out of the City, for fear of being overwhelmed under the Ruines of their Houses, and continued encamped in the open Countrey, till they hoped the Danger was over. Some of the Shocks were more Violent about *Languedoc*, than at *Arles*.

Our Accounts from *Great Britain*, inform us, That on the Nineteenth of *July* last, there were *Earthquakes* felt at *Swanzy*, before which there was heard a mighty Noise, like that of *Thunder* at a Distance. The Houses trembled ; The Walls of Gardens roqued ; The tops of Chimneys fell,

Many left their Habitations.— At the same time they felt the like at *Highbworth*, & the Neighbouring places, where the People were thrown into the greatest Consternation, from the Apprehension of their Houses falling upon them. An Alteration in the Face of the Sky, and the Colour and Quivering of the Luminaries there, before it, was very much observed. At the same time the City of *Bristol* had a share of the Consternation.

About *Exeter*, they had the *Earthquake* which gave dreadful Concussions; People could not stand when they felt it; It rang the Bells in the Steeples; And some Damage was done by it. From several other parts in the *West*, there have come in the like Accounts.

The Relation from *Wales*, is yet more Expressive. ‘ On *Wednesday* the *Nineteenth* of *July*, a little after Four in the Morning, we had a most terrible *Earthquake*. They that were in the Field, and heard it coming (as they say, from the *East*,) could not tell what to liken it to, but to Great Guns, firing under Ground, or some terrible Thunder. The Hedges and Trees seemed to walk, or move from their Places; The Birds flew out from thence, as if they were frightened; The Walls of the Park and Gardens [at *Margam*] were shook down; The Doors of the Church, and of several Houses flew open, tho’ Lock’d and Bolted. The Bells tolled of themselves; several Stacks of Chimneys were thrown down; Houses untiled; Windows and Shutters broken. The Milk-People in the Fields, declare, That the Earth trembled so, that the Milk dash’d o-
‘ ver

‘ ver the Edges of the Pails. The Rivers swelled
 ‘ several times higher than was usual, and the
 ‘ Water changed unto the Colour of Whey. The
 ‘ Houses and Beds rocqued like Cradles.

Besides these Things; on Aug. 25. In the Vale of *Good-Cheap*, adjoining to the Parishes of *Wye* and *Hinxhil*, several Brooks were on Fire for many Days together; which People were, as well they might be, very much surprized at.

The Second OBSERVABLE.

We soon knew, that our EARTHQUAKE extended more than *Five Hundred Miles*. But shall we reckon it a part of *ours*, if we find an EARTHQUAKE within a Day or Two before *ours* affecting the *Caribbee-Islands*? Reader, Consider what we are going to Relate, and think, with a just Reflection, How deep the *Fires* may ly, which may give so near *Simultaneous Agitations*, to the Tottering Arch which is our only *Foundation*; [if we have no share in the *City* that has better *Foundations*!] and what a mighty Force they may anon exert upon it!

We have Advice, that the *Earthquake* we had here; (if it may be said so) Oct. 29. between Ten and Eleven in the Evening, was felt at *Barbados* the Day before, about *Noon*; which is near *two Thousand Miles* distant from us; And much after the manner we had it here. The *Houses* were in a very frightful Convulsion; The *Streets* rose and fell, even like the *Waves* of the Sea; The People in utmost Consternation from an Apprehension that the Earth might sink under them, ran to the Wharfe, that they might get into Vessels for their safety.

We have Advice also, that *Martineco*, A Day or two before the Time of our *Earthquake*, underwent a more terrible one, than that of *Barbados*, or, that of *New-England*. Their *Temple* and their *Prison* were thrown down; and many of their *Sugar-works* ruined; and their *Negros* kill'd. The *Noise* as well as the *Shock*, was beyond Expression hideous; They that have arrived from thence unto us, discover an *Abiding Horror*, at what they heard and felt and saw, in what they are escaped from.

It may be added, That some of our Vessels, which were at a considerable Distance from us, in the midst of the *Huge* and *Wide Atlantic*, at the Time of our *Earthquake* were visited with such *Thunder*, as they had scarce ever known to be parallel'd.

III. The Third OBSERVABLE.

There was *This Year*, a very strange occurrence in *Ireland*; which drew as in *Miniature* a most lively Emblem, of what it is that *EARTHQUAKES* come for; and of the Condition and Confusion which falls upon *Forsaken Sinners*, when held in the *Cords* of their *Sins*, and siez'd by the Irresistible Vengeance of Heaven. The Story is worth telling; and by the ordering of *GOD* it is come to pass, that it is told among the Nations; Yea, and in *America* too this lively *Picture* is now exhibited. Here it is; look upon it.

On the Fourteenth of the last *August*, (1727.) as one *John Byrn*, a Wretch of a very Dissolute and Abandoned Life, stood at the Gallows in *Kilkenny*, with a Rope about his Neck, in order to be executed for the Murder of one *Mr. Taylor*,
and

and was relating the Murder with an amazing Indolence and Insolence, a Noise like *Thunder* was heard under the Gallows, and the *Earth fell a Trembling*, with the terrible Shocks of an *Earthquake*, for many Yards round about the Place, but not extending any further. It was look'd on as an amazing Expression of the Divine Displeasure, and the *Wrath of GOD reveal'd from Heaven*, against the Crimes of so horrible and obdurate a Criminal. The astonished Sheriff, and his Guards, and the Spectators, which were very numerous, all ran away with the utmost Consternation and Expedition; and with such Distraction, that the Malefactor being left alone, had a strange Opportunity, to have made his Escape, if he had attempted it. But he was himself so terrified and confounded, as to be found presently *Stupified* when the Sheriff returned, and finished the Execution.

The Fourth OBSERVABLE.

Our EARTHQUAKES unavoidably lead us to the Consideration, of what is to be expected from the *Subterraneous Fires*, in the *Day of the Lord that shall burn like an Oven*; when they shall conspire with the *Fires*, which at the *Glorious Appearing of our great GOD and SAVIOUR*, shall fill and cleanse the *Heavens*, and those *High places* which are now occupied by *Wicked Spirits*. When the *Lord our GOD shall come*, and a *Fire shall devour before Him*, and it shall be very *Tempestuous round about Him*, Then the *Fire and Brimstone* which will in an *Horrible Tempest* be *Rained like Snares*, upon the *wicked*, even upon all but those *Holy and Humble Walkers with GOD*, that shall have His *Mark* upon them,

them, and with a surprizing *Change* upon them shall be caught up to meet the Lord: This Fire will meet with, and give an Attractive and Amazing Energy to, the *Subterraneous Fires*, in which the *Trembling Earth* is to fall a Sacrifice.

Now, if the *Eighteen* on whom the *Towre of Siloam* fell, were to be construed as a *Figure* and *Foretaste*, of what was to befall incredible Multitudes, by the *Fall of Townes* upon them, in the approaching Destruction of *Jerusalem*; Why may not the *Hundred and Eighteen* that perished the other Night in the Barn at *Barwel*, be shown unto the World, as a *Type*, of what shall be done to many Millions, in the CONFLAGRATION, which is to come as a snare upon all them who dwell on the Face of the whole Earth? If one would see a Tragical *Pourtraiture*, of the *Business* which the World is very much taken up withal; Yea, and very much of the Religion which is in the World pretended to; and of the sudden Destruction by Fire, which the miserable People of the Earth will find themselves, beyond all possibility of escaping, reserved for; Let them look into the Barn at *Barwel*. 'Tis a dismal and a shocking Story; The Relation is thus convey'd unto us,

About Eight o' Clock, in the Evening that followed the Ninth of September, 1727. at a place called *Barwel*, in *Cambridge-shire*, (about Three Miles from *New-Market*) there was a *Poppet-Show* acting in a Barn, which was built with *Barwel-Stone*, and thatch'd with *Straw*. The Man going to give his Attendants the sight of the Show, not only Lock'd but also Nail'd, the Door. There was a Place adjoining to the Barn, which had in it a
Quantity

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Quantity of *Hay* and *Straw*; and a Boy who set a Wooden *Lanthorn* with a short *Candle* down, while he peep'd in to see the *Spectacle*. A Man, who had threatened, that if he were not let in to see it for nothing, he would set the *Barn* on *Fire* over their Heads, beat the *Lanthorn* about, so as to set the *Hay* and *Straw* on *Fire*, and ran away. The *Flaming Hay* and *Straw* presently set the *Barn* on a *Flame*; which had a *Floor* above the *People*; and the *Fire* getting into the *False Roof*, ran like *Wild-fire*; and the falling of the *Floor* hastened the *Death*, of the smothered *Miserables*. The *People* could not get out; but about *Five* or *Six* escaped the *Flames*; The rest, which were about *One Hundred and Twenty*, among whom there were several *Young Gentlewomen* of considerable *Estates*, miserably perished. Some had their *Legs* burnt off, some their *Hands*, and some their *Heads*; and some were intirely incinerated. The *Merry-Andrew* that belonged unto the *Show*, got out, but so horribly burnt, that he lived no more than a *Day* and a *Night*. It was for some little while the melancholy *Employment* of the *Neighbouring-place*, to see whether they could not pick out the *Roasted* and *Mangled Carcasses* of their *Particular Friends*; but most of them were carried in *Carts*, and put into an *Hole* in the *Church-yard*. And about *Seven* or *Eight Houses* of the *Neighbourhood*, were consumed in the same *Disaster*.

Who so is wise, will observe these things.

F I N I S.

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