

wounding our Conscience ; we with those Champions of Old , should rather chuse the fire and Torments.

Dan. 3. 17. 28.

Heb. 11. 55. And others were tortured ; τυμνωλιζομαι it signifieth , a special kind of torturing , and hath its Denomination from a Word , which usually signifieth a Drum.

Hence some have Parralel'd this torture , with that among the Romans , the Persons tortured , were rack- ed, distended, and their Limbs stretched in manner of a Drum-Head, when brac'd and stretch'd: but it signifieth also a Drum-stick, and so they might also be beaten , and have their strokes Multiplied upon their Poor Bodies , as the strokes are multiplied upon the Head of a Drum ; as Paul the Holy Apostle , he had stripes above measure ; of the Jews he received five times forty stripes but one, which was two hundred lack but five ; thrice he was beaten with Rods ; this was a Practice among the Jews , on those they held Malefactors , as you may see in *Deut. 25. 3.* By Faith those worthys were carried through all these Sufferings, they knew the Suffering of this present time , was not worthy to be compared to the Glory which shall be revealed in us.

2 Cor. 12. 23. 24. 25.

Rom. 8. 18.

And that if we Suffer with him , we shall be Glorified together, and if we deny him , he will also deny us ; it is the Ignorant Soul which understands not the things of the Spirit , nor knows them , because Spiritually discerned ; it is this Man will comply with his and Gods Enemies on any termes , to preserve that wherein he placeth his greatest Happiness ; all Men vallue and esteem things according to their Judgment of them , one Man placeth his Happiness in one Object , another in a different Object , and makes that their Chief Supleam good and Happiness , which their Judgments and Apprehensions esteems such.

1 Tim. 2. 12.

1 Cor. 2. 14.

Luke 12. 26.

The Covetous mans chief good is his white and yellow Clay with which he lades himself withal, because his pur-blind Eye seeth nothing in his Judgment better, and there he placeth his Happiness; so Honour and Applause is the Proud and Ambitious mans chief good and Happiness, Pleasure and Delights the Carnal mans chief good; give each of them their desires, they will Conclude there is no happier men in the world then they.

Psal. 17. 15.

But on the contrary, a Believer who hath the Eyes of his Understanding Enlightned, his Judgment and Apprehension is, God is the Chief good, and Supream Happiness, an Intrest in God, a Conformity to God, the Injoyment of God here and hereafter. According to mens Apprehensions of things, so are their Endeavours and Pursuits after them; and as a Covetous and an Ambitious man, and a man given to Carnal Pleasure, will go through much Difficulty, to have their Respective Desires fulfilled; so will a Believing Soul suffer the Loss of all, so he may win Christ; none but Christ, saith an illuminated Believer: *Whom have I in Heaven but thee, or in the Earth I desire in Comparison of thee?*

Psal. 73. 25.

There are many good Objects in Heaven and Earth besides thee, there are Angels in Heaven, and Saints on Earth: But, what are these to thee? Heaven without thy Presence, would be no Heaven to me; a Pallace without thee, a Crown without thee, cannot satisfy me; but with thee I can be content, though in a poor Cottage with thee I am at Liberty in Bonds; Peace and Trouble; if I have thy Smiles, I can bear the worlds frowns; if I have Spiritual Liberty in my Soul, that I can ascend to thee by Faith, and have Communion with thee, thou shalt chuse my Portion for me in

in this World ; For in the Multitude of my Thoughts P sal. 94. 19.
 within me, thy Comforts Delight my Soul.

This is the Esteem a Believing Soul hath of Divine
 Objects, *Christ is Precious to him, because he seeth him,*
 and believeth in him : but the ignorant Soul will make
 Excuses when invited to the best of Blessings, as those
 who were invited to the Supper, Luk. 14. *One had
 Married a Wife, Another bought a Yoke of Oxen, a nother had
 his Farm, and they could not come;* had they but known the
 worth of this Supper, and what choice Dainties there
 was, they would never have made such pitiful Excuse-
 fes; had they but known the Reconciling Grace there,
 and seen the want of it, the Pardoning Justifying
 Grace there, and seen the want of it, had they but
 known that Sanctifying Adopting Grace, and seen the
 want of it, they would have left their Farm, their
 Oxen, their Wife, Children, and all. The Soul which
 was once Blind, and now seeth, faith of Chist and his
 Benefits, as once the Queen of *Sheba of Solomons* Wis-
 dom and Grandure, Half was not told me by the Mi-
 nister of that Glory, Beauty, Excellency, Grace,
 Goodness, that I now see in him; now, I believe not by
 Report, as the men of *Samaria* said, but we have seen
 him our selves, and know that *this is indeed the Christ*
the Saviour of the World; Now, we know what is
 the hope of the calling of God, and what the Riches
 of the Glory of the Inheritance is of the Saints in Light:
 such a Soul he enjoyeth Temporal things, as if he en-
 joyed them not, he may have Gold, Silver, Wife,
 Children, Possessions; but his Affections, the best of his
 Affections God hath; he hath those things, but is not De-
 filed with them, he useth those things as the Travel-
 ler doth his Inn to help him to his Journeys End,
 but as for the World, he hath all the things of it under
 his Feet, as the Woman had the Moon in the 12th of the
 Reve-

1 Pet. 2. 7.

1 Kings 10. 7.

John 4. 41, 42.

Eph. 1. 18.

1 Cor. 7. 29, 30, 31.

Reve-

Revelations, which Woman Represented the Church of the Living God, as Conquering the world and all therein. Would you know farther the Mischiefs and Detriments which come in at the Door of Backsliding and Apostacy? it Reflects Dishonour upon the Author of all good, God himself; what is the Voice and Language of such a one, but this, Either that there is no God, no such Being as will call me to an Account for such an Action; or if there be a God, he is one not worth Suffering for: it Reflects upon his Divine Properties, as if he could be out-done in his Wisdom, or were weak in his Power, or at least were Unfaithful to his poor Troubled People, and would forsake them in time of Distress, as if he were altogether without Pity and Compassion to the work of his hands. What cause hath any thus to Reproach the Living God, by Revolting from him? Such preach aloud, That for Promises they are vain and empty Complements, and for the Threatnings they are nothing but Scare-Crows, and for the Precepts they are Rendred the most unreasonable Laws in the world: Hence some have said, It is a weariness to serve him; and have asked the Question, What Profit is it to keep his Ordinances? The Question strongly implies they thought there was none, like the slothful one of Old, who said, God was an hard Master, an austere man; such Render the Worship of GOD to be a harder Task then *Pharoah* laid upon the *Jews* of old, who was to make the same Tale of Bricks, though they must gather straw themselves, which before was brought unto them: By such Actions men say to God, *Depart from us, for we desire not the Knowledge of thy Ways*; and to the Church, *What is thy Beloved more then anothers, that thou dost so charge us and Reprove us?* how dumb and silent will such be one day, when God shall

Isaiah 43. 2.

Malachi 3. 14.

Exod. 5. 10.

Mat. 25. 24.

Job. 22. 17.

Cant. 5. 9.

shall charge this upon them, as the Doctrines such Revoltings did Preach!

Moreover, this grieves the hearts of all the Sincere, stumbles the poor seeking Soul, and hardens Gods Enemies, and makes them bold in sin; how uncomfortable is it to such who desire to stablish and strengthen the hands of Gods People at Liberty, by their sufferings, to have such News brought to us, in our Bonds, Such a tall Cedar is fallen, such a *Star* is fallen from Heaven, he that hath been many years a Separate, is become as Zealous a Church-man as any; how unlike are such to holy *David*, who though he was sore broken in the place of Dragons, and covered with the shadow of Death, yet his Heart was not turned back, nor his Feet declined Gods way, he had neither forgotten him, nor dealt falsely in his Covenant; if he had, he knew God would soon search it out. Such Revoltings sadden the Hearts of the Lords Sufferers. There are three things every Faithful Sufferer hath in his Eye.

Pfal. 44. from 11 to 22.

First, the glory of his Lord and Master, who suffered for him, and so hath laid his under great Obligations to suffer for him in the Flesh, though when we have done all we can do, we are unprofitable servants.

1 Pet. 4. 1.
Luke 17. 10.

Secondly, We Eye the good & safety of our own Souls, knowing those which draw back *draw back* to Perdition, being no way fit for the Kingdom of God, but shall be led forth with the Workers of Iniquity, because they turned aside to Crooked Paths, but Peace shall be on *Israel*.

Heb. 10. 39.
Luke 9. 62.
Pfal. 125. 5.

Again, a third thing in our Eye, is, the good and Establishment of the People of God, which *Paul* Experienced in the Church of *Phillippi*; many of the Brethren waxed the more bold by his Bonds, this the Apostle had in his Eye all along.

Hence saith he, Whether we be afflicted, it is for your

your

your Consolation and Salvation ; these are great words
 to this purpose, *Col. 1. 24. Who now rejoice in my Sufferings*
for you, and fill up that which is behind of the afflictions
of Christ in my Flesh, for his bodies sake, which is the
Church. I Rejoice in my Sufferings, *μαρτυριαν* This word
 is sometimes translated for the passions of the mind,
 and motions of Sin, *Rom. 7. 5.* Evil Affections and
 Lusts, *Gal 5. 24.* These are none of the least of Sufferings,
 the war the Flesh maketh against the *Spirit*, but
 the word here translated sufferings, respecteth those outward
 troubles in the Body, and Flesh, and so the word
 is frequently taken, as *1 Pet. 4. 13. Rom. 8. 18.* Now
 what this poor man did suffer in the Flesh you may see,
2 Cor. 11. 23. to 30. In labours abundant, in stripes above
 measure, in Prisons frequent, in Deaths oft, of
 the Jews received I five times forty stripes save one;
 thrice was I beaten with Rods, once was I stoned,
 thrice I suffered shipwrack, a night and a day I have
 been in the deep; in Journyings often, in Perils of Water,
 in Perils of Robbers, in Perils by my own Countrymen,
 in Perils by the Heathen, in perils in the City, in
 Perils in the Wilderness, in Perils in the Sea, in Perils
 among False Brethren, in weariness and painfulness,
 in watchings often, in Hunger and Thirst, in Fastings
 often, in cold and Nakedness, besides the care of
 all the Churches. O poor Apostle! the very Non-such
 for sufferings, except Christ, in the New Testament;
 what an affectionate word is that of *Paul* in *Phil. 2.*
vers. 17. And if I be offered upon the Service and Sacrifice
of your Faith, I Joy and Rejoice with you all ; O what
 love to Souls is here! so he might strengthen their Faith,
 he was willing to be made a sacrifice: from the same
 Love, he saith of himself and other Ministers, We live,
 if ye stand fast. Doctor *Taylor*, Martyr, had been
 Preacher in *Hadley* many years with great success, and
 when

when carried there to be burnt in the *Marian Days*,
spoke to the Inhabitants of the Town to this purpose :

Here I have Preached the Gospel, and now I am come to Seal it with my Blood. As the stedfastness of the Church was to *Pauls* Joy, so the contrary made him weep that some were Enemies to the Cross of Christ; and by such mens ill Conversation, the Sincere are Reproached, and the Enemies of God, though illogically, say they are all such a company of Hypocrites; this and this is their Religion, they are all a company of false-hearted Hypocrites.

Phil. 3. 18.

See how our Churches fill, come let us go on, we have good success, we shall bring them all home at last. I am perswaded through somes Revolting from the Truth, the Enemies of God and his people have been so Hardened as to think if they should kill us they did God good Service; from hence they say, they will trust a *Turk*, a *Pagan*, before such; as a King once said of one who left his old Principles, and took up the Principles of the King, to ingratiate himself into the Kings Favour, upon which the King spoke in great dislike of that Act, He that will not be true to his God, will never be true to his King, and as the story saith, He was either ordered to be put to Death for it, or under some lesser punishment; as for such Revolters none will nor can give them a good word: The Lord saith, his *Sout shall have no pleasure in them*, that is, he hates them; and for good men they are ready to say with *Paul* of *Demas*, He hath forsaken us, having loved this present world, which while some have Coveted after, they have Erred from the Faith, and pierced themselves through with many sorrows; *but they went out from us, for they were not of us, for if they had been of us, no doubt but they would have Continued with us*; and as for bad men, you have heard what they say

John 16. 2.

He b. 10. 38.

2 Tim. 4. 10.

1 Tim. 6. 10.

1 John 2 19.

Jude 6.

Mat. 10. 39.

Luk. 12. 19,
20.

of such ; these are like the Devils of Hell, who are Reserved in Chains, for that they did not keep their First Estate ; let all such remember *Spira*, should God leave thee to the Dartings and Gripings of Conscience as he did him, thou wouldst with him cry out, O that I were above God, for my Sin is greater then his Mercy ; P. 78. 28. The Spirit and Conscience will plead against such one day ; the *Spirit* for that it was Resisted in its good motions, and Conscience for that it was curb'd at sometimes, and forc'd at others, Tenter'd and stretcht, as one some Months since Confest he went to Church with a disquieted mind which had not been there for many years before, hoping to preserve what he had thereby, and in a few hours after, God swept away all by a dreadful Fire, which he took as a Judgment from God for that act of Revolting, and so that Scripture made good, *He that will save his Life shall lose it ; Spira* did what he did to save his Estate, having a Wife and many Children, but lost his peace, in opposing the Spirits striving, which he Confest with Anguish afterwards when Exhorted to believe, I cannot said he, I have sinned against the Spirit, for when I was about to sign my Recantation, the Spirit said don't write, *Spira*, don't seal *Spira*, and yet I did it ; there is no mercy for me. Is it not great folly, for a man to save his Glove, and lose his Hand, save his Hat and lose his Head, save his Goods and lose his Children, but a greater folly for a man to seek the world with the loss of his Soul, as the Fool in the Gospel said, *Soul take thine Ease, eat drink and be merry ;* but saith God unto him, *Thou Fool, this night shall thy Soul shall be Required of thee, and then whose shall all this be which thou hast prepared?* What a case such a Soul will be in, if God should take away his Soul that very day he backslides, and give him no time of Repentance.

More-

Moreover God can and hath taken away mens lives and substance altogether, the only way to preserve what we have here blest and increased, is to keep faithful, if the Word of God be true, and there is no man that hath forsaken *House, or Brethren, or Sisters or Father, or Mother, or Wife, or Children, or Lands for my Sake and the Gospel, but he shall Receive an hundred fold now in this time, Houses, Brethren, Sisters, and Mothers, and Children, and Lands with Persecution, and in the World to come Everlasting Life*; you shall have the same in kind you lose for my sake, or that which is equivalent to it, or far better, Grace and Peace, Content and Satisfaction in your condition, otherwise God may curse thee in all thy enjoyments, in all thy Relations, and the labour of thy hands, *for the Curse of the Lord is in the house of the Wicked*; Remember the sad lamentation of *Origine*, after he had bowed to an Idol: Tread on me, I am unfavoury Salt, I am worse then *Cain*, then *Judas*, was his Cry; when his Conscience Condemned him upon Reading *Psal. 50. 16, 17.* after his Fall, *But unto the Wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth, seeing thou hatest Instruction, and casts my words behind thee*; you see the Backslider in act, as well as the Backslider in heart, shall be filled with his own ways. By way of advice to those which have Backsliden in heart or act; *Return to the Lord, and he will heal your Backslidings, and love thee Freely*; now make the same answer as the Church of old: *Lo we come unto thee, For thou art the Lord our God; Return, O Backsliding Israel, for though a man shall not be obliged that hath put away his Wife, if she do become another mans, to take her again; Yet though thou hast played the Harlot with many Lovers, yet Return again, saith the Lord: O! What a*

Mark 10. 29,
30.

Prov. 14. 14.

Jer. 3. 1.

Hofea 2. 2.

gracious merciful God is this that calleth and invireth such to come to him which have committed Spiritual Adultery! that if they will but put away their Whoredoms out of their sight, and their Adulteries from between their Breasts, and Return to their First Husband, and acknowledge their Iniquity, that they have transgressed against the Lord their God, and scattered their wayes to the Strangers under every green tree, and not obeyed the Voice of the Lord their God.

Jer. 3. 12, 13,
14.

Cant. 6. 13.

Hofea 2. 7.

The Lord hath proclaimed he will not let his Anger fall upon you, *Because he is merciful, and will not keep Anger for ever*; therefore, Return, Return O *Shumanite*, that we may look upon thee with Joy and Delight, as the Angels in Heaven do rejoyce at the Returning of a Soul to God; O *Return to thy First Husband, for then was it better with thee then now*: Return to thy God from whom thou hast revolted, who stands with open Arms to receive you; return to the Church again, whom thou hast made sad by thy departing from the Truth, and humble thy self to God and them, and they will cheerfully receive thee into their fellowship, and let thy Return be as publickly as may be with Convenience, even to the knowledge, and before the faces of those which Tempted thee to enter into Bonds, or to make sinful Promises, or to do unwarrantable actions; repent as publickly as thou hast offended, as good Mr. *Cranmer*, Martyr, when carried to the Stake, took vengeance on that hand first which subscribed his Recantation in the very face of his Enemies, his putting it first into the Flames; it is a mercy God will accept of thy Return, thy Repentance; it would not be accepted of *Adam*, who broke but one positive Law, he must dye, Repentance must not be pleaded, there was no room for that; a poor man gathering a few Sticks on the Sabbath-day, dye he must, no Repentance accepted of a presumptuous

ous Sinner; what a favour then is this of God to thee, Soul, that upon thy first sincere Returning to him, he will move towards thee; when the *Prodigal* came to himself, and took words, and returned to his Father, and said, *Father, I have sinned against Heaven, and before thee: while he was a great way off, the Father saw him, and ran, and fell on his Neck and kissed him, and calls for the best Robe, Christs Righteousness, to make him Comely in Gods Eye, a Ring is to be put on his hand, in token of great love, and most probable to be a signification of the Holy Spirit, sealing the Soul up to the day of Redemption in the Spirit, bearing witness with thine, Thou art a Child of God; Shoes must be brought also to be put on his feet, which we have mentioned already, those Gospel-shoes is Peace in the Conscience, which will inable Souls to go through thick and thin.*

Luk. 15. from
17. to 24.

Eph. 4. 30.
Rom. 8. 15.

Now, let this Troubled Conscience have Peace: which passeth all Understanding; no sooner shall a Soul Return sincerely, and say, Lord, Take away Iniquity, and Receive me Graciously; But, God quickly layeth the Soul under Obligations to Render him the Calves of his Lips; *Bring forth the Fatted Calf, that there may be Signs of Joy for the Return of him that was lost, and the Life of him which was Dead.* These things are grounds of Encouragement, and therefore despair not.

Suppose, it be granted thou didst Sin against Light, so did *David* and *Peter*, ~~and others~~, against many Protestations, and yet both upon Repentance accepted: O Return quickly; get into the Refuge City before the Pursuer overtake thee, Death is Pursuing you, Judgment also: O get into the Love and Favour of the best Refuge before that day come, and call thy self to an Account where, and when it was thou hadst the first

first approved thought of leaving God and his good way of Peace, and from that time and place let thy Repentance begin, as the Lord said to *Ephraim*, Jer. 31. 21. *Set thee up Way-marks, make thee high Heaps: Set thine Heart toward the High-way, even the way which thou wentest: turn again, O Virgin of Israel, turn again to these thy Cities.* I beseech you Return before this day of Trouble be over, for that is one thing will satisfie most men of the Reality of thy Repentance; should you delay till the Storm be over, and then Profess thy Repentance, there will be great ground of fear thou art not sincere; for it is a hard thing to account such upright which for many years maintained a Separation, and in troublous times Reprove themselves by building up what before this would not gather a Stone for; the Reason is, because many of those which Revolt, did make as great a show of Sanctity before their Backsliding, as is possible for them to make if they should return; from hence we see the Advantage an Established Soul hath, such may look back upon their Faithfulness to God, in times of Temptation, and admire grace, and so take Comfort to themselves; what an Honourable thing it is for to be in many Storms and Temptations, and yet the same man of whom God will say, as once of *Job*, when accused to God, *And still he Holdeth fast his Integrity:* But, by way of Advice to all such as have not fallen in the Storm, who have kept their garments from Defiling, let God have the glory; thou standest by Faith, which God is Author of, be not High-minded but fear; glory not secretly, Rejoice not in thy Brothers fall: *But ye which are Spiritual, Restore such an one in the Spirit of Meekness;* ^{καταπραΐσει} Restore ye; the Phrase is borrowed from Chirurgeons, who being to deal with a broken joint, handles the same very Tenderly. The Original word

Job. 2. 3.

Rev. 3. 4.

Gal. 6. 1.

καταπραΐσει, restore

signi-

signifieth, to set a Bone broken or out of joint, into its right place, that it may be perfectly whole and strong as before; so we should deal by one overtaken in a Fault, seek to bring him into his right place, and if true Repentance appear, to Comfort him by the Application of suitable Promises, as was the Advice of holy *Paul* to the Church of *Corinth*, about the incestuous Person, as it is suppos'd, *2 Cor. 2.* least he be Swallowed up with overmuch Sorrow; and let him that thinketh he standeth, take heed least he fall; for if *Adam* who was Created in Righteousness and Holiness, after Gods own Image, had pure Inclinations as he came out of the hand of God, if he fell when God left him to the Improvement of the gifts and grace of Nature upon the first Temptation, do we think to stand, who have now so many Passions in the Soul, and a Nature more prone to Vice then Vertue, when assaulted by Temptation; no, no, it cannot be, *Because we are kept by the mighty power of God through Faith*; which Grace we can as little act without the Grace of God, as make a World; what would many give under trouble of Sin and Guilt, if they could believing lay hold of one Gospel-Promise, and how hard a thing hath some experienced this to be, yea impossible, till God hath helped them by his good Spirit! the same may be said of Repentance when the Soul hath sinned, how much do gracious Souls desire Repentance unto Life, but experience teacheth us all how hard it is to get a Broken Heart, a Melted Heart; oh how often are we ready to Cry out of the hardness of heart; from hence there is ground of Humility, and lying at the Throne of grace continually, for of our selves, as of our selves, we cannot think a good thought, how can we then think that of our selves without Divine Aid, we can stand in the swellings of *Jordan*; and as ever we would go through

Rom. 11. 26.

Gen. 1. 27.

Rom. 7. 18.

1 Pet. 1. 5.

Heb. 12. 2.

2 Cor. 3. 5.

a storm of outward affliction, let us first keep down and under indwelling lusts, indwelling Sin; let not that Man think to wear the Cross of Persecution, that doth not first wear the Cross of Mortification; and let not that Soul doubt of wearing the Cross of Tribulation, that daily wears the Cross of *Self-Denyal* and Mortification; for he that hath Power over his own Spirit, is more then he which taketh a City.

We should inure our selves to wear the Publick Cross, by wearing it first more privately in our Houses, in our Families, in our Shops and Trades: For let not that Person think he will ever be able to part with his Houses, Lands, Liberties, for the Lord Jesus Christ, that cannot first part with a secret lust: But if we have Grace enough, to wear daily the Cross of Mortification of the old Man; you need not fear but he that giveth Grace to do the greater, will give Grace to do the lesser; for I look upon the subduing of Corruption, a greater thing then enduring Persecution; though neither can be done as it ought, without help from Heaven. Finally, and I have done, let us get in this Trying day upon the Wing of Faith, and fly up above the threats of Men.

Isal. 33. 15. 16.

It is a Promise *that he which walketh uprightly shall dwell on High; his place of Defence shall be the Munition of Rocks; his Bread shall be given him; his Water shall be sure: This is the blessed Portion of such as behold the King in his Glory, by an Eye of Faith that dwells on High with him; his Bread shall be given him, and Waters sure: Bread of Life, and Water of Life, such shall have, which the World, nor the formal Professors know nothing of, and albeit they cannot have the ordinary meanes, nor their under-Shepherds: Yet the great Shepherd of the Sheep, can and will feed them in their private Retirements, in their Closets secretly, Effectually and Savingly.* But

But it is only them, which drive on the secret Trade of Prayer. O! that we had but the Divine art of Living more with God, and in God: There is such a Life attainable as to get above Men, above the Creatures, above Fears, above Frowns. *He which hearkeneth* Prov. 1. 33. *to Christ, shall be delivered from the fear of Evil; it maybe not from Evil, but the fear of it.*

O! Blessed state to be Delivered from the fear of Men, the fear of Evil, the fear of Prison, the fear of Poverty, the fear of Flames, as many have Experienced through Grace; and if they may be Believed, can speak Experimentally, which is more then to Read it, that *Christ's Yoke is Easy*, and yet with a notwithstanding, all befalls the Saints; *his Burden is a light Burden, and his Ways are Pleasant, and his Paths are Peace*; many have had more Trouble in the fear they have been in, before God hath Exercised them; then in the very Exercise. Therefore for the future, do not compare future Tryals with present strength: But study thy Duty, and depend upon the Promise, which will bring in suitable strength in every Condition; if thou shelter thy self under the Wings of Gods attributes, and say with Holy David, *Be thou my strong Habitation,* Psal. 71. 3. *whereunto I may continually Resort: But especially then, when the Heart is like over-whelmed within; then to Cry with Holy David, Lead me to the Rock that is* Psal. 61. 2. *higher then I, that is, to the Eternal Rock of Ages, God himself; there to Solace our selves in his Divine Perfections, and that our present Trials may no more, yet so much affect us, as they may terminate in Gods glory, and our Everlasting Comfort and Joy.*

When thou canst get upon the Wing of Faith, thou wilt see and Experience, that he which Preserved the *Myrtle-Trees, in the bottom*; the Church in the seventy Years Captivity, will preserve thee; the same *Angel of* Zachar. 1. 8. *the*

Exod. 3. 2.

Heb. 13. 5.

Exod. 18. 11.

Pfal. 95. 1.

Pfal. 97. 1.

Pfal. 29. 10.

Pfal. 93. 3.

Pfal. 9. 20.

Pfal. 102. 16.

Isai. 4. 4.

Chap. 10. 12.

1 Pet. 4. 17.

Josh. 7. 23 to 27.

Pfal. 106. 30.

the Covenant, who preserved the *burning Bush* then; though an Host incamp against us; we need not fear, for he hath said, *I will never leave thee, nor forsake thee*, and will shew wherein the Enemy deales proudly, God will be above them; wherein they deal subtilly, God be above them in his Wisdom; wherein they deal strongly, God will be above them in his Power, wherein they deal Unmercifully with his People, God will be above them in his Mercy toward them; therefore let the Saints rejoyce, because God Reigneth and sitteth upon the floods, King for ever: and from the same Reason, because God Reigneth, let the Earth tremble, though the floods have lifted up themselves: Yet when the Lord shall make bare his Arm to save his Church, and appear in his Glory, to build up Zion, they shall know they are but Men; and that he whose name is **Jehovah**, is the Excellent in all the Earth.

Oh! Let us Pray hard that God would purge Mount Zion with the Spirit of Judgment, & the Spirit of Burning; and do all his Work upon Mount Zion, that he may deal with his Enemies: But Oh! There is much work, yet to be done upon Mount Zion. Have we not brought this Judgment begun at the House of God, upon ourselves? may we not Read our Sin in our Punishment? do our Enemies deal unmercifully with us? is it not because we have dealt so, one with another? do they deal unjustly with us? is it not for dealing unjustly one with another? do they Persecute us? Alas! Have we not Persecuted each other, because of difference in Opinion, where yet the Image of God hath appear'd? for these things, God is Contending with us; Let us all Banish and Expel the *Achan* out of our Hearts, out of our Churches, and shew ourselves Zealous against Sin, and exercise Judgment, as *Phineas* of Old did, and it may be the Plague and Judgment

Judgment may stop; if we cleanse our Hearts, our Families, our Churches, then God may give us our Prophets again, our Sabbaths again, our Ordinances again, our Ministers again: But without this, we may expect Judgments *seven times worse* then ever: But if we return to God, he will return unto us in Mercy. Levit. 26. 21.

O! Pray hard to be fitted for Christs Kingdom, and then that his Kingdom may come: Believe down thy Corruptions, watch down thy Sins, Pray down thy Iniquities, and the Lord will come with Deliverance, and get himself a glorious Name; do not you long to see Christ Exalted, and God Admired in the displaying of his Glorious Attributes, Power, Wisdom, Holiness, Justice; not so much for the sake of our Deliverance, as that God may get himself Glory? and we should be willing to be Footstools, so Christ thereby might get upon his Throne; and then his Church shall be Exalted *upon the tops of the Mountains*, which now lieth among the Pots. Micah. 4. 1.

And to Conclude, never cease Praying until *Jerusalem* be made the praise of the whole Earth, by a universal spreading the Gospel, and so a greater degree of Knowledge and Holiness will be in the World then ever. Psal. 68. 13.
Isai. 62. 1. 6.
 When thou art in the Mount with God by Faith, Pray for a Poor distressed Persecuted Church: Lord for thy Names sake, save *Zion!* Thou hast done it, for thy Names sake do it now, it will be the more to the Honour of thy Grace; thou hast stiled thy self the Lord Gracious and Merciful, *Pardoning Iniquity, Transgression and Sin.* O! Save us according to the greatness of thy Mercy; it will also glorifie thy Faithfulness, to Save thy People, with whom thou hast made an Everlasting Covenant. O! Lord Remember, break not thy Covenant with us, for the Dark places of the Earth are full of the Habitations of Cruelty: as Moses pleaded, Gods Ez. 36. 21. 22.
Exod. 34. 7.
Psal. 51. 1.
Jer. 14. 21.
Psal. 74. 19. 20.

Exod. 32. 13. Covenant with *Abraham*, *Isaac*, and *Jacob*, to save his Church then; we must Plead his Promise to
 Ifay. 53. 10, 11. *Christ*, to save us now; Plead the Churches Relation to God, as of old, we are thy People: O Lord!
 12. *thine own, thou never barest rule over the Heathen, they were not called by thy Name.* Lord remember we are thy People, we are called by thy Name, we are thine; and Lord what wilt thou do for thy great Name?
 Ifay. 63. 18, 19. though *Abraham* be Ignorant of us, and *Israel* acknowledge us not; *be not wroth very sore, O Lord! neither remember Iniquity for ever: Behold, see, we beseech thee, we are all thy People;* if thou savest us not, the Enemies will Blasphem, and say, God could not save them; or he hath brought them in the Wilderness to slay them; and so thou wilt lose the Glory of thy Power and Faithfulness.

We have this to Plead also, Lord we are very
 Amos 7. 2. Low, *by whom shall Jacob arise* if not by the God of
 2 Cron. 20. 6, 7. *Jacob?* we have no might, but our Eyes are unto thee, untill thou arise and have Mercy upon us. Appear in thy strength, that the Kingdoms of the World may know that thou art God; and that there is none besides thee; and arise Lord for the help of thy People, for
 Psal. 83. 18. *Vain is the help of Man, and let the sounding of thy Bowels appear in saving Zion, according to thy Faithful Promise, and in the meantime, let our Faith and Patience be lengthned out, to the coming of the Lord; till Time be swallowed up in Eternity; Finite, in Infinite; Hope, in Vision; and Faith in Fruition; when God shall be the matter of our Happiness; when Fulness shall be the measure of our Happiness, and Eternity the Duration.*

F I N I S.

Genny Gelder her Book

Given her By Mrs Birch 1771

it was Genny Birch's

Genny

Genny had good Samin

but it was Given her By

Father and not Mrs Birch

