

Thanksgiving Sermon by Rev. T. Hooker, Oct. 4, 1638, from Sam.7.12. (pg. 77a-92a)

PAGE 77a for it is christ living, breathing, raining, fighting, conquering in/ the soule: true grace never aimes/ at a pitch, it aspiers only to per/ fection. phil 3.12.13./

_____ / by mr Hooker. 4 october. 1638./ 1 Samuel. 7.12. then Samuell/ took a stone & sett it between/ mispeh & shen & called the na/ me of it ebnezer. saying heth/ erto hath the lord holpen us./ the scope of the chapter is to set dow/ ne unto us the returne & reco/ very of the people of Isrell from/ that sinfull backsliding from/ the lord into which they ware/ so deeply sunck. in it we have/ to thinges: first the practis of/ the people of Isrell that is expressed from the first verse/ to the 11. thire practis is duple/ the first is thire fresh Institut/ ion of the ordinances of god. thay/ bring home the arke that had/ formerly bin taken of the Phe/ llistins as appears in the first vers/ & they consecrated a priest acor/ ding unto God for his howse. for/ the tixt sayt that the arke had/ bin wanting & all Isrell longed/ for it. hee made them seele thire/ stomacks by fasting & they hum/ bled thier sowles depely in the/ sight of thire sinns & that ap/ peares that thay gathered toge/ ther at mispeh & poured/ water before the lord & put/ away the false gods & prepared/ PAGE 78 thier hearts to seeke god. 2ly the suc/ cesse of thire seekeing unto god & that/ is set downe 1ly by the quonquist/ that god gives them. 2ly. the quiaatt/

they enjoyed: thire quonquest sett do/ one that the Phelistine came out/ against them while they ware a/ bout gods servis & the lord deliver/ ed them into the hands of the Isrelits./ now in this quonquest you may take/ notis of 2 thinges: first the dealling/ of the lord with his people, 2ly the duty/ that they doe express unto him. wh/ at god had don fore them. why the tixt/ sayeth that the lord delivered them/ from the Phelistenes: the duty thay ex/ pressed, the tixt sayeth that they tok/ a stone & set it up & caled the name/ of it ebenezzer. saying hether to/ the lord hath holpen us. he leaves/ the goodnes of the lord upon record/ to all posterityes, In the first of/ these becaus we shall begine/ with that we may take notis of/ 3 things, first the partyes that ware/ helped & delivered us: 2ly./ the aurtor of this deliverans & it/ is the lord, 3ly the measuer of/ it & that is expressed in the word/ heather to: hether to the lord ha/ th holpen us. he had helped/ them before. but now he taks/ notis of it in a more specall/ manner: in the duty of the people/ PAGE 78a take notis of 3. thinges: first the/ fact he sete up a stone & caled/ it ebenezzer: 2ly the place whe/ re. in the plas where the lord/ had delivered them: 3ly. the/ time when he did it when it/ was fresh in thire mindes./ then: that is what the thing was/ before thire eyes. then he/ takes the advantag of them/ and doeth help them to the/ parformans of this deuty./ we will begin with the for/ mer of these: the dealling/ of god with his people. the/ lord hath helped us heth/ er to: helped us- us now/ in a low estate: us in a mea/ ne condition. the people that/ have bin put afore troden/ under foot by the phelisti/ nes god hath helped us./ 2ly us looke upon them as/ those within the former pa/ rt of the chapter that had/ sought the lord & humbled/ them selves before the lord:/ the lord had helped them af/ ter they had humbled them/ selves & sought the lord &/ had returned unto the/ worship of the lord. & this/ will afford us 2 points of/ instruction. we will touch/ them brefly/ PAGE 79 Dotren: the first is this that the lord/ doeth help his people even when/ thay are helpless & when thay are/ in greate afflictions. if we looke in/ the former chapter: the Isralits ware/ over come the Phelistins had got the/

arke yet the lord helped them in this/ thire low estat & condition I will but/ open it a little it is gods usall course/ Danyel was in the den & his life in da/ nger he was delivered & helped/ by the lord: the 3 children when thay/ ware in the burning furnis then god/ was plesed to deliver them:

when/ Jeremy was in the dungeon & his feet/ fast in the mire & clay & then god deli/ vered him: Paul when the was in gre/ at danger the lord holp him: thou/ hast delivered me from the mouth/ of the lion he doth not say from the paw/ of the lion or from the parsute of the/ lion but from the mouth of the lion/ when he was nere unto danger:/ wher as the rage of pharoh was gre/ at & the Isrelits ware much opresed/ then the lord helped them & sendes/ moyses: when the crye of Isreall was/ come up unto heaven then god doeth/ helpe & deliver them: but I will/ troble you but with these 2 Instances/ of Isaak & the church of the Jues in/ the time of Ezter: Isack was upon/ the alter & Abrahams hand was/ up to slay his sonne but the lord/ called from haven & delivered/ him: god comes as it ware betwen/ the cup & the lip insomuch that/ abraham mad this provarb in the/ mount will the lord be seene./ the other is the case of the Jues in/ PAGE 79a in in the time of esther which is mar/ velous famous: the post is dispa/ ched the letters are writen the mo/ ny is paid to those which should/ doe it the galows set up for/ mordica & it is confirmed as a/ law of the meeds & parsians,/ that the Jues should be destroyed/ yet notwith standing all this/ the lord deserted hamon & de/ livered the people of the Jues/ so that the case is is is clere that/ god doeth many times bring/ his children into the low e/ state & condition & thin he do/ eth deliver them. I could/ give you the reason of the/ point but I hasten. The use is/ duple first it doth discover the di/ fferens of the help that god doeth/ vouchsafe unto his people abov/ all the help of all the things in the/ world: the Idoles help falls short/ of this help when men have most/ need then thay faile those that/ rest upon them the favorites & follow/ ers of all the Idolls of the world ha/ ve profesed this & moyses sayeth/ our god is not as the god of the gen/ tels our enemis themselves be/ ing Judges: els how should one/ chase a thousand & ten put ten thou/ sand to flight, why the ennemis them/ selves when thay saw the power of/ god manifested in in his people: thay/ could not but confesse what a great/ & powerfull god is this that doeth/ them defend & deliver his people/

why our enemies them selves be/ ing our Judges: nay the very/ PAGE 80 [Idol]eters them selves thay are forced/ to come unto the lord thay in the time/ of need & trouble: thay be redey to/ say unto the lord arise come & help/ us but the lord will send them unto the/ Idoles that thay have served to see/ if that thay are able for to deliver/ them: therfore it is one of the names/ of god whence by he is knowen his/ perogative ryall & therfore he is/ called the help in the time of trouble/ god doeth then help his people when/ no other helpe in the world: we see/ what Peter did when as christ was/ in the high prest hall why he deny/ christ: but god doeth quit contrary/ thou hast knowen my sowl in adver/ sity: it is the guise of men thay will/ have respect unto men in time/ prosperity but other wise thay/ never respect them: the faourits/ of the court are lick into sun dai/ ls that men look upon them when/ the sonn is upon it when thay have oc/ asion to use them then thay resp/ ect them when thay may have som/ good good by them and that thay ware/ in favour: but it is so with god in this re/ gard he doeth looke upon his children/ in advarsity 46 psa 5. though the/ mountains be removed into the/ midst of the sea god is knowen to be/ a helpe redy in time of trouble:/ even when Heaven & earth begines/ to be tumbled together why then/ god doeth help this is the differens/ between the Idoles which god doth/ send from all the Idoles in the world:/ PAGE 80a 2ly. this serves as a cordial to releve/ the hearts of the seruants of god in thir/ depest tryales: help is here to be/ had when no where else. when non/ to help then god doeth help: it was/ an antien provarb which abraham/ mad: in the mount will the lord be/ seen: for so it was here when as ab/ rabam was redy to kill Isack/ then the lord helped: when as th/ ere is all meanes redy to acom/ plish thinges & abillity to do it why/ now god cannot be seen.

but when/ all these faile us when nothing/ in the world to be seene that we/ can send our prayers to or expect/ good from: then in the mount the/ lord is seene: in one word when/ our straits are marvelous gr/ eat & our wants agreeabell/ unto our straits & when all/ hope is gone then is the time of/ beleiving & of gods working/ 5 Job. 19 he will be with the in/ six troubles & the 7 that shall not/ come nere unto the. god will/ be with the in six. but in the 7/ the greatest thay are freest that/ shall not touch the: & there for/ 3 hab.17. whereas the fig tree/

buds not & the ollif beareth not/ thin will i rejoyes in the lord./ when as all doe seeme to faile/ yet then the lord will helpe/ his servants & therefore, wa/ ight upon him. no more of that/

_____ / We come unto the 2 point. he/ hath helped us meaning us, me & you:/ thay which had sought god &/ PAGE 81 had humbled them selves before/ god & had reformed themselves,/ For {lene} when the servants of god/ set themselves to worship the/ lord acording to his minde &/ to humble themselves then/ the lord is pleased to help them/ we now humbling our selves/ for before god left us: we now/ reforming ourselves for be/ fore god lett us fall into the hands/ of our enemies so those that/ doe humble themselves these/ be delivered this you may/ see if you looke into whosoever calleth/ upon the { . . . text illegible . . . } / name of the lord shall be saved/ { . . . text illegible . . . } / { . . . text illegible . . . } / { . . . text illegible . . . } / { . . . text illegible . . . } / { . . . text illegible . . . } / { . . . text illegible . . . } / thousand did put six hundred/ thousand to flight of the Isrelites/ when they sinned for the tixt sa/ yeth all thier hearts failed/ we may see when the Isralites/ did walke with god it went/ well with them: but when they/ for sook the lord then the lord/ left them: the lord hath forsaken/ the churches { . text illegible. } I/ PAGE 81a ame confidant of it hee he will/ deale so with those in the neither/ parts he will bring his sord/ amongst them if they turne/ not unto him: reason is first/ of all because the lord hath/ in gaged him self for those/ that do walke with him: you/ know the promis was famous/ to phelladethia the best chu/ rche yet because thou hest/ kept my word 3 rev 12. I/ will keep the in the hower/ of temtation. & those which/ keep the ordinances in the/ purety the truth is the lord/ will keep them & comfort/ those which have a heart/ to cleave close unto him/ it is the conclusion between go/ and his people. 2 cron 15.2:/ whear as assa had gotten the/ victory why the profet sayeth/ the lord is with you while/ you are with him. whear as a/ man would have thought t/

here had bin none in Isrell/ yet saith the lord I have/ reserved seven thousand/ in Isrell and those the lord/ would help save & del/ iver in the time of danger/ PAGE 82 I have don with this but only/ but onely remember on plas/ becaus it is a plas of unspeak/ able excelency one of the most/ gracious promises 2 chron 16.3./ that we can find: whereas asa/ had dep departed away fro[m]/ the lord why the profet meets/ him & tilles him thou has/ don follishly. why sayet the pro/ phet the eyes of the lord are going/ to & fro to see those which walke/ upritely to shew him self stro/ ng for them: brethren the truth/ is the ey of the lord is over the fa/ ce of the whole earth to shew/ him selfe strong for his people/ so that if any comfort upon/ earth why the lord doth spy it/ out as who should say if any pr/ eservation in frans or Jarma/ ney in east or west Indies the ey/ of the lord is upon that place to/ shew him selfe strong for the/ help of his peopel it is a most pu/ r fact place think of it much./ 2ly. all such as seeke god in his/ ordinances & in the humiliation/ of thire sowles. thay are under/ the strenth of gods providense &/ all the cretures are appointed/ for the relefe of such so that if/ heaven or earth can aford it/ PAGE 82a thay shall

have it 2 hose 18. I wil/ mary the unto me in faithfull/ ness goodness & truth & make the/ dowrey. when god doth bring his/ people to walke with him in se/ renity: I will here the heaven &/ the heaven shall have the ea/ rth & thay shall here Isrell: so/ that if Heaven or Earth can a/ ford it thay shall have it: I mig/ ht be long here & it worth the/ while to show how the course of go/ ds prouvidens doeth run this way/ I will onely till you the sume of/ it in a word: all the creaturs/ are mad godward to look un/ to him: now the creturs cannot co/ me but by man & there fore all/ the creters thay would yeald o/ bedins unto the prais of god/ & thay would come unto god/ but by man & therefore they de/ sire to serve those which serve/ him: this is certaine the light of/ the son the fatness of the earth as/ thay come from god so thay de/ sire to return unto gods glo/ ry but thay cannot come but by/ man & therfore they come th/ is way in seruing those that/ serve god: therefore whearas/

ons the heart is in larged to seek/ god why all the creatures doe de/ light to come unto god by him &/ it is a dishonur for them to ser/ ve those which doe not serve the/ lord & therefore the lord sayeth/ PAGE 83 I will redeme all my corne &/ wine from them: it is as it ware/ it is as it ware a greif into the a/ yer that a blasphemers should/ breath in it unto the creaturs that/ wicked wretches have them:/ therefore now marke it you ne/ ver saw the church begin to seek/ god but you see all the frame of/ heaven & earth as it ware altr/ ing: & therefore mark it men/ are mitily mistaken that think/ religion will be thire begery./ no brethren it is certaine the/ churches shall never prosper/ till there is found seecking of/ god in humiliation worshipping/ him acording to his one ordinan/ ces. thay are the best days that/ eyes shall see: the use first of/ all we may lerne by way of/ instruction what is the reason/ that the church of god are ma/ ny times brought low & that god/ doth pas by as a warfaring man/ truly brethren the fault is not in/ god not that god is not as good as/ powerful as marcyfull to doe/ good unto the sowles of his servan/ ts but here is the thing the churc/ hes of Christ keep good thinges/ from them selves thay are not/ in the need of gods marcy & ther/ fore they find it not. hee must/ walk in gods way that will fi/ nd gods fauor come unto gods/ dore if we will receive christ/ PAGE 83a wee must doe as he has apointed/ if ever we will have succor fr/ om his hand: it is a strong phrase/ but a patt one hee psa: the lord/ send you help out of his sanctuary/ & strenkt out of sion: why help/ out of sion & strenkt out of his san/ ctuary truly brethren marke/ what I say that the strenk & good/ ness of god in his prouidens doth/ eseus from the dispensation of/ god unto his churches as his wo/ rd doth reveile & the promises/ of doing good unto his people:/ god never shewth kindness/ unto any but he doeth it out of/ his promis & word & thus as/ the lord hath engaged himself/ unto his people so as men walk/ in the ordinances hee hath appo/ inted out of sion & out of his or/ dinances helpe: it dos come from/ thease: his promis doth mani/ fest this & his word revels this/ 2ly see & lerne the receive of a stat/ or plas or plantation or fame/ ly or places & commonly it will/

not faile if once the hearts of/ men for sacker the way of god in/ his ordinances truly marcy/ and truth will for sack them/ it is not all the policy in the wo/ rld that will doe them good/ it is sertain if ons the churches/ declining the hearts of men/ with drawing & men doe not/ seek god & humble thire souls/ PAGE 84 before him conclud that diso/ lation is neare there be many/ there be many pasages to this purpo/ se: 2 cron 15.5.6. the people had/ bin without god & thay had no pre/ ching prest & thay had no peace/ in coming in or going out thire/ was not a preaching prest a/ cording to gods appointment/ & ordination therefore god did/ vex them: let all the emprars/ in the world Joyne hand in hand/ see truly god will not spare any/ that doe for sack him: whosoevr/ doth leave god: in the ordinances/ he is in the rodeway unto distr/ uction & god will meet him 2/ cron.24. wheras Joash did for/ sack the lord mark how the pro/ phit speaks 18.19. vrses. after/

the death of Jahodaga why the pr/inces come unto him & made/obesians & he went away from/ god & the profet came & said/ why for sacke yee the word of/ the lord that yee can not prosper/ know if thou wilt not worship/ god as he requires & keep close/ unto him thou then canest not/ prosper: if the power of god/ can overthrow the it will if might/ in Jesus it will caus the to fall/ ther fore what remainet you/ see the right way by which you/ may be cheared & comforted/ oh brethren would you have this/ why this is the way oh walk in the/ PAGE 84a way of this ordinans. be true/ unto gods ordinances & god will/ be good unto you & never leave/ the oh take notis of it when chri/ st came unto Jerusalem & wept/ over it: he said oh how often/ would I have gathred the to/ gether as the hen gathred hir/ chickins but yould not. but/ these thinges are hid from/ thyn eyes now therefore doe/ 3 thinges: 1 considr that the/ lord Jesus hee hath all powr/ in his hand from the father/ all power is given unto mee/ 2ly. that the lord Jesus he doe de/ spens of all that power which/ he hath for the good of his peo/ ple & the destruction of his en/ emies. 2 psa. wheras all the/ kings of the earth gathred ym/ selves together yet I have/ sett my sonne in sion he is ki/

ng there & will be king there/ he rules in the midst of his/ enemis. 110 psal.2. it is inded/ becaus he will show him/ self to be king: christ hath/ an Iron rodd with which hee/ will destroy the wicked & breek/ them in peces lick a potters/ vesell & therefore. 43 esa 3.4./ when thou was precious in myn/ eyes I gave Sebau for the/ ethiopia for thy ransom god/ will whirl up & down nations/ for the good of his people/ PAGE 85 3ly. & lastly. therefore in the 3 pla/ se if ever you expect good dayes/ oh kiss the sonn least he be angry/ so it is the use which the profit doth/ make why god doth set his sonn/ in sion oh therfore it will be the wisdo[m]/ to kiss his sonn least his anger be ki/ ndled & the perish in the way am/ a'n is said to perish when as he pl/ ots but doth not find sucesse & ther/ fore the psalmist sayeth be wise/ therfor oh kinges you great men/ of the world that trust in your/ one puer doe not trust in your/ one puer or wisdom but unto/ the lord Jesus christ that you m/ ay be suckred & delivered./ it is a sad expreson of the proffet/ all the nations that will not ser/ ve the god shall curse kingdoms/ which will not serve the they/ shall perish that is those which/ will not serve the church of god/ & it is spoken conserning the re/ nding of the church in the 8 zac/ 22.23. & the nations shall serve the/ & 10. shall take hould of a Jue/ & therefore if you would be bes/ ed of him oh submit unto god/ kiss the sonn kiss Jesus in these/ things he hath appointed./ the 3. point. thay say the lord hath/ helped us heather to: why thay/ had sent an army into the feld/ PAGE 85a and thay prayed unto the lord/ & Samuell had prayed for them/ but the tixt sayeth the lord hath/ helped us: Dotrine. that the sain/ tes of god looke onely at the hand/ of god in all the help that/ thay have: hetherto the lord/ hath helped us: as who should/ say it was not the army we sent/ into the field it was not the pra/ yers that we mad. but it is the. / lord that hath helped us het/ here to this that which we wou/ ld a littell debate & confer a/ bout: & therefore it is that you/ shall find that salvation is ap/ probated unto god: as though/ it ware his in particuler no man/ must medal with it 3 psa. 8./ a psalme of david when he fled/ from his sonne Absolom a wick/ ed sonne against a

her: but he had a army which/ was strong & the counsell of/ ahittopheil: david was but we/ ake but sayeth the tixt: I laid/ me downe & slept quietly:/ but what is the conclusion sal/ vation belongeth unto the lord/ the truth is it was not my gourd/ my army but it was the lord/ that helped me that caus/ eth me to sleep quietly:/ and therefore the profit David/ PAGE 86 is marvelous careful to render/ all things that might seeme to/ helpe in the 44 psalm: we have/

hard what thou hast done of our fathers have told us what thou hast done for them they got not the land by sword or bow but because the lord had a favor unto them you know there was six hundred thousand of the Israelites & Joshua was a wise commander: yet sayeth the text it was not thy sword but thy arm & thy hand: not a word of the manner of Joshua: of sword nor of sword but it was thy hand. thus the saints of god they only see god in all: 22 psal. I have heard it once & twice that power be longed unto the & that thou god doest all things: this is the manner of gods servants. oh that we could see much of god: this is our misery we live in him & by him yet we cannot see this god: this is the excellency of the saints that they see god in all: the saints of god see god in 4 respects: 1 they see the mercy of god delivering of them from all these plagues & judgments which would have destroyed them & it is because his compassion failed not that we are not destroyed: 3 lam 22. the saints see if it had bin so as they had deserved they should not have bin indeed upon the earth: & mark it it is a sweet expression of god unto his people & David doth tally up all the works of god unto this .136 psal. praise the lord for his mercy endure for ever that destroyed the king of Bashan for his mercy endure for ever that brought Israel through the sea for his mercy endure forever: a man would have thought the profit should have said for his power or for his wisdom endure for ever: but the prophet expresseth it for his mercy endure for ever: the ground I take it is that as if the lord should say I will have these men for the manifestation of my mercy & therefore all shall be for good therefore the ark was destroyed for his

mercy. therefore he led them through the Red Sea for his mercy they were in the hows of bondage but the lord delivered them for his mercy though their sins endure & they are opposing of god yet his mercy doth endure for ever: & this is that which doth bear up all: it is nothing but mercy doeth it for we are not for the power of gods & wisdom would do nothing: mercy doeth good mercy doeth good PAGE 87 and therefore Justice doeth pardon power protect wisdom guide for his mercy: it is no wonder that the prophet doth hold that for his mercy: keep that under his tongue for his mercy as who should say if that hold it is certain we shall hold: 2ly. the saints of god see this that the lord out of faithfulness & according unto the covenant that Jesus Christ hath made with god the lord doeth indeed work with the means but overcome all the means in the world for their spiritual welfare: all ordinary means in the world it is beyond their strength to work all the outward things in the world it is of his faithfulness & according unto the covenant Jesus Christ hath made with his servants that he doeth not only work these but overcome them for the good of his servants: therefore in all the great deliverances for his people as his mercy doth endure forever so the saints of god have had gods goodness in this summer when as Moses was to deliver Israel saith he I am the god of Abraham the god of Isaac & of Jacob: a god in covenant with my servants and therefore when Moses PAGE 87a comes to express to express him self he saith the god of your fathers hath sent me & therefore David saith that of faithfulness thou hast afflicted me the lord doeth out of faithfulness do good unto his servants even in afflicting them: 3ly. the saints of god they only see & know that the lord will stand by them. 2 tymo. 1. 18. at my first answer all men forsook me but the lord delivered me: lastly the saints of god they only come to relish & savor the sweet of deliverance when they come to see gods mercy in it: all the rest is a senseless thing the carnal comfort is god in his kindness in his goodness & truth: as who should say all those provisions

siones that they have the tru/ th is there is no swete thay/ can expect from these un/ less god be there in his mar/ cy & faithfullness. 33 exod. wh/ er as the people had transgr/ esed against the lord he pro/ feseth that he would goe noe/ longer with them: goe take/ the people: as who should say/ they are non of my people/ goe take thy people & lead/ them into the land of canan/ I will not goe with you any more/ PAGE 88 why saith moyses if thou goest/ not with us we will not depa/ rt from hence for wherein/ shall thy marcy be seene but/ in this that god is pleased to goe/ along with his people: we/ should give you the reasons/ we will leave them & all the/ uses but one & with that wee/ will leave the point { . text illegible . }/ the use I would a litell to {illegible}/ is a word of exortation & that/ is duple: the first is this if god/ alone bee the helper of his/ people it techet us upon wh/ ome to plas our confidans/ from whome to expect the good/ we look for or hope for be/ suer to sett your trust upon/ god if ever you would have/ your hellp your comfort su/ re unto your sowles the help/ is the lords onely therefore/ onely depend upon him marke/ what use the profetts makes/ of it trust in the lord Jehova/ for in the lord Jehova there/ is everlasting strenke 26 esa/ 3.4. as if he should saye in all/ thinges heere be low there/ is but a fayling strength/ in the lord Jehova there is ev/ erlasting health and stringth/ PAGE 88a & marcy oh trust in the lord Je/ hova. will a man rely upon a/ reed that will faile him upon/ a broken stafe that would lea/ ve him in the dust all theas ea/ rthly thinges all theas earthly/ thinges when men have least/ need then thay pretend comf/ ort but in time of need thay/ faile. but it is the lord a lone/ that doe stay the hearts of his./ it was the use profet Daved mad/ of it. 115 psal.10. the Idoles/ why thay have & see not so/ are all that trust in them./ but oh aron trust in the lord/ oh Isrell trust in the lord for/ he is your help & hee calles/ upon all oh trust not in any/ thing but in the lord trust/ in him & the truth is in him/ you shall find both help & de/ liverens. you shall see all/

nationes trust in thire gods. 4/ mica 5. all nationes walk/ in the name of thire gods: but/ wee will walke in the name/ of our god for ever & ever/ the covetous man walketh in/ the name of his god the ambi/ sious man in the name of his/ god but these will faile/ but let us walke in the name/ of our god for ever here and/ PAGE 89 and here after in our life in our/ death. that god doeth remaine/ when we come to an end of all/ over dayes yet we shall never/ come to an eand of our helpe:/ 2ly. we must be exorted to walke/ wordy of this god who is alone our/ helpe the day requires it & our/ duty doth require it let us wa/ lke worthy of this gret marcey/ let us Immitat the guise of the/ saints of god in all the help tha/ we have let us be suer of this/ that we ansuer our god in all/ thinges & labour to see him in/ all to that purpos. 3 thinges/ I will onely leave with you/ & so we have done: first in all/ the creters & helps that we ha/ ve in this world labour to goe/ beyond them all & to see god a/ bove & in them all: if time wo/ uld give leave it ware not/ unworthy your time to take sum/ peses out of creters that you/ may see if god be taken from/ them what a misery there is/ therfor therfore therfore/ there is nothing that is good if/ there be not the marcy of god/ and therfore see some/ PAGE 89a good more in the creatur in all/ the help you receive from the/ creatuer namely god in it as/ men use to doe thay draw out the/ marrow out of the bone & thay/ will leave the bone unto the/ doges: truly this should be the/ wisdom & it is the hapines of the/ saints of god: wicked men/ have the creatures but oh the/ marrow of that faithfullness/ & truth that god doth despens/ unto his, be suer to looke unto/ that have thou the god & take/ thou the god of welth leave thou/ the bone unto the covitious man/ take thou the god of honnour/ leave the bone unto the ambisus/ man. have thou the god of pl/ easuer & leave the bone un/ to the volupsious man. this is the/ hapines of a godly man/ take god

out the cretor &/ let not the creature come nere/ unto his heart this would wo/ nderfully comfort a man in/ all the troubles he meets with/ all in the loss of any thinge. yet/

some sorrow for losses it/ is because wee have the bone/ and we losse god. rachell will/ PAGE 90 not be comforted because heir/ children ware not. why what was/ in hir children that shee should/ thus doe was there any wisdom/ in them: why was not god the god of/ wisdom. was there any good/ in them. it was to be found in god/ the wife lamenteth & shee cannot/ burry the dead out of hir sight why/ what was in hir husband. why was/ he wise was he prouident is it/ not in god why god is left and when/ the cork is gone he may have it in/ the fountaine if the cork be gone/ the fountaine remaines. oh keep/ the carnell with you & leave the/ shell 118 psal 28. it is the lords wo/ rke & it is marvelous in oure eye/ this is a day which the lord hath/ made let us be glad & rejoyce/ in it: hee doth not saye this was/ the contrivement of my coun/ cillers the power of my men/ but this was god: it was a sad &/ sharp winter with us in these/ western parts that many lost thi/ re lives not onely cattell but/ men but the lord delivered us/ men concluded it many affer/ med it never any vessell/ came to these parts but the lord/ brought it safe nay if you had/ hard what a battell of mens/ tounes there was against/ PAGE 90a it why the marchent that brou/ ght it the master that guided it/ the pasengers that fraited it:/ it was the lord brethren. that/ brought it it was the lord that gu/ ided it & trewly had it not bin/ for the lord we might have pe/ rished: yea wee might have/ perished for want. but the lord/ sent us it as ware drinke out/ of a rocke & meate from the ra/ vens the Indians that thay should/ bring provision & leave it/ here it was the lord brithr/ en: that a company of pore/ men should with a boate bee/ totred fall upon such a plas/ & there purpare for others/ comeing it was the lord that/ did it: if any thing could/ have hindered either by truth/ or falsehood to keep men/ from comeing to these parts/ hether to it had bin done but/ yet not with standing mens/ myns informed thire consci/ enses convicted thire hear/ tes perswaded to come & to/ plant it is the lords doeing/ because his marcy induereth/ for ever: the time unsea/ sonable the winter hard the/ corne grow not wee could/

not expect but that the hand/ of the lord was gon out a/ PAGE 91 gainst us & trewly it may be/ it was so oh it was becaus the/ marcy of the lord induers for e/ ver that the lord hath pres/ erved us against the malis of/ devels the envie of men & the/ parvarseness of those which/ seined to feare god: that is/ the first--2ly. let us when we/ have seene the lord in all: the/ lord in the sending of the ship &/ we not aware of it the lord in/ bringing us safe in giving us pro/ vission: 2ly I say when the heart/ sees god thus labour to have a/ heart more nerer unto him/ more indeared unto him in/ all these dealeings of his every/ expression of gods providens/ it should leave a touch or a/ turne as it ware upon the sowle/ to draw the heart towards him/ looke as it is with a loadstone if/ you apply it much & rub it lo/ ng upon long upon the loadston/ as it is in the point of a compas it/ will turne north & stand north/ & the deeper the impression is the/ more nimble it stirse & the lon/ ger it stirrs northward oh/ brethren I would have you/ see that marcy that in dueres/ for ever: the pilote nor the/ ship, nor the plantation doeth/ PAGE 91a not Induer for ever but it is/ god that doeth induer for ever/ now let this drawe the soule un/ to god & that forever it is a/ pasage david hath .18 psa.2. I love/ the dearly oh lord my strength:/ I will not love myselve my cou/ rt nor my army but I will/ love the dearly oh lord my stri/ ngth: all outward comfort we/ should use as men when as/ that thay marke a mount it/ is to assend hier wee should/ marke a mount & be nerer/ unto god by theas that sume/ thing of a heaven of a god/ may come into our

hearts the/ younger bird when shee com/ es out of heir nest every br/ anch is a step to her till she/ comes unto the tope: so fr/ om step to step let thy so/ ule goe till it comes who/ ly unto god: lastly & 4ly./ is is the great worke of all/ workers that a man should/ bring the gaine of all the com/ forts & marcyes that he hath/ unto the glory of god we sho/ uld set the seale & super/ scription upon all: whos/ are thease landes it is the/ lords it is the lords therefore/ bring the gaine of all unto/

PAGE 92 the glory of his macy: as the ser/ vant that had 5 tallents brot/ in 5 more. why my brethren god/ hath given us our lots our laws/ all we have therefore let god/ have all therefore returne un/ to the lord say lord thou hast giv/ en us the gospell of peace and/ that which is a rarity the peac/ of the gospell & soundness wee/ have noe dunghell namely/ heresy amongst us: but the/ lord hath given us all the trea/ sures of the church admonission/ of brethren good lord I have/ gained thus much. my heart/ was prude but now it is humble/ we have had the power of thy or/ dinances lord that power hath/ gained more power against/ sinn more resolution to walke/ with the: oh brethren is it thus/ with us then it is well happy/ are wee indeed: it is the highest/ straine to tell a man what he/ should doe when he comes unto/ the ordinances: the faithfull/ prentis doth stand to sell his/ masters wares not to sell/ him selfe: brethren here/ it is if once we could hit it/ that we must bring the gains,/ of all unto god & that we doe/ when we hould up nothing/ PAGE 92a but god in all that thay may/ see a humble christian & say/ oh there is the power of god seen/ in him that hath awed him:/ wee must not sell our graces/ as I may so saye but sell all/ for god: these are all gods &/ for god if you will bye them/ you must paye god for all:/ & give god the glory & thus if/ wee gaine for god & seeme/ to be nothing in what we/ have or what we doe but the/ truth is the poore Indians that/ would faine see the god of the/ Inglesh but cannot that th/ ay may see him in his serua/ nts & say oh who is lick unto/ you a people humbled by the/ lord sanctified by the lord/ that thay may say oh you ha/ ve god with you: if once wee/ could come to be as stable/ to hould out the goodness the go/ odness of god in all, that if a man/ say whens comes it why from/ god there is no minester no pl/ antation there but god is all in/ all & let there be in our eye/ & god will doe good unto us not/ with standing all the develes/ that doe tempt us & men/ that doe oppose us./ PAGE 93 mr T. Brooks. 1 pter. 1.4./

D. that god reservs the best and/ greatest favours and blissings for/ belevers till thay come/ to heaven./ r. becaus it is the good will and/ pleasuer of god to reserve/ the best things for his people/ till the last. luk.12.32. 2 tim 4.7./ 8. psal.84.11./ 2. that he may keep the harts of/ his people in a longing and in a/ waighting fram for the injoym/ ent of those great & glorious/ thinges that he hath reserved/ for them till last. hebr.13.14./ 3. Becaus else thay ware a bove/ all men most miserable. 1 cor.15/ 19./ 4. god reserves the best thinges/ for his people till last. for the/ greter terorer & horror conv/ iction & confussion of wicked/ and ungodly parsons who now/ revile them & Judg them/ to be the unhapiest men in the/ world. Jams 4.2. 58 psal 11./ 107 psal 41.42. luk 13.28./ 5. the lord hath reserved the best/ thinges for his pepel till thay/ come to heaven that so he may/ save his honour. and secuer his/ glory. would it make for the/ Honour and glory of god to put/ children and servants upon/ PAGE 93a doeing hard thinges. and upon/ suffering great thinges and/ at last put them of with no/ thing, suer it would not./ Jon.2.10: 2 cor.9.6.7. psal.12.6.6.7./ hebr.11.16. et 10.33.34.35./ 6. that he may make his children/ temtation profe, he hath re/ served for them the best thi/ nges till thay come to

heaven/ as the 10 hebrs before./ 7. god hath reserved the best thi/ nges for his peple till thay/ come to heaven, becaus thay/ are not in this mortall & frail/ condition abell to beare, thay/ are not able to take in the gl/ ory that is reserved for them./ 2 corn.4.17./ 8. the lord hath reserved the best/ thinges for his peple till they/ come to Heaven. becaues wh/ ile they are in this world, thay/ are under age, they are not come to thier full age. gal./ 4.1.2.3.4. ephese.4.10.11.12.13./ If god hath reserved the best/ thinges for beleveers till last/ then by the rule of contraries/ the worse thinges are reserv/ ed for unbelevers till last/

here wicked men have th/ ire Heaven. here after thay/ shall have thire hell. the/ PAGE 94 time of this life is the day of thi/ reump and Joy luk.16.22.23.24./ 25. oh sinners sinners that day is/ hastening upon you. wherein you/ shall have punishment with out/ pittey. misery without marcy./ Psa.6.12. et 140.10. now you rain/ as kinges, you look bigg, you spea/ ke proudly, you cariet highly./ you walke comtentiously. but th/ ere is an after reckning a coming/ that will appale you. the time of/ this life is your summer. but th/ ere is a winter a comming up/ one you that shall never ha/ ve eand. this life is the saints hell/ and the sinners Heaven. but the/ nixt life will be the saints hea/ ven and the sinners hell. then pa/ tiently wait for the injoyement/ of these great thinges in heav/ en ephe 1.13.14. col.1.12. for th/ ay are seartayn. and suer the/ rfore waight. Heb.6.17.18.19./ John 14.1.2.3.4. it is but a littill/ time god hath purposed to be/ between grav and glory. Heb.10.35./ 36.37. oh then let no belever/ envy nor be troubled at the out/ ward prosperity and felicity of/ the men of the world. Psa.37.1/ et 73.3.4.5.8.7. Job 21.7. Jer/ 12.1.2. oh let belevers be/ content though they have but/ PAGE 94a short commons in this world/ Phl.4.12.13.14. 1 timo.6.6.8. heb/ 13.5. nor let any make a ju/ dgment of the saints condition/ by thire present state. Psal.73/ 12.13.13.14.15. mat.7.1.2. 1 cor.4.5./ Also let belevers keep up in/ thire sowles a lively hop/ full expectason of injoying/ these great & glorious thinges/ that are laied up for them/ rom 8.24.25. 1 thes.5.8. and/ doe nothing unwordy of/ your dignity nor of that/ glory that is laied up for/ you. Hebr.11.38. Psal.3.14./ 1 cor 2.9. nor let not any/ outward losses trouble you/ nor deject you. 2 corr.5.1./ reve.6.11. et 7.9.13.14./ but live cherfully and walk/ comfortably up and downe/ in this world. Psal.33.1./ Isa 41.16. Joel 2.23. Zac.10.7./ and let belevers be willing/ to dye, and when it comes sw/ etly welcom it. John 14./ 2.3./ PAGE 95 [blank page]/ PAGE 95b

smiles, as well when he takes/ as when he gives/ PAGE 96 it will worke a sowle to sit/ downe satisfied with the/ naked injoyment of god/ with out other things. John/ 14.8/ 5 he will be good in bad tim/ es and in bad places./ 6 such turne thire principles/ into practis. psa.45.13./ 7 they have harts as large/ as thire heads./ 8 such are alwayes most bu/ sied about the highest thin/ gs viz. god. christ. heaven./ 2 Tim.4.8. 2 Cor 4.18. Rom/ 8.18./ 9 such are alwaies a doing/ or resaiving good./ 10 such will morne for wick/ ed mens sines as well as thi/ re owne. jer.9.1.2. 2 peter/ 2.7.8.9./ PAGE 95a [blank page]

ist./ 8 it can never be good enough./ 9 it will smite and strike for/ small sins, as well as for/ great./ 10 it will quietly bear burde/ ns, and patiently take bl/ owes and knockes, and make/ no noise. psa.9.9./ PAGE 97 11 in all religious duties and/ services, he trades with/ god upon the credit of/ christ. john 14.13: 15.15: 16.23/ 12 it indeavers more, how/ to honour and glorifie god/ in afflictions, then how to/ get out of afflictions. dan 3./ et 6. ats 5.41.42./ 13 it seeks not, it looks not af/ ter great things. a little/ will satesfy nature, lesse/ will satesfie grace, but/ nothing will satesfie a pr/ oud mans lusts. gen 28.20.21/ 14 it can reyoce in the grac/ es and gracious actings of/ others, as well as in its own./ num 11.26.30./ 15 he will rather bear wr/ ongs, then revenge

wrongs/ offered. psa 35.11.12.13.14.15/ 16 an humble sowle, though/ he be of never so rare abi/ lities, yet he will not dis/ daine to be taught what/ he knowes not, by the me/ anest parsons. ats 18.24.25/ 17 an humble sowle will bless/ god, and be thankefull to/ god as well under misery/ as under marcy. job 1.21./ PAGE 96a 18 An humble sowle will wisely/ and patiently beare reproof./ pro.25.12/ the name of the book/ the unsearchable riches of christ/ when may a sowle be said to/ be excellent in grace, or to/ have highly im proved grace/ a.1. he will keepe humble and/ unspotted under great out/ ward injoyments. dan.6.3.7/ rev 3.4/ 2 he will comply with those com/ mandes of god that crose nat/ ure that are contrary to na/ tuer. mat 5.44./ as for a man to love those that/ hat him, to be curtious to th/ em that are currish to him/ to be swet to them that are bit/ ter to him, this strongly de/ monstrates a high improvem/ ent of grace. rom 12.21/ 3 such sowles will follow the/ lord fully, that have made/ an improvement of thire/ graces. num 14.24./ 4 thay will blesse god as well/ when he frounes as when he/

that darkns the excilensy of/ of christian comunion/ 1 if we rest in any church privilegs/ we have, and make that to be our/ religion, and the strength of our/ spirits to let out about theas thi/ ngs we injoy, more then others/ so as we begin to decline in the/ favor and power of godlynes/ many whos harts are very carnall/ may be very much for church or/ dinances. we have in the 24 of/ Ezekel 21.25. seven genrall/ expressions of carnall harts/ p[ri]zing church privlgs. 1 thay/ acount them thire strength./ 2 the excilensy of thire stren/ gth. 3 the desier of thire/ eyes. 4 that which thire souls/ pittied. 5 thire glory. 6 the/ joy of thire glory. 7 that whe/ reupon thay set thire minds/ PAGE 98 what a noyse did thay make/ about the temple of the lord/ irimi.7.4. and yet thay ware/ carnall./ 2. take heed of darking this by/ any scandalous way, as thus / do who p[ro]fess them selues to/ be the people of god, and/ yet by thire wretched ways/ of sensualitis, or any other/ ways, are a scandal unto gods/ people./ 3 that darken the excelensy of/ communion w[i]th gods people/ is dissentions in judgment or/ affections./ _____ / 18 propertis of an humbel/ soule, by Thomas Brookes/ 1 an humble sowle under the/ highest sperituall discoverys/ and under the greatest out/ ward marcyes, forgets/ not his former sinfull/ nesse, and his former out/ ward meanes./ 2 he overlookes his owne/ righteousnesse, and lives/ upon the righteousse of a/ nother, to wit the lord / Jesus./ PAGE 97a 3 the lowest and the mean/ est good workes is not be/ low an humble sowle./ 4 An humble heart will sub/ mit to every truth of god/ that is made knowen to it/ even to those devine truts/ that are most crosse to fl/ esh and blood./ 5 an humble sowle lives/ not upon him selfe, nor/ upon his actings./ 6 he judgeth him

selfe to be/ be low the wrath and Jud/ gmentes of god./ 7 an humble sowle doth hi/ ghly prize the least of chr/

ing of him. psa 51.5./ 2 thou hatest sin as sin, if thou/ best grived for sin, not as it/ is grivous to thy consciens./ and an amasment to thy spirit./ but as it is loathsome and fi/ lthy in the sight of god, whe[n]/ thou canst abhor thy self for/ sin, job 42.6. he that truly/ leavs sin, leavs sin, not be/ cause it brings him horrour/ and angwish but be cause it/ is filthy in the sight of God./ Ezra 9.8./ 3 thou must be content to take gr/ eat paynes with thy soule, in the/ use of all good meanes, it is not/ small paines will serve the tur/ ne, but you must use great/ diligens./ 4 you will stand in need of no/ small patiens, to waight longe/