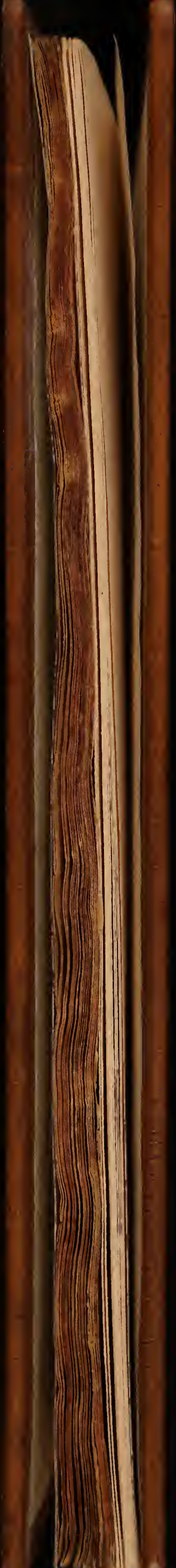
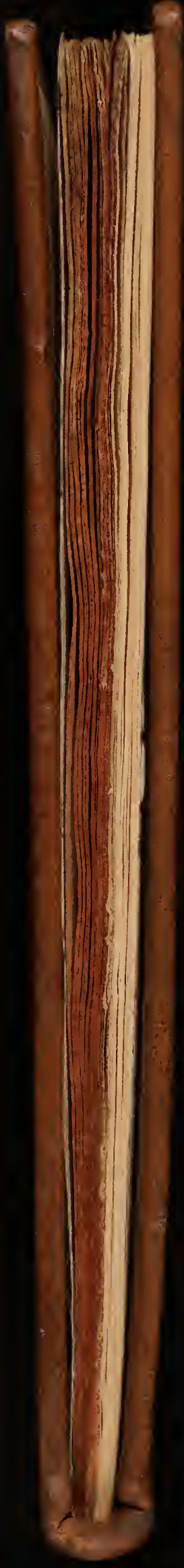




PAGE — REMEDY OF DROUGHT — 1616



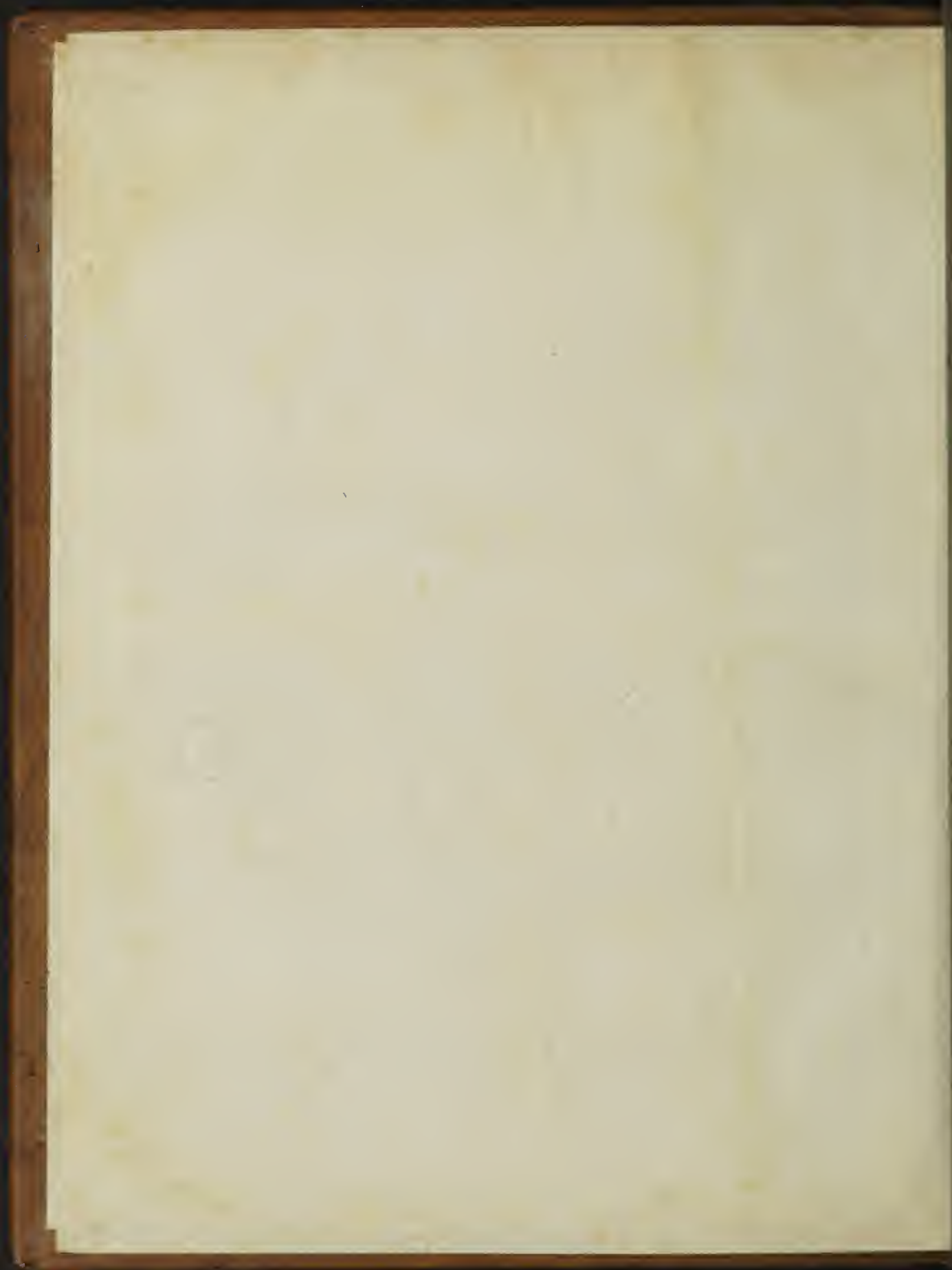






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THE  
Remedy of Drought.

¶ Two Sermons,

THE FIRST,

Preached at Deptford, *alias west-  
Greenwich, in the County of  
Kent, the thirty day of  
July. 1615.*

By SAMUEL PAGE, Doctor in Diuinitie.



LONDON

Printed by *Nicholas Okes* for *Simon Waterston,*  
*dwelling in Paules Church-yard, at the*  
*signe of the Crowne. 1616.*

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To my Honoured friend,  
Sir John Scot,  
Knight.

Worthy Sir,

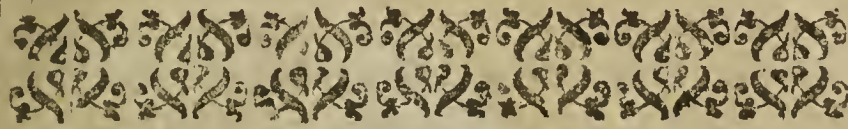
**T**O keepe fresh the  
memorie of the mercie  
heerein expressed, I  
haue put these two  
Sermons into this way  
of suruiuing with posteritie, here is  
our Semination in prayers: and our  
Haruest in preuailings. Heere is  
Gods Semination in his benefite of  
R 2 . . . raine:



THE EPISTLE DEDICATORIE.

raine : and his Haruest our deuout  
Thankesgiuing. These I haue made  
bolde to communicate to the Church of  
God vnder your wel knowne and wel-  
beloued name, as an acknowledgement  
of my debt to your loue of mee, who in  
short time haue learned to be euer  
bound vnto you. Deptford.

S. P.

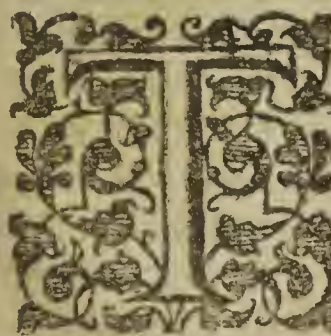


THE  
Remedy of Drought.

The first Sermon.

I. KINGS 8.35.

*When Heaven is shut vp, and there is no raine,  
because they haue sinned against thee: if they  
praie towards this place, and confesse thy  
name, and turne from their sin, when thou  
afflictest them, &c.*



These words are a part of that  
holy Prayer which *Salomon*  
sent vp to God, in the *Dedi-*  
*cation* of his Temple: the Ar-  
gument and Substance here-  
of is, *a remedy against Drought:*  
and they are a Supposition  
of a speciall inconuenience, which may heereaf-  
ter fall vpon the people of *Israel* for sinne: For in  
this Prayer the King wisely and carefully fore-

R 3

casteth,

casteth, how the people may, in time to come, prouoke God to displeasure, and so draw vpon themselves seuerall iudgements, as corrections of their sinne, wherefore hee prayeth God, if any such thing befall, to receiue all those into fauour, who by repentance and prayer do seeke to recouer him againe.

- The Supposition is double
- 1 *Mali*, of euill : and that is also two-fold.
- 1 *Mali pœna*, of the punishing euill, in the shutting vp of heauen : *no rains.*
- 2 *Mali culpa*, of the euil of transgression, because they haue sinned.
- 2 *Remedij* : of the remedy which
- is, { 1 Prayer.  
2 Confession of his name.  
3 Repentance.

Deut. 28. 12.

First, of the Supposition of the euill that is in punishment, when Heauen is shut vp: that is, when there is no raine. For the Heuens are the storehouses of this lower world, containing those treasures wherewith God doth enrich the earth: so God speaketh by *Moses*: *The Lord shall open to thee his good treasure, the Heauen to giue thee raine to thy Land in his season.* But heere he supposeth this treasure shut vp: and this iudgement is great:  
for



for God promised to his people; *The Land whither thou goest to possesse it, shall not be like the land of Egypt, from whence ye came out, where thou sowest thy seede, and wateredst it with thy foote, as a Garden of hearbes: But the land of Canaan is a land of hilles and vallies, and drinketh water of the raine o' Heauen.*

This Land suffered Drought in *Dauids* time, for the trespasse against the *Gibeonites*, three years, which brought an heauie famine vpon the Land, *2.Sam.21.*

Againe, in *Ahabs* time, *Heauen* was shut vppe, three yeares, and sixe moneths, *1.Kings 17.*

Drought is one of the roddes of God, whereby hee scourgeth the Land, and maketh a *fruitfull Land barren*: it is the sorrow of our Land at this present, and hath continued now many weeks vpon vs. I presume we are sensible enough of the euill which we suffer.

That which I would vrge, is, That as the drought in *Dauids* time, made him goe to aske counsell of the Lord, that he might know both the cause and the remedie of it: so might we seriously and religiously bethinke vs how this euill hath come vpon vs, that wee may quit the cause and embrace the remedie of so great smart.

2 The cause is sinne: *Malum culpæ*; Because *they haue sinned against thee*: in which consider,

1. VVhat is done amisse: they haue *sinned.*

2. By whom: *The Israelites Gods people.*

3 Against whom: *Against thee.*

4 How

4 How dangerously. *Because* of this; therefore is all this punishment come vpon them : this is it which hath shut vp Heauen against them.

I *Of the offence, Sinne.*

It is not expressed what speciall sin it was that *Salomon* most feared, neither did he fore-cast particularities. There is but one way, all the rest are errours. There is but one good, all the rest is euill. Wee haue a naturall free will to that which is euill, wee haue a naturall Antipathie, to that which is good. This made *Iob* feare his sonnes, and daughters at their feasts, lest they should offend God in their mirth, *Iob* 1.5. *Saint Gregorie* saith; *In bono itinere contrahitur puluis*: Men gather dust, that trauell vpon occasion, and the best of our actions doe relish of our corruptions. But this is not the sinne which *Salomon* feareth, mans naturall frailties: he feareth *Crying sinnes*, such as awake Iustice, and make the Father of mercies *Reueale his wrath from Heauen*. Not errours, but rebellions, of which sort is *Idolatrie*, which setteth vp a new god in the place of the true God, and it was one of the Nationall trespasses of that people: *Sensualitie* was another, *eating, drinking, and rising vp to play, requiring meate for their lust,* and then both surffeting vpon it, and despising of it. *Murmuring at God* was another, and these were eminent sinnes amongst this people. For these was the care and feare of *Salomon*; and hee had cause to dread this, in the posteritie of *Israel*, seeing he found the present propension of the people



to these finnes. To come home to our selues, our finnes haue not beene of lowe growth, nor of a still voyce, but shooting vp high, and crying in the eares of God, horrible blasphemy, prophane swearing, breach of the *Sabaoth*, contempt of the word, euen treading vnder foot the bloud of the covenant of grace, and despising the long suffering of God, inuiting vs to repentance: wantonnesse, contention, oppression, secret vnderminings. These things are done, & the Sunne shines vpon them, the Land mourneth for them, and the earth gro-  
 neth vnder the burthen of them, and God held his peace: and we thought him to be like one of vs: but hee hath uttered his voice now, and that a mightie voice. The finnes which doe deserue best this iudgement of Drought, are the abuses of the fruits of the earth to sensuality, drunkennesse, and gluttony: for doth not God doe well, to withdraw from vs the faculties of euill doing, and to depriue vs of the meanes by which we do dishonour him? And wee haue cause to thinke these finnes the present prouocation of the wrath of God in this drought.

## 2 They.

The consideration of the persons supposed to sinne, doth adde weight to this matter. They, that is, the *Israel of God*: the people whom God hath singled out, to poure on them the riches of his mercie, of whom *Dauid* saith; *Hee hath not done so to euerie Nation. If they sinne.* Their sinne is in-

S

iurie,

17

Psal. 50. 21.

17

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inurie, and vnkindnesse too, *Thou, Oman, my companion and my familiar friend.*

2. Sam. 12. 7.

Hearc *Nathan* pleading this quarrel of vnkindnesse for God to *David*, after his double sinne, *Thus saith the Lord, I annointed thee King ouer Israel, and I deliuered thee out of the hand of Saul &c. And if that had beene too little, I would haue doone such and such things vnto thee. Wherefore hast thou despised the commandement of the Lord? So might God say to Israel, I brought thee out of the land of Egypt: I saued thee from thine enemies that pursued thee: I diuided the red Sea for thy passage out of Aegypt: and the waters of Iordane for thy entrance into Canaan; why hast thou despised the commaundement of the Lord thy God?*

And semblably, may not personall considerations aggrauate our sinnes, whom Almighty God hath deliuered from the Pope, a worse oppressour then was King *Pharaoh*: to whom God gaue a religious, wise, virgine Soueraigne, the wonder both of the ranke and sex, to rule ouer vs so many happy years of gracious peace at home, and glorious victories abroad: and with whom this fauour of God did not die, but hath continued in the succession of our gracious King, vnder whom wee continue to enioy peace, and the holie libertie of the Gospell: to whom God hath giuen a plentiful land, and hath enriched vs with the riches of neighbour and remote Nations: *If we sinne, can there be lesse then a fearefull expectation of iudgement?*

For



For Turkes that haue a *Mahomet*, a *Mummet* for their *Messiah*, for *Iewes* who know no *Iesus* yet in the *Flesh*, for *Papists* that worship *Idoles*, for *Indians* that worship the *Diuell*, to despise the *commandement of God*, this *God* taketh not so much to heart, for *brambles beare no figges*. But hee must needes take it vnkindely, if we liuing amongest so many assurances of his tender loue, whose sheepe haue brought forth thousands, and tenne thousands in our Pastures, and haue eaten the fat of the earth, and drunke of the riuer of his pleasures, if we turne the grace of *God* into wantonnesse, and abuse his mercy to prouoke his anger. *Nehemiah* in chap. 6. vers. 11. said, *should such a man as I lie?* Consider what kinde of man thou art; borne in the *Church*, and washed in the water of holy *Baptisme*, taught in the word, fed with the body and bloud of *CHRIST*, possessing the fruits of the *Land* in peace, should such a man as I liue?

3 Against thee.

The next circumstance maketh the fault greater, the sinne is supposed to be against *God*: contrary to him, and wee doe in some sinnes expose our selues to *God*. *Israel* was guilty of two sinnes which were against *God*: one against the maicesty of *God*; that was *Idolatry* in the worship of strange gods: wherein it is a wonder, that a people to whō the true *God* did so manifestly reueale himselfe, should be so led to the embracing of strāge worship: an other against his mercie, in abusing the plenty of outward things, to their lust, vntill the

wrath of God came vpon them, euen whilest the meate of plenty, was in the mouth of surfet.

For Idolatrie, the light of the Gospel hath so long time shined vpon this Land, that (except with those of the Popish straine) Idoles are out of request: and wee may say, *The knowledge of God is amongst vs*: yet Drunkenesse and Gluttony make their belly their god.

But for abuse of the good Creatures of God, wee are as much in fault, as if *Dauid*, when *Saul* had armed him against *Goliath*, should haue presently encountred *Saul* himselfe: So wee fight against Almighty God with his owne weapons, so that the Lord complayneth, *All these things are against me.*

4 *Because of this.*

Heere is the prouocation. You see now where to lay the fault, because a people so much beholding to me, haue made no conscience to commit sinne, a thing so hatefull to me, sinning against my Maiestie, or my mercie; therefore I haue shut vp Heauen, and there is no raine. Sinne then is found to be the cause of drought

I deny not but there be naturall causes, which produce drought, and the learned Students in the Bookes of celestiall bodies, giue good accompt often of these accidents: but Nature is Gods seruant. *Eliah* telleth *Abab*: *As the Lord God of Israel before whom I stand, liueth, there shall be no dew nor raine these yeares, but according to my word*: and CHRIST expresseth the time, *three yeares and sixe*

1.Kings 17.1.

Luke 4 25.



*sixe moneths*. The Prophet was Gods Prognostication to them, to tell them what weather they should haue : for God tooke the matter into his owne hand : and Nature fate all the while, and looked on. See what a Sequence heere is at this foolish game of sinne. First sinne, then anger, then no raine, and no fruits of the earth, and the perishing of man and beast ; God taketh it vpon him : *If I shut vp Heauen, and there be no raine.*

God saith to *Iob*, *Hath the raine a father? or, who hath begotten the droppes of dew?*

*Canst thou lift vp thy voice to the Cloudes, that abundance of waters may couer thee? Surely man cannot help himselfe in this. He saith to the snow, be thou on the earth, likewise to the small raine, and to the great raine of his strength.*

So *Eliphaz*, *who giues raine vpon the earth?, and sends waters vpon the fieldes? Wonder not then seeing you know who is Lord of these treasures, if hee be spare of them, and shut his hand, Because they sinned against thee.*

It is not enough to thinke vpon our sinnes, but if we doe thinke vpon them, as the cause of this iudgement, these haue made the heauens aboue vs as brasse, and these haue locked vp the treasures of raine. The earth is sensible of this calamitie, the face of it is discoloured, the grasse is burnt vp, the fruits faile, the greene hearb is withered, the earth openeth her mouth wide, and gapeth for thirst, and no clouds but of dust, haue for a long time rained vpon vs : the beasts of the

2.Chron.7.13.

Iob 38.28.

Iob 37.6.

Iob 5.10.

field haue felt this woe, who haue wanted their necessary foode: onely wee who know the cause of all this, and are too blame for all this, for whose sins, the earth, & the beasts of the field suffer, wee doe not change garment, or countenance for the matter, the drunkard drinkes not a draught the lesse, nor comes to Church the more for it; the wanton abateth nothing of his delights, nor the worldely man of his desires: But aske the Rich man of the earth, will all the wealth which they haue heaped vp buy vs one shower of raine now in this our extreamest necessitie: I say not to quench the great thirst, but to lay the dust thereof.

With what heart then can any considerate man sin against God, who bethinks himselfe, that if he sin, he shutteth vp Heauen against him: that if men did regard things temporall onely, this life can not be happy, but in the fauour of God; nothing but *Godlinesse bath the promises of this life, and of the life to come.* And it is as easie to be happy in both worlds, as in this onely, the feare of God doth it in both.

2 *The Supposition of the remedie.*

The meanes to be vsed to diuert this iudgement, are three.

- 1 Prayer: *If they pray toward this place.*
- 2 Confession of Gods name: *and confesse thy name.*
- 3 Repentance: *and turne from their sinnes when thou afflictest them.*



- I Prayer: Heere he supposeth,
- 1 That they will flie to praier.
  - 2 That they wil performe this in their owne persons.
  - 3 That they wil direct their prayer to God.

I They will flie to praier.

Prayer hath ever been esteemed and approued the best remedy against calamitie; and therefore the Saints of God haue vsed it in all afflictions: so saith S. James, *Is any man afflicted? let him pray: This medicine hath a probatum est: The effectuall feruent praier of a righteous man preuaileth much: He prooueth it thus: Eliah was a man subiect to the like passion that wee are, and he prayed earnestly, that it might not raine, & it rained not on the earth three yeares and sixe moneths: And hee prayed againe, and the Heauen gaue raine, and the earth brought forth her fruit.* Heere is the force of Prayer, euen in this poynt, concerning the watering of the earth, prayer openeth Heauen, and prayer shutteth it. *Any man afflicted with anie affliction, let him pray: but our prayer must be:*

I *Multiplicata*: we must be frequent in praier, Saint Paul biddeth vs to be *ωσκληροπνευστοι* such as put our whole strength of spirit into our prayers: Or as in another place; *Pray continually.* Our Sauiour CHRIST prayed thrice in the Garden, the same wordes. *Iohn sawe another Angell, who offered much incense with many prayers. Reuelat. 8. 3.*

He

James 5. 16.

Verse 17.

Verse 18.



He requireth not here long prayers, but often, lest Deuotion languish, and Zeale take cold. *Augustine* saith, That the brethren had in the wildernesse, *Crebras orationes*, but *breues*: often, but short Prayers, for feare of wearing and wearying their intention, for flesh and blood are soone tyred and out of heart.

IX \*

*David* vsed this frequent prayer, but his prayers were short, but they were effectuell: *one thing haue I desired of the Lord that I will require*. I will not be said nay. The Widdow in the Gospell is made our example; not for the length, but for the importunitie of her Petition: and the Apostle wisheth the *Romans* *diuiliēday* to strue with God by their Prayers for him, that is, to wrastle with the Angell for a blessing, or to strue with Sathan: For *Origen* saith, *In oratione demones obfistant*: The Diuells doe oppose vs when wee pray. The Prophet biddeth, *Keepe not silence, giue the Lord no rest, yee that make mention of the Lord*: So he gaue them example for *Sions sake*, *I will not holde my peace, for Ieruselems sake I will not rest*. In the common calamities of whole Nations, the Church of God hath vsed to set apart solempne dayes to the deprecation of Gods wrath, in the publique conuenings of the faithfull: and we do heare that this drought hath in som places, where Poperie is professed, brought forth solempne and publique Processions, and set Seruices to diuert this woe.

IX

Esay 62.7

Verse 1.

IX

I expected all this while, the command of  
authori.



authoritie, to put this vpon our generall practise, but perceiuing that their Wisedomes do cast this vpon the holie discretion of particular Pastours in their feuerall Charges : I haue blamed my tardie, and behind-hand omission of this duetic : yet presuming that none of you in your priuate Devotions haue neglected this good office, as you haue ioyned also in the prayers of the Congregation, now I admonish you to stirre vp your selues to giue the Lord no rest, till he haue mercie vpon vs, and take away from vs this, euen this calamitie also. VVe haue *erumnas multiplicatas*, our sorrowes multiplied, let our prayers be multiplied also.

2 *But our prayer must be presentata per Christum:*

CHRIST our Aduocate must present our prayers to God : for our prayers are but the fellow, CHRISTs mediation puts fire into them, and maketh them incense. Prayer is *Medicina*, the Medicinall Antidote against miserie; but CHRIST is *vehiculum*, the meanes to conuey this Medicine into the inward partes, and therefore as, we beginne our prayers, In the name of IESVS CHRIST, so we vse to end them, *thorow IESVS CHRIST our Lord*. VVe haue no grace with God for our owne sakes; CHRIST saith, *whatsoeuer you aske in my name, it shall be giuen you. Matt. 21.22. For without me you can do nothing. Iohn 15.5.*

T

3 Our

h  
 Luke 18. 11.

X  
 2. Tim. 2. 13.

3 Our prayer must be *acceptabilis Deo*: Such as God will accept. God heareth not sinners pleading for themselves, either sleightly, with a customary *Miserere*: Lotd haue mercie vpon vs, or prowdly, *I thanke thee, I am not as other men are*, as the Pharisee. But if we come to him by Christ, *He cannot denie himselfe*, as *Dierz* a Portugall Friar wittily noteth: If we begge of God the riches or honors of this world, these are not himselfe; if reuenge, that is not himselfe: but if wee beg mercie, that is God himselfe. Hee is called the *Father of mercies*; that is, the Father of CHRIST: For Christ is our righteousnesse to God, and Gods mercie to vs.

2 *They must pray themselves: If they pray.*

h  
 Although we are commanded to pray one for another, yet we are not thereby freed from praying euery man for himselfe. Is the affliction common, let the prayer be also generall: let euerie man solícite God in IESVS CHRIST for himselfe, euery man for all, all for one another, euen for the whole Land, of which wee are partes: let vs not onely trust to the prayers of others for vs. Saint Paul entreating the *Romans* to pray for him, desireth them also to pray with him.

Poperie hath the credit to haue first deuised this lazie and idle doctrine of borrowing, hiring, and buying prayers: so that rich men haue turned praying into paying: But *Salomon* supposeth that they



they will pray for themselves that sinne against themselves, and against God, and vnlesse they so do, they haue no part in these his prayers. *Samuel, Iob, Daniel*, all the holy men on earth, loose labour, if they pray for such as will not pray for themselves, God putteth them off thus: *I will not heare them.*

Euen in this calamity haue not all and each of vs our particular woe: let vs therefore pray all and each of vs.

3 They are supposed to pray towards this place:  
i. toward the Temple at Ierusalem.

They pray to God, & therefore addressse themselves toward the Temple, which is Gods house, wherein God did put his name, and establish his worship, and wherein was the Arke of the Couenant, the Sacrament of Gods reall presence.

*Daniel* being in a strange Land, went into his house, and his window being open in his chamber toward Ierusalem, hee kneeled upon his knees, and prayed three times a day.

Dan. 6. 10.

In *Daniels* example wee see a frequent resort to God by prayer three times, not three set Canonick houres, but thrice, at times of fit leasure; and we find his worship directed to God, towards this place: peradventure as *Dauid* did, *Evening, morning, and at noone*: for so we recommend to God, *Initium progressum, & exitum*; the beginning, the proceeding, and ending, of busineses of the day.

Psalme 55. 17.

This vnhurtfull ceremonie was in vse amongst the *Iewes*.

1 In respect of the promise which God made of his presence there.

Exod. 12. 7.

2 In a mysticall reference to Iesus Christ, for hee was the fulfilling of all the ceremonies of that place, and all the Sacrifices offered there, were types of his one Oblation of himselfe. To this place their resort was commanded. But *unto the place which the Lord your God shall choose out of all the Tribes, to put his name there, euen to his habitation shall yee seeke and thither thou shalt come.* This was too much for them to do often, because that many dwelt farre off, therefore they did this. They worshipped *and prayed towards this place.*

Psalme 5. 7.

*Dauid did both. But as for mee, I will come into thy House in the multitude of thy mercie : and in thy feare will I worship towards the Temple of thy Holinesse.*

Ecclesiast. 4. 17

If the reuerence of the house of God so farre off, did make impression; *Take heede to thy foote when thou entrest into the House of God.* The sanctification and vse of this place calleth vpon thee for holy preparation. Thanke God (beloued) for the happy libertie that wee haue in the house of God, the Doores are open, the Belles inuite vs to it: God is at home, and at good lesure to heare our suites, and to giue vs remedy.

2 *They flie to Confession, and confesse thy name.*

The name of anie thing is that whereby it is knowne



known and distinguished from other things: the confessing the name of God here required, is the honoring of God, to the vttermost of our knowledge of him, and of his reuelation of himselfe to vs, and this is that which wee begge of God, saying, *Hallowed be thy name.*

And euen in this, they that seeke to God for remedy, when he hath brought any iudgement vpon the earth, must confesse the name of God, & giue him the glory due to him, which is done,

1 By confession of their sinnes, for his name appeareth so much the more glorious, by how much our vnworthinesse is more in sight, so *Ioshua* said to *Achan*: *Giue glorie to God, and make confession vnto him, and tell mee now what thou hast done, hide it not from me.*

*Ioshua 7.19.*

2 By confession of Gods Iustice to be such, as that hee will exact of vs an accompt of our whole life, because all our wayes are before him.

3 By confession of his goodnesse and mercy, who is not so vnplacable but that wee may come to him with our prayers: many men prouoked to anger, are so violent, that they can not brooke any sight of the party with whom they are offended, they will not heare him, or any that pleade his cause: God doth not so, but receiueth the petitions of sinners for his names sake.

4 By confession of his name, seeing the holie name of God is violated in our sinnes, and wee haue neglected him, whose name should haue beene a sufficient disswasie, to haue daunted vs

from varighteousnesse, there is no better waie then by confession of his name to declare to the world, that not in it selfe alone, but euen in our estimation also; *Holze and reuerend is his name.*

5 By confession of his name in our punishments, acknowledging that it is God who hath brought vpon our Land this generall drought, it is he who sent the bitter Frostes to keepe in the Spring, and the parching heate in the Summer, to burne vp the foode of our cattell, who opened the heauen in the Spring, and sent downe such plenty, and continuance of Snow, that the earth was shut vp against vs, and the beasts of the field: and who hath now a long time shut vp the Heuens, that no raine doth fall vpon the earth, to refresh the withered beauty thereof.

6 By confession of his name in the remedie: for wee must also declare, that *our helpe standes onelie in the name of the Lord, who hath made Heauen and Earth.* For as we must burie all our murmurings in his name: *Because thou Lord hast done it:* so wee must quicken and enlighten all our hopes at his name; for onely the hand that wounded vs!, can heale vs, and none bur our God can renew the face of the earth.

3 *They flie to Repentance:* This is called

§ 1 *A turning from their sinnes.*

§ 2 *It hath Externum motiuum:* an outward motiue: *affliction.*

The



The turning heere mentioned implieth two termes.

- § 1 *Terminus à quo* : from what wee must turne.  
 § 2 *Terminus ad quem* : to whom we must turne.

I *From what.*

I That from which wee must *turne* is sinne, and this is hard to do, because *sinne hangeth so fast on*, especially the finnes of plenty, as gluttons, drunkards, and wantons, finnes committed with such delight, that men are loth to part with them, and we see very few recovered from them: Surely, many seeme rather turned into these finnes, then turned from them.

And if God should not haue mercie vpon vs out of the multitude of his owne tender compassions, and for the fauour that hee beareth to a few righteous soules, that do make conscience of these finnes, till the sensuall drunkards, gluttons, and wantons of the earth, doe turne away from these finnes, to seeke his mercy, who of vs should hope to see an other showre of raine fall downe vpon the face of the dry and thirsty earth againe?

The phrase of *turning* from sinne, importeth a great mercie; for God knowing whereof wee be made, and how fraile the sonnes of men are, exacteth not a perfect integrity, a pure, and full seperation from all our finnes, onely hee requireth of vs to turne away from them, as wee doe from those things which are loathsome to vs, and that we do expresse our dislike and hatred of them.

The

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The phrase of Christ to Peter: *Get thee behind me*, doth shew as much: Let vs esteeme our sinnes our enemies, that wee may strue to leaue them aterne of vs. We say, They go farre that neuer turne: They do indeed; so farre, as they that would go thence to *Abrahams* bosome, cannot.

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But euery turning will not serue the turne; thou maist turne away thy hand from the action of euill, and not turne away thy heart from the affection to it: Many so farre ouer rule desire, as to keep them from operation, but thou must turne away, not onely the instruments of sinne, the members and parts of thy body, but euen the heart that setteth them all aworke, from sinne and iniquity.

h

These euils which wee would put behind vs, will bee still courting of vs, and Sathan will neuer leaue tempting vs to them, but God is our *Terminus ad quem*, wee must turne to God.

2 To whom.

Repentance seeketh the face of God: the penitent go not back-ward to their Father, as *Sem* and *Iaphet* did, but forward, like the vnthrif in the Gospell, who said within himselfe: *I will goe and say to my Father, Father I haue sinned, &c.* for hee thought, no doubt, many others, euen all that trace mee and my euils, haue gone to my father, and said as much of mee, and this cannot chuse but bee an extreme grieft to him, now I will go my selfe and say so to him, and I hope it will please him well.

This



This is that (Beloued) which would soone preuaile with God, and obtaine the opening of heauen. Thus *Peter* who had ouer-weened his owne loue of his Maister, and whilest he warmed himselfe at the high Priests fire, lost the heate of his owne zeale, and denied his Maister, but he went forth, and when Christ looked vpon him, *Hee wept bitterly*: so *Mary Magdalen* turnd to Christ, and in his louing seruice she employed her eyes, her lockes, her lips, her hands, her knees, her feet-oointment, which shee had not alwayes bestowed well, it is more then likely, most times ill.

Turne thus to the Lord, and let those knees which haue beene bent in drunken Healths to the earth, dwell vpon the Earth in our prayers to Almighty God for forgiuenesse. Trie now if you can surffet vpon the *Fatnesse* of Gods house, who haue forsaken the house of God to doe seruice to your bellies, making them your gods, or haue come hither so full of your owne houses, that you haue but come to take your rest heere. Trie if your tongs, vsed to blasphemous swearing, cursing, bitter iesting, slanderous reuiling, lying, and filthy speaking, can change their tune, and turne into the Publicans *Miserere; Lord be mercifull vnto me a sinner.*

We haue great encouragement hereto, for the Lord to whom we turne, *is gracious and mercifull, slow to anger, and of great kindnes, and such a one as repenteth him of the euill. who knoweth if he will re-  
turne and leaue a blessing behinde him?* And againe,

V

the



Ioel 2. 13. 14.

Ezech. 18. 30.

the sins from which wee turne, are well forsaken, Repent and turne your selues from all your transgressions, so iniquitie shall not be your ruine.

2 The eternall motiue, when thou afflict est them.

Hosa 5. 15.

This commeth somewhat neare the hart, for it seemeth an hard condition, that a man, a congregation, a kingdome & nation, should seek to him that afflicts them, yea euen when he makes them smart. But such is the wholesome correction of God, that it draweth vs to him when all his good mercies doe but arme vs against him: this commonly is Gods last refuge, amongst his outward means of mans conuersion. Heare himselfe. *I will goe & returne to my place, till they acknowledge their offence, and seeke my face: in their affliction they will seeke mee earely.* And where this faileth, the Prophet seemes to be out of hope of turning them to God. *The people turneth not to him that smiteth them, neither do they seeke the Lord of Hostes: therefore the Lord will cut off from Israel head and taile: roote and branch in one day.*

Esay 9. 13. 14.

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Psal. 116. 3.

It is then a signe of the good presence of Gods good spirit with vs, if affliction do not put vs into passion, and make vs murmure against God, but that we haue the grace to pray, and confesse the name of God, euen while the rod of God is on vs.

Thus did David, *The sorrowes of death compassed me, and the paines of hell gate holde vpon me: I found trouble and sorrow: Then called I vpon the name of the Lord: O Lord, I beseech thee deliuer my soule.* Affliction first found out David, as he was wandring

out



out of the way of Gods commaundements: then *David* found affliction, and made the right vse of it, to put him to his prayers, that God would bee his deliuerance. Affliction found him in his prosperitie, euen then when he said; *I shall neuer be moued*: and sodainely hee found himselfe in aduersitie, but still aduersitie was the best incentiue to enflame him, with the zeale of Prayer: the best impulsius to put him on vpon his God.

This therefore is our season and fittest Seedes time for our prayers and our repentance, whilest our soules do finde trouble and anguish. Yea but the heauens are shut vp against vs: how shall our Prayers ascend thither? Be of good comfort, *The eyes of the Lord are vpon the righteous, and his eares are open to their praiers*: and the penitent sinner is in the roll of the righteous: *He also wil heare their crie, and will helpe them*. This is such a fauor, that *David* saith; *Blessed be God which hath not turned my praier from him, nor his mercie from mee*. This taketh away feare from vs, euen in the euill day: *when the iniquitie of our heeles, which Bellarmine vnderstandeth *Iniquitas extrema vita**: The iniquity of our last of life doth compasse vs about: or when iniquity followes me at the heeles, to bring iudgement on me: or when my heeles offend God in ruaning from him, & turning my backe to him.

The death-bed is not fearfull to such: *The Lord will strengthen him vpon the bed of languishing: he will make all his bed in his sicknesse*. Pray then euen whilest the soare is running, whilest all thy



Psal. 34. 15.

Psal. 66. 20.

Psal. 49. 5.





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Leuit. 26. 3. 4. 5

finnes lie open before God, and Heauen is shut vp against thee: pray and open the Heauens, and leaue not thy God vntill he bow the Heauens and come downe to thee. We haue his promise. If you walke in my statutes, and keepe my commaundements to doe them: then will I giue you raine in due season, and the Land shall yeeld her encrease, and the trees of the field shall yeeld their fruit: and the threshing shall reach to the Vintage, and the Vintage shall reach to the sowing time, and you shall eat your bread to the full.

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Now beloued, you haue heard both of your sin, the punishment of it, and the remedy of your grieffe; let me conelude with this earnest request vnto you, That you be not like to the people of Israel, of whom God himselte saith to the Prophet Ezechiel thus; They speake one to another, euery one to his brother, saying; Come I pray you, & heare what is the word of the Lord, that commeth to you: and they heare thy wordes, but will not doe them: with the mouth they shew much loue: but their heart goeth after their couetousnesse.

Your affection cryeth for God, Seeke yee the face of God, let your soule answer for you; I will seeke thy face, O Lord, right carely. To that God, that is, to the Father, Sonne, and Holy-ghost be giuen al praise, and thank-giuing; now and euer,

Amen.



A

# Thanksgiuing for Raine.

The second Sermon.

PSAL. 68. 9.

*Verse 9. Thou O God diddest send a plentifull  
raine, whereby thou diddest confirme thy  
Inheritance when it was wearie.*

**B**eloued Brethren; my last bu-  
sinesse in this place, was to  
call you to a consideration of  
the heauy iudgement of God  
vpon our Land, in the shut-  
ting vp of raine, whereby the  
earth was parched and defa-  
ced: and thereupon I moued your Christian de-  
uotions, to send vp to the Throne of God, your  
humblest Supplications for remedy. Your pray-  
ers were no sooner gone vp to Heauen, but *The*

V 3

*Heauen*

*nx*



Heauen heard the Earth, and God heard the Heauen: And thou (O God) diddest send a plentifull raine vpon thine inheritance, and diddest refresh it when it was wearie. VVhen Christ had healed tenne Lepers, & but one of them returned to giue thanks, he enquired but *where are those nine?* Thankes-giuing is our duty, and his expectation. To this purpose I haue made choice of this Text, which putteth into our mouthes a Song of Thankes-giuing, containing a thankfull Commemoration of the mercie vouchsafed to vs; In which,

- § 1 The benefit receiued is, *Raine.*  
 § 2 The fulnes of the benefit, *a plentiful raine*  
 § 3 The nature of the benefit, *Thou didst send.*  
 § 4 The benefit of the benefit, *whereby thou didst confirme thine inheritance when it was weary.*

I Of the benefit, *Raine.*

The people of *Israel* being in *Egipt*, where they had no raine, (for the earth is there watered once a yeare by the inundation of *Nilus*) had this promise; That the Land whither they went to possesse it, should not be as the Land of *Egipt*, from whence they came, where they sowed their seed, and watered it with their foot, as a garden of hearbs: but the land of *Canaan*, is a land of hilles and vallies, which drinketh water of the raine of heauen. And *Dauid* here confesseth that God hath performd that promise, and hath giuen them raine from Heauen, and saued them the labour of watering the earth. This

*Moses*

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 Deuter. 11. 12.



Moses calleth Gods opening to us his good treasure: For the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may giue seed to the Sower, and bread to the Eater: so the benefite of raine is bread for this yeare, and seed for the next yeare <sup>βρωμας</sup> called a treasure, that is, <sup>βρωμας αμενον</sup> for it is prouision for to day, and store for to morrow; raine is the milke of heauen, whereby the hearbes, and graine, and the plants of the earth are nourced: Man planteth the Ash, and the raine nourceth it: David expresseth this thankfully, obserue his sequent: Sing vnto the Lord with thankesgiuing, sing praise vpon the Harpe vnto our God, who couereth the heauens with clouds; and therein, hee prepareth raine for the earth; and thereby, hee maketh grasse to grow vpon the mountaines, and giueth to the beast his food: This is now our benefite, these must be our thankes: our sinnes deprived vs of this blessing, our prayers haue re-obtained the same: It remaineth now, that by our thankfulnesse and obedience heereafter, together with our deuout supplications, wee keep heauen open, and continue vpon vs the showers of blessing, whereby the tree of the field doth yeeld her fruite, and the earth shall yeeld her increase. What can wee desire more of God? This is all that the holy Prophet wisheth to the King in name of the Church: The Lord heare thee in the day of trouble, the name of the God of Iacob defend thee; send thee helpe from

Deut. 28.12.  
Isay 55.10.

Isay 44. 14.

Psal. 147. 7. 8. 9.

Ezech. 34. 26.

Pf. 20. 1. 2. 3. 4.

from his Sanctuary, and strengthen thee out of Syon, remember all thy offerings, and accept thy burnt sacrifice: grant thee according to thine owne heart, and fulfill all thy counsell. This, all this, hath God done for vs; for in the time of trouble when wee wanted raine, hee heard our prayers: From heauen did the Lord behold the earth, hee accepted the burnt sacrifices of our deuotion, and zeale, & the offering vp of our hearts, and the values of our lippes, and gaue vs raine according to the desire of our owne hearts: Wee must adde out of the next verse, *Wee will reioyce in thy saluation: Davids example is a good guide to vs herein. I loue the Lord because hee hath heard my voice and supplications, because hee hath enclined his eare vnto mee, therefore will I call vpon him as long as I liue:* Wherein two things by him promised are expected from vs:

1 To loue God; this is the Law of our duety, and God doth exact this as debt, yet hee also purchaseth, and buyeth, it of vs with his benefites.

2 To pray to him, and to this duety it is a good encouragement, *Because thou hearest the prayers, therefore vnto thee shall all flesh come.*

2 *The fulnesse of the benefit.*

This raine is colled in some readings, *A gracious raine: the Interlinearie readeth, Pluuium munificentiarum: The raine of bounty: Arist: Fel: pluuiam liberarum voluntatum;* the raine of free-willes: All expresse a full and free benefit: a raine

of

Verse 5.

Psal. 116. 1.



of his free-will, to shew how frankly his benefites come from him: or a *Raine* according to the full desire of our will, so seasonable for the time, so reasonable for the quantity, so gentle in the fall, as the heart of man could desire. Here then is *pluuia voluntatis diuinae*; Gods will was, that we should haue it. And *pluuia voluntatis humane*: Mans desire is graciously satisfied: the thirst of the earth is quenched, and yet the Haruest-man not hindred from gathering in the rich treasures of the ripe fruits of his fields with ioy, euen the ioy of Haruest: For the Mower fills his hand, and he that bindeth his sheaues his bosome, and they which goe by, say: *The blessing of the Lord be vpon you; we blesse you in the name of the Lord.* Thus hath God renewed the face of the earth, and made the field reioyce, and all that is therein.

*Psal. 139. 7. 8.*

Now, full benefits would haue full thankes-giuings: God hath sowed plentifully, let him also reape plentifully: *Pluuia voluntatum*; Raine according to our hearts desire hath gone before: *gratitudo voluntatum*; the thankfulness of our willing hearts to praise God must follow it at the heeles. God loueth a cheerefull giuer of thanks to him.

3 The Author of this benefit: *Thou O God.*

Now we see that *Salomon* directed vs well, to send vs to him, for heere it appeares, that he shut vp Heauen before: and now we finde that he is the onely giuer of *Raine*. *Thou diddest send*: And thy messenger did his errand faithfully. It is God that



maketh the small droppes of water, they powre downe raine according to the vapour thereof, which the cloudes doe droppe and distill vpon man aboundantly, *Iob 36.27.*

And the Prophet enquireth, *Are there any among the vanities of the Gētiles, that can giue raine, or can the heauens giue showers? Art not thou hee, O Lord? Therefore wee will wait vpon thee, for thou hast made these things, Ierem. 14.22.*

You may know the Author by the plentie, for when God giueth, he stilleth abundantly. He is abundant in his goodnesse, and in his truth. He is neuer spare and reserued but in his iudgements, there hee is alwayes slowe to wrath, and behinde-hand with vs, but he is prior in dilectione: we cannot preuent him in his loue, *he loued vs first.*

*De Ciu. Dei 2.3.*

This will make vs both seeke to him for raine, when we want it, and thanke him only for it, when wee obtaine it. Saint *Augustine* sheweth the spite and malice of the heathen *Romans* of olde, against Christians, who vsed this Prouerb; *Pluuia defecit causa Christiani*: The Christians is the cause that we haue no raine. *Tertullian* complained of them that they thought *omnis publice cladis, omnis popularis incommodi, christianos esse causam*. That the Christians were in fault, for all the destruction in the Common-wealth, for all inconueniences that befell the people. *Si Tiberis ascendit ad mœnia, si Nilus non ascendit in arua, si terra mouit, si fames, si lues, statim Christianos ad leones acclamatur*: If the Riuer of *Tiber* swelled too high vp to their walles:

walles : if *Nilus* did not drowne their fieldes : if there were any Earth-quake , any famine , or infectious disease , then they cryed : Let the Christian be giuen vp to the Lyons to be deuoured , for hee is the cause of all , and for his sake all this euill is come vppon vs. So complayneth good Saint *Cyprian* , That the Christians are traduced for the cause of all these euills , because they doe not adore and worshippe the Gods of the Heathens : but hee searcherh out the true cause , euen *Salomons* cause , because they sinne against thee : Heathens agree that the cause is sinne , and the Iudge is Almighty GOD : onely they knew not the true GOD , that they might seeke to him , nor the right worship and seruice , that should and ought to be done vnto him , who onely preparerh raine for the Earth , and watererh the drie furrowes thereof : who also maketh a fruitfull Land barren , for the iniquitie of the people that dwell therein. Take not then this benefit of Gods gracious raine , as a naturall and customary debt , which the Heauen doth owe to the Earth , but as a speciall fauour and bounty of Almighty God , and giue vnto him for it , the honour due to his Name.

4 *The benefit of this benefit : whereby thou diddest confirme thine inheritance , when it was wearie.*

The Author of this benefit of Raine hath bestowed it.


Contra Demetr.



- 1 Wisely : upon his owne inheritance.  
 2 Effectually : thou diddest confirme.  
 3 Seasonably : when it was wearie.

## I wisely.

The people vpon whom God bestoweth this fauor is called here, *Gods inheritance* : the Church of God : the children of *Abraham* : so called, because God made them the heires of his promise, and vnder this title, all the Elect are comprehended, the children of *Abrahams* faith. Wherein we are taught : first, That none haue right and interest in the good fauours of God, but the Elect, those are heires of the promises of God : so that the way of righteousness is the onely way of prosperity, and there is no such thrift, as true religion : for *godlines with contentednes is great riches*, onely that hath *The promises of this life, and of the life to come*. *Daniel* that feedes on Pulse, though he fare worse, lookes much better, then they that are fed at the Kings Table : it is not the benefit receiued in outward things, but the blessing of God vpon it, that maketh vs fat and well liking : it was *Dauids* obseruation, *The Lions doe lacke and suffer hunger, but they that seeke the Lord, shall not want any good thing*. Whereupon *Dauid* readeth this Lecture of Thrift to the sonnes of men. *Come ye children hearken vnto mee, and I will teach you the feare of the Lord. what man is hee that desireth life, and loueth many dayes that hee may see good? Keepe thy*

  
 P<sup>sal</sup>.34.10.

P<sup>sal</sup>.34.11.

12.84.



thy tongue from euill, and thy lippes that they speake no guile. Depart from euill, and doe good. Seeke peace, and pursue it. The eies of the Lord are vpon the righteous, and his cares are open to their crie.

Saint *Augustine* vpon these words saith, *Si ad litteram accipias, videtur te fallere*: If thou vnderstandest this place literally, it seemeth to deceiue thee: and therefore he thinks it safest to expound these words of the life to come. I thinke that the scope of the place wil presse another sense: namely, the goodnesse of God vpon them: the iust, euen in this life, which doth not consist in riches, and outward things, but in the blessing of God, and in the watchfull eye of his Fatherly prouidence, who faileth not to take care of the Elect, teaching them *how to abound, and how to want*: & in all the miseries of life stil supporting them.

This *blessing* is not so much in sight, as the outward things are, yet not altogether vnseene. For haue we not seen many men great in power, great in fauour, great in reuenue, and yet bare and needy, borrowing, and much indebted, yea borrowing of those, who haue lesse meanes to enrich themselues: when some of poorer estates are still purchasing, and in cheerefull vegetation. Some like ships with too much saile ouer-set in the Sea of this world, whilest others, that spreade lesse cloth bring home their freight. The *blessing* of God is the cause of this difference. This seemeth a foolish doctrine to the worldling: but giue me a little with this blessing, rather then Sathans  
 X 3 offer

\* 17

Pſal. 127. 2.

offer of all the Kingdomes of the world, and the glorie of them, without it. David ſaith in the fourth Pſalme and the eight verſe, *I will lay me downe in peace, and take my reſt, for it is thou Lord onely which makeſt me a well in ſafetie.* And hee chideth them that *Riſe early, and goe late to bedde, and eat the bread of carefulneſſe, for God giueth his beloved ſleep.*

Verſe 15.

Set your reſt vpon this, be faithfull in your ſeruiſe of God, and in the dueties of your lawfull callings, and then permitte Deo cetera: Leauethe reſt to God. *Caſt your care vpon him, for he careth for you. Your leaſe ſhall not wither, and looke whatſoeuer you doe, it ſhall prtiſper, Pſal. 1. 3.* Heare the word of your God by his Prophet *Ieremie 22. 13.* *woe to him that buildeth his houſe by vnrightcouſneſſe, and his chambers by wrong, that uſeth his neighbours ſeruiſe without wages, and giueth him not for his worke.* And particularly hee ſaith to the ſonne of *Ioſiah*; *Shalt thou raigne becauſe thou cloſeſt thy ſelfe in Cedar? Did not thy Father eat and drinke, and doe iudgement, and iuſtice, and then it was well with him? was not this to honour me, ſaith the Lord?* Here is a faire example, they that make conſcience of their lawfull calling, haue their portion in the fauour and bleſſing of Almighty God. Striue then to bee, and to declare your ſelues the *Inheritance of God*: For the eie of God is vpon ſuch, and his care alwayes open to their ſuites. *David* inſtanceth, *I haue ſeene the wicked in great power, and ſpreading himſelfe like a greene Bay tree: yet he paſt away, and he was not: I ſought him,*  
but



but he could not be found. Marke the perfect man, and beholde the upright man, for the end of that man is peace. That which deceiueth the world in the comparison of the iust and vniust, one with another, is the oddes in quantitie. The vniust hath much ofren: and the righteous but a litle: against which, let vs oppose that infallible rule of *Dauid*, *A litle that a righteous man hath, is better then the riches of many wicked.*

Psal. 37. 35.

Psal. 37. 16.



2 We are taught further out of this place, that seeing it is in respect of *Gods inheritance*, that God is so plentiful in watering the earth, whereby the wicked of the earth grow rich, and their portion waxeth fat, by this means, surely we may conclude, that the wicked euen in temporall things, do fare much the better, for the sake of the righteous: for they haue the greatest share in these outward and temporall things. A cleare prooffe of this point is in *Sodomes* case, in which, if but ten iust men could haue been found, the sinning cities had bene spared: and in that story, the Angell of God said to *Lot*, *Haste thee, escape thither, for I can not doe anie thing, till thou be come thither.*


Genesis 19. 22.

And what is it that deferreth the day of Iudgement of all flesh, but Gods expectation to accomplish the number of his elect when his number is once full, he will come to iudge the quicke and the dead. Therefore it was a mischieuous suggestion of Satan, that Christians were the causes of common calamities: No (beloued) the righteous are they that hold Gods hands: good Kings  
such

MX







 such as *Salomon* was, who prayed for his people, good *Samuels* that say, *God forbid that wee should cease praying for you*: good *Dauids*, whose eyes do gush out in riuers of waters, for them that keepe not the Law: good *Daniels*, that open their windows toward *Ierusalem*, and pray thrice in a day to God; good *Ieremies*, that with their heads fountaines of teares, to bewaile their people: good *Obadiahs* that hide, and feede the Prophets of the Lord in time of persecution. These be they that keepe heauen open, and the mercie-seate accessible; for the Sonne of God is their elder brother, and they are able to doe all things through him, that strengthneth them. This church of God is scattered ouer the face of the earth, and all the earth doth fare the better for it. *Abimelech* confesseth to *Abraham*, *God is with thee in all that thou doest*: and therefore desired an oath of confederation with him.


 Genesis 21.22.

Genesis 26.28.

Genesis 30.27.


*Abimelech* requireth the same of *Isaac* his Son: For wee *saue* certainly, that the Lord was with thee.


*Laban* obserueth, *I haue found by experience, that the Lord hath blessed me for thy sake*: and in *Iosephs* story, both *Potiphars* house, and the prison, and all the Land of *Aegypt*, found the benefite of *Iosephs* company: he was *homo boni pedis*: a luckie man, as the Prouerb saith, where euer he came: therefore the Apostle saith of sundry worthy persons, of whom the world was not worthy, *Hebrews* 11.38. For as God said to *Abraham*, *Genesis* 12.3. *Thou shalt*

*shall be a blessing* : So are all the seruants of God,  
 blessings to the place in which they liue, and I  
 haue willingly imbraced their pious iudgements,  
 who haue thought, that when S. *Stephan* prayed  
 for his persecutors (*Saul* by his owne confession  
 being one of them) the prayers of that holy Mar-  
 tire were a most holy and helpful meanes of *Sauls*  
 conuersion, who was after that, shortly, *Paul* an  
 Apostle of I E S V S C H R I S T, and preached the  
 Gospel, which before he persecuted. And in this  
 generall ouer-growth of iniquitie, in this Land,  
 those few that watch, and fast, and pray, and make  
 conscience of their wayes, and of the seruice of  
 our God; these are they that binde the hands of  
 God, that hee cannot smite the Land : if he shut  
 Heaven, these open it againe: Such a treasure is  
 piety, such a liberty is in the seruice of God:  
 Striue therefore to be the fauorites of God. Prin-  
 ces fauorites haue but their seasons, their great  
 Maisters may die, or their liuing loue may run  
 in another channell : *Trust not in Princes, for there*  
*is no helpe in them* : What a glory is this to reli-  
 gion, that it is not wordly pompe, and high Ti-  
 tles, full Tables, full Coffers, gay Garments, that  
 preuaile with heauen, but godlinesse, *which hath*  
*the promises of this life, and of the life to come.*

2. Effectually : Thou diddest *confirm* thine  
*inheritance*: this is more then to refresh it; for hee  
 did settle and establisth his fauour vpon it: such  
 is the loue of God in duration, whom hee loueth  
 to the end he loueth them; and the continuace of

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our seruice cannot faile of the continuance and confirmation of his loue to vs ; and vpon that condition do all his promises passe to his owne *Israel*, to *Abrahams* seed, to *Dauid* and *Salomon*, *If they keepe my Commandements* : Do you desire that God should confirme and settle his mercy vpon you and your children : Bee you his children, serue the Lord in feare all the daies of your life; for all the benefites of life depend vpon the mercies of God to giue them to vs, and to settle them vpon vs. Thus was the inheritance of God, the people of *Israel*, *confirmed* in the assurance of Gods fauourable protection; they found now that God was good to *Israel* in the performance of that gracious promise of raine, whereby the land of their possession became friutfull vnto them : and hereby the faithfull in the Land were confirmed in the faith of his truth, and in the loue of his mercy, and in the obedience of his will. Our Saviour required this good seruice of *Peter* : *Thou being conuerted strengthen the brethren*. Let not vs vnconstantly wauer in his obedience, who doth constantly continue his louing kindnesse to vs; but let vs winne as many by our experience of his loue to vs as we can: so did *Dauid*: *Come hither, hearken vnto mee, and I will shew you what the Lord hath done for my soule*: So shall wee confirme our selues and others in the mercies of God, which are called, *the sure mercies of Dauid*.

In this grieuous drought which so long parched



ched the face of the earth, wee had now and then a gracious showre, which refreshed the face of the earth, and laid the dust of it; but wee wanted two degrees of the fauour now obtained, and in my Text expressed, for we had not *liberatem pluuiam*: wee had not a plentifull raine, neither had wee that title confirmed, and settled vpon vs, but the Sunne soone dryed it vp: But now God hath remembred vs in the fulnesse of his mercy, for wee haue the earely and the latter raine, *pluuiam voluntatum*: euen such, and so much raine, as wee our selues would haue: *what shall wee render to the Lord for this?* let vs pay our vowes in the sight of the Lord, *euen now*, in presence of all his people.

3 *Seasonably: when it was weary.*

The Earth was weary of suffering thirst so long, the cattell were weary with pining for want of necessary foode: Men were weary with watering of the earth with the foote, weary with bearing the weight of Gods long displeasure, weary with crying, and calling vpon God for helpe; *Because the ground was chapt, for there was no raine vpon the earth: the Plow-men were ashamed, and covered their heads, and the eyes of the cattell did faile, because there was no grasse*: Euen then did God visite vs with a liberall raine, to refresh the earth, and to *Confirm his inheritaunce*: yet so moderately, as not to hurt our hopefull haruest, that all handes worke cheerefully to gather in the riches of the earth. Now let me say to you: *Behold, you are made*

Jeremy 14. 8.

whole, sinne no more lest a greater iudgement fall vpon you: lest he punish you with too much raine, as he hath done with too little: for God hath many Arrowes in his quier of Vengeance. Keep heauen open with your prayers, and send vp thither a morning and euening sacrifice of praises; and say vnto your God as the Prophet doth; *O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in our Land, and as a way-faring man, that turnech aside to tarry for a night? Thou (O Lord) art in the midst of vs, and we are called by thy name. Leave vs not.*

I conclude, and heerein I desire your thankfull hearts to ioyne with me in all serious and sincere deuotion: *The Lord hath done great things for vs, whereof we reioyce. Glory be to the Father, and to the Sonne, and to the Holy-ghost: As it was in the beginning, is now, and euer shall be, world without end, Amen.*

\* \* \*

FINIS.





