

*The People of New-England Put in mind of the  
Righteous Acts of the LORD to Them and their  
Fathers, and Reasoned with concerning them.*

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A  
**S E R M O N**

Delivered at *Cambridge*

BEFORE THE

*Great and General Assembly*

Of the Province of the

**M A S S A C H U S E T T S**

*May 27th. M D C C X X.*

Being the Anniversary for the Election of His  
Majesty's COUNCIL for the Province.

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By THOMAS PRINCE, M. A.

*And one of the Pastors of the South Church in Boston*

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*Psalm. cv. 5, 6. Remember his marvellous Works that He has  
done, his Wonders, and the Judgments of his mouth; O ye  
Seed of Abraham his Servant, ye Children of Jacob his Chosen!*

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# S E R M O N

A T T H E

## *General Election.*

1 Sam. ii. 6, 7.

*And SAMUEL said unto the PEOPLE; It is the LORD that advanced MOSES and AARON, and that brought up your FATHERS out of the Land of Egypt; Now therefore, stand still, that I may Reason with you before the LORD, of all the Righteous Acts of the LORD, which He did to YOU and to your FATHERS.*

**W**HAT we may form a clear Prospect of the Occasion and Propriety of this Address of SAMUEL; we must imagine we see the Tribes of ISRAEL assembled now before Him at *Gilgal*, to behold this illustrious Person laying down the chief Part of his Civil Power and resigning it to another, whom the GOD of Heaven had so highly honoured as to raise Him up from among his Brethren and set Him over that distinguished People.

And

And it is indeed astonishing to see with what a noble, unaffected and inimitable Majesty, this most extraordinary *Judge and Prophet* makes the publick Resignation: With what a just *Concern* for the Security of his own unblemish'd Character, and with what a flaming *Zeal* for the continued Honour of GOD, the Maintenance of his pure Religion, the Welfare of his People, and the Prosperity of the succeeding Governour.

Read this admirable *Chapter*, and keep in view the great Occasion, the superiour Person speaking, the vast and attentive Audience, the chief Ruler now before Him, the Things deliver'd, and the Air and Manner of the whole Transaction --- and you will see in all, such a plain, venerable and sublime Grandeur, as I know of nothing among the meer Sons of Men has been ever like it, unless it were in Moses, and none but one apparently inspir'd & filled with the *DIVINE SPIRIT* can pretend to imitate.

Having first receiv'd their universal *Approbation* of his intire Conduct; He cannot leave his beloved People without the most publick, plain and solemn *Admonitions and Advices*; that they may prove a wise and happy People under the Influence of their new Governour.

Resigning therefore now the chief Seat of Civil Power, but retaining the superiour Office and Authority of a *Public Prophet*; He becomes a Divine Preacher to the listening Congregation, and begins his Sermon with the awakening Introduction in the Words before us. Of which I now propose by the Divine Help to treat, under these *three* general Heads,

1. To consider the Words as applicable to *that special People*, to whom they were at first directed.
2. Raise some *general Observations* from them.  
And then,
3. *Especially*, Apply the Words and those Observations to *this particular People* in our own Land.

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I. To consider the Text as applicable to *that special People* to whom it was at first directed.

And SAMUEL said unto the PEOPLE --

i. e. To the *whole Assembly* then and there convened, not only comprehensive of the common People, but also, in a special manner, the Heads and Representatives of the several Tribes and Towns of ISRAEL.

In the first Verse of the Chapter, they are said to be *all ISRAEL*; in the last of the foregoing, to be *all the Men of ISRAEL*; and by the 8th Verse, it seems they were at least *Three hundred Thousand*.

But we may by no means imagine, that this was a meer confused Multitude without any comely Order or Distinction. For they had an excellent Frame of Government established over their several Tribes and Families; whereby their Tribes and Families were both kept in order and preserv'd intire from their original.

It wou'd be a very instructive Entertainment, to trace it out in all its Branches and Alterations, as they are successively represented in the sacred Records. But the time wou'd fail me: And I may only observe, that before ever they came out of EGYPT, they had their ELDERS in their several Tribes, who were Men of chief Renown and Esteem among them for their singular Abilities and publick Virtues; who by reason of these had a publick Influence over them, and to whose especial Conduct they resign'd their publick Affairs & Interests.

For thus says GOD to MOSES, at his first Appearance, in the burning Bush, *Exod. iii. 16, 18, Go and gather the ELDERS of ISRAEL together, &c.* In the fol-

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\* The SEPTUAGINT here calls them the SENATE of ISRAEL: And the learned AINSWORTH observes, they were not only Men of AGE, but also TEACHERS and RULERS among the People, as there were among other Nations, *Gen. 12. 7. Numb. xxii. 4, 7. Josh. ix. 11.*

following *Chapter*, vers. 29, we read that **MOSES** and **AARON** went and gathered together all the **ELDERS** of the *Children of ISRAEL*: And these very *Elders* are called the *People*, in the following Verses: which seems to intimate, that either there were a considerable Number of them, and 'tis likely all their Rulers both of the higher and lower Orders; or they represented the Community, or that a great Company of others out of every Tribe attended and assembled with them; on which account the whole Convention is styl'd the *People*.

Of these *Elders* we also read upon their coming into the *Wilderness* in the xii, xvii, and xviii *Chapters*. And then under their sovereign Ruler **MOSES**, there were chosen out of every *Tribe*, the most known among them for Ability, Wisdom, Understanding, Religion, Truth, and the Hatred of Covetousness; to preside over them, and the several *Thousands, Hundreds, Fifties* and *Tens*, i. e. not of *Persons* but of *Households* in them. *Exod. xviii. 13, --- c. 11* And in *Chap. xix. 7*. we read again of **MOSES** calling for the *Elders* of the *People*: And these are also styl'd the *People*, in the two following Verses †.

In *Exod. xxiv.* and *Numb. xi.* we read of seventy Men selected out of the abovesaid *Elders*, who with **MOSES** and **AARON** seem to be form'd into a supream Court of Judicature over all the Tribes; not destructive of the

‡ Compared with *Deut. I. 9, --- 18.*

† Of these see likewise, in *Lev. iv. & ix. Numb. xvi. Deut. v, xxvii, xxix, xxxi Josh. vii, viii, xiii, xxiv. Judg. ii, xxi, and 1 Sam. iv.* And by the general Tenour of their History, they seem to be, not merely **RULERS** over the *People*, but their **REPRESENTATIVES** also; or rather Representatives in a double quality; i. e. They both represented the Privileges and Mind of the **PEOPLE**, who chose them, to their sovereign Ruler, and the Mind and Power of the **SOVEREIGN RULER**, who approv'd them, to the *People*. They seem to be wise and grave **MEDIATORS** between the Will and Power of the one, and the Privileges and Inclinations of the other; and their Business was to observe, advise and temper both, and ballance them together.

other Orders, but superiour only to them. And in *Deut. xix, xxi, xxii, xxv*, and *Josh. xx*, there are several Laws requiring *Elders* in every City. Agreeably to this we read in *Gideon's* Days, of the *Princes & Elders* of Succorn, a City in the Tribe of Gad †, even seventy seven Men, *Judg. viii. 6 --- 16*. In *Jephtha's* Days of the *Elders* of Gilead, *Judg. xi. 5, --- 11*. In the Days of *Boaz*, of *Ten* of the *Elders* of *Bethlehem*, *Ruth iv 2, --- 11*. And in *Samuel's* Days, of the *Elders* of *Jabesh*, in the Chapter before our Text, Verse the 3d.

In 1 *Sam. viii. 4*. we read of *all the Elders* of *Israel*, gathering themselves together to Him: and in the following Verses, these are likewise stil'd the *People*. By these *Elders* may be therefore meant, not only all the Members of the supreme Court of the *Seventy*, but also all others in Place of Power throughout their Tribes and Cities. And in that great Convention, they may be stil'd the *People*; because they seem to come as their chosen *Representatives*, and 'tis likely that a numerous Company of others assembled with them.

To such another *Great and General Assembly*, comprehending all *Israel* in a regular Epitome, together with a vast Confluence of People, of the Civil, Ecclesiastical and Military Orders, does this great Prophet now direct his inspired Oration.

And in the Text are these two things - -

1. A preliminary *Observation* made, as the general Ground of his designed Argument.
2. A general *Inference* He derives from thence, to excite their close Attention to his Treatment of it.

1. A preliminary *Observation* made, as the general Ground of his designed Argument. It is the *LORD* that advanced *Moses* and *Aaron*, and that brought up your *FATHERS* out of the Land of *Egypt*.

† Gen. xxxiii. 17. Josh. xii. 37. & 1 King. vii. 46.



Behold, how this wise and great Master of Assemblies, first leads them back to the Fountain-Head of their present State and Happiness: that they may take a lively and short Review of the Divine Appearance for their FORT-FATHERS; in Raising up such superiour Persons as MOSES and AARON, as their distinguish'd Heads and Leaders; and by these renowned Men Conducting them out of the Land of their Oppressions, and thro' all the difficult and hideous Scenes of their Progress thro' the Wilderness to their desired Country.

And in this Review we in the first place see the soaring Piety this Divine Preacher wou'd infuse into his listening Hearers. For He first Raises up their Minds to Heaven, and begins with this ---- *It is the LORD that advanced those extraordinary Leaders MOSES & AARON, and that brought up your FATHERS out of the Land of EGYPT.*

By their FATHERS is most plainly meant, not the immediate Fathers of the Generation then subsisting in SAMUEL'S Days, but those more ancient Fathers who came out of EGYPT about 400 (1) Years before, and were first in Forming their Civil and Ecclesiastical State. They were the near Descendants of JACOB, ISAAC, and ABRAHAM, who had a little before renounc'd the Idolatry of the Nations round about them, reform'd their Families, embrac'd the pure Worship of GOD, and were accepted into Covenant with Him.

EGYPT a very fruitful Land, and where all sorts of Arts and Sciences both for Use and Ornament were flourishing in those early Ages, was the Place of their Nativity and Education; and there they had both Houses, Flocks and Pastures of their own Propriety. But they were of a particular Religion, purely reveal'd from GOD, and free from all those Humane Inventions and Superstitious Customs which were then the establish'd and reigning way of Worship in that ancient Kingdom. And those pious Fathers adhering closely to their inspired Re-

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(1.) 426. according to the accurate Mr. TALLENTS.  
ligion,

ligion, refusing Mixtures with their Neighbours, preserving a visible Distinction from them, and growing numerous and powerful, they became obnoxious to the *Egyptian Jealousy*.

Thro' the Reigas of some of their *former Sovereigns*, they were very kindly entertained and indulged. But upon the rising of a *New King* over *EGYPT*, who had no Favour for them; He tho't to deal wisely with them, and as the Martyr *STEPHEN* expresses it, *Act. vii. 19. He evilly entreated our Fathers.* Yea *MOSES* a publick Eye Witness, tells us, that the King and his Courtiers set over them *Task-masters* to afflict them with their *Burthens*; and these cruel Officers made the Children of *ISRAEL* serve with so much Rigour, that they made their Lives bitter with hard Bondage, *Exod. i. 7—14.*

However, as they sigh'd and cried, their Crie came up to Heaven; and *GOD* heard their Groaning, and remembred his Covenant, and had respect unto them; as in the latter end of the following Chapter.

Now therefore He advances *MOSES* and *AARON* to espouse their Cause, and head their Tribes, and lead them out of this inhospitable Land, to distant Regions of Ease and Liberty.

If I were to display the Characters of these illustrious Persons, I should not know when to end. And yet I cannot forbear observing, They were two most lovely Brethren, the Sons of *ABRAHAM*, the Son of *KORAH*, the Son of *LEVI*; of vastly different Educations, but remarkably raised up by Heaven, inspir'd and strengthened in a happy Union, to lead the People out of *EGYPT*, and become the several Heads, *MOSES* of the Civil, and *AARON* of the Ecclesiastical Orders, under *GOD* in *ISRAEL*.

As for *MOSES* --- He was exceeding fair and beautiful when born. *Act. vii. 20.* The *Original* \* seems to

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\* *Asiatick Res.*  
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intimate



intimate as if a Divine Beauty appear'd upon him. But his Parents being afraid to keep him in their own House thro' the cruel Inquisition of the times, laid him in an Ark of Rushes among the Flags on the River Nile : where *Pharaoh's Daughter* finding him, had compassion on him, took him up and nourish'd him as her own Son. By this means he came to be learned in all the Wisdom of *EGYPT*. He liv'd in the Royal Family for *Forty Years* : and then from a Principle of Faith and Piety, he renounc'd it : Refusing to be called the Son of *Pharaoh's Daughter*, rather chusing to suffer affliction with the People of GOD than to enjoy the pleasures of Sin for a Season, esteeming the Reproach of CHRIST greater Riches than the Treasures in *EGYPT* ; for he had respect to the Recompence of the Reward. *Forty Years* more he lived as a Stranger-Shepard in the Land of *MINIAN*. And then the LORD appeared to him in a flaming Bush, yet unconsumed, and called him to take the care of his afflicted People, and lead them out of *EGYPT*.

He was the meekest Man upon the Face of the Earth : and on this account most eminently fitted to bare the Burthen of so difficult and great a People. He was made a God to *Pharaoh*, by a Divine appearance that attended him in all his Transactions with that haughty Monarch. He was mighty both in Word and Deed. And he became KING in *JASHURUN*, when the Heads of the People and the Tribes of *ISRAEL* were gathered together. And then with what wonderful Patience did He for *Forty Years* bare their ungrateful Murmurings and Strivings ! ---- With what an astonishing Greatness of Soul, that all their Provocations cou'd never but once roil him into an indecent Expression ! How often did he stand in the Breach, to turn away the Wrath of GOD, that He might not destroy *them* ! How nobly refuse the Offer of having his own Posterity made a greater Nation, rather than *They* should perish and the Name of the GOD of *ISRAEL* be dishonoured in their utter Ruin ! How He Pray'd that GOD wou'd rather blot Him out of his Book, than not forgive their provoking Sins : And how earnest, pressing and persevering in his Intercessions for them !

In short, Of all the Prophets that arose in ISRAEL, there was none like Him, whom the LORD knew Face to Face, and spake to Him as a Man speaks to his Friend. And behold --- what surprizing Honours the GOD of Heaven was pleas'd to do Him, above every other mere Man that ever liv'd on the Earth. While all the Tribes are trembling round about Mount Sinai --- Moses goes up into the glowing Fire, and speaks with GOD, and bares it for Forty Days and Forty Nights together : While the Divine Brightness wrought such transforming and astonishing Impressions on Him, as to make his Face to shine with so great a Lustre ; that when He came down the Mountain, AARON and all the Children of ISRAEL were afraid to draw near Him, and He was forc'd to vail it, that they might be able to indure his Presence. When He goes into the Tabernacle, in the sight of all the People, the Pillar of Fire descends down to the Door in Honour of Him : When He comes out, it rises up in the midst of the Firmament, to signify, it nothing now to do but enlighten and awe the Congregation and observe the Reverence they paid Him. And when some of the Chief among them spake against Him, the LORD came down in the Pillar of the Cloud, and stood in the Door of the Tabernacle, and called them and said \* *Hear now my Words ! If there be a Prophet among You, I the LORD will make my self known to Him in a Vision, and will speak to Him in a Dream. My Servant MOSES is not so, who is faithfull in all mine House : With Him will I speak Mouth to Mouth, even apparently and not in dark Speeches, and the Similitude of the LORD shall He behold : Wherefore then were ye not afraid to speak against my Servant MOSES ? And the Anger of the LORD was kindled against them.*

And as for AARON --- he was the elder Brother of MOSES, commended of GOD for the Grace of his Lips, and honoured with this distinguishing Title --- *The Saint of the LORD.* He made him the Spokesman and Pro-

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\* Numb. xii. 6, 7, 8.



phet of Moses, both to the *People* and to *Pharaoh*. The *GOD* of Heaven also spake immediately to him, and sent him to meet and unite with Moses: and he went and met him in the Mount of *GOD* and kissed him, and they rejoiced in meeting and uniting for the Redemption of *ISRAEL*. He first spake the Words of the *LORD* to the Elders of the Tribes, and did the Signs in the sight of the People. He went in with Moses to *Pharaoh* with the Rod of *GOD* in his Hand; and he said to the King; *Thus saith the LORD God of ISRAEL, Let my People go.* He cast down the Rod before him, and it became a *Serpent*, which swallowed up the Rods of the Magicians: He stretched it out upon the Waters, and they were turned into *Blood*: He stretched it out again, and the *Frogs* came up and covered the Land: He smote the Dust of the Earth, and it was turn'd into swarms of *Lice* round about; and the Magicians own'd it to be the Power of the *ALMIGHTY*.

With Moses he combin'd in leading *ISRAEL* out of *EGYPT*, in receiving the Revelations of the Mind of *GOD*, and in delivering them to the Congregation. And when he came to *SINAI*, he was by the Divine Appointment rais'd to the Head of the *Priesthood*: He was chosen out of all Men living to offer Sacrifice and Incense to the *GOD* of Heaven: and he had the singular Honour of the *Priestly Office* conferred upon his Offspring, as long as the Seed of *ISRAEL* should continue a Nation.

These are that Moses and AARON which the *LORD* advanced in the Days of their Fathers, to lead them out of *EGYPT* and found their State, to establish their sacred Relation to *GOD*, to give them their excellent Constitutions and Laws, and make them so renowned in the World.

The Word --- *Advanced* --- signifies both Provided, created, (a) made, (s) prepared, instructed, trained and

(a) Arab. Polyg, &c.

(s) Sept. Syr. Chal. Vulg. & Mont. in Bib.



raised up, improv'd, adorned, furnish'd, fitted, constituted, preferred and promoted to Power and Dignity. It is comprehensive of all these Senses, and so 'tis rendered by learned Men (m). And the general Meaning is --- It is the LORD that made them in such a special Season when his People wanted them : that gave them their several excellent natural Powers, that brought them forth, that rais'd them up ; that every way accomplished them for the superior Works and Stations He design'd them for ; endow'd them with such admirable Gifts and Graces ; inspir'd them with such a publick Zeal and Spirit, Courage, Wisdom, Meekness, Faith and Patience. In fine, that call'd them out and sent them, made them such illustrious Persons, magnified them in the Eyes of all that saw them, prosper'd them in their great Undertakings, and made them so renowned, admired and reverenc'd among all the Nations round about them.

And as it was the LORD that thus *Advanced* Moses and AARON ; It is HE that also *Brought up* the FATHERS of the Tribes of ISRAEL out of EGYPT.

This is often indeed ascrib'd in Scripture to those *Two eminent Humane Leaders*, and even this in the Verse immediately following our Text, Because the GOD of Heaven was pleas'd to honour them as Agents under Him, and to put upon them some of his own transcendent Excellence. But MOSES and AARON were only distinguished Instruments, made, accomplish'd and employed by this SOVEREIGN AGENT : And to Him does the pious Preacher therefore justly carry up the Minds of the People, and render Him the Glory of that whole Transaction.

And here we must observe, that the Bringing them out of EGYPT, implies the Doing it thro' mighty Obstructions, and the surmounting every Difficulty. The Egyptians were then an independent, great & powerfull

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(m) Vid. Mercer. Bux. Castle, Leigh & Fel. Synops. Nation ;

Nation; and utterly averse to let the People go. The Children of ISRAEL were small and feeble in comparison with them; and their Spirits broke and fur'd with Severity, Labour and slavish Usage in the Land of their Affliction. Nor was their Coming out of EGYPT any other than the Beginning of their Deliverance. For they had a Sea to pass; a great and terrible Wilderness to go thro'; a vast and howling Desert, wherein were fiery Serpents, Scorpions, Drought and Scarcity both of Bread and Water\*: And they had also to beat their way thro' many mighty Nations, to the Possession of their designed Land.

In short their Case was so perpetuated, helpless and desperate, that none cou'd see how they could be delivered; the utmost Wit and Power of Men were insufficient; And none but GOD cou'd Begin and Carry on the mighty Work, and bring it to Perfection. To Moses He therefore first appears and says. *Exod. iii. 7, 8. I have surely seen the Affliction of my People in EGYPT, and have heard their Cry by reason of their Task-masters: For I know their Sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that Land unto a Good Land and a large, so a Land flowing with Milk and Honey ||.*

It wou'd take up too much of the present Hour to mention the particulars of this surprizing History. It wou'd lead us into a vast Field of Wonders, into a perpetual Train of Miracles for above Forty Years together. I shall therefore only now give it in this brief Abridgment ---

The LORD did great things for this People of his in EGYPT, wonderous Works in the Land of Ham, and terrible things at the Red Sea. Besides the three several Judgments we mentioned before, He went on to pour out seven others yet heavier than these, till He forced the Egyptians to let ISRAEL go. He sent innumerable swarms of Insects among them, which cor-

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\* Deut. viii. 15. & xxxii. 10. || So Vers. 15-17. & Ch. vi. 4 to 8; rupted.

rupted the Air and vexed the People. He destroyed their Cattle with *Plagues*, and tormented the Inhabitants with *very sore Diseases*. He thunder'd, lightened and rain'd down *Hail-stones mingled with Fire*, which run along upon the Ground and consumed their Substance. He sent infinite Numbers of *Locusts*, which clouded the Heavens, & devoured the Fruits of the Earth. He wrapt them up in Chains of thick *Darkness*, that they could not stir from their Places. He sent *Evil Angels* among them, and smote all the first Born of their Land.

But he brought forth his People with Joy and his Chosen with Gladness. In the Day time He led them with a Cloud, and all the Night with a Light of Fire. He rebuk'd and divided the *Red-Sea*, and led them thro' the Depths as thro' the Wilderness. He brought them to Mount *SINAI*, and shewed them his Glory. He spake aloud to them out of the midst of the burning Flame; and there He gave them his Law, and confirmed his Covenant. He rained Flesh among them as Dust, and feathered Fowls as the Sand of the Sea. He commanded the Clouds from above, and poured down Manna every Night for *Forty Years*. He opened the Rocks in the dry Desert, and the Waters gushed out: The Streams run down and overflowed like Rivers. He set up his beautiful Pavilion among them, and dwelt in a Cloud of Glory between the Cherubims. He marched before them in his Pillar of Light, which in the Day time appeared as a Cloud, in the Night as a Body of Fire, that covered their Camp and cast a Terror round about. He smote great Nations and slew mighty Kings: and gave their Lands for an Heritage, even an Heritage to *ISRAEL* his People.

Thus we see how the LORD had Bro't up their FATHERS out of *Egypt*, as well as advanced *Moses* and *AARON* to lead them; which was the Preliminary *Observation* made by the sacred Orator as the general Ground of his designed Argument.



We proceed to consider ---

2. The general INFERENCE He derives from thence to excite their close Attention to his Treatment of it ; *Now therefore, STAND STILL, that I may REASON with you before the LORD, of all the RIGHTEOUS ACTS of the LORD which He did to You and to your Fathers.*

Herein with a Divine Authority, He therefore now demands their most reverent and devout Attention to the solemn Argumentation He was, in the Holy Presence and Name of GOD, a going to make with them, upon all his righteous Acts, both to Them and their Fathers.

To those more *Ancient* and signal Works of GOD which concern'd the *Raising* up of those admirable Leaders, and the *Bringing* up their Fathers out of *Ægypt*, the pious Preacher here adds the *other Acts* of the LORD to that distinguished People, as worthy likewise of their most serious Remembrance and Consideration : Both the Works of GOD to them, which their own Eyes had seen ; and to their *Fathers*, which they had read or heard of, from their first becoming a separate People to that very Day. He comprehends them all ; and He points them out to the Review of all, in the *universal Term* : And for their better Observation and Improvement, He calls them *Righteous Acts*, or *Righteous Things* or *Dealings*, as the Word (*for 'tis but One*) may be rendered.

It is by some indeed Translated *Mercies* ; by others, *Benefits* ; by others, *Judgments* : But other ancient and modern Versions render it by --- *Righteousnesses*, or *Righteous Acts* or *Things* \* And the word indeed includes them all ; as might easily be proved from other Scriptures, and as sufficiently appears by the Preacher's *Instances* He proceeds to mention : For He goes on to recollect both signal Acts of *Judgment* and of *Mercy* to that peculiar People.

\* Vid. Bib. Polyg. Pol. Synops. Eng. Marg, &c.

The Word in Scripture is by no means restrained to Works of Judgment, but in general signifies Works of *Righteousness*, and is comprehensive both of *Judgments* and *Mercies* to a *Covenant* People, as the Tribes of *ISRAEL*, in a special manner were. For when the Righteous GOD either chastens or visibly shows Favour to such a People, He is in both those Kinds of Dispensations, Righteous: He is just and faithfull to fulfill his Word; and all his Dealings with them are in a just Conformity to his peculiar *Covenant* Relation and Engagements to them.

By these *Righteous* Acts of GOD are therefore meant both *Chastizements* and *Mercies*, and especially those of a publick Nature or signal Observation. And the Prophet here wou'd signify; that the LORD in all his Dealings with them, had shown Himself a *Righteous* and Faithful GOD, both in bestowing greater Mercies on *Them* than *Others*, and in dispensing more severe Corrections when they publickly sinn'd against Him.

What these Righteous Acts in particular were, I may not stay to mention. I may only observe in general, They were on the one hand, very sore *Afflictions* for their Forgetting the GOD of their Fathers; and on the other, wonderfull *Salvations*, upon their humbling themselves before Him and Crying for Mercy.

To the pious *Commemoration* of these does the inspired Preacher invite this obliged People. For as He had doubtless observed with Sorrow, how soon they forgot the Works of the LORD, when they had been singing his Prailes for his Appearances for them in their Times of Extremity; He wou'd have them know, that those wonderful works both to them and their Fathers, were not meerly to serve a single or tranlient Occasion, but were also designed for future Benefit. And as they were now partaking in the Influence of them; it became them therefore to rise up in their Minds to the original Works themselves, and to that adorable Wisdom and Goodness, which had in them, a gracious View to their present both temporal and spiritual Advantage, and began the Train which brought them to their present Felicity.

Nor was it meerly the grateful *Remembrance* of these, that the inspired Preacher had in his Eye, but a pious and suitable *Improvement* of it. He would now REASON with them of all these Righteous Acts of the LORD both to Them and their Fathers ; i.e. He would plainly show this People the Divine Ends and Motives in these Works of GOD, with the distinguishing and great Obligations they were thereby laid under to adore & obey Him more than others : He wou'd faithfully show them how unsuitable and sinful their Behaviours had been, with their present eminent and growing Guilt and Danger : And He wou'd earnestly argue with them, of their future Duty, Wisdom and Interest, thence arising.

And all this He wou'd Do *Before the LORD*, in a lively Apprehension of his Presence, citing them to his awful Tribunal, which He represents them as standing now before, with his Hely Eye looking on them : And therefore He requires them, with great Authority, to stand still, be silent, and give Him their most reverent and religious Attention.

And thus have we considered the Words as applicable to *that particular People* to whom they were at first directed.

We proceed in the

II. place, To raise some *General Observations* from them ; which are as so many practical and momentous Lessons they very clearly teach and strongly urge upon us.

And they are plainly such as these ---

1. *When there at any time arise, either in the Civil or Ecclesiastical Order, MEN of eminent Wisdom, Goodness, Power and Usefulness among a People of GOD ; we must consider, It is the LORD their GOD, that made, accomplished and raised them up, and this in special Favour to that particular People.*
2. *That when such a People are in a remarkable manner Brought out of the Hands of those that vexed them, to a Place or State of Ease and Liberty ; the*  
gracious



gracious Conduct of the LORD their GOD, is herein to be religiously observed and acknowledged by them.

3. It behoves such a People so created of GOD, to Remember all his signal Operations, both of Judgment and of Mercy, both to Them and their Fathers, to view them as Acts of Faithfulness and Righteousness to them, and consider the special and great Obligations arising from them.
4. and lastly, It becomes their Publick Teachers to Remind them therefore of all these things, and from thence to Reason with them before the LORD about their answerable Carriage towards Him.

All these Articles are so many fair Deductions most naturally rising from the Text, or rather so many Doctrines clearly represented in it. They are the general Grounds themselves upon which the inspired Orator goes in his pathetick Applications to that *Ancient* and highly favoured People. They were the very Reasons of his Publick Addressees to them on that great Occasion. They are as well obliging upon every *other* People of GOD, whom He has treated with signal Favours, Chastizements and Mercies, as well as *those*: And they are therefore written for Our Admonition, upon whom the Ends of the World are come.

All the Difference we can imagine between *Their Obligations* and the *Obligations of Others*, can only rise from this; That the Works of the LORD for *Them* were of a *miraculous* Nature, they were the visible Operations of GOD beside the Course of natural Causes; whereas his Righteous Acts for *Others* are done in a more veiled way, by his invisible tho' real Influence on material and intellectual Agents, according to the Course of *Nature*, which is nothing else but his usual manner of acting and ruling the World.

But if we search these things exactly, we may clearly see, that the Obligations in both these Cases, are either the same, or at least nearly equal.

For let us here consider, that the Great GOD might if He pleas'd not only have rais'd up MOSES and AARON, but also brought up his People out of ÆGYPT, led them thro' the neighbouring Countries, given them the Victory over their Enemies, and put them in the Possession of CANAAN, by his Operations in the Course of Nature, as well as by a continual Train of *Miracles*.

There was no Necessity in the Nature of Things, that any of those Wonders should be wro't in ÆGYPT, in order to make the *Egyptians* willing to let the People go: He might have rais'd such an Hatred in the *Ægyptians* towards them, as that *Pharaoh* might rather in Displeasure have banish'd or commanded them to get out of the Kingdom. No necessity they shou'd go thro' the Sea, or that the mighty Waters should be divided for them: There was another and a near Passage by Land, and they even took a circular March to go to the Sea. No necessity they should travel thro' the terrible Wilderness: They might have gone a much shorter and easier way in beaten Roads by the sides of Towns and Cities, from whence they might have had Supplies of Bread & Water. No necessity of their Journeying Forty Years in the Desert: It was but about *Two Hundred* \* Miles from the RED SEA to the Southern Border of CANAAN. No necessity of a Pillar of Fire to Guide them: MOSES was a great Mathematician, Historian and Geographer, and the Scituations of the Countries about them were perfectly known. No necessity of dividing the Waters of JORDAN: They went a great way about to get to the River. In fine, no necessity of Miraculous Victories: For GOD might in the Course of Nature have swept away the People of CANAAN, either with wasting Wars or Plagues, and emptied the Land of almost all it's In-

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\* I take this Account from the Map in the Apparatus of the POLYGLOT BIBLE: where the Way is measured as running between the Ranges of Mountains, and amounts to SEVENTY Horary Miles, which is the same as Leagues with us. And MOSES tells us, there were but ELEVEN Days Journey from HOREB to KADESH-BARNEA which lay on the Southern Border of CANAAN, Deut. I. 1.



habitants : Or when they came to fight with a numerous Host of the most powerful Nations combined against them ; He might either have set them a contending together, or have struck their Minds with Fear, or have rais'd such a violent Tempest of Wind and Hail to beat in their Faces at the first of the Battle, as to bear them away before the Armies of ISRAEL.

Or instead of these and many other natural Causes, He might have accomplished it all by this one easy Course of his Providence, (*which I mean for us to conceive*) --- The Royal Family of Egypt being without a Male-Heir ; He might have made both *Pharaoh's Daughter* and the other *Egyptian* so fond of the wise and excellent *Moses* her adopted Son, as to raise Him to the Throne, upon the King's Decease ; And then *Moses* might send a powerful Army, to make way for the Tribes of ISRAEL, to bare down all Opposition before them, and put them into the Possession of CANAAN.

And now, If the sovereign GOD, in the midst of their sore Oppression, Anguish and Dispair, had appear'd to some of their Elders and said,--- “ I have heard the  
“ Groaning of the Children of ISRAEL, whom the *E-*  
“ *gyptians* keep in Bondage, and I will soon deliver  
“ and bring them into the Land of CANAAN. I will  
“ set the Nations there to fight against and destroy each  
“ other, and I will send wasting Plagues among the  
“ Survivors, till they are almost consumed. And then  
“ I will raise such an Aversion in the *Egyptians* to  
“ You, as they will even drive You out of their Coun-  
“ try. And the Nations remaining in CANAAN shall  
“ thro' Enmity among themselves be indisposed and un-  
“ able to combine against you : And those that agree,  
“ shall be struck with Terror when they come to the  
“ Battle. But I will give you Courage ; and in their  
“ last and most united Effort, I will raise up a furious  
“ Storm of Wind and Hail, that shall beat in their  
“ Faces as they begin the Fight, and make them fly  
“ before You, And You shall destroy them and take  
“ their Land for your own Inheritance. ----- Or, *that*  
“ little Infant *Moses*, which now lies crying in the  
“ Flaps



“ Flags of *Nilus*, and is doom'd by the King to Die,  
 “ shall be quickly found by his own Daughter, adop-  
 “ ted by Her, brought up with Her, raised to the  
 “ Throne of *EGYPT*; And He shall send a mighty Ar-  
 “ my with You, that shall Conduct You with Triumph  
 “ to *CANAAN*, destroy and expell the Nations there,  
 “ and put You into the Possession of the Land.

And if these things were soon to come to pass accordingly, wou'd not they all appear to be the *Operations* of *GOD*, tho' they were brought about agreeable to the *Curse of Nature*? wou'd not their Deliverance out of *EGYPT* and their Entrance into *CANAAN* be as truly the *Works* of the *LORD*, and as happy to *ISRAEL*, as if they were accomplished in a way beside the usual way of his acting? Or wou'd not these *Works* of *GOD* have been exactly the same in themselves, and as happy in the end to the People, tho' He had never declared his Designs before-hand, as if He had given a previous Discovery of them?

And these beneficent Acts of *GOD* being the same, wrought by the same Wisdom, Power and Goodness in this particular way of his acting in the Course of Nature, as well as in the other beside it, having the same benevolent Design, and the same happy Influence in their Operation --- They very nearly, if not equally *Oblige* his People, to Adore Him and be Grateful to Him, to Love and Fear Him, to Obey and Honour Him, and to keep in Mind the lively Memory both of his Remarkable Works of Providence, and their continued Obligations to Him for them.

And as a *Confirmation* of all this; Tho' the Holy *PROPHET* hints at the extraordinary and miraculous Works of *GOD* for *ISRAEL* in the *Verse* immediately following our Text; yet in the *Rest* of his Sermon, He only mentions the Righteous Acts of the *LORD* towards them according to the ordinary Course of Nature--- As his suffering their Enemies to prevail against and oppress them for their heinous Sins, and his working out their Deliverance and Safety upon their penitent  
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and earnest Supplications : And from *these Ordinary Acts* of GOD, the Prophet *Reasons* with the People they immediately concerned.

Having said thus much to clear our *Observations*, it is needless to endeavour further to enlighten them. We therefore now go on to the ---

*III.* and last general Head, which is to *Apply* the Words and those Observations to *this Particular People* in our own Land.

And here I cannot forbear observing, that there never was any People on Earth, so parallel in their general History to that of the ancient ISRAELITES as this of NEW-ENGLAND. To no other Country of People cou'd there ever be so directly applied a Multitude of Scripture Passages in the literal Sense, as to this particular Country : that excepting *Miracles* and changing Names, one wou'd be ready to think, the greater Part of the OLD TESTAMENT were written about us ; or that we, tho' in a lower Degree, were the particular Antitypes of that primitive People.

However, I'm sure, that upon the *present Occasion*, I may justly turn the *Text* into a like *Address*, in the Name of GOD, to this *Great and General Assembly*, comprehensive both of Rulers and People of every Order ; and say, ---- *It is the L O R D* that advanced your *Primitive Civil & Ecclesiastical LEADERS*, and that brought up your FATHERS out of the Land of their *Affliction* ; Now therefore, stand still, that I may Reason with you before the *L O R D*, of all the Righteous Acts of the *L O R D*, which He did to You and to your FATHERS !

And how extreamly proper is it, upon the Close of the FIRST CENTURY of our Settlement in *this chief Part of the Land*, which will now within a  
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few Weeks expire, \* To look back to the Beginning of this remarkable Transaction; and first Commemorate the Righteous and Signal *Works* of GOD towards us, both in our own Days and in the Days of our Fathers; and then consider the great & special Obligations they have laid upon us, with the Nature of our Carriage towards Him for the time past, and our Interest and Wisdom for the future.

“ Give ear therefore O my People to my Law :  
 “ incline your Ear to the Words of my Mouth ! I  
 “ will utter things of old, which we have heard and  
 “ known and our Fathers have told us. We will  
 “ not hide them from their Children ; shewing to  
 “ the Generation and Century coming on, the Praises  
 “ of the LORD, and his Strength, and his Wonder-  
 “ ful Works that He has done. For He established  
 “ a Testimony in JACOB, and appointed a Law,  
 “ a *Law of Gratitude* in ISRAEL, which He com-  
 “ manded our Fathers, that they should make known  
 “ the Works of GOD to their Children : that the  
 “ Generation to come might know them, even the  
 “ Children which should be born, who should arise  
 “ and declare them to *their* Children ; that *they*  
 “ might also set their Hope in GOD, and not for-  
 “ get his Works, but keep his Commandments.

And here we must own, that very many have been the wondrous Works which the LORD our GOD has wrought for us : they cannot be reckoned up in order before Him : if I would declare and speak of them they are more than can be numbered. We may now therefore only touch on some of the most

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• On Saturday June 17. 1620. Arrived in Salem River. the *Arrabella*. with Governor WINTHROP & some of his Assistants, bringing the Charter of the MASSACHUSETTS Colony, and there- with the Government transferred hither : The other Ten Ships of the Fleet with Deputy Governour DUDLEY and the other As- sistants arriv'd in Salem and Charles Rivers before July 10. In the same Month the Governours, Deputy Governour & Assistants came with their Goods to CHARLESTOWN : And the first Court of Assistants was held There on Aug. 23, the same Year.



material; those of the most important, publick and comprehensive Nature.

And 1st, Let us consider Who the FATHERS of these Plantations were, and what were their distinguishing Characters; that we may give to GOD the Glory of the excellent Honour He was pleas'd to put upon them, and see our own Obligations to Him for deriving us from such eminent Ancestors.

For the Generality of them---They were the near *Descendants* of the first *Reformers* in ENGLAND. They were born of pious Parents, who brought them up in a Course of strict Religion, and under the Ministry of the most awakening Preachers of those Days. Like so many *Timothies*, they were from their Childhood taught to know the HOLY SCRIPTURES, to reverence them as the Inspirations of GOD, as the only Rule of Faith and Piety, and to aim at both a pure scriptural way of Worship, and at the vital Power and Practice of Godliness: And they continued in the things they had learned and had been assured of, as knowing of whom they had learned them.

Under such Means as these they became inspired with a Spirit of Piety, and with a growing Zeal to reform the *Worship* of GOD to the most beautiful and perfect Model of his own Institutions.

In Points of *Doctrine*, they entirely held with the Church of ENGLAND, their Judgment of *Orthodoxy* being the very same: But they apprehended it to be the sole Prerogative of GOD Himself, and a Glory that He would not give to another, To appoint the Orders of his own House, and the acceptable Ways of his own Worship: That RELIGION is a free Obedience to the known *Laws of GOD*; and it is neither in the Power of Men or Angels, to make that Religion which He has not made so Himself: That His own Institutions ought not to be set on a Level, mixed or debased with the low Devices of Men; and that it is a plain, full and decisive Rule of his own Injunction---To the LAW and to the TESTI-

**MONT** ; if they speak not according to **THIS WORD**, it is because there is no light in them.

This is the *Pure Religion* which our Father's admir'd and aim'd at, and at nothing in Religion but what was inspir'd of **GOD**. This and nothing else, they earnestly breath'd and laboured after : But for labouring after it, tho' some of the most pious on Earth, they were censured, pursued, seized, imprisoned, fined, and suffered a World of Hardship not now to be named.

Their native Country, which ever since the Glorious *Revolution*, has been an happy Land of Ease and Liberty, was in those former Times as the Land of **ÆGYPT** to those Pious Men ; and their Lives were made exceeding bitter with Religious Bondage.

However, thro' the infinite Mercy and Wisdom of **GOD**, it was well for our *Fathers*, and for *Us*, in the End, that they were thus afflicted. For had there been then a Succession of such indulgent **PRINCES** and *Bishops* in **ENGLAND**, as there have since the **PRINCE OF ORANGE** ascended the Throne ; there never had been such a Countrey as *This*, for Religion, good Order, Liberty, Learning and Hourishing Towns and Churches ; which have given us a distinguishing Name in the World, and have reflected a singular Honour to the Persons and Principles of it's original *Settlers* for this *Hundred Years*. But having a rougher Surface, a barrenner Soil, a more inclement Air than the Southern Countries ; it wou'd in all humane Prospect, have been at this Day as the Waits of **NEW-SCOTLAND** or the wilder Desarts between us, but abundantly fuller of barbarous Natives ; or at most in no better Condition than the bordering Plantations.

But the omniscient and sovereign **GOD** had espied and chosen this Land for our Fathers, for a Refuge and Heritage for them and their Children ; that here they might set up his Worship and Churches according to the inspired Pattern, behold the Beauty of the Divine Appoint-  
ments

ments in their Scriptural Purity, & leave these inestimable Privileges, which they justly preferred above all things else in the World, as a Blessed Inheritance to their Posterity, as we see at this Day.

And now let us look back and behold in what a remarkable manner, the GOD of our Fathers was pleased to Bring them out of the Land of their Sorrows, to this far distant and quiet Recess of the Earth, and put it into their Hands.

First, He sends a *smaller Company* into a *neighbouring State* \* ; that there they might form themselves into a regular Ecclesiastical Body, till this hidden Part of the Earth shou'd appear to the Light, and yet come under such a discouraging Character, that none but Men inspir'd with a Zeal for *Religion* would go on to settle it. He disappoints the successive Endeavours of others who came hither only out of secular Views, till the Country comes to be given up and abandoned as not worthy the looking after by any Trading Nation. And then He sends both wasting Diseases among the native Inhabitants, and fierce Contentions among the Survivors, that greatly diminished their Numbers, and made Room for his People.

But O how *horrid and dismal* do these New found Regions appear ! On the Shoars and Rivers, nothing but Sights of wretched, naked and barbarous Nations; Adorers of Devils --- The Earth covered with hideous Thickets, that require infinite Toils to subdue --- A rigorous Winter for a third Part of the Year --- Not a House to live in --- Not a Christian to see --- None but Heathen of a strange and hard Language to speak with --- Not a Friend within *Three Thousand* Miles to help in any Emergency --- and a vast and dangerous Ocean to pass over to this !

But the ALMIGHTY inspires with a Zeal and Courage that nothing can daunt, with a Faith and Patience

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\* Viz. Into Holland in 1610.



that nothing can brake. He raises up Men of superior Piety, Resolution and Wisdom to lead and animate in the Great Design \*. And on they come, all alone, a small and feeble Number, thro' contrary Storms and boisterous Seas they were never us'd to : tho' twice driven back, a terrible Winter approaching, their Wives and poor piteous Children with them, and like ABRAHAM of old they know not whither. But the LORD is their Guide : He divides the Seas before them : He leads them thro' in Safety : He brings them with Joy to the Border of his designed Sanctuary, to this mountainous Country which his Right Hand had purchased. And having cast out multitudes of Heathens before their Arrival, He gives them Favour in the fight of the Rest : He divides his People an Inheritance by Line, and makes them to dwell in Peace in the midst of many powerful Nations, that cou'd have swallow'd them up in a moment, for above *Fifty* Years together.

But a *Greater Colony* is now coming on, to strengthen the other, and to fill up the Land from Sea to Sea, and from the River to the Ends of the Earth. And here, Behold and Wonder how this is also accomplished.

Great Numbers of *eminent Persons, and others*, of the same pious and pure Dispositions in the main with the former, yet continued in the *Churches* of ENGLAND and in Communion with them as long as the higher Powers indulg'd them, with earnest Desires, Labours and Hopes of a farther Reformation of Worship. But a Spirit of severe *Imposition* is now let loose upon these. The *Book of Sports* on the *Holy Sabbath* of GOD must be Read by the Ministers in the Publick Assemblies ; and their *Assent* to unscriptural Ways of Worship must be *Subscribed* as a necessary Term of their Preaching, even tho' they were solemnly Ordain'd in the Church to the Office, requir'd by CHRIST

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\* Such as Mr. CARVER, Mr. BRADFORD, and Mr. WINSLOW, successive Governors of PLYMOUTH COLONY, who came together in the first Ship, which set sail the last time from PLYMOUTH in ENGLAND on Sept. 6. and arrived in CAPE COD Harbour on Novemb. 11th 1619.

Himself to discharge it, and had a Wo laid on them if they desisted to do it. And for Preserving their Consciences pure, they are driven out of their Churches, they are forced from their Flocks that lov'd them as the Light of their Eyes, and are more harassed and worried than the vilest of Men

And now, at once, to the Surprize of the Nation, in almost every Corner they are moved of GOD to look to this part of the Wilderness He had been preparing for them. Many Persons of shining Figures are raised up to espouse their Cause and venture with them. Their Prince is prevail'd on to grant them a *Charter* of distinguishing Privileges. They hear, they rise, they flow together: Their Flocks in great Numbers attend and follow them. They all relinquish their delightful Seats and their dearest Friends, they put off their fair Estates, they cast themselves & their Children on the tumultuous Ocean; and nothing can move them, so they may come into a Wilderness, rude and hideous, to hear the Voice of their Teachers, become a Covenant People of GOD, observe his Laws, set up his Tabernacle, behold his Glory, and leave these things to their Offspring forever.

And the LORD preserves them, He makes the Depths of the Sea a Way for the Ransomed to pass over: He brings them in Thousands to these peaceful Shoals: And here, They that knew not each other before, salute and embrace with Joy: He unites them in the most lovely Agreement to Profess and Serve Him: They publickly and solemnly enter into *Covenant* with Him, to Love and Obey Him, to make his *Doctrines* the only Rule of *Faith*, and his *Institutions* the only Rule of *Worship*: And with united Joy they Sing to the LORD  
 ---“ Thou in thy Mercy hast led forth the People which  
 “ Thou hast redeemed: Thou hast guided them in thy  
 “ Strength to thy Holy Habitation: Thou hast bro't  
 “ them in and Planted them in the Mountain of thine  
 “ Inheritance, in the Place O LORD which Thou  
 “ hast made for Thee to dwell in, in the Sanctuary  
 “ which thy Hands have established: and the LORD  
 “ shall Reign for ever and ever.

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At first indeed, they met with very grievous *Trials*, and endur'd a World of *Hardship* and *Affliction* : For tho' the LORD had thus Redeem'd and gather'd them out of other Lands, and bro't them hither ; yet here they had only *solitary Ways* and *Thickers* to wander thro', and no Towns or Houses to receive or cover them. Those who before had liv'd in the midst of Plenty and Delights, now greatly suffer for want of Lodging, Bread, and Defence from Weather. Hungry and Thirsty, their souls fainted in them. They are Wet with the Showers of the Mountains, and embrace the Rocks for Shelter. They quickly sink their worldly Substance ; they are forc'd to give their pleasant Things for Meat to relieve the Soul ; and many of their Wives and Children expire about them.--- But they endure with Patience, and cry to GOD, and He sends Relief. He satisfies their longing Souls and filleth them with Goodness. He builds them Houses and Towns for Habitation ; He prepares them Fields for Planting, and He turns the Desert into a fruitful Land. He increas'd their Cattle ; and He blessed their Persons, so that they multiplied greatly, and He made them Families and Churches round about.

And now the WILDERNESS and the solitary Place is Glad for them : The Desert rejoices and blossoms as a Rose ; it blossoms abundantly with Peace and Righteousness ; it rejoices with Joy and Singing. The Glory of LEBANON is given to it, the Excellency of CARMEL and SHARON ; they see the Glory of the LORD and the Excellency of our GOD. The Waters of the Divine Influence break out in the Wilderness, and the Streams in the Desert : The parched Ground becomes a Pool ; and the thirsty Land, Springs of Water : In the Habitations of Dragons where they lay, there grows up the Grass ; and an High Way now is there, which is call'd the *Way of Holiness*, over which the Unclean do not pass, and the Waysfaring Men do not err therein.

And to the great Glory of GOD be it spoken --- There never was, perhaps, before seen such a Body of Pious People together on the Face of the Earth. For  
those



those who came over at first, came hither for the sake of RELIGION, and for that pure Religion which was entirely hated by the loose and Profane of the World. Their *Civil* and *Ecclesiastical* LEADERS were exemplary Patterns of Piety: They encouraged only the *Virtuous* to come with and follow them: They were so strict on the *Vicious* both in the *Church* and *State*, that the incorrigible could not endure to Live in the Country, and went back again. Profane Swearers and Drunkards are not known in the Land. And it quickly grew so famous for Religion abroad, that scarce any other but those who lik'd it, came over for many Years after. And indeed such vast Numbers were coming, that the Crown was obliged to stop them, or a great Part of the Nation had soon emptied it self into these *American* Regions.

And for those who were here --- The SPIRIT from on high is powred upon them, and the WILDERNESS becomes a fruitful Field: *Judgment* and *Righteousness* continue in it, and the Effect of Righteousness is *Peace*. While a cruel *War* rages in the Kingdom they left, lays it wast, and drowns it in Blood; the People here dwell in peaceable Habitations, in sure Dwellings, in quiet resting Places. And the LORD enlarges the Bounds of their Tents: He stretches forth the Curtains of their Habitations; He makes them to break forth on the Right hand and on the Left; He makes their Seed to inherit the Lands of the Gentiles, the desolate Places to be inhabited. And in *Fifty four* Years from the first Plantation, there appear above *Fourscore* English CHURCHES, \* composed only of known, pious and faithful Professors, dispersed thro' the Wilderness.

But now comes on a *Cloud* which covers our Glory! This excellent Generation passes away, and there arises another which provokes the HOLY ONE of ISRAEL to Anger.

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\* Twelve or 13 in PLYMOUTH Colony. 47 in the MASSACHUSETTS, 19 in CONNECTICUT, 3 in LONG-ISLAND, and 1 at MARTHAS VINEYARD.

The LORD set up our neighbouring Enemies against us : He united them together, who never could unite till now : The *Western* INDIANS before, and the *Eastern* behind : They devour'd our ISRAEL with open Mouth.

The *Western* Nations first came up \* like the Waters of a Flood, strong and many : They came up over all our Banks, they pass'd thro' our Country, they overflowed and came over, they reached to the Neck, and fill'd the Breadth of our Land ! They lay our Country desolate ; They burn our Towns round about with Fire ; They devour our Land in our Presence : --- They draw near and threaten even the *chief and central Town* it self : And there are those now living, who remember, that every Man therein was ready to shut up his House and go out for the Preservation of the Remnant of the People ! --- There was the Noise of a Multitude in the Mountains, like as of a great People ; a tumultuous Noise of the Kingdoms and Nations gathered together : The LORD of Hosts mustered the Host of the battle ! --- All hands grew faint, and every Heart melted : We were afraid : Pangs and Sorrows took hold of us : We were in Pain as a Woman that travaileth : We were amazed at one another : For the Day of the LORD came, cruel both with Wrath and fierce Anger, to lay the Land desolate !

But when the LORD had brought us to the Brink of Destruction, then He heard our earnest Cries, and arose for our Rescue. At the lifting up of Himself, the Nations were scattered --- He rebuk'd and set them against one another : He made them to flee afar off : He chas'd them as the Chaff of the Mountains before the Wind, and like a rolling thing before the Whirlwind. As smoke is driven away, so He drove them away : As Wax melteth before the Fire, so they perish'd at the Presence of GOD.

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\* In 1675 & 1676.

And then, How often has He made † the *Eastern* INDIANS, the Rod of his Anger, and the Staff of his Indignation with us ! He has sent them against us, and given them the Charge to take the Spoil and tread us down as the Mire of the Street. They came with open Mouth upon us : They thrust thro' every one they found abroad : They insinuated and slew our mighty Men who went forth for our Defence : They spoil'd our Fields and Pastures : They burnt up our Houses : They destroy'd our Towns and Garrisons : They murdered our Wives : They carried our Young Men and Virgins into Captivity : They had no Pity on the Fruit of the Womb ; Their Eyes spared not our Children, they dash'd them in Pieces ---

But when the LORD had perform'd his Work, his righteous Work upon us ; He punished the Stoutness of their Hearts and the Glory of their Looks. For they said, “ By the Strength of our Hands we have done it, “ and by our Wisdom ; For we are Prudent, and have “ remov'd the Bounds of the People, and have rob'd “ their Treasures, and have put down the Inhabitants, “ like a valiant Man ”.--- Therefore the LORD of Hosts has sent among their Fat ones Leanness, and under their Glory kindled a Burning like the Burning of Fire : and it consumed the Glory of their Forrest, and they were as when a Standard Bearer fainteth : And the rest of the Trees of their Forrest are now grown so few, that a Child may write them.

I might go on to mention a great Variety of *other* Righteous Acts of the LORD our GOD to this Covenant People, both corrective and merciful --- As distressing Droughts and Scarcities ; contagious and wasting Sickneses ; impoverishing Disappointments, Fires and Losses of a Publick Nature and Influence : Persecutions from those that have envied and hated us ; the cruel

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† In FOUR several terrible WARS, especially the THREE former, from 1675, to the Conclusion of the last Peace in 1715.



taking away of our most dear bought *Privileges*, the most grievous Affliction of all others, and their wonderful Restoration ; The insupportable Power of strange *Oppressors*, and the surprizing Appearance of GOD for our *Rescue*, when no other Arm could save us, and our Hope was almost perished from before Him --- But the time would fail me ----

I shall therefore only mention one remarkable *Work* of GOD which appears to me to be full of Wonder, and a visible and constant Monument of his special Favour and Appearance for us --- and that is this --- On the account of our pure Religion, we have been all along a People misrepresented, envied and maligned above any other on Earth. We have had continually for this *Hundred Years* many powerful and active Enemies, and but few and feeble Friends to stand up for us and plead our Cause --- How comes it then to pass that we have greater civil & religious Privileges than almost any others ! --- The most high GOD has been our mighty Friend. To Him have our dear Forefathers and We consign'd our greatest Interests, and He has stood up for us : He has removed Kings and set up Kings ; He has carried the Devices of the crafty headlong, that those who mourn'd might be rais'd to Safety : And when our Case has been so helpless that we cou'd only Pray, we have then stood still and seen the Salvation of GOD. --- It is all a continued *Work of his* : It can be ascrib'd to nothing else : Let it be ever marvellous in our Eyes : And let Him have all the *Glory*.

And so let Him have the Glory likewise of all his *other Works* both of Judgment and of Mercy to us. Let us frequently call them to mind, peruse the published Histories of them, and teach them to our Children after us.

But I must now come on, *To REASON with You before the LORD*, of all these Righteous Acts of his, which He has done to You and to your FATHERS.

And

And here, in the first Place then we see what a surpassing *Favour and Honour*, the MOST HIGH has shown to this particular People in our first Formation, and so down to this Day. He form'd us of a pious People, devoted to Him; and He brought them and their Offspring into a special, open, express and solemn COVENANT with Him. They began with *this*, and *this* has been successively laid in the Foundation of every Church, and explicitly own'd at the Administration of every Sacrament, and at the Admission of every Member.

Now the Substance of this COVENANT is, *That HE will deal with Us, and We will carry to HIM, according to his INSPIRED WORD.* The SACRED SCRIPTURES, the Promises and Threatnings exhibited in them, are the declared Rule of his Dispensations to us; and the same Divine Writings, the Doctrines and Injunctions represented in them, are the professed Rule of our Carriage to Him. This is the Rule and the only Rule for the People, Churches and Religion of NEW-ENGLAND. We hold to nothing but what we apprehend to be revealed, taught and required in them; and we leave every one to search and judge for themselves.

By our sacred Covenant, we are therefore under the most solemn Obligations to preserve an intire and strict Adherence to this DIVINE STANDARD, both in Belief and Practice, both in Life and Worship: And Wo unto us, if we depart there from! For if we do --- We break our Covenant with the Holy GOD, and become expos'd to all the fearful and signal *Judgments* denounc'd in Scripture upon the Violaters of it; and He is a True and Jealous GOD, and will signally avenge the Quarrel of his broken Covenant. But if we faithfully keep to this Holy Engagement, then we are entituled to all the distinguishing *Promises* which GOD has made to his Covenant People; and He is a Gracious and a Faithful GOD, and will surely fulfill them for us.

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We are also to look on all his *past Dealings*, both afflictive and merciful, both with us and our fathers, as his *Righteous and Faithful Acts*, according to his wise and well ordered Covenant : They are nothing else but his just and faithful Performance of it : And by the Tenor of this sacred Indenture, we are to expect his Treatment of Us for the Future.

But then, O the extraordinary *Obligations* we are under, both from the *Covenant* of the LORD our GOD, and from all his signal *Works* both of Judgment and of Favour to us !

Have any of the other Plantations *suffered* so much as We, by cruel Wars, Depredations and Blood-shed, impoverishing Disappointments, Fires and Losses, both by Sea and Land, contagious Sickneses and other Evils, which have mark'd us out for the Censure and Condemnation of the World ?

And yet, What People on Earth have had more distinguishing *Advantages* than we ?--- Deriv'd of pious Ancestors ; possess'd of a good and large Land, with commodious Harbours and fruitful Seas ; living in a clear and healthy Air, and in the Enjoyment of great Privileges civil and sacred : having wise and religious *Laws* ; pious and learned *Magistrates* and *Ministers* ; sober and virtuous *Educations* ; *Grammar Schools* in every Town of an hundred Families, free for the Poorest without Expence --- Well-ordered *Colleges* to perfect the Accomplishments of our growing Youth for the Publick Service --- In fine, free and pure *Churches* \*, divine

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\* PURITY in CHURCHES is oppos'd to Humane Mixtures, and the Freer they are from these the Purer they are : which is the great and profess'd Design of OURS, who in Religious Matters make the Revelations of GOD their only Rule, and admit of Nothing but what they apprehend these Revelations require, both in Discipline and Worship as well as Doctrine and Manners. And FREEDOM in CHURCHES, is a Liberty to judge of the Meaning of these Revelations, and of Professing and Acting according to our Judgment of the Meaning of them ; and in particular the Free Choice of our own Pastors and Ways of Discipline and Worship, and our Consciences in these things not subjected to any Power on Earth.

Insti-



Institutions, sacred *Sabbaths* for the Preservation of Religion in it's Power and Practice --- And as the Effect of this in general, A sober, civil, charitable, quiet, loyal People ; who earnestly wish'd and pray'd for, and now greatly rejoice in the happy Advancement and Succession of the illustrious House of HANOVER to the BRITISH THRONE, in which alone, under GOD, we Trust, to Preserve our Constitution, Laws and Liberties ; and desire nothing but the Continuance of all these things--- And where can they be found in so great a measure as in this happy Land?

And here give me leave to observe, That tho' the *Principal Sea-Port Towns* of the Province are exceedingly exposed and deprav'd by the Powing in of Trade and Strangers ; yet we may by no means judge by These of the *Rest* of the Countrey. For to tell you my own Experience --- Tho' for the acquirement of Grammar Learning, I liv'd when Young in *Four* considerable Country Towns ; yet I never heard a *Profane Oath or Curse* till I was *Fifteen* Years of Age, when I came down and heard them first from a Profane Youth of our Metropolis.

And are not all these distinguishing *Advantages* the plain *Consequence* under GOD, of the Pious Principles and Characters of the first *Settlers* of these Plantations? Don't they reflect a singular and everlasting Honour on them? And are they not the strongest Obligations on *Us*, to maintain the same happy Principles and Characters ; that we may transmit the same Advantages to our Posterity?

But then as all these Advantages have been bestowed upon us by the LORD our GOD, and on these Accounts we may with humble Admiration say --- He has scarce dealt so graciously with any other People under Heaven--- How distinguishingly great and multiplied are our Obligations to Remember, Love and Praise Him, to persevere in our ancient Choice and Profession of Him, to preserve his pure Worship without imposing on any, to obey his Laws, to fear Him, and trust in Him for the Time to come ; And how ungratefull, how sinful, how provoking,

provoking, how dangerous -- to Forget HIM and his signal Works which both our Fathers and we admir'd and were greatly affected with in the Days wherein He wrought them for us --- and much more so, to Forsake Him, and Rebel against Him.

But O ! Alas ! Our great and dangerous *Declensions* ! To what an awful measure are they gone already, how transcendently guilty do they make us, how threatening do they grow ! What a melancholy Prospect wou'd lie before us --- were we to draw the Parallel between the *First and Present Generation* ! In comparison with *this*, *They* made a Heaven upon Earth --- But as when *their Heads* were laid in the Grave, there arose *another Generation* after them, which did not so much know the LORD, nor the Works He had done for ISRAEL ; so *the following Generation* has still declined further : And now *We* are risen up in our Fathers stead, an Increase of sinful Men, to augment the fierce Anger of the LORD against his People.

And is not this the Word of the LORD this Day --- Go and cry in their Ears, and say, " Thus saith the LORD, I remember Thee the Kindness of thy Youth, and the Love of thine Espousals, when Thou wentest after me into the Wilderness, into a Land that was not Sown : This Land was Holiness then to the LORD, and the First Fruits of his Increase. All that devour'd Thee, offended ME, and I brought Evil upon them. And now thus saith the LORD, What Iniquity have You or your Fathers found in Me ; that You are gone far from Me, have followed after Vanity, and are become so vain a People ? Nor do you say, where is the LORD, that brought us up out of a distant Land, that led us thro' the Wilderness, thro' a Land of Desarts and Pits, a Land of Drought and of the Shadow of Death ? and He brought you into a plentiful Country, to eat the Fruit thereof and the Goodness thereof. But now ye have entred, ye have defiled my Land and made my Heritage an abomination. Wherefore I will yet plead with you, saith the LORD, and with your Children's Children.

" Hath



“Hath a Nation changed their Gods ;--- But my People have changed their Glory for that which profiteth not. Be astonished O ye Heavens at this -- For my People have committed two Evils ; they have forsaken Me the Fountain of living Waters, and hewed them out Cisterns, broken Cisterns that can hold no Water.

Now we are *Guilty* of these provoking Evils ; when we Turn from the predominant Love of GOD and of his Holy Ways, neglect his Interest, and seek the Pleasures, Wealth or Honours of the present World, with a greater Ardour, as a more delirable Source of Good and Happiness. And tho’ tis true, we still maintain in general the same religious Principles and Professions with our Pious Fathers ; yet how greatly is the Spirit of Piety declin’d among us, how sadly is Religion turning more and more into a meer *Form of Godliness*, as the APOSTLE speaks, without the *Power*, and how dreadfully is the Love of the World prevailing more and more upon this Professing People ! And this notwithstanding all the zealous *Testimonies* which have from time to time for above this *Threescore* Years been born against these growing Evils.

Like as to ISRAEL of old, so the LORD has sent Us, from the early Days of our *Apostacy*, his faithful *Ministers* to testify against it, and to warn us of the fatal Consequence. With what wonderful Life and Earnestness have they upon all Occasions, and especially on such as these, delivered their anxious Souls and mourned over us, as their Printed Sermons show \* : And how solemn, plain and faithful in their Publick Admonitions of our Sin and Danger ! But like that ancient People also, we have not hearkned to the Voice of GOD, but hardened our Necks against Him, and have done worse and worse in every Generation. And what will

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\* See the Excellent Election Sermons of Mr. HIGGINSON, MITCHEL, STOUGHTON, DANFORTH, SHEPARD, OAKES, TORREY, &c. which might be of Publick Service, were they Re-printed and Dispersed.



be the *Consequence* of this, unless a Reformation save us --- but severer Chastizements than others suffer, a growing Separation between our GOD and Us, the Withdrawment of his HOLY SPIRIT from us, the Loss of Piety, the Increase of all Corruption both in Worship and in Manners, as they usually go together, and a terrible Entail of Vice and Ruin to our dear Posterity !

And have we not sufficient Cause to apprehend that we are already come to such an awful Pass, to such a stupid, careless and incorrigible Frame as they --- when the LORD directed such a Word as this to be delivered to them, Jer. vii. 25, --- 28. *Since the day that your Fathers came forth out of the land of EGYPT unto this day, I have sent unto you all my Servants the Prophets, daily rising up early, and sending them. Yet they hearkened not unto me, nor inclined their Ear, but hardened their Neck, they did worse than their Fathers. Therefore thou shalt speak all these Words unto them, but they will not hearken unto thee: thou shalt also call unto them, but they will not answer thee. But thou shalt say unto them, This is a Nation that obeyeth not the Voice of the LORD their GOD, nor receiveth Correction ---*

The following Verse I dread to Read --- and hope it does not yet belong to this backsliding People. But I must needs confess, that considering the Inclinations in the Children of pious Ancestors to degenerate, and the usual Course of Providence among them, with our own past Behaviours and present State and Prospects --- I can't but fear, that this declining People will grow worse and worse in every Age, *if the World continues*, till they come to be as much remark'd for Sinfulness & Miseries, as they have been heretofore for Piety and great Advantages.

Now then, Let the affecting View of all these things, both Present, Past and Future, excite us all in our several Places, to do our utmost, that we may not share in the dreadful Guilt of this Declension, nor have our part in drawing on the lamentable Consequences of it. But let us lay it to Heart, and mourn before the LORD, first our own Apostacies & Sins and then the Apostacies & Sins  
pre-

prevailing among this People. Let us cry earnestly for the SPIRIT of Grace to be poured forth on us & them, that the Hearts of the *Children* may be returned to the GOD of their *Fathers*, and may continue steadfast in his sacred Covenant. And being revived our selves, let us labour to revive Religion in our several *Families*; and then rise up for GOD in this Evil Day, bare our open Witness also, against the Publick Degeneracy, and do what in us lies for the Revival of the Power of Piety among all about us.

And to direct and quicken us here, Let us improve the shining *Patterns* which our ancient FATHERS have set before us---

Let our Honourable RULERS of every Kind and Order, from the highest to the lowest, Remember those admirable CIVIL LEADERS of this People, that have gone before us, and imitate their great Example.

They were mostly Men of good Estates & Families, of liberal Educations, and of large Experience: But they chiefly excel'd in Piety to GOD, in Zeal for the Purity of his Worship, the Reverence of his glorious and fearful Name, the strict Observance of his Holy Sabbaths, the Respect and Maintenance of an unblemish'd Ministry; the spread of Knowledge, Learning, good Order, Quiet, thro' the Land, a Reign of Righteousness, and the Welfare of this People. In short, the making and executing wholesome Laws for all these Blessed Ends: And in Wisdom, Courage, Patience, Meekness, Self-denial for the Publick Good, and steadfast Perseverance in their Endeavours after it.

They laid the wise Foundations of our succeeding and present Happiness: They united with their Pastors in Consultations and Endeavours for the Advancement and Preservation of Religion, and the Privileges, Peace and Order of the Churches: By their grave and prudent Carriage, they happily preserv'd a Veneration for their Persons and Authority among the People: And yet carefully protected them in the full Enjoyment of their precious Liberties.



Mr. MITCHEL speaking of them in his Election Sermon in 1667, observes, that “*That was the 37th Year Currant with the MASSACHUSETTS Colony [ I may add--- the 4-th then with PLYMOUTH ] that GOD had given them Godly Magistrates --- And that the Sun did not shine upon an happier People than they were, in regard of this Mercy.*”. And Mr. OAKES in his Election Sermon, in 1673 --- “*Many and wonderful are the Favours and Privileges which the LORD your GOD hath conferred upon You. As to your CIVIL GOVERNMENT; You have had Moses, Men I mean of the same Spirit, to lead and go before You: The LORD hath not given Children to be your Leaders--- but Pious, Faithful, Prudent Magistrates, Men in Wisdom and Understanding--- Men of Nehemiah’s Spirit, that sought not themselves, but sincerely design’d the Good, and consulted the Welfare and Prosperity of these Plantations --- Men that did not rigorously exact the Bread of the Governour, but cheerfully receded from their own Right, sympathizing with, and compassionately considering the low Estate and Condition of this People. --- Good Magistrates, good Laws, and the vigorous Execution of them, hath been the Privilege and Glory of NEW-ENGLAND, wherein You have been advanced above most of the Nations of the Earth.*”

In fine, They faithfully serv’d their Generation according to the Will of GOD: They were greatly concern’d for the Religion and Welfare of their Posterity: They now enjoy the glorious Fruits of all their Services, and have left their excellent Examples for those to follow who should rise up in their Places, as You are this Day.

We the Ministers and People account it happy, that we see so many in Place of Publick Power, descending from the ancient Founders of these Towns and Churches, and others, in such a measure like them, in exalted Stations. We also esteem it a joyful Smile of Heaven, that our most Gracious KING has given us *Principal Rulers* out of *Our Selves*; Men of known Virtue, and well



well acquainted with our Constitution, Genius, Circumstance, and chief Concern and Interest. And the late surprizing Turn of Providence in Favour to this distressed People, fills us with humble Adorations of the Sovereign Power and Government of GOD; and gives us such raised Apprehensions of the gracious Dispositions of our KING and QUEEN to favour us, as both inspires us with universal Joy and Gratitude, and also assures us, that YOUR HONOURS will best please their Majesties, by pursuing your own Inclinations to render us an easy and happy People.

And how is it imaginable that this can be better done, than by following the distinguishing Examples of the ancient *Fathers of this Country*; by whose auspicious Conduct, this Plantation grew and flourished under many Disadvantages, without any Expence or Help from the Crown, and soon out-strip'd all others in Virtue, Learning, Power and Figure, tho' not in Riches.

Let our MINISTERS likewise call to mind and imitate, the *Burning and Shining Lights* that were first set up in this dismal Wilderness.

Instead of my drawing their exalted Character, I would rather give it in the more authentick Terms of those who personally knew them. They are the joint and expiring Testimony of the venerable and aged Mr. HIGGINSON and HUBBARD \* in the Year 1701.

“ Above Seventy Years [ say they ] have passed away, since One of Us; and above Sixty since the Other of us came into NEW-ENGLAND --- We are therefore capable to make some Comparison between the Condition of the Churches when they were first erected in this Country, and the Condition into which they are now fallen, and more falling every Day --- We that saw the Persons, who from Four famous Colonies, assembled in the Synod, that agreed on our Platform of Church-Disci-

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\* Mr. WILLIAM HUBBARD of Ipswich,

pline, cannot forget their excellent Character. They were Men of great Renown in the Nation, from whence the Laudean Persecution exiled them: Their Learning, their Holiness, their Gravity struck all Men that knew them with Admiration. They were Timothies in their Houses, Chrysostomes in their Pulpits, Augustines in their Disputations. The Prayers, the Studies, the humble Enquiries, with which they sought after the Mind of GOD, were as likely to Prosper as any Men's upon Earth. And the Sufferings wherein they were Confessors for the Name and Truth of the LORD JESUS CHRIST, add unto the Arguments which would persuade us, that our Gracious LORD would Reward and Honour them with communicating much of his Truth unto them. The famous BRIGHTMAN had foretold, *Clariorem Lucem adhuc Solitudo dabit*; "GOD would yet reveal more of the true Church-State to some of his faithful Servants, whom He would send into a Wilderness, that He might there have Communion with Them." And it was eminently accomplished in what was done for and by the Men of GOD, that first erected Churches for Him in this American Wilderness."

Thus those two ancient Witnesses, who brought up the Rear of the first Generation that came from ENGLAND.

Indeed the inspired SCRIPTURE, as was observ'd before, is our only Authoritative Rule of Faith and Worship: and our Platform is no other than the declared Judgment of the Sense of Scripture in matters of Church Order, Discipline and Worship which our ancient Ministers and Ciders \*, with abundant Prayers

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\* I say OTHERS; Because it has been a Fundamental Principle with us, that as CHURCHES are composed both of MINISTERS and BRETHREN; and Ecclesiastical Councils or Synods are proper Representatives of Churches; that therefore there should sit in all such Assemblies, not only MINISTERS, but also OTHERS chosen by the Churches to represent them: That they may not be merely CLERICAL, or Synods of the CLERGY, but ECCLESIASTICAL, or Synods of the CHURCHES. And such have been all our NEW-ENGLAND Synods and Councils from the First; agreeable to that famous Precedent in Acts. xv.

and



and humble, free and diligent Enquiries and Conferences, almost unanimously came into. But then as no other People in these later Ages have been favoured with such *Advantages* as the Founders of these Churches, to search into, discover and put in Practice the Christian Way of Church-Order, Discipline and Worship described in the Word of GOD; they being intirely Men of Piety, Knowledge, Judgment, the most about the middle Age of Life, who had made the *Bible* their familiar Study, many of them Persons of Superiour Learning, and all free from any Influence of Humane Powers and Constitutions in Religious Matters; they wholly relinquish'd all devised Schemes of Men, and set themselves to consult the Sacred SCRIPTURES *only*, that they might happily see what these directed, and submit thereto; and having renounced all Prospects of worldly Riches, Powers and Dignities, for this very End. --- They were on these accounts most likely to find out the Truth in those Affairs. And tho' our *Faith* is not to be subjected to *Their* Judgment, but *We* should also humbly, sincerely and carefully *Search the* SCRIPTURES, and try these things by *Them*, and see whether they are conformable to those Oracles of GOD or no, as the noble BEREANS did when even the APOSTLES taught them; yet the *Result* of their united, pious, anxious and laborious Enquiries, under such Advantages, demands a very extraordinary *Veneration* from all impartial Men, and especially from us their dear Posterity.

And can we do any thing better, both for the Advantage of our Ministry, the Satisfaction of our People, and the Quiet of our Churches, than to go on upon the *Scriptural Foundations* these excellent Men have already laid? not to set aside, or build anew, but to go on further as the Light of Scripture leads us, for our common Peace and Edification. And I know of nothing of greater moment, than to *advise to Methods about calling Councils* in a fairer, more peaceable, equal and harmonious manner, than we are now unhappily liable to; that so this sacred Ordinance may not be so subject to be frustrated by the dark Intreagues of crafty Men, nor *Anti-Councils* rais'd to support contending Parties,  
to



to the great Dishonour of CHRIST, the Grief of all good Men, and the Inflammation and Continuance of Hatred and Divisions.

And how happy for these *Churches*, and for all this Country both to this and future Generations, as I would with Submission hope, if with the Countenance and *Invitation* of our CIVIL FATHERS, we might have a Synod in due time Convened: not to make the least Injunctions upon any, which is contrary to our known Principles, but only to *advise and propose* those Methods which may conduce to the promoting Piety, Peace and Good Order in our own Churches; but left to every one to receive or not, as they think best. Two such happy Synods we had in the Reign of King CHARLES I. and two more in the Reign of King CHARLES II, without Offence; invited by the Civil Rulers, who also sat among them as chosen Representatives of our Churches, and as grave Advisers with the Rest, but all without the least coercive Power. Even the *Protestants* in FRANCE were often allowed by their Kings to meet in Synods, and Benevolences given them out of the Royal Treasury. Nor can we think HIS MAJESTY can be displeased with us, if He were to know, that our *New-England Synods* are not like those of other Countries, to make Decrees or Canons, but for *Counsel only*, for the Peace and Order of the Churches who send their Pastors and other Delegates to Consult together and give their free Advices: And that as *no Authority* is or ever was put forth by our Civil Rulers by *deriving* any Power to such a Synod, or in *inviting* the Churches to them, the Churches being always left at Liberty whether to send or no, to comply or no; there can be *no Invasion* on any Power in such a *free Invitation*: it being impossible as I humbly apprehend, there should be any Power invaded, where there is none assumed.

In fine, Let THE PEOPLE in General, both now and frequently look back to their excellent *Fathers*, and labour after that Spirit of Grace and Prayer, of Purity and Charity, of Zeal for GOD and Love to Men, which dwelt so eminently in them.

And

And that we may know something more concerning them ; Let us hear that great and immortal Honour of his Country, Mr. WILLIAM STOUGHTON, in his Election Sermon in 1668, \* who liv'd among them.

“ As for EXTRACTION and DESCENT; if we be considered as a Posterity, O what PARENTS and PREDECESSORS, may we the most of us look back unto, thro’ whose Loins the LORD hath stretched forth the Line of his Covenant, measuring of us out, and taking us into be a peculiar ‘Portion to Himself! --- And then--- As to NEW-ENGLAND’s First Ways, What glorious things might here be spoken unto the ‘Praise of free Grace, and to justify the LORD’s Expectations upon this Ground! --- O what were the open ‘Professions of the LORD’s People that first enter’d this Wilderness? How did our FATHERS entertain the Gospel, and all the pure Institutions thereof, and those Liberties which they brought over? What was their Communion and Fellowship in the Administrations of the Kingdom of JESUS CHRIST? What was the Pitch of their Brotherly Love, of their Zeal for GOD and his Ways, and against Ways destructive of Truth and Holiness? What was their Humility, their Mortification, their Exemplariness? How much of Holiness to the LORD was written upon all their Ways and Transactions? GOD sifted a whole Nation that He might send choice Grain over into this Wilderness”. [Again,] “ Those that have gone before us in the Cause of GOD here, Who and what were they? Certainly Choice and Pick’d Ones, whom He eminently prepared and trained up and qualified for this Service: They were WORTHIES, Men of singular Accomplishments, and of long and great Experience: Yet did they walk with Fear and Trembling before the LORD, in the Sense of their own Nothingness and Insufficiency for the Work here to be done”. [And again]

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\* Then a PREACHER of the Gospel in Dorchester: But Three Years after Chosen a MAGISTRATE of the MASSACHUSETTS COLONY: And afterwards made by King WILLIAM and Queen MARY of ever Glorious Memory--- LIEUT. GOVERNOUR and Commander in Chief of this PROVINCE.



*“ Consider and remember always that the Books that shall be opened at the last Day will contain Genealogies in them. There shall then be brought forth a Register of the Genealogies of NEW-ENGLAND’S Sons & Daughters. How shall we many of us hold up our Faces then, when there shall be a solemn Rehearsal of our Descent, as well as of our Degeneracies ! To have it Published whose Child thou art, will be cutting to thy Soul, as well as to have the Crimes reckoned up that Thou art guilty of ! ”*

These were the *distinguish’d* Settlers of NEW-ENGLAND ! And as we are now rejoicing in the happy *Fruits* of their excelling Piety, Wisdom, Magnanimity, Hardships, Pains and Labours --- Does it not become us to remember and mention them with the most gratefull Esteem and Honour, to treat their Names with Veneration as *the worthy FATHERS of this Countrey*, to rise up and call them *Blessed*, to follow their bright Examples, to observe their living Exhortations and their dying Charges, and constantly adhere to the *Great and noble Ends* of all their arduous Undertakings, Sufferings, Cares, Prayers and Labours for us ?

But in a steady adherance to these *great Ends*, Let Us continue also to Exceed all Others in our *Extensive Charity*. To account their Churches, to be true Churches, and their Ministers to be true Ministers, as we have always done, whether they will ours or no : to own and treat them as our Christian Brethren, tho’ they shou’d refuse to own us in the same Relation : To assume into our *Worship* nothing but *reveal’d Religion*, or what we apprehend of Scriptural Example or Appointment ; that so the Doors of our *Communion* may be as wide as CHRIST allows, there may be nothing on our Part to hinder it, and we may still have the Glory, Safety and Satisfaction to be of the most *generous and charitable of Churches*, as being one of the brightest *Marks* as well as *Ornaments* of true Religion and of pure Christianity.

And



And now, "Blessed be the LORD our GOD, even the GOD that form'd this People for Himself to shew forth his Praises : who redeemed them out of distant Lands, who brought them thro' the Depths of the Seas, and shewed them his Great Salvations ; who took them into his Covenant and gave them the Land of the Heathen, that they might observe his Statutes and keep his Laws. They have seen thy Goings O GOD in the Sanctuary ! Bless ye the LORD in the Congregations ; even the LORD, ye *Descendants* from the Fountain of our ISRAEL ! Thy GOD hath commanded thy Strength : Strengthen O GOD that which Thou hast wrought for us ! Let thy Work appear to thy Servants, and thy Glory to their Children ! Let the Beauty of the LORD our GOD be on us, and establish Thou the Work of our Hands to *future Generations*.

May our PRINCES always Rule us in Righteousness and Mercy : May our *Governours* be tender Fathers to us as they have been of old : May our *Country* never want of *her own Sons* bro't up in Her, to take Her by the Hand and Guide Her : May *those that lead us* never cause us to Err, nor destroy the way of our Path, but rule in Judgment and the Fear of GOD ! --- May *those* be always wise and pure both in Heart and Life, *that are the Vessels of the Sanctuary* : And may the LORD our GOD create upon all our *Churches*, as it were a Cloud and Smoke by Day, and the shining of a flaming Fire by Night ; And on all the Glory create a Defence. --- May this *Seminary of Learning*, so fair and pleasant in our Eyes, which our wise and pious *Fathers* set up so early to enlighten and rejoice our Land ; yet still produce such illustrious Persons as *Stoughton, Dudley, Saltonstall and Belcher* ; and send forth such *Great & Burning Lights*, as it has already, into our Churches, and may they flow for ever ! --- May the LORD of Hosts Reign among us, and be for a Crown of Glory to us, and our Salvation in Times of Trouble : May He for ever plead the Cause of this his People, defend this Country to Save it for his own Name's sake, contend with them that contend with us, and save our Children :

May no Weapon form'd against us ever Prosper, and every Tongue that shall rise against us in Judgment be condemned!--- May we be the Blessed of the LORD, and our Offspring with and after us : May they spring up as the Grass, as Willows by the Water-Courses : May they be taught of GOD, and their Peace be Great : May they take Root and Blossom, and fill the Face of the Land with Fruit : And may the Kindness of the LORD never depart from us or them, nor his Covenant of Peace be removed from them!--- May we be EMMA-NUEL's Land, the People of the Holy one of ISRAEL ; And may the LORD make us an eternal Excellency, a Joy of many Generations : May our Righteousness go forth as Brightness, and our Salvation as a Lamp that burneth : May the Nations see our Righteousness, and all Kings our Glory : And may the LORD delight in us, and rejoice over us, and make us a Praise in the Earth.

And to Conclude, with that most publick, solemn and final CHARGE of another illustrious Prophet, to all the Princes of the Tribes and others assembled then before Him, in 1 Chron. xxviii. 8. *Note therefore, in the Sight of all ISRAEL, the Congregation of the LORD, and in the Audience of our GOD ; Keep and seek for all the Commandments of the LORD your GOD, that ye may continue to possess this Good Land which the LORD hath given you, and may leave it for an Inheritance to your Children after you for ever.*

F I N I S.





# APPENDIX.

*To fill up these vacant Pages, I take leave to insert the following Passages from Mr. STOURGTON's Election Sermon, April 29. 1668.*

*As for special Relation unto GOD ; Whom hath the LORD more signally exalted than his People in this Wilderness ? The Name and Interest of GOD, and Covenant-Relation to him, it hath been written upon us in Capital Letters from the beginning. GOD had his Creatures in this Wilderness before we came, and his Rational Creatures too, yea a multitude of them ; but as to Sons and Children that are Covenant-born unto GOD, Are not we the first in such a Relation ? In this respect we are surely the LORD's first-born in this Wilderness. Of the poor Natives before we came, we may say as Isa. 63. 19. They were not called by the LORD's Name, He bear not Rule over them : But we have been from the beginning, and we are the LORD's.----*

*As for Restipulations, and Engagements back again to GOD, what awful publick Transactions of this kind have there been amongst us ? Hath not his Ear heard us solemnly Avouching him, and him alone, to be our GOD and Saviour ? Hath not a great part of the World been a Witness of these things, even of our explicate Ownings of, and Covenantings with the LORD as our GOD, laying this as a foundation-stone in our Building ? And of this we may say, It hath been a special Exasperation unto Adversaries and Ill-willers, that despised New-England hath laid Claim to, and publicly avouched and challenged a special Interest in God above others.*

*As for our Advantages and Priviledges in a Covenant-state ; here time and strength would fail to reckon up what we have enjoyed of this kind : If any People in the World have been lifted up to Heaven as to Advantages and Priviledges, we are the People.*



# A P P E N D I X.

• People. Name what you will under this Head, and  
 • we have had it. We have had *Moses* and *Aaron* to  
 • lead us ; we have had *Teachings* and *Instructions*,  
 • *line upon line, and precept upon precept* ; we have had  
 • *Ordinances* and *Gospel-dispensations* the choicest of  
 • them ; we have had *Peace & Plenty* ; we have had *Af-*  
 • *fections* and *Chastisements* in measure ; we have had  
 • the *Hearts* and *Prayers* and *Blessing* of the *LORD's*  
 • *People* every where ; we have had the *Eye & Hand* of  
 • *GOD*, watching and working every way for our *Good* ;  
 • our *Adversaries* have had their *Rebukes*, we have had  
 • our *Encouragements*, and a *Wall of Fire* round about  
 • us. What could have been done more for us than  
 • hath been done ?---

• What the *LORD* expects from us is, not any thing  
 • of *doubtful Disputation*, not merely *Civils* or *Pru-*  
 • *dentials* ; but the sure and certain, the often acknow-  
 • ledged, and stated, common *Interest* of the *People* of  
 • *GOD*, and of you the *LORD's* *People* in special ; The  
 • *Interest* of *practical Piety* and *Holiness* ;--- The *Inte-*  
 • *rest* of *unmixed, spiritual Gospel-Worship*, and of the  
 • *sincere* and *open Profession* and *owning* of the *Truths*  
 • and *Ways* of *CHRIST* ; --- The *Interest* of *Unity* and  
 • *Peace* in the ways of *Reformation*, and of *expecting* and  
 • *waiting* for the *Issue* of all those great and *astonishing*  
 • *Providences* that are working every where ; The *In-*  
 • *terest* of these *Things*, and of *just* and *righteous Li-*  
 • *berties* in order hereunto, is all that which I intend.  
 • The *Times* are come, and hastning more and more,  
 • wherein *Faithfulness* to *GOD* in all these things, will  
 • be the most glorious *Crown* that can be worn upon  
 • *Earth* ; A *Crown* upon which it shall be graven, *Here*  
 • *is the Faith and Patience of the Saints*. This then  
 • is the word of the *LORD* unto his *New-England*  
 • *Churches* and *People* this Day, *Let no Man take your*  
 • *Crown from you* ; No *Temptations*, no *Corruptions*,  
 • no *Insinuations*, no *Threatnings*, no *Fears*, no *Ad-*  
 • *versaries*.---

• And this we must know, that --- *He that is not*  
 • *with CHRIST is against him* ; --- *He that ga-*  
 • *thereth*

# *A P P E N D I X.*

*thereth not with CHRIST, scattereth abroad ;*  
*we must declare for whom we are, and Choose our side.*  
*We indeed of these Ends of the Earth have long since*  
*made our Choice ; we have given up our selves to*  
*the LORD JESUS as to our Spiritual King and*  
*Lawgiver, to be his Portion and Inheritance : Now*  
*that which the LORD expects is, that we stick to*  
*this our Choice ; that we give not back a whit, so*  
*as to become Liars unto that GOD who unto us*  
*hath not been as Waters that fail.---*

*Take heed of and watch against all the various*  
*Steps, Degrees, Methods whereby Men come to for-*  
*sake and turn off from the LORD and his Ways.*  
*Men use the Ordinances of GOD slightly and*  
*carelessly. --- Church-watch, Fellowship, Discipline*  
*do them no real inward Good. 1. Now Men grow*  
*secretly weary of all these things, as of a Garment*  
*that warms not, and Bread that strengthens not ----*  
*3. Now Men begin to question the Ground & Warrant of*  
*Things. 4. Now they hearken after Objections, and*  
*what may be cavill'd against the Ways and Instituti-*  
*of GOD. 5. Now they are impos'd upon by deceit-*  
*ful Workers, they greedily listen unto what may be*  
*said for the Ways and Institutions, Courses & Customs*  
*of Men. 6. Now they take Offence at Persons and*  
*Things, and suffer their Spirits to be embittered. 7.*  
*Now being gi'en up by GOD, they fall quite off ;*  
*Men gather them, they are joined in with the Instru-*  
*ments of Satan, and turn Underminers at least, if not*  
*open Persecutors. O take heed and watch against all*  
*these Things. Enquire after all the first Warpings*  
*of your Hearts and Spirits ; Be not Ignorant of*  
*Satan's Devices.*

*\*\*\*\*\**

*T H E E N D.*

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