

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

And thirdly, see God making roome for us by some lawfull meanes.

Quest.

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

Answ.

There be foure or five good things, for procurement of any of which I may remove. Secondly, there be some evill things, for avoiding of any of which wee may transplant our selves. Thirdly, if withall we finde some speciall providence of God concurring in either of both concerning our selves, and applying general grounds of removall to our personall estate.

1.

First, wee may remove for the gaining of knowledge. Our Saviour commends it in the Queene of the South, that she came from the utmost parts of the earth to heare the wisdom of *Salomon*: *Matth.* 12. 42. And surely with him she might have continued for the same end, if her personall calling had not recalled her home.

Secondly, some remove and travaile for merchandize and gaine-sake; *Daily bread may be sought from farre*, *Prov.* 31. 14. Yea our Saviour approveth travaile for Merchants, *Matth.* 13. 45, 46. when hee compareth a Christian to a Merchantman seeking pearles: For hee never fetcheth a comparison from any unlawfull thing to illustrate a thing lawfull. The comparison from the unjust Steward, and from the Theefe in the night, is not taken from

the injustice of the one, or the [9] theft of the other; but from the wisdom of the one, and the so-dainnesse of the other; which in themselves are not unlawfull.

Thirdly, to plant a Colony, that is, a company that agree together to remove out of their owne Country, and settle a Citty or Common-wealth elsewhere. Of such a Colony wee read in *Acts* 16. 12. which God blessed and prospered exceedingly, and made it a glorious Church. Nature teacheth Bees to doe so, when as the hive is too full, they seeke abroad for new dwellings: So when the hive of the Common-wealth is so full, that Tradesmen cannot live one by another, but eate up one another, in this case it is lawfull 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 speciall engagement. Thus God sent *Ioseph* before to preserve the Church: *Iosephs* wisdom and spirit was not fit for a shepherd, but for a Counsellour 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 *Chron.* 11. 13, 14, 15. When *Ieroboam* made a desertion from *Judah*, and set up golden Calves to worship, all that were well affected, both Priests and people, solde their possessions, and came to *Ierusalem* for the Ordinances sake. This case was of seasonable use to our fathers in the dayes of

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

2. Secondly, there be evils to be avoided that may warrant removeall. First, when some grievous sinnes overspread a Country that threaten desolation. *Mic.* 2. 6. to 11 verse: When the people say to them that prophesie, *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 foreseeeth the plague, so in the threatning he seeth a commandement, to hide himselfe from it. This case might have beene of seasonable use unto them of the *Palatinate*, when they saw their Orthodoxe Ministers banished, although themselves might for a while enjoy libertie 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 *Thess.* 4. 6.) but to gaine further opportunity to discharge their debts, and to satisfie their Creditors. 1 *Sam.* 22. 1, 2.

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

3. Thirdly, as these generall cases, where any of them doe fall out, doe warrant removeall in generall: so there be some speciall providences or particular cases which may give warrant unto such or

such a person to transplant himselfe, and which apply the former generall grounds to particular persons.

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

Secondly, when some speciall providence of God leades a man unto such a course. This may also single out particulars. *Psal.* 32. 8. *I will instruct, and guide thee with mine eye*. As the childe knowes the pleasure of his father in his eye, so doth the childe of God see Gods pleasure in the eye of his heavenly Fathers providence. And this is done three wayes.

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: Heb.* 12. 9. *Rom.* 1. 11, 12. 1 *Cor.* 16. 12. *Paul* discerned his calling to goe to *Rome*, by his τὸ πρόθυμον, his ready inclination to that voyage; and *Apollos* his loathnesse to goe to *Corinth*, *Paul* accepted as a just reason of his refusall of a calling to goe thither. And this holdeth, when in a mans inclination to travaile, his heart is set on no by-respects, as to see fashions, to deceive his Creditors, to fight Duels, or to live idly, these are vaine inclinations; but if his heart be inclined upon right judgement to advance the Gospell, to maintaine his

family, to use his Talents fruitfully, or the like good end, this inclination is from God. As the beames of the Moone darting into the Sea leades it to and fro, so doth a secret inclination darted by God into our hearts leade and bowe (as a byas) 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 helpe us*. When wee are invited by others who have a good calling to reside there, we may goe with them, unlesse we be detained by waightier occasions. One member hath interest in another, to call to it for helpe, when it is not diverted by greater employment.

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

Vse. 2.

Secondly, this may teach us in every place where God appoints us to sit downe, to acknowledge him as our Landlord. The earth is the Lords, and the fullnesse thereof; his are our Countries, our Townes, our houses; and therefore let us acknowl-

edge him in them all. The Apostle makes this use of it among the *Athenians*, *Acts* 17. 26, 27. *He hath appointed the times, and places of our habitation, that we might seeke, 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 aske for the owner of it: And so if thou comest into a forreigne 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 mee this house and land? He is missing, and therefore seek after him.

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

Thirdly, you must labour to finde 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 severall Plantations: And if you knew him before, seeke him yet more, and feele after him till you finde him in his Ordinances, and in your consciences.

Thirdly, when you have found God making way and roome for you, and carrying you by his providence into any place, learne to walke thankfully before him, defraud him not of his rent, but offer your selves unto his service: Serve that God, and

Vse. 3.

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teach your children to serve him, that hath appointed you and them the place of your habitation.

2. Observation. *A people of Gods Plantation shall enjoy their owne place with safetie and peace.*

This is manifest in the Text: I will plant them; and what followes from thence? They shall dwell in their owne 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 reade of in *Psal.* 89. 21, 22. *The enimie shall not exact upon them any more.* And in *Psal.* 92. 13. *Those that be planted in the house of the Lord, shall flourish in the Courts of our God. Gods plantation is a flourishing plantation, Amos* 9. 15.

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

Answ. It is a Metaphor taken from young Impes; I will plant them, that is, I will make them to take roote there; and that is, where they and their soyle agree well together, when they are well and sufficiently provided for, as a plant suckes nourishment from the soyle that fitteth it.

Secondly, When hee causeth them to grow as plants doe, in *Psal.* 80. 8, 9, 10, 11. When a man growes like a tree in tallnesse and strength, to more firmenesse and eminency, then hee may be said to be planted.

Thirdly, When God causeth them to *fructifie.* *Psal.* 1. 4.

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

But here is something more especiall in this planting; for they were planted before in this land, and yet he promiseth here againe, that hee will plant them in their owne 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, Isay* 61. 3: That they may be called trees of righteousness, the planting of the Lord. So that there is implied not onely a continuance of their former good estate, but that hee 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 *Salomons* time.

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

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

Fourthly, & to *bring forth much fruit, Ioh.* 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.

This is taken from the kinde 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. *Reason.*