

God's Promise to his Plantation

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by

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GOD'S
PROMISE
TO HIS
PLANTATION

2 Samuel 7:10.

*Moreover I will appoint a place for my people Israel,
and I will plant them, that they may dwell in a
place of their owne, and move no more.*

As it was delivered in a Sermon,

By JOHN COTTON, B. D.

and Preacher of God's

word in *Boston*.

PSALM 22:27,30,31.

*All the ends of the world shall remember and turne unto the
Lord, and all the kindreds of the Nations shall worship
before thee.*

*A seed shall serve him, it shall be accounted to the Lord for
a generation.*

*They shall come, and shall declare his righteousnesse unto a
people that shall be borne, that he hath done this.*

LONDON,

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are to be sold at the three *Golden Lyons* by the
Royall Exchange. 1630.

To the Christian Reader.

A *LTHOUGH* no good Christian, or indeed ingenious man, can do any thing less, than approve of such endeavours, as aim at the glory of God, and a Common good, especially when they are managed by a clear warrant from God's word. Yet for aims and ends that men put to their actions being hidden in their hearts, there is no way to declare them, but by an honest profession of them, which is sufficient where we are entertained but with that common charity one man is bound to yield another; But for the grounds and rule an action is wrought by, and the praise of it in that respect, there is another judgement than that of charity to guide us by, namely, by proving it by the touchstone of God's word.

A 3

Now

Now because many may either not know, or do not consider upon how full a ground and warrant out of the Word of God that undertaking (which was the occasion of this Sermon) hath hitherto proceeded, I thought good Courteous Reader) leave being with some difficulty obtained of the Reverend Author) to present unto thy view and consideration, that which may in part give thee satisfaction in this particular.

Ere long (if God will) thou shalt see a larger declaration of the first rise and ends of this enterprise, and so clear and full a justification of this design, both in respect of that warrant it hath from God's word, and also in respect of any other ground and circumstance of weight, that is considerable in the warrant of such a work, as (I hope) there will easily be removed any scruple of moment, which hitherto hath been moved about it.

*If thou hast any doubts yet unresolved, rather be entreated to understand from us, what may be the answer of them, than to discourage any man by them: so shalt thou be a helper and a friend, whereas otherwise (it may be against thy will, thou mayest be an enemy to a work
(for*

(for ought thou yet knowest) God is the Author of.

It is hoped; there is none but will find cause to approve of the work, and of them that engage themselves in it; But especially they who any way, at least by silence (a seeming applause) approved the Plantations of Virginia, St Christophers, Bermudas, this having ends inferior to none of them, and men (not to compare but to give due honour to all employed in such noble enterprises) promising as much by their usefulness, industry, love to their Country, piety, and other qualifications as those did.

It is enough they adventure, that hazard their persons, families and estates, for that work, which it may appear to thee ere long thou art bound as well as they to further.

Now it were injurious, if not impious, not only to deny the right and benefit of thy prayers to such, but also to load them with causeless aspersions (though but in thy thoughts) for that, for which thou hast great cause to praise God for the, who hath stirred up their spirits to that which hath been a main mean of peopling the world, and is likely to be of propagating the Gospel. For the furtherance of which work

worke in the hands of those that sincerely intend it, let as fervent prayers pass from thee to the throne of grace for them, as I am confident, (thy occasions being made known unto them) would be put up from them in thy behalf.

Thine I. H.

2 Samuel 7:10.

Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more.

IN the beginning of this chapter, we read of David's purpose to build God an house, who thereupon consulted with *Nathan* about it, one Prophet standing in need of another's help in such weighty matters. *Nathan* encourageth the King unto this work, verse 3. God the same night meets *Nathan* and tells him a contrary purpose of his: Wherein God refuseth *David's* offer, with some kind of earnest and vehement dislike, *verse* 4–5. Secondly, he refuseth the reason of *David's* offer, from his long silence. For four hundred years together he spake of no such thing, unto any of the Tribes of *Israel*, saying, *why build you not me an house?* in 6–7 verses.

Now lest *David* should be discouraged with
B this

this answer, the Lord bids *Nathan* to shut up his speech with words of encouragement, and so he removes his discouragement two ways.

First, by recounting his former favours dispensed unto *David*. Secondly, by promising the continuance of the like or greater: and the rather, because of this purpose of his. And five blessings God promiseth unto *David*, and his, for his sake.

The first is in the 10. verse: *I will appoint a place for my people Israel.*

Secondly, seeing it was in his heart to build him an house, God would therefore, *build him an house renowned for ever*, verse 11.

Thirdly, that he would accept an of house from *Solomon*, verse 12.

Fourthly, he will be a Father to his son, verses 14-15.

Fifthly, that he will *establish the Throne of his house for ever.*

In this 10 verse is a double blessing promised:

First, the designment of a place for his people.

Secondly, a plantation of them in that place, from whence is promised a threefold blessing.

First, they shall dwell there like Freeholders in a place of their own.

Secondly, he promiseth them firm and durable possession, they shall move no more.

Thirdly, they shall have peaceable and quiet resting there, The sons of wickedness shall afflict them no more: which is amplified by their former troubles, as before time.

From,

From the appointment of a place for them, which is the first blessing, you may observe this note:

The placing of a people in this or that Country is from the appointment of the Lord.

This is evident in the Text, and the Apostle speaks of it as grounded in nature, *Acts 17:26. God hath determined the times before appointed, and the bounds of our habitation. Deuteronomy 2 chap. 5–9.* God would not have the *Israelites* meddle with the *Edomites*, or the *Moabites*, because he had given them their land for a possession. God assigned out such a land for such a posterity, and for such a time.

Question. Wherein doth this work of God stand in appointing a place for a people!

Answer. First, when God espies or discovers a land for a people, as in *Ezekiel 20:6.* he brought them into a land that he had espied for them: And that is, when either he gives them to discover it themselves, or hear of it discovered by others, and fitting them.

Secondly, after he hath espied it, when he carrieth them along to it, so that they plainly see a providence of God leading them from one Country to another: As in *Exodus 19:4,* *You have seen how I have borne you as on Eagle's wings, and brought you unto my self.* So that though they met with many difficulties, yet he carried them high above them all, like an eagle, flying over seas and rocks, and all hinderances.

Thirdly, when he makes room for a people

to dwell there, as in *Psalm* 80:9. *Thou preparedst room for them.* When *Isaac* sojourned among the *Philistines*, he digged one well, and the *Philistines* strove for it, and he called it *Esek*: and he digged another well, and for that they strove also, therefore he called it *Sitnah*: and he removed thence, and digged an other well, and for that they strove not, and he called it *Rehoboth*, and said, *For now the Lord hath made room for us, and we shall be fruitful in the Land.* Now no *Esek*, no *Sitnah*, no quarrel or contention, but now he sits down in *Rehoboth*, in a peaceable room.

Now God makes room for a people 3 ways:

First, when he casts out the enemies of a people before them by lawful war with the inhabitants, which God calls them unto: as in *Psalm* 44:2, *Thou didst drive out the Heathen before them.* But this course of warring against others, & driving them out without provocation, depends upon special Commission from God, or else it is not imitable.

Secondly, when he gives a foreign people favour in the eyes of any native people to come and sit down with them either by way of purchase, as *Abraham* did obtain the field of *Machpelah*; or else when they give it in courtesy, as *Pharaoh* did the land of *Goshen* unto the sons of *Jacob*.

Thirdly, when he makes a Country though not altogether void of Inhabitants, yet void in that place where they reside. Where there is a vacant place, there is liberty for the sons of *Adam* or *Noah* to come and inhabit, though they neither buy it, nor ask their leaves. *Abraham*
and

and *Isaac*, when they[★] sojourned amongst the *Philistines*, they did not buy that land to feed their cattle, because they said There is room enough. And so did *Jacob* pitch his Tent by *Shechem*, *Genesis* 34:21. There was *room enough*, as *Hamor* said, *Let them sit down amongst us*. And in this case if the people who were former Inhabitants did disturb them in their possessions, they complained to the King, as of wrong done unto them: As *Abraham* did because they took away his well, in *Genesis* 21:25. For his right whereto he pleaded not his immediate calling from God, (for that would have seemed frivolous amongst the Heathen) but his own industry and culture in digging the well, verse 30. Nor doth the King reject his plea, with what had he to do to dig wells in their soil? but admitteth it as a Principle in Nature, That in a vacant soil, he that taketh possession of it, and bestoweth culture and husbandry upon it, his Right it is. And the ground of this is from the grand Charter given to *Adam* and his posterity in Paradise, *Genesis* 1:28. *Multiply, and replenish the earth, and subdue it*. If therefore any son of *Adam* come and find a place empty, he hath liberty to come, and fill, and subdue the earth there. This Charter was renewed to *Noah*, *Genesis* 9:1. *Fulfill the earth and multiply*: So that it is free from that common Grant, for any to take possession of vacant Countries. Indeed *no* Nation is to drive out another without special Commission from heaven, such as the *Israelites* had, unless the Natives do unjustly

★ This sojourning was a constant residence there, as in a possession of their own; although it be called sojourning or dwelling as strangers, because they neither had the sovereign government of the whole Country in their own hand, nor yet did incorporate themselves into the Commonwealth of the Natives, to submit themselves unto their government.

wrong them, and will not recompense the wrongs done in peaceable sort, & then they may right themselves by lawful war, and subdue the Country unto themselves.

This placing of people in this or that Country, is from God's sovereignty over all the earth and the inhabitants thereof: as in *Psalm 24:1*. *The earth is the Lords and the fulness thereof*. And in *Jeremiah 10:7*. God is there called, *The King of Nations*: and in *Deuteronomy 10:14*. Therefore it is meet he should provide a place for all Nations to inhabit, and have all the earth replenished. Only in the Text here is meant some more special appointment, because God tells them it by his own mouth; he doth not so with other people, he doth not tell the children of *Seir*, that he hath appointed a place for them: that is, He gives them the land by promise; others take the land by his providence, but God's people take the land by promise: And therefore the Land of *Canaan* is called a land of promise. Which they discern, first, by discerning themselves to be in Christ, in whom all the promises are yea, and amen.

Secondly, by finding his holy presence with them, to wit, when he plants them in the holy Mountain of his Inheritance: *Exodus 15:17*. And that is when he giveth them the liberty and purity of his Ordinances. It is a land of promise, where they have provision for soul as well as for body. *Ruth* dwelt well for outward respects while she dwelt in *Moab*, but when she cometh to dwell in *Israel*, she is said to come under

der the wings of God: *Ruth* 2:12. When God wraps us in with his Ordinances, and warms us with the life and power of them as with wings, there is a land of promise.

This may teach us all where we do now dwell, or where after we may dwell, be sure you look at every place appointed to you, from the hand of God: we may not rush into any place, and never say to God, By your leave; but we must discern how God appoints us this place. There is poor comfort in sitting down in any place, that you cannot say, This place is appointed me of God. Canst thou say that God spied out this place for thee, and there hath settled thee above all hindrances? didst thou find that God made room for thee either by lawful descent, or purchase, or gift, or other warrantable right? Why then this is the place God hath appointed thee; here he hath made room for thee, he hath placed thee in *Rehoboth*, in a peaceable place: This we must discern, or else we are but intruders upon God. And when we do withal discern, that God giveth us these outward blessings from his love in Christ, and maketh comfortable provision as well for our soul as for our bodies, by the means of grace, then do we enjoy our present possession as well by gracious promise, as by the common, and just, and bountiful providence of the Lord. Or if a man do remove, he must see that God hath espied out such a Country for him.

Secondly, though there be many difficulties,
yet

yet he hath given us hearts to overlook them all, as if we were carried upon eagles wings.

And thirdly, see God making room for us by some lawful means.

Question. But how shall I know whether God hath appointed me such a place, if I be well where I am, what may warrant my removal?

Answer. There be four or five good things, for procurement of any of which I may remove. Secondly, there be some evil things, for avoiding of any of which we may transplant ourselves. Thirdly, if withal we find some special providence of God concurring in either of both concerning ourselves, and applying general grounds of removal to our personal estate.

1. First, we may remove for the gaining of knowledge. Our Saviour commends it in the Queen of the South, that she came from the utmost parts of the earth to hear the wisdom of *Solomon: Matthew 12:41*. And surely with him she might have continued for the same end, if her personal calling had not recalled her home.

Secondly, some remove and travail for merchandize and gain-sake; *Daily bread may be sought from far, Proverbs 31:14*. Yea our Saviour approveth travail for Merchants, *Matthew 13:45-46*, when he compareth a Christian to a Merchantman seeking pearls: For he never fetcheth a comparison from any unlawful thing to illustrate a thing lawful. The comparison from the unjust Steward, and from the Thief in the night, is not taken from the injustice of the one, or the theft

theft of the other; but from the wisdom of the one, and the suddenness of the other; which in themselves are not unlawful.

Thirdly, to plant a Colony, that is, a company that agree together to remove out of their own Country, and settle a City or Commonwealth elsewhere. Of such a Colony we read in *Acts 16:12*, which God blessed and prospered exceedingly, and made it a glorious Church. Nature teacheth Bees to do so, when as the hive is too full, they seek abroad for new dwellings. So when the hive of the Commonwealth is so full, that Tradesmen cannot live one by another, but eat up one another, in this case it is lawful to remove.

Fourthly, God alloweth a man to remove, when he may employ his Talents and gifts better elsewhere, especially when where he is, he is not bound by any special engagement. Thus God sent *Joseph* before to preserve the Church: *Joseph's* wisdom and spirit was not fit for a shepherd, but for a Counsellor of State; and therefore God sent him into *Egypt*. *To whom much is given, of him God will require the more: Luke 12: 48.*

Fifthly, for the liberty of the Ordinances. *2 Chronicles 11:13–15*. When *Jeroboam* made a desertion from *Judah*, and set up golden Calves to worship, all that were well affected, both Priests and people, sold their possessions, and came to *Jerusalem* for the Ordinances sake. This case was of seasonable use to our fathers in the

days of Queen *Mary*; who removed to *France* and *Germany* in the beginning of her Reign, upon Proclamation of alteration of religion, before any persecution began.

1. Secondly, there be evils to be avoided that may warrant removal. First, when some grievous sins overspread a Country that threaten desolation. *Micah* 2:6 to 11 verse: When the people say to them that prophecy, *Prophecy not*; then verse 10. *Arise then, this is not your rest*. Which words though they be a threatning, not a commandement; yet as in a threatning a wise man foreseeth the plague, so in the threatning he seeth a commandment, to hide himself from it. This case might have been of seasonable use unto them of the *Palatinate*, when they saw their Orthodox Ministers banished, although themselves might for a while enjoy liberty of conscience.

Secondly, if men be overburdened with debts and miseries, as *David's* followers were; they may then retire out of the way (as they retired to *David* for safety) not to defraud their Creditors, (for *God is an Avenger of such things*, 1 *Thessalonians* 4:6.) but to gain further opportunity to discharge their debts, and to satisfy their Creditors, 1 *Samuel* 22:1-2.

Thirdly, in case of persecution, so did the Apostles in *Acts* 13:46-47.

3. Thirdly, as these general cases, where any of them do fall out, do warrant removal in general: so there be some special providences or particular

particular cases which may give Warrant unto such or such a person to transplant himself, and which apply the former general grounds to particular persons.

First, if sovereign Authority command and encourage such Plantations by giving way to subjects to transplant themselves, and set up a new Commonwealth. This is a lawful and expedient case for such particular persons as be designed and sent: *Matthew* 8:9. and for such as they, who are sent, have power to command.

Secondly, when some special providence of God leads a man unto such a course. This may also single out particulars. *Psalms* 32:8. *I will instruct, and guide thee with mine eye.* As the child knows the pleasure of his father in his eye, so doth the child of God see God's pleasure in the eye of his heavenly Father's providence. And this is done three ways.

First, if God give a man an inclination to this or that course, for that is the spirit of man; & *God is the Father of spirits: Hebrews* 12:9. *Romans* 1:12. *1 Cor.* 16:12. *Paul* discerned his calling to go to *Rome*, by his τὸ πρόθυμον, his ready inclination to that voyage; and *Apollos* his loathness to go to *Corinth*, *Paul* accepted as a just reason of his refusal of a calling to go thither. And this holdeth, when in a man's inclination to travail, his heart is set on no by-respects, as to see fashions, to deceive his Creditors, to fight Duels, or to live idly, there are vain inclinations; but if his heart be inclined upon right judgement to advance the

Gospel, to maintain his family, to use his Talents fruitfully, or the likelihood end, this inclination is from God. As the beams of the Moon darting into the Sea leads it to and fro, so doth a secret inclination darted by God into our hearts lead and bow (as a bias) our whole course.

Secondly, when God gives other men hearts to call us, as the men of *Macedon* did *Paul*, *Come to us into Macedonia, and help us*. When we are invited by others who have a good-calling to reside there, we may go with them, unless we be detained by weightier occasions. One member hath interest in another, to call to it for help, when it is not diverted by greater employment.

Thirdly, there is another providence of God concurring in both these, that is, when a man's calling and person is free, and not tied by parents, or Magistrates, or other people that have interest in him. Or when abroad he may do himself and others more good than he can do at home. Here is then an eye of God that opens a door there, and sets him loose here, inclines his heart that way, and outlooks all difficulties. When God makes room for us, no binding here, and an open way there, in such a case God tells them, he will appoint a place for them.

Use 2. Secondly, this may teach us in every place where God appoints us to sit down, to acknowledge him as our Landlord. The earth is the Lords, and the fullness thereof; his are our Countries, our Towns, our houses; and therefore let us acknowledge him in them all. The Apostle

stle makes this use of it amongst the *Athenians*, *Acts* 17:26–27. *He hath appointed the times, and places of our habitation, that we might seek, and grope after the Lord.* There is a threefold use that we are to make of it, as it appeareth there; Let us seek after the Lord, why? Because if thou comest into an house, thou wilt ask for the owner of it: And so if thou comest into a foreign land, and there findest an house and land provided for thee, wilt thou not enquire, where is the Landlord? where is that God that gave me this house and land? He is missing, and therefore seek after him.

Secondly, thou must feel after him, grope after him by such sensible things, strive to attain the favour of your Landlord, and labour to be obedient to him that hath given you such a place.

Thirdly, you must labour to find him in his Ordinances, in prayer and in Christian communion. These things I owe him as my Landlord, and by these I find and enjoy him. This use the very Pagans were to make of their several Plantations: And if you knew him before, seek him yet more, and feel after him till you find him in his Ordinances, and in your consciences.

Use 3. Thirdly, when you have found God making way and room for you, and carrying you by his providence unto any place, learn to walk thankfully before him, defraud him not of his rent, but offer yourselves unto his service: Serve that God, and teach your children to serve him,

that hath appointed you and them the place of your habitation.

2. Observation. *A people of God's Plantation shall enjoy their own place with safety and peace.*

This is manifest in the Text: I will plant them; and what follows from thence? They shall dwell in their own place: But how? Peaceably, they shall not be moved any more. Then they shall dwell safely, then they shall live in peace. The like promise you read of in *Psalm 89:21-22. The enemy shall not exact upon them any more.* And in *Psalm 92:13. Those that be planted in the house of the Lord, shall flourish in the Courts of our God. God's plantation is a flourishing plantation, Amos 9:15.*

Question. What is it for God to plant a people?

Answer. It is a Metaphor taken from young Imps; I will plant them, that is, I will make them to take root there; and that is, where they and their soil agree well together, when they are well and sufficiently provided for, as a plant sucks nourishment from the soil that fitteth it.

Secondly, When he causeth them to grow as plants do, in *Psalm 80:8-11.* When a man grows like a tree in tallness and strength, to more firmness and eminency, then he may be said to be planted.

Thirdly, When God causeth them to *fructify, Psalm 1:4.*

Fourthly, When he establisheth them there, then he plants, and roots not up.

But here is something more especial in this planting;

planting; for they were planted before in this land, and yet he promiseth here again, that he will plant them in their own land: which doth imply, first, That what ever former good estate they had already, he would prosper it, and increase it.

Secondly, God is said to plant a people more especially, when they become *Trees of righteousness*, *Isaiah 61:3*. That they may be called trees of righteousness, the planting of the Lord. So that there is implied not only a continuance of their former good estate, but that he would make them a good people, a choice generation: which he did, first, by planting the Ordinances of God amongst them in a more glorious manner, as he did in *Salomon's* time.

2. He would give his people *a nail*, and *a place in his Tabernacle*, *Isaiah 56:5*. And that is to give us part in Christ: for so the Temple typified. So then he plants us when he gives us root in Christ.

Thirdly, When he giveth us to *grow up in him as Calves in the stall*: *Malachi 4:2-3*.

Fourthly, & to *bring forth much fruit*, *John 15:1-2*.

Fifthly, and to continue and abide in the state of grace. This is to plant us in his holy Sanctuary, he not rooting us up.

Reason. This is taken from the kind acceptance of *David's* purpose to build God an house, because he saw it was done in the honesty of his heart, therefore he promiseth to give his people a place wherein they should abide for ever as in a house of rest.

Secondly,

Secondly, it is taken from the office God takes upon him, when he is our planter, he becomes our husbandman; and *if he plant us, who shall pluck us up? Isaiah 27:1-2. Job 34:29.* When he giveth quiet, who can make trouble? If God be the Gardener, who shall pluck up what he sets down? Every plantation that he hath not planted shall be plucked up, and what he hath planted shall surely be established.

Thirdly, from the nature of the blessing he confers upon us: When he promiseth to plant a people, their days shall be as the days of a Tree, *Isaiah 65:22.* As the Oak is said to be an hundred years in growing, and an hundred years in full strength, and an hundred years in decaying.

Question. But it may be demanded, how was this promise fulfilled by the people, seeing after this time they met with many persecutions, at home, and abroad, many sons of wickedness afflicted them; *Jeroboam* was a son of wickedness, and so was *Ahab*, and *Ahaz*, and divers others.

Answer. Because after *David's* time they had more settledness than before.

Secondly, to the godly these promises were fulfilled in Christ.

Thirdly, though this promise was made that others should not wrong them, yet it follows not but that they might wrong themselves by trespassing against God; and so expose themselves to affliction. Whilst they continued God's plantation, they were a noble Vine, a right seed;

seed, but if *Israel* will destroy themselves, the fault is in themselves. And yet even in their captivity the good amongst them God graciously provided for: The *Basket of good figs* God sent into the land of *Chaldea* for their good: *Jeremiah 24:5*. But if you rebel against God, the same God that planted you will also root you out again, for all the evil which you shall do against your selves: *Jeremiah 11:17*. When the Israelites liked not the soil, grew weary of the Ordinances, and forsook the worship of God, and said, *What part have we in David?* after this they never got so good a King, nor any settled rest in the good land wherein God had planted them. As they waxed weary of God, so he waxed weary of them, and cast them out of his sight.

Use 1. To exhort all that are planted at home, or intend to plant abroad, to look well to your plantation, as you desire that the sons of wickedness may not afflict you at home, nor enemies abroad, look that you be right planted, and then you need not to fear, you are safe enough: God hath spoken it, I will plant them, and they shall not be moved, neither shall the sons of wickedness afflict them any more.

Question. What course would you have us take?

Answer. Have special care that you ever have the Ordinances planted amongst you, or else never look for security. As soon as God's Ordinances cease, your security ceaseth likewise; but if God plant his Ordinances among you, fear not, he will maintain them. *Isaiah 4:5-6: Upon all their*

glory there shall be a defence; that is, upon all God's Ordinances: for so was the Ark called the Glory of Israel, 1 Samuel 4:22.

2. Secondly, have a care to be implanted into the Ordinances, that the word may be ingrafted into you, and you into it: If you take rooting in the Ordinances, grow up thereby, bring forth much fruit, continue and abide therein, then you are a vineyard of red wine, and, the Lord will keep you, *Isaiah 27:2-3*. that no sons of violence shall destroy you. Look into all the stories whether divine or human, and you shall never find that God ever rooted out a people that had the Ordinances planted amongst them, and themselves planted into the Ordinances: never did God suffer such plants to be plucked up: on all their glory shall be a defence.

3. Thirdly, be not unmindful of our *Jerusalem* at home, whether you leave us, or stay at home with us. *Oh pray for the peace of Jerusalem, they shall prosper that love her, Psalm 122:6. They shall all be confounded and turned back that hate Zion, Psalm 129:5.* As God continueth his presence with us (blessed be his name) so be ye present in spirit with us, though absent in body: Forget not the womb that bare you, and the breasts that gave you suck. Even ducklings hatched under an hen, though they take the water, yet will still have recourse to the wing that hatched them: how much more should chickens of the same feather, and yolk? In the amity and unity of brethren, the Lord hath not only promised, but
commanded

commanded a blessing, even life for evermore:
Psalms 133:1–2.

Fourthly, go forth, every man that goeth, with a public spirit, looking not on your own things only, but also on the things of others: *Philippians* 2:4. This care of universal helpfulness was the prosperity of the first Plantation of the Primitive Church: *Acts* 4:32.

Fifthly, have a tender care that you look well to the plants that spring from you, that is, to your children, that they do not degenerate as the Israelites did; after which they were vexed with afflictions on every hand. How came this to pass? *Jeremiah* 2:21. *I planted them a noble Vine, holy, a right seed, how then art thou degenerate into a strange Vine before me?* Your Ancestors were of a noble divine spirit, but if they suffer their children to degenerate, to take loose courses, then God will surely pluck you up: Otherwise if men have a care to propagate the Ordinances and Religion to their children after them, God will plant them, and not root them up. For want of this, the seed of the repenting *Ninevites* was rooted out.

Sixthly, and lastly, offend not the poor Natives, but as you partake in their land, so make them partakers of your precious faith: as you reap their temporals, so feed them with your spirituals: win them to the love of Christ, for whom Christ died. They never yet refused the Gospel, and therefore more hope they will now receive it. Who knoweth whether God have

reared this whole Plantation for such an end?

Use 2. Secondly, for consolation to them that are planted by God in any place, that find rooting and establishing from God; this is a cause of much encouragement unto you, that what he hath planted he will maintain, every plantation his tight hand hath not planted shall be rooted up, but his own plantation shall prosper, & flourish. When he promiseth peace and safety, what enemy shall be able to make the promise of God of none effect? Neglect not walls, and bulwarks, and fortifications for your own defence; but ever let the Name of the Lord be your strong

Tower; and the word of his Promise the
Rock of your Refuge. His word
that made heaven and earth
will not fail, till he-
aven and earth be
no more.

Amen.

FINIS.
