

submitant, sed ut amici jungant." I had thought to have been, *dote veniam verbo*, disobedient to your command of printing this sermon, but being persuaded that it may in some measure conduce unto love both towards God and man, I chose rather to disobey mine own inclinations than your order. Now the Lord himself make you the repairers of our breaches, and the restorers of paths to well in : which is and must be the prayer of

Your servant in the gospel of Christ,

WILLIAM BRIDGE.

"Nevertheless. he saved them for his name's sake : that he might make his mighty power to be known."—PSALM CVI. 8.

THIS psalm is a psalm of thanksgiving, as the first and last verses declare. Now because a man is most fit to praise God, when he is most sensible of his own sin and unworthiness; the psalmist doth throughout this psalm, lay Israel's sin and God's mercy together. Ver. 7, "Our fathers (says the text) understood not the wonders in Egypt."

They saw them with their eyes, but they did not understand them with their heart; they did not apprehend the design and scope and end of God in those wonders: and therefore, "they remembered not (says the text) thy mercies;" for a man remembers no more than he understands.

But it may be these mercies were very few, and so their sin in forgetfulness the less?

Nay, not so, for verse 7, "They remembered not the multitude of thy mercies."

But it may be this was their infirmity or weakness, and so they were the rather to be borne withal?

Not so, "but they rebelled against him;" so Montanus reads it better.*

But it may be this sin was committed whilst they were in Egypt, among the Egyptians, being put on by them?

Not so neither, but when they were come out of Egypt, and only had to deal with God, and saw his glorious power at the Red Sea, then they rebelled against him, "At the sea, even at the Red Sea."

What then, did not the Lord destroy them?

* וימרן sed rebellaverunt א מרת: non dicit, et obedientes, vel hæsitantes aut tergiversantes, sed rebelles fuerunt; rebellio est qua per contumaciam et contumeliam adversatur subditus majori suo; sic Israelitæ non simpliciter delectabant obsequi, sed addebant murmura, obloquia, contumelias adversus Deum et Moysen.—Musculus in Psal.

No, says the text, “ Notwithstanding ” all their ignorance, unthankfulness, and their rebellion, “ he saved them for his name’s sake.

“ He saved them ;” that is, with an outward salvation.

“ For his name’s sake ;” the name of God is that whereby he is made known unto us. God’s working for his name’s sake, is still set in opposition to our deservings.

God doth sometimes work for his name’s sake, that it may not be defiled and polluted by men. Sometimes, that the glory and honour of his name may shine out the more. In both these respects the words are to be understood, but especially they are meant in the latter ; and so they are explained in Isa. lxiii. 12. And to this purpose the following words, “ That he might make his mighty power known.” The word in the Hebrew is, To make known his mighty power.*

Much of God’s power is to be read and known in all his creatures ; but in this their deliverance at the Red Sea, there were the special prints of his fingers, the characters and marks of his infinite power and deity, whereby he might be plainly and clearly known. And that this name and power of his might be thus known, he did save them with a *notwithstanding* all their former sins. Whence observe two things :

First, Though the sin of a people be exceeding great, and very heinous, yet God will and doth sometimes save them for his own name’s sake. He doth sometimes save his people with a *notwithstanding* : notwithstanding all their sin and guilt.

Secondly, When God doth thus save his people with a *notwithstanding*, he doth then leave such marks and characters of his mighty power upon their salvation, that he may be clearly and fully known and manifested to the sons of men.

First, God doth sometimes save his people, with a *notwithstanding* all their sin and all their unworthiness.

For God is gracious to a people, as well as to a person. The blood of Jesus Christ is sprinkled on nations, as well as particular persons. Now for a particular person ; ye read in 1 Tim. i. 15, how the Lord dealt with Paul : saith Paul himself, “ I was a blasphemer, injurious, persecutor ; never-

* לְהוֹרִיעַ ad notificandum fortitudinem suam.—Ar. Montanus.

theless I obtained mercy, although I did it ignorantly through unbelief;" or, Notwithstanding I did it ignorantly &c. Ye read the words ordinarily thus, For I did it ignorantly; as if ignorance were the reason of his conversion, by way of excuse: but the Greek *οτι* which you translate *for*, may be read, *although*. As in Luke xxiii. 40, "Fearest thou not God," saith the thief on the cross to his fellow, "seeing, (or although) thou art in the same condemnation?"* So Acts i. 17, "Who," speaking of Judas, "was guide to them that took Jesus, although he was numbered with us:" ye read it ordinarily *for*, but it should be rather rendered *although*, for it is the same *οτι*. Neither can it be truly translated *for*, by way of extenuation, it being an aggravation rather: for sins of ignorance are of two sorts: either such as are simple ignorance; or of prave disposition. Simple ignorance doth excuse; but ignorance of prave, or ill disposition doth aggravate. Such was Paul's ignorance: † *for*, says he, I did it ignorantly

* *Οτι εν τω αυτω κριματι ει*, Luke xxiii. 40. *Οτι κατηγορημενος ην ουν ημιν*, Acts i. 17. Vulg. annumerabatur enim nobiscum, quasi esset ratio cur iste se ducem præberit illis qui Christum capiebant, cum contrarium velit apostolus, hoc modo, ille Judas a diabolo et carne sua seductus eo pervenit dementiæ, ut suum dominum turpiter prodiderit, quamvis cum aliis maximis ab eo sit affectus beneficiis, tum vel hoc inprimis ornatus, quod in numerum et collegium apostolorum erat cooptatus.—Tarnov. exercit. bibl. 188, 189.

† Paulus cum verbum de Christo prædicato audiret, nolebat credere, sed repugnabat, ut alii pharisæi, licet hic eis fervidius, fecit enim ea quæ sunt infidelitatis; hoc est, non tantum habuerit fidei vacuitatem, sed etiam malorum operum plenitudinem: quo spectat quod vox *απιστίας* sæpe includat *απειθειαν* imo repugnantiam. Ignorantia facti et circumstantiæ excusat, in tantum, non in totum, sed Paulus peccavit ex ignorantia juris, quæ non excusat. Nam Paulus se vocat peccatorem primm seu præcipuum, et misericordiam Dei prædicat, quæ, quo peccatum majus, eo et ipsa major. quamvis igitur Paulus pharisæus, cum scire omnino posset et deberet, Jerosolymis vivens, Christi doctrinam esse divinam, quippe tot miraculis, confirmatam, ipsumque esse mundi salvatorem in V. Test. promissam, tamen oculos ad tantam lucem claudens, volens illam ignorabit quam habere poterat, si non restitisset præfracte; et jam id admirans dicebat, gratiam nihilominus sibi esse factam, quantumvis ignorans fecerit illa sua incredulitate, Idem 1106, 1107, &c. quomodo igitur per *οτι* vel quia, ignorantia potest constitui causæ? quum extraordinaria præter Dei voluntatem nullam habeant, saltem quod nos sciamus, causam. Paulus enim hic constituitur *προς υποπωσην* omnium qui sunt credituri, confer, v. 15, 16. Et hic versu 16 est causa cur deus Paulus converterit *δια τουτο* si enim *οτι* vertis causaliter, tum ignorantia et incredulitas erunt cause remissionis peccatorum, et proinde omnis qui peccat ex incredulitate et ignorantia, ut Judæi, Act. xxxvii. 13, 27; 1 Cor. ii. 6, gratiam consequitur, quod tamen falsum est, Idem, exercit. bibl. page 193, 189.

in unbelief. He doth not barely say, *I did it ignorantly*; but ignorantly *in unbelief*: which is the worst disposition, and that doth aggravate.

Besides, ignorance is either such as is invincible, and cannot be helped; or such as is wilful and may be helped: such was Paul's ignorance, for he stood by, and held the clothes of those that stoned Stephen. There was enough done and said before him to convince him of Christ, and therefore his ignorance was rather aggravating.

Yea, and as Tarnovius doth well observe, Paul in this Scripture doth not go about to extenuate, but aggravate his sin. Witness the precedent, and following words: in the precedent words, says he, "I was a blasphemer," and "a persecutor," and "injurious." In the following words, "whereof I am chief," &c.

Besides, the conversion of Paul was miraculous, and not to be laid on the ordinary cause of ignorance: and if he were therefore converted because ignorant, then all that are ignorant should be converted; but not so, we see the contrary. The words therefore, are not to be read with *for*, but with an *although*, or with a *notwithstanding*, thus: I was a blasphemer, injurious, persecutor, *nevertheless* I obtained mercy, *although* I did it ignorantly in unbelief.

And will the Lord save a particular person with a *notwithstanding*, and will he not save a people, his people with a *notwithstanding* all their guilt and sin?

God keeps the same method in giving out the benefits that do come by Christ, as in giving out of Christ himself. Now for Christ himself: the first promise that was given of him, was given with a *notwithstanding*, Notwithstanding the great sin that Adam and Eve committed in the fall, *yet*, says the Lord, "The seed of the woman shall break the serpent's head."

Thus in the types of Christ; there were three great types of him in the wilderness: the manna, the brazen serpent, and the rock: but though all these were types, yet *the rock* especially: and therefore in 1 Cor. x. 4, says the apostle, "And that rock was Christ." He had said before, they did all eat the same spiritual meat; yet he doth not say, And that *meat* was Christ, or that *manna* was Christ: but having said, They all drank of the same spiritual rock, he addeth,

And that *rock* was Christ. Why? but because the rock and water was a special type of Christ. Now if we look into the history, we shall find, that the waters of the rock, whereby Israel were saved from death, was given with a *notwithstanding*: they murmured, and sinned much through unbelief; yet the Lord struck the rock, and waters came forth like honey; yea, and the apostle tells us that the rock followed them, they did not follow the *rock*, but the rock went after them. And when Christ himself came into the world, ye may read in Luke iii. what a pack of wicked men were then in Judea that were in office; Pontius Pilate, Herod, Annas and Caiaphas; yet then, even *then* did Christ come *notwithstanding* all the malice of those tyrants and times. And if ye look into Isa. lvii. 17, ye may read a clear proof of all this, "For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on forwardly in the way of his heart." What then? "I have seen his ways," verse 18, "I will heal him: I will lead him also, and restore comforts unto him, and to his mourners." All this is spoken of a people, as well as of a particular person. Here is mercy, here is love, here is pardon with a *notwithstanding*. So that God doth sometimes save his people with a *notwithstanding all their sins*. That is the first reason.

Again, if God should not shew mercy to his people with a *notwithstanding*; how should the glory of his mercy appear? If a physician should only cure a man that hath the head-ache or tooth-ache; one that hath taken cold, or some small disease; it would not argue any great skill and excellency in the physician. But when a man is nigh unto death, hath one foot in the grave, or is, in the eye of reason, past all recovery; if then the physician cure him, it argues much the skill and excellency of that physician. So now, if God should only cure, and save a people that were less evil and wicked; or that were good indeed, where should the excellency of mercy appear? But when a people shall be drawing on, lying bed rid, as it were, and the Lord out of his free love, for his own name's sake, shall rise, and cure such an unworthy people, this sets out the glory of his mercy. Read therefore, and consider what is said in Ps. lxxxvii. 3. Glorious things are spoken of thee: but rather,

according to the Hebrew, *in thee*, O thou city of God.* What are those glorious things? Verse 4, I will make mention of Rahab, and Babylon, to them that know me: Rahab signifies, pride and insolence; for Egypt dealt proudly and insolently with the people of God; Babylon also oppressed them sorely, and held them in captivity; yet, says the Lord, I will make mention of Egypt and Babylon to them that know me. Yea, Philistia, and Tyre, and Ethiopia; men and people that were very wicked, shall be found with the saints; the Lord will take special notice of them, as of those in Zion. What then? Then glorious things shall be spoken *in thee*. Mercy is never glorious, but when it is *rich*; it is never rich, but when it is *free*; and the more free it is, and works with a *notwithstanding*, the more glorious it is. Now God, who is the God of glory, will have his mercy, which is his glory, made glorious; and therefore, though the sin of a people be exceeding great, and very heinous, yet he will sometimes save them for his own name's sake, with a *notwithstanding* all their sins.

If God doth sometimes save a people with a *notwithstanding* all their sin: then it is possible, I see nothing in the word contrary to it, but that England, Scotland, Ireland, may yet be saved, with an outward salvation, notwithstanding all our fears, notwithstanding all our sins. The Lord saved Israel, brought them out of Egypt through the Red Sea, *notwithstanding* all their rebellion. The Lord saved Lot out of Sodom, *notwithstanding* he saw what he would do with his two daughters afterward. The Lord saved Israel out of Babylon, *notwithstanding* that they were loth to depart, and were grown exceeding vile and very wicked there. The Jews were a people that were under the law; indeed they were saved by the same covenant of grace that we are, and by Jesus Christ as we are, yet were under the law, for God dealt with them in a more legal way and manner than he doth deal by us. And did the Lord's grace and free love so strive upon them, as to save them with a *notwithstanding*, and shall not his grace and love now strive upon his gospel-people, to save, and deliver them with a *notwithstanding*? Were they under the law, and yet saved by grace? Did the Lord save the Mosaical Israel, for his own name's sake, with

* כְּךָ תִּרְבֶּה gloriosa dicta in te.—Ar. Mont.

a *notwithstanding*; and shall he not save christian Israel, in a way of free love, with a *notwithstanding* also? Surely the Lord is as full of grace now, in the times of the New Testament, as ever he was in the times of the Old Testament.

But we are a people that have been much defiled with the superstitions of the former times, and the idolatry thereof.

And was not Israel so in the land of Egypt? read Ezek. xx.

Oh, but since the Lord hath been pleased to come among us, and make a tender, and offer of reformation, we have been unwilling to it.

True, but were not Israel unwilling to go out of the land of Egypt?

But we are not only unwilling, but we have risen up against, and murmured, and chidden with those that would have been our reformers.

And did not Israel chide with Moses?

Oh, but we have sinned worse than they, for we have sinned greatly in the face of all those glorious mercies, which God hath shewed of late among us.

And I pray consider it, was it not thus with Israel? It is said in the verse precedent; They rebelled at the sea, even at the Red Sea. Or, as in the Hebrew, even *in* the Red Sea:* when the waters stood like walls on both sides of them; when they saw those walls of waters that never people saw before, and saw the power, the infinite power of God leading them through on dry land; *then* did they rebel, at the sea, *even in* the sea; and yet for all this the Lord saved them, he saved them with a *notwithstanding* all this. And I say, shall the Lord put forth so much of grace upon a people, that were under the law; and not put forth much more of his grace upon those that are under the gospel? O England, England, I cannot write thee lost or forsaken; thou mayest yet be saved, I speak of outward salvation, thou mayest yet be saved, notwithstanding all thy fears, and all thy sins.

* עלִיִּם בִּיִּמּוֹסוֹפ. Græc. Καὶ περιωκείσαν ἀναβαιοῦντες ἐν τῇ ἐρυθρᾷ θαλάσῃ. Vulg. lat. in mare Hieron. in mari rubro; erant in grandi et præ-senti, et inevitabili discrimine constituti. nam Egyptii a tergo, montibus impediabantur ne vel ad dextram vel ad sinistram declinare, mari vero ne progredi possent occludebantur: hisce augustiis inclusi murmurabant et rebellabant ubi potissimum divinæ bonitatis memoria vigere debet.—Muscul. in Nas.

Yea, the Lord hath saved us, he hath saved us with a *notwithstanding*: as great and large a *notwithstanding* as ever people and nation were saved with. Witness the mercy, and deliverance of this day. When the powder-treason was on foot, what a dark night of security had trodden upon the glory of our English day? Then did our strength lie fast asleep in the lap of Dalilah. What pride, oppression, court-uncleanness, superstitions, and persecutions of the saints then, under the name of Puritans! Nevertheless he saved us, and our fathers.

And now of late what bitterness of spirit among professors; what divisions; oppressions, instead of justice; what new-fangled prides; what unwillingness to be reformed? Time was heretofore when we did call for truth, and cried aloud for truth; oh, that we might know the truth. But now we deal by truth, as the friar said the people did by their holy-water; Ye call, and cry, said he, for holy water, but when the sexton sprinkles it, ye turn away your faces, and it falls upon your backs. So the times were heretofore that we called, and cried out for truth, truth: it is now come unto you, we would sprinkle it upon you, but you turn away your faces from it, and it falls upon your backs.

And is there not as much swearing, drunkenness, profaneness still as before? I read of a street in Rome, called *Vicus Sobrius*, the sober street: because there was never an ale-house to be found in it. And upon this account, I think there will be never a sober street in England; or very rare.

As for the precious ordinances of Jesus Christ, never so slighted, and rejected as now. Nevertheless, the Lord hath saved us; yea, he hath saved us with a great salvation; I may say, miraculous salvation: oh, if ever people were saved in a way of free love, and with a *notwithstanding*, thus are we saved here in England.

But suppose it be so, that the Lord hath saved us with a *notwithstanding*, for his own name's sake, out of his mercy and free love: what is our duty that doth flow from hence?

If the Lord doth save us with a *notwithstanding*, for his own name's sake, out of mere grace; then, what mighty engagements are upon us all, to become gracious; to repent of, and turn from our former sins, notwithstanding which he hath saved us. An ungracious heart may possibly mourn for

sin that it may be pardoned; but an ingenuous, gracious heart, will mourn for sin because it is pardoned. Yea, and the more he apprehends that his sin is pardoned, the more he will, and doth mourn for it.

We read of David, that he had sinned greatly, and he lay long therein without testimony of repentance: at the last, he breaks out into a penitential psalm, the list, and there he melts, and breaks all to pieces in repentance. When was that psalm made? The title tells us, A Psalm of David; when Nathan the prophet came unto him, that is after Nathan the prophet had come. And what did Nathan say to him, but “thy sin is forgiven thee;” whereupon he did melt into that repentance. So now, when a person doth truly consider how many *notwithstanding*s the Lord doth carry his conversion through, then he doth melt indeed, if there be ingenuousness in him. Oh, says he, I was a poor ignorant man, a drunkard, a swearer, an opposer, and a jeerer at goodness and good men; yet the Lord saved me, shewed mercy to me, notwithstanding all this: and therefore, what infinite cause have I to be humbled for sin committed; here he breaks, and melts. And if ye look into Ezra ix., ye shall find that nothing did so melt and break his heart as this, that the people sinned against the free love of God, verse 6., “O my God, I am ashamed and blush to lift up my face to thee, my God: for now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape and to give us a nail in his holy place.” verse 10, “And now O our God, what shall we say after this? for we have forsaken thy commandments.” verse 13, “And after all that is come upon us, for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this: should we again break thy commandments, and join in affinity with the people of these abominations? O Lord our God, thou art righteous, for we remain yet escaped: behold we are before thee in our trespasses: for we cannot stand before thee, because of this.” So say I, hath the Lord shewed mercy to us with a *notwithstanding* all our sins; and shall we sin against him notwithstanding all his mercies; how shall we stand before him because of this? Surely, the latter end will be sad and smart. Ye read of the children of Israel’s

unbelief, and that therefore they fell, and died in the wilderness: they had sinned greatly in unbelief on the other side the water, before they came through the Red Sea, but God pardoned that: but when the Lord had brought them through the Red Sea, and they had seen God saving them with a *notwithstanding*, and then fell into that unbelief, they died for it: their unbelief on this side the water, was at a dearer rate than on the other. And so it will be with us; many and great were our sins which we committed before the Lord saved us; and if yet we will go on, and will not repent of them; now they will cost us dear. The Lord hath saved us with a *notwithstanding*: oh, what a mighty engagement is this upon us all to leave those sins, notwithstanding which the Lord hath saved us?

If the Lord hath saved us with a *notwithstanding*, out of free love; then let us all walk humbly after all our deliverances, victories, salvations. Be it known unto thee, O Israel, saith the Lord, “that not for thy righteousness, not for thy uprightness, but for mine own name’s sake have I done all this.” So may I say to England: O England, the Lord hath done great things for thee formerly, and of late; yet, be it known unto thee, that not for thy righteousness, nor thine uprightness, but for his own name’s sake hath he done it. Why should any of us then be proud, and not walk humbly under all? “My soul (says Mary) doth magnify the Lord, &c., for he that is mighty hath magnified me:” so your old service book; but it is, according to the original* “Hath done great things for me.” She doth not say, as Austin observes, *Fecit in me*, or *fecit per me*, but *fecit mihi* he hath done great things, not in me, nor by me, but to me and for me, holy and reverend is his name; as for me, I am not so much an agent, as a poor patient. So may we say, The Lord hath done great things for us, nor in us, not by us, but for us and to us for his own name’s sake. Oh, therefore let us all walk humbly with our God.

If the Lord hath saved us with a *notwithstanding*: then why should not we love one another with a *notwithstanding*? You say, I could love such, or such a man, but that he is of this opinion: I confess he is godly, but not of my judgment, nor of my opinion, this or that failing, or oddness of carriage

* Οτι εποιησε μοι μεγαλεια ο δυνατος.

he hath.* But did God love me with a *notwithstanding* all my sin; and shall not I love his children with a *notwithstanding* all their failings? ye know the parable: when the Lord forgave his servant frankly and freely, what he expected that the servant should do to his fellow servant: and because he did not, his Lord "was wroth with him." This is an everlasting rule; that when Christ loves us, he expects that we should love his, as he hath loved us. And therefore says he, "A new commandment give I unto you, that ye love one another, even as I have loved you." Now he hath loved us as freely, *notwithstanding* all our failings and sins; all our oddnesses and weaknesses: awake, awake, oh love of the aints, awake.

Some think the best way to unite hearts in these dividing times, is to make all things common, according to that verse, *Si duo de nostris tollas prænomena rebus prolia cessarent, pax sine lite foret.* Take but two pronouns, that is, *meum* and *tuum*, out of our matters, and wars will cease, and there will be peace without strife. But the statute of *meum* and *tuum* was made in heaven, and it is engraven in our nature. "Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his." This *his* is part of the moral law, and so in our nature. Indeed, we read that when Cain, a wicked man, came to sacrifice, that it is said, "he brought an offering of the field," in common. But when godly Abel brought a sacrifice, it is said, "he brought a firstling of his sheep;" the word of propriety being written upon his sacrifice. And surely the way to unite hearts, is not to dissolve our nature; but if you would love one another, as this doctrine calls for at our hands, let me tell you, that the way to love, is to begin in faith. As in our love to God: love is the fruit of faith, faith is the root of love: I cannot love God if I do not trust him, nor can I ever love my neighbour if I do not trust him. Away, therefore, with all designings one upon another, and let us first profess simplicity and integrity. Though I can never help you as I would, yet I will never detain you; ye cannot love if ye do not trust first. And, therefore, let us so carry it towards one another, in all simplicity and godly gospel integrity, that we

* *Diversum sentire duos de rebus cisdem incolumi licuit semper amicitia.*

may confide in each other. And if you would love one another much, do not expect too much from any; man is but man: "Verily every man in his best estate," and therefore though he be godly, "is altogether vanity." There is somewhat of the worst in the best, *In optimo semper aliquid pessimi*. Every man must have his allowance, he hath his failings. Whenever you look upon another man's infirmities, think of his other excellencies. As when you look upon your own excellency, think withal upon your other infirmity: so when you look on another man's infirmity, think withal on his other excellency. If we expect too much we are disappointed, and disappointment doth breed vexation and displeasure: if we expect little and find much, it breeds love; if we expect much and find little, it breaks love.

Again, If you would have the returns of love upon your heart, walk and be together, you that are godly. Strangeness is the next door to enmity. Strangeness doth breed suspicion, and suspicion doth breed enmity. There are some things wherein we are all agreed, let us walk together in the practice of them.* It is a vain thing for men to run up and down to get work, when much lies unmade upon their shop-boards. Now there is much on our board yet not made up, let us all work to make up that which lies on our board for the present, and by that time it is made up, through God's grace we shall be agreed in the rest. And in the mean time let every man keep his place. A learned man being asked what the reason was of the dissensions of those times wherein he lived, said, Because men do not keep their places; all men were out of their places.† I wish I might not say so too. We are out of our places; and what peace or love while men are out of their

* *Nunciatum est mihi de vobis fratres ab aliquibus, qui in vestra congregatione sum et ad nos inde venerunt, quod de hac re dissentiones in vobis sunt, itaque dilectissimi ne vos perturbet hujus quæstionis obscuritas, moneo vos primum ut de his quæ intelligitis agatis Deo gratias; quicquid est autem quo pervenire nondum potest vestræ mentis intentio, pacem inter vos et charitatem servantes a domino ut intelligatis orate, et donec res ipsa perducatur ad ea quæ nondum intelligitis ibi ambulate quo pervenire potuistis. Hæc etiam admonet apostolus Paulus, qui cum dixisset se nondum perfectum esse, paulo post ait, quotquot ergo perfecti sumus hoc sapiamus et si quid aliter sapitis hoc quoque Deus revelabit, verum tamen in quod pervenimus in eo ambulamus, Phil. iii. 15, 16.—Augustin. vide Cassandri tractat. de pii viri officio circa religionis desiderium.*

† *Unde tot in rebus humanis turbæ, nisi quod fere omnes eam quam Deus*

places, and do not act nor move in their own spheres? Oh, you that are scholars of Jesus Christ, away to your places, your Lord is coming, and if he find you out of your places he will take the rod into his hand.

But above all things, think of this truth much that is now before ye. Lactantius observes, that the heathens accounted it the best honouring of their gods, to be like them: and therefore some would be wicked, that they might be like to Jupiter their god:* and though it were evil which they did, yet they thought they honoured their gods in it, because they were like to them. Ye would all honour your God: labour more and more to be like to him; he hath saved, delivered and loved you with a *notwithstanding*. Oh, therefore let us love one another *notwithstanding* all our failings, and infirmities.

Ye read of Rebecca, that when she was with her servants, she rode on camels: but when she saw Isaac on foot, she did alight and walk as he did. It may be when you are with your fellow servants, you think it fit to be on horse-back, you are high and in your ruffe: but behold our Isaac, our Saviour hath condescended to our infirmities, came down, walked on foot: he hath saved us with a *notwithstanding*; and why should not all we be contented to walk, as Christ walked; and to love, as he loved? He hath loved us with a *notwithstanding*, so let us do.

If the Lord doth sometimes save his people with a *nevertheless*, out of mere love, then why should we despise, or despair of any, though they be never so vile; or envy at any, though they be never so good? Say not, says Austin, *Numquid Deus correcturus est hominem tam vilem &c.* Will God correct and convert a man so vile and so perverse? Do not despair, says he, attend whom thou prayest to, not for whom

imposuit nobis personam, nobis nolumus, et peregrinam agere desideramus; qui agere debet theologum, agere audet politicum, qui privata contentus esse umbra debet, publico apricare sole molitur: quod non minus creat in hac mundi histri-
onia incommodi, quam si in comoedia servus agat herum et ancilla dominum, morio regem, &c. Est via ad concordiam, quisque faciat in suo vitæ genere ad quod Deus eum vocavit suum officium. Non extollat se supra alios neque opera aliorum reprehendat, et sua velut meliora laudet, sed alii aliis per charitatem serviant.—
Luther.

* Mores et vitia regis imitari genus obsequii est: abjecerunt pietatem ne ex-
probrare regi (Jovi) scelus viderentur. Lact.

thou prayest.* You see the disease of the patient, but not the power of the physician. And seeing God works and saves with a *notwithstanding*, who knows what he will do, whose ways are past finding out? Joseph was thrown behind for a while, and though he had a promise that his sheaf should be higher than the rest of his brethren, yet at the first it was lowest, but God took him, raised him, and made his sheaf higher than all his brethren's. So can God do by this or that wicked person: though now he stands behind, God may take him, and set him before; for God works freely. Oh, therefore, never despise any, though they be never so wicked; nor I say, envy at others, though they be never so good, for their parts, gifts, and abilities: God can take you and make you as good, or better. For the present indeed, you may bemoan yourselves, and say, Is God so good, so gracious, so free as to save with a *notwithstanding*, and am I the only wicked man or woman that shall have none of this free love; that shall not taste of this rich grace? *Si impius es*, says one, If thou art wicked, think on the publican: if unclean, think on Rahab: if injurious, think on the thief; if an idolater, think on Abraham; if a blasphemer, think on Paul: who would have thought, that should have seen Paul trudging with a persecuting commission, that he would ever have been such a famous preacher of the gospel? But the Lord, our Lord, works, delivers, saves with a *notwithstanding*; he doth work freely: therefore, despise not any, though they be never so vile: envy not any, though they be never so good.

If the Lord doth save for his own name's sake, then let us all be tender of his name: take heed that we do not wrong his name, our only friend in adversity: but if we be in any danger, labour more and more to engage his name in our work, and upon all occasions exalt this name of the Lord. Abulensis observes, that though Moses did strike other things with his rod, yet himself would not strike the waters, but spake to Aaron to strike them, when they were to be turned into blood: for, says he, Moses was preserved in the waters, and out of thankfulness he would not strike the waters that had preserved him. I do not like his reason, but I allude: it is

* Attende quem rogas non pro quo ragas, vides periculum morbi sed non vides potentiam medici fecit reficere potest—Augustin.

the name of the Lord that hath preserved you, and shall we now strike his name? I say nothing of those that do swear by his name, their own consciences tell them, that they wound the name of God: but how few are there in these days that are tender of God's name? If a man, a professor, fall and sin, how ready are others to spread and divulge his sin? yea, though the spreading thereof be a scandal unto God's name. As Luther said in his time, *ob quodcunque erratum*, for every fault, and error, they presently cry out, These are your fruits of the gospel: so now this is the fruit of your profession and holiness.

But ye see into what times of danger we are now fallen. "The name of the Lord (says Solomon) is a strong tower, the righteous fly thereunto and are safe:" or, as some read it, lifted up. If a man be in a tower, he may not only defend himself, but offend his enemy. Abimelech and a sorry woman were too unequally matched; what was a weak woman to him? Yet, Judges ix., a woman, having the advantage of a strong tower, proved too good for him; for, from the tower she cast down a great stone upon Abimelech, brake his skull, and he died. Now such a strong tower is the name of the Lord: though you be so weak as a woman, yet if in-towered in the name of God, you shall be able to cast down millstones upon all your enemies. Who would not, therefore, engage the name of God more and more in the time of danger? And seeing for his own name's sake he hath saved you, and your fathers, and children, and families, as it is this day; come now, and let us exalt his name together.

The name of God is exalted, when ye speak highly of his power, faithfulness, mercy, free love and grace, and of all his attributes.

A man exalts his name, when he ventures upon great things, and hard things, even lions in his way, upon confidence in the name of God: as David against Goliath.

The name of God is exalted, when men yield up their resolutions and engagements, and that presently, upon the least discovery of dishonour that may come thereby to this name of God.

We exalt the name of God, when we labour to bear up those ordinances, ways and truths of God, which the world decries. There is a verbal, and there is a real exalting of

God's name ; it is not the verbal but the real that God expecteth : and seeing he saveth us, and all our's hitherto, for his own name's sake, why should we not all join together in exalting his name ? Oh, you that are parents, call upon your children to exalt his name ; you that are governors and masters, call upon your servants to exalt his name : tell them how he hath saved us with a *notwithstanding*, for his own name's sake ; and therefore exalt his name.

I shall now tell you, in the next place, that if God doth save us with a *notwithstanding*, then we should serve him with a *notwithstanding* all opposition, notwithstanding all discouragements : that we should believe and trust in him, notwithstanding all our fears and dangers. But I hasten to the next doctrine, which is this :

Secondly, When God doth save his people with a *notwithstanding*, he doth then leave such marks and characters of his infinite power upon their deliverance to salvation, that he may be fully, clearly, plainly known to the sons of men.

Ye shall observe, therefore, that when God promised any great deliverance to his people in the time of the prophets, he frequently addeth these words, " Then shall ye know that I am the Lord," or, " Then shall ye know that I am Jehovah." God's infinite and almighty power is never more seen or legible, than when he works in a way of free love. And therefore, if ye look into Numb. xiv., you find, that when Moses pleaded with God to pardon and pass by the iniquity of his people, to shew forth his grace and love to them ; he doth then implore and call in the power, the great power of God ; ver. 17, it is said, he made the heavens by his power, but here great power is used and expressed for the pardoning of sin. And in Ps. xcix. 8, we find that his free love and power are knit together. *Deus fortis condonans, &c.* For he is not only strong and merciful, but he is strong in mercy. So that, whensoever God doth save his people with a *notwithstanding*, his great design is to make known his mighty power unto the sons of men.

But it will be said now, We are all convinced and persuaded, that the Lord hath saved us and ours in a way of free love, with a *notwithstanding* : but what marks or impressions of a Deity, or of infinite power, are there upon the deliverances or salvations that we have had ?

It is only God himself that can turn the tide. Poor weak man may turn and divert the stream of a river, but it is only God, and the infinite power of the Almighty, that can turn the tide. When the tide comes in, we may sail up with the tide, or cast anchor: but none can turn the tide but God alone. Not long since, there was a full tide of superstition and prelatical malice coming in upon all God's people; and now of late how hath this tide been turned? Oh, the tide is turned, it is turned: this is the Lord's doing, and it may be marvellous in your eyes if it be not.

Again, when there are such great things done for God's people as the nature of the second cause will not, cannot bear; then the hand, and arm, and special power of God is, and may be seen therein, Jer. xxxi. 22, "I the Lord have created a new thing in the earth, a woman shall compass a man."* It is ordinarily understood of Christ in the womb of the virgin Mary, but, as Calvin doth well observe, (it is his comment not mine,) it is not said, that a woman shall compass a man barely, but a strong one: a woman shall compass a strong one, or one that is strong: so the Hebrew word signifies: and, says he, that word which is translated *compass*, signifies *such a compassing*, as enemies do use when they lay siege to a city. So Ps. cxviii., "They compassed me about like bees." It is the same word there which is used in a hostile way. And so the meaning is thus: though, oh, ye Israelites, ye be as weak as women, and your enemies strong, yet you shall lay siege to them, and take them captive, for I will create "a new thing."

When God works creation-wise, then he puts forth his almighty power; and when a woman, or those that are weak, shall lay siege to, and take the strong, then his creating hand is at work.

* Neque enim simpliciter propheta hic de viro loquitur, sed nominat virum robustum. גבר enim sumitur a fortitudine; cum igitur fœminam viro comparet, non dubito quin significet propheta Israelitas qui similes erant fœminis, hoc est carebant viribus, destituti erant omni auxilio, quoniam dicit superiores fore hostibus suis quorum potentia poterat toti mundo terrorem incutere: Nam סכב significat non amplecti sed obsidere, sæpenumero, et multis accipitur scripturæ locis in malam partem: Hostes circumdederunt me, Ps. cxviii. Cum igitur notatur obsidio scriptura hoc verbum usurpat. et perinde est acsi propheta dixisset, redigent fœminæ viros in angustias, ita ut ipsos captivos teneant.—Calvin. in Jerem. xxxi. 22.

And hath it not been thus in these great deliverances that he hath wrought for us of late? We may all say, "The Lord hath created a new thing," for the woman, that is, those that are weak, have laid siege to, and taken those that are strong. Here is power legible.

Again, the Psalmist doth speak expressly, "The Lord is known by the judgment that he executeth: the wicked are snared in the work of their own hands." When the wicked plot, consult, and design upon, and against the righteous, and they are so snared in their complotments, as that the cause of the just and righteous is furthered by their own workings, then is the Lord known: *then* and *there* are the marks, impressions, characters, of a Deity upon that work. And hath not the Lord led you in this way all along?

For the pow'cr treason: the enemies and papists thought to have swallowed up the protestant party, and to have subdued all this kingdom with their religion; promising themselves such a good day, as they never had before: but never had the papists such a blow, nor that religion made more odious in this kingdom, than by this design of their own: they were snared in their own works.

And was it not so with the prelates of late; and with all your enemies? I appeal to ye, what hath contributed to, or advanced the cause of God's people, more than the designings of their enemies? Oh, therefore who may not say, Now I have seen a Deity, now I have seen the Lord, and his mighty power?

But if there have been such marks and impressions of an almighty power upon all our deliverances and salvations; what is the reason, that men see God no more therein, God is yet known no more?

Let me tell you plainly: some men come to God's work full of their own sense. Interpretation follows the disposition. Every man interprets according to his own affection.

It is therefore observed by Masius, that when Moses and Joshua came down from the mount, and heard the people dancing, playing, and singing before their golden calf; Joshua, being of a warlike disposition, interprets the noise to be the noise of war: Moses, being a meek man, interprets the noise to be the noise of singing. I have read of a certain controversy that was at Rome, concerning the two

missals or services of Gregory and Ambrose: the controversy was very hot, whose missal or mass-book should be allowed, and authentic: and thereupon they determined, that they should both be left upon the altar in Peter's church all the night; and that they would expect some immediate revelation from heaven the next morning: it was so done, both were left on the altar; and in the morning, they found that Gregory's mass-book was rent, and torn in many pieces, and lay scattered about the church: but Ambrose's whole, and open upon the altar. Which event, says my author, one would have thought, should have signified thus much, that the missal of Gregory should have been cancelled and abolished; and that of Ambrose authentic and canonical: but Pope Adrian, in whose time it was, being for Gregory's mass-book, expounded this lying miracle thus: that the rending of Gregory's missal, intended the dispersing thereof over all the christian world, and that it only should be made authentic. Thus do men's interpretations follow their own dispositions. And so now, when men come to God's works, deliverances, and salvations, though there be much of a Deity therein, yet coming to them in their own sense, and abounding in their affection, they follow their own disposition, and so they lose the Deity.

But when Moses came to see the wonder of "the burning bush, that was not consumed;" though he said, "I will turn aside to see this great wonder;" the Lord said, "Pull off thy shoes, Moses, pull off thy shoes." So doth God now call unto us: you say, I will turn aside, and see this wonder, that England's bush hath been burning thus many years, and is not consumed; a wonder indeed, to be beheld and considered by all: but if you would see the Lord therein, ye must pull off your own shoes; and the Lord calls unto ye, Oh, my servants, pull off your shoes; lay aside your own dispositions, else you will not see this wonder, nor my power.

Sometimes men come to God's work with their hearts full of envy and malice at God's instruments: and envy is blind.* They will not see, says envy, in a case of justice, but they shall see, and be ashamed for their envy at thy

* *Ira sequitur invidiam, quæ mentem exulcerat, sensum hebetat, linguam immutat, ocnlos obumbrat, totumque corpus perterbat.*—Ambrose.

people. If a man have an envious, malicious eye at God's instruments, he will never see much of God in the work.

Though there be much of God's power and glory in all those salvations which he hath wrought for us with a *notwithstanding*: yet sometimes men see not God, because they stand poring so much on the second cause. God seldom doth any great work, but still he doth use some creature in the doing of it, though the creature be too short to reach the work. And though it be but a piece of brass, which, say the naturalists, to behold is hurtful to those that are stung with the serpent: yet the Israelites will rather adore the brazen serpent, than they would see the Lord.

The Jewish Rabbins say, that when the Philistines had taken Samson,* and saw that he was a man of such strength, none like him in all the earth; they caused him to sleep with some women, that they might have a generation of Samsons, and strong men among them: and the reason of this notion they take from Judges xvi. 21, where it is said, That they made him him *grind*, not in the mill, but they made him *grind*. Which word is the same in the Hebrew, with that in Job xxxi., "Then let my wife *grind* to another." And if this notion of theirs be true: ye see how the Philistines lost the sight of God in the strength of Samson; namely, by poring too much on the second cause of strength. But when our Lord Jesus Christ was on earth, what great and glorious things did he do, yet the Jews had not an eye to see them, or God in them: why? "Is not this the carpenter's son?" say they. "Can any good come out of Nazareth?" They looked no higher than Nazareth, or a carpenter. There was flesh in Christ, and a Deity: they looked so much upon his flesh, as they did lose his Deity. So in all these great things that God hath done for us; there is a flesh in the work, something of flesh; and there is a Deity, the impressions of infinite power: but men stand looking so much upon the flesh of the action, as they lose the Deity of it. Some stretch and crack their eye-strings so much in beholding the creatures, and in the admiration of men; as they have no eye left for to see the Lord: sometimes men see no

* Ebraei tamen dicunt quod Philistaei fecerunt cum dormire cum mulieribus robustis ut ex eo prolem robustam susciperent: quoniam idem vocabul: Judges xvi. 21. םוֹרֵחַ et Job xxxi. םוֹרֵחַ Dilherus. Elect. lib. ii. cap. ix.

more of God in his works because they are not acquainted with his ways and methods of his proceedings with his people; his way is in the deep, and therefore his footsteps are not known; we seek for him in our own way, and find him not; for his ways are not as our ways: whereupon says Luther,* If we would see more of God in his works, we must understand his ways as distinct from ours. *Nam ego*, saith he, I often endeavoured to prescribe God his way which he should walk in. O Lord, said I, this I would have thus done, in this order, and with this event: but God did the contrary unto what I desired: then did I think but my counsel was for God's glory, and did make to the sanctifying of his name; *sed risit dominus*, the Lord laughed at my wisdom, saying, I know thou art a wise man, and learned; but it is not my manner to do, or work, or govern, as Peter Martyr, Luther, or any other shall teach; for I am not a passive but an active God: *sciamus ergo*, we must know therefore, that God doth sometimes hide himself, that we may learn that his goodness, mercy, power, is not to be attained by speculation, but experience. The way to see him in his work is to understand his method in working, which nothing can attain unto, but faith: "all men have not faith, few that do live by faith." Sometimes men are so discontented with what is evil amongst us, that for anguish of their souls, they cannot see what is good: some crumb goes awry, and so they lose the whole meal of mercy. But would you have a true prospect of the great things God hath done for us? then let us all go, and run unto Jesus Christ, to open the mystery and parable of

* *Discamus regulam et ordinem gubernationis Deæ usitatum, nam ego sæpe certas rationes conatus sum Deo præscribere, quibus uteretur in administratione sanctæ ecclesiæ et aliarum rerum; ab Domine, dixi, hoc velim ita fieri, hoc eventu; sed Deus prorsus contrarium faciebat ab eo quod petiveram: ibitum cogitabam, atqui meum consilium non est alicuius a gloria Dei, sed plurimum facit ad sanctificandum nomen ejus: sed risit haud dubie dominus hanc sapientiam et dixit, age vero novi te esse prudentem et eruditum, sed mihi nunquam hic mos fuit ut aut Petrus, aut Divus Martinus, aut alius me doceret: non sum Deus passivus, sed activus. Sciamus Deum se abscondere sub specie pessimi Diaboli, ideo ut discamus bonitatem, misericordiam, potentiam Dei non posse comprehendi speculando, sed experiendo. Deus suos humiliat ut exaltet, occidit ut vivificet, confundit ut glorificet, subjicit ut extollat. Nam sic Deus sapientiam nostram mortificat, ut homo agrestis mirabilem symphoniam tot vocum in organis, aut Cythara non intelligit, propterea quod totius harmoniæ rationem ignorat: sic nos arbitramur temere omnia fieri, diabolium vigilare, Deum dormire, &c.—Luther in Gen.*

his works; he is the Lord that is now at work. And as when he lived, without a parable spake he nothing, so now without a parable works he nothing: his works are all parabolical as his words are.

We read, that when John, in Rev. v., met with a sealed book that had seven seals, which neither he nor any could open, he fell down and wept; but one came to him and told him, "the Lion of the tribe of Judah is worthy to open the book;" and so he was fully quieted, praising the Lord. Now there is a great folio book of providence that is before you; indeed it is sealed with many seals, but if opened, you will find that it is written in every page, Free grace, free love, salvation with a *notwithstanding*. Would you open this book? away then to Jesus Christ, and as the disciples said, so do you also, "Lord, tell us the meaning of this parable;" tell us the meaning of this dispensation; oh, tell us the meaning of this thy providence. Christ is very ready to teach you: as a schoolmaster morning by morning teacheth his scholars, so Christ, Isa. l. 4. And all the worst he will say to you, as to Peter, "What I do thou knowest not *now*, but thou shalt know."

But suppose we have seen the Lord already, the finger, hand, arm, and almighty power of God; for we must all needs acknowledge "that the Lord hath done great things for us;" that we have seen the marks and characters of his almighty power imprinted upon all our deliverances, upon the deliverance of this day, and upon all those salvations which this age hath brought forth: but then what is our work, and what returns are we to make unto God again?

Discovery of power calls for fear: it must be the song of these latter times, "Great and wonderful are thy works, O Lord God Almighty, just and true are thy ways, who shall not fear thee, and worship thy name?" Rev. xv.

But if God hath done great things for us, then are we to do some great thing for God again. God never did any great thing for his servants but they did great things for him, so David, Paul, Zaccheus, and many others. And because Hezekiah did not make answerable return of praise, though he did praise the Lord for his deliverance, God was displeased with him, and it cost him dear. Now God hath done great things for us, and made known his infinite power in a way of

free love to us, what great thing shall we do for God; yea, what great thing shall we not do for God?

Let us fix here a little.

It is in these working busy times a great thing to sit still and be contented to be without work, to be laid by, and to be used no more. God hath his times for men: he uses one to-day and another to-morrow. If a man be used in one service once, he thinks he must be used in all things and always; and when God lays him by and takes another, then, like the elder brother in the parable, he murmurs, and envies at the younger brother that is called home to God's work. It is an hard thing for one that hath been used, to be contented to be used no more. Oh, that magistrates, ministers, men of service could but be willing to be used no more, and to be laid aside if God will have it so. A man is never more fit for service than when he is willing to be used no more in service.

Again, Simplicity and plainness in God's work is a great matter in these designing times: those come nearest to God that are the most simple, and without folds and doubles, for divine nature is simplicity itself.

A great thing it is now to do God's work quickly and with despatch; to shew mercy readily, and to do justice speedily, without delay. There may be and is as much of God's power seen in the lesser creatures, as in the pismire, worm and the like, as in the great bodies of the sun and moon; because, though the pismire be little, yet there is life in that, and none in the sun or moon. Now when justice is executed speedily, and mercy dispensed quickly, there is life in it. Let beer or wine stand awhile, or till the morning, and though it were never so good when it was drawn, yet after standing it grows flat and dead. So do justice, equity and mercy too. Let mercy, equity or justice be delayed, and stand awhile, and then, though never so good in themselves, yet they are flat and dead; quickly dispensed and executed hath life.

Wherefore, right honourable, if you would do any great thing for God, look over your laws and ordinances of justice, equity and mercy, and consider what there is that clogs the speedy execution thereof: take off the clogs. It may be some half ordinance against Sabbath-sportings, drunkenness and swearing may lie before you; oh, that there may be more

despatch, more despatch, this will put life into all your works, and make them great, though otherwise small in your own eyes.

Again, It is a great matter for a man to know his time and tide of working. There is a time for all things under the sun; and because men know not their time and judgment, therefore their evil is great upon them, says Solomon.* But if men could take the tide of providence, how easily might they carry up a great burden; whereas losing their tide, and rowing against the streams of providence, things come off heavily and with much difficulty.

When a man is at sea in a vessel, he must not go where he will, but as the wind and tide carries him. Ye are now embarked in a great work and service; ye may not, ye cannot go where and when you will; sometimes ye must lie becalmed. But oh, that men did know the gale of providence, the time and tide of providence. But though we have often come up against tide, and come down with the tide, yet how few do know the time and tide of providence; how many heats of own our hearts have we lost! Would you, therefore, do any great thing for God? take your time and tide, and improve those heats of your hearts when providence warms them. This will be your wisdom, and thus shall you be great and do great things in the eyes of heaven and earth.

Again, It is no great matter now for a man to spread the gospel into all the parts of this kingdom, and dominion of Wales, if men had an heart for it; and oh that they had a heart to do it: but to spread the gospel into all the parts of the world is something. Thus the Jesuits, thus the papists do in regard of their gospel. Why should not we be as active for good as they are for evil? you have a better master and you shall have better wages. When shall the blessing of the poor Indian come upon our English parliament? This would be a great thing: let encouragement be given this way.

It is no great matter for a man to do that which is right

* *Tale ingenium erat laudatissimi principis Frederici Saxonie ducis Electoris. Is erat vir vere industrius, qui non dicebat, non faciebat omnia quæ poterat in præsens dicere et facere; sed expectabat tempus, personam, locum commodum, dissimulabat omnia, suo autem tempore et loco, uno verbo plus efficiebat quam multi alii sine hac industria potentia et viribus summis, &c., quare adhibenda est etiam oratio ut Deus ad sit.—Luther in Gen.*

and good, yea, to do it exactly; but to walk exactly in a crowd and throng of business, this is somewhat.

It is no great matter for to be godly in a godly place; but to be godly in an ungodly place, in the midst of those that are most ungodly, this is somewhat.

It is no great matter for a man to be the same for God in the same condition; but to have a sameness of heart for God in variety of conditions, this is somewhat.

It is no great matter to be thankful, rejoice, and love God in prosperity; but to fear God in prosperity, and to love God in adversity; to bless God when he takes away from us, and to be "in all things thankful," as the apostle speaks, is something.

It is no great matter for a man to pray morning and evening, thinking no more of God all the day after; but to be heavenly in all our earthly employments throughout the day, and in all our dealings with man, still to deal with God, living to God and in God, this is somewhat.

It is no great matter to do well and hear well; but to do well and hear ill, for a man to do great things for God and think himself nothing, to believe in the dark, to see through natural impossibilities, and to trust in God for life in a business when the sentence of death is upon second causes; this is a great matter.*

Many other great things that I might lay before ye, but I should be too long. God hath done great things for us: a thankful heart says, What shall I return unto the Lord for all his benefits? and the answer is, Great is the Lord, and greatly to be praised: great is the Lord, and greatly to be served: he hath done great things for us, we must do great things for him: small things now will not serve our turn.

Again, if the Lord hath made bare his holy arm for your deliverance, if he hath saved you with a great salvation, as it is this day: you, and your fathers, and children from the hand of Rome, and of the papists; then why should you not all prejudice your hearts against that religion that was the mother of such a bloody design as the powder treason was? The papists said indeed. when their plot miscarried, that it was but the work of some few unfortunate gentlemen. Aye,

* *Magnum est, magna facere et teipsum putare nihil.*—Eusebius Nieremb.

and blessed be the Lord they were so unfortunate. But had the plot fired, and taken, then the execution thereof would have been painted in the Pope's palace: as I have read the massacre of Paris was, *in perpetuam rei memoriam*. But if their religion* itself do carry such principles in the bosom of it as do naturally breed and lead to such practises, then it cannot be said that this was only the design of a few unfortunate gentlemen. Now what are the principles of that religion? the papists themselves say, that what a Pope determines in a council, or general council, is *de fide*: ask therefore the Lateran council, and Concilium Lugdunense, ask Aquinas, Bellarmine, Suarez, Tollet, Sa, Mariana, Tannerus, and Becanus, they will tell you, that infidelical, heretical, apostatizing princes and governors are to be deposed

* Si vero dominus temporalis requisitus et monitus ab ecclesia, terram suam purgare neglexerit ab hac hæretica fæditate, per metropolitanum et cæteros episcopos excommunicationis vinculo innodetur; et si satisfacere contempserit intra annum, significetur hoc summo Pontifici ut ex tunc ipse vassallos ab ejus fidelitate absolutus denunciaret et terram exponat Catholicis occipendam, qui eam exterminatis hæreticis sine ulla contradictione possideant. E decretis Concilii Generalis Lateranensis tempore Innocentii Papæ iii. de fide Cathol. cap. iii. Binius. Omnesque qui ei (Imperatori scil.) juramento fidelitatis aliquo modo tenentur astricti, vel obligati, a juramento hujusmodi perpetuo absolvimus et liberamus, auctoritate apostolica firmiter et stricte inhibendo ne quisquam de cætero ei tanquam imperatori vel regi pareat; decernendo quoslibet qui deinceps ei velut imperatori vel regi consilium, vel auxilium prestiterint, seu factorem ipso facto excommunicationis vinculo subjacere. Concil. Lugdun. xiii. œcumenic. approbatum centum et quadraginta episcoporum, causa Frederici ii. imperat. deponendi celebratum, 1245. Bin. vide plura apud Mat. Paris: cum depositione, et submissione Joannes Regis Anglicani. Principibus apoatantibus a fide non est obediendum, et ideo cum cito aliquis per sententiam denunciatur excommunicatus propter apostasiam a fide, ipso facto ejus subditi sunt absoluti a dominio ejus et juramento fidelitatis, Thom. Aquin. 22. quæst. 12. art. 2. et quæst. 10. art. 10. Non licet christianis tolerare regem infidelem hæreticum si ille conetur pertrahere subditos ad suam hæresim vel infidelitatem, tenentur christiani non pati super se regem non christianum, si ille conetur avertere populum a fide. Bellarm. de Roman. pontif. lib. v. cap. vii. Possumus veritatem hanc auctoritate et praxi ecclesiæ ostendere, et post varia exempla addit, at vero hæc omnia, et similia non temere nec in angulo, sed aliqua ex illis in conciliis frequentissimus, aliquando in General. Ergo incredibile est fuisse actus usurpatæ, et non veræ auctoritatis. Suarez. lib. iii. de Rom. pontif. cap. xxiii., xxiv. quænam sunt apostatarum et hæreticorum pœnæ? privatio politicæ potestatis juxta Canonem nos Sanctorum et can. juratos 15. q. 6. et extravagantem Martini v. ad evitanda; septima pœna est pœna corporis, viz. incarceratio exillium, mors. Tannerus de fide, disput. i. quæst. viii. dub. 6. Tom. 3. in Thom. Aquinat. Em. Sa in voce, Tyrannus. Mariana. lib. 6. de reg. c. vi. p. 59

and excommunicated by the Pope. 2. That being so sentenced, their subjects are absolved and freed from the oath of fidelity and allegiance. 3. That excommunicated persons, being heretics, *cujuscunque ordinis*, are to be deprived of their estates, jurisdictions, yea, their lives; *heretici sunt comburendi*. And though this powder treason were the design of some unfortunate gentleman, yet I dare challenge all the Jesuits in the world, to shew such a practice designed by any unfortunate gentlemen of the protestant party.

Or is this the only bloody practice of the papists and Jesuits; or is this the only evil of that religion? Truly as things lie in my apprehension, this religion, this Bellarminian religion destroys the whole law and gospel; the law, and the ten commandments.

It destroys the first commandment: for they worship a piece of bread for God, with the worship of God.

It destroys the second: witness their many images.

It destroys the third: taking God's name in vain, by praying and worshipping in an unknown tongue.

It destroys the fourth, by denying the morality of the sabbath.

It destroys the fifth; for if a man or woman get into a cloister, and say, *Corban*, it is a gift, they are no more bound to obey their parents.

It destroys the sixth commandment; for they murder princes and magistrates, witness this day and the principles of this action.

It destroys the seventh; for they say single fornication is no sin, or venial.

It destroys the eighth; for it hath stolen away the cup in the Lord's supper from the people, and the Scriptures from them too.

It destroys the ninth: for they bear false witness of the fathers and ancient writers, making them say what they never did, to bear up their own cause; and of godly Luther, Calvin, Beza and others, affirming that they did and died, as they did not and died not.

It destroys the tenth commandment: for they say concupiscence is no sin, and that original sin is *pccatum minus*

minimo, less than the least. I know nothing less than the least, but nothing.

It destroys the gospel, setting up a covenant of works. The comfort and sweetness of the gospel hangs on the priestly office of Christ, which consists in his satisfaction for sin and intercession. This religion tells us of other satisfactions than that of Christ, and other mediators and intercessors, as saints and angels.

It destroys your faith; for it holds doubtings, and that a man cannot be ordinarily assured of his salvation.*

It destroys your repentance, by extenuation of sin, the great sin of our nature, and giving a babel penance for true repentance.†

It destroys your obedience by the ingrediency of merits.

It destroys the whole law of God and Scripture, by making it a nose of wax, and insufficient rule for us to live by, without their own traditions.‡

It destroys the laws of man too; for what is the law of England, but the parliament? The law is a dead parliament, and the parliament is a living law. You have now time to dispute your liberty of subjects, privilege of parliament, and royal prerogative; but had this design taken, in what woful confusion had all been wrapt up together!

It may be you say, So they are now.

But, unthankful heart, it had been worse then, infinitely worse then. Then might the poor countryman have come up and seen an heap of blood, flesh, and stones together; and after long scraping in that heap, possibly might have found the head of their knight and burgess, saying, Here is the head of our dear knight and burgess, but where are his arms, where his legs?

Then might the wife and children have done the like, and said, Here, oh, here is my husband's head, but where is his body; my father's head, but where is his body? Then might you have heard, not Rachel mourning for her children, but all the children of this land mourning for their fathers, and not comforted, because they were not. You will mourn, and

* Concil. Trident. Sess. 6, c. 9, 12.

† Quicumque peccatum originis extenuant, doctrinam de pœnitentia depravant.—Gerard.

‡ Vide Gerardi Disputation. Theolog. l. 2, ubi de hisce omnibus agitur fusius.

lament, and weep sometime, at the execution of a malefactor, and say, What pity is it, that such a man as this should die; though he were thus and thus faulty in this matter, yet otherwise a valiant man, a wise man, a brave man: what pity is it that his head should thus be stricken off at one blow! But here the head of England should have been stricken off at one blow, and not a malefactor executed, but our judges themselves, under the stroke of injustice, tumbling in their gore. Oh, unparalleled cruelty! I know nothing beyond it, but hell itself. Speak, O sun, whether in all thy travels from one end of the heavens to the other; thou hast ever beheld such a practice as this? Yet this design, this black, cruel, hellish design hath this jesuitical religion brought forth, as it is this day.

But I say no more; ye know what the northern gentleman said: I cannot dispute, but I have two arguments against the papists that can never be answered, equivocation and the powder treason: and this may all you say that cannot dispute. Who would not prejudice his own heart, his children's, his servants' hearts against this religion? Oh, for ever take heed of tampering with this religion.

I fear the hand of the Jesuit is too much among us at this day; but, O England, O parliament, for ever remember the fifth of November: "The snare is broken, and we are delivered."

And so I come to the next duty, which upon the account of God's gracious and powerful deliverance, we are to return unto God; namely, "To praise him, and speak well of his name."

"The Lord hath saved us, and made his mighty power known in the midst of us: oh be thankful unto the Lord, for he is good, for his mercy endures for ever." We read in Psalm cxxvi., that when the Lord turned the captivity of Zion, it is said, the church "was like unto those that are restored to health." The words run thus: "When the Lord turned again the captivity of Zion, we were like unto them that dream." But the words should rather be translated, "We are like unto those that are restored to health." The Hebrew word signifies,* to recover, or, to be restored to

* חלם incolumis, sanus, sanatus, revilit, convaluit, sic Ps. cxxvi., fuimus כחלמים sicut convalescentes, Targum: sicut ægroti, qui sanati sunt, ut captivi-

health. And so the same word is translated in Isa. xxxviii., when Hezekiah recovered, he made a psalm of praise, and said, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live." It is the same word that is used here. Thus Cajetan, Shindler, and others would have it translated here; and it suits best with the following words, "Then were our mouths filled with laughter, and our tongues with praise." When a man is in a good dream, his mouth is not filled with laughter, nor his tongue with praise; if a man be in a bad dream, his mouth is not filled with laughter, nor his tongue with praise: but when a man is restored to health after a great sickness, it is so. And therefore, says the psalmist, "When the Lord turned our captivity," &c. Now if you look into Scripture, you will find, that the word *captivity* is used for any violence that is done by others upon God's people. So it is said of Job when he prayed for his friends. He was never from his own house in all his affliction, how then in captivity? he was under violence, for the present put into the hands of Satan, and so in captivity. When God's people are under violence, then in scripture phrase they are said to be in captivity. Ye have also been under the violence of men: in queen Mary's days, under the violence of papists; in later days, under the violence of prelates; and now of late, the parliament under the violence of the rout; and the godly of the city under violence too. But the Lord having freed you from this violence, he hath turned your captivity, even as the waters of the south: and therefore, why should not all we be as those that are restored to health again? When a man is restored to health, then he praises the Lord, and rejoices in all his goodnesses: yea, he will praise the Lord for less strength and health than before, for that which he did not praise God before.

Wherefore now then, though we do not keep this day as an holy-day, "Let our mouths be filled with laughter, and our tongues with praises. Oh, give thanks unto the Lord, for he

tas morbo et sanationi liberatio comparetur. Sept. *ως παρακεκλημενοι* sicut consolati. Alii sicut somniantes, ex significatione secunda, Shind. p. 582, fuimus sicut convalescentes, veram esse hanc prophetiam res postea gesta testatur, quoniam similes ex agritudine convalescentibus fuerunt redeuntes ex captivitate Babylonix, paulatim enim auctæ sunt vires eorum.—Cajetan in Ps. cxxv.

is good, for his mercy endures for ever. He hath scattered the proud in the imaginations of their hearts: for his mercy endures for ever." He hath saved us with a *notwithstanding*: for his mercy endures for ever. He hath not only delivered us from one powder treason, but from many, in these late years: for his mercy endures for ever.

Oh, you right honourable, the House of Peers, "Praise ye the Lord, for he is good, for his mercy endures for ever."

And you, most honourable, the House of Commons, "Praise ye the Lord, for he is good, for his mercy endures for ever."

And let all the household of the faithful, "Praise the Lord, for he is good, for his mercy endures for ever. Oh, give thanks unto the God of gods, for his mercy endures for ever." We sinned, God saved us; we sinned greatly, he hath saved us with a great salvation, with a *nevertheless*: "Nevertheless he hath saved us, for his own name's sake, that he might make his mighty power known." Now then, let us all praise the Lord, and call upon his name.