

## **Bibliographical Information**

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[This text requires further editing which may include proofing, supplying illegible text, the insertion of Greek/Hebrew text and the addition of marginalia. An editable file can be supplied upon request for those wishing to make corrections or additions to this text.]

[Transcribed by John Van Voorhis]

JERUSALEMS  
WATCH-MEN,  
THE LORDS  
REMEMBRANCERS:

A

SERMON PREACHED  
at the Abbie at Westminster,  
before both Houses of *Parliament*,

AND

The Assembly of DIVINES, upon their  
*Solemn Fast, July 7. 1643.*

BY

MATTH: NEWCOMEN *M. A.* and Minister of the Gospell at *Dedham in Essex.*  
*As for me, I have not hastned from being a Pastour to follow thee, neither have I desired  
the wofull day, thou knowest: that which came out of my lips was right before thee.*

*Be not a Terrour to me, thou art my hope in the day of evill, Jer. 17.16, 17.*

*Remember that I stood before thee to speak good for them, and to turn away thy  
wrath from them, Jerem. 18.10.*

*Yee that have escaped the sword, goe away, stand not still. Remember the Lord  
afar off, and let Jerusalem come into your minds, Jer. 51.50.*

Published by Order of both Houses of Parliament.

LONDON,

Printed by M. F. for CHRISTOPHER MEREDITH  
AUG 23 at the Crane in Pauls Church-yard. 1643.

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TO THE RIGHT HONOURABLE LORDS,  
The worthy Members of the HONOURABLE House of COMMONS,  
AND  
The Learned and Religious DIVINES,  
now assembled to consult about matters of RELIGION.

This Sermon *might have been* entertained from the Pulpit, and now from the Presse, as Pharez was from the womb, with a, Quam erupisti, how hast thou broken forth? were it not knowne to this Assembly, that the Parliament had designed another, both in yeares and all Intellectuall and Spirituall abilities, far more fit for the solemn work of so solemne a day, in so solemne and Reverend an Assembly. But bodily infirmities compelling him with Zarah to draw back his hand, the work was (I known not by what Providence) devolved on me, [GREEK]I was to that quire of Mourners and Intercessours, but as the grasshopper was to Eunomius his harp, quae Citharae jugo infidens ruptae chordae fonum expleret. //

The same Authority (which I am resolved to obey, usque ad Aras) that commanded mee to preach then, commands me now to make publique to the eyes of all, what then was committed to the ears of not many; when the same Authority shall command other things that have since been spoken and transacted in your Assembly to see the Light, I doubt not but but all sober-minded men, that have not been made drunk with the cup of Romes fornication, will acknowledge you have with a single eye sought Truth with peace, and union with Reformation.

It is (Men, Brethren and Fathers) a greatwork that God hath called you to set your heads, and hearts, and hands unto, to rescue truth from the jaws of those monstrous errors, that had almost devoured it; to disburthen the worship of God of those corruptions, that have so long clogged and defiled it; to advise of, and propound such a Government in the Church, as may be most agreeable to Gods word, most conformed to the pattern in the Mount, and to the practises of the best Reformed Churches; [GREEK] Had our God cast you upon this work in the most pacate times, and among a People the most prepared for Reformation that any ever were, yet (in it selfe considered) such is the infinite weight of your employment as might even swallow up all your thoughts. But then to consider how unprepared the hearts of people are for that which is the work of this age, and this Assembly Reformation, which hath been represented to Prince and People under the odious notion of Brownisme, Anabaptisme, Church Anarchy, // Confusion, in so much that with many, endeavours and assays of Reformation will find no better entertainment, then Hezekiahs messengers of Reformation did, 2 Chron. 30.10. when the people laughed them to scorn, and mocked them; Nay, with some worse, for so enraged doe some burn after their Idolatrous wayes, and so mad are they upon their own inventions, that deny them these, and it is to be feared you shall finde them in the temper the Abezrites were, scarce anything will pacify them, but the bloud of those that have cast down the altar of Baal, and cut down the grove that was by it; Judg. 6.30. Doe not Multitudes cry already upon the disuse of some Ceremonies, and the displacing of some Superstitious Priests? do they not cry with Micah, Judg. 18.24. Yee have taken away our Gods and our Priests, and what have we more? This makes the times so calamitous, as we may say of them with the Learned River. In multi certe infoelicissima sunt nostra Tempora, in quibus in pessum omnia ruunt, & quasi transversum ire videntur.

Concutiuntur Regna, & Respublicae; tumultibus omnia perstrepunt, & seditionibus; caedibus terra polluitur; & quod malum omnium malorum fons est, clamant peccata, et coelum provocant; profligatis fere moribus honestis, & vitiis late quasi aperta porta erumpentibus. Pruriunt ingeni multorum, & in rebus Divinis ita se gerunt & adeo licenter, ut quod olim in populo Ebraeo (quibus temporibus non erat Rex in Israele) quisque quod rectum videbatur in oculis suis faciebant, *Jud. 17.6. Sic multi sunt qui nullis repagulis // continentur, & fidem in dies mutans, quam dum multiplicant, amittunt. Alios vetusta socordia detentos dum nullam mutationem admittunt in bonum, ita dementat superstitio, ut in monitores insurgant, ne dum et eos patienter audiant. All this proclaims the work of Reformation the more necessary, but withall the more difficult.*

*Against these difficulties what you to encourage you? [GREEK] were yet encompassed as sometimes Elisha was, with an hoast of armed men, yet might yee say as he did there, They that be with us are more then they that be against us.*

*For first, with you are all the Armies in heaven: All the Saints and Churches of Christ are with you, striving with you by their prayers, (not only in reference to hyour persons, but to your employments) for protection, guidance, blessing. The appearing of Christ in the beauty of Reformation among us, may be said to be the desire of all (Christian) Nations.*

*Secondly, not only so, but yee have the prayers of those that have been before us. For verily many Prophets and righteous men have desired to see the things which ye see, & have not seen them, viz. a Parliament resolved upon a more thorough Reformation; an Assembly called to debate & advise about the establishing of Doctrine and worship, and the Government of the Church in a more pure & regular manner; with how many tears and prayers did our Forefathers seek this at the hands of God? The first fruits of which prayers we (who are entred upon their labours) have already tasted, and shall reap in full answers, in due time if we faint not. //*

*Thirdly, you have the promise of our Lord Jesus Christ, Mat. 18.10. Where two or three are met together in my Name, there am I in the midst of them. To be met together in the Name of Christ, implies 3. things, 1. Convenire ex vocatione. 2. Convenire animo sequendi praescriptum Dei. 3. Ita ut unusquisque diffidat sibi, & soli Deo fidar. And if ever any in all these particulars were met together in the Name of Christ, then are you, and therefore may with e holy humble confidence challenge this promise of our Lord Jesus, to be in the midst among you: Christ being in the midst of you, implies not only his adesse, but his praesesse too; as Psalm 82.1. And if God be thus with us, who can be against us? Rom. 8.*

*Fourthly, some sweet, encouraging engaging experiences, we have had of the accomplishment of this promise. He must have a heart more ignorant and unbeleeving then the Apostles Idiot, that should come in and be an eare-witnesse of your proceedings and not worship God and report [GREEK]. That God is in you of a truth. Verily I have often from my heart wished that your greatest Adversaries and Traducers might be witnesses of your Learned, grave, pious debates, which were abe to silence, if not convert Malignity it selfe.*

*Goe on in this your might; hath not the Lord sent you? is not the Lord with you? goe on in this your might. Pergite quo coepistis pede, In that Spirit of wisdom, and Love, and zeal for Truth, wherein you have proceeded hitherto, goe on still, to Love the Truth and Peace. Peace is precious, and so is // every grain and selvage of Gods truth. It*

*was a saying of Basil. Mag. and it well resembles him, [GREEK] &c. qui facis literis innutriti sunt, ne unicam quidem syllabam Divinorum Dogmatum prodere sustinent, sed pro his omnia, si opus sit, genera mortis subeunt.*

*The Lord strengthen your hands and hearts unto the great work that lies before you, raise you above all discouragements and oppositions, fill you more and more with s Spirit of Wisdome, discerning, Resolution, Courage, Zeale, faithfulness; make you in this work of Reforming his Church s Zachariah and Haggai, in re-building the Temple, ut Ecclesiam, quam invenistis minus quam Lateritiam, reddatis plusquam Marmoream: which is the sincere desire and prayer of him*

who is  
Lesse then the least  
of all Gods mercies  
and employments.

MATTH. NEWCOMEN.//

A SERMON  
PREACHED Before the Assembly of Lords,  
Commons, and Divines,  
*upon their Fast July 7. 1643.*

Isaiah 62. the latter part of the 6. and 7. ver.  
*Yee that make mention of the Lord keep not silence; And give him no rest, till he establish, and till he make Jerusalem a Praise in the earth.*

Beholding the face of the *Church* in this Chapter, it appears to me as the *Garden of God*, made glad with *four* precious gracious *promises*, like the *four Rivers* that watered the Eden of the Lord.

In the first, the Lord *promiseth* to raise his *Church* out of a low afflicted estate, into an illustrious glorious condition, v. 1. *For Zions sake I will not hold my peace, and for Jerusalems sake I will /1/ not rest*, (for so with a Learned Expositor, I take the words to be the words of *God promising*, & not of the *Prophet praying*) *For Zions sake I will not hold my peace, &c. untill the righteousnesse thereof go forth as brightnesse, and the salvation of it as a Lampe that burneth*; which *righteousnesse* shall be so glorious that all the Kings and Nations of the earth shall behold and admire it, v. 2. *It shall be as a crown of glory and a Royall Diademe in the hand of God*, v. 3. And a *new Name* breathing nothing but delight and pleasure will God put upon his Church, because the *Lord God delighteth in her*, v. 4,5.

In the second place, the Lord *promiseth* to raise up unto his Church *Instruments* fit for himselfe to use in this great *work of Restoring his Church* and making it glorious, v. 6,7. *I have set watchmen upon thy walls O Jerusalem, which shall not hold their peace night nor day yee that are the Lords Remembrancers, &c.*

In the third, the Lord *promiseth* to *continue* this his Churches felicity, and confirms this *promise* with an *Oath*. *The Lord hath sworn by his Right hand and by the arm of his strength, Surely, &c. v. 8,9.*

In the fourth, the Lord *promiseth* an *encrease* and *dilatation* of his *Church*, by meanes of this prosperity and glory; *Goe thorough, goe thorough the gates, prepare yee the way of the people, &c. Lift up a Standard for the people, &c. v. 10, 11, 12.*

Our Text lies in the second part of this Chapter, wherein the Lord having *promised* unto his Church */2/ Instruments* and means fit for himselfe to use in the effecting of the great things before promised; *I have set* (for *I will set*, an usuall Hebraism, there to shew the certainty of the thing promised) *I have set watchmen upon thy wals O Jerusalem*: And having undertaken for the *Fidelity*, and *sedulity* of these *watchmen, which shall never hold their peace night or day*: Presently by an *Apostrophe* turnes to these watchmen, and gives them a charge to see they make good on what he had undertaken: *Yee that make mention of the Lord, keep not silence; give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

In the words you may please to consider these three things.

First, the Persons called upon, disciphred thus, *yee that make mention of the Lord*.

Secondly, the service or employment they are called unto, described Negatively; *keep no silence, and give him no rest.*

Thirdly, the Duration or extent of this employment; *till he establish, and till he make Jerusalem a praise in the earth.*

For the first of these, *the persons called upon*, they are thus characterised, *ye that make mention of the Lord*; the margent reads it, *ye that are the Lords Remembrancers*; the Greek [GREEK] The Vulgar, *qui Reminiscimini Jehova*: Arias Montanus, *Rememorantes Dominum*: Jun. & Trem. *qui Commemoratis Jehovam*. All which unlesse it be our marginall reading /3/ imply no other then what is the common duty and disposition of all the people of God, to *remember the Lord, and make mention of the Lord*; only that; *The Lords Remembrancers* seems to have something in it peculiar to some ranke and order of men; *ye that are the Lords remembrancers*; yee to whom it doth *ex officio* belong to put the Lord in mind of his people and of his promises. In the Originall it is /HEBREW/ *a Lapide* upon the place saith that the Kings of *Juda & Persia* had *suos Maskirim admonitores, qui singula gesta & gerenda Regi in mentem revocarent*; such as we are wont to say are *Regi a Commentaries*. It seems this was some standing office in the Court to be *the Kings Remembrancers*: to this the Prophet here alludes, Yee that are *the Lords Remembrancers*; yee to whose *office* it belongs to put the Lord in mind of his Churches necessities, and his promises, which can be no other then the watchmen spoken of in the foregoing words, *I have set watchmen upon thy walls O Jerusalem*; therefore the Greek Translation joyns these watchmen and this remembering the Lord in construction together. [GREEK] *And upon thy walls o Jerusalem I have set watchmen all the day, and all the night, which shall not hold their peace for ever remembering the Lord*; so that the *Lords Remembrancers* here are the same with *Jerusalems watchmen* before, and they no other but the Priest and Prophets and Ministers of the Lord. /4/

The second thing considerable in the text is, the *employment* they are called to, and that is described *Negatively, keep no silence, give him no rest*; which implies that their *employment* here is *vocall*, and that that can be but either in *preaching* or in *praying*: Some think the Ministers of the Lord are here called upon for diligence in both these; but in this place I conceive, the Lord calls them to attendance upon prayer, because of the following words, *give him no rest*. The pronoun there having reference to God, and not to Jerusalem; keep no silence, give him, that is, the Lord, no rest, pray, cry importunately, incessantly. God here by his Prophet calls his Ministers to pray, as elsewhere he doth, by his Apostle, to preach, .[GREEK], *in season and out of season*; Night and day, *I have set watchmen upon thy walls o Jerusalem, which shall not hold their peace night nor day*; yee that are the *Lords remembrancers, keep no silence, give him no rest*.

The third and last thing considerable in the words is, the *Duration* or *Extent* of this *employment*; how farre their prayer must extend it selfe, or how long they must continue praying, *even till he establish, and till he make Jerusalem a praise, till God have not only laid the foundations, but set up the Pinacles of a glorious Church*. Not only brought forth the *Corner stone*, but the *Top stone of Jerusalem, and all the earth with shouting, cry, Grace, grace to it*.

I might out of the words, present unto you severall /5/ Doctrines, as many in number as the parts of the text, as,

First, that *God will certainly establish Jerusalem, & make it a praise in the earth*. This is clear, for certainly God would never call his servants to pray for that which he never intended to do; were there never a text in all the book of God, that told us of this

beauty and glory, wherewith God in the latter dayes will clothe his Church, even upon *earth*, were there nothing said of it elsewhere in this *Evangelicall Prophet Isaiah*; nor any mention of it in that *Propheticall Evangelist St. John*, if in his whole book of Revelation, he had not uttered one word of this the Churches glory, yet in this one text, there is enough to support the faith of Gods people, in the patient and comfortable expectation of it; God hath commanded prayer for it; therefore God will doe it: for, *He never saith to the sons of Jacob, Seek yee mee in vaine*, Isaiah 45.19.

Secondly, *we might observe that, though the Lord will certainly make his Church glorious, a praise upon earth, yet he will not doe this till it be obtained of him by earnest and uncessant prayer*: Therefore in order to his owne holy and blessed ends, he here commands his servants prayers.

Thirdly, *we may observe this, that it is in speciall manner the duty of Gods Ministers to pray earnestly and uncessantly to God, that he would establish and make Jerusalem a praise in the earth.* /6/

This third I will embrace as adequately answering this Auditory and Day. To an *Assembly of Gods Ministers* met together in a *solemne Day of Prayer*, to *seeke God* for the good of *Jerusalem*, what can be more apposite then such a Doctrine as this that tels them, *It is in a speciall manner their duty to pray*, opportune, importune, *uncessantly, importunately, that God would establish and make Jerusalem a praise in the earth?* The God of wisdom and grace who directed the thoughts of his Servant unto this word, enlarge his own gracious hand, and the heart and mouth of his poore and most unworthy instrument, that helped by his Spirit, and your Prayers, I may utter right things, and such as may advance Gods glory, and further all our hearts, not onely in the worke of this day, but in that great employment whereunto wee desire this day to sanctifie our selves.

*It is in a speciall manner the duty of Gods Ministers to pray that God would establish Jerusalem and make it a praise in the earth.*

I will not say, it is needfull (in such an Auditory, it cannot be;) but it may be convenient, and I must, *pro more*, a little open the termes of this proposition. Not to speake of the *persons*, upon whom this duty is imposed, *Gods Ministers*; nor of the *duty imposed* upon them, *Prayer*; I shall onely speake of the *subject* of the duty here propounded to us, which is two-fold:

*Subjectum cui, or cuius; and Subjectum quod.*

The first shewing *whom wee must pray for*; the second, *what we must pray for.* /7/

For the first of these, the *subjectum cui or cuius, whom we must pray for*, the Text and *Doctrine* tells us, *Jerusalem, Jerusalem* may be taken two wayes, either *literally*, or *mystically*.

Literally, For the place and City so denominated, or For the people sometime inhabiting that place. For the place or city, that was sometime so famous among the Nations, the City where God dwelt, the habitation of his holinesse, the place neere unto which *Christ* was borne, in which he conversed, manifested the truth of his godhead in his Actions, the truth of his manhood in his passions, was betrayed, scourged, reviled, condemned in it, crucified buried neer unto it, this is *literall Jerusalem*: but this is not that Jerusalem we must pray for, our *devotions* must not with the *Papists* dote upon the *ruines* and *rubbish* of that bloody citie, the City of Gods curse.

Secondly, *Jerusalem literally* signifies the *people of Jerusalem*, the Nation of the Jews, whom God hath in his righteous indignation scattered over the face of the earth, as chaffe before the wind: these we may pray for, I meane *the remnant according to the election of Grace*, that God would gather them againe according to *his promise: And so all Israel shall be saved*, Rom. 11.26.

But yet this is not *that Jerusalem* here meant neither. *The Jerusalem* meant in this place is the *Mystical Jerusalem*, that *Jerusalem*, whereof this was but a type, the new Jerusalem comming downe from God out of Heaven: and so it implyes two things. /8/

First, the *Church of God* in the utmost latitude of it: the whole *Catholique Church* dispersed over the world, *the generall assembly and Church of the first borne is unto us Mount Zion, the City of the living God, the heavenly Jerusalem*, Heb. 12.22, 23. for which we are to pray, that God would *establish and make it a praise in the earth*. And secondly, by *Jerusalem Mystically* we are to understand that *particular Church*, in which we live, of which we are, in which we stand in the same relation that the Jews did to Jerusalem; for this we are to pray, that God would establish, and make it a praise in the earth. And so I come to the second thing to be explained, the *subjectum quod*, or, what it is we are to pray for.

Two things we find mentioned in the text: first, that *God would establish*; secondly, that *God would make his Church a praise in the earth*.

First, that *God would establish his Church*; for though the Church hath a *strong foundation*, and *walles*, and *bulwarkes* strong, yet it is in it selfe but a weak building, *earthly tabernacles* planted on a *rock*. That which God speaks of the earth, may be applied to the Church, Psal. 75.3. *The earth, and all the inhabitants of it are dissolved, I beare up the Pillars of it*. All the commissures and contignations of this great fabrick of the Universe would be loosned and disjoynted, if God did not put under his everlasting armes, and beare up, and establish the Pillars of it: So would it be in the Church of God; therefore we must pray, that God would establish his Church, and that in two things: /9/ first *in Truth*; secondly, *in Peace*: First, *in truth against all errors*; Secondly, *in Peace against enemies*.

First, we must pray that *God would establish his Church in truth*. The *Church* is said, 1 Tim. 3.15. *to be the pillar and ground of truth*; not as the Papists affirme, as if truth were grounded upon the judgement and determination of the Church: the Church is indeed the *Pillar of truth*, not because it *holds up the truth*, but because it *holds forth the truth*; the metaphor is taken, not from *Pillars* that are supporters of houses, but from such *Pillars* as anciently were wont to be fixed in market places, and other places of publique meeting, upon which they hung their lawes, (as the *leges 12. Tabularum* at Rome) that they might be publique to the view and notice of all men; as amongst us *Proclamations*, for the same end are pasted upon posts: such a *Pillar of truth* we grant the Church is, and ought to be a Pillar to hold forth the truth, to the view of *all men*; a Pillar to which all men resorting may read, and know the truth; it is [GREEK], but not [GREEK], *the Pillar and ground of truth*; the word in the Originall is [GREEK], which in the first and native signification is a seat; the *Pillar and seat of truth*, the place of truths abode and residence, its proper *ubi*, where truth is always to be found, this the *Church* of God is or ought to be.

Now, though the *Church* of God should be thus, yet we know there is no *Church*, but it is subject unto error: The *Apostle* tells us there *must be* /10/ *Heresies*, 1 Cor. 11.19. and that [GREEK] and our *Saviour* tells us, that there shall arise some such subtil

masters of heresie, 1 *Cor.* 11.19. and that [GREEK] and our *Saviour* tells us, that there shall arise some such subtill masters of heresie, that *they shall seduce (if it were possible) the very elect of God*, Mark 13.22. Therefore we must pray, that God would establish his Church in truth against all errors. *Truth iit is the Churches girdle; A Church qua hanc Zona perdidit aut soluta est*, as the Latine proverb is, a *Church* that hath *lost* this *girdle of truth*, or hath this *girdle loosed*, is an *Adulterous beggerly Church*; therefore, *ye that are the Lords Remembrancers keep no silence, give him no rest till he establish his Church in truth.*

And as in *truth*, so secondly, in *Peace*; *Peace* is one of the richest blessings of heaven, a comprehensive blessing, a *circle of blessings*; I will not *rhetoricat*e in the praises of it: the want of peace made us know what peace is worth; in the enjoyment of this rich, desirable blessing, we must intreat the Lord to establish *Jerusalem*, his *Church*; *ye that are the Lords Remembrancers, keep no silence, give him no rest, till he establish Jerusalem in peace.*

And this peace is threefold; *Civill*, with the Nations; *Ecclesiasticall*, with its own members; and *spirituall*, or *celestiall*, with its head and God.

First, we must pray that *God* would establish his *Church in peace among the Nations*; the Church of God is among the Nations, as the *the lilly among the Thorns*: the lot of *Israel* was among the uncircumcised *Heathens*; so is the *Churches*; yet hat her God promised peace in the midst of enemies, *Mic.* 4.3. *He shall judge among many people, and rebuke strong /11/ Nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks, Nation shall not lift up a sword against Nation, neither shall they learn war any more, but they shall sit every man under his vine, and under his figtree, and none shall make them afraid: for the mouth of the Lord of Hoasts hath spoken it; You that are the Lords Remembrancers, keep no silence, give him no rest, till he establish his Church in this peace.*

Secondly, there is peace *Ecclesiasticall*, peace of the Church with its own members, peace in the bowels and bosome of the Church; wee must pray, that God would establish his Church in that; that the Church may not languish, and die of *Antiochus* his disease, a torment in her bowels, that there may be no *incomposable divisions*, no *irreconciliable rents*, no *inurable ruptures* in the Church, which is one of the greatest and saddes mischiefs, and miseries can fall upon the *Church*, or the *Church* fall under: That *God* who makes *men to be of one minde in a house*, as the greek reads that of the 68. Psalme, [GREEK], that God I say can make men of one mind, in a *Church*, in a *Nation*, in *Jerusalem*, and hath promised that he will doe it, *Ezek* 11.19. *I will give them one heart*, and *Zeph.* 3.6. *I will turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent.* O happy, happy we, if God would fulfill these promises in us! *ye that are the Lords Remembrancers, /12/ keep no silence, give him no rest, till he establish his Church in this peace.*

Thirdly, there is *spirituall* or *celestiall* peace, peace between *God* and his *Church*, wee must pray that *God* would establish his *Church* in that also, that *God* would so watch over, and work in his *Church*, that no sin may take hold and spread upon it, which might cause a quarrell between his *Church* and him, or cause the Lord to say, *Mine heritage is to me as a speckled bird*, *Jer.* 12.9. That *God* would so order all the wayes of his *Church* before him, and towards him, that he may never know her by any other then those precious and lovefull name of *Ammi* and *Ruhamah*, *Hephzibah* and *Beulah*: *Yee that are*

*the Lords Remembrancers, keep no silence, give him not rest till he establish Jerusalem his Church in this peace also.* Thus you see the first thing we are to pray for, that God would establish his Church upon *the two pillars of truth and peace*, as Solomon did the porch of the Temple upon those two brazen pillars *Jachin and Boaz*.

Yet there is one thing more, that this Text commands us to pray for, that is, that *God would make Jerusalem a praise; Yee that are the Lords Remembrancers, keep no silence, give him no rest, till hee establish, and till he make Jerusalem a praise in the earth.* In the former we pray that God would fortifie his Church, in this, that *God would beautifie his Church, make it cleare as the morning, faire as the moon, glorious as the sun, terrible as an army with banners, lovely as Tirzah, comely as Jerusalem, the praise of all the earth.* /13/

Now God makes his Church *a praise in the earth*, specially by these five things;

First, by furnishing his Church by fulnesse of ordinances.

Secondly, by ruling his Church according to his own orders.

Thirdly, by filling his Church with abundance of light and knowledge.

Fourthly, by improving this knowledge to the working of holinesse.

Fifthly, by enlarging and encreasing his Church by these meanes.

First, God makes his Church *a praise in the earth, by furnishing it with fulnesse of ordinances*: this was that which was the [GREEK], as the Apostle calls it, *Rom. 3.* the preheminy of the Church of the Jewes above all other Nations, [GREEK], first of all and chiefly, it was this, *that to them were committed the oracles of God*; this is that which God himself tells us people, should make them glorious and praise-worthy in the eyes of all the Nations of the world, *Deut. 4.6, 7, 8. This is your wisdome and your understanding, in the sight of the Nations which shall hear all these statutes, and say, Surely this Nation is a wise & understanding people: for what Nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things, that we call upon him for? And what nation is there so great, that hath statutes and judgements so righteous, as all this law, that I set before you this day?* /14/ Now when God bestowes his oracles and ordinances upon a people, first his word, and then appending ordinances, *seales, Sabbaths, censures, administred in purity, and in power*, then he makes them *a praise: Yee that are the Lords Remembrancers, keep no silence, give him no rest, til he thus make his Church a praise.*

Secondly, *God makes his Church a praise by ruling it accordingly to his own order*: [GREEK], are the two great destroyers of the Church of Godd; it is equally prejudiciall to the Church, *not to be ordered at all, as to be ordered after the lusts & wils of men*; God (who is the God of order, & not the author of confusion, but of peace, as in all the Churches of the Saints, *1 Cor. 14.33.*) would have all things in all Churches, *be done decently and in order*, v. 40. now when all ordinances and offices are administred in the Church according as *God hath ordered*, then is that Church *a praise in heaven and earth, with God and Saints.* *1 Cor. 11.2. Now I praise you brethren that you remember me in all things, and keep the ordinances as I delivered them unto you.* And on the other side disorder or deflection from the rule of Christ, though but in one administration, is a blemish and doth detract from the Churches praise, as appears in the same chapter, v. 17. *Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worse*, and v. 22. *What, have you not houses to eat and to drink in: or despise you the Church of God, and shame them that have not? what shall I say to you?*

*shall I praise you in this? /15/ I praise you not; one aberration from the rule of Christ in the administration of this one ordinance of the supper of the Lord, casts a cloud upon this Churches glory, and causes a great diminution of their praise, therefore we must pray that God would help his Church in all things to keep the ordinances as they are delivered unto us: Yee that are the Lords Remembrancers, keep no silence, give him no rest, til he make his Church thus a praise.*

Thirdly, God makes his Church a praise *when he fills it with abundance of light and knowledge; when after a night of ignorance or error that had swallowed up, and buried the Church of God, the Church hath a resurrection, and looks forth as the morning, cleare as the sun, faire as the moon, it ravisheth all eyes, and fixeth them upon itselfe in admiration, that men say, Who is this that looketh forth as the morning? Cant 6.10. Yee that are the Lords Remembrancers, keep no silence, give him no rest, til he make Jerusalem thus a praise; remember him of that which he hath promised, Isaiah 11.9. All the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.*

Fourthly, God makes his Church a praise, *by improving & sanctifying this knowledge, to the working of holinesse in the hearts and lives of his people; this was the praise of Jerusalem, it was a holy City, this is the praise of the Church, they are a holy people, Deut. 26.18, 19. The Lord hath avouched this day, to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his Commandements: and /16/ to make thee high above all Nations which he hath made, and that thou mayest be an holy people unto the Lord thy God as he hath spoken. Abundance of light unsanctified would make the Church, if it were possible, rather hell then heaven, and make men but like the devills, who know much, but are the more desperately wicked, therefore we must pray that God would sanctify that knowledge, wherewith he filleth his Church, that so the beauty thereof may be perfect: Yee that are the Lord Remembrancers, keep no silence, give him no rest, till he make Jerusalem thus a praise.*

Fifthly, God makes his Church a praise, *by encreasing his Church, by enlarging the tents, and extending the cords of it; this is a blessing God calls his Church to joyce in, Esay 51.1, 2, 3. Sing O barren, &c. break forth into singing, &c. enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand, and on the left: and thy seed shall inherite the Gentiles, and make the desolate Cities to be inhabited. We are to pray that God would make his Church a praise thus also.*

Thus you have, *(Right Honourable, Honourable, Reverent, and beloved in our Lord Jesus) the sense of this doctrine as fully as my weak thoughts in the little time I had to bestow upon this work were able to comprehend it; yee see for whom we are to pray, Jerusalem, the Church of God in generall, & our own in particular; yee see what it is we are to /17/ desire for the one for the other, truth, peace, and praise; such a trinity of blessings, as the blessed Trinity hath none better to bestow upon the dearly beloved of his soul, while she sojourns upon earth. I know I speak to an Auditory so rationally as I shall not need confirm this truth by reasons; & to so cordially to the Church of God, as I shall as little need to stir you up to the practice of this truth by application; else I might fill up a large portion of the time remaining in telling you how all the Lords remembrancers in all the ages of the Church, under the Law, under the Gospell, have exemplified this truth: under the Law, before the Captivity, Moses, Samuel, David, Isaiah, Jeremy, which of the*

Lords Prophets have not made the *establishing* and beautifying of *Jerusalem* the burthen of their prayers? In the *captivity* though they had lost their *Urim* and *Thummim*, and the *fire* of the *Sanctuary* that came from heaven, yet they had not lost this holy heavenly disposition, of *praying* for *Jerusalem*; see abundant evidence of it in *Ezekiel*, *Daniel*, *Mordecai*, and after the captivity, in *Ezra*, *Nehemiah*, and *others*; And now in the times of the *Gospell*, the same spirit still animates *Gods children*, and enclines their hearts still to seek the good of *Jerusalem*; how doe the Apostles in severall Epistles testify this disposition in them? *Rom.* 1.9. *God is my witness whom I serve with my spirit in the Gospell of his Son, that without ceasing I make mention of you* (saith that Apostle to the Church of Rome) *alwayes in my prayers*; so *Ephes.* 1.16, 17. *making mention /18/ of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you, &c.*

Yea, so much religion have the Saints of God before us placed in this duty of praying for *Jerusalem*, that they have *deprecat*ed the neglect of this as a most abominable sinne: 1 *Sam.* 12.23. *As for me, God forbid that I should sinne against you, in ceasing to pray for you*; nay, have *imprecat*ed a curse upon themselves, if ever they should be so wretched, *Psal.* 137.5. 6. *If I forget thee O Jerusalem, let my right hand forget her cunning: if I doe not remember thee, let my tongue cleave to the rooffe of my mouth, if I prefer not Jerusalem above my chiefe joy*; it is one of the greatest judgements that can befall a Prophet, to be silenced: witness *Zachary* whose unbelief God punished with this, as an *only judgement*; witness those amongst our selves, that have had their mouths stopped by the violent hand of man, who know what it is to have the word of God as a fire in their bones and no vent for it; yet even to *this*, doth the *Prophet* here curse himselfe, *If I forget thee O Jerusalem, if I doe not remember to mourn for thee, to pray for thee, let me never pray more, let mee never speak more if I forget to speak for thee, let my tongue cleave to the roof of my mouth*; The good Lord be mercifull to every one of us, and pardon all our forgetfulnesse of *Jerusalem*, whom we have as much cause and reason to remember as ever any had.

For is not *Jerusalem* the *city of God*; the *house of /19/ God*, the *peculiar of God*, the *delight of God*, the *crown of glory*, the *royall diadem* in the hand of God? is not the *Love*, the *dove*, the *Spouse*, the *sister*, the *body*, the *fulnesse*, the *glory of Jesus Christ*? and in all these respects doth it not deserve our prayers?

And secondly, are not earth and hell up in armes against *Jerusalem*? are not men and devills in league together, to confound and destroy *Jerusalem*? *Psalm* 83.3, 4. *They have taken crafty counsell against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a Nation: that the name of of Israel may be no more in remembrance. Geball, and Ammon, and Amalek, &c.* And doth not *Jerusalem* in this respect now need our prayers?

And thirdly, hath not the Lord made promises unto *Jerusalem* of these things we are to pray for? of *truth and peace*, *Jerem.* 33.6. *I will cure them, and reveal abundance of truth and peace unto them*: as also of *praise*, v. 9. *It shall be to me a name of joy, a praise and an honour before all the Nations of the earth*, and *Zeph.* 3.10. *I will make you a name and a praise among all the people of the earth*. And is not the Lord able to accomplish these promises notwithstanding al their counter-machinations of his enemies? *Isay* 46.10. *My counsell shall stand, and I will doe all my pleasure.*

Yet fourthly, It is not the Lords pleasure to accomplish these things unto his Church but in and by his peoples prayers; *Jerem. 33.3. Call unto mee and /20/ I will answer thee, and shew thee great and mighty things which thou knowest not ; Ezek. 36.37. I will yet for this be enquired of by the house of Israel to doe it for them.*

*Sed quo feror?* some use I would gladly make of this point, if I knew what; I might afford variety of profitable instructions, but it is not for me to presume to instruct so *Honourable, Learned and Religious* an Assembly; give me leave to apologize for my selfe with *Elihu, Job. 32.6. I said I am of few days, and yet are old, wherefore I was afraid and durst not shew you mine opinion; I said dayes should speak, and multitudes of yeares should teach wisdom.* The Lord knows, glad would I have been to sit at any of your feet to learn, rather then to stand here to teach, and to receive rather then to give instruction, therefore I decline that work.

In the next place, this truth might serve for reproofe, and if such an application would not lead me besides my Auditory, o with what vehemency might a man from hence, in *the name and by the Spirit of our Lord Jesus Christ* thunder indignation and wrath upon the heads of those, who though they have usurped, and possessed the place of such as *should* be the *Lords Remembrancers*, yet in stead of performing the duty of this text have practised the cleane contrary, in stead of praying that God would *establish his Church in truth*, have endeavored nothing but *to undermine the truth*, to subvert, adulterate the truth; their *folly* (as the Apostle speakes, *2 Tim. 3.9.*) *is manifest unto all men*, God hath /21/ unmasked them, and all that will see may see their designe was to let in such an inundation of *poperie* and *Socinianisme* as should have drowned the truth of God forever; in stead of *praying* that God would *establish his Church in peace*, they have acted the part of those unclean spirits, the *frogs* spoken of, *Rev. 16.14.* stirring up the *kings of the earth to battle against the Church of God*; first in *Scotland*, who were the Incendiaries, what the fuell of the war there? And since that in *England*, have not the warres of both kingdomes had the same fuell and fomenters? and who are they but the *Jesuitizing clergie of England*, who like the unclean spirit we reade of *Mark 9.* fearing they shall now be cast out of their long possession, *rent and tear* the kingdom, and lay it wallowing (not as he did the child there, in its foam, but) in its bloud? What shall I speake of such a clergie? who in stead of *praying* that God would make his Church a praise, have endeavoured nothing more then to *rob* the *Church* of all that might make it praise-worthy, in stead of desiring that the *Church might enjoy fulnesse of ordinances*, endeavouring to *strip the Church* of them all; to *abolish Sabbaths*, to bring the *delight of dayes*, the *Queen of dayes* under the curse of *Jobs* birth day, *Let it not be joyned to the days of the year, let it not come into the number of the months*; to *excommunicate preaching and praying*, and cast them quite out of the Church; to *turn the sacrament of the Lords supper* into a *sacrifice of the altar*; In stead of praying that all *ordinances and offices* might be administered /22/ according to *Christs rule and order*, would have *all things* in Gods house & worship *done* according to their own *fancy, will, lust, humour*. What shall we say to a *Clergy*? (they dote upon the name still, let them enjoy it) *Aristotle* speaks of a little worm called [GREEK], that is pestilently noxious and destructive to Bee-hives; no less noxious and destructive hath our [GREEK] the *greatest part of them* been to the true Church of God amongst us; against whom, the Church of God may powre out as sad complaints to her Lord *Jesus Christ*, as sometimes she did, *Cant. 5. The watchmen, the keepers of the wall, found me, they smote me, they took away my vaile:* let

such read their doom, *2 Pet. 2 their judgement now of a long time lingreth not, & their damnation sleepeth not.*

I had not turned aside to this reprove, (for I look for none of this generation here this day) had it not been to provoke my selfe and you to a more serious and deep humiliation for those abominations of the late times, which though many of us have seen and observed even then, and some of us have felt and smarted under the violences thereof, yet few I fear amongst us have had our hearts so humbled for the iniquity of the, as they should have beene: the Lord help us so to take to heart this day, our own and other mens sins, *that he may forgive our iniquities, and heal our Land.*

But I return to my Auditory, and the only boldnesse I shall assume, *brethren and fathers*, is but to do as much as *Naamans* servant did unto his Lord, exhort you to doe that which you know God would /23/ have you doe, pray for Jerusalem: and i am confident I might spare even this; it is your work daily; but God having called me this day to speak unto you, for *Zions* sake I cannot hold my peace; *qui monet ut facias quod facis, dum monet laudat.*

*It is the duty of Ministers in a speciall manner to pray uncessantly that God would establish Jerusalem and make it a praise in the earth?* then let every one of us by solemn engagements to God & to his Church bind our selves to the performance of this duty: and surely brethren if ever there were *times* that called for this *duty*, if ever there were *men* called to this *duty*, *this is the time, we are the Men.*

First, for the *time*; if ever there were time that did command the most importune and uncessant prayers of all Gods ministers and people, (for here I will take in all) that they should cry mightily to the Lord night and day in the behalf of Jerusalem, *keep no silence, give him no rest, til he establish and make Jerusalem a praise in the earth*, if ever there were a time that did exact this, *Now is the time.* Had I art or grace enough to present before you the *lively* (or rather) *gastly deadly* face of *Jerusalem*, the *Churches of Christ Jesus* at this time, I know it would command tears and prayers from the most flinty heart in this congregation: could I let you see *Jerusalem* like that man in the parable, *Luke 10.30.* that went down from *Jerusalem*, *fallen among theeves, and by them stripped and wounded and left halfe dead*, while many, too many with the *Priest /24/ and Levite* passe by on the other side of the way, and will not see (though they cannot but see) the *Churches* bleeding miseries; *amongst all her lovers there is none to comfort her, Lam. 1.2. Zion spreadeth forth her hands, and there is none to comfort her, Lament. 1.17. Zion spreadeth forth her hands from sea to sea, from one Nation to another people, and there is none to comfort her, there is none to guide her amongst all the sons whom she hath brought forth, neither is there any that takes her by the hand of all the sons that she hath brought up, Esay 51.18.* O were I able to expresse this to the life unto you, you would say, if ever there were a time for you to shew your selves as the *good Samaritane* to bestow, as he did, your *wine*, your *oyle*, your *money*, nay your *teares*, your *prayers*, your *blouds* upon the healing of the *Churches* wounds, *Now is the time.*

Or could I let you see the *Church Jerusalem*, as *John* saw her in that *Revelation* which was given unto him by *Christ Jesus*, chap. 12 in the *same condition*, though not in the *same cloathing*; a *woman cloathed*, not (as there) *with the sun*, but with a *cloud*, not having the *moon* under *her feet*, not as there with a crown of twelve starres upon her head, but rather in *Tamars* dresse and posture, *2 Sam. 13.19.* who with *ashes on her head*, and her *garment of divers colours* (the ensigne of her *Virginity* and *Royalty*) *rent and*

*torne, and with her hands upon her head going forth crying, such may we conceive the dresse and posture of the Church of Christ to be, /25/ she now, as there, Revel. 12. cryeth travelling and pained to be delivered; in this pained condition the Church hath been now almost these three years, ever since the beginning of this Parliament, the Church of God amongst us hath been in travell, crying and pained to be delivered; and all this while, as there, the great red dragon stands before the woman to devour the child as soone as it is born. O! the sight of the Church in such a sad condition might force a teare from a stone, a prayer from a speechless, heartlesse man; but from Ministers, from those that are the Lords Remembrancers, me thinks it might draw tears enough to rince the earth from bloud, and prayers enough to offer violence to heaven.*

But not to speak parabolically, but plainly, *I say again, if ever there were a time that did command the most importune and uncessant prayers of all Gods ministers and people, now is the time; was there ever time, wherein the Church of God was more shaken, more in danger to have both her pillars of truth and peace broken, reduced to dust, to nothing, then at this time? The enemies of the Church have a long time sought to undermine the truth, but now, they raise Armes against the truth, they plant open battery against the truth. And for our peace, where is it? Terras reliquit, it hath taken to it self the wings of a dove, and forsaking earth is fled to heaven, frightened hece with the sound of the trumpet, the alarum of warre, and the cryes of bloud. We may chronicle of our age, that which the Prophet Azariah spake of some ages of Israel, 2 Chron. /26/ 15.5, 6. In those times there was no peace to him that went out, nor to him that came in, but great vexations were open all the inhabitants of the countries. And Nation was destroyed of Nation, and city of city: for God did vex them with all adversity. Never was this poor Church & people in a more broken distressed condition in regard of peace civill, nor scarce ever worse in regard of peace ecclesiasticall: now when there are so many swords in England and in Ireland drawn against the Protestants; o that we should be at daggers drawing one against another ! O the bitter divisions and digladiations of Protestants amongst themselves in these bleeding times! For the divisions of Reuben there are great searchings of heart; for the divisions of Reuben there are great searchings of heart. Holy Ridley and Hooper, though in the times of the peace & liberty of the gospell, they could never agree about black and white, but had many wrathfull bickerings, yet in time of persecution for the gospell, they could, as their own expression is, agree in red; when God came to put them together in tears, and sufferings, and bloud, they could forget all differences in judgement then, and love and live and die together as brethren. Doe those know what spirit they are of, that at such a time as this, when all the true hearted Protestants in England are put in one calamitous, suffering, bleeding, condition, are yet quarrelling about their own opinions, weakning the Protestant party by sub-divisions; which if united is scarce enough to withstand /27/ the common adversary; should this be if we had not lost our peace with God? As the Holy Ghost speaks of the calamities of the Church in Juda, 2 Kings 24.3 so may we say of the calamities upon the Church of England, Surely at the commandement of the Lord came this upon England; and the Lord grant, the Lord grant that the following words be not verified in their time, the Lord grant this be not come upon us, to remove England out of his sight: but however we may take up the Churches lamentation, Lam. 3.17. Thou hast removed me far from peace; Ey, and as far from praise The crown is fallen from our head, Lam. 5.16. we are become a reproach to our neighbours, a scorn, a derision, a by-word, a shaking of the head; those*

few of us that adhere to the Protestant Religion and cause, are represented to the world at home and abroad, as *Sectaries, Anabaptists, Rebels*, that if ever there were a *time* for us to cry to *God* to scatter those clouds of *bloud, confusion, contempt*, that cover the face of *the Church*, to bring forth our *judgement* as the *light*, and our *righteousnesse* as the *morning*, now is the time; *Yee that are the Lord Remembrancers, keep no silence, give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

And if ever *Men* were called to this work, we are called to it; as *Ministers*: as *Ministers selected* from the rest of our brethren, to *this present service*, whereunto we desire to sanctifie our selves this day. As *Ministers* it doth *ex officio* belong unto us to be the *Lords Remembrancers*; to put the *Lord /28/* in mind of *Jerusalem*, you know what order the *Lord* took, that the *Priests, the Ministers of the Lord*, under the Law, might continually remember *Israel* the Church of God unto the *Lord*, the *high Priest* was to bear the names of the *twelve tribes* upon his *shoulders*, engraven in two stones; and upon his *breast*, engraven upon twelve stones: *Ex. 28.12.29 that he might bear them upon his heart for a memorial before the Lord continually*: they were to be the *Priests Remembrancers*, that he should be the *Lords Remembrancer*, to put the *Priest* in mind of putting *God* in mind of *Israel*, by praying for them: this *type* is properly applyable to *Christ*, who is the *only high Priest* of his Church, yet so farre as the *Ministers of the Gospel* are *Christs substitutes* upon earth, so farre this may (at least by way of allusion) be applied unto them, for so farre there ought to be in them the same disposition towards *Jerusalem* that was in *Christ Jesus*, that as *Christ* wept over *Jerusalem*, so should they; as he *prayed for Jerusalem*, so should they; he by way of *meritorious intercession*, they by way of *Ministeriall intercession*, to bear *Jerusalem* upon their shoulders and upon their hearts continually, when ever they addresse themselves into *God* presence. *Jerusalem* is engraven upon the *hand of God*, and therefore should be *ingraven* upon the *hearts* of his *Ministers*, and is, if *God* hath layed his hand upon their hearts. Yee know the story of that *heathen Priest* that that being to offer sacrifice before a battle writ *Victoria /29/* (or some such like word) in the palme of his hand, and in unbowelling the sacrifice laid his hand upon the heart of the beast, and left the characters of the same word there, that what had been written upon the *hand* of the *Priest* was read upon the *heart* of the *sacrifice*. *Behold I have graven thee, saith God to Jerusalem, upon the palmes of my hands, Isaiah 49.16.* and look how many *hearts* there are of *nobles*, or *Gentry*, or *Ministers*, or *others*, upon whom *God* hath *layed his hand*, I doubt not but there is the *same configuration* upon them that is *ingraven* upon the *hand of God*: that as *God* himselfe cannot forget *Jerusalem*, (as he sheweth there) *because it is engraven upon the palms of his hands*; so they cannot but *remember Jerusalem*, because it is *engraven upon their hearts*, that as *Queen Mary* said of *Callice*, when I am dead rip me and you shall finde *Callice at my heart*: so there is many a *godly man*, and many a *godly Minister* especially who might say, when I am dead rip me and you shall finde *Jerusalem* at my heart. *That sacred name is deeply graven there; If I forget thee O Jerusalem, let my right hand forget her cunning.* All you that are the *Lords Remembrancers*, you that have *Jerusalem* written in your hearts, *keep no silence, give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*: If ever *Men* were called to this work, *Ministers* are.

And if ever *Ministers* were called to this work, the more especially are you whom it hath pleased *God* by the Authority of the *honourable Houses* of */30/ Parliament* to call

together to debate and advise of such things as may be necessary, or conducing, to the establishment of *Truth*, and *Peace*, and *Beauty* in the Churches of Christ Jesus; and doth it not then especially lye upon you to *keep no silence, give the Lord no rest, till he establish, &c.* I say *till he establish*, for, *except the Lord build the house, they labour in vain that build it*; except the *Lord reform* the Church, it is to no *purpose* to goe about to *reform* it; except the *Lord set up* the Pillars of *Peace* and *Truth* in his *Church*, and put the *crown of Glory* upon his *Church*, it is labour lost to endeavour it; You that are called to this great work, you of all men ought to *keep no silence, give the Lord no rest, till he establish, and till he make Jerusalem a praise in the earth.*

I need not tell you how many eyes and expectations there are upon this *Assembly*, I speak it not as a matter of boasting, but as a matter of trembling and lying low before the *Lord* this day, from *all* the parts of the *Kingdome*, from *all* the parts of the *Christian world*, the eyes of all the people of God are upon you; *forrain Churches* have their eyes towards you, waiting what you will advise for the more utter *extinction of Popery*, & effecting of a more *neer and /??/* between us & the rest of the *Reformed Churches*; *all* the *parts* of the *kingdome* have their faces & voyces towards you; me thinks I hear a voyce from all the corners of the Land comming up to this *Assembly*, to be by you reported to the honourable Houses of Parliament; a voyce like that of the poore woman to the King upon the wall, /31/ *help, help, for the Lords sake help: help us to better Ministers, help us to better Ordinances, help us to purer worship, help us to better Discipline, help us to remove those things that deterre us from the Lords table, help our tender Consciences to more liberty, &c.* I know it, *Brethren*, Gods people most of them look for help by this *Assembly*, through your faithfull advice given to the Honourable Houses of Parliament. And may you not *answer* as he did there, *except the Lord help thee, whence should I help thee?* there is such an *Augea Stabulum* of corruption, & confusion in *Doctrine*, *Discipline*, *worship*, in all; that (verily) unlesse *that God* who is able to *remove the iniquity of the land in one day, Zach. 3.9. and to cause the Prophet & unclean spirit to passe out of the land, Zach. 13.2.* unless that *great God* set his hand to this *great work*, it will never prosper; and yet if it should not prosper, the sin would be laid at your door, and you would bear the reproach of it to all memory; therefore great need to importune God to come down and own his work; *o that thou wouldest rent the heavens and come down, that the Mountains might flow at thy presence!* Yee among all the rest of the *Lords Remembrancers*, *keep no silence, give him no rest, till he establish, /??/ make Jerusalem a praise in the earth.*

And one thing more, *what* I know you have all *taught others* your selves, now put in *practice*, pursue your *prayers*, with your *indeavours*; what yee *pray for, contend for*: as yee *pray* that God would *establish his Church in truth*, so with *united endeavors* /32/ labour to raise up and *establish the decayed truth* among us, vindicating the *truths* of the *Protestant Religion* from all *Popish, Arminian, Socinian, Anabaptisticall, Antinomian*, and *all other errors* whatsoever. And as yee *pray* that God would *establish his Church in peace*, so labour to *work out the Churches peace*; With God, by *endeavouring a removall* of what ever *pollutions, or prophanenesses*, have turned God into an enemy to us. And then *labour the Churches peace* with its own members, which certainly yee shall *establish*, if *denying your selves* and laying by all pre-ingagements to your own opinions, desires, ways, ye shall willingly, and unanimously, consent to that which upon *just* and *pious* debate shall be found to be the way and truth of *God*; which I doubt not but through

his grace ye shall all doe. Beleeve it *Brethren*, in your Union will be laid a happy foundation of Union through the whole Kingdome; if yee agree in this *Assembly*, I durst me thinks promise my self, and you, a happy agreement amongst all that fear God in the Nation: And then we need take no thought for the third thing, peace with our enemies: God will either subdue them under us, or make them be at peace with us: only let neither the the desire of peace with them, nor of peace amongst our selves, bribe us *to tolerate any thing in the Church of God that might make him to be at war with us*.

And lastly, as yee pray that God would make the Church a praise, so endeavour that also; endeavouring /33/ that the *Church of Christ* may enjoy all those *Liberties* and *Ordinances* that are *purchased* for her by *the bloud*, and *bequeathed* to her in *the testament of the Lord Jesus*: that all her wayes may be *ordered* according to the *rule of Gods word*: that the *Gospell* may run and be *glorified*: that those two great *illuminating* ordinances of *Preaching* and *Catechizing*, which are as the *greater & lesser lights of heaven*, may have such *liberty, encouragement, maintenance*, that all the *earth may be filled with the knowledge of the Lord*. This doe, and prosper: and that you may thus doe, *the God of Patience and consolation grant you to be like minded one towards another, according to Christ Jesus, that you may with one mind and one mouth glorify God even the Father of our Lord Jesus Christ*. Amen, Amen.

FINIS.

/34/