The true Souldiers Convoy.

A Sermon preached upon the xvij. day of May 1640, vpon a prayer day, for the Prince's good successe in going forth to warre.

By

WILLIAM BRIDGE.

Thou hast broken Rahab in pieces as one that is slaine, thou hast scattered thine enemies with thy strong arme.

Psal. 89. 10.

IN ROTTERDAM,

printed for Thomas Lappagde and are to be sold at his house on the Iron Bridge, 1640.
To the Reader.

Reader; out of desire to the good of God's people, and in respect of these troublesome times, it was thought not altogether unfit by some friends, to print these few notes, in reading of which thou art desired not to expect much compleatness of dependency or stile, as not being ordered to the press by the author himself, but by a very weake hand: whatsoever therefore thou shalt find herein profitable, that improve; if any thing otherwise, that cover by Christian love and the God of love be with thee Amen.
Numbers chap. 10. the middle of the 35 verse.

Rise up O Lord and let thine enemies be scattered.

His chap. delivereth it selfe into foure parts.

In the First part the Author speaketh of the silver Trumpets and of the matter and use of them.

Secondly he sheweth the march of the children of Israel under their severall standards.

Thirdly he speaketh of a
conference—had—betweene Moses and Hobab vers. 29.

Fourthly you haue Moses prayer: And they departed from the mount vers. 33. and the Arke of the covenant of the Lord went before them in the three dayes journey, &c: And it came to passe when the Arke set forward, that Moses saide, Rise up O Lord and let thine enemies be scattered, when they remoued stil they prayed, when they sett forth with their army, they used those words: Arise O Lord & let thine enemies be scattered: when they returned with their army at the latter end of the yeere, or at any time, they saide, Returne O Lord unto the many thousands of Israel.

You haue here their going forth, arise O Lord &c & it is as if
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if hee had sayd thus: O Lord thou hast promised thy presence to thy people and therefore thou hast giuen them thine Arke, the outward signe of thy presence, now we are to goe forth to warre, and that is a dangerous worke, oh let us not goe alone without thee, but let us haue thy presence, wherefore arise O Lord and let thine enemies be scattered; He doth not say thus, O Lord we entreat thee, giue us good munition or good provisio[n, or (that which the world calleth the nerues of warre) giue us money, but as if he would shew that Gods presence is most desireable to an army, & that Gods presence is their munition and provision and containeth all things, he faith Arise O Lord &c.

A3 Those
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These words containe some thing implyed, and something expressed: implied two things. 
First that God hath enemies, that seems to be granted. 
Secondly that God sleepeth to his enemies, therefore hee faith arise, these implied: expressed three things.

First the matter of the petition, and that is that God would arise.

Secondly the effect of Gods rising, that his enemies may be scattered.

Thirdly the occasion of this petition, that is their going forth to warre: from these wordes, then Moses said Accordingly there are five notes or obseruations that I intend (God willing) to run through at this time.
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<th>First that God himselfe hath many enemies.</th>
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<td>Secondly as God hath enemies, soe sometime he sleepeeth to all their enmitie.</td>
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<td>Thirdly though God sleepeeth and they worke, yet there is a time when they shall be scattered, and when God ariseth, they are scattered.</td>
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<td>Fourthly our prayers awaken God.</td>
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<td>Fiftly, when the people of the land goe forth to warre, Gods people shoulde goe forth to prayer.</td>
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First, God himselfe hath many enemies, Let none wonder at this, nay rather wonder that God hath any friendes in the world it is so wicked, the Scripture is full for it, in that Psal.8: verif. 2. Out of the mouthes of babes and sucklings hast thou ordained strenght.
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<td>because of thine enemies. Psal. 37.20. But the wicked shall perish and the enemies of the Lord shall be as the fatt of lambes. Psal. 74.4. Thine enemies roare, &amp;c. Ye know the Psal. For loe thine enemies O Lord, for loe thine enemies.</td>
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<td>Rea 1. Those that are in league and covenant one with another, have common friends &amp; common enemies. Gods children are in covenant with God, and therefore they having enemies, God hath enemies,</td>
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<td>2 There is a special contrariety betweene God &amp; the world, the flesh lusteth against the spirit and the spirit against the flesh, for they are contrarie: take but this one instance in this matter of contrariety, to see how contrary God and the godly are to the Deuill and the</td>
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<p>| Ts.92.9 |</p>
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<th>Reas. 1.</th>
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The wicked. Let a thing be never so bad, God and the godly will turne it to good and Gods honour: Let a thing be never soe good, the Deuill and wic-ked men will turne it to bad and Gods dishonour: now en-
mity being nothing els but en-
livened contrariety, and there being such a contrariety be-
tweene God and the world, it cannot be but that God should haue many enemies, 3. That which maketh a thing so, is more so, if a man loath a bea-
kker or vessell because phisick hath been in it, he loatheth the phisick much more, and if the world hate the godly because they are godly, then they hate Godmuch more, now the god-
ly haue many enemies and that for this reason because they are godly, therefore God himselfe

Reas 3.
Further when two are at a great distance and neither doth yield with one another, there must be a great enmity: now faith our Saviour Christ you cannot love God and Mammon, you must love the one and hate the other. God hath more.

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incomplying in all his wayes therefore certainly God him-
selse must needs haue many e-
nemies; & very deadly: Hence
we may see that it is no strange
and new thing for us that are
the people of God to meete
with enemies: why should we
be discouraged though we
meete with enemies? Are we
better then our Lord and N a-
fter? shall God himselfe haue
many enemies, and shall we
thinke to haue none? It was
the complainte of a heathen
man, I haue enemies, his
friend standing by gaue him
this answere, but that is worse
that thou hast nofriéds,though
a man haue many enemies,yet
if he hath some faithfull friends
he may comfort himselfe
thus, though I haue most bitter
and vile enemies, yet I haue as
fast
fast & sure friends: so that here is a further argument to shore up our unbelieving harts God himselfe hath many enemies.

But my enemies are such as doe pretend friendship:

And truely foe are Gods enemies such as doe pretend loue. I pray you tell mee, I put it to your owne hearts: who are those that doe pretend more loue to God then the breakers of the second commandement, that doe make images? and wherefore doe they doe: Say they we will haue an image of Christ, whereoeuer we become, that we may always be put in mind of Christ, what a mighty pretence of loue is here, & yet the breakers of the second commandement are saide to be haters of God: it is not saide foe of
of the breakers of any of the other commandments that they are haters of God, but of those that breake the second commandement: visiting the iniquity of the fathers upon the children unto the third & fourth generation of them that hate mee: soe that though they pretend most loue yet they are the most haters.

But for my enemies the Lord knoweth I have done them no wrong but good:

himselfe hath many enimies: the second observation is,

As the Lord hath many enimies, soe he is pleased for a time to sleepe unto his enimies: he sleeppeth, therefore it is faide here arise: arising is opposed to sleeping, Lord why sleepest thou? but what is that? not that we should understand it literally, for so the Prophet derided Baals Priests; cry aloud it may be your God sleeppeth: but understand it metaphorically. A man is said to be a sleepe when he is so intense about one busines that hee doth not regard another, that busines which hee doth not meddle with he is said to be a sleepe to: soe now when God shall have many enimies, and they shall blaspHEME his name and reuile his people
people, and hinder his ordinances: and God shall be deaf to all their blasphemies revilings, and all their wickedness when they shall persist in evil and bring their wicked devises to passe, and yet God shall be as it were blinde to all their dealings, then God sleepeth to the enmity of his enemies: would you know the reasons?

First of all, it may be the enemies are not yet great enough for God to contend with: the Eagle doth not hunt after flies, and a lyon doth not harnesse himselfe to battle against a poore worme: it may be the malice of the enemy is not yet great enough, & soe is not a fitt object for the grea te indignation of the great God, and therefore
fore God suffereth them, to go on that it might be a greater and a more full object to beare his indignation.

Againe, therefore God suffereth this and seemeth to sleepe for a time: because his people are not provoked enough against their enemies, as it was with the children of Israel that went against Benjamin & fell before the twice, if Israel had overcome them the first time, they would not haue beene soe provoked against them, to haue cutt them all of as they were, but being beaten by them twice: thereby they were provoked to their destruction, so God suffereth his enemies to prevaile and sleepe to the case of his people for a time, because the harts of his people are not stirred
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stirred enough against their enemies to cutt them of fully when that is done then God a-waketh.

Again sometimes God slee-peth because his people sleep to him, and say arise to something els, They sleep to him, It was the speech of an Empesnor when he was in prifon, Oh (said he) when I was in my pallace, I hoped soe much in men that I neglected trusting in God: but now I am in prison, I may hope leffe in me and trust more in God: so it may bee there is a time when Gods people doe fall asleep to God: hope to much in men, and not enough in God: Now faith the Prophet, Woe to him that faith to the stone arise, shall God arise to his people when 

Hab. 2.
they say to the stone, arise? Shall God arise for his people when they sit downe, and rise not up themselves? Brethren faith is prayer in the coales, & prayer is faith in the flæ: now it may be mens faith doth not burne out enough, it burneth dark, they pray, but are not hot in prayer, they liue, but they do not liue out of themselves in God enough, wherefore that God may awaken his people, he sleepe his selfe.

Forthly, somtimes it is for this end, because the pit of his enemies is not yet digged: consider that 94. Psalm 12. 13. Blessed is the man whom thou chastenest O Lord, and teachest him out of thy law that thou mayest giue him rest from the dayes of adversity, untiill the pitt be digged for the wicked, ther
there is a time when the pitt of
the wicked is digging, and all
that time God's people maybe
in suffering, God suffereth the
wicked to run away with the
baite, and doth not yet draw
them, because they are not full
on the hooke, but when they
have swallowed the hooke,
then he will draw them.

Hence we may see what
the reason is many times why
there is so much evill in the
Churches, and why the ene-
mies preuaile so much, so long
God is the strength of the
Churches, and our strength
sleepeth somtimes upon all the
afflictions of the Churches, we
are apt to be much discouraged
like the disciples who whilst
our Saviour was in the storme
asleep: they came running in
all haste to him, saying, carest
thou
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thou not that we perish? So it is many times when a storm ariseth upon the Church, God seemeth to sleepe, and wee run in haste to God, and apper to charge God: Lord carest thou not that we perish, but peace, peace, he sleepeth only, he will awake shortly, you shall see it, and they shall feele it, for the third point tells us that.

Though God seem to sleepe, & his enemies prevale, yet there is a time when they shall be scattered, and when God ariseth they are scattered: there are twop arts in this doctrine, I will handle them severally.

First: Though the enemies of the Lord do prevale, and God seemeth to sleepe, yet there is a time when they shall be scattered: In that 68. Psal. 1. You haue the same words that are here
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here: Let God arise, let his enemies be scattered, in the following part of the Psalm, 12. vers. it is if id, King of armies did flee apace, in the Hebrew it is they fled they fled, fled is twice, why soe? That is, they did flee very hastily, and they fled most confudely, they fled alwaies, they fled, they fled, noting the greatnesse of the flight. Reasons:

First If it were not so how should God be honoured in the world: God is resolved to recover his honour, his truth, and his justice out of the hands of the world: saith the Psalmist He will wash his feet in the blood of the wicked, so that a man shall say verily there is a reward for the righteous, verily he is a God that judgeth in the earth: But did they not know it

Psal. 58
10.
it before that God ruleth in the earth? True, But men will not say al that for God alwaies which their hearts know; and the glut of prosperity often doth quench their knowledge, but when Gods judgements are abroad then men shall say (he doth not say godly men; but then men shall say) though they be but bare me they shall say &c. Oh it is a sweete time when ungodly men shall own their owne principles, and if you look into the Psalme, you shall find when the enemies of the Church are destroyed, that God hath many prechers made that doe teach his praises, faith the Psalmist ver. 12. The Lord gave the word greate was the company of those that published it: Kings of armies did flee apace, and she that tarried at home
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home devided the spoile. The words in the original are very significant and do note two things: First the word which you read company; in the Hebrew it is Army: great was the army of preachers; an army of Preachers is a greate matter, nay it is a great matter to haue seven or eight good preachers in a great army, but to haue a whole army of preachers, that is glorious: Secon. It doth note out the heartines of this preaching Army, for the word (Nepheshe soule) is to be understood as in that place of Ecclesiastes, it is said there he wordes or book of the Preacher. which being in the feminine gender doth suppose Nepheshe and as if hee should say (as Vatablus hath it) the words or booke of him that hath a preaching soule or hart, or the
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of a preaching soule or hart, so herewhere it is said great is the the army of preachers, the word being in the feminine gender, it is as if he should say, great is the army of preaching soules, whose very hearts with in them shall preach of the Lords workes, now my brethren it is much to have a preaching army, but if this army shall with hart & soule preach of Gods praise, O that is a blessed thing: yet thus shall it bee when the enemies of God shall be destroyed, and therefore seeing God will not loose all those sermons of his owne prayses, in due time the enemies of the Church shalbe scattered.

All the plots and projects of Gods enemies ly under a curse
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curse, now the curse scattereth, and the blessing gathereth, when God blessed, then the people were gathered, when God curseth, then they are scattered: you know when Jacob was to bless his children, instead of blessing Levi, he seemeth to pronounce a curse upon them, that they should be scattered in Israel, surely it is a part of the curse to be scattered, and the enemies of God and of his people are always under the curse, and (as a learned holy divine of your owne hath it) they are never prayed for, but looke as it is with some grasse that groweth upon the house topppe, though it bee higher then that which growes in the field, yet no man prayes for it, or
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noe man faith, the Lord blesse it, but the grasse and corne that growes in the field, the men that come by say; there is a good crop of corne the Lord blesse it, soe though wicked men and the enemies of the Church doe perke up higher then the rest; yet they are never under prayer, but alwayes under the curse; and therefore no wonder though they bee scattered:

Rea. 3. God will lay mens wayes upon their owne heades; the fish shall be boiled in the water it lived in, and men destroyed by the same way they walked in, therefore Psal. 59. you shall see how sin is answered with the like punishment, the Psalmist speaking concerning his enemies ver. 6. 7. They returne at evening they make
make a noise like a dog and goe round about the city, behold they belch out with their mouth, swordes are in their lippes, that is, they revile, they jeare and scorn at the godly there is their sin, now looke into the latter end of the Pshalme at the 14. vers. you shall see their answerable punishment, And at evening they shall returne and make a noise like a dog, and go about the citie, let them wander up and downe for meate and grudge if they be not satisfied as they went about the citie barking and making a noise like dogs so shall they go about the city howling like dogs, thus God will answer men in their owne kind: was not Adoni-bezek punished in his owne kind? Egypt in its own kinde? And the Iewes of old in their owne
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Now kind this is God's method still, and therefore if you compare the 8 Rev. and 9. cha. with the 16 of the Rev. You shall see that the trumpets and the vials are alike, and some take them to be all one; but the trumpets note out the time when the sins are committed, and the vials the time when the punishments are inflicted, but the evils mentioned in both are much alike, because God proportioneth mens punishment to their owne sins, now the enemies of the Church have scattered themselves up & down to do mischief, how are the Jesuits & the locusts of our time scattered up and downe in all places? they have scattered God's people and they scatter their owne sinnes wherefoever they become, therefore
fore there must come a scat-tering time for themselues also for that is equall.

You will say doe wee not see the contrary? our eyes are witnesses of the contrary, wee see the people of God are scattered, but wee doe not see the enemies are scattered.

It is true: Gods people are scattered, and truely it is the remainder of the curse upon them, for which wee are to be humbled, though God provides a place for us in the world yet certainly it is some part of the curse to have our names changed from Israel to Jezreel: this is Gods way, that what cuill hee doth afterward bring upon his enemies, hee doth many times, first bring it upon his owne friendes, by his and their enemies, he first slee-

peth
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Peth to them, then hee awaketh for them; but to answer; Gods people are often scattered but though they be scattered, yet there is much difference between their and the worlds scattering: The scattering of Gods children is turned into a blessing to them, the scattering of his enemies is a curse and so it endeth, a plaine instance for it you haue in Levi, sayeth Iacob Let them be divided in Iacob and scattered in Israel, yet that prooued a great blessing, for the tribe of Levi being scattered among all the tribes, by that means all the tribes had preachers: So now it is in the scattering of the Saintes, though they be scattered into divers places, yet they are made thereby a blessing to many countries:

hereby
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hereby they carry truthes into other places; hereby they are cleansed from their own filthiness, hereby they learn to walk more humbly, hereby they learn to dye daily to the world and outward comforts, hereby they are weaned from their freinds and all natural engagements; hereby they are made more conformable to Jesus Christ, who was a stranger upon earth hereby they meete with many experiences, hereby they see many promises fullfilled, hereby they enjoy the ordinances of God in a purer manner then before, so that all their scatterings are blessings to them.

Though the people of God be scattered yet they are gathered againe. For great shall be the day of Jezeel. yet more fully Ier 2 3 2 3 4. Therfore thus saith
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"Faithfully Lord God of Israel against the Pastorsthat feed my people, ye have scattered my flock & driven the away & have not visited them. Behold I will visit upon you the evil of your doing, saith the Lord. And I will gather the remnant of my flocke out of all countries whether I have driven them, and will bring them againe to their foldes, and they shall bee fruitful and increase, and I will set up shephards over them which shall feed them, and they shall feare no more nor bee dismayed, neither shall they bee lacking, saith the Lord. Yea they are therefore scattered that they may be better gathered. 34. Ezek: 11. 17. Thus saith the Lord God, Behold I even I will both searche my sheepe and seeke them out as a shepheard seeketh out his flocke in the day that
that hee is among his sheep that are scattered, thus saith the Lord God, behold I judge betweene cattell and cattell, betweene the rammes and the hee goats, before their scattering the goats were mingled with the flock; upon their gathering, the goats were seperated:

a good garment may be ripped into pieces, that it may be better sewed; good is that speech of Augustine, He that killeth considereth not how he slasheth and rendeth, but he that cutteth to cure, considereth how he cutteth, or thus, Suppose a man be to cut two men; the one to cure him, the other to kill him, that man which he cutteth to cure, he considereth how he cutteth him, but he taketh no care how he slasheth him.
whom he intendeth to kill, so doth God deale in the cuttings and scatterings of his own children, and the vile world: or thus, an army you know, may be scattered two waies, The Souldiers when they come from their trenches, every one goeth to his hutt, and the whole army is in some measure scattered and divided, but in order, this is an orderly scattering: but when they are routed, that is another scattering, wherein there is no order, Gods people are scattered as those that go to their huts, but the wicked are scattered otherwise, their scattering is a full routing, that is never gathered, this is the punishment of the enemies of the Church, they shall be scattered.
If so: Hence we may see what a lamentable thing it is to be an enemy of God, this is the portion of all the enemies of God, they shall be scattered, lamentable is their condition therefore, that are God's enemies. Brethren, God is the best friend, and the worst enemy, if God be my friend, what though I have many enemies? afflictions shall be all rated of in due time, as the dog is when he falleth upon a friend: if the dog fall upon a thiefe or an enemy, we let him alone, he hath leave to worry him, when afflictions feaze upon God's people, in dew time they are chidden of; but when they fall upon God's enemies, they shall not be rated of, they may worry them, and the
venome of their teeth shall abide in them to all eternity. the text faith as for those mine enemies & c. It is some griefe to be slaine before justice, but before mercy it selfe, that is more grevious, it is some griefe to be slaine before those that cannot help: but to haue help stand by and not help, that is most bitter, such is Christ, he is our help, he is our mercifull high Priest, and yet he faith, As for those mine enemies, which would not that I should reign over them, bring hither and slay them before me, oh what a sad thing it is to be Gods enemy.

**Quest.** But who are those enemies?

**Answ.** You will all say thus, that if a man seeth the picture of another, and as soon as
as hee seeth it, hee falleth a tearing of it, and the more like the picture is to the man, the more hee teareth it: surely this man was an enemy to him whom the picture is like unto, so when men shall fall a tearing of Gods people, and therefore because they are godly, are not they enemies to God?

Secondly. Consider Psal. 68. 21. ther is a plain place to shew you who are Gods enemies, faith the Psalmist, But God shall wound the head of his enemies and the hairy scalp of such an one as goes on still in his trespasses. Such as go on still in their trespasses, are Gods enemies, there is no child of God but may and doth fall into sin, he may faile in his speech, and in his pra-
practise, but it is the character of the world to ly in wickednes. and therefore know you such an one as hath been a drunkard and a drunkard still, a swearer, eight, nine, or ten yeares ago, and a swearer still, a Sabbath-breaker, a lyer, an adulterer a great while agoe, and so still, that man is an enemy, and in due time the Lord will wounde the hairy scalpe of such a ruffian, for he is an enemy.

Thirdly When men cannot endure to heare of the well-fare, and good successe of the Churches, and of the ordinances of God, that is a signe they are Gods enemies, a man loueth to heare good of him that he loueth, if a man loue God, he loueth to heare good of God, and all that be-

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longeth to him, of the churches and of all the ordinances, but when men heare of good newes of the Churches, and of the ordinances, and do secretly grudge, repine and wish it otherwise, these are now secret enemies, and will be open.

Fourthly. The Scripture phrase telleth us who are Gods enemies: faith the Psalmist, 

*Lord make plaine thy way before my face, because of mine enemies.* in the Hebrew it is, 

*Lord make plain thy way before me, because of my observers, malicious observation is a signe of enmity, and theryfore when men shall diligently obserue, and lay waite for the haltings of Gods people, and are glad to find any thing to raise a scandall, more rejoicing*
at the scandal, then grieving for the sin: those (as beastes which seek for the excrements of men to nuzzle in them) are Gods enemies, and God is theirs.

Fiftly. Those that hinder the great proceedings, that God hath in the world, are his enemies. In the restauration and rebuilding of the Temple, God had many enemies: Tobiah, Sanballat, and many others; how did it appeare? they did out of malice labour to make the work of God to cease; so when men in their generations and times, shall maliciously labour to cause the workes of God to cease, and hinder the great proceedings, which God hath on foot in the world, these are enemies and none but enemies
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mies, now God is and hath been working of many great works in the world; if any mans heart tell him that he hath thus taken up armes against God, let him lay down his weapons, and humble himselfe, for God will be aboute him, God is greater, and will break him; The second part of the doctrine followeth. viz.

That these enemies, when God ariseth, are scattered; Gods rising is the cause of their scattering.

First. When God ariseth, then all his host ariseth, when a man riseth, then all his clothes arise; when the subject ariseth, all the accidents rise; when the Prince in the Field ariseth, all his Souldiers arise; when God ariseth, then all
all his followers arise, and when they arise the enemies fly, and so are scattered.

Secondly Consider but the nature of his enemies as they are described in Scripture, they are compared to waxe before the fire, though waxe may lye a while there and not melt whilst the fire is not blown up, yet when the fire flameth, the waxe melteth; they are compared to the waues of the Sea, that roare whilst they are in the Sea, yet when they come to the shore, they break; they are compared to smoak, which though it rise like a dark cloud, yet is soon scattered and consumed by the puffer of the wind; they are compared to vapors, mists and clouds: which though they may seem to threaten
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threaten the earth with some great storm, yet when the sun ariseth in its full heat, then are they scattered. Such waxe such waues, such smoake, such vapours and mists are the Lords enemies; soon therefore scattered when he ariseth.

Obieff. But though it may be easy (in regard of Gods power) to scatter the enemies of the Churches; yet when we look upon the condition of the Churches, as they are in themselves, their deliverance is very difficult, it is an unlikly thing that the distressed Churches should be delivered as the matter now standeth with them, when were the enemies of the Church more prevailing then now they are?

Answ. So it must be; what is
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is more unlikely, then that a dead man who lieth upon the grave's mouth, should be raised up to life, and to such life as to ascend, and go up to heaven, yet such is the deliverance of the Church when it cometh; 

Rev. 11. 12. It was a very unlikely thing, that Judah should ever come out of Babilon, the Iewes did despair of it, and therefore as a man that thinketh he shall never returne the way, that he goeth, taketh no heed to his way, observeth not by what turnings, windings and marks he commeth: so were they in their journey and way to Babilon: wherefore saith Jeremy, 

Jer. 31. 21. and 22. Set thee up way markes, make thee high heapes, set thine heart towards the high way: even the way which thou wentest, turne thee
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Thee again oh virgin Israel: turn again to these cities &c. For the Lord hath created a new thing in the earth, A woman shall compasse a strong man: as if he should say thus, you think your selves in a very weak and low condition, the enemy strong, and you in their hands, well, but the time shall come, that a woman shall lay siege to a strong man:

Examina virum fortem Angustiabit, for that word read to compasse, in the Hebrew signifieth also to compasse by way of Sedge, and that word read man (in your translations) signifieth a strong man, and the fence of all is, that those which are as weak as women, shall beset, incom- paßle and beleaguer those that are strong and valiant men, but we
we see no likelyhood might they say of this, No, it may be so, but faith God, I will do a new thing: but there is no meanes.

Answ. It mattereth not, I will create a new thing: I that drew once the world out of nothing, will draw the deliverance of the Churches also out of nothing: I will be a creating God to the Churches though they be never so low, was it not an unlikly thing for Peter to be delivered that very night when he was to die the next day; First he was in close prison, Secondly he was fast in chains Thirdly he was there kept with Souldiers. Fourthly he had rough keepers to keep the prison doores. Fiftly he had to go through the first and second watch. Lastly he was
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was to passe the iron gate that leadeth into the citie, yet prayer conveyed him through all these parties of opposition, the Church prayeth and Peter commeth, but what is this to us? we may not expect miracles now. Anf. yes, we even we are commanded to commit our soules into the hands of God in well doing, as unto a faithfull creator: not as unto a redeemer only, but of a creator, who hath promised his creating strength to supply us in our distresses, and therefore faith, into the hands of a faithfull creator; well then, though the afflictions of the Churches be never so great, let us not mourn as those that are without hope, for God can do it with ease, and much facility: he is our creator he will do it in
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in truth, and in much faithfulness for he is our faithfull creator, into whose hands we are to commit our selves and the condition of all the Churches.

Thirdly. When God ariseth, then God appeareth; now the enemies of God cannot endure the sight of God; When John the beloved disciple of Christ (who had the honour to be trusted with the book of the Revelation) saw but one Angell. Rev. 22. 8. he fell downe and trembled: John was a good man, he had not a guilty Conscience, yet when an Angell did but appeare: John falleth down, how shal men tremble when the great God shall appear, and they shall appeare before him in all their guiltiness, surely they
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they will tremble and fear then, and that their fear will end in scattering.

Beloved we may see what an easy thing it is for God to scatter the enemies of the Church, though the afflictions of the Church be never so great, and the condition of the Saintes be never so mean, Is it not an easy thing for a strong man to rise when he is free and healthy: is it not an easy thing for fire to dissolve the wax: Is it not an easy thing for a lion to tear the cawle of a mans heart. What is more strong then a lion, what more thin then the cawle of a mans heart. And God hath said it: I will rend the cawle of their heart and there will I devour them like a lion: was it not an easy thing for Samson in all his strength

Hos 13:8.
Judg. 16:9.
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Strength to breake those cords and withs where with he was tyed, Jesus Christ is our spiritual Samson, and though his body the Church be bound with the withs and cords of the Philistims, yet he can easilly arise, cracke, and breake, them in pieces, though they be never so strong. Is it not an easy thing for a man to open his hand, God openeth his hand and wee are satisfied. Is it not an easy thing for a man to set his face against another? God only setteth his face against his enemies and they are scattered. O with what infinite facility can God helpe the church: if his servants had noe credit with him, or if hee could not help them but with much difficulty, there were room for our discouragments, but
but it is not so he speaketh the word only, hisseth, stampeth, riseth and wee are helped.

In the Second place Hence see what a necessity there is that wee should ponder, and obserue the workes of God; and the judgments of the Lord; in these great volums, wee may read much of God; when God ariseth, then God is to bee seen, and seen especially, when Gods enemies are scattered, then hee ariseth:

Now there are three sorts of people that are too blame here, as concerning the observation of the Lords workes, and his great judgments, the first are those that the prophet complains of. when the hand of the Lord is lifted up on high they will not behold his Maiesty Another are those that the
Psalmist strikes at in the 2 psa
tovers: Be wise therefore O yee
Kings verse 12 kiſfe the ſonne
leſt hee bee angry and ye perish
in the way, who ſeeing and obſeuring God fetching his
ſtroke at a land or people, will
not ſtand out of Gods way, and reach; the third ſorte are
those that degrade the workes
of God and nickname them,
saying they are none of Gods
workes but workes of Satan,
like the Jewes and Pharifes
who when Lazarus was raised
from the graue by a miracle
would haue killed Lazarus
out of ſpight to Chrift, so
these men when God hath
wrought gloriously for the
conversion of a poore finner,
or the deſtruction of his vile
enemies, doe what they can
to put Gods worke to death,
calling
calling that hypocrisy which is God's grace, that obstinacy which is good conscience, and that chance which is God's glory. But let all these consider that one place in the Pf. 28. 5. because they regard not the workes of the Lord nor the operation of his hands he shall destroy them, and not build them up there is more in it then we are aware of; who doth not desire to be build vp; wherefore do many men of knowledg and learning study and take so much paines wearing out their flesh, but that they may be built vp in name and credit, wherefore doe you trade vp and downe the world but that you may be built up in your estate, and what is that which men feare more then destruction; de-


D 3  struction
struction is final ruin, now my brethren if the great works of the Lord bee done before you and you do not observe them, you cannot be built up, and if you will not attend the operation of the Lords hands you shall be destroyed; Gods judgments will take hold on these that will not give heed to his judgments, a man may be destroyed for not observing anothers destruction, it is a fearfull judgment to have no judgement, and he hath no judgement that doth not minde the Lords judgment, it is made the Character of the Saintes in the latter times of the world, that they are able to sing the song of Moses the servant of God and the song of the Lamb saying, Great & marvelous are thy
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thy workes Lord God Almighty,
just and true are thy waires thou
King of Saintes: who shall not
fear thee O Lord and glorify thy
Name, for thou onely art holy,
for all Nations shall come and
worship before thee, for thy
Judgments are made mani-
fest.

Quest. But suppose evil
befall other men, it may bee
that it falleth out by common
providence, how shall I say
that God is risen, & to be seen,
& seen specially in a judgment,
and when may a judgment
be said to come in way of a
judgment.

Answ. First when wic-
ded men are shared in the
workes of their own hands,
then God is seen, and seene ap-
parently Psal. 9. 16. The
Lord is known by the judgment
bee

Ps. 9. 16
that he executeth, the wicked is snared in the work of his own hands. Higgajon Selah: there is not such a clause again, in all the whole scripture that I remember, you have Selah in many places, but you have not those two wordes Higgajon Selah in any other place: the word Higgajon commeth from the Hebrew word Hagah that signifieth to meditate, and Higgajon is *Meditandum a-liquid*, a thing worth our meditation, or as much as if he should say, this is a matter of speciall meditation, that God is to be known by the judgement that he executeth, when the wicked are snared in the work of their own hands, wherefore wicked men begin a work against the people of God, and it wheeleth about upon
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upon their own heads, inso- 
much as they are taken and 
snared in their owne practises, 
then God is seen specially, 
and known by the judgment 
that he executeth. Higgajon 
Selah.

Answ. 2. Then God is 
specially to be seen, when the 
judgment lyeth, beyond the 
reach of second causes, and is 
greater then the stock of the 
second cause can beare, Sam-
sions strength was a judgment 
to the Philistines, How was 
God to be seen in that? yes, 
for Samson was the strongest 
man that ever was, yet his 
mother (when she was breedi-
ging him) was commanded 
to drink no wine, or strong drink, 
or to eat any unclean thing: 
(which also did include strong 
meat) God would not have 
Samsons

Judges
i 3. 4.
Samson's strength imputed to the strength of second causes, out of the weak came strong, the second cause was not able to bear so strong effect, this strength was their judgment, their vexation, their scourge, and this their judgment lay beyond the reach of the second cause, therefore was God seen herein apparently: where there is any thing of God's creating power, there is God plainly to be seen, now where the effect lieth beyond the bounds of the second cause, God's creating power is seen for to raise that, and therefore if in any evils, which befall the children of men, the strength of the second cause cannot reach them, there you may say: Oh my soule here is God's judgment, God's plague, God's
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Gods hand, here is God seen, and seen specially, here God is risen.

Answ. 3. When Gods judgments for mens sin, do so find them out, as they are their owne blabs, their owne accusers, their own condemners, and sometime their own executioners, then God is to be seen, and seen especially: so with Judas, and many others it is written of Iulian the apostata, (who raised an army against the Persians, in the fight he was strucken, whether with an arrow or otherwise I say not, but) being sorely wounded, he took a handful of his own blood, and flung it into the aire, saying: *Vicisti Galileae*, thou hast overcome mee O Galilean: you have many stories to this purpose in the book
book of Martyrs, recorded by Maister Foxe: I will name but that one, of that vile wretch, who dealt so injurioufly with the Martyr James Abbes, who after all his base usage of that good man, was taken with a strange kind of Phrenzy, and cryed out James Abbes is saved and I am damned, James Abbes is saved and I am damned, and so died: others were not privy to all his injuries, but his owne guilt made him his own blab, so now when a mans sin commeth, and arresteth him, and his heart and conscience is upon the rack continually, he bursting out into hideous outcries, being his own accuser, his own condemner, or his owne executioner, there God is seen, and seen apparently.
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Answ. 4. Further when the worke of the Lord is carried with such a strong hand, as cannot be resifted, there God is seen: I will worke, and who shall let faith God.

Answ. 5. Then a judgment commeth in way of a judgment, when it maketh way to a further judgment, as when God giveth in mercy, he giveth that he may giue, so when he smiteth in judgment, he smiteth that he may smite, he maketh way to his anger, when he is angry indeed, and when you see this: then say, here is God seene and seene especially, now God is risen, Blessed are all they that trust in him.

Quest. But how shall we raise God, that he may be seen in the world, for the good of the
the Churches?

Answ. The next point let us: viz. Our prayers do excite, raise, and stir up God to the scattering and destruction of our enemies; I will not spend much time in the proof of this; you all know the parable of the unjust judge, and you all know the promise of the just God, to heare prayer: Brethren, is God able to scatter his enemies? Is God mighty? Is God all sufficient? Hath God power enough to do it? God is pleased to make over his power, his wisdome; his mercy to our prayers, who doth not know what credit prayer hath in heaven, and what strength in earth, the truth is, prayer may do any thing that is reasonable with God; And if you aske prayer by
what authority it doth all, it will shew you its commission in that place: 2. Chron. 7. 1. 2 compared with 2. Chron. 6. Where God wrought a miracle, to shew that he would answer prayer.

Quest. But you will say, can any prayer do this, excite, stirre up and awaken God?

Answ. 1. No; But it must be a crying prayer, if violence be offered to a man in his house, and he doth not cry for help, help commeth not in presently, but if there be theeues in the house, and he putteth his head out at window, and cry murder, murder, men will breake up the dores, and come in presently.

Answ. 2. Besides, they must be selfwakening prayers, that
that prayer will neuer waken
God, that doth not waken
your soules, and that prayer
will neuer stirre and raise God,
that do not stirre and raise your
owne soules.
Thirdly It must be a selfe de-
yning prayer, you know the
case betwene Moses, and Israel
Israel had prouoked God,
God sayes to Moses, that hee
would consume Israel, and raise
up him, to bee a greate
people. Moses layes by all that,
and hee goes to God in prayer,
and what arguments doth hee
use, his prayer was but short,
and all the arguments were
fetched from God, and the
covenant, remember thy co-
venant with Abraham, and
thou art a mercifull God, slow to
anger. &c. not a word of him-
selke, it was a self-denying pray-
er
er, and was heard presently, in prayer, those arguments take most with God, that are from God.

Fourthly Besides it must be a continued prayer: as Col: 4: 2: prayers are the Saints factors, and negotiate for them in heavan, therefore they must by it.

Fifthly it must be where the man abideth in Christ, and Christ in him 15. John. If ye abide in mee, and my words abide in you, yee shall aske what you will, and it shall bee done unto you: he doth not say if you abide in an tauerne or in an alehouse, or in such a vile course, but If ye abide in mee, and my wordes abide in you, then ye shall aske.

Sixthly Reforming prayers are most prevailing Virtutes sunt orationis
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orationis fundamenta there is no energy in those prayers that are not strengthened with reformation, either your prayers will eat up your sins, or else your sins will make a hand of your prayers. 1 Sa. 58. 6.

Loose the bands of wickednes &c. Then shalt thou call and the Lord shall answer, thou shalt cry, and he shall say here am I; if thou &c. Though the lesson be never so good, yet if the instrument be out of tune, there is no harmony, and harmonious prayer is very speeding therefore.

Lastly it must be joyned prayers, when the Church prayed, Peter was delivered. It is true that their prayer was very urgent in it selfe, for according to the Originall it is, they continued in out-stretched
ched prayer, it was holding prayer, for they continued, it was reasonable, for it was the night before his appointed death, yet with all the Church prayeth, and Peter commeth, one string doth not make the harmony, and the word is, If two or three of you shall make a Symphony Mat. 18. 19.

It shall be done for you: God that is overcome by none, suffereth himself to be overcome by prayer, but your prayer must be full of himselfe, pressing and a close leaguer, wherefore all you lie perdue, keep Centinell, or to speak in Scripture phrase: |ty b. 6. 7. All you that are watchmen upon the walls of Jerusalem, all the day and all the night continually, cease not, ye that are mindful of the Lord, keepe not
not, ye that are mindefull of the Lord, keepe not silence, And giue him no rest, till he repaire, and untill he set up Ierusalem the praife of the Lord.

\[Wfe\] Will prayer do it? Will prayer raife God, for the scattering of the enemies of the Churches? I befeech you in the name of God, let us consider where to lay the fault, and the blame of much of that evill, which is come upon the Churches, in these latter times when the defeate was lately before Antwerpe there was fault laid on such a man, and such a man, when we consider the afflictions of Germany, we are ready to say, if such a King or country had stepped in, all this evill had been prevented, the Palatinate restored
restored, and peace setted, but may we not rather say, if our prayers had stepped in, This word telleth us, that our prayers do awaken God, and when God is awakened, then the enemies are destroyed, we see then in truth where the fault lyeth, our prayers have not come in full enough, wherefore the less we have prayed before, the more let us pray now, pray in your closets, pray in your families, pray in the assemblies, pray alone, pray in company, pray for all the Churches, pray for Germany, the first place of reformation, pray for Holland your hiding place, and in all your prayers forget not England, still pray for England, take some motives,

First You are unnaturall,
if you pray not; it is reported of Croesus his sonne, that hee was dumbe: and seeing one about to kill his father, though he had been alwaies dumb before, yet then he burst forth into this speech, what will you kill Croesus? If you be in Christ, the Church of Christ is more to you then many Croesusses; your grace doth not extinguish nature, but advance it, helpe, and not hinder, a gracious heart cannot be unnaturall though it loveth to be supernaturall.

Secondly It is the property of a good Christian, and of true grace, to observe what worke God is doing, and to helpe on that worke: what God is doing in the world, and to help that on, what God is doing upon his own heart, and to
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to helpe that on, Oh Lord faith the soule, helpe mee, I will help thee; I will put my shoulder unto thy worke, as thou art pleased to put thy hand to my duty; now the great work which God is doing in these times, is the pow-ring out of the seven vials, Rev. 16. and if you look into the Rev. 5. 8. You shall finde that the saints prayers are their vials, help forward then Gods vials, with your viall, viall doth call for viall.

Thirdly Either good and deliverance will come unto the Churches or els it will not; if it do not, you had need pray that your hearts may be supported in all and settled, prayer is a composing duty, and fully settling, if it doe come, you had neede pray that you may haue
haue the comfort of it, when it commeth, or els that you may not envy at those that haue prayed, for it is a hard thing for one that standeth Idle, not to envy at him that worketh.

Fourthly You do not loue the Churches if you doe not pray for them: He that loveth Jerusalem, prayeth for the peace of Jerusalem: Doe you loue England? Doe you loue Germany? Doe you loue Holland? Doe you loue the Churches, and your friends? He that loveth Jerusalem, prayeth for it, and if you doe not pray for them, you haue no loue to them.

Fiftly You cannot prosper if you do not pray, they shall prosper that loue thee: how loue thee? in praying for thee, you
you cannot prosper if you pray not for the Churches, will you not pray then?

Sixthly you are not God's servants, if you doe not pray for his servants; you are not God's children, if you pray not for his children, if you mark that of the Psalmist; it is made an act of service, and a signe of a servant, to pity the dust and stones of fallen Jerusalem: faith he, thy servants pity the dust thereof, as if they were not servants that have no pity. I know you would not have your livery taken from you, all things of the like nature sympathize with one another, if you have the same nature with the Saints, you shall, you will, you must sympathize with them in all conditions you cannot but pray
pray.

Seventhly You cannot have a part in the prayers of the Churches, unless you pray for the Churches, think upon this argument, can you be contented to loose your share in all the prayers of the Saintes, an action there, is better then an action in the East-India company, there stock is great, if your stock go not in, you cannot have a part with them, and that is evill.

Eightly If you pray not for the Churches your own selfish prayers will be bootlesse, when a man shall pray much for his owne family, his own name, or estate, his owne child that lieth a dying, and will not pray for the dying Churches, this is a self-ish du-
A carnal selfish spirit is very loathsome in what is spiritual, and what are you the better for your rich cabin, your warme cabin, your neate cabin, if your ship sinke.

Ninethly Consult with the 13 chapter of Nehemiah 1. 2. There you find it written, that the Ammonite and the Moabite should not come into the Congregation of God for ever: what was the reason? because they met not the children of Israel with bread and with water. He that will not meet with distressed Israel, with such reliefe as he may, is an unfit man to have a name in a Church of Christ, and it is unfit he should come into the house of God for ever, wherefore as ever you desire to have
a name in God's house, pray, pray, oh now pray, you may with this bread and water meet with Israel, and in meeting with them, you do meet with Christ.

Tenthly The price of the welfare peace, and good of the Churches is now rising, the time may come it may not be purchased or bought in by prayer. I remember I have read of a man that brought the booke of the Sibils unto the Emperour or King of the Romanes, and desired a great price for those books, the Emperour refused, he goeth away, burneth halfe the books doubled the price, and then commeth to the Emperour, and offered him them at that rate, the emperour refuseth again, he went away, and burnt the
The halfe of those bookes which were left, and doubled the price, which the Emperour considering, gaue him the whole money which he desired, so now it maybe, you may have the welfare, the peace, the life of the Churches for prayer, time may come wherein though you adde to your prayer, your estates, to your estates, your liberties, to your liberties, all your welfares, and to your welfares your lives, yet you may goe without it, now it may bee had at this good rate, will you not take this good commodity whilst it is offered to you?

Tenthly It may be the businesse of the Churches stayeth upon your prayer, if that midwife would come away, the woman
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woman would be delivered, 

Reu. 7. Four Angels were sent out to punish the world, and after that a fifth Angel is commissioned to go bid them hold their hand, till the servants of the living God are sealed in their foreheads:  

Reu. 7. Four Angels were sent out to punish the world, and after that a fifth Angel is commissioned to go bid them hold their hand, till the servants of the living God are sealed in their foreheads: Angles work must stay, till they be sealed.  

Is. 37 3. This day is a day of trouble, and of rebuke, and of blasphemy, for the children are come to the birth, and there is not strength to bring forth.  

Is. 37 3. This day is a day of trouble, and of rebuke, and of blasphemy, for the children are come to the birth, and there is not strength to bring forth. So say I brethren, it may be the Lord your God will hear the words of all Rabshakahs, whom the enemies of the Church have employed to reproach the living God & will reprove the words, which the Lord your God hath heard, wherefore lift up your prayer for the remnant that
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that are left. God said to Moses, let me alone, but to you otherwise, why do you let me alone, I stay for you, if you pray earnestly, I will come quickly.

Lastly. I put you but this disjunction, either oh Iacob thou hast thy brother Elau to meet withall, or else thou hast not; if not, what meaneth thy feares, If thou art to meet with rough Elau, then remember what one nights sweating in prayer did, how it first obtained the face of God, then of Elau, the promise is made to you, If every promise is a new footstep for prayer, wherefore you that ever prayed, pray now, nay you that never prayed, pray now, now is a praying time, and it is good pulling.

I I.

Gen. 32
24. and
33. 10.
Hsa. 54
26. 17
58. 14.
pulling whilst God is coming, begging whilst God is giving, and hath God dealt out nothing to the Churches in these last times? Do but observe which way the wheele turneth, in these latter dayes.

**Quest.** But why do you exhort us to pray? we are here purposely, and come to pray.

**Answ.** True, we are so, but we must pray at other times too, we are here this day to pray, that we may pray hereafter, that we may set wheeles of prayer on going, prayer doth fit for prayer, but yet pray for the present, and so we come to the fift note.

**Obser.** When the people of the land go forth to warre, the people of
of the Lord should go forth to prayer, when the Arke removed, then said Moses, Arise O Lord &c. our prayers are to lead Armies into the field. 1. Iosh. 17. see how the people lead forth Joshua, according as we hearkened unto Moses in all things, so will we hearken unto thee, only the Lord thy God be with thee, as he was with Moses. you know the prayer of Asa, Iehoshaphat, Hezekiah, and other worthies, to this purpose, reasons of it, are these especially.

Reas. 1. Every businesse is to be led forth by prayer, prayer is a leading duty, to all our duties, and the greater any businesse is, the more prayer is to be made, the businesse of warre is a great
business, almost miraculous, when I see an Army, methinks I see a company of walking Townes, it is a great matter, and will you not have so great a business led on by prayer.

Object. Object. But if a man have a business to do, which requireth hast, by attending to prayer, he may loose his business.

Answ. Answ. For that purpose, consider but that one place, in answer to this, *Josh. 5. 2.* In the foregoing chapter the children of Israel went through Iordan and came into their enemies country, and in this verse the Lord said unto Joshua, *Make thee sharp knives, and circumcise again the children of Israel the second time,* now upon their circumcision.
cision they were fore, whereforevers. 8. it is said, They
abode in their places in the camp, till they were whole.
Now being come through Jordan, and lying before
Jericho, among all their enemies, the natives could not
but heare that they were circumcised, and how sore they
were, insomuch as the children of Israel might have ob-
jected and said, Oh Lord, if we be circumcised, we shall
hinder our designes, weaken our felues, advantage our
enemies, that they may fall upon us in our trenches, but
as the Lord commanded, so did they, they were circum-
cised, neither did this act of Religion hinder their busi-
essle, and therefore let none say, If I stay upon prayer,
my business will take despair, No no, precedent prayer will make it prosper, trust God, and you will finde it.

Reas. 2. Salomon faith, All things are beautifull in their season: there is a time for all things: threfore a time for prayer, and though wee are to pray continually, yet there is sometime, wherein we are especially to draw near to God; faith the Psalmift:

For this shall every one that is godly, pray unto thee, in a time that thou maifest be found, Grace maketh one pray, the wisdome of grace maketh one know the occasion, season, and time of prayer.

First Fearing times, are times of praying, faith the Psalmift,
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Psalmist; At what time I am afraid, J will trust in thee, and true faith soon worketh it selfe into prayer.

Secondly Tropicall uncertaine times are times of prayer: Zeph. 2:3. Seek ye the Lord all ye meek of the earth, if so be that ye may be hid in the day of the Lords wrath, &c. when the world laboureth under uncertainty, then should the Saintes labour in prayer, Again the morning time is a time of prayer. Ps. 5:3. My voice shalt thou hear in the morning, O Lord in the morning will I direct my prayer unto thee. There is a morning of every yeere, aswell as a morning of every day: there is a morning to every business, aswell as a morning to every day; now is the yeeres morning.
morning, now is the morning of our great business, wherefore now up in the morning of this great work, let us direct our prayers to the Lord, and looke up, pray now my brethren, for now it is seasonable.

Reaf. 3. Thirdly; As the promise is the only hold that we haue on God, so prayer is the only odds that we haue of our enemy: Beloved the enemies haue most commonly the outward advantage of Gods people, look upon both, and you shall find, that outwardly they haue much odds, either more men, more money, or more munition, what shall weigh downe this odds but prayer? Many times prayer doth more then the whole Army, consider Ps. 76. 3

Psal 76 1.
There brake he the arrowes of the bow, the sheild, the sword, and the battaile: where? In Salem, Jn Sion, He doth not say in the field, the arrowes are first broken in the assemblies by the Saintes prayers, after that in the field by the Lords Souldiers. It is said of Archimeder being a Mathematician, that he did more by drawing his lines, then any other Souldier did by his valour, so Gods people may do more by the lines they draw, and the prayers they make, then others can do any other way, prayers are the Saintes scaling ladders wherewith they leap over walls, and their strength whereby they break through hostes, you know usually there is much disorder in Armies; the Souldiers
The true Souldiers convoy.

diers haue much evill and sin among them, though the Souldiers be outwardly strong yet many of them are inwardly weak, and prayer commeth in to gather up the weak forces, Numb. 12. 15. you may see how that for the sin of one woman, the whole hoste of Israel was staide, and could not march on, her sin hindered their march, shee was but one, and a woman, it may seem thersore strang that the whole body of the Army should stay upon her, yet so it was, and they could not remoue till prayer came in:

vers. 13. Moses cryed to the Lord saying, heale her now O God I beseech thee. Then she was healed, and the people journeyed, thus prayer ordeareth the rankes, fetcheth up the
the weak forces; leadeth on the Army upon the enemy, and commeth in the reare, without prayer then; there is no footing, we are not fit to strike till our armes be in joyn, and prayer jointeth us, we are not fit to be exalted, till we be humbled, and prayer humbleth us, and if it be so, then by way of use.

"Ye You may see what worke we haue to do this day, we are to lead forth this well formed Army, as you heard in the mandate, sent unto us by the States, of a well-formed leaguer, under the command of that Noble and worthy Generall, the Prince of Orange, and mee-thinks he doth as it were put prayer in office, and faith, I will not be
be commander, prayer shall, 
I will be only Lieutenant unto 
prayer, let prayer goe first, 
let prayer strike the first stroke 
me-thinkes I hear a dialogue 
and conference betweene him 
and the country, wee desire 
you Sir to take the care of this 
great Army, wee commit it 
to your wisdome, goe and 
prosper, but faith he, I dare 
not goe untill prayer goe, I 
am under prayer, giue mee 
prayer first, and then I will 
go, first smite with your pray-
ers, and then wee will smite 
with our weapons, smiting 
prayers are now expected, and 
though there are divers mo-
tiuces which I have used to stir 
up your heartes, to pray for 
the Churches in generall, yet 
take three or foure more, 
which may haue some speciall 
relation.
relation, unto this people and you amongst them.

First The enemies which you pray against are the most wicked enemies that God hath of all enemies those are most wicked that are most crafty, the artificial sinner is the worst sinner, (as the naturalised grace is the most gracious) such are the Antichristian enemies of the Church, for as (Gregory observeth it) Jesus Christ did chuse simple poore men to preach the truth, so Antichrist chufeth those which are crafty, subtil to disperse errors, of all enemies those are most vile, which are most cruel, and those are most cruel unto the Churches, that haue once made profession of the truth, & proved Apostates, the Scripture pointeth at three especially
especially in this particular, the Devill, the Iewes, and Antichrist, the Deuill is cruell unto mankind, he is the grand Apostate, the Iew is cruell unto all Christians, he is a vile Apostate, Antichrist is cruell to all the present Churches, and he is a greate Apostate, yea not onely an Apostate, but Apostacy in the abstract. 2. Thef. 2. 3. and therefore cruelty it selfe in the book of the Revelation, Rome and the Antichristian party is called Sodome, it is called Egypt, and it is called Babilon: you know the unkindnesse of Egypt, the crueltie of Babilon, and the vilany of Sodome vnto Gods people, why should Rome and the antichristian party stand under all these names, but because they
they are guilty of all their evils, and the worse they are, the more hold you have on them to pray against them. Arrius was a vile enemy to the Churches, and very cruel, yet he was destroyed, how so? Historians tell us, *Orationes opus fuit, non morbi*, his death was the work of prayer, not of his disease, such effects may your prayers have, what stubble can stand before the flame of prayer? Oh that our heartes were much inflamed in this great service.

Secondly consider you are here in your possessions, in your lot, hidden when others of your brethren are not come to their lot, mark that place in the 3 Deut. Reuben, Gad, and the half tribe of Manasseh, were come into their lot, and inheritance


The true Souldiers Convoy.

Inheritance, before the rest of the Children of Israel, What then, should they sit downe quietly? No, at the 18 verf. they were not to sit downe, but they were to passe over armed before their brethren, so God haueing provided for you, before many of your deare brethren, and his good people, you are not now to sit downe quietly in your own lot, but to go up armed before the rest of Gods people, and prayer is your best harness.

Thirdly You are here on purpose to pray, it is the end why you are come hither, that you might haue liberty to pray, I am loath to speak it, I would I might not, you had praying liberty denied to you, when any met together in privat
vate to pray, you know it was theirs and your reproach, this place is your Gilgall, wherein the Lord hath rowled away that reproach from you. Oh that your liberty might not degenerate into licence, you have now praying liberty and if this be the thing you are come for, and now you have such an opportunity, will you not improve it, if a man leave one place of trading, that hee may set up his shop with more freedome in another, and in the second place money be brought unto him, will hee refuse to take money? this is your case, you could not have so free a trade for heaven as you desired, here you have leave to open your shops, and behold this day a praying opportunity, which I call money,
is put into your hands, will you refuse it, Consider you are come on purpose to pray.

Lastly in all likelyhood this country shall be hidden, and you shall not loose your prayers, I will tell you what Mr. Brightman faith, whose memory is sweet and precious, he sayeth, there are three sorts of reformed churches, the first the German, the second the French, the Sweedish the Scottish, and Holland, the third the English, which are all different, for the English is ruled by prelates, the French, the Scottish, Swedish and Holland is turned by presbyters. The German hold consubstantiation, and other things which other reformed Churches do not, Germany therefore
Therefore he compared to Sardis, and thence foretold all the evils that have come upon it. Holland, Swethland, Scotland, and the French he compared to Philadelphia; and layeth though they have but a little strength, and the hour of temptation shall come, and some shall labour to shut their doore, yet none shall shut it, it is the rather to bee considered, because he foretold the evils that came upon Germany, and why may he not speake true in this also, and then who would not pray for this people, seeing that he may not loose his prayers? Wherefore I intreat you in the Name of God, now up and be doing, arise, O daughter of Sion, arise O hearts of the people of God that God might arise, and his enemies
enemies might be scattered, awake, awake, and now up to prayer.

Quest. You will say to me we are agreed, wee must go to prayer, both now and at home; but what shall we speak, that God may arise and that his enemies may be scattered.

First Bring forth the Lords engagements, and tell him how much hee is engaged to helpe the Churches, the Lord faith in his word, that Babilon shall fall, for strong is that God that hath condemned her: the Lord faith, He never slumbereth nor sleepeth, the Lord layeth in his word; If his people pray when they goe forth to warre, he will hear and maintain their cause, goe and tell God; Lord thou hast said thus and
and thus, thou hast saied thou wilt neither slumber, nor sleepe, thou hast saide thou wilt maintain thy cause. Oh then, arise O Lord, and let thine enemies be scattered.

In the second place. Tell the Lord how long hee hath seemed to sleep; and that the time appointed for the Churches deliverance is now at hand, faith the Psalmist, It is time forthee Lord to work, for they haue made void thy Law; and again, Haue mercy upon Zion, for the time to favour her, yea the set time is come, for thy servants take pleasure in her stones, and favour the dust thereof: this is the reaason why the time is come, so go to God and tell him; Lord thou haft stood still a greate while, oh now the time is come, men have
have made void thy law, the Saints pitty the dust and take pleasure in the stores of the wasted churches, it is time for thee to rise. Arise O Lord. &c.

Further, Tell the Lord that the enemies are up already abundantly, tell him that ere long he will rise though you do not pray; Lord if wee should never pray, wouldst not thou helpe the Churches? and wilt not thou arise a little the sooner for our prayers? wherefore Arise O Lord. &c.

Lastly Tell the Lord that all things are now ready, it is an argument that God moveth us with to come into him, Lord we use thine owne argument, Lord Arise all things are now ready, when the wind is good, & when the servants of the ship are ready, and haue got their
tackling all ready, and the anchor is up, ereely the master is not come into the ship, they will send one to tell him. So the wind is good, your servants are ready, and the ship is under sail, we pray you come away, so tell the Lord that all his people are up at prayer, expecting him; and all the prayers of Gods people are spread; and their hearts under sail, and nothing can be done till the Master come; until God himself come; come therefore O Lord; come away; Arise O Lord & let thine enemies be scattered.
After this Sermon began to be printed, something was added, the rest was taken by Characters, whilst it was preached.
Thee... p. 12. l. 1. for So that read but p. 18. l. 6. r. flame r. p. 20. l. 5. r. are apt & l. 12. r. seemeth. p. 25 l 2. r. blessing. p. 28. l 1. r. owne p. 29. 1. 5. r. contrary. & l. 21. r. be. p. 30 l 4. s. & 7 r hereby. p. 42 l 12. r. waxe. p. 45. in the margin for Tis. 1. 18. read. lcr 31. 22. p. 58 l 5. r. this p. 93 l 9. r. prayer & l. 19. r. at a window p. 65. l 14. r. mee. & l. 18. r. at auerne p. 66. l. r. fundamenta. p. 67. l. 17 r. you that ly p. 67. & 68. r. ye that are mind. full of the Lord keepe not silence but once. p. 73. l. 19. r. one another. l 76. in the margin r fugiential. 77 l 21. r. for tenthly eleventhly. p. 79. l 18. blot out ff p. 80. 1. 21. r. first p. 81 l 1. r. people of the Lord p. 84 l 24. r. prayer. l. 87. l. 10 r. Archimedes p. 88. 16. r. gather up. & l. 14. r. strange. p. 90 l 17. r. our p. 91 in the margin for spiritis r. spiritus & for aslatos r. astutios p. 93. l. 6. r. very & l. 8 r o-rationis p. 93. l. 11. & 24. r. opportunity. p. 96. l. 20. r. for turned governed.
Much experience is the crown of old age, before the fear of God is their glory.

There be nine things which move mine heart to be happy, and with my tongue to speak them, and he that list not them, go the world: 

1. Give alms.
2. Enstand thy tongue, that thou mayest not thou be found.
3. Well is it, that man's hand that heareth his neighbour's words.
4. Be not envious against thy neighbour in time of his need.
5. Keep thy words, and deal faithfully with him: and thou shalt alwaye find the thing that is necessary for thee.
6. Many, when a thing was lent them, reckoned it to be found, and put them to trouble that helped them.
7. Till he hath received, he will give a mayor hand, and for his neighbours money he will speake submissily: but when he should repay he will prolong the time, and returne words of griefe, and complaint of the time.
8. If he prevaile, he shall hardly receive the halfe, and he will count as if he had found it, sitt not; he hath deprived him of his money, and he hath gotten him an enemy without caule: hee payeth him with cursings and raisings: and for honour, he will pay him disgrace.
9. Many therefore have refused to lend, for other men ill dealing, fearing to be defrauded.
10. Yete have thou patience with a man in poore estate, and delay not to shew him mercy.
11. Help the poore for the Commandements sake, and turne him not awaye because of his poore estate.
12. Looke thy money for thy brother and thy friend, and let it not rust under a stone to be lost.
13. Lay vp thy treasure according to the Commandements of the most High, and it shall bring thee more profit then gold.
14. Shut vp almes in thy store-houses: and it shall deliver thee from all affiilation.
15. It shall fight for thee against thine enemies, better than a mighty shield and strong speare.
16. An honest man is surety for his neighbour: but he that is impudent will forfake him.
17. Forget not the friendship of thy surety: for he hath given his life for thee.
18. A finnst will ouerthrow the good estate of his surety.
19. And he that is of an unthankfull mind, will leave him in danger that delivered him.
20. Servantship hath undone many of good estate, and shaken them as a wave of the seame mighty men that hath driven from their houses, so that they wandered among stranget nations.
21. A wicked man surprizing the Commandements of the Lord, shall fall into servitship, and he that undertaketh and followeth other mens business for gain, shall fall into troubles.
CHAP. XXX

1. It is good to correct our children, and not to

2. Health is better than Wealth.

3. Of children.

4. 15, 16, 17.

5. Good.

6. Pro.

7. 10, 11, 12, 13.

8. Good.

9. by him.

10. kins.

11. folk.

12. Deut.

13. xpl.

14. 22.

15. chap.

16. 7, 8, 9.

17. Give him no liberty in his youth, and winke

18. not at his follies.

19. Bow down his neck while he is young, and

20. But him on the sides while he is a child, lest he be

21. Make thee afraid: play with him, and he will bring thee to

22. He that teacheth his sonne, shall have joy in

23. and shall rejoice of him, among his acquaintance.

24. He that teacheth his sonne, grieveth his ene-

25. my: and before his friends shall he rejoice of him.

26. Though his father die, yet is as though he

27. were not dead: for he hath left one behind him

28. that is like himself.

29. While he lived, he saw and rejoiced in him:

30. and when he dyed, he was not sorrowfull.

31. He left behind him an enemie against his ene-

32. mies, and one that shall require kindness to his

33. friends.

34. He that maketh too much of his sonne, shall

35. bind vp his wounds, and his bowels shall be troubled at every cry.

36. A horse not broken becometh strong and

37. a child left to himselfe, will be strong.

38. Cocker thy child, and he shall make thee afraid: play with him, and he will bring thee to

39. heart.

40. Laugh not with him, lest thou have sorrow with him, and left then gnash thy teeth in the end.

41. Give him no liberty in his youth, and winke

42. not at his follies.

43. Bow down his necke while he is young, and

44. But him on the sides while he is a child, lest he be

45. waxe stubborn, and be disobedient unto thee, and so bring sorrow to thine heart.

46. Cattle thy son, and hold him to labour, lest

47. his learned behaviour be an offence unto thee.

48. Better is the poore being found and strong of

49. constitution, than a rich man that is afflicted in his

50. body.

51. Health and good name are above all

52. gold, and a strong body above infinite wealth.

53. There is no riches above a sound body, and no

54. joy above the joy of the heart.

55. Death is better than a better life, or continu-

56. all sickness.

57. Delicacies powered upon a mouth that norme are as

58. meallies of meat for pottage.

59. What good doth the offering unto an idol for

60. neither can it see nor smell: is it that it

61. and the joyfulnesse of a man.

62. Lute thine own soul, and remove forrow from the

63. killed many, and there is none to comfort them.

64. Eat and whine short the better bringest a before the time.

65. A cheerful and goodly meal, and dice.

66. 1. Of the five of riches.

67. 2. Watching care, will not let a

68. fore duene breaketh the

69. 3. The rich hath great labors to

70. and they in his

71. 4. The poore laboureth in his

72. When he leaueth off, he is still

73. He that loveth gold, shall

74. that followeth corrupcion

75. thereof.

76. 6. Gold

77. hath beene the ruin of

78. destruction was present.

79. It is a stumbling blocke to

80. and every foole shall be

81. Blessed is the rich that is

82. rich, and hath not gone after good

83. Who is he? and we will

84. wonderfull things hath he done.

85. Who hath bere the

86. yee? Then let him glory: We

87. hath not offended, or done evil.

88. His good shall be

89. and shall declare his sufferings.

90. If thou art at a bountiful

91. dy upon it, and if

92. Remember that a wicked

93. and what is created more. We therefore it becometh not

94. Stretch not thine hand to

95. and thrust it not with his

96. Judge of thy neighbour

97. differeth in every point.

98. Eat as it becometh a

99. which are set before thee: and

100. then be hised.

101. Leave off first for manners

102. that is left: and then

103. What thou sirkest in

104. chine hand, or doth of all.

105. A very little is sufficient

106. and he fethed not his

107. bed.

108. Sound sleepeth cometh of

109. of rest, and his wits are

110. paine of waking and cholle-

111. ly are with an infa	ible

112. And if thou hast beene

113. forth vomit, and then

114. My bed, heare me and do

115. left thou hast fund as I told

116. he quicke, to find there no

117. 25. Who is libera at

118. inke well of him, & the re-

119. and the joyfulnesse of a man.