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G O D S  
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F R O M  
H E A V E N .

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H A R L E S   H A M M O N D .

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Gal. 14. v. 2. 3. *The Lord looked down  
from Heaven upon the children of  
men, to see if there were any that  
did understand and seek God:  
they are all gone aside; they are alto-  
gether become filthy; there is none that  
doth good, no not one.*

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# GODS EYE

FROM

Heaven.

**B**eloved Countrey-men, I have once more presumed to present unto your view, this small Book intituled, *Gods Eye from Heaven*; and I would desire all you that do acknowledge there is a God, whose all-seeing eye is over all the sons and daughters of men, to give attentive ear unto this book, for it concerns the highest as well as the lowest, to consider what you do here upon earth, for the Lord sees all your actions, be they done never so private he will one day bring them to light; he hath not only an eye into your

sets, and closest rooms, but  
the views your close and dark  
that are committed in your se-  
ret hearts. But I need not presse this  
belief to any that professe the Name of  
Christians; but let me tell the Atheists  
of these times, that there is a God that  
sees, thou sufferest their heresies and  
blasphemies: *The fool hath said in his  
heart (saith David) there is no God,*  
and so do they. How many be there  
of such opinions now in these latter  
times that will seek to maintain such  
blasphemy by discourse, and are coun-  
ted by such of their own wicked hellish  
opinions, not fools, as *David* calls them  
but wise; *But all wisdom that cometh  
not from above, is foolishnesse: Solo-  
mon* saith. *A companion of fools shall  
be destroyed.* Therefore it behoves all  
Christians, that desire the knowledge  
and wisdom of God, to have a spe-  
cial care how they company themselves  
with such enemies of God, for fear the  
Lord should leave you to your selves,  
and so be drawn away by their wicked  
devices,

devices, to the utter destruction of your souls and bodies. *The Lord looked down from Heaven upon the children of men, to see if there were any that would understand and seek God: All are gone out of the way, they are all corrupt, there is none that doth good, no not none, Psal. 14.* A sad expression delivered by the Spirit of God, by the mouth of his Prophet *David*, in his time: and do you not think that if the Lord look down from heaven now upon the children of this age, his spirit may not send forth the like voice amongst us all? I am afraid, if not all yet the most of us are gone out of his way that he prescribes us to follow, and are too much addicted to follow our own wayes, and think in our own eyes they are good wayes, when there is none among us that doth good, no not one. *St. Paul* tells us the same, *Rom. 3. 10. There is none righteous, no not one.* Now *t. Paul* speaketh this of all men naturally, but *David* meaneth of the reprobate & faithful, which none

can discern and see the difference between, but the Lord; for it lyeth hidden in our hearts: See what the Lord saith by the mouth of his prophet, *Jer. 17. 9, 10.* *The heart is deceitfull and wicked above all things, who can know it? 1 the Lord searcheth the heart and tryeth the reins, even to give to every man according to his wayes, and according to the fruit of his works.* This may serve for a reproof to those that separate themselves, and think none so righteous as themselves; that be such as the Lord speaks of by the Prophet, *Isai. 65.* *Which say to their brethren, Stand apart, come not near me, I am holier then thou: those are a smoak in my wrath, and a fire that burneth all the day, saith the Lord.* May not the Lord brand such as those with Hypocrisie: yes; for the Apostle saith, *Jam. 2. 18.* *Shew me thy Faith by thy works:* So I would have these men shew their Religion by their fruits; for you must be such as the Apostle speaks of, *1 Pet. 2.* *You must lay aside all maliciousnesse,*  
and

and all guile, and dissimulation, and envy, and all evill speaking: pray read all that Book over, & you shall quickly find whether you are such as you make shew for; else pray read the 2. of Peter, 2. and see whether you are not such as the Apostle mentions there? else St. Paul to the Galatians the 5. which if you read, you shall see the Apostle tell the Galatians the fruits of the Spirit, and the fruits of the flesh. I desire you, and all those that hear or read this Book, to read those places of Scripture, that are here mentioned, which are too long to be written in this small Volum, there shall you find in your selves, whether you have the Spirit of God, or the spirit of division; for if ye will not look into your own wayes, Gods Eye, which clearly sees what you are, will shew to his people what difference there is between true zeal, and outward hypocrisie; for if any man seem to himself that he is somewhat when he is nothing, he decieveth himself in his own imagination, Gal. 6.

He that professeth himself to be Religious, professeth he loves you to your face, but hang you behind your back; go to hear Sermons on purpose to pick a hole in the Ministers coat; in stead of relieving the poor, eat up the poor; ye hate drunkenness, but love covetousness; that will not hear an oath, because you will be counted holy, yet will not stick to tell a lye in your dealing, for your own benefit; that will give fair words in your buying & selling, when your thoughts pretend coufening and cheating, and so use Religion as many a man doth a fair sute to hide a toul skin. Our saviour describes the hypocrites by the Scribes and Pharisees; for just such were in his time: pray read the 23. of *Mt.* and you shall see, how near they come to the Pharisees of our times: too many such here in this Land there be, but Gods Eye from heaven doth all their actions see. I must tell you, and you shall find, that the Eye of God is upon all the actions of men on earth, from the King to the beggar; He hath  
an



an Eye in the Palace, and an Eye in the Cottage, in high Courts and counsels, He hath an Eye there too, and either guides their actions for their preservations, or else suffers their unjust dealings, till it bring them to their desolations; He hath a gracious eye over his people in their prosperity, and hath a merciful Eye over them in their greatest captivity; but we must be stedfast in our faith then, and not let prosperity puffe us up with security, nor captivity make us despair of ever obtaining our liberty; for a true Christian hath alwayes three enemies to deal withall, the world, the flesh and the Devill; and these three seek all opportunities to lay hold and conquer. But God sees the battel with his eye of providence from heaven, and so cheers up the resolutions of his Souldiers, that though the battel belong and a continuall warfare here on earth, yet they shall not faint, but shall hold out to the end, and shall obtain their reward: Therefore let us not be dismayed, whatever befall us her, we

be Christs Disciples, we must take up  
 his crosse and follow him: if we are  
 not willing to partake of his sufferings  
 here, we are not fit to partake of his  
 benefites hereafter. The Church and  
 people of God hath been alwayes in  
 trouble & persecution ever since Christ  
 and his Apostles time, they sealed the  
 Gospel with their blood, and many  
 since the primitive time, sign to it with  
 the same by persecutions; and likewise  
 the Martyrs in *Queen Marias* time, and  
 so must all if the Lord be pleased to call  
 us to it; but the Lord be thanked, as  
 yet we do enjoy the Gospel in peace,  
 tho we have had many enemies which  
 seek to blast it; but this Eye of Heaven  
 saw their determinations, and quickly  
 brought their counsel to nought: *Ma-  
 ny are the troubles of the righteous, but  
 the Lord will deliver them out of them  
 all, Psal. 34 Through much tribula-  
 tion we must enter into the Kingdome  
 of God, Acts. 14. 22.* Examples there  
 are many, both in the Old Testament  
 and the new, but especially since the  
 shall be rewarded hereafter: If we wil

preaching of the Gospel. Christ, the  
best Preacher that ever was, was deri-  
ded by the Pharisees, when he told  
them of their covetousnesse: St *Paul*  
the famousest preacher that ever was,  
next our Saviour, he was counted a  
babler, and a pestilent fellow: the Mi-  
nisters in the Land now, are counted  
no other by some; nay, if Christ and  
his Apostles were on earth now, they  
should find the like now, and worse:  
but this was, is, and must be the con-  
dition of his Church upon earth, an af-  
flicted condition. When God was ma-  
king his Covenant with *Abraham*,  
*Gen. 15:12.* A deep sleep fell upon him,  
and lo, a horror of great darkness was  
upon him, a smoking furnace, and a  
burning Lamp passed between his sa-  
crifice; and the Lord tells him of the  
bondage of his Seed in *Egypt*, for the  
encouragement of those that will part  
with any thing for Christ, even their  
persecution is annexed; Christ tells his  
Disciples; *Mark 10. 26, 30.* There is  
no man that hath left, house, or bre-  
thren

*thren or sisters, or father, or mother, wife, or children, or lands, for my sake the Gospels, but he shall receive an hundred fold;* Note the words, with persecutions too, that comes in among those great things that are there promised. Mr. Hooper, that holy Martyr had in his armes when he was made Bishop of Worcester, a Lamb in a flaming bush with rayes of the Sun from heaven shining upon it; a Lamb for meeknesse in a bush, burning among wicked men, who are as brambles, and thorns burning with malice, and yet the comfortable light of heaven shinnes upon it. Mr. Bradford writing to the town of Walden, to encourage them to suffer for faith, that that Christian hath not learned his A, B, C. in Christianity, who hath not learned the Letters of the Crosse: and Luther calls a Christian a crosse-bearer *They that will live Gods children must suffer persecution* 2 Tim. 3. 1  
 A reed that yeelds, is not shattered with the wind: so those who will be timorous servers, whose conscience will bow and

ay, these shal suffer no great matter:  
 loved, with the Apostle, *think not*  
*change concerning the fiery tryail,*  
 et. 4. 12. Look over the whole book  
 God, both the Old and New Testa-  
 ment, and consider the lives of Gods  
 people, and you shall find them usually  
 a poor afflicted condition. *Noahs*  
*ark upon the water,* was a type of the  
 condition of the Church in afflictions.  
 What hard things did *Abraham* and  
 the Patriarchs endure in their generati-  
 ons? How sore was the bondage of *Is-*  
*rael in Egypt?* The passage through  
 the Red-sea, and the dismal wilderness  
*Canaan,* that was a type of our af-  
 flicted condition in after ages. What  
 hard usage did the Prophets of the  
 word find? *Elijah* must flie for his life,  
 while four hundred false prophets were  
 at *Jezebels* Table: *Isaiah* was sawn  
 under: *Jeremy* was stoned to death  
 in *Egypt*: *Ezekiel* was slain in *Babylon*:  
*Isaiah* had his neck broken down a steep  
 place: *Amos* had his brains knockt out.  
 the persecutions of the *Maccabees.* the  
 Apostle

Apostle tells you of, *Hib. 11.* How they were tortured, mocked, scourged, imprisoned, stoned, sawn asunder, slain with the sword, wandred up and down in sheeps-skins, and goats-skins, being destitute, afflicted, tormented, wandring in deserts, mountains, dens, and caves in the earth. And after, for the Christian church, we know that Christ himself, the great Leader of his people, suffered contempts, miseries, scorn, scourges, cruel, and shameful death. When *stephen* the first Christian Martyr was stoned, *Dorotheus* witnesseth that two thousand of those that believed in Christ, were put to death the same day. All the twelve Apostles after many sore and grievous afflictions endured, suffered many violent deaths: *John* only excepted: yet some historians make mention, he was thrown into a tun of scalding Lead; yet delivered by a miracle; The ten fearfull persecutions in the Primitive time, for three hundred years together, the name of Christian was death: *Brightman* speaking

king of the stories of those times, saith,  
that every page and leaf, is as it were  
all red coloured with blood; the Co-  
venant of Grace is a bloody covenant,  
both in regard of the blood of Christ,  
first sealing of it, and the blood of the  
Martyrs, adding likewise their seals in  
confirming it, 1 *John* 5. 8. *Three bear*  
*witness on earth, the Spirit, Water and*  
*Blood.* The third is applyed to the  
blood of the Martyrs in those times. I  
read of one *Sanctus*, on whom such in-  
tolerable Tortures were inflicted, that  
they thought to have heard some blas-  
phemy proceed from him, yet they  
could get nothing but this, *Sum Chri-*  
*stianus*, I am a Christian; at which his  
persecuters being mad, they clapt on  
plates of Brass red hot to the most ten-  
der parts of his body, which shrunk his  
body, yet his spirit continued constant:  
they set him upon an iron chair red hot  
and being a whole day made a spectacle  
to the people, they could get nothing  
but his first confession, I am a Christi-  
an. And many more suffered: as one

*Romanus*

*manus* who was of noble birth, yet more noble in his Martyrdom; for he desired his persecuters not to spare him for his nobility: it is not the blood of my progenitors, saith he, but Christian profession makes me noble: then they lanced him with knives, until the bone appeared white, his eye lids torn with their nails, his hair pulled from his face: the Captain being astonished at his constancy, commanded them to cease from tortures: then was he brought out and scourged upon his old sores, his tongue plucked out by the roots: the captain being more amazed to see him remain constant still, commanded him to be brought into prison, and there to be strangled. Take one example of a woman Martyr, of which there are many which were very strong in the Christian faith: but one *Fulitta* by name, who being to be put into the fire, spake unto other women that stood by, in this manner: Cease, quoth she, to accuse the fragility of the feminine sex; are not we made after the image of God as we



men? God did not use flesh to make women of in token of infirmity, we are one of his bone, in token we must be strong in the living God: what bloody persecution was there in *Queen Maes* daies; And what a savage Massacre was there in *France*, in 1572. near the prison in *Lyons*? the blood run reeking through the street into the river: in thirty dayes space there was a hundred thousand poor Orphans, Widows and accourlesse creatures, wandring about without any relief. And having shewed you the cruel persecution of Gods people here on earth, now see the reasons why God suffers those things to fall on his people, *Psal. 97. 1. The Lord reigneth, let the earth rejoyce.* It is well for his people that he reigneth; or else they could never stand, one or two wolves are able to devour a flock of sheep; what then would many wolves do amongst sheep, if there were not an over-ruling hand? God orders and suffers this, so that he may turn all to His praise. *Saul* made havock of the church.

Acts 8. 3, 4. Therefore they that were scattered, went every where Preaching the Word, according to the Prophecy of Daniel, Many shall run to and fro, and knowledge shall be increased. There appears as great a power in God in preserving his Church in the midst of so much opposition, as there did appear in the preservation of the three Children in the fiery furnace; the more we are cut down, the more still we are, saith *Tertullian*, the blood of a Martyr was the seed of the church: *Pliny* reports, that the Lilly is increased by the juicie that drop from it: so the Church, which is the lilly that growes amongst thorns, the very blood that falls from them multiplies them; the sufferings of one begets many to the truth. It is a report of one *Cecilia* a Virgin, that by her constancy and exhortation, before and at her Martyrdom, was the means to convert 400. people. By blood and Prayer, the Church converts the whole world saith *Luther*. Besides, God tries his People in afflictions, and then they

are like the starres that shine brightest  
 in the darkest night. *Q. Elizabeth,*  
 when she was lockt up in close prison,  
 at first she was daunted, but afterward  
 she brake forth into this speech, The  
 skill of a Pilot, is unknown but in a  
 tempest; the valour of a Captain is un-  
 seen but in a battel, and the worth of a  
 Christian doth not appear but in time  
 of tryal and temptation. We read, *Deut.*  
*8. 2. God led his people through the wil-*  
*derness; to humble them, and to prove*  
*them.* God knew before, but he would  
 make themselves and others to know.  
 Now having shewed you the many ca-  
 lamities and afflictions that have fol-  
 lowed, and have been laid upon his  
 Church and People, and how Gods  
 hand of providence and mercie hath led  
 them through all their troubles, and  
 you see how patiently they took all  
 their sufferings, and did as it were glo-  
 ry in the Crosse of Christ, and not like  
 many in these times, that if any loss  
 or calamities fall upon them, it may  
 be in their estates, or imprisonment, a c  
 ready

ready to cry out with the Psalmist,  
*Will the Lord cast us off for ever? and  
 will he be favourable no more? Hath  
 God forgotten to be gracious? Hath he  
 in anger shut up his tender mercies?*  
 Psal. 77. *No the Lord is in his holy  
 Temple; the Lords Throne is in Hea-  
 ven, His eyes behold, his eye-lids try  
 the Children of men; the Lord trieth  
 the Righteous, but the wicked and him  
 that loveth violence, the Lord hateth.*  
 Psal. 11. Let me tell you, God knows  
 your sufferings, and what you suffer  
 for; if it be for his sake, you are happy,  
 they are means to wean you from this  
 world, and as chains to draw you the  
 nearer to heaven, calamity is a good  
 companion for a patient soul, he will  
 help you; cast up your accounts before  
 God, how you have spent your time  
 here on earth, and what close sins have  
 lain hidden in your hearts, which may  
 be the cause of your afflictions, which  
 it may be prosperity would never have  
 put you in mind of: have a care, be not  
 cast up in prosperity, nor be not cast  
 down

down with calamity. learn St. Pauls  
lesson, I have learned (saith he) to be  
content in what state so ever I am in,  
Phillip. 4. 11. Gods time is the best  
time for his people, to bring them out  
of all their troubles; He is not like a  
cowardly Captain to lead you on open  
dangers, and there to leave you; no,  
when you think there is no hopes of  
relief, then God brings on his reserve,  
and leads you off with honour. There-  
fore let us learn now, in this time of  
breathings of his Church, to strive by  
all means that lies in us by the assistance  
of his spirit, to make good use of this  
time while we have it, and let us not by  
this peace we have now, lull our selves  
in security, running on with the great-  
est throng in all manner of sin and wic-  
kedness, in back-sliding and apostasy  
& hypocrisie O I am fraid that sin  
reigns much in this nation, and have a  
care of those that sow pillowes under  
your elbowes, and make you believe  
you shal be Saints if you follow them,  
and God will see no evil in you: have a  
care,

care, Gods Eye sees that his hand will punish in this Nation without repentance. Can you account your selves the children of God that delight in pride? No, his children are cloathed with humility. It was the example of our Saviour and his Apostles, if you will follow him, you must be humble & meek. Can you delight in covetousnesse, and be his Disciples? Remember *Judas*; who sold his Master for thirty pieces. How many *Judasjes* have there been; and are now, that will do the like? The young man in the Gospel was content to follow Christ till he bid him sel all that he had, and follow him: I, but he had rather part from Christ; then part from his estate: So there are many since these times began, that have gotten such great estates, that they had rather get more then sell those they have to follow him, though they venture soul and body for them; but if a man gain an estate, a kingdome, nay the whole world, and lose his soul, his lose is greater then his gain; and little pleasure.

sure for everlasting sorrow. But to conclude, Gods Eye from heaven sees all our doings upon earth, he sees the cruelty of his enemies and the sufferings of his people. Therefore let me desire you once more, to remember in whose presence you are, and whose eye is upon you; be not Christians outwardly, but Christians inwardly, fly hypocrisie, hate idolatrie, and beware of heresie & desire God to keep you in the good old way, which Christ, his Apostles, and likewise the blessed Martyrs, have left the same way behind them by the rules and Doctrine for us to follow, being armed with the whole armour of God, that we may be able to resist, in the evil day, our loins girt about with verity, having on the brest plate of righteousness, and our feet shod with the preparation of the Gospel of peace, having the sheild of Faith with the helmet of salvation, and the sword of the spirit, which is the word of God; and then lets defend our selves against all our enemies, which are, the world, the flesh  
and

and the Devil, and let us not faint, nor be afraid, for Gods eye is upon us, and will strengthen us, and though we have poverty here, we have riches hereafter; for sorrow here, is joy hereafter. *Keep me O Lord (saich David) from those that have their portions in this life, Psal. 17. 14.* Do with us what thou wilt here, so thou wilt but receive us hereafter. Give us a crown of thorns here, that we may have a crown of glory hereafter. And all for thy Sonne Christ Jesus sake, who shed his precious blood for all those that will lay hold of him by a true and lively Faith concluding with the Prophet *David* advice, *Psal 97 10 Yet as loveth the Lord, hate evil, for he preserveth the souls of his saints: he will deliver them from the hand of the wicked. Light is sown for the righteous, and joy forth upright in heart. therefore rejoyce ye righteous in the Lord and give thanks for his holy remembrance.*

FINIS.