

A  
TREATISE  
OF THE  
Wonderfull Workings  
OF  
G O D  
FOR HIS  
Church and People.

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EXODUS 15. 11.

*Who is like unto thee, O Lord, amongst the Gods! who is like thee, glorious in Holiness! fearful in Praises! --- Doing wonders!*



When troubles are threatned, God doth charge us with two things, and undertakes to discharge us of all the rest.

1. The first thing in Gods charge is *Faith*, Psal. 55. 22. *Cast thy burden upon the Lord*, The burden of fears, of cares, of troubles; There is the charge, and the discharge follows: *Hee shall sustain thee.*

2. The second thing God doth charge us withall is *Prayer*, Psal. 50. 15. *Call upon mee.* But if you will take the charge and the discharge together: See *Phil. 4. 6. Be careful for nothing.* There

is the discharge -- But in all things make your request known to God. There is the charge.

And there are two things which God doth charge us withall, when our fears are blown over, and they are

1. *Thankfulness.*
2. *Obedience.*

The former you may read, *Psalm* 50. 15.

The latter, *1 Sam.* 12. 24. And this hath been the practice of the Saints, when calamities and troubles hath been either felt or feared; they have betaken themselves to those weapons to encounter them with,

*Faith* and  
*Prayer.*

You see in *Hessers* time. And when God hath bestowed deliverances, then they have betaken themselves to *Praises*. You see in the same story of *Esther*, the *Primitive Christians* had their *Stationary-daies*, their daies of *Prayer*, wherein they assembled themselves together for the removal of the Churches pressures lying upon them.

And no doubt, but they had their *Solemn Feasts*, and times of *Praises*, when God had wrought his deliverances.

The want of Mercy sends us to *Prayer*; the injoyment of Mercy sends us to *Praises*.

But what need wee seek further for an instance? you see here it was the practice of *Moses*.

The former Chapter tells you of his *Dangers* and *Fears*: The *Egyptians* pursued him, *vers.* 8, 9, 10. Together with *Moses* behaviour and demeanour, in these straits, *vers.* 13, 14, 15.

Where first you see his *Faith*, *vers.* 13, 14. And the 15th. verse implies his *Prayer*. Though wee read of none expressed, yet there is one implied. *The Lord said unto Moses, wherefore cryest thou unto mee? speak unto the Children of Israel, that they go forward.* By which is implied, that *Moses* his spirit did mightily wrestle with God in *Prayer*, although wee read not of any words hee there uttered.

And in this Chapter you may read of his praises for that great deliverance which God had wrought for them. No sooner was hee come to shoar, but hee singeth forth the praises of God, both for their own deliverance, and the enemies destruction.

So that these words that I have read unto you, they are a part of a *Psalm of Thanksgiving*, for the glorious and wonderful deliverance of the *Children of Israel* from the host of *Pharaoh*.

The summe of all you shall see in the 9, 10, 11. verses, where you may read these three things,

1. *Mans purposing.*
2. *Gods disposing.*
3. *The Churches retribution.*

1. *Mans purposing, in vers. 9. which was bloody enough.*

1. The Enemy said, *I will pursue.*

2. *I will overtake.*

3. *I will divide the spoil.*

4. *My lust shall be satisfied upon them.*

5. *I will draw my sword.*

6. *My hand shall destroy them.* Here was a bloody purpose; and all was done in their thoughts.

2 Wee have God disposing in the next vers. *Thou didst blow with thy wind: the sea covered them: and they sank as lead in the mighty waters.* And then

3 Here is *The Churches Retribution*, set down in a way of Admiration of God excellencies; *Who is like unto thee, O Lord among the Gods! Who is like unto thee, glorious in Holiness! fearful in Praises!* Doing wonders!

Here is the Church *Riding in Triumph*, in a majestick solemnity, admiring of God, and triumphing in him; as she doth still in all her songs of praises for Deliverances, See *Judg. 5.* and *1 Sam. 2.* at the beginning, and most elegantly in *Isa. 25. 9.* *Lo, this is our God: we have waited for him, and he will save us: This is the Lord, we have waited for him, and wee will bee glad, and rejoyce in his salvation.*

Wee will hold you no longer in the Preface, that which I shall commend unto you, from the words, is this

Doct. *The Wonderfull God, doth do wonderfull things, for his Church and people.*

Hee doth not only do wonders simply: but *great wonders*, *Psal. 136. 4.* nay, *mighty wonders*, *Dan. 4. 3.* Amazing, astonishing wonders, for his Church and people.

In the prosecution of this doctrine, wee will go through these five things. We will shew you,

1 *The truth of it, That God doth do wonders.*

2 *The ground and reason, why God doth such wonders.*

3 *What those wonders are, which God doth.*

4 *When is the time, that God doth these wonders.*

5 *Whether God will do a wonder for us.*

#### 1. *Quere.*

1 For the first of these, *That God doth do great wonders for his Church*, even such things as are above our thoughts, above our hopes, above our expectations, above our reason to conceive, above our faith to beleieve.

The whole Scriptures are but the *Annals*, or the records of the wonders which God hath done for his Church and people: You can all tell me, what wonders God did for his people in *Egypt*. The *Psalmist* tells you so, *Psal. 78. 12.* *Marvellous things did hee for them, in the sight of their fathers, in the land of Egypt.* And



Vehiculum,  
Sepulchrum.

you know what wonders hee did for them at the Red-sea, when there was nothing but death before them, death behind them, they were surrounded with death. Yet then God unbared his arm, and caused the Red-sea to divide it self, which became a passage to the one, and a grave to the other.

And wonders hee did for them in the wilderness. Not a day without a wonder; Every day was the *Birth of a wonder*. Hee gave them bread from heaven: he gave them water out of the rock. Read the 78 Psalm at your leasure, and the 9. chap. of Nehemiah, and in them you shall see a little Chronicle of the great wonders, which God hath done for his Church and people.

But to the Doctrine, *That God doth do wonders for his Church and people.*

God hath wonderfully disappointed great plots, and desperate counsels, and designs against them.

Wee will give you an instance of this in *Hamans* time. *Hamans* had a desperate plot for the ruine of the Church and people of God, you may read it in the 3d. of *Esther* 8, 9, 10. to the end. In brief, it was this: *To overthrow and put to death all the Jews, upon pretence, that they kept not the Kings laws.* Here was their plot.

The disappointment of it you shall read in the 6. 7, 8. Chapters. The means whereby this design was broken, was but small, and therefore the greater was the wonder, the more visible was the hand of God. *The breaking of the Kings sleep, was the breaking of this design,* as you read, *Esth. 6.* beginning -- *The King could not sleep well, what then? Could hee not lye still in his bed? No, he must have a book, and that book, the book of Chronicles: and that Book must bee opened; where accidentally, (though surely guided by Providence) hee opens and reads that passage recorded concerning Mordecai, where was registred his faithfulness in discovering and disappointing of a murder intended against the King. Whereupon God set this act of faithfulness so close upon the Kings heart, that hee could not rest till Mordecai was rewarded for it. And this reward must be Hamans ruine, his advancement, Hamans abasement. And this was the rise of Hamans disappointment.*

The like you have, *Dan. 6. 4, 5.* There was a great design the Nobles had against *Daniel*. They saw *Daniel* was faithfull to the King, and they could find no way to insnare him, unlesse it were in something that concerned the law of his God. And therein, if they could find any thing in his obedience to God, that might render him disobedient to the King, they should then have their desire of him.

And therefore their Plot was this, *To make a Decree, that who ever should ask any Petition either of God, or man, for the space of thirty dayes, save only of the King, he was to be thrown into the den of Lyons.*

Well, the Plot took according to the Desire of their hearts: for notwithstanding this decree, *Daniel made his Prayers and supplications*

uplications to his God, three times a day, as you see in the 10, 11. verses.

Upon this they go and tell the King: *Hast not thou, O King, made a Decree, that none should ask any Petition of God or man, save of thee? &c.* Here is one Daniel of the Captivity, who regards not thee O King, nor the decree thou hast signed: But makes his Supplication three times a day, vers. 13.

And what was this now, but to render him to the King, factious, seditious, a Rebel, a Traytor, One who cared not for King, nor Law? Though indeed Daniel was a better subject than the best of them; though they would have rendred him rebellious to the King, because he was obedient to his God.

But mark the issue of it. God disappointed them in their design, and brought their own plot upon their own Pates. Daniel was preserved by the Lyons that should have destroy'd him, as they did afterward them. The like of the three Children.

I might go down to our days, The Powder-plot: Eighty-Eight: and God knows how many since.

2 God hath wrought wonderfull deliverance for his Church. Deliverances wonderful, and the way he hath wrought them was,

1 Sometimes by small means. For weaknesse and strength is all one with God; as *Asa* confessed, when that Great Army came against him, 2 Chron. 14. 11. *It is all one with thee, to help with many or with few.* Infinite wisdom and power knows no difference. As the Mariner turns about the greatest ship with a small rudder.

No means can bee so contemptible; but he can make it successful to his own purposes.

As the greatest means will bee no priviledge, without Gods concurrence: so the smallest means shall be no prejudice, if God wil concur.

Wee read, God hath sometimes armed natural Causes, Sunne, Moon, Stars, Hail, Wind: All which, were wonders, against the enemies of the Church.

The Stars in their course were said to fight against *Sisera*. The Lord slew the enemies of *Foshna* with Hail; and the *Noabites* with the Sun shining upon the water.

And wee read in the Ecclesiastical History, that the Christians, being to fight against the Barbarians, were in a great distresse for water: And upon their Prayer, God sent them abundance of rain, to refresh their Army: But incountred their enemys with Thunder and fire from heaven. In remembrance of which, the Romans called the Christian Legion *Κεραυοβόλος*: *Fulminatrix*, The thundering Legion.

And sometimes God hath armed other causes, putting strength into weak and contemptible means, for the deliverance of his Church. God hath oftentimes delivered his Church by  
such

such instruments, as the enemies before would have looked upon with scorn, as upon cast and despicable Creatures.

As God hath weakned and infatuated them, hee hath intended to destroy: so hath hee strengthened and guided with a spirit of wisdom, such as hee hath intended for the deliverance of a Church.

You see *Cyrus* comparatively a weak Prince; yet God made him an instrument to overthrow the most strong and puissant people in the World, the *Babylonians*; and by him to deliver his Church.

*Deborah* a Woman; and yet God raised her up for the deliverance of his Church.

So you see God doth it by small means.

2. Sometimes God works the deliverance of his Church without means. And this is more wonderful.

When God looks about and sees there is no man, then doth his right hand bring salvation. When the Channel of Creature-helps is dry, when the stream of second causes doth not runne: Then doth God himself stand up for the defence and deliverance of his Church and People; and creates deliverance out of nothing.

What God doth by means, hee can do alone. What hee doth immediately, hee doth sometimes immediately from himself. The Angel slew an hundred fourscore and five thousand, 2 King. 19. 35.

Wee read, when *Julian* went to war against the *Perfians*, he vowed to his *Idol-Gods*, that when hee returned, hee would give them a sacrifice of all the *Christians* in the Empire.

Here was now no means for the deliverance of the Church. But God undertaketh the work himself, smiting him from Heaven with an unknown blow, and by that delivered his Church.

The like also of *Maximius*, and of *Herod*, Act. 12. 23. Though there bee weakness below, yet there is strength above: Though means bee wanting, yet hee can create means, or hee can work without. God and Faith, work best alone.

3. Sometimes God works the deliverance of his Church by contrary means. And this is yet a more wonderful way.

God doth often work his works by Contraries, hee brings good out of evil, Life out of Death, &c. As the *Physitian* doth order poisons and destructive ingredients to physical, useful, and healthful purposes: So those things which in themselves are against us, God in singular wisdom and mercy, turns them for us. That which hath been used as the means of ruine, hath God often turned to the means of raising a Church and People.

This is like the opening of the blind mans eyes with Clay. One would think it should rather put out the eyes of a seeing man, than give sight to a blind man. But if *Christ* do undertake the work, though the means bee never so contrary, it shall bee effectual.

Thus

## his Church and People.

Thus you see that God doth often do wonders for the good of his Church and People.

### 2. *Quere.*

2. Wee come now to the second thing. *The Grounds and Reasons.*

1. The first is, *Because hee is a wonderful God.* Wonderful things beseeem a *Wonderful God*. His *Name* is *Wonderful*, *Iſa. 9. 6.* And therefore his *works* are *Wonderful*. This is the inference, *Iſa. 85. 10. Thou art great, and doſt wonderful things.* Every one delights to do *actions ſutable* to themselves; *ſutable* to their own *greatneſs*.

When *Alexander* met with a great difficulty, his spirit thus encounters it, *Fam periculum par animo Alexandri*: Now here is a danger, here is a difficulty fit for the spirit of *Alexander* to encounter withall: here is a work ſutable for *Alexander* to do. Great enterpriſes, great difficulties, great things befit *Great ſpirits*. *Magnus magna decent.* And *wonderful things befit a wonderful God*.

And upon this ground Gods reliefs come not in, until *caſes* are *deſperate*, becauſe then hee may *discover his great Power*. And ſuch deliverances are moſt *ſutable* to the *great God*. Hee could as well have ſaved *Lazarus* from ſickneſs, as have raiſed him from the grave: but hee ſuffers him to dye, hee buried, and lye three dayes in the grave, that hee might magnifie his power, in the raiſing of him again. Hee lets the difficulty go beyond the help of man, that you might the better know what the *Power of God* is.

2. The second Reason. God doth wonderful things for his people, *to get himſelf a wonderful Name*, that God might bee known in the World.

Therefore did God execute ſuch fearful Judgements on *Pharaoh*, and wrought ſo great deliverances for his people; that hee might get himſelf a *Name*, and publiſh himſelf to the World, *Iſa. 63. 12.*

Special cures win more glory to the Phyſician, than a thouſand ordinary cures: ſo ſpecial victories win more honour to a General, than a thouſand ordinary skirmiſhes: ſo here, ſpecial deliverances to God.

If God ſhould only walk in the ordinary wayes of his Providence in the World, his glory would not bee ſo much ſeen and advanced: And therefore God doth often ſtep out of his ordinary paths of Providence, and goes in *Extraordinaries*, that hee might diſcover his *Glory* and *Power*, and advance his own *Name*.

This know, that it is Gods great deſign in the World, *to advance his own Name, and make it glorious to the ends of the Earth*. This is one way God doth it by: even doing *wonderful things* for  
his

*his Church.* Hereby God wins a great deal of honour and praise from the Saints, and dread and terror from the wicked, as the Scriptures speak.

You know how terrible was the *Name* of the *God of Israel* to all the Earth, by those great wonders God had done for *Israel* in *Egypt*.

And therefore this was the argument which *David* used, why God should destroy such as were his enemies, and work deliverances for such as were his people; *That men might know, that thou, whose Name alone is Jehovah, art the most high over all the Earth, Psal. 83. 18.*

Great Mercies and wonderful deliverances, publish and set forth God, when smaller cannot do it.

*Great Deliverances* publish *great Power; great Mercy, great Wisdom, and great Truth.* God is *lost* in smaller deliverances; but *visible* in greater. They who are unwilling to acknowledge God in lesser, are forced to acknowledge him in greater deliverances, and to say with them, who without doubt were loath enough to acknowledge it, *Digitus Dei est hic; The finger of God is here.*

*None*, but a God could have disappointed such Counsels.

*None*, but a God could have discovered such Plots.

*None*, but a God could have removed such Evils.

*None*, but a God could have wrought such Deliverances.

3. The third Reason, why God doth *wonderfull things* for his Church, is, *as to get, so to uphold his great Name.*

You have an excellent place for this in *Dent. 32. 27.* God was highly displeased with *Israel*, for their provocations of him; and hee threatned to destroy them: yet after all this, hee saith, --- *I said, I would scatter them into corners, and would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy: lest their adversaries should behave themselves strangely, and lest they should say, our high hand, and not the Lord, hath done all this.*

The like you have in *2 King. 18. 35.* *Who are there among the Gods of the Countries, that can deliver out of my hand? so hee vaunted, and God suffered him to soare so high, that hee might have the greater praise, and his Glory bee higher advanced by the greater downfall of such a Lucifer.*

And this was the Argument which *Moses* urged God withal, when hee threatned to destroy the *Children of Israel*, *Numb. 14. 15.* *Now if thou kill this people, then the Nations which have heard the fame of thee, will speak, saying: Because the Lord was not able to bring this People into the Land, which hee sware unto them, therefore hath hee slain them in the Wilderness.* As if hee had said, --- *Thou hast gotten thy self a Name, by the mighty wonders, which thou hast done for thy people: but if thou shouldest leave now, and do no more, thou wouldest lose thy glory, which thou hast gotten,*

ten, and the Nations would bee ready to charge thee with *weakness and impotency*, that thou wast not able to do what thou hast promised, and purposed to do for thy People.

The like you have in *Deut. 9. 28.* And in *Exod. 32. 12.* And the same Argument you have in *Jos. 8. 9.* When God went not forth with the armies of *Israel*, but suffered them to bee smitten by their enemies. *O Lord, (saith Joshua) what shall I say, when Israel turn their backs upon their enemies! If it bee thus, what will become of thy great Name!*

Arguing by this, that there was a necessity for God to do great things for his People; still to uphold that great Name hee had gotten, which otherwise would fall to the ground, *Psal. 79. 9. Help us, for the glory of thy Name; and deliver us for thy Names sake.*

And an excellent place you have for this, in *Isa. 48. 9, 10, 11.* For my Names sake will I defer my wrath, and for my Praise will I refrain it from thee, that I cut thee not off.

4. *Reas.* God doth wonderful things for his People, that hee might inherit wonderful praises from his People. Therefore doth God work wonderful deliverances for his Church, that his Church might return futable praises to God again, -- *Psal. 111. 4. Hee hath done his wonderful works, to bee remembered.* As if hee had said, it was for this end, that God did those wonderful works, wrought those great deliverances, that they might bee remembered, that they might bee kept upon the imagination of the thoughts of the heart for ever. As in *1 Chron. 29. 18.* That wee might bee so many living Monuments of thankfulness, so many Trumpets to sound forth the praise of his Greatness and Goodness, from Generation to Generation. And hee that forgets *Thankfulness*, forgets the end of Gods bestowing of Mercy, and robs himself of the fruit and effect of the present Mercy, and hinders himself of future.

5. *Reas.* God doth wonderful things for his Church, to adde torture to the Devil, and his Children.

Gods mercies and deliverances to the Saints, must needs inrage the Devil, and wicked men.

When *Hamam* had prevailed so far as to get a bloody decree against the *Jews*, hee joyed exceedingly, as one that promised to himself the utter ruine of them all. Now God stepping in on a sudden, and shewing a wonder to disappoint him in his design, No man can conceive, much less expresse how much this added to *Hamans* torture and vexation. Hee goeth home, and vexeth himself, and vexeth in his bed, and could have no rest.

*Achitaphel* was so tortured, that his design did not take, that hee was impatient of his Life. Hee could not ease himself, but by destroying himself.

The like you have of *Balak* God hath his wayes to make wicked men gnash their teeth before they come to Hell, and this is one way, to put them in a kinde of hope of having their will upon



the godly, as they had in the verse before the Text, *I will pursue, I will destroy, I will divide the spoil.* -- And then on a sudden overturning all, blowing upon their projects, bringing all their enterprizes to nought: *Oh! this doth make them vex, and torture their own souls.*

6 Reason, *God doth wonderful things for his Church and People, That both our selves and the Generations to come might be quickned and stirred up to trust in him, obey him.*

1. *That wee our selves might bee quickned to trust in him.* And this you see was the fruit of that great deliverance in the text, *Exod. 14. 31. And Israel saw that great work, which the Lord had done upon the Egyptians: And the People feared the Lord, and beleevd the Lord.*

And this use David made *That God that hath delivered mee from the Lyon and the Bear, hee will also deliver mee from this uncircumcised Philistine:* So *Psal. 63. 7. Because thou hast been my helper, therefore under the shadow of thy wings I will rejoyce, That is, because thou hast been my Helpe: I have had experience of thy goodnesse to me in such and such straits. Therefore under the shadow of thy wings I will rejoyce, Not onely, Trust in thee, but Rejoyce, as being assured thou wilt help me in time to come.*

Men unmindful of former experiences, are still to seek in every fresh difficulty.

Where *Experiences* are the *Premises*,  
Assurance may be the *Conclusion*.

David was a man of many choice experiences of Gods goodnesse to him; and hee was a man that was choice of them: hee laid them up, and made use of them at every need. Hee did not only make use of the *Experiences* themselves, but of every thing, that came in to it, or was a *Trophee* of it.

It is a passage not to bee neglected, that when hee was forced to fly from *Saul*, coming to *Abimelech* the Priest, hee desired a weapon of him, for his defence and safeguard. Hee told him, that there was none, save onely *The Sword of Goliath*, whom hee had slain, and David said, *there is none like that, give it mee,* *1 Sam. 21. 9.* This was a *Trophee* of Gods goodnesse to him: It was an *Ensign* of a former *Experience* of Gods love to him: And there was no better weapon for his defence, than such a one, as was both an experience and a weapon. In carrying this, he carried an *Experience* with him, which might Comfort him, and encourage him too.

2 *Cōin. 1. 10.* Saith the *Apostle*: *hee hath delivered us from so great a death, and doth deliver: In whom we trust he will yet deliver us.*

Thus from the former *Experiences* of Gods goodnesse to him, hee makes out an argument of future deliverances.

And, if we were but thus wise, to treasure up former *Experiences*; the former parts of our lives would come in to help the latter,

ter: And the longer wee live, the richer in faith we should be.

Wee ought indeed to trust God, though wee had never Tried him: but, when hee helps our faith by former Experiences, this should strengthen our Confidence, and make us to go unto God, as unto a Tried friend.

If wee were well read in the History of our Lives, wee might have a Bible of our own, drawn out of the Experiences of Gods dealings with us, and wee should be able to say, in any difficulty and distresse, *I dare trust God in this difficulty; I dare adventure on him, in this present distress: I have tried him, and found him true; Hee never failed mee. And because hee hath been my help, therefore under the shadow of his wings will I rejoyce.* This is the first part of this Reason, God doth wonders, to quicken and incourage his Church and People, to trust in him and obey him.

2. God doth it, that the very generations to come might be incouraged to trust in the same God, in the like distresses.

This use the Church made of Former Experiences, Psal. 22. 4, 5. *Our Fathers trusted in thee: they trusted, and thou didst deliver them: they cryed unto thee, and were delivered: they trusted in thee, and were not confounded.* And from hence the Church gathers an argument, that that God, that had delivered others, would also deliver them.

The like you have, Isa. 51. 9, 11. *Awake, awake, Put on strength, O arm of the Lord: Awake, as in the Ancient days, in the Generations of old. Art not thou hee, that wounded the Dragon? who dryed up the Sea, and made the depths a way for the ransomed to pass over? -- As if he had said, All those Former Experiences of thy Gracious dealings, and wonderfull deliverances of thy Church, they are as so many incouragements to us, to beleieve thy goodnesse to us. And therefore the Psalmist tells us, Psal. 9. 10. They that know thy name will trust in thee. -- And hee gives the reason. -- For thou Lord hast not forsaken them that seek thee. -- Hee doth not say, Thou Lord wilt not, but, thou Lord hast not. Gods hath-not, is his will-not too.*

The Argument were not good, would not hold in men. They Have not, therefore they Will not; Men may change, men may alter.

1. Either they may repent of former curtesies.

2. Or they may resolve to do no more. Men, wee see, shut their hands, because they Have opened them, and their former curtesies are reasons of future denials.

But the argument is good here. *Hee hath-not*: therefore hee will not forsake his people.

*Hee will bee gracious, because hee hath been gracious.* Gods former dealings towards his Church and people, do but publish to the world, and inform us, what his future behaviour shall bee to his Church and people. *Hee Hath not, therefore he will not.*

God blames the Israelites, because hee had done so great



works for them, *And yet they beleev'd not.*

7. *Real. God will do wonderfull things for his Church, because His love and engagements do move him unto it.*

There are four loving engagements of God, which move him to do wonderful things for his Church,

1. *They are his.*
2. *He hath promised.*
3. *His people trust in him.*
4. *They seek unto him.*

1. God is engaged to do wonderful things for us, *Because wee are his.* We are his people, hee is our God: wee are his Spouse, hee our husband: wee are his children, hee our father: wee his Members, hee our head: wee are his portion, his inheritance, &c.

And this is a great engagement for God to do great things for us; what will not a loving father do for his child? what will not a loving Husband do for his wife? &c. wee stand in the same relations with God.

He thought nothing too great to suffer for us. Hee suffered great things, and hee suffered cheerfully: hee was in pain till the hour came. And do you think hee will think any thing too much to do for you?

*God doth what ever is done in the world.* And there is nothing that he doth, that I may say his heart is more in, that he doth with more Complacency and delight, than those things he doth for his Church and People. *His whole heart is in them,* and therefore doth them cheerfully, and doth them fully. As you know, whatever your heart is in, that you do willingly, that you do thoroughly, &c.

Indeed, there was Nothing to ingage him, *To make us his People, before hee made us his People,* as *Moses saith, God chose you,* not because of thy righteousness, the uprightness of thy heart; for thou art a stiff-necked People. But because the Lord Loved you, &c.

But there is something to ingage him, *To do for us now, hee hath made us his People, because wee are his People,* this is that, that Samuel did comfort the Israelites withall, 1 Sam. 12. 22. *The Lord will not forsake his people, for his great Names sake,* And why? what is the reason? what is the engagement? why saith hee, *Because it hath pleased the Lord to make you his people.*

2 *A second loving engagement, which causeth God to do wonders for his People is, because he hath ingaged himself to us, by many great and precious Promises.* Gods Promises are engagements upon him. God hath made himself our Debter, Not by receiving any thing from us, but by promising all things to us. God hath made many precious promises to us.

1 *Promises of Preservation, Isa. 33. 16. Hee shall dwell on high:*  
his

*Fidelis Dominus, qui se nobis fecit debitor non aliquid a nobis accipiendor sed omnia nobis promittendor.*  
Aug.

## his Church and People.

*his place of defence shall bee the munition of rocks; bread shall bee given to him; his waters shall bee sure.*

A Promise, than which I know none more full in the Book of God, wherein all Objections, that a fearful heart might raise, are answered and taken away. Let us view it over.

1 *Hee shall dwell on high* If hee were among his enemies, hee might bee in danger: But *hee shall dwell on high, nay, on heights*, as the Word is: *many Ascents, many Heights*, above the reach of danger, out of *Gun-shot*.

2 But suppose they could raise up Mounts, and come as high as hee; yet they shall not hurt him. *Hee is in a place of defence.*

3 But what then? His defence is not so strong, but it may bee broken thorough. No saith the Text, that is impossible; for *his place of defence shall bee the Munitions of Rocks, many Rocks, and many Munitions of Rocks* (and therefore impregnable) to guard him.

4 Why? but hee may bee starved out; his supply will not alway last. There is no *plowing and sowing upon Rocks*; hee may bee famisht out. No saith the Text. *Bread shall bee given him; Hee shall bee provided for.*

5 But what shall wee do for *Water*? There is no *Water* to be had out of *Rocks*. You see it was that which posed the Faith of *Moses*: to fetch *Water* out of a *Rock*. But saith the Text, *hee shall have Water too.*

6 Yea but his *Water may be spent*. It will not alway last. No saith the Text: *His Waters shall be sure, never failing Waters, sure Waters.*

Again, in the same Chapter, *vers. 21. The Lord will bee to us a place of broad Rivers and streams, wherein shall go no Gallie with Oares, nor shall gallant ship pass thereby.* Shewing the defence God would bee to his People. *Hee will bee a Stream, nay a River* between us and our enemies. And a broad River, a River that cannot bee passed over. Why but they may use *Oares*. No saith the Lord, *Hee will bee a River, wherein no Gally with Oares shall pass.* But a Ship may. No, nor gallant ship shall pass thereby, for the Lord is our *Judge*; the Lord is our *Law-giver*; the Lord is our King; hee will save us. But what if any ship should attempt? You shall see, *vers. 23. God will untackle them. Thy tacklings are loosed; they could not well strengthen their Mast; they could not spread the saile.*

2. And as hee hath made promises of *Preservation* from, So hee hath made promises of *Deliverance* out of trouble, *Psal. 34. 19. Many are the troubles of the Righteous, but the Lord delivereth him out of them all.* So *Psal. 50. 15. Call upon mee in the time of trouble; I will deliver thee.* So *Psal. 91. 15. I will bee with him in trouble, and will deliver him.* So *Isa. 54. 17. No weapon formed against thee shall prosper.* And an excellent promise wee have, *Isa. 43. 3, 4. I gave Egypt for thy ransome, Ethiopia and Seba for thee.* God speaks

speaks here as the Lord and Possessor of the whole Earth, *Egypt* was his, and *Ethiopia* was his; and both these hee gave for to redeem his Church.

The Church was in bondage and captivity, you know, in *Egypt*. And God gave *Egypt* for her ranfome. And how? because shee could not bee ransomed and delivered without the los of *Egypt*. Therefore God gave *Egypt* for her: That is, hee would rather lose all the Land of *Egypt*, than his people should not bee ransomed: hee would sink the whole Kingdome of *Egypt*, if it stood betwixt his People and Deliverance. And so it follows in the 4. vers. *I have loved thee, therefore will I give men for thee, and people for thy life.* As if hee had said. I love thee, thou art more dear to mee than all the World; and I do not stick to give the lives of *thousands* to uphold thine. Multitudes shall bee destroyed, rather than thou shalt not bee preserved. *I love thee, and therefore I will give men for thee.*

Thus you see God is engaged to do wonderful things for his Church, because of his Promise.

That love which hath moved him to make these precious promises to us, will never give him rest, till it hath caused him to make good those promises which hee hath made.

3. A third loving *Engagement*, which causes God to do wonders for his People is, *because they trust in him.* Trust is a kinde of *Engagement* upon a man, although hee had made no promise. A man will not deceive another, who reposes his whole trust in him, though hee were not engaged by Promise. There is a kinde of *Engagement* in Trust it self: And shall wee then think that God will, when hee hath made so many precious promises to us? This were the greatest deceit in the World, a Soul-deceit. If God should call us off from all other succours, from other shelters, and tell us, that if wee will trust in him, hee will bee our succour, our security. And should God fail the soul, this were an undoing-deceit, the greatest deceit in the World.

No, my Brethren, there was never man who laid up his confidence in God, but hee found God to bee that to him, which hee expected.

Faith ingageth all the Power, all the Wisdome, all the Mercy, and Truth of God to help us. And if the Power, Wisdome, &c. of God can do wonders for thee: God will then do wonders for thee, if thou beleeve in him. Beleeve (saith Christ) and thou shalt see the wondrous works of God.

4. A fourth *Engagement*, which causeth God to do wonders for his People is, *because they seeke him.* Hee doth not say to the seed of Jacob, seek yee mee, in vain. Hee hath stiled himself -- The God hearing prayers; and bids us call upon him in the day of trouble, and hee will hear. The Prayers of Gods People, they are as so many *Engagements* upon God, to move him to do for them.

*Faith and Prayer will set All-God a work. It will set the Power; Wisdome, Mercy of God a work, for you. Faith and Prayer will remove Mountains. Nothing shall bee too hard for that people to do, whose hearts and spirits God holds up to beleieve, and to pray. Bee it to thee, even as thou wilt.*

*Luther having been in his study, and earnest with the Lord about the business of the Church; receiving a gracious answer, hee comes down and cries, Wee have overcome, the day is ours. And so it fell out, saith the story: For the Church prevailed.*

*There is a kinde of Omnipotency in Faith and Prayer, because these two set the Omnipotent God, and the Omnipotency of the Power of the Omnipotent God, to work for us.*

*And I beleieve, The great work of Reformation hath gone so slowly forward, because Gods People are not so strongly carried on in seeking.*

3 The third thing wee have to do; is to shew you

### 3. Quere.

*What are those wonders which God doth for his Church and People?*

1 God doth wonders for the souls of his People.

1 Gods Wonders to the soul.

2 God doth wonders for the body, and outward man.

1 For the soul. And wee will give you a glance of these. The first Wonder, and indeed the Wonder of Wonders, which God hath done for his Church and People is;

1 Wonder for the soul.

1 The giving of Christ for us, and to us.

All wonders are swallowed up in this wonder. Nothing is wonderful, if compared to this. God manifested in the flesh. Hence the Apostle, 1 Tim. 3. 16. Great is the mystery of Godliness. God manifested in the flesh. That such greatness, and such meanness, such finiteness, and such infiniteness; such riches, and such poverty; such strength, and such weakness; Tantus Deus, tantillus Homo; So great a God, and so mean a Man, all in one: Here is a Wonder.

There is four great Wonders conspicuous in this.

1 Here is a Wonder of Humility, which will appear, if you consider,

1 Of Humility.

1 Who hee was.

2 What hee became.

1 Who hee was. Hee was the Son of God; The express Image of his Fathers person; One equal with God; and thought it no robbery to bee equal with God; hee was God blessed for ever, As the Apostle stiles him.

2 What hee became. Hee took not upon him the Nature of Angels; which yet had been a greater descent, than if all the Angels in Heaven had been turned into Worms. But hee took not the Nature of Angels, but hee took upon him the Nature of Man, and that not at the best, but of Man fallen, subject to infirmities, Penal,

not Calpable : General, not particular.

And what a wonder of Humility was this ? There is not the meanest Angel in heaven, but would have thought it a wrong above amends, to have been so low abased. Here was a wonder of Humility, *Factor terræ, factus in terrâ. The maker of the earth, to bee made of earth.*

2. Here was a wonder of wisdom.

That God should find out such a way to recover us, when we were lost : If all the united Consultations of men and Angells had been laid together, they could never have found out a way to Reconcile Gods mercy in the salvation of man, and yet his Justice in the damnation of sin.

If God should have helped us thus farre. You are miserable Creatures: But I am a merciful God. The demands of my justice I must not deny: neither will I deny the intreaties of my mercy. Find mee then but one, that can satisfy my justice, and I will shew my mercy to you. Ah ! where should wee have found one, who was strong enough to bear sinne, and to satisfy the wrath of God for us ! No, it was his own wisdom, that found out the way. Here was a wonder of wisdom, which wee adore and admire.

3. Here was a wonder of Love.

An Height, a depth, a length, a breadth, a Love beyond all dimensions. Hence said to bee a Love passing knowledge, a Love that may bee apprehended by faith, not comprehended by reason, it was an infinite love. And this is more than if wee could gather all the bowels of the Creation together. Hence saith Christ, who knew the greatnesse of it, *John 3. 16. i.e. So God loved the world. so infinitely, so incomprehensibly, that hee gave his only begotten Son, that, whosoever beleeveeth in him, should not perish, but have everlasting life.*

4. Here was a wonder of mercy, which will bee more conspicuous if we consider,

1. The Person.

2. The Time.

1. The Person, who undertook this; It was the second Person in the glorious Trinity: the Person against whom the first Sinne was in some special respect committed. Hee is the wisdom of the father, and called wisdom, *Prov. 8.* And this sinne was an affectation of wisdom, to bee like to God. As the falling-sin is now the sinne against the Third Person, Sinne against the Holy Ghost: so the sin which did occasion the fall, was in some special respects against the second Person. And therefore the greater is the wonder of mercy, That he, against whom the first sinne was so committed, should undertake the expiation of it.

2. Consider the time, when hee took our nature. And that was  
When

when we were brought to a desperate lesse: when it was made evident that nothing else could help us, *Heb. 10. 6, 7. Sacrifice and burnt-offerings, thou wouldst not have. Then said I, Lo, I come.* When Legal washings were declared unable to pacify God, or to work our peace; *Then Christ comes into the world.* Christ came not into the world till it was made Evident, *That without him, God could not be satisfied, nor man be saved.* And this is the first Wonder, The sending of Christ, in whom all is wonderfull. His Incarnation, the Hypostatical union of two natures in one Person. His Passion, Resurrection, Ascension, Session, Intercession: They are a chain of holy wonders. Hence, *Isa. 9. 6. Christ is called wonderfull: because all in Christ is wonderfull.*

1 He is wonderfull in his person and natures: God-man, and mortall-immortall, finite and infinite, so great, and yet so mean: so rich and yet so poor. Here is a wonder.

2 Hee is wonderfull in his Offices. A King, Priest, and Prophet.

3 Hee is wonderfull in his government.

That hee should bring us to life, by death, to glory by misery; to honor by shame; *All wonders.* This is the first wonder, and the root of all the rest.

2 Another wonder God doth for the souls of his People, is,

1 The work of Conversion and regeneration, that a man should partake of another begetting, of another birth, of another nature, than others have in the world: Nay, than hee himself had. This is a wonder. That a man should bee the same, and not the same: The same man for body, yet as different in qualities, as if another soul did dwell in the same body. That hee should live by another life; bee fed by other food, refreshed by other comforts, than others are. Here is a wonder, that of a *Lyon* should become a *Lamb*; of a *Wolf*, a *sheep*; of a *Saul*, a *Paul*; a *Persecutor*, become a *Preacher*. Here is a wonder.

The second wonder to the soul.  
1 In Conversion

And the greater is the wonder, if you look upon the weaknesse and contemptiblenesse of the means, God works this by. The ministry of a weak man.

It had been no great wonder, if the *Walls of Jericho* had fallen down by the battery of a *Canon*. But this made it the wonder, that the blast of *Rams-horns* should bring down the walls of *Jericho*. And this is that, which makes this work more wonderfull, that by such weak and Contemptible means and men, in the eyes of carnal men, this great work should be effected.

When a man shall come to the Church, with full tide and stream of lust, lifting up his head, puffing at God, glorying in his sin and shame, Nay perhaps, *Come with purpose to contemn, to scorn the Dispenser.* And to see this man return home, by the Ministry of a weak man, wounded, slain, laid upon his back, crying out with the *Publican*, *God be merciful to mee a sinner*: or with *Paul*,

*Lord, what wilt thou have mee to do? I am willing to do any thing, to suffer any thing, &c. Here is a wonder; well may wee say in the voice of the Prophet, What ails thee, thou Jordan, that thou art driven back! Thou sea, that thou fleddest!*

And as the birth of a Christian, so

2. The life of a Christian in grace, is wonderful. It is a mysterious life: A life hid from the world: for

1. *The seat of this life is hid and secret.*

2. *The principle and spring of this life is secret and mysterious*

3. *The Nourishment mysterious.*

4. *The conveyance of nourishment.*

5. *The comforts of this life.* All wonders. Nothing in Grace, but wonders.

3 In Perseverance. 3 *When God shall hold up a mans heart to fear him, to seek him, to believe in him, in times of darknesse, and temptations.* Here is a wonder.

All the *workings* of Faith are wonders: but especially in *temptations*, and *Desertions*.

1 That a man by Faith should conquer a troop of fears, silence an Army of doubts; answer a throng of disputes; and carnal-reasonings; overcome all the powers of darknesse, to chase ten thousands Devils before him, which all the power of earth cannot do. Here is a wonder.

2 That a man by Faith should hold up his head, under the burden and guilt of many thousand sins, the lest of which would sink the soul, if Faith did not cast all this upon the Lord.

3 That a man by faith, should bee a rock in the midst of a storm, and stand immoveable when the winds blow, and the billows rage; when heaven and earth seem to come together, as you see David did, Psal. 27. 1, 2, 3. and Psal. 46. 1, 2, 3. *I will not fear, though the earth be removed, though the mountains bee hurled into the midst of the Sea.*

4 *When God shall keep alive a little spark of grace in the midst of a sea of corruptions,* hold up his own work in the mids of all Counter-workings, and oppositions of sinne and Satan. Here is a wonder.

5. *When God shall make a man willing to sacrifice his goods, liberty, life, rather than to wound his Conscience, and offend his God.* This is a wonder, which, without the power of God, could not bee wrought.

6. *When God shall bear up the spirits of the Saints with joy and comfort, in the absence of all created comforts,* as you see, Hab. 3. 17. *Although the fig-tree shall not blossome, nor shall fruit bee in the vine, &c: yet I will rejoyce in the Lord, I will joy in the God of my salvation.*

Nay, in the presence of all created discomforts, to stand up, and rejoyce under the frowns, menaces, scorn, scourges, prisons, persecutions



tions of men; embrace the stake, kiss the chains, smile on the terrors of death, rejoyce with Stephen under a shower of stones. Here are Wonders.

7 When God doth turn all the afflictions, nay, all the sins of his Church and People, to the good of his People, to humble them more, cast them out of themselves, cast them upon the hold of Faith, the exercise of Prayer; make them more watchful, more careful, more exact. Here's a wonder.

Secondly, God works wonders for the body; for the outward condition of the Church; for the good of his people, in regard of the outward man.

2 Gods Wonders for the Body.

1 God doth often restrain the wickedness and malice of men against his Church; that though they bee never so full of Hell and fury; yet they shall not bee able to vent it, against the Church and People of God. Thus you see it was with *Rabshakeh*, when hee came with purpose to destroy *Jerusalem*; yet God put his hook into his nose, and his bridle into his lips. Hee restrained him, as you see in 2 *King.* 19. 28, 32, 33. And this made *David* to say, when the *Princes* took counsel together, to take away his life, *My times are in thy hands, Psal.* 31. 15. Though they bee never so full of malice, their designs bee never so bloody, yet *my times are in thy hands; they shall not bee able to hurt mee*: though they consulted, yet hee knew they could not act: God could restrain them.

God hath the Devil, much more wicked men, in a chain; and they cannot go a jot further than hee gives them chain; and that shall bee no further than for his own Glory, and the good of his Church, as hee tells us, *Psal.* 76. 10. Surely the wrath of man shall turn to thy Praise, and the remainder of wrath shalt thou restrain.

Though wicked men bee never so full of wrath and fury against the Church, yet they shall vent no more than what shall turn to the Glory of God, nay, the Praise of God; so much as his People shall have cause to praise him for. The remainder of wrath, (though never so full) hee shall restrain. They shall burst before they shall vent any of it, to the hurt of his People. And this is a great wonder. His setting bounds to the fury of men, as hee doth to the raging of the Sea. *Hitherto shalt thou go, and no further: restraining the malice of men against the Church*, is as great a wonder, as to see a *Millstone* hang in the Air, and not fall down.

2 God doth often calm, and still the raging fury of wicked men against his Church and People. Hee doth not only bound them, but still them.

And thus you see it was with *Esau*. Hee came forth with rage, and bloody purposes against *Jacob*, to bee revenged on him for all. But you see how God calmed him. In stead of killing him, hee falls upon his neck, and kisses him. It was God that did it. And therefore it is said, *Gen.* 33. 10. That *Jacob* saw the face of *Esau*, as the face of God. It was not *Esau*, but God that hee saw



in *Esaus* face. Hee saw God appearing in the *wonderful changing*, and *calming* of his spirit, who came with such fury against him. And this was the fruit of his wrestling and praying the night before.

3. *When God doth carry on great purposes with weak and contemptible Power*: makes weak means successful to do great purposes and effects. This is a *wonder*, and a *wonder* God often doth; as you see in *Asa*, 2 Chron. 14. 11. *It is nothing with thee to help, whether with many, or with them that have no Power.* As the Mariner can turn about the greatest ship with the smallest Rudder: So God, who ever sits at the Helm, and steeres and governs all, can bring about his own purposes by weakest means.

As hee brought *Jeremy* out of the dungeon with *old rotten rags*; *good for nothing*: So hee makes use of such means in straits, for the deliverance of his Church, as the enemies thereof do look upon with scorn, as upon *cast and despicable Creatures*.

As God doth weaken and intatuate them, hee intends not to prosper; so hee strengthens and guides with a spirit of wisdom, those hee intends for the deliverance of his Church. You see this in *Deborah*, in *Cyrus*, who though hee were a weak Prince, yet God made him an instrument for the overthrow of the *most strong and puissant people in the World*.

4 *When hee makes the Afflictions and persecutions of his Church, a means of growth and increase of his Church.*

As it was said of the *Israelites*, Exod. 1. 12. *The more they were afflicted, the more they grew*: so hath God still done for his Church. The primitive times tell us of thousands, who were brought in, not by Sermons, but by the sufferings of the Saints. The blood of those Martyrs being the seed of the Church.

And *Julian* knew this so well, that hee left off to persecute the Church, as his Predecessors had done. *Non ex misericordiâ, sed ex invidiâ*; not out of mercy, but envy, saith the Historian; because hee saw, *The more they were afflicted, the more they grew*: *The more they were oppressed, the more they increased*: And therefore hee left off that course. But the Church lost more by Sun-shine, than by Storms; more by Peace, than by Troubles; by Smiles, than by Frowns.

5 *When God shall bring about the Peace of his People, by the trouble of his People; their healing, by their woundings; their comforts by their fears.* When God shall work his work by contraries; bring joy out of sorrow, life out of death, create comfort out of discomforts: This is a *wonder*; and a *wonder* which God hath frequently shewed for the good of his Church.

How often hath God made the lusts of men, even the malice and rage of his enemies, to bee a means for the good of his Church and People: making those things which in their own nature were for the ruine, a means for the raising of his Church and People.

The

## his Church and People.

The stories of *Pharaoh*, of *Haman*, and others, afford you plentiful proof of it. Thus, *out of the Eater comes sweetness*: out of those things *destructive* in themselves, *comfort* and *deliverance*. This is to turn poison into food, evil into good. As God doth turn the evil of sin, so much more the evil of trouble, to the good of his Church. Hee makes all troubles subservient to deliverance, as pangs and throws are to the birth.

As it was in the waters of *Bethesda*: the waters were troubled before the diseased were healed; God made the trouble of the water subservient to the cure in the water: So hee often makes the troubles of his People, subservient to the growth and increase of his People.

As the *Whale* which swallowed up *Fonah*, hee made a means to bring him to the shoar: So that trouble which wee think will swallow us up, God makes to advance their peace here, till hee set them on the shoar of eternity.

Wee our selves have had the experience of it. But *this is the Lords doing, and it is wonderful in our eyes.*

6 *When there are nothing but thoughts and preparations for war and destruction: And God shall please to compose our differences, heal our breaches, change the sad face of things, beat our swords into Plow-shares, and our spears into Pruning-hooks.* This is a wonder.

And this is a wonder which God can do; a wonder which hee hath done; a wonder which wee have had experience of; and such an one as wee are now in expectations of, which God of his mercy grant.

It will bee more *destructive* to our enemies than our wars. In the mean time, there must bee our prayers and indeavours for it.

### 4. Quere.

4 *When is the time which God takes to do these wonders for his Church?*

1 *When God shall get himself most glory of the enemies of his Church and People: Then is the time God takes to do wonders.*

If God had disappointed *Haman*, at the beginning of his design, hee might thereby have delivered his Church: but hee had not then gotten so much glory out of him, and therefore hee suffers him to go on with his design, and bring it up to ripeness, that now it is ready to bee put in execution: and then God stepping in, in a wonderful and unexpected way, hee got himself a great deal of glory upon him.

Therefore doth God oftentimes stay till the enemies bee ripe, till they have digged graves to bury themselves in, twisted cords to binde themselves withall: that thereby their confusion might be greater, and Gods glory more visible.

2 *When God shall get most praise from his own people.* God is ve

ry desirous of the praises of his Saints. As nee doth *Bathe* himself in their tears, so hee doth delight himself in their joyes. Hee loves to hear their Praises, as well as their Prayers.

And you know the greater the Straits out of which God doth help and deliver, the more are the hearts of the Saints enlarged with praises to him. And therefore God doth take such a time for the declaration of his deliverances, as thereby the hearts of his People may bee mightily enlarged and affected with the mercy.

3 *When God can do the Church most good, and work the compleatest deliverance for them: Then is the time for God to do wonders for his Church.*

You see this in the story of *Pharaoh*. God could have wrought a deliverance for them, had hee but unwheel'd his Charets, as soon as hee came out of *Egypt*. But it had not then been so compleat a deliverance as they afterward had.

Though God had delivered them from that present trouble, yet their enemies had been alive, and they should have heard of them again. And therefore God he lets them go on, and follow them unto, nay into the Red-sea, and then to work a compleat deliverance for them, he shews a wonder upon them.

The like you have, *Mich. 4. 11, 12, 13.* Many Nations are gathered together against thee, who say, let her bee defiled, and let our eye look upon *Zion*. But they know not the thoughts of the Lord, nor understand they his Counsell: for hee shall gather them as sheaves into the floor. *Arise and thresh, O Daughter of Zion: for I will make thy horns iron, and thy hoofs brasse, and thou shalt break in peeces, many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.*

Where observe, God suffers Nations, and many Nations to gather themselves together against *Sion*. And why did God do so? certainly they thought they should have the day of *Zion*: and so they say, *Let her bee defiled, let our eye look upon Zion.* But they know not the thoughts of the Lord, they understand not the Counsell of God. For God suffers them to gather themselves together, but for this end, For the compleater ruine of the enemys, and by that, for the compleater deliverance of the Church. So it follows, *They know not the thoughts of the Lord: for he shall gather them.* They gather themselves together; and yet saith the Text, *God gathers them.* They gathered themselves to ruine the Church: and God gathers them, to ruine themselves. *Hee shall gather them as sheaves into the floor,* and the fuller the load, the more welcome to the Husbandman. And then *Arise and thresh.*

4. A fourth time, wherein God doth wonderful things for his Church; is,

*When the enemies of the Church are carried on with most rage, and promise themselves most success against the Church and people of God.*

## his Church and People.

You see that in the verses before the Text, 9, 10. when the enemy said in his heart, *I will pursue, I will overtake, I will divide the spoil, my lust shall be satisfied on them; I will draw my sword, my hand shall destroy them.* -- Here they express their fury and rage, and promise themselves good success in all.

And this was the time for God to do Wonders, you see in the next vers. *Thou didst blow with thy wind, the Sea covered them, they sank as lead in the mighty waters.*

It was so in the Powder-Plot: A Plot never to be forgotten. When they had intended to have blown up, King, People, Nobles, Commons, Senators, Senate, Laws, and Law-makers; nay, three kingdoms at a blast: They could have buried all in one grave, and consumed all in one Bonfire. Here was their rage, their fury. And did they not also promise to themselves as good success in their way? Had they not then in their purposes disposed of Crown and kingdom, and all the Chief Offices, and Revenues in the Land? -- And now was the time for God to shew a wonder for the deliverance of his Church, which you know he did. *A wonder of wisdom in the discovery of the Plot, and a wonder of mercy, in disappointing of it.*

5. *When Gods People are brought low*, when all humane helps fail; when the Arm of flesh is weak, when the stream of second Causes is dry. Then is Gods time to shew a wonder for their relief; when we cannot be relieved without a wonder; then God works wonders for our relief.

You see this Deut. 32. 35, 36. *The Lord shall judge his People, and repent himself concerning his servants: when hee seeth, that their power is gone, and there is none shut up, nor left.*

When Israel was brought to those straits, the Red-sea before them, the Egyptians behind them, and mountains on each side them: then saith Moses, *fear not, stand still; and see the salvation of the Lord*, Exod. 14. 13. As if he had said; you are now in straits: your extremities are great: and now is the time for God to help: now is Gods time to do wonders for you. There are two times,

1. *Mans Time.*

2. *Gods Time.*

*Mans time is*, when ever wee are in need, when ever we are in trouble: but Gods time is, only when all helps fail; when no relief is in the arm of flesh, then all is in God.

God is ever ready to put forth himself in desperate cases, because then his mercy and power will be most conspicuous, his People most thankfull, and deliverance most glorious.

It is an old experienced Truth, *Mans extremity is Gods opportunity.* The depth of Mans misery calls in for the depth of Gods mercy.

It may be observed in all Ecclesiastical Histories, that when deliverance

liverance approached, then was persecution the hottest. The Scribes and Pharisees blasphemed most, when their Kingdome was neereſt to ruine. In this, like the Devil, who roars most, when his time is shortest.

The greatest darknesse is before the morning watch, when the morning is darkeſt, then comes the day, when trouble is greatest, then comes deliverance.

You know, when the task of bricks was doubled, then was *Moses* ſent to deliver.

The Ancient *Tragedians*, when things were brought to that ſtrait, that there could bee no poſſibility of humane help imagined, they uſed to bring down ſome of their Gods out of the Clouds, and thence was the phraſe *οὐδὲς ἀπο μηχανῆς*, which was not much differing from that among the *Jews*-- *In the mount of the Lord it ſhall be ſeen.*

Gods promiſes are never neerer fulfilling, than when to ſenſe and reaſon they ſeem furtheſt off from fulfilling. This was *Abrahams* caſe, when at Gods command hee was about to ſacrifice his *Iſaac*.

6. *The time when God doth wonders for his Church, is, When God doth give and hold up a mighty Spirit of Prayer in his People to ſeek.*

You ſee this in the deliverance of the Church out of the *Babylonish* captivity. In which deliverance God expreſſed many wonders of mercy to his Church. At which time God raiſed up *A mighty Spirit of Prayer* in them to ſeek. As you ſee in *Dan.* 9. 2, 3. And this was prophesied in *Pſal.* 102. 13, 14, 15, 16, 17. *Thou ſhalt ariſe, and have mercy upon Zion: for the time to favour her, the ſet time is come. Why? how ſhall wee know, that Now is the time? hee ſhews in the 14th verſe. For thy Servants take pleaſure in the ſtones, and ſavour the duſt thereof; that is, they mourn, and they Pray. And therefore it is time for thee to help and deliver, as you ſee in the 17th verſe. Thou ſhalt regard the Prayer of the deſolate, and not deſpiſe their Prayer.*

As when the Lord hath an intent to deſtroy a People, he doth either expreſſly charge them, not to pray for them, as hee did *Jeremy*, chap. 14. 11. *Pray thou not for this people; and chap. 7. 16. Pray not thou for this people, neither liſt up cry, nor Prayer for them, neither make interceſſion to mee: For I will not hear thee.*

Or hee doth ſecretly dead and ſtraiten their ſpirits, that they cannot Pray.

So, when hee doth ſtirre up the hearts of his People to ſeek him; It is an evident demonstration, that God will do great things for that People.

Hee hath told us, that *Hee will not forſake them that ſeek him;* when the eyes and hearts of Gods People are big with ſorrow, then is Gods mercy big with deliverance, ready to be delivered.

Wicked

Wicked men have a measure of sin to fill; as God said of the Amorites. *The iniquity of the Amorites is not yet full.* And Christ to the Scribes and Pharisees. *Fill you up the measure of your Fathers,* Mat. 23. 22.

When the Harvest is ripe; then will God put in his Sickle, Joel 3. 13. *put in the Sickle, for the Harvest is ripe; for the wickedness is great.*

In a word, God hath a bag for the sins of the wicked, Job 14. 17. And God hath a bottle for the tears of his servants, Psal. 56. 8. *Hee bags up sins; and hee bottles up tears.* And when once his bag is full of the transgressions of the wicked: and his bottle is full of the tears of the Saints: *Then shall salvation come to Zion; then will God stir up himself, for the relieving and succouring of his Church.*

When wicked men are ripe for Destruction, the Church ripe for Deliverance, then will God perform his whole work upon Zion, and will punish the fruit of the proud Doer.

7. When the glory of God is mightily concerned. His worship, his Truth, his Cause; *Then is the time,* God will do wonders. Though God will not do it for us; yet hee will do it for his own Names sake. Hee will not suffer his glory to bee polluted.

And this was the Argument Joshua had, Josh. 7. 8, 9. When Israel had sinned, and God had delivered them up to their enemies, hee pleads with God. *Lord, what will become of thy great Name!* Though Israel deserve not that thou shouldst stand out for them; yet let not thy glory suffer for their sin; but let thy Name, which is so much concerned, draw thee out to relieve and help.

The like you have, Isa. 48. 9, 10, 11. *For my Names sake I will defer my anger; and for my praise will I refrain for thee, that I cut thee not off. For my own sake, even for my own sake will I do it: For how should my Name bee polluted? And I will not give my glory to another,* 2 King. 18. 35. *Who are there among the Gods of the Countries, that have delivered their Country out of my hand, that the Lord should deliver Jerusalem out of my hand?* Here you see now was Gods Glory concerned, and therefore to preserve his own Glory, hee shews a wonder to help them.

And happy are they, whose deliverance is joyned with Gods Glory. Though God will not alway deliver for our sake, yet will hee deliver for his Glory, for his own Name-sake. As hee tells them in Ezek. 36. 32. *Not for your sakes do I this, saith the Lord God, bee it known unto you; bee ashamed and confounded for your own wayes, Oh house of Israel!* But though hee would not do it for their sakes; yet hee did it for his own sake, even for the Glory of his own Mercy, as you see in that place.

5. *Quere.*

5. *How shall wee know, that God will work a wonder for us?*

Wee are now in sad and distressed conditions; and a wonder must bee wrought for the helping and relieving of us. But whether God will work a wonder for us, or no: *There is the great question.* This I am sure of, *If God do not work a wonder for us, wee shall bee made a wonder.* Nay, three Wonders to all Nations.

1. Wee shall bee made a wonder of folly, a wonder of madness. Who, because none else could, therefore we would with our own hands ruine our selves. Which should wee effect, it would bee the grief of our friends, the joy of our enemies, the Popes Holy-day, Germanies tears, Irelands ruine, Scotlands hazard, and our own overthrow.

2. Wee shall bee made a wonder of scorn, a hissing, and a by-word to all Nations: That *England*, (that was *Compendium Mundi*: Of which I may say, as did the Historian of *Ormus*, that if the whole World were a Ring, *England* were the Diamond) that *England* should ruine her self, and with the foolish Woman in the Proverbs, pull down her house with her own hands.

3. And a wonder of misery. For all the World were not able to bring that misery upon us, that wee shall bring upon our selves. In which combustion, if wee preserve our Jewels, though wee lose the rest, it's well. But wee may fear all will bee endangered; if those, (who were the first movers of our trouble: such, who Viper-like would eat out the heart of their common Parent) bee not taken away.

Well then. The case is so with us, As a wonder must bee done, or wee shall bee made a wonder: a wonder of folly, scorn, misery: But whether or no, God will now do wonders for us; Here is the Question.

And I must confess, there are many sad presages of evil amongst us: many things which speak, that God will rather make us a wonder, than do a wonder for us.

1 Grounds of  
Fear.

I will first give you the grounds of my Fears, and then give you the grounds of my Hopes, that God will not desert us at this time.

The Grounds of Fear are

1 *Either Spiritual*

2 *Or Natural.*

1 *Spiritual*, and they are

1 *The Universality of sin*

2 *The Impudency.*

3 *The obstinacy of sin amongst us.*

1 Spiritual  
grounds of  
Fear.

1 Universality  
of sin.

1 *The Universality of sins.* All persons, all places are fill'd with all kinds of sins. The Land is full of Adulteries, full of Oathes, full of Oppression, full of Injustice, of Pride, Prophaneation of the Sabbath, contempt of the Ordinances; full of Drunkenness,



kennels; the whole land is defiled with blood : Prince, and People; Magistrates and Ministers; great and small, poor and rich : Wee are all *defiled with sin*. Wee may take up the complaint of the Prophet, *Iſa. 1. 6. from the ſole of the foot, even to the head, there is no ſoundneſs in it, but wounds and bruises, and putrifying ſores : they have not been cloſed, nor bound up, nor mollified with ointment.*

But there are four ſins eſpecially that threaten evil to us, and thoſe are ſuch, as do more immediately concern God and his worſhip.

1 *Idolatry.*

1 *Idolatry.*

2 *Prophanation of his Ordinances*

3 *Prophanation of his Sabbath.*

4 *Contempt and abuſe of his Miniſters.*

Any of which are enough to ſink a Nation, though guilty of no more.

2. But ſecondly, Adde unto this, *The impudency of ſin.* Sin <sup>2 Impudency of ſin.</sup> hath gotten a *whores-forehead*, without modeſty, or reſtraint. Men are not aſhamed to publiſh ſin as *Sodom*, and their iniquities like unto *Gomorrhah*. Not aſhamed to ſwear, to drink, to prophane the Sabbath, to contemn Ordinances. Many are more aſhamed to pray, than others are to ſwear.

3 And thirdly, Adde to this, *The obſtinacy of ſin.* Sin is not <sup>3 Obſtinacy of ſin.</sup> only *univerſal* and *impudent*; but it is grown *obſtinate*, *ſtubborn* and *incorrigible*. Inſomuch, that neither Mercy, nor Judgement; Word, nor Works; Promiſes, nor Threats will bee powerful to perſwade with men. Then indeed may ſin bee ſaid to bee *incorrigible*, when it is grown too ſtrong for that means God hath ſet up, to keep it down. When ſin is too ſtrong for the Ordinances, and Offices God hath ſet up for the ſuppreſſing and keeping down of ſin : Then it is incorrigible, *Jer. 6. ult. The Bellows are burnt. The Prophets lungs conſumed.*

Befides theſe, diſverſe others might bee named.

1 *Too much fleſhly confidence.*

2 *Our unanſwerable walking to the means and mercies wee enjoy.*

2 *Natural grounds of Fear.*

2 *Natural grounds of Fear.*

1. *The great oppoſition of wicked men, and unſound ſpirits, againſt the indeavours of Reformation.*

Too many there are, who hate to bee reformed. Old bottles will never brook with new Wine. Nor will old hearts cloſe with a ſpiritual way.

It is now with us as the Lord complained of *Ephraim*. *Hof. 7. 1. When I would have healed Iſrael, then the iniquity of Ephraim was diſcovered.* All the while before their corruptions did lye a ſleep; they little thought there were any ſuch ſpirits in them : But when the Phyſician comes, then they appear.



2 *The schismes and Divisions among us*: which threaten evil upon us. If wee had joyned our mutual strength against the common adversaries, and not turned the heat of contention upon our selves, wee had not now been so weak, nor our adversaries so strong.

But I hope wee shall bee like sheep, that though a fair day hath scattered us all over the field, one from another; yet a storm will drive us together again; seeing herein our concernments are mutual and reciprocal.

3 *The wilful blindness and security among us*. That men will not see how much their Religion, their Liberties, and Priviledges are concerned. Or, if they do, yet (with Gallio) *they care for none of these things*. At least, not so much as to hazard and adventure any thing for the securing and upholding of them.

4 *Misusing of Opportunities*. O Jerusalem! Jerusalem! *Hadst thou known, even thou, at least in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes*, Luk. 19. 41, 42. There are some special times when God doth put advantages into the hands of his people; the loss whereof is never recovered again.

It is not here as with *Tides*, that if wee miss this, wee may go with the next; but if wee miss this, perhaps wee shall never have another.

And these are the chief grounds of my fear, that cause cross thoughts in mee, and give way to suspicion, *that God will not do wonders for us*.

2 Grounds of Hope.

Yet to these let mee adde the grounds of my hope. That *even at this time, God will do wonders for England*.

Now then the Arguments that may perswade with us, and the Reasons, which may induce us to beleeeve, *that God will do wonders*, are these five:

#### I From God.

1 From God.

1 Such as are taken *from God*, and that

1 *From the goodness of his Nature*. Hee is gracious and mercifull. Gracious in himself, and exceeding gracious to his Saints.

Though wee have never a Promise for a particular deliverance at this time; yet wee may venture our selves upon the good nature of God, *That hee will not deliver us up into the hands of cruel, merciless, and bloody men, who seek our ruine*.

Though our sins bee many, and God might scourge us sharply, as wee deserve; yet hee loves his People so well, as not to put them into the hands of such cruel men to bee punished.

You have some ground for this suggestion in *Deut. 32. 27*. When God was highly displeased with *Israel*, and threatened to destroy them; yet *hee feared the wrath of the enemy*. Hee feared they would deal too hardly; that they would destroy them rather

they

ther than scourge them. Hee knew not how to put them into their hands, Though *Israel* had sinned, yet hee was loath to make use of sinners to punish sin: He knew the *Mercies of the wicked were cruel mercys.*

2 A second Argument from God is, *Because Gods glory is now much concern'd.* It is not alone our good, but his own glory, that is concerned: and hee will have a care of that. Though hee will not do it for us, yet hee will do it for *his own Names sake.*

There are many things, which hee will not do for our sakes: yet will hee for his own sake. You see in *Ezek. 36. 32. Not for your sakes, do I this, O house of Israel.* But though hee would not do it for their sakes, yet he would do it, because his glory was concern'd; Hee would do it for his *own Names sake*; you have the like expressions, *Exod. 32. 12. Dent. 9. 28. Isa. 48. 9, 10, 11.* Though *Israel* had provoked God, yet for his own Glory sake he would deliver them.

And if wee do not look with two partiall eyes, I cannot see, that *Ever the glory of God was more neerly and closely concern'd,* in all the stories, I have read, than it is at this time.

Gods Glory in his Truth, in his worships, in his Saints, in his Ordinances; they are all neerly concern'd at this Time.

And how would wicked men triumph, how would our enemys insult and glory? What pious heart could indure to hear those Blasphemies, they would cast up against heaven, and those contempts cast upon the People of God.

#### 2. Arguments from the Church.

2. There are some Arguments taken from the *Church of God* in generall. And that is, that

*The good of most of the reformed Churches in the Christian world, doth depend upon the welfare of England. And in a great measure, upon the good successe of this present Parliament.*

If it should not go well with us, *Scotland* would be hazarded, *Ireland* ruinated, *Germany* irrecovered; And all the reformed Churches in the Christian world would feel the smart of our stripes.

And therefore, seeing the preservation and deliverance of *England*, is of such publick concernment, it may much persuade with us, *That God will rather do a wonder, than England shall not be preserved.*

#### 3. Arguments from our selves.

3. There may be some Arguments taken from our selves; to induce us to hope, that God will do a wonder for us.

1. Though it bee true, wee have many fearful sins and abominations among us; And those are publick too; such as have overspread the whole land: yet these sins are not national: they have not yet been countenanced by a Law. There is *prophanation of the Sabbath.*

2 From the Church in general.

3 Arguments from our selves

*hath.* But there are good Laws against it, and for the strict observing of it. There hath been Idolatry among us, But there have been Laws against it; *Swearing*, yet Laws for the punishing of them.

Which affords mee this comfort: 1. That, though these sins bee in our Nation, and do abound among us: yet they are not the *Sins of our Nation*. There have been Laws against them: and so long they are not national.

And it hath been

1. *Either the Corruption.*

2. *Or the cowardise of our Magistrates,*

That sin hath not been punished. I say, the corruption of many, who have strengthened the hands of evil doers, either conniving at them, siding with them, or abetting of them in their way. And so those, who should have been the bolts to have kept out sin, have been the Latches to draw in sinne, let in sin.

Or it hath been the *Cowardise* of them, that they durst not appear for the punishing of sinne, Ezek. 22. 30. *I sought for a man among them, that should make up the hedge, and stand in the gap before mee, for the land; that I should not destroy it: I sought for a Phineas, that might stand up to execute Judgement, and what was there none? Certainly there were many: but they were Cowards and durst not appear against sin.*

2. Though these sins were in a kind *National*; as indeed the Corruption and connivance of them in Authority gives too much largeness to them, increaseth the latitude of them, makes them of greater extent and guilt: yet now wee are about reforming them.

And wee never read, that ever God did ruine a Nation, when a Nation was in a way of reforming.

Indeed, that which comes neereſt to it, and that, which is the saddest peece in all the Scriptures, is in that example of *Jofiah*: Hee ſet upon the work of Reformation, yet God held up his purpose of destroying that people; You ſhall read it 2 King. 23. 26, 27. *Notwithstanding the Lord turned not from the fierceneſſe of his great wrath, wherewith his anger was kindled againſt Judah, &c.* Notwithstanding all that Reformation, as you may ſee in that Chapter: *Yet the anger of the Lord was not turned back, but his hand was ſtretched out ſtill;* Firſt, to cut off that godly King, and afterwards to cut down that ungodly people.

1. But firſt I muſt tell you, *That Gods decree was then paſt againſt them.* And God had pronounced it long before, as you ſee in his meſſage to *Hezekiah*, 2 King. 20. 17. and I hope there is yet no Decree gone out againſt England.

2 And ſecondly, Though he would not revoke, what he had Decreed: yet this good act of *Jofiah* procured the *Deferring of Gods*

## *his Church and People.*

*Gods Judgements, all his days, 2 King. 22. 18, 19, 20. But to the King of Judah, thus shall yee say to him, Behold, I will gather thee to thy Fathers, and thou shalt be gathered to thy grave in peace, and thine eyes shall not see all the evill that I will bring upon this place.*

So that this is yet strong. God did never destroy a Nation at any time, when his People were about the Reforming of that Nation.

And it hath pleased God at this time, to set us up a choice Assembly. *An Assembly chosen by Prayer, brought together by Prayer, and held together, and preserved to this day, by the might of Prayer.*

And their spirits have been held up amidst many difficulties and strong oppositions, to Hazard themselves, their lives, and estates, for the good of our souls, our bodies, and estates.

And I say, it was never heard of, nor read of: It is an untracted case, that God should destroy a Nation, whilest they are such, whom hee hath himself singled out, and set up for the Reforming of a Nation.

If hee would have destroyed us, hee would never have been at the pains to Reform us. One cannot stand with the other.

3 *A third Argument from our selves. And that is taken from the beginnings of mercy.*

You know what our Condition hath been before, the remembrance of it is fresh. God at that time did hear the cry of our souls, and pittied us in our low estate, and did go forth in the beginnings of mercy to us. And may wee not Reason; if God would have destroyed us, he would never have done thus much for us.

That which God hath done is an earnest unto us, and an ingagement upon God, *To go on in the finishing of what he hath begun to do for us already.*

Shall wee think, hee hath brought us out of Egypt, to destroy us in the Wildernesse? Shall wee think, the Sun of Mercy hath shined on us, but only to warm our heads against a storm? shall wee think, hee hath exalted us thus high, that hee might lay us the lower in the end?

Indeed thus God hath done with the wicked. But wee never read that hee hath so done with his own people.

Shall wee think hee hath delivered us from lesser, to reserve us to greater Judgements? Freed us from Rods, to whip us with Scorpions? delivered us from lesser evils, to ruine us at once? this cannot bee I think, though the appearances were greater against us than they are.

Thus God may do with wicked men, but thus God did never do with his own.

A fourth Argument taken from our selves, to induce us to Hope, that God will do a *wonder* for us, is, There is a stock of Prayers going out, and laid up for the good of this Church and Nation.

Many Prayers have been made. And I tell you, all the praying spirits in the World are now at work for *England*. Who hath a tongue, and doth not speak? who hath a hand, and doth not stretch it out? and I tell you, this is something considerable.

If the Prayer of one *Moses* could do so much, what will the prayers of so many thousands? What? hath God heard *England* for *Scotland*? and *England* for *Ireland*? and will hee not hear *England* for it self? that were strange. Shall they save all others, but their own souls?

Indeed wee sometimes read, that praying spirits could not prevail to save others: but yet they saved their own souls. As God said; *Though Noah, Daniel, and Job were in Jerusalem, they should not deliver Son nor Daughter; they should only bee delivered themselves*, Ezek. 14. 20. But wee never read, that they should prevail to save others, and yet not bee able to save their own souls. Will God then hear us for others, not for our selves? would a friend grant you a request for another? and deny the same to your self? No certainly. Nor will God.

A fifth Argument is; *This hath been a time, wherein God hath drawn out the Graces of his People*, which perhaps had they been suppressed and not discovered, wee had been in no hazard.

And do you think that God will draw out the graces of his People, for the destruction of his people? Indeed nothing is more ordinary, than to draw out the sins and corruptions of wicked men, for their own ruine, to bee Cart-ropes to binde themselves. But wee never heard God did draw out the graces of his people for their ruine. Wee read, hee hath hardened wicked men to destruction; but never made the heart tender, sensible to destruction. Men have perished by their fear, deserting the cause of God: but never any who perished by their courage and standing to it.

Did *Esther* lose any thing by her Obedience? did *Daniel*? did the *three Children*? It brought them into the fire, but preserved them in the fire: nothing was consumed but their bands: not one hair was singed. Though God do draw out the sins of wicked men; to their destruction, as *Pharaoh, Haman, &c.* yet hee never draws out the graces of his People to their destruction.

I say no more but this. *If God should not preserve us, if hee should not do a wonder for us at this time, it is an untracted peece of Providence*: wee have not a president of the like, since God had a Church: Hee doth with us so, as hee never did with any of his people since the beginning of the World.

4. Arguments from our enemies.

† From our enemies.

4 The fourth head of Arguments is taken from our enemies: which

which may induce us to Hope, that God will do a wonder for us. Consider then,

1 *Their former wickedness*, which shall hunt them, and finde them out.

2 *Their present sinfulness*, such as these

1. *Their Pride.*

2. *Their Prophaneness.*

3. *Their scorn and contempt of God and his wayes.*

4. *Their Cruelty.*

5. *Their Blasphemies and Bloody-hell-born-Oathes.*

All which induce mee to hope, That God will never give a blessing to the means, nor yet to the men. They have but escaped the hand of man, that they may fall into the hand of God: The Justice of men, that the Justice of God, who is a punisher of sin, a consuming fire, might at once bee revenged of them. But I shall only give you two things to consider of. Consider then

1 *The Persons against whom they are.*

2 *The Persons, who are against us.*

1 *The Persons against whom they set themselves.* And that is, against his Church, his People, his Saints, his Mourners, his Sighers, his Prayers, his Members, his Treasures, his Jewels: Such as are as dear to him as the apple of his eye: such as hee hath said, *hee will give men for, and people for their life.* -- Yea; and therefore are they enemies to these, because they are friends to God; because they run not out with them in the same excess of Riot, as the Apostle saith.

2. *Look upon the persons who are against us.* They are such as are declared to bee Papists, Atheists, scorers and contemners of God and his waies: such as are proud, prophane, cruel, and bloody-minded-men: haters of God, blasphemers of his Name, by new and hel-born oathes, such as have made themselves obnoxious to the stroak of Justice. Many of whom have escaped the hand of man, that they may, I hope, fall into the hand of God, and the justice of man, that the justice of God might discover them, and finde them out, who will bee a sad avenger of these things.

Thus doth the wickedness of the enemy speak deliverance to the Church of God: when the Devil drives his servants so furiously, it is a sign they will quickly bee at their journies end. VVhen Satans rage is violent, it is not long; *Rev. 12. 17. Woe bee to the Inhabitants of the Earth* (that is, to the wicked, and the ungodly.) *But rejoyce yee Heavens:* (that is, yee Saints and People of God) *why? For the Devil is come down, having great wrath.* But can this bee a matter of rejoycing? Yea saith the Text, *Because hee hath bee a short time.* VVhen the Devil comes down with great wrath, it prognosticates his time is not long. VVhen men are grown so hellish in their malice, their oathes and Blasphemies,

mies, that they are become an *abhorring and abomination to men*: Then will God certainly ease himself, and unburden a Nation of them. You have something to this, *2 Tim. 3. 8, 9.* when their wickedness, of whom the Apostle speaks there, was abhorred of all men, *Then (saith hee) they shall proceed no further.*

*Object.* But you will tell mee, that this will not bee enough to persuade with us, that God will do a wonder for us: For wee sometimes read, that God hath given up the godly into the hands of wicked men, to bee punished: as you read ordinarily in Scripture. And Habakkuk complains of the like, *Hab. 1. 17.* Thou art of purer eyes, than to behold evil, and canst not look on iniquity? Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue, when the wicked devoureth the man, that is more righteous than himselfe?

*Answ.* It is true. God hath sometimes given up a people to others, who have been greater sinners than themselves. Hee hath given up one wicked Nation, to another that was more wicked than they. But wee do not read that God hath given up the good of one to the evil and wicked of the same Nation. But then

1 VVhen God hath done this, it hath been, when hee was highly displeased with his people, after hee hath sent Prophets to warn them, to humble and reform them; and yet they would continue obstinate in their evil wayes, and would not bee reformed: as hee tells us at large, *2 Chron. 36. 15, 16.*

3 VVhen God hath done this, it hath been, when his own people have been so involved, and inwrapped with them, that there was no separating between them. And thus oftentimes the Saints may bee involved in the same general calamities with the bad, because of that politick union and conjunction that is between the Members of a state and Common-wealth. So in a Common-wealth universally sinful, a few righteous men may as parts of that sinful society, bee justly subject to those temporary evils, which the sins of that society have contracted upon them.

4 VVhen God hath done this, it hath been, when his own people have had communion with the sins of them, with whom they live. VVhen there is a communion with the evil of sin, wee must look for a communion with the evil of punishment. Oneness of sin brings Oneness of sufferings. But none of these are our case. For

1 VVee are not to bee delivered up to another Nation; but to those, who are Vipers in our own: and the good to the bad.

2 Though wee were involved together, yet they have separated themselves from us, which if it had not been done, wee might suspect, that such *Fona's* would raise storms.

Indeed, the way for wicked men to bee preserved, is, to body them-



## *his Church and People.*

themselves with the Saints, is to abide by them; whiles the Wheat and Tares grew together, the Tares were preserved. The Tares had not been preserved, if they had not been in the field with the Wheat: But being there, God would not pluck up the Tares, lest the Wheat also should bee destroyed. But when the Wheat is gathered in, or if the Tares shall separate themselves from the Wheat, bundle themselves together against the Saints: it is the ready way to their own destruction, that is the way to have no mercy, when God may deal with them single, and there bee none with them to bear off the blow.

4. Gods People have not communion with them in their sins.

1. *They do not approve of them in their Judgements.*

2. *They do not consent to them in their wills.*

3. *They do not act them in their lives.* This is to have Communion.

No, but further,

1. *They are grieved with them; as Lot was, his son was grieved with the sins of Sodom.*

2. *They are grieved for them; not only with them, but for them.* They are matter of their mourning. Thus *David shed rivers of tears, because the wicked kept not Gods law, Ezek. 9. 4.* A mark was to bee set on the foreheads of them, who were *Sighers and monrners for the sins of Jerusalem.*

3. *They are not only grieved with, and grieved for; but they Pray down, Preach down, mourn down, live down;* the sins of this sinful Common-wealth; which may bee an argument to us, that God will preserve us from that overflowing scourge, that devouring deluge, which he may bring upon wicked men.

5. *Argument.*

5. The fifth Argument to induce us to hope, that God will now do a wonder for us, is taken from the *Consideration of those great things, which God hath promised to do for his Church and People, in this latter end of the world.*

Indeed God hath done much for his People in all ages of the World; you may see his Wonders upon record; But all these are nothing in comparison of those, which hee hath engaged himself to do for them hereafter.

The World is the stage, on which God will act all his Wonders, and it cannot bee long before this frame bee dissolved, and this stage bee taken down. If *Saint Johns* time were the last hour, surely ours are the last minute.

But yet God will not take down the stage, till all hath been acted, which hee hath engaged himself to do for his Church.

Now I say, *God hath engaged himself to destroy that man of sinne: to make his Church glorious.*

Read at your leasure; how much God hath promised to do for his Church, in *Isa. 60.* throughout, *Glorious Promises*, which though they had a gradual accomplishment in the first Preaching of the Gospel, yet not so fully as the Words there hold out, which yet must bee made good, and therefore it is yet to be expected.

Hitherto the Church hath been buried up under reproach, scorn, and persecution: hitherto sufferings, Prisons, Fires, stakes, they have been the Portion of the Church.

As yet, (though we have had our *Lucida intervalla*, our *Respite*, and *Breathings*) The Church of God hath been, like *Noahs Ark*, tossing, and fluctuating upon the Billows, and devouring waves of troubles and Persecutions. And the *Saints under the Altar*, the blood of the slain, crys, *How long Lord, holy and true!* though they say, *How long*, yet they say, *Holy and true*: They give God the glory of his truth and faithfulness. Though hee defer the accomplishment, of what he hath promised, yet hee is true of his promise.

And hath God ingaged himself to make his Churches glorious, and that before the end of all things? And is the day so neer to an End? And is God faithfull, is hee true of his Promise? why this may something perswade with us, that notwithstanding the present oppositions, and troubles, *God is now comming in with mercy and deliverance to his Church and People.*

And God hath not left us without home-hopes, that the work is begun -- *That mighty Spirit of Prayer*, which God hath poured out upon his People; *That increase of light and knowledge*, the *weakening of the man of sinne*, in those two Limbs, whereon hee hath stood so strongly: *Germany and Spain*: that numerous increase of converts, within these few years: All which are fore-running signs of the *Rising Condition of the Church*. God doth not use to beget Children to the Murderers; nor to increase the number of his People, to fatten the sword of the enemy.

Indeed, when God hath intended to bring judgements upon a People, Hee hath taken his People away: hee hath lessened the number, as hee tells us *Isa. 57. 1.* Hee takes them away from the evil to come: but hee never increaseth them against judgements. As the lessening presageth judgement: so, when he increaseth them, it is a presage of mercy.

Every one, that is now brought in, every Convert we have, is a Pledge to this Nation, that God will nor destroy this Nation. Nay, it is an evidence, that God will do great things for us.

*Act. 7. 17.* It is said, *When the time of Promise drew nigh, the people grew and multiplied in Egypt.* Their growing was a sign of their rising: their increase discovered the promised mercy was not far off.

And

And these are the hopeful signs, that the *day of the Churches redemption draws nigh*, and is even at the doors. As Christ said of the fig-tree, *when you see the Fig-tree bud, and put forth her leaves, know that Summer is nigh*; So when you see these things, you may know, that the *Churches Redemption is at hand*. God is risen upon his throne, and will not sit down (if our sins do not make him repent) till hee have made his Church glorious in the earth.

And now having told you my thoughts, and that which *perswades with me to hope, that God will do a wonder for us*, yet I must tell you again (that you may not bee discouraged with the *sad appearance of things*) that wee may suffer many throws, many pangs, much opposition, and perhaps some *bloud*, before these things. God will save us *From trouble, by trouble*: He will bring us through a Sea, and through the wilderness unto *Canaan*. Yet I will say as *Joshuah* did, Numb. 14. 8. *If the Lord hath any delight in us, hee will bring us into this Land*.

God seldom doth great things, without great commotions. *Paul and Silas* were not delivered out of Prison, but by an Earthquake. Though it bee grievous to see, yet it is that wee fear. And wee must not forsake a good cause, because of opposition. This were to leap, out of the ship, because the winds blow: to bee impatient of the Ark, because the billows rise: to seek our safety in the midst of Danger.

This assure your selves: Though Earth and hell should fight against you: your safety lyes on Gods side, in Gods cause: and there is no safety elsewhere.

These things I suggest to you, by way of *Cautional advise*: that when you see these things, you may not be troubled. As Christ said to his Disciples, *These things I tell you before, that when they do come to passe, your hearts may not bee troubled*: So these things I tell you before, that, though God will deliver us from trouble, yet it will bee by trouble: though hee save us, yet it shall bee by fire: that, when you see these things you may not bee troubled; when you see storms to fall, oppositions and troubles to arise, you may not bee moved from your own stedfastness.

I tell you, this is necessary advice, a seasonable admonition to you: lest the oppositions and seeming contrarieties of Gods proceedings should weaken your faith, and move you from your own stedfastnesse.

The best of us are too apt to live by sense, and not by faith; by works, and not by the Word; by Gods outward appearances, and proceedings of Providence, and not by Promises. And therefore our Faith, doth wane, or increase according as God doth let out, or restrain himself in the ways of his Providence, when God doth let out himself to succour and releeve his Church; when wee see deliverance in the Promise, and deliverance in his outward proceedings too; then wee can believe: but, if God do any

way restrain himself, or his outward Proceedings do seem to walk contrary to his own Promises: Though perhaps that bee the next way for the performance of his Promises: As you see it was with *Joseph*, with *Israel in Egypt*, where the Promise spake one thing, and Gods outward proceedings seemed to speak another.

In this case wee are ready to give up all, and thus did *David*: I shall one time or other perish by the hand of *Saul*; and therefore wee should learn this lesson in some kinde, to shut our eyes to the works of God, and look upon the Word of God: Not only to look upon the outward proceedings of Providence: but upon the stability and truth of the Promise: and see the Word say Yea, when the Works seem to say Nay: and conclude, because the Promise faith, it shall bee, though all secondary means, whereby the Promise should bee performed, say, *It shall not bee.*

VVee read that *Uliyses*, when hee was to pass the Coast of the *Syrens*, hee caused his men to stop their ears, that they might not bee enchanted by their musick, to destroy themselves: But for himself, hee would only bee bound to the Mast, that though hee should hear, yet their musick might not bee so strong as to allure him to destroy himself, and leap into the Sea.

There are some of Gods people who are weak in Faith: And when they see Gods outward proceedings of Providence seemingly contrary to his Promises, they are apt to bee charmed from their own stedfastness. Now as for these, it were good for them to stop their ears, and to shut their eyes to the works, and look altogether upon the VVord of God: But there are some that are stronger, and therefore may look upon the outward proceedings of God: But wishall let them binde themselves fast to the Mast, the VVord of God, lest, when they see the seeming contrariety of his proceedings to the Promise, they bee charmed from their own stedfastness, to the wounding of their own souls.

God hath promised, that *Antichrist shall fall*: Hee hath promised to make his Church glorious. And though in outward proceedings hee should seem to uphold the one, and evil intreat the other; yet let not this weaken our Faith, in beleeving the truth of what God hath promised.

If you put a streight stick into the water, yet sense will render it to bee crooked; it will appear so to the eye: but reason corrects it, and tells you, though it appeare to bee so; yet it is not so; you put it in streight, and so it is.

Doth reason prevail against sense? and why should not Faith prevail against Reason? when to outward appearance, God seems to bee against us, why should not wee by Faith conclude, that God is for us: even for us, when hee seems to bee against us?

The

The outward face of things may bee such as may possesse the Church with fear, when God hath a purpose to do great things for his Church. So you read in *Joel 2. 21.* *Fear not, O Land; bee glad, and rejoyce; for the Lord will do great things for you.* It was a time of Joy, in respect of Gods purpose; and yet a time of fear, in respect of their present apprehensions. God had a purpose to do great things for them, and yet the face and outward appearance of things were such, as did at that time possesse the Church with fear. It was so; but it should not have been so.

You see what Christ saith, in *Luk. 21. 25.* *There shall bee signs in the Sun, in the Moon, in the Stars; and upon the earth distresse of Nations; the Sea and Waters roaring, mens hearts failing them for fear, and for looking after the things that shall come upon the Earth, for the Powers of Heaven shall bee shaken.* Could there bee a sadder appearance? And yet saith Christ, *when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.*

Here you see Christ doth turn the saddest and forest perplexities, that ever the world shall see, into a Doctrin of Comfort. to his Church; because all these things were but a preparatory to the redemption of the Church.

One would think this to bee a strange consequent deduced from such an Antecedent: A Consequent so comfortable, from an Antecedent so terrible: that so terrible a Doctrin should afford us an use of *Consolation*. Yet so it is. Bee the premises what they will, the conclusion is good. Bee his Providences what they will, his Promise is good; and those promises shall turn all those Providences to good.

And this is the admonition I give you, that whatever oppositions, whatever troubles, whatever evils wee meet withall in the way of deliverance; Bee not troubled, let not your hearts bee discouraged: for this is the way whereby God will do you good; making all your evil and trouble subservient to good.

What the Apostle saith of his Bonds, I may say of all oppositions, *Phil. 1. 12.* *The things which have happened to mee, have fallen out to the furtherance of the Gospel.* His prison was the Gospels liberty; his straits and bonds, the Gospels enlargement; his abasements, the Gospels advancements.

As wee say, the choicest blessings come out of the fire of afflictions: so the greatest deliverances come out of the greatest oppositions. And thus much for that.

WVee will now come to Application.

uses

First of Information, and that of diverse particulars.

1 It informs us of the greatness of our God.

1 Information touching the greatness of

1 Of Gods

1. *Of his Power.*
2. *Of his Wisdome.*
3. *Of his Mercy.*
4. *Of his faithfulness, toward his people.*

For all these Attributes are visibly declared in every wonder God doth for his Church.

1 His Power.

1 God discovers the greatness of his Power in every wonder hee doth for them. If a man were able to do it, it were no wonder. Hence hee is said to make bare his arm, to reveal his Power. And it is attributed to his right hand, to his out-stretched arm, &c.

2 His Wisdome.

2. God discovers the greatness of his Wisdome.

1. *Wisdome in the Manner*, In relieving in such a way as could not bee conceived.

2. *Wisdome in the Time*, In helping in such a time, when things are desperate; or in such a time, when hee gets himself most glory, and doth us most good.

3. *Wisdome in the means*, by relieving of us.

1. *By such means as wee never thought of, or*

2. *By such, as if wee had thought of, would have been judged too small to have wrought so great a deliverance.*

3. *Or by such, which wee should rather have judged a means of ruine, than of raising us: yet Gods wisdome seeth more than wee can.*

3 Gods Mercy.

3. God discovers abundance of Mercy, yea and Free Mercy. Every deliverance of his Church being wrought out of his own bowels and compassion, *Psal. 136.* (which is a Psalm of praises for wonders.) You see at the foot of every verse, a declaration of Mercy -- *Hee brought his People out of Egypt; for his Mercy endureth for ever. Hee divided the Red-Sea; for his Mercy endureth for ever. Hee overthrew Pharaoh and his Host; for his Mercy endureth for ever.*

4 Gods Truth.

4. God discovers his Truth and Faithfulness to his Church. God hath ingaged himself by many precious promises to do wonders for them. And all the deliverances of God, they are performances of promises. They may bee all subscribed at the foot of the promise, as so many particular instances and experiences to prove the truth of the promise, and to discover the faithfulness of the Promiser to us. They are so many witnesses to both. *By the mouth of two or three witnesses every word shall bee established*, saith the Apostle. It is true, it is spoken of the word of man, not of the Word of God. *God is Truth it self.* You may beleieve him without a witness. But yet *God hath not left himself without witness*, As the Apostle saith. Nor hath God left any word without witness.

There is never a truth, never a promise in the Word, but it hath been made good by a thousand experiences; wee have a *Book of Experiences*, to annex to the book of *Promises*, of the many



many wonders, which God hath in all ages wrought for his people: all which doth discover the faithfulness and truth of God, and the Promise to us.

2. Information. This may inform us of the blessed and happy Condition of the Saints, who have interest in such a God, as can do wonders for them: Propriety in all-sufficiency doth make the enjoyer happy. And what a blessed Condition is this, to have interest in such a God, who can do wonders, for the relieving of us.

Though your troubles may bee too big for man, yet not for God; your miseries and extremities may bee above the supply of creatures: but they cannot bee above the Power of God; Hee can do wonders: hee can do that, which man cannot do.

Though you have no ordinary means of help, yet you have interest in a God, who can do extraordinary things: yea, and Extraordinary things in an ordinary way: nay, by Ordinary means, if hee undertake the work. I may say concerning such, as the Psalmist -- *Blessed are the people that are in such a case. Blessed are the people, whose God is the Lord,* P sal. 144. 15.

3. Information. This may inform us, How precious the Saints are in the esteem of God, what love hee bears to his Church, that hee will do wonders for them. Wonders for their preservation from trouble, and wonders for their deliverance out of trouble.

Men may do smaller curtesies for ordinary and common friends: and they may give their dole to them, they do not care for. But, if they will lay out the utmost of their power, of their strength, and estates, to hold up, or to do good to, or to relieve one: we must needs conclude, they love such intirely.

Gods Dole, his common blessings of this life, will not bee enough to evidence his love: Hee causeth his Sunne to shine, and his rain to fall upon the good and bad promiscuously. But when God doth exercise the greatness of his Power, Wisdome, Truth, Mercy, as he doth in the wonders hee doth for his Church: this is an evident sign of that love he bears thereto.

Rex honores  
dignis congria-  
rium et indig-  
nis. Seneca.

Wicked men may bee subjects on whom he doth exercise the Wonders of his Justice, and of his Power. As Pharaoh. But the Saints are they, for whom hee doth exercise the wonders of his mercy, in mercy. Gods wonders are for the good, or for them in a good way.

4. Information. This may inform us, that the Condition of the Church is oftentimes, very sad, very dark, very evil: because a wonder must bee expressed for relieving of them.

Ordinary reliefs may help ordinary distempers. But when extraordinary must bee used, it declares the conditions are exceeding sad.

The very doing of a wonder for relief, implyes a condition to be.



bee such, as is beyond the helps and succours of humane and created Power. If men could help, if means could relieve, it were no wonder to help. Therefore this implies, that the *Condition of the Church*, in respect of things below, *may be oftentimes very sad, very miserable; yet*

7 Information

5. This informs us again, that the Conditions of Gods People, *Come never to bee so sad and uncomfortable, as thereby to despair of help and relief*: seeing wee have a God who doth wonders for us. Our Condition is not so low, but a Wonder may raise us up again.

Wee may bee *hopeless and helpless*, in respect of Creature supplies and reliefs: but wee can never be *Hopeless*, never *helpless* in respect of Gods; when Creature-helps fail, God doth but turn us from sense, to *Faith*; from reasoning, to believing, from Creatures, to himself. Hee bids us shut our eyes, to the things below, and look altogether above, as *Jehoshaphat* did -- *Lord, wee know not what to do; but our eyes are up unto thee*. And *David* too, *when hee encouraged himself in the Lord his God*. In the most hopelesse condition there is a door of hope: because deliverance is neereft, when help seemes furthest off.

And Oh! that wee could learn, at such a time as this, *to live by Faith, and not by sense; to shut our eyes to works, and look upon the word of God*: we should then bee strong in God, and find encouragement from him, when we see nothing, but discouragements from below.

Wee are too apt to live by *sense, and not by faith*, and therefore accordingly as God doth let out, or restrain himself, in the wayes of his providence; so our faith doth wane, or increase.

We are too like *Hagar*, when the Bottle is dry, sit down, and Cry. Whereas, on the Contrary; wee should trust in God.

1. *In the weakness of means*. Though there bee weakness below, there's strength above, weakness and strength are all one with God. Nay

2. *In the want of means*. Though means bee wanting, yet God can create means: nay, do his work without means. Nay

3. *In the Opposition of means*. When the Word saith, *Yea*; though works say, *Nay*: when the Promise saith, *It shall be*. Though all *Secondary means*, whereby this Promise should bee effected, saith, *It shall not bee*: yet are wee to rest upon God, and the Promise.

God doth often speak one thing to sense; and another thing to Faith. Hee is not ever that in *Appearance*, which hee is in *Truth*. Hee may speak death to sense, as you see hee did to the *Children of Israel*, at the Red sea. Had they consulted with

with sense and Reason, they could see nothing, but death: when yet hee speaks life and deliverance to faith. As you see *Moses* saith -- *Fear ye not: stand still, and see the salvation of the Lord.* God may, in outward appearance speak evill, when yet, in the purposes of his heart, he speaks good.

As God may seem to heal, when he means to destroy: to speak Peace in his Providence, when hee speaks terror in his word: so God may seem to kill, when he intends to cure: to destroy, when hee intends to save, *Jer. 29. 11.* -- *I know the thoughts, I have thought toward you, saith the Lord, the thoughts of Peace, and not of trouble: even to give you a desired end.* Though my proceedings seem to bee evil, yet my thoughts are good; though my wayes are war, yet my purposes are peace, to give you at the last, an expected end.

6. Information. This may inform us, *That there is no ground for wicked men, to insult and glory, in any probable advantages, which they may have against the Church and People of God; God can work wonders for his Church and People.* 6 Information

You see in the verse before the Text, the *Egyptians* had many advantages against the People of God: and they promised to themselves certain and infallible success. They said, *they would -- Pursue, they would overtake, they would divide the spoil, their Lust should bee satisfied on them, &c.* But God shews a Wonder, and layes all their Pride, and all their hopes in the dust; what began in pride, did end in shame.

It was the best speech, that *Ahab* ever spake; when *Benhadad* made such a vain boast, *that the dust of Samaria should not serve for handfuls of them, who followed him.* -- *Tell him, (saith Ahab) Let not him that girdeth on his harness, boast himself, as hee that putteth it off.* -- God shews a wonder, and all is turned about, *1 King. 20. 11.* And forward *Benhadad*, and his thirty two Kings, who came to help him, fled before the face of *seven thousand of Israel*, as there you may read.

7. Information. This may inform us, *What ingagements of duty and obedience do lye upon such a People, for whom God shall do wonders.* 7 Information

1. What ingagements of Love, Love is the Loadstone to beget Love. And God having exprest his love to us, how should this ingage us to love him again.

2. What ingagements of thankfulness, *Psal. 111. 4. Hee hath done his wonderfull works to be remembred.* As if hee had said. This is the end, I did these wondrous works for, that you should remember them. If you would not have remembred them, I would not have done them.

It is the speech of *Seneca*. This is the rule of good turns, that the giver must soon forget hee gave: but the receiver must never forget, he hath received. Hæc est lex beneficiorum:

Indeed God hath done wonders for this Nation; many wonders, wherein hee hath expressed his Wisdome, his Power, his mercy, his Justice; And yet God hath forgotten he hath given, he goes on as freely in mercy, as if every mercy were the first mercy he hath bestowed.

But have not we forgotten that we have received? if so, God will Remember, that he hath given.

God doth remember hee hath given, when his People forget they have received. As you see hee did to *David*: *I have done this and this, and if that had been too little, I would have given thee such and such things more*: so upbraiding him with his forgetfulness.

If you would not have God remember against you, what he hath given: do you then remember what you have received from God. This will quicken you to thankfulness.

8 Information

8. *Information.* If God do wonders for his Church; then let this discover unto us, *What ground, and what encouragement there is for us at this time,*

1. *To trust in God.*

2. *To pray to him.*

3. *To hope in him.*

4. *To wait upon him,* that he would do wonders for us. You have encouragements,

1 *From the experience of God:* he hath done wonders, read the 78. Psalm, and the 9th of *Nehemiah*; and you shall see a little Chronicle of the great Wonders, which God hath done for his Church and People. And this is a mighty encouragement, the experience of what God hath done for his People heretofore.

As wee may say of the *Experience of Gods Judgements on the wicked.* *Lege exemplum, ne exemplum fias*: read the example, lest thou thy self bee made an Example: read the example of *Sodom*, of *Pharaoh*, of *Jerusalem*. All these were set up, *to deter you from their sins*: As the judgements of God upon the wicked men, are set down to deter us from sin: so the mercyes and deliverances of the Church are recorded, *To encourage us to believe, to trust in him,* in the like difficulties.

Can our condition bee sadder than *Israels* was at the Red-sea than *Dauids* was? than *Jehoshaphats*? than the Churches in *Hammans* time? And God did then deliver them, that wee might be *Encouraged to trust in him, in the like straits and difficulties.*

And as wee have encouragement from the experience of Gods wonderfull deliverance of others: so we have encouragement from the wonderful deliverance of our selves.

Revolve in your thoughts those great deliverances in *Eighty-Eight*, in the *Powder-Treason*: and that late deliverance which swallowed up all the rest: when the *Heavens were black*, the *Clouds were gathered*, and threatened to come down in a storm of blood: when two Armies

*Armies were in the field, and ready to make our Land an Aeldema, a field of blood; yet how wonderfully God did then step in, to compose the differences, and to settle a peace, when there was nothing but expectations of war and ruine?*

This our God hath done, and besides this many fresh and later experiences of his goodnesse: All which should now come in to incourage us to beleieve, and trust in the same God, to do great things for us.

Indeed, wee ought to trust God, though wee had never tryed him; though wee had never experience from him. But when hee helps our Faith, by former experiences, this should strengthen our confidence, and make us to go unto God, as to a tryed friend.

Were wee but well read in the story of our lives, wee might have a Bible of our own, drawn out of the experiences of Gods dealings with our selves; and wee should bee able to say in any difficulty and distresse, *I dare trust God in this difficulty; I dare venture on him in this present distresse. I have tryed him, and have found him true, hee never failed mee. And because hee hath been my help, therefore under the shadow of his wings will I rejoyce, as saith the Prophet.*

2. A second incouragement is, *From the Power of God. Hee can do wonders.* Hee not only hath, but hee can do wonders still. -- *The Arm of the Lord is not shortned, that hee cannot save.* What hee hath done, hee can do. Hee is still as wise, as powerful, as faithful, as merciful as ever hee was. There is no shadow of change in him. There is nothing above his skill, nor above his power; if not above your Faith to beleieve.

2. Incouragement.

It is our sin only, which hinders the current of Mercy, that stops the stream of Mercy: our unbeleef, our neglect of duty, our unthankfulness, our pride, &c. Let us remove these, and Mercy comes amain. You have a full place for it, *Judg. 10. 10, 11, 12, 13, 14, 15, 16, &c.* You see there, that God had oftentimes delivered them; hee had wrought many wonders for them, as hee tells them there. And they were now again in a new distresse, and therefore cry to God. But God tells them they had walked unworthy of former deliverances, and therefore hee would deliver them no more; whereupon they go and confesse their sins before God, they humble themselves, and reform their evil wayes. And (saith the Text) *His soul was then grieved for the misery of Israel. -- God delivers them.*

Well. this may bee our condition. God hath wrought many deliverances for us: wee are now in new straits; but wee have walked unworthy, and our sins may stand as an obstacle to hinder Gods proceedings of mercy. Let us now then humble our selves, and reform, and God will bee grieved for our misery, as hee was for theirs.

3 A third encouragement that wee have to these duties, is, from the consideration of Gods love to his Church, and many precious engagements to them in promises. The Church is dear to him; wee are his Spouse, his Members, such as hee dyed for, &c.

Wee are his,

1. By Choice.
2. By Purchase.
3. By Gift.
4. By Covenant.

And being his, hee will do great things for us also.

Gods love to his Church is that, into which wee may resolve all the mercies hee doth for his Church; and is the only ground of our Faith and hope, to expect mercies from him. It is the Sea, the spring. Well then, having so strong encouragements to these duties, I would now have spent a little time to have pressed these duties on you; but I forbear.

9 Information

9. Information. This may inform us, what is the reason that God suffers wicked men to conceive, and to hatch mischief against the Church: Nay, and to bring up their designs to ripeness, that they are ready for execution: why God doth not disturb them all their way. Here is the Reason. Because hee can do wonders. Though hee let them go on, yet they can never get the advantage of God, nor can they make it past Gods help. It is but shewing a wonder at last, and all is dash.

Men, when they see an adversary, whom they can easily Master, when they please, they will let them go on, counsel, advise, lay their heads and power together, and seem to take no notice of them. They know, the further they let them go, the fuller and compleater will bee their overthrow at last.

So doth God here. Hee suffers wicked men to go on, but is, because hee knoweth hee can overtake them, though they think they have got the start, before they come to the goal, or get the prize.

When men see, there would bee some hazard at last, when they had brought their design to ripeness, or did fear, that the adversary would bee too strong for them: then they will labour to hinder the beginnings and gatherings; they will endeavour to crush the birth of their counsels, or they will set themselves against their power, as soon as they can. And this is the wisest way among men.

But now God, hee can let them go on; hee can let them bring their designs to ripeness; they can never swell so big, as to bee too great for his power to conquer them; can never make their design so strong, as to non-plus his wisdom, and skill to help.

And therefore hee will let them go on, because hee can dash them in their Man-hood, as well as in their infancy, in their strength,

strength, as well as in their weaknesse. It is but shewing a wonder, and all is done.

And this was the Reason why God suffered the five Kings of *Canaan* to lay all their strength together, that they might bee able to do that joyntly, which they were never able to do singly. Yet it is said, -- *The Lord hardened their hearts to joyn together, to come against Israel.* Though they thought by this means to overthrow *Israel*: yet Gods end was to make the quicker dispatch, the fuller overthrow of them.

And therefore hee let *Pharaoh* also to go on; did not stop him in his preparations, nor hinder him in his setting forth, but let him follow them to the utmost. God knew hee could have him at the last; hee could shew a wonder, and break all in peeces.

The like of *Haman*. God could, if hee would, have dasht his bloody counsel in the beginning; hee could have set the King against it. But hee lets him go on, and bring his design to ripeness; and then declares a wonder, and ruines him and his counsel too.

And this is the reason why God suffers wicked men to go on, gather themselves together, bring their designs to the utmost: Because hee can break them in the end, as well as in the beginning. It is but doing a wonder at last, which is familiar with God; and all is broken in peeces. And therefore *Melancthon* saith, *Non est iudicandum de operibus dei ante quantum actum.*

## 2. Use.

Let it bee an *Use of cautionall Advise* to wicked men. Let them beware of designing or attempting any thing against the Church and People of God, seeing they have such a one on their side, as can, and will do Wonders for the relieving of them. 2 Use is for  
Caution to all  
wicked

It was a truth, which *Zerish Hamans* wife told him, *Ester* 6: 17. -- *If Mordecai bee of the seed of the Jews, before whom thou hast begun to fall; thou shalt not prevail against him, but shalt surely fall before him.* It seems it was a known truth of those dayes, even among Heathens, that there should bee no power, nor counsel against the Church of God. God would do wonders for them.

Gods people are dear to God; they are all the riches hee hath in the World: Hee calls them so: *His Inheritance, his Portion, his Jewels, his Treasure.* Hee hath a great deal of lumber in the world besides: but these are his Jewels only; and it cost him dear to make them Jewels. It was no lesser than the price of his own blood. As the Apostle saith -- *You were not redeemed with silver and gold, but with the precious blood of Christ,* 1 Per. 1. 19. Gods people are all the *Income* Christ had for his blood and sufferings: all that

that Christ desired: all that God promised, and all he enjoys. As you see, *Ila. 53. 11, 12. Hee shall see of the travel of his Soul and shall be satisfied, &c.*

And do you think then, that God will not preserve his People? yes certainly, and will not stand to do wonders to preserve them. Assure your selves, God will never desert his cause, his Church, his People; when things are brought up to their ripeness, that God is, as it were, drawn out to discover to the world, in what cause hee will stand, for what persons hee will fight: Then he will declare it to the comfort of his Saints, and to the cost of all those, who are enemies to the Church of God.

God hath promised, *That hee will never leave us, nor forsake us:* Hee hath said -- *Hee will bee with us,* as hee was with *Joseph*, in Prison. And that not onely as a Spectator, but as an Actor: not as one to look on, and take notice onely: but as one to relieve and help us. His power shall bee with us, his Willdome with us, &c.

And as hee is with his Church: so is hee against the Enemies of it. His Power is against them, before whom *All the Nations of the Earth are but as the drop of a bucket*: And his wil-dome against them; his justice and truth against them. And Woe bee to them whom God is against. Thou maiest stand out against the power of men: but not of God, if he once prove thine enemy.

Hee hath a rod of Iron, a Scepter of power, an arm of strength to crush in peeces all his adversaries. And therefore as *Pilates Wife* said to her Husband: -- *Have nothing to do with that just man*: so I say to you, *Have nothing to do, by way of offence, against the Church, and People of God*; you will but ruine your selves, in seeking their ruine. Gods Church is both too heavy, and too hot for you; see them both, *Zach. 12. 3.* There God saith of his Church, *That hee would make it a burthensome stone: who ever listeth at it, shall bee crusht in peeces, though all the Nations of the world be gathered together against her, yet all will be to no purpose.*

For God will make his Church a burdensome stone, that who-soever listeth at her shall be crushed in peeces. Hee doth not say, *whoever listeth it up*, for that cannot bee; but, *whoever listeth at it, whoever seeks to hurt it, shall crush themselves.* Their very attempt shall bee their destruction.

*Haman* listeth so long at this stone, that it fell on him at last, and crushed him to peeces.

*Pharach* followed the Children of *Israel* so long, that there was no return at the last: he was buried in the waters.

*Julian* attempted evil against the Church so long, till at last God from heaven struck him, slew him. The Church, God makes too heavy for his enemies, and too hot too. As you see in the  
6. verse



8. verse of that 12th Chapter of *Zach.* *In that day will I make the Governours of Judah, like an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about.*

All the encounters of wicked men against the Church, is but like a sheaf of straw encountering with a torch of fire, that burns themselves.

Whiles the iron is in its own nature you may handle it, and deal with it: but if once the nature of Fire be put to it, then ware your fingers, if you prove so bold and hardy as to touch it.

Wee say, He that shoots in a peece overcharged strikes down himself, not that hee aimed at. There was never man, who levelled peece against the Church, but hee shoots in a peece overcharged, and shall be sure at last to be struck down with its own recoil.

They shall but lay snares, to take themselves; dig graves to bury themselves in, make rods for their own backs, and pave a way for their own destruction at last, *Isa.* 54. 15, 16, 17. *Behold, the enemy shall gather himself, but without mee: whosoever shall gather himself in thee against thee, shall fall. Behold, I have created the Smith, that bloweth the coals in the fire, and him that bringeth forth an instrument for his work, and I have created the destroyer to destroy. No weapon made against thee shall prosper: every tongue that shall rise against thee in judgement, shalt thou condemn. This is the heritage of the Lords servants, &c.*

God will work wonders for the deliverance of his Church; and for the destruction of the wicked at last. Let this bee for caution therefore to the wicked persecutors.

### 3. Use.

Let this bee for encouragement of Gods People, in these *Times of danger and trouble.* Though our condition bee very sad at this time, Our enemies strong, we weak; they full of rage and bitterness against us: yet there is no cause of fears, nor of discouragement.

Use of In-  
couragement  
to the People  
of God.

1 *There is no cause of fear,* seeing wee have a God on our side, and such a God, as is able to do wonders for us. You may set God against all the strength, and provisions of the Arm of flesh.

Thus you see *David* did, *Psal.* 20. 7. *Some trust in Chariots and some in Horses: but we will remember the name of the Lord our God.* He set God against all.

Alas! what are Castles and Forts? what are multitudes of men? what are riches? what is Provision of horse? the *Psalmist* tells you, *Psal.* 33. 17. *A Horse is but a vain thing to save a man; Isa.* 31. 3. *Their Horses are flesh, and not Spirit.* --- *Prov.* 21. 31.

*The Horse is prepared against the day of battel : but safety is of the Lord.*

All this, and whatever an adversary may have to glory in, is but an arm of flesh : but you have a God, and a God that can do wonders for you. *I will boast in God (saith the Prophet) all the day long.*

Give not way then to sinkings of Spirit : you have no cause of fears, if you look above, as well as below : if you converse with Heaven as well as with Earth. Indeed, if wee look below, God for the relief of *(the weaknesse of our Faith)* hath stirred up the hearts of our worthys and People to afford so willing a concurrence in the service of the King and Kingdome at this time. But this is not our strength. Look above, and you have a God, who can, who will do wonders for you.

Fear is utterly unbecoming

1 *A Christian, who is the souldier of Christ.*

2 *Religion, which is the Cause of Christ.*

1 *It is unbecoming a Christian.* For the Righteous should be bold as a Lion. *Let the sinners in Zion be afraid:* not you, who have so great a God as can do wonders for you.

Luthers spirit doth well besit a Christian (especially in these days) who, when hee was dissuaded from going to Wormes; (about some extraordinary businesse of the Church) because of some Plots laid against him, he makes reply -- *Vocatus ingredi- ar, etsi scirem tot esse Diabolos Wormatiae, quot sunt tegulae in adium tectis.* I am called to it, and though every tile in the City were a devil, I would go. This was Resolution and courage befitting a Christian, who is a souldier of Christ. And

2 *Fear is unbecoming Religion;* which is the cause of Christ. A good cause should have a good courage. It was the speech of Luther to Melancthon, who was an holy, though a fearful man, when Melancthon had discovered his fears to him. -- *If our cause be not good, let us desist, and leave it. If it bee good, let us go on bravely:* Christs cause, and a Cowards heart are ill coupled together.

Gods People are too apt to this: And therefore doth Christ steel the heart of his Disciples against it. -- *Fear not little flock.* Though a little flock: yet there is no cause to fear, having so strong a Shepheard. -- And, *fear not worm Jacob;* though a worm and weak, apt to bee trod upon: yet fear not. Isa. 41. 13, 14. -- *I will help thee, saith the Lord, thy Redeemer; the holy-one of Israel.* -- And, *Who art thou, that are afraid of a man, that shall dye, and forgets the Lord, thy maker?* Arguing, if they had not forgotten God, they would not have feared man.

What though they bee carried on with all head-strong violence, to seek our ruine? what though their purposes be cruel? God can,

1 *Calm them, still them*, as hee did the Sea. *Peace and bee still*, as he did *Eſau*, when he came againſt *Jacob*.

2 *Stop them in their way*. Hee, that Sets bounds to the Sea, and ſaith *hitherto ſhalt thou come, and here ſhalt thou ſtop thy proud waves*: can ſet them at a full ſtand.

So you ſee hee did *Senacherib*. -- *I will put my bridle into his lips, and my hook into his noſe. And I will bring thee back the ſame way thou cameſt, &c.* 2 King. 19. 23.

3. *Hee can turn them, and change their hearts*: as hee did *Pauls*, when hee went out breathing threatnings, and ſlaughter againſt the Church of Chriſt, *Act. 9.*

4. *Hee can over-turn them, over-power them*, even wherein they deal proudly he will be above them, *Exod. 18. 11.* bring down the noiſe of ſtrangers, as the heat in a dry place, even the heat with the ſhadow of a cloud, &c. *Iſay 25. 5.*

2 As there is *no cauſe of fear*, ſo there is *much leſſe any cauſe of diſcouragement*, in theſe days of evil, God can do wonders.

You ſhall never know what God can do, nor what God will do, till you ſtand in need: God loves to appear in time of extremity, he loves to put forth himſelf in deſperate caſes.

As the ſhipmans ſtar never appears, but before death: ſo Gods Power never diſcovers it ſelf, till a diſſolution and death of ſecondary means.

When wee have the ſentence of death paſſed upon us, in reſpect of created helps and means: then is Gods time, to ſtep in, to recover and relieve us.

You ſee this in the Apoſtle, 2 Cor. 1.9. *We received the ſentence of death in our ſelves, that we might not truſt in our ſelves, but in God, who raiſeth the dead.*

VVee ſhould not know, what God can do, if it did not appear, what man cannot do; we ſhould not know the power of God, if we did not ſee the weakneſſe of man.

It was *Bernards* rapture upon the meditation of *Adams* ſin. *Felix culpa! quæ talem meruit redemptorem! Happy fault! which occaſioned us ſuch a Redeemer! I may better ſay. Happy neceſſity! which occaſioned the reliefs, of ſuch a God, which ingageth God to help us, and relieve us.*

Were it not for the greatneſſe of our miſery, wee ſhould not have experiences of Gods mercy. And how many would ſay, I would not loſe the Experiences of Gods goodneſſe, in ſuch a ſad condition I was in, for a thouſand worlds? I would rather go through a thouſand ſuch ſad conditions, than want one of thoſe experiences of his mercy in it.

At theſe times you ſhall have Experience of Gods Power, wiſdom, mercy, faithfulneſſe, more than all your life. All which are drawn out to help in need.

As I never knew confident ſtrength to proſper, ſo I never reach

of trusting weaknesse to miscarry. If you peruse the word, you shall often read, that Gods people have miscarried in the strength of means, but never read, they miscarried in weaknesse. And the Reason is, because they trusted God in the one, and were self-confident in the other.

This is our spirit, when means are weak and wanting, then wee flye to God; but when means are strong to bring purposes to passe, wee are apt to rest upon them.

You see it was so with *Asa*: Once hee was weak, and then hee trusted: another time hee was strong, and then hee was self confident. And the issue in the one, was, -- *hee prospered*; in the other -- *hee miscarried*. Weak means were successful, because the strong God was in them; his Faith brought God into them: and strong means were unfruitful, because hee made God of them, hee trusted in them.

As God thinks himself neglected, when wee will not trust in him, in the presence of means: so hee thinks his power disparaged, when wee will not trust in him, in the absence of means. Not to trust in God in strength of means, is to neglect God. Not to trust in him in weaknesse of means, is to limit God.

God loves then to appear, when none else will, when none else can. It was the Argument which *David* had, *Psal. 22. 11.* -- *Bee not far from mee, for trouble is near; for there is none to help.* This was that whereby hee would ingage God to help: because there was none else to help him.

As it was said of the Redemption of the Church from sin: so it may bee said of her deliverance from trouble. -- *When hee looks about, and sees no man, then his right hand shall bring salvation.* Hee will do a wonder to save you.

Though there bee *Mountains of Oppositions* in the way, yet hee can incounter with them, and there are four wayes God deals with *Mountains*, with *strong Oppositions*.

1. *Hee either melts the Mountains*, hee dissolves them as water, *Isa. 64. 3.* -- *When thou didst terrible things, which wee looked not for; thou cam'st down, and the Mountains melted at thy presence.* -- In the former verse, they trembled at his presence; hee unbearded them, took away their courage: and here they flowed down at his presence. Not flowed up; or grew stronger: but flowed down, were melted and dissolved at his presence; hee took away their strength. Or

2. *Hee layes them into plains.* That is, Hee makes those *Mountains*, which were before unpassable for greatness, now to bee no *Opposition* at all, in the wayes of his people: Hee levels and laies even the hearts of the enemies, that they shall not bee any hindrance to the passage of his people. And thus, *Zach. 4. 7.* -- *Who art thou, O great Mountain, before Zerubbabel? thou shalt bee a plain.* Or

3. *Hee*

3. *Hee thrasheth the Mountains*: Hee destroyes those, who stand to oppose Gods Church and People. So you have it, *Isa. 41. 14, 15.* -- *Fear not, thou Worm Jacob, I will help thee, saith the Lord thy Redcemer.* Why, how will hee help? --- *Behold, I will make thee a sharp Iron instrument with teeth, and thou shalt thrash the Mountains, and beat them small, and make the Hills as chaff; and the wind shall carry them away, and the whirlwind shall scatter them: And thou shalt rejoyce in the Lord, and glory in the holy one of Israel.* -- Pharaoh was such a Mountain, and such an one was Sennacherib, but hee thrashed them both.

4. *Hee passeth over them.* Hee steps over the head of all Oppositions, which are in the way to the deliverance of his Church, *Cant. 2. 8.* Christ is there described to -- *come leaping over the Mountains, and skipping over the Hills.* And as hee did, when hee came to deliver his People from sin, so hee doth often, when hee comes to redeem his Church from trouble, -- *Hee comes skipping over the Mountains,* passeth over the head of all opposition, when hee comes to deliver them.

And therefore trouble not your selves for the greatnesse of Opposition: Though there should bee never so many Mountains of Opposition, yet God can melt them, or hee can level them, or thrash them, or skip over them. And one way or other God will do, for the deliverance of his Church.

Wee look and pray for this last. That God would overlook all Oppositions, and come and help us.

#### 4. Use.

Is God able to do wonders for his people? then if wee have been a people, whom God hath wrought wonders for: such things as none but God alone could work: as indeed hee hath: let us hereby bee taught three lessons.

1. *Of Thankfulness.*
2. *Of Obedience.*
3. *Of Dependence.*

1. Here is a lesson of thankfulness to bee learned. Wee, even wee stand before God this day, the subjects of abundance of mercies. Many mercies God hath bestowed on us, and long continued to us: Many evils hee hath kept from us, and many evils hee hath freed us from. Wee stand before God this day, *the brands of many glorious deliverances,* which God hath wrought for us. Wee have received more mercy, and have had experience of more goodnesse, preventing, delivering mercy, within these three years, than others have had in three Generations.

God hath discovered the wonders of his wisdom, the wonders of his power, the wonders of his mercy and love, in many a glorious deliverance, which hee hath wrought for us. And how ought  
wee

4. Use. To  
teach.

1. Thankful-  
ness.

wee to bee carryed out with praises under the enjoynments of so many mercies? how should our souls, being warmed with the sense and consideration of these mercies, burst forth into a flame of praises to God?

But alas! It is with us, as with the Children of *Israel*. Wee are very solicitous wanters, but wee are forgettful enjoyers. And that which should bee a means of drawing us nearer to God, is a means of further distance from him.

I must tell you, that your unthankfulness under all these receipts of mercy, is a great and a provoking sin, and might justly make a stop of mercy now.

1. *It is an inhumane sin, against the very principles of Humanity.* A beastly sin; nay, worse, for *the Oxe knows his owner, and the Ass his Masters crib.* Its a devilish sin.

2. *It is a sinning sin:* a productive sin; a womb of sin: it brings forth many more sins.

3. *It is the abuse of a good God.* Who can least of all indure to bee abused in his mercies.

4. *It is the grave of Mercy.* Where all Gods mercies are buried and lost, a very land of forgetfulness.

5. *It is the destruction of mercy,* *Hos. 2. 8, 9. -- Shee knew that I gave her Corne, and Wine, and Oil, and that I multiplyed her silver and gold, &c. Therefore will I return, and take away my Corn in the season thereof, and my Wine in its season, and I will recover my Wool, and my Flax.*

That which gives birth to mercy, is Prayer; and tha which gives breath to mercy is, Thankfulness. Mercy is but short breathed, short lived, when men are unthankful: Unthankfulness cuts the throat of Mercies. Unthankful persons are never long enjoyers of mercies.

2. A lesson of Obedience.

2. *Learn a Lesson of Obedience.* Let the Mercy of God quicken you to duty. Look upon every mercy as a further ingagement to you to walk more holily and more exactly with God.

As all the *spiritual mercies of God, Election, Redemption, Justification, Sanctification, promises of Glorification,* were all bestowed as ingagements to *Obedience:* So all the temporal mercies also, *1 Sam. 12. 24. Therefore fear the Lord, and serve him in truth, with all your hearts, and consider what great things hee hath done for you.*

When mercies are spurs to duties, when mercies make the least addition to graces, God is well pleased with the bestowing of mercy; and where God sees such ground, hee delights to sow the seed of mercy.

3. A lesson of Dependence.

3. *Learn a lesson of Dependence upon God.* It is a shame that wee should bee afreth to seek in every new difficulty. It was that which God blamed the Children of *Israel* for: That notwithstanding the great and wonderful works, hee had done in their sight and eyes;



eyes; yet they did distrust him, all was not enough to work up their hearts to beleieve God, and trust in him. And *David* blames them for the same, *Psal.* 78. 19, 20. -- *They spake against God; can God furnish a Table in the wilderness? Indeed hee smote the Rock, that the waters gushed out, and the streams overflowed: But -- can hee give bread also? Can hee provide flesh for his people?* One would think this a senselesse reasoning. But Unbeleef is a senselesse sin. One would think that they did sufficiently answer themselves. That what went before, had been answer sufficient to what followed after. The same power was required for the doing of the one, that was for the other; and when they had seen the power of God to work the greater, 'twas strange they should doubt of the lesse, but here is the basenesse of our spirit; Though God have given us never so many experiences: yet wee are still to seek in every new act of dependence on him. And without further grace wee cannot do it.

Wee think, when wee are in straits and difficulties, if God would but help us through this strait, if hee would but relieve us in this difficulty, wee should never distrust God, whilst vvee lived; wee should depend on him in the saddest conditions, whiles wee have a being.

But these are but our present thoughts, and without future assistances and supplies, wee are as far to seek in another, as wee were in the first.

Well, My Brethren: God hath wrought many great things for us: every one of them should bee a *Life-mercy*, a *standing-mercy*, a *mercy* to bee set up to *incourage us to depend on him for ever*: Mercies, that wee should live on in straits, and feed upon in difficulties; mercies that should bee for store to feed upon for a long time.

You have an expression, *Psal.* 74. 14. -- *Thou brakest the head of the Leviathan in peeces, and gavest him to bee meat to thy people in the Wilderness.* -- By *Leviathan* is meant *Pharaoh*: and God gave him to bee meat to his people in the wilderness. That is, Hee wrought that deliverance for them, before they entred into the wilderness, that this might bee meat for them to feed upon, and strengthen their Faith in dependence upon God in the wilderness, where they were put to it, by so many difficulties. This mercy was to bee a standing-dish, not for a meal only, but for store: meat laid in to feed on, to strengthen their dependence.

Faith is called Feeding, *John* 6. And the experience of Gods goodnesse is *Pabulum Fidei*: the meat of Faith. That mercy is never well digested, that is not fed upon. Hee that doth not feed upon a mercy, gets no nourishment by a mercy, no good. You take the Name of God in vain (that is, his works, his experiences, which are part of his Name) you take them in vain: All this is  
but



but too cast away upon you, if thereby you are not strengthened for the *Fuller dependence* upon God.

And now my brethren, wee have had many *Glorious experiences of Gods goodness to us*: and all these are meat to feed upon. You are now in new straits and difficulties: bring out your standing-dishes, the former mercyes and experiences to feed upon; to refresh your *Faith*, to inable you to depend upon God afresh.

Hee that is not a good Treasurer, a good Storer of mercys, hee is never out of straits; hee is still to seek in every difficulty, and gone in every new strait: whereas hee who laies up Experiences, and can make use of them, feed upon them; hee shall be inabled thereby to depend upon God in any strait and difficulty whatsoever.

Thus you see *David* -- *God delivered me out of the Paw of the Lyon, and out of the paw of the Bear: and hee will deliver mee out of the hand of this Philistim.* *David* feeds on the Lyon -- And, -- *because he hath been my helper, therefore under the shadow of his wings will I rejoyce.*

Now, in the passing of this duty of dependence upon you, I find two things to bee great enemies to it, which be you aware of.

1. *Beware of Obliterating the Notions of God.*

2. *Beware of burying the remembrance of his works.*

1. *Beware of Obliterating the Notions of God.* Had *Moses* seen God, and had the same Notions and apprehensions of God at the Rock; that he had at the Red sea, which was a far greater difficulty, then to fetch water out of the rock: he could have trusted in God for that, as well as for the former. But those thoughts and conceptions of God, were, for the present darkened, and over-shadowed with Passion, and therefore hee could not trust God then.

So, if *David* had had the same apprehensions of God, when he counterfeited himself Mad, for fear of *Abimelech*, the King of *Gath*; or when he was pursued by *Saul*, and burst forth into these words: -- *I shall one day perish by the hand of Saul*; which he had at other times, as when he saith, *Ps. 27. 1, 2, 3.* -- *The Lord is my light, and my salvation, whom shall I fear: the Lord is the strength of my life: of whom shall I be afraid? when the wicked mine enemies, and my foes came upon me, to eat up my flesh, they stumbled and fell. Though an host pitched against mee, my heart should not bee afraid: though war bee raised against mee, In this will I be confident.* Or when hee saith, to *Saul* concerning *Goliath*.: *God, that delivered mee out of the Paw of the Lyon, &c.* hee will deliver mee from this uncircumcised *Philistim*. Or when hee saith, -- *God is our hope and strength, a help in trouble ready to bee found: therefore will not wee fear, though the Earth bee moved, though the mountains bee hurled into the depth of the Sea: Hee would not have so fainted in these like, or lesse exigencies.* So,

So, had *Abraham* had the same apprehensions of God, when hee feigned his wife to bee his Sister, which hee had; when God made him the Promise of a Sonne; or when hee went to sacrifice his Son: hee could have trusted and depended on God in this case as well as in the former: this difficulty being far short of the other.

So, did Gods people see God at all times, as they do at some times, they would then be able to depend on God, and trust in him, in any cases though never so difficult: but if they lose the apprehensions and conceptions of God; and suffer Passion and fear, to raise up a cloud to overshadow and darken their understandings; they shall never bee able to beleieve and depend upon God in any difficulty: and therefore first hold up the Notions of God, of his power, wisdom, mercy, and the like.

2. Beware of burying the remembrance of his former works, *Psalm* 78. 6, 7. They were commanded to tell the wondrous works of God to their children, that the generations to come might set their hope in God, and not forget the works of God. Intimating that the best way to keep up their hope and dependance on God, was to hold up the remembrance of what hee had done. Hee, that forgets the one, will not be able to do the other.

And therefore you see it set down as a reason of the Disciples distrust. -- *Their hearts were hardened. They forgot the miracles of the Loaves. Mark* 6. 52. Intimating, that if they had remembered that, they had not now been to seek in this present difficulty.

And indeed the want of the remembrance of former mercies doth cause us to distrust, and hinders us in our dependence on God for present and future straits: whereas on the contrary, holding up the remembrance of former, will inable us to hold out in present and future distresses.

You cannot think his arm is shortned: you cannot think God cannot: nor can you think God will not: that he hath helped before, and will help no more: for *mercy is tyed to the Church by covenant.*

Wicked men may enjoy a mercy to day: but they can have no assurance to have another to morrow: because mercy is not tied to them by Promise, or by Covenant. But now mercy is tyed to the Church by Covenant, by Promise. Hee hath tyed his mercy to us by his Truth. *Psalm* 25. -- *All his ways are mercy and truth, not only mercy, but truth.*

All God doth is but *Performance of Promises*; wee hold his mercy by Tenor of truth, and may challenge mercy by vertue of his truth. And therefore *David* could say, *Psalm* 23. 6. -- *surely mercy and goodness shall follow mee all the days of my life.*

Wicked men cannot, but the Saints may say, *Mercy shall follow mee all the days of my life.* Not in this, or that particular,

But in every passage of Providence, as the water followed the children of *Israel*, *the rock followed them*, 1 Cor. 10. 4. from one station to another, as long as they wandered in that dry and thirsty wilderness.

## 5. Use.

*Dost God do wonders for his Church? Then it is good being on the Churches side.* They have a God with them, that can do wonders for them; what though our enemys have skill, power, strength, and multitude; yet we have a God, who is stronger, than the strongest, wiser then the wisest, who can over-power, and overplot our enemys, who alone can do wonders for us.

As *Plutarch* said of the *Scythians*, *that though they had no musick, nor vines: yet they had Gods among them.* So whatever is wanting to a people, if they have God with them, there is a plentiful supply of all. You may set God against all, and hee can weigh down all advantages.

When *Charls* the Fifth, Emperor of *Germany*, sent his *Herald* with challenge again *Francis* the First, King of *France*; Hee commanded the *Herald* to proclaim him with all his Titles. Styling him, -- *Emperour of Germany, King of Castile, King of Aragon, of Naples, and of Sicile.*

*Francis* commanded his *Herald* to proclaim as often *King of France*, as the other had titles of honor by all his Countries. Implying, that *France* alone was more worth, than all the Countrys, the other had.

So, when our adversaries do glory in their strength, in their skill, in their power, and multitudes: let us oppose God against them, whom they oppose; and there is enough to weigh down what ever advantage the arm of flesh can have against us; we have a God with us, whiles wee are with him, with his cause, with his truth: And hee can do wonders for us.

## 6. Use.

*Dost God do wonders for his Church? Then let us fall down and adore this God*, who can do wonders for us. -- *Who would not fear thee O King of Nations!* saith the Prophet, *Jer.* 10. 7.

It was the speech of an *Hearthen King*, when hee had seen the Wonders that God had done: -- *Let all men fear and tremble before the God of Daniel.* Dan. 6. 26.

When *Christ* had done that great wonder in calming the rage of the sea; the Text tells us, -- *They all fell down at the feet of Jesus, and worshipped him.* Gods wonders for us, call out for our Worship of him.

*Fall down then, at the feet of this God, and Worship him.*

*Fall down at the feet of his Power, and dread it.*

*Fall down at the feet of his Mercy, and adore it.*

*Fall down at the feet of his Wisdom, and admire it.*

*Admiration is futable to Wonders.*

It is said -- *Hec shall bee admired in his Saints.* When wicked men tremble, do you fall down and admire, and blesse that God, adore that God, who alone doth wonders.

### 7. Use.

Doth God do wonders for his Church? and are, wee now, in a sad condition? A people that shall bee made a wonder, unlesse God do a wonder for us? Oh! then let us carry our selves in such a deportment and demeanour, as is futable to such, who are expectants that God should do wonders for us. Oh! that wee could put our selves in a posture fit for mercy and deliverance! -- *Seeing you look for a new Heaven, and a new Earth, wherein dwelleth Righteousness* (saith the Apostle) *what manner of persons ought you to bee?* So, seeing you look, you expect that God should do wonders for you: Oh! *What manner of persons ought you to bee, in Holiness of Life! how holy, how humble, how spiritual ought you to bee in all manner of conversation!* Oh! take heed of sinning in the face of mercy, in the face of deliverance. Lye not, sweare not, &c. It was a sad aggravation of Israels sin; *They provoked God at the Red-Sea, even at the Red-Sea;* it is doubled, to put a greater Emphasis on it, *Psal. 106. 7.*

It is nothing but our sins, which hinders the current and stream of Mercy: if these were removed, mercy would come again. Whereas on the contrary, sin will not only make our, but even the good purposes of God to become abortive to us.

You see it in *Jer. 18. 9, 10.* *At what time I shall speak concerning a Nation, or a Kingdome, to build and to plant it: If it do evil in my sight, that it obey not my voice: Then I will repent of the good whereby I said, I would benefit them.*

Many buds, and many blossoms of future deliverance have appeared. Oh! it were a sad thing if our sins should blast all these, and rob us of the fruit of our hopes, of our prayers and tears. Our sins put obstructions to all Gods proceedings of Mercy.

And therefore you see, when the Temple was to bee built, and great things were to bee done for them: The Prophet, by way of necessary preparation, exhorts the people to repentance, to cast away their sins, *Hag. 1. 6.* knowing this, that though God had begun, yet if they continued their sins, they would quickly make a stop of Gods mercy; God would soon repent of his mercy to them.

God had brought *Israel* out of *Egypt*, and brought them near

Canaan; yet their sins coming betwixt them and Canaan, turned them back again into the Wildernesse, and there they walk in a Round forty years, before they could finde admission into Canaan.

God is gone out before us, triumphing in the greatnesse of his strength, preparing a way, hewing down difficulties, levelling mountains, turning all our oppositions into good. But if you do not leave your sins, you will make God quickly to leave you, so to work your own confusion.

Well then. You are all expectants of Mercy; let every one of you labour to put himself into a posture fit to receive mercy: Let every one walk and demean himself, as such as looks for great things from God: And then that God that hath begun; will assuredly make an end: Hee that hath laid the foundation, and is laying stone after stone upon it every day, will not desist till the building bee perfected.

8 Use.

8, Use.

Learn

1 To trust in  
God,

Is it so, that God doth wonders for his Church? then learn, 1. *To trust in God.* You see, *Hee is a God doing wonders.* And (as Christ said, Mark. 9. 23.) *If thou canst but beleeve: All things are possible to him that beleeveth: Wonders are possible.*

There is nothing too hard for God to do; if there bee nothing too hard for you to beleeve. There is nothing difficult, but to beleeve: Hee that hath conquered and overcome his own unbelief, hath done all. *All things are possible to the Beleever.* Do not you stick at beleeving, and God will not stick at doing wonders for you, *Heb. 11. 33, 34. By Faith they subdued Kingdomes, stopped the mouths of Lions, quenched the violence of fire, &c.*

As Unbelief doth imprison Gods power, mercy, and goodnesse; It is said - *Hee could not do much, because of their unbelief.* -- And they limited the Holy One of Israel.

So Faith sets God at liberty, sets the power of God at liberty: Nay, it puts on the power and mercy of God. Therefore exercise Faith. The time of our trouble, should bee the time of our trust.

As *Mordecai* said to *Ester*: *God set her up for such a time as that:* So I may say of Faith. *God set up Faith for such a time as this.*

When means fail, when there is nothing but weaknesse below, when sense and reason are put to it, then is it Faiths work to come in. And therefore exercise Faith.

Let not any difficulty undermine Faith: Let not any seeming discouragement come between your souls and the promise.

Zach. 4. 6.

Things marvelous to you, are familiar with God; things wonderful to you, are easy to God. You have Bibles. Oh! that you

you had Faith to make use of them: you would there finde, *all things are possible with God*; and therefore nothing impossible to Faith.

2. *Be encouraged to Prayer.* This is the great work of our times. <sup>2 To pray to God.</sup> *Faith and Prayer will do wonders.* Faith and Prayer have had an hand in most of the wonders that ever were done in the Earth. These will set the great God on doing wonders for us. A Prayer made up of promises, and put up by Faith, will shew wonders in Heaven and in Earth.

You read what wonders Gods people have wrought by Prayer. They have -- *dried up the Sea*, Exod. 14. 21. -- *brought fire from Heaven*, 2 King. 1. 10. -- *Caused the Sun to stand still*, Josh. 10. 13. -- *Vanquishd the enemy*, Exod. 17. 12. *Praying-Moses* did more than *fighting-Joshua*.

The day would fail to tell you of all.

See what wonders followed upon *Dauids Prayer*, Psal. 18. 6. -- *In my distress I called upon the Lord, I cryed to my God; hee heard my voice out of his Temple, my cry came unto his ears.* -- See what followes, vers. 7, 8, 13, 14. -- *Then the Earth shook and trembled: The Lord thundred in the Heavens, and the highest gave his voice. Hailstones, and coals of fire. Hee sent out his arrows, and scattered them, hee shot out his lightnings, and discomfited them.*

And an excellent place you have, Isa. 54. 15. -- *When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.* -- That is, shall both defend from his violence, and put him to flight. And it is an observable phrase: *The Spirit of the Lord shall lift up a standard.* That is, faith one, *The Spirit of Prayer is lift up.*

When trouble and evil are threatned, the enemie comes like a flood irresistibly; then the *Spirit of the Lord stirring up Prayer* in his peoples hearts, shall lift up a standard against them; be your defence, and chase them away.

When God doth intend to bestow great things on his People; first hee gives them the *Spirit of Prayer, the Harbinger and Forerunner of mercy*, Jer. 3. 19. -- *But I said, How shall I put thee among the Children, and give thee a pleasant land?* As if hee had said. I have purposes of mercy to thee: I have thoughts of deliverance. I think to bring thee into thy own land again, and do wonders for thee. But what way shall I go to effect, and bring about this? -- *And I said, thou shalt call mee, my Father.* As if hee had said. *I have now bethought mee of a way. I will poure a spirit of Prayer upon thee, and thou shalt call mee Father, and so I will put thee among my Children.*

3. *Be encouraged to hope*, as well as to pray. Hope, Heb. 6. 19. it is called the anchor of the soul, sure and stedfast, that takes sure hold, and then breaks not, in the greatest tempest, at such an anchor wee may ride in the most overgrown storm. They say,

<sup>3</sup> *Incor-  
ment to  
hope  
in God.*



*Clement* was cast into the Sea with an anchor fastened to him, and could not drown; wee shall not in the deepest Waters, if wee bee fastened to this anchor, for *God delights in them; who hope in his Mercy*, Psal. 147. 11. and whom God delights in, enemies shall not delight over, his mercy shall prevent their utterly undoing-misery. *Hope is the Daughter of Faith*, therefore when Faith hath brought forth the birth of Prayer, let it bring forth the other Twin also of Hope: And then also

4. To wait on  
God.

4. *Bee encouraged to wait.* For as long as we hope we will wait, and no longer; as long as you expect; and hope your friend will come to you, so long you will stay and wait for him, but give over hoping once, and then you will together give over waiting: Hope hath two acts; it expects that a Mercy will come, and then it waits till it do come; as it is confident of Gods goodness and truth, that in his due time hee will shew mercy; so it is conscious to its own duty, and therefore humbly and patiently waits Gods leisure, till that time come; and this although many crosse Providences, and greatest dangers should come between, yea in the way of thy Judgements. *O Lord, have wee waited for thee*, saith the Church, Isa. 26. 8. and well they may, seeing by experience they ever finde that *the Lord is good unto them that wait for him, to the soul that seeketh him*; Lam. 3. 25.

And then, when you have learned these lessons of *trusting in God, praying, hoping, and waiting on him*: Then you shall say with the Church, Isa. 25. 9. -- *Loe, this is our God; wee have waited for him, and hee will save us. This is the Lord; wee have waited for him; wee will rejoyce and bee joyful in his salvation.*

There are many glorious wonders which God is now to do, at the latter end of the World for his Church. This time is reserved for a time of Wonders. And who knows but this may bee one of the Wonders which God now doth for his Church at this time?

Could wee but remove

1. *Our Unbelief.*
2. *Our Unthankfulness.*
3. *Our Neglect of Duty.*
4. *Our Unworthy Walking.*

Could wee but

1. *Believe more Strongly.*
2. *Pray more Fervently.*
3. *Live more Holily.*

And God would do Wonders for us.

I tell you, the way to ingage God to do Wonders for England,

is,

1. *To Believe more.*
2. *To Pray more.*
3. *To Reform more.*

1 Would



1 Would you ingage God to do Wonders for *England*: Beleeve. Set *Faith* on work, and you will work in the bowels of a Promise: nay, in the bowels of God, pitch *Faith* upon God. Let *Faith* have her full and perfect work. And there is

*No Temptation so strong, but Faith will conquer,*

*No Affliction so great, but Faith will master,*

*No Prison so strait, but Faith will open.*

*No Danger so great, but Faith relieves us in.*

*No Misery so unsufferable, but Faith will deliver us out.*

Do but beleeve, (saith Christ) and thou shalt see the wondrous *John. 6. 4.* works of God. As if hee had said: God will do no wonders, if you will not beleeve: Indeed God can do wonders, as Christ said, - *Hee could not do much because of their unbelief.*

Though unbelief take no Power, no Wisdome, from God: For as the Apostle saith -- *God is faithfull, whether men beleeve or no,* So I may say -- *God is Powerfull, God is mercifull, God is Wise, &c.* though wee beleeve not: But, though our unbelief do not weaken the Power of God, yet it straitens and limits it. Though it rob God of no mercy, yet it robs us of all. Though he hath mercy, yet hath he none for us.

Well then; that is the first, Beleeve; You have to deal with a God, and this God is a God of Power, and this God, and this power is yours in Covenant: And, by vertue of that, all for your good. Let *Faith* now stirre, *Mark. 9. 23.* *If you can but beleeve, all things are possible: wonders are possible.*

To Beleeve is difficult; but to him; that Beleeveth, nothing is impossible -- *If you had but faith, as a grain of mustard-seed, say to this mountain bee thou removed hence; and bee cast into the sea; and it shall bee done.* Though *Faith* bee but weak; though but small, A grain, yet if it bee but lively, if a grain of Mustard-seed, *Acris, & Feruida*: if it have Acrimonie and Vivacity in it, as Mustard-seed hath; one grain shall bee able to remove a mountain. That is, whatever may bee to the glory of God, and the good of his Church, be it never so difficult: the least *Faith*, if true *Faith*, will effect it, and bring it about.

You shall read in *Heb. 11. 33.* what wonders *Faith* hath wrought. It hath the same Power, and the same God of power to deal with still.

Incouragements to *Faith*, I have given you diverse, in the former discourses, from the Power, from the love of God, from all those former experiences, that both our selves, and generations before have had of Gods goodnesse. As I have shewed at large:

2 Would you ingage God? pray to him; wee have had many praying days. They began for *Ireland*, but may bee continued for *England*. And oh! *That this day might be more successful than former days!*

You

You that carry *Irelands* miseries, *Englands* breaches and distractions in your bosomes, send out armies of Prayers, let your closets, and the Churches bear witness of your sense of, and sighs for the miseries.

And resolve to give God no rest, till hee hath established *Zion*, the joy and praise of the whole earth. Ask and desire largely of God for his Church. God hath a larger heart to give, than you to begge. Hee will suffer no creature to equall him, in his love to his Church. You shall not ask more, than hee is willing to bestow, Eph. 3. 20. *Hee is able to do exceeding-abundantly, above all that we are able to ask or think*, and Jer. 33. 3. *Call unto mee, and I will answer thee, and shew thee mighty things, which thou knowest not.*

Well then, let no *Difficulty* undermine your Faith: no, nor *Discouragement* put you off from seeking.

*Jacob* held up to pray; notwithstanding all his discouragements: Though hee wrestled in the night, though hee was all alone, though God told him, hee would leave him, though hee staid to his losse, and God smote him in his thigh; yet he held out to wrestle with God.

Hee that would prevail with God, must not onely Pray, but continue in Praying. *Jacob* prayed all night, *David* day and night, *Jonah* three dayes and three nights, *Daniel* 21 days, and 21 nights, *Moses* forty days, and forty nights. Though God delay, though God defer, though God deny, yet hold out. Break in upon Gods retireings; urge God with his own Promises, with his glory, with his name, with his truth, with his worship, &c. All which are more precious to him than a world.

I have told you, that there shall be nothing *Too hard for that People to do, whose hearts and spirits God doth mightily hold up to seek him.*

You know what wonders Prayer hath done. *It dried up the Sea, &c.* And wee have had experience of the fruit of Prayer more than any. God did never honor Prayer more in any age, than in our Generation. It hath been the great Engine, that hath carried all Gods purposes about. Nothing hath been done without, and nothing hath been done against prayer.

You may revolve in your thoughts, the wonders God hath wrought, within these three, or four years, for this Church, and our neighbouring Nations.

Wee have prayed dead, and prayed alive, breathed life and death by prayer, we have prayed into bonds, and prayed out of bonds, as *Peter* was.

When sin had drawn the sword, prayer sheathed it again, when sin had overspread us, and covered us with a cloud of bloud, Prayer dispelled and scattered this. To God give the glory.

And you, who have had experience of this before, bee you quickned

quickened and encouraged to it again. Be mighty with God, Faith and Prayer will work wonders.

3 Would you ingage God to do wonders for you: addle a third ingagement, and that is

*Reformation.* Supplication is nothing without Reformation.

*The Arm of the Lord is not shortened, that hee cannot save: nor his ear heavy, that hee cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that hee will not hear.* As if the Prophet had said, God is as powerful, and as merciful as ever hee was: hee is as able to do wonders, and as willing as ever he was.

And the reason, why hee doth them not, is, *Because your sinnes do separate betwixt you and your God, your sins rob you of all the good.*

You look upward, to see whether God will help.

You look downward, to see whether man can help.

But what is all this, if you do not look inward to find out your sins; and cast them away, which hinder help, you have that the reason, *Judg. 10. 10, 11, 12.* God had oftentimes delivered them, as hee tells them there, and they were now again in new distresses, and therefore cry to God, But God tells them, they had walked unworthy of former deliverances, and therefore he would deliver them no more: whereupon they go and confesse their sinnes before God, they humble themselves, and reform their evil wayes: and then, saith the Text, -- *His soul was grieved for the misery they were in;* God did then deliver them.

Well, this is our case, wee have been a people, who have enjoyed many great mercies and deliverances, but now we are in new straits.

Let us go and humble our selves, but reform too; else Gods soul may not be grieved for our miseries, if wee still grieve him with our sins, but

When God sees us to be cruel to our sins, hee will then bee merciful to our souls, when he sees us to be grieved for our sins, he will then be grieved for our miseries.

Reform your Families, your Parishes, your persons, good and bad: set ye upon the work of Reformation, and God will not stick to do a wonder for us.

God is driving on the great design of his own glory. It is our wisdom to take notice of it, and in this way to further it, and not to hinder it.

Oh then! Reform. Twere a fearful thing, that the Nation should perish, because thou wilt not reform.

God will never bee merciful to that man, who is merciful to his sins. You read what the Prophet said to Ahab, *Because thou hast spared the man, that was reserved to destruction, therefore thy life shall go for his life.*

Well

Well then. Hear the Nation, Hear Religion, hear all calling out upon you, reform.

1 *Let the wicked reform.*

2 *Let the Saints reform.*

1 *You wicked ones, do you reform,* Your profanities, Oathes, blasphemies, uncleanness, your contempt and hatred of Gods Truth, Ordinances, ways, services; &c. for else one sinner, as *Achan*, may make an halt in *Israels* march into *Canaan*, and how much rather, if the whole Camp be full of such.

2 *You Saints, Bee reformed*

1 *Of your Pride.*

2 *Of your Lukewarmnesse.*

3 *Of your Formality.*

4 *Of your Covetousnesse.*

5 *Of your Vanity in your Speeches.*

6 *Of your Unthankfulnesse for Gods mercies.*

7 *Of your Unfruitfulness under means of Grace.*

8 *Of your Censoriousnesse of your Brethren.*

And this Land-Reformation, would prevent a Land-Desolation; when God sees us a repenting-People, hee will be a repenting-God; when hee sees us in a Posture of Reformation: he will be in the way of Preservation.

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FINIS.

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