

given to  
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# Thanksgiving-Sermon,

Preach'd on the First Day of May, 1707.

On Occasion of the

# Happy Union

BETWEEN

# ENGLAND

AND

# SCOTLAND.

By *CHR. TAYLOR.*

*Quæ surgere Regna  
Connubio tali! Teucrum comitantibus Armis  
Punica se quantis attollet Gloria Rebus.  
Anna ad Sor. Virg. Æn. l. 4.*

L O N D O N,

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## HOSEA I. II.

*Then shall the Children of Judah and the Children of Israel be gathered together, and appoint themselves one Head, and they shall come up out of the Land; For Great shall be the Day of Jezreel.*

**I**N this Chapter there are Great Judgments denounced by the Prophet, against the two Kingdoms of *Judah* and *Israel*: and the Reason of God's threatening these Judgments, is assigned in the latter part of the Second Verse; *For the Land hath committed great Whoredoms, departing from the Lord*: Where, by Whoredoms their *Idolatry* is signified, which may well be represented under the Notion of Spiritual Adultery. For *this Sin*, God threatens to divorce these Nations from him, as a *Man* does his *Wife*, when she is guilty of violating the *Marriage-Contract*. And the *Judgment* which God threatned to bring upon them, was the *Babylonish Captivity*. For God having cast them off from his Favour and Protection, suffer'd them *first* to weaken each other by mutual Hostilities and Wars, and (being thus

weaken'd) he intended to bring the *Assyrian* upon them to destroy them *both*.

Wherefore the Prophet was commanded to take an *Harlot* to Wife (whether this was a Prophetick Emblem, or done really, I shall not now determine) and was to have Three Children by her, successively: And according to the Birth of each, there was to be a *gradual Increase* of God's Judgments. This was signified by the Three Names given to these Three Children, which were *Jezreel*, *Lo-Rubamah*, and *Lo-Ammi*, ver. 4, 6, 9.

(1.) *Jezreel*, which signifies, *the scattered of the Lord*. By their own Weakness and Folly they were *divided*, and their Divisions brake out into dreadful Wars, till a great deal of Blood was shed on both Sides, and no Attempts were made towards a Coalition. And therefore God *now* commands them to be called the *Scattered of the Lord*, foretelling hereby his Intention to *scatter* them among the Provinces of the *Assyrian* Empire.

Those that love Division, may have enough of it, one time or other: Well may God *scatter abroad*, by his Judgments, a People that love Broils and Contentions; and *teach* them, when far enough *asunder*, that Charity and Love, that mutual Forbearance and Condescension, which they would not *learn* whilst they were together: And how natural is it for the *Enemies* of God's People, when they see them embrace dividing *Principles* and *Practices*, to widen those Breaches. and to heighten their Enmity one against another: That they may become a more *easy Prey*, when they shall find a proper Juncture to invade them. How

How hath this been the Case between the Two Kingdoms of *England* and *Scotland*? *Ephraim* envy'd *Judah*, and *Judah* vexed *Ephraim*; and the common Enemy hath been fomenting these Feuds and Animosities, till they seem'd to be just upon the Point of coming to an *Open Rupture*.

(2.) A while after the Birth of this *first* Child, the Prophet's Wife brings forth *another*, and she is to be called *Lo-Ruhamah*; which signifies, *not having obtained Mercy*. God would not heal their *Breaches*, nor make up their Divisions, but was resolv'd to send the *Caldean* Army to carry them away into Captivity: See the latter part of the *6th* Verse; *But I will utterly take them away; i. e.* into Captivity.

(3.) A little while after, *another* Child is born to the Prophet, and named *Lo-Ammi*, signifying, *not a People*. By which *Name* is denoted God's casting them off, and laying them open to the Ravages of their Enemies.

See here, to what Ruin and Misery, Divisions and Animosities amongst God's People, may reduce them; How justly may God *scatter* those that hate, persecute, and endeavour to destroy each other! How justly may he withhold *Mercy* from those who have no Bowels of Mercy; and when by their Sins, especially their Uncharitableness, they declare that they have no Fear of God, nor Love to one another, God may well be ashamed to *own* such as *his People*, any longer, and may in Judgment let loose their Enemies upon them, to destroy them.

How

How long hath *this* been the Case between the Two Nations, for which God hath suffer'd our common Enemies oftentimes to make dreadful Havock among us, and our Divisions were like to have brought the French Scourge upon us, had not our gracious God inspired our Governours with milder Councils.

Wherefore the Prophet (having thus denounced God's Judgments against both the Nations of *Judah* and *Israel*) in the Verse before the Text, shews that in the midst of *Wrath* God would remember *Mercy*. And therefore he foretells them, that God would not utterly forsake his People, but he would increase them, in the Land of their Captivity; and having sufficiently humbled them *there* for their Sins, he would *repeal* all the Curses that were denounced against them, and change all the *three Names* which he had before given them. So that that People, that were *not* to obtain Mercy, should again obtain Mercy; and they which were *not* God's People, should again become the Sons of the Living God; and instead of being *Jezreel*, the *Scattered of the Lord*, they should now become *Jezreel*, the *Seed of the Lord*; the word *Jezreel* bearing both these Significations.

And this brings me to the Words of the Text, *Then shall the Children of Judah, &c.*

Which Words, as they are spoken *Primarily* of the Return of *Israel* from the *Babylonish* Captivity, so in the *Secondary* or *Mystical* Sense of them, they may be applied to the Kingdom of the Messiah, in which both *Jews* and *Gentiles* were to be gather'd together

together under *one Head*, viz. Jesus Christ, the great Shepherd of the Sheep, *John* 10. 16. *Rom.* 9. 25, 26.

In the Words there are *four* Things considerable, *each* of which contains a Promise of great Mercies and Benefits to this People; I shall speak to them in their Order, and *apply* them as I go along, to the present Occasion.

1. *Then shall the Children of Judah and the Children of Israel be gathered together*] They shall be *joined together*, and become *one Nation*, one People: Thus 'tis explained, *Jer.* 3. 18. *In those Days the House of Judah shall walk with the House of Israel, and they shall come together out of the Land of the North: they shall walk together as those that are agreed, and made hearty Friends, Isa.* 11. 13. *The Envy also of Ephraim shall depart, and the Adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.* The Seeds of Contention shall be totally extirpated out of their Minds: The Principles of Division, and the *Lusts* that caused an Estrangement among them, shall be taken away; and those Enemies that kept up Strife shall be cut off, and there shall be an intire *Incorporating Union* and Friendship, they shall love as Brethren, as if there had *never been* any Contentions between them.

And whereas upon the *first* Division of those Two Nations, *Jeroboam* set up the Calves in *Dan* and *Bethel*, to prevent *Israel's* going up to worship at *Jerusalem*, lest thereby they might be brought to Incorporate again. These Occasions of Divi-

on shall be taken away, and the People of *Israel* (casting their Idols to the Moles and to the Batts) shall join with *Judah* in the pure Worship of the true God, according to his own Institution, and no more differ about those things which were designed, from the Beginning, to be *perpetual Occasions* of Division and Contention.

To the People of *Israel* the Calves of *Dan* and *Bethel* were *indifferent*; to the People of *Judah* they appeared *Idolatrous* and *sinful*, but *now* they were to unite in the Worship of God, according to his own Appointment, as well as in the same Civil Government and Interest. O! what a glorious and happy Day was this? And O how happy would our *present Union* be, if the Event of it might be the same! If Protestants of *all Denominations*, having Liberty to worship God according to their Consciences, would but *agree* to love one another as Brethren, and no more injure each other upon Religious Accounts; yea, if (the very Names of Distinction being taken away) we might for the future look upon such as endeavour to divide us, as our common Adversaries:

This would be a great Day indeed, if this Union of the Two Kingdoms would terminate in such an hearty Love and Charity: Then shall we walk together as those that are *agreed*, in the *great Points* relating to Religious and Civil Affairs, and resolve to *bear with*, and *indulge* one another in lesser Matters: May God, who hath the Hearts of all Men in his Hands, create in us *all* such a Christian Temper as this. And in order thereunto,  
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let us all reflect with Sorrow and Shame, upon the *Miseries* which our former Divisions have caus'd, how great a *Scandal* they have been to the Enemies of the Christian Religion, what *Stumbling-blocks* they have laid in the Way of those that are weak, and how we have (by Turns) been made use of to serve the vile and pernicious Purposes, of those that sought to overthrow both our Sacred and Civil Liberties. In fine, how our Hands have been weakned in the Defence of our Religion and our Constitution, against those who indeavoured the Subversion of them both.

And when we thus reflect upon our *past Follies*, 'tis to be hop'd, we may be inclin'd to lay aside those *narrow, peevish Principles*, by which Religion hath been confined to a *Party*, to the Exclusion of all that are not of *that Party*, from the Church of Christ, from the Communion of Saints, from Gospel-Privileges and Sacraments, and from all Claim to the Acceptance of God, or the Service of their Country. As if such as differ'd in a few *trivial Points*, were to be cut off, not only from the common Salvation of *Christ*, but from the common Benefits of Civility and Humanity among *Men*.

And when God shall have begun to give our Minds such a Temper, he will then let us see, that *such Principles* could never be calculated for a *Church* that was to be propagated thro' all Nations, and which was to receive into its Bosom Men of all Ages and Climates, Dispositions and Complexions, Genius's and Educations, provided they were but *true Believers*.



Nay, he will let us see, that such narrow Principles can never make any *State* or *Government* *Great* or *Powerful*, *Just* or *Happy*.

For how can a *State* be *great*, that cannot encourage and protect all its Subjects that are faithful and serviceable to it? How can it be *Just*, if those who administer it, must cherish a *Party*, and oppress and destroy the *rest*, meerly for some supposed Error in Opinion, when they are as observant of the *Laws*, and *Constitutions*, as any of their *Fellow-Subjects* can be? How can it be *Happy*, when the *Right-hand* shall be continually lifted up to beat and wound the *Left*. Then the *whole Body* Politick must be in *Pain*, and will naturally sympathize with the *afflicted Part*.

In fine, How can it be *Powerful*, when by such *Methods*, great Numbers of faithful and useful Subjects shall be render'd indifferent in supporting it whenever a *Crisis* comes? And what a poor Figure would *that Prince* make in the Eye of the *World*, who, when he might *Reign* in the Hearts of *all his People*, shall, to gratify a few, run the risk of cutting off from him *ten Tribes* in *twelve*, as was the Case in which the *Text* is more immediately concern'd.

(2.) *They shall appoint themselves one Head.* As *this* hath a Reference to the Return of this People from the *Babylonish Captivity*, it relates to *Zerubbabel*, *Zech.* 9. 6, 7, 8, 9. As it refers to the *Union* of *Jews* and *Gentiles* in one *Church*, it relates to the *Messiah*, *Ezek.* 34. 23. And in *both Respects* it shews the *Agreement* and *Unanimity* of the *People*,

People, who being to appoint themselves one Head, so readily resolve *who this shall be*. This must needs be the Lord's Doing.

As to the People of *Britain*, they have been long under one Head, tho under *different* Laws and Governments, but our frequent Distractions, *since* we have been only under one Head, hath convinced us, that a closer Union was necessary, to the Happiness of *Both* Kingdoms. And therefore at the late Revolution, as the People *again* appointed themselves one Head, *viz.* King *William* and Queen *Mary*, (of Glorious Memory) so they agreed unanimously in settling the *Succession* upon our *Gracious Sovereign* the *Queen*. But Her Majesty wisely foreseeing the *Dangers* to which we were exposed, by being two distinct Nations (tho under one Head) resolved to attempt an *Incorporating* Union, that so we might be *one Body* under *one Head*, one Sheepfold under one Shepherd, that so thereby those *Dangers* might happily be prevented.

How much does the Queen deserve from *all* Her People, for Her Care of them in *this Instance*? Hereby She shews, that as She designs to rule us, whilst She lives, with Sweetness, Lenity, and Justice; so She designs to leave us in the quiet, peaceful Possession of our Religion and Liberty, whenever God shall receive Her to himself; which may He for *our Sakes* long defer! And what a Mercy is it, that the far greater Part of the *People*, both in *North* and *South-Britain*, do so readily acquiesce in the Queen's wise Administration: For

whatever Jealousies some ill Men endeavour'd to sow in the Minds of the People of *Scotland*, upon the present Union, yet the *Generality* of that People are unanimous, in paying a willing Obedience to Her Majesty; She is lov'd, obey'd and honour'd by them *All*, excepting a *Few*, who too plainly shew they mean a *French* Government, and a *Po-pish* Successor. But blessed be God, their Designs are more and more likely to prove Abortive, thro' the Accomplishment of this happy Union. For now both Parts of *Britain* have appointed themselves one and the same *Protestant Succession*; the Want of which, till just now, threatned us with a Deluge of Blood, and all the Calamities of a War in our own Bowels. And thus are we at present, and like to be in all succeeding Generations, one Nation, under one Head, by the unanimous Consent of the whole United Kingdom.

'Tis for the Iniquities of a Land that many are the Princes thereof; but by a Man of Understanding the State thereof is prolonged, Prov. 28. 2. 'Tis a great Judgment upon a Kingdom, to have several Pretenders to its Government: These draw the People into different *Factions* and *Interests*, 'till at last a *Civil War* breaks out, like a devouring Fire, only with *this* Difference, that when a *City* is on *Fire*, all Hands are at work to extinguish it; but in a *Civil War* all Hands are usually employ'd, in propagating the *Flames*, till they burn to the very *Foundations*. But when the Laws and Constitutions of a Kingdom have fixed the *Succession*, the Hopes of Pretenders are taken away, every one  
knows

knows whom to obey upon all Accidents and Emergencies. And by this the State thereof is prolonged.

How valuable a Blessing this is, (*viz.* to have it determined who is the Prince that shall rule over us) may be gather'd from the Desolations that are *now* wasting so many Countries round about us: See what Miseries the want of this brings upon *Spain*, some Parts of *Italy*, *Hungary* and *Poland*. And that which gives an *Emphasis* to *this Blessing* among us, is, that God seems to favour us in this Appointment of *one Head* over us, by those *great* and *glorious Successes* that He gave us *Abroad*, and by that Peace and Tranquility which we enjoy'd at *Home*, whilst these Councils of Peace and Union were carrying on among us: Whereas the *least Disaster* would have gone very near to have broken the wisest and the most steady Measures of this Kind. O let the Conduct of the Divine Providence herein, draw forth our highest Praises and Adorations upon this glorious Day! For when we consider the *Compass*, the *Niceness*, and *Difficulty* of this *Affair*; how *often* it hath formerly been attempted in vain, and how so many happy Accidents did now concur in it, and so many *different Instruments* were inspired by God to *agree* in carrying it on, and how all the *Contrivances* of our *Enemies* to prevent it, have been *baffled* and *disappointed*; let us own, that *this is the Lord's Doing*, and that *'tis marvellous in our Eyes*. The Perfecting this Union under so many *Obstructions*, is a Blessing that will render the *present Reign*  
more

more renowned than those very Victories, which (for their Number and Importance) have rais'd it so far above any that hath gone before it.

(3.) And *they shall come up out of the Land.*] i. e. they shall come up out of the Land of their Captivity, which denotes the *Restoration* and *Establishment* of their Civil and Religious Liberties, after they had been *long* deprived of them.

Now was the *Iron Yoke* quite taken off the Neck of this People, and their Captivity was turned by the Hand of the mighty God of *Jacob*. My Brethren, How long were all of *Us* in this Kingdom led Captives, and kept under severe Oppression, and they that led us Captives, *held us fast*, and *refused to let us go*, *Jer. 50. 33.* They *held us fast* by Oaths, Subscriptions, Declarations, Protestations, Tests, Oppressive Laws, Arbitrary Fines and Imprisonments, by cutting off some of our best Patriots, by standing Forces, by Playing *one* of the Kingdoms against the *other*, making use of *each* (by turns) to oppress and enslave the *other*, whilst a formidable *Body of Troops* was always ready in *Scotland* to invade the Liberties of *England*, and the *Riches* of *England* was made use of to destroy both Church and State in *Scotland*. But now, blessed be God, He hath delivered us out of this Captivity. And what a vast Accession of Strength to the *Protestant* Religion, and our *Civil Liberties*, does the Union of the Two Nations bring with it; for the conjoined Strength of these Two *Brave, Vertuous,* and *Free* Nations, is for the future

to defend and establish *them Both*, and to convey them safe down to Posterity.

What a *glorious Prospect* have we this Day before us! *Both Parliaments* are united into *One*; *Both* zealous, and well qualified to be *Healers* of their Breaches, and Restorers of Paths to dwell in: For which the Generations to come shall call them blessed. To see the Majority of the *People* of *Both Kingdoms joining Hands*, and promising to *love* as Brethren, and to *agree* as *Christians*, in maintaining the Reformed Protestant Religion, and as *true Britains*, in avowing and owning the Cause of *Civil Liberty*.

Liberty! That sacred Plant (which flourishes no where as in our *British Soil*) is *now* fenc'd and hedg'd about with the most inviolable Laws and Constitutions; it is *now* cultivated by a greater Number of wise, faithful, watchful, valiant Patriots than ever: And, which is the Glory of all, hath now so great and powerful a *Queen*, standing like an Angel with a flaming Sword, to defend it from being rooted up, or pluck'd down by its Enemies: Long may the *Queen* live to guard this *Tree of Life*; long may the *United Parliament* of *Britain* cultivate it, and render it more fruitful and flourishing: Long may the *People* of *Great Britain*, sit under its Shadow with Delight, feeding upon its pleasant *Fruits*, and none to make them afraid: And may its *Leaves* be for the healing of the Nations round about us.

Thus

Thus may we date our *compleat Return* from the Land of our Captivity, on *this very Day*: King *William* brake off our Bands and Fetters; but the Queen hath the Glory of conducting us into the promis'd Land--- The One brought us out of *Babylon*; the Other hath seated us again in the Land of *Canaan*. Then when your *Charters* were taken away, when an *Army* of *French* and *Irish* Papists lay under your Walls; then when your *Treasures* were seized in an Unparliamentary Way; when the *Channels* of the *Laws* were stop'd up or poison'd, when you were expos'd to Pillories, Whippings; Gibbets, and made Offendors for a Word, or for asserting your own *just Rights*; when your *Houses* were filled with licentious *Dragoons*, and your *Land* polluted with the *Idolatries* and Superstitions of *Mystical Babylon*; then were you *in the Land of your Captivity*; tho it was your *own Country*; and this made it the more grievous: But blessed be God, you are *now* come up out of that Land: Glory be to the Right Hand of the Almighty, that hath performed this for us!

(4.) The last thing in the Text, is, *For* (or, *And*) *great shall be the Day of Jezreel*. I told you in the Beginning, that the word *Jezreel* hath two Significations; it signifies, *the Scattered of the Lord*; and, *the Seed of the Lord*: When these Two Nations of *Judah* and *Israel* were *Idolatrous*, divided, and dashing one against the other, then they were *Jezreel, the Scattered of the Lord*: But when they were *united*, and had abandon'd their  
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Idolatry, by which their Divisions were kept up ; and when they unanimously set to the building the *Temple* and *City* of *Jerusalem*, then they were *Jezreel*, *the Seed of the Lord* ; and so the two other Names, *Lo-Ruhamah*, and *Lo-Ammi*, were to be abolished : see the preceding Verse. And now the Prophet being in a kind of *Rapture* at the Fore-sight of this Union, cries out, *Great shall be the Day of Jezreel !* Great shall be the Day, when God shall again own *Judah* and *Israel* for his Children.

How applicable is this to our present Union ? For upon the Prospect of the *great Advantages* which are likely to accrue to *Great Britain* hereby, surely *great* shall be the Day of *United Britain* : It will be great in the Blessings of God upon us, and in the constant Presence of God with us ; and in the Duration of those Blessings, for they shall continue till we provoke God by our Sins to withdraw these his Blessings from us. Wherefore if the People of *Britain* shall now heartily unite in the true Protestant Interest and Worship ; and unanimously agree to serve their God, according to the real Dictates of their Consciences ; if they shall reform their Manners, and cleanse themselves from those Evils which God hath had so long a Controversy with them for. If they shall unite in their Affections, and cordially seek the Good of one another, banishing all dividing *Principles*, *Lusts* and *Practises* : If they shall be stedfastly loyal to the Queen ; and resolve to

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support the Protestant Religion, and the Civil Government: If they shall faithfully adhere to the Protestant Succession; Then may we all say, Great shall be the Day of *Britain*.

Then will God, by his Presence in the midst of us, make us *greater* among the Nations than ever we have been. He will make the *Prince* whom he sets over us, *greater* than any former King or Queen of *Britain*; he will increase our *Strength* by *Sea* and *Land*, augment our *Trade* and *Riches*, and our *Influence* in all the Affairs of *Europe*.

And then *this very Day* will be greater in History, than any other Anniversary established hitherto. We have had many remarkable Days, which have been consecrated to the Service of God, and kept up for a long time among us; But these have oftentimes been abused to perpetuate our Animosities. But this Day, whenever it returns, will be observ'd as a Day that *put an End* to our Divisions; on which we became *one People*; and so the Seed of God again: For *Union* is the *Stile* and *Title* of this Day; and *Brotherly Love* and *Charity* ought to be our *constant Argument* upon this Occasion.

And, as to the *Honour* that will redound to *Her Majesty*, this *Day* shall be the *brightest* in all her Annals. The Day of Her *Inauguration* was a *great Day*, but *half* of that was Eclipsed, by the  
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Death of Her glorious Predecessor. The Days of *solemn Triumph*, which we have joyfully observed in Her Reign, (especially those for the Victories of *Blenheim* and *Ramellies*) were *great Days* too; but they were the *Price of Blood* (tho God favour'd us beyond our Expectations.) But what is there to cloud the Lustre of *this Day*! Upon it two once contending Nations are made one; not by *Conquest* and *Desolation*, but by an *amicable Treaty* and *Agreement*, to which the Heads of our Tribes joyfully consented: They are made one under one *Head*, whom God hath highly favoured by his Providence, and who has an *Heart* and *Soul* greater and larger than the Empire She commands: At whose Feet, He that made Nations tremble is suing for Peace; whilst Her powerful Hand holds the *Ballance* of *Europe*, supported by the Arm of the mighty God of *Jacob*. The most distant States and Princes are now waiting Her Commands: And the Hearts and Hands of all Her People are lifted up to Heaven, praying continually for Her long and prosperous Reign; only a few, a very few, (and they growing fewer every Day) repining at all these Blessings, and yet despairing of bringing their Contrivances to Effect.

We have indeed obtained great Victories over *France* in former Times. And have so far subdued that Nation, as to have had one of her Princes our Captive; whilst our own was proclaimed Lord of all Her Dominions, in Her Ca-

pital City : For which Cause we use the *Stile* and *Arms* of *France* to this Day. But how hath all been lost ! Truly, for want of that very Union which is this *Day* brought to pass : For when we had reduced *France* to its lowest Ebb, by renewing her ancient Alliances with the *Scots*, and persuading them to invade us at *home*, we have been necessitated to draw off our victorious Troops, to defend our own Borders. And thus they have not only got Time to *breath*, but Opportunities to recover all their *Own*, and a great part of *Ours* into their Hands. But by this Union that *Back-door* is for ever barr'd, not only against the *French*, but *all other* Invaders whatsoever.

Wherefore let us bless God, that He hath brought this great Affair to so happy a Conclusion ; and let us beg of Him, so to influence the *Spirits* of all the People of this Isle, that we may join our Endeavours to procure the obvious Advantages of this Union. Let us pray that He would remove our unreasonable Jealousies, Fears and Suspicions, that so whilst we have nothing to apprehend from each other, our Thoughts may be employ'd how to promote the *Common Good*, and the *Ease* and *Happiness* of Her Majesty's Government ; that we may study how to become *better Men*, and *better Christians* ; that God may dwell among us, and permit us to enjoy those Blessings that He seems preparing for us : Then shall we be *happy* in our *God*, happy in  
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our *Queen*, and She in us; Happy in our Trade, Alliances, Expeditions, Treaties, &c. Then shall we be every way the *Happy Island*. And *other Nations*, that have tasted the bitter Fruits of Tyranny and Oppression, of Violence and Persecution, will desire no greater Blessing, than to have such a *Government*, such a *Prince*, such a *God*, as we have among us.

I shall close this Discourse with the Advice of the Apostle to the *Romans*, Chap. 16. ver. 17. *Now I beseech you, Brethren, mark those that cause Divisions and Offences, i. e. Look well to them; beware of them. For if according to our Saviour, A Kingdom divided against it self cannot stand,* then those that endeavour to break and divide us again, cannot but be esteemed most implacable Enemies of *Britain*, Enemies to the Protestant Interest, and to our Government; yea, Enemies to their *Neighbours*, to *themselves*, and to their *own Posterity*, in all succeeding Ages.

What a *black Mark* does the Holy Spirit fix upon *Jeroboam* for making and keeping up (by his Idolatries) the Division between *Judah* and *Israel*! He is scarcely ever mention'd in Scripture, but with this *Brand of Infamy*, *Jeroboam the Son of Nebat, that made Israel to sin*: I pray God, none may ever be found among us, to whom this Character shall belong. And as we ought to *mark* those that cause Divisions, so let us *honour* all those, according to their Merits, who have  
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Mat. 5. 9.

had any share in this blessed Work of uniting us. Thus shall we be like *God*, who is not the Author of Confusion but of Peace, and *God* will cause the Blessing of the *Peace-makers* to descend upon us: We shall be called *the Children of God*. And so great shall be the Day of Jezreel.

I shall only add the Words of that Inspired Song of Praise recorded by the Prophet *Isaiab*, upon the Occasion of this Union between the two Nations of *Judah* and *Israel*, Isa. 12. For he having foretold, ver. 13. of the foregoing Chapter, *That Ephraim should not envy Judah, &c.* And that they should come up together out of the Land of their Captivity, as the Text describes it; he adds the Words of this Song, which must needs be pertinent to the present Occasion.

*In that Day thou shalt say, O Lord, I will praise thee: tho thou wast angry with me, thine Anger is turned away, and thou comfortedst me.*

*Behold, God is my Salvation: I will trust, and not be afraid; for the Lord Jehovah is my Strength and my Song, he also is become my Salvation.*

*Therefore with Joy shall ye draw Water out of the Wells of Salvation.*

*And in that Day shall ye say, Praise the Lord, call upon his Name, declare his Doings among the People, make mention that his Name is exalted.*

Sing

*Sing unto the Lord ; for he hath done excellent things :  
this is known in all the Earth.*

*Cry out and shout, thou Inhabitant of Zion : for  
great is the Holy One of Israel in the midst of thee.*

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