

Deliverance-Obstruction :

O R,

634 *D4* *The Set-backs of Reformation.*

Discovered in a

S E R M O N

Before the Right Honourable

The House of Peers,

I N

P A R L I A M E N T

Now assembled.

Upon the Monthly Fast, *March 25.* 1646.

By *THO. CASE*, Preacher in Milkstreet London,
and one of the Assembly of Divines.

Iſa. 49. 1. Behold, the Lords hand is not ſhortned that he cannot ſave, &c.

Hof. 13. 9. O Iſrael, thou haſt deſtroyed thy ſelf.

*Verſ. 13. He is an unwiſe ſon : for he ſhould not ſtay long in the place of
bringing forth children.*

London, Printed by *Ruth Raworth*, for *Luke Fawne*, at the
ſigne of the *Parrot* in *Paul's Church-yard.* 1646.



Die Veneris, 27 Marcii, 1646.

IT is this day Ordered by the Lords in Parliament assembled, That this House gives Thanks to Master *Cafe*, one of the Assembly of Divines, for his great pains taken in the Sermon he preached on the last Fast-day before their Lordships in the Abbey-Church *Westminster*. And he is hereby desired to print and publish the same ; which is to be printed by Authority under his own hand onely.

Jo. Browne, Cler. Parliamentorum.

I appoint Luke Fawne to print my Sermon.

THO. CASE.

Thin

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English-H.

2-8-1923





To the Right Honourable the House of

P E E R S,

In Parliament now assembled.

MY LORDS,



That Complaint that blessed Reformer HEZEKIAH sent once to the Prophet ISAIAH, that the ISAIAHS of our time do now make in your ears, who are our REFORMERS, The children are come to the birth, ^{2 King. 19. 3.} and there is not strength to bring forth. To make some discovery where the OBSTRUCTION lieth, is the humble and faithful endeavour of this Sermon ; which as it waits the second time upon your Commands ; so if your

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Digitized by Lord

The Epistle

*Lordships please (at your sparer times) to let your eye second the travel of your ear, it may through his power, who quickens the dead, and calls things that ARE NOT, as though they WERE, become some way serviceable to the Work you have in hand (the end of its first and second attendance upon your Honours.) There was a time when Temple-work * PROSPERED in the hands of the LORDS AND COMMONS OF JUDAH, by the prophesyings of HAGGAI AND ZECARIAH: O that such might be the blessed fruit of that abundance of GOSPEL-PROPHESE which hath been preacht in the ears of Englands Parliament, since the time you were first engaged in this great Work, not onely of STATE, but of CHURCH-Reformation. Truly, my Lords, we desire to look upon your Call of us the poor Ministers of Christ to this Service, not a STATE-COMPLEMENT, but as your truly * NOBLE desires of consulting with the Oracles of God. And for a real evidence thereof, give me leave, I beseech you, to become an humble Petitioner to your Honours for two things.*

First, that now you are in the work of Temple-

Temple-Reformation, you would provide an Antidote against Gospel-contempt, in some remarkable punishment to be inflicted upon Sermon-scorners, especially when they shall dare such a wickedness in the face of Heaven and earth, of God and the Church: since it cannot but be taken notice of by your Lordships, that there be some, who to this day hear Sermons, in the very same posture they were wont to see Stage-plays; to the infinite scandal of Religion, and provocation of Almighty God.

Secondly, that in your own persons you will give a president to all the Kingdom of your willing and ready submission to the Gospel of JESUS CHRIST: With what eyes you are pleased to look upon the Ministers thereof, I know not; sure I am, whatever faithful advice in their humble Addresses to you hath the Imprimatur of SCRIPTURE upon it, comes arm'd with the AUTHORITY OF HEAVEN; He that heareth you, heareth ME; and he that despiseth you, despiseth ME; and he that despiseth ME, despiseth HIM that SENT ME. Luke 10. 16. Upon such an account, it was an heavie word which the Prophet spake once to a King;

The Epistle, &c.

I know God hath determined to destroy thee, BECAUSE thou hast not hearkned to MY COUNSEL : *The contemptible Prophet had no contemptible G O D to back him : The application of it be to the enemies of CHRIST, and of the WORK you have in hand. However, it is a thing not to be thought of without trembling at ; All power in heaven and earth is in HIS HANDS, to avenge all Gospel-Disobedience, to WHOM great and small must give an account (and who knows how soon ?) what they have done with all the Sermons that ever they heard : Which that it may be seriously and savingly laid to heart by Parliament and Kingdom, shall be the instant Supplication of*

1st. 8. 18.
Cor. 10. 16.

Your Honours

to serve you,

while you serve Christ,

The. Case.

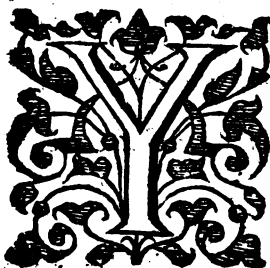


A S E R M O N

Preached before the Right Honorable
House of
P E E R S.

Ex O D. 5. 22, 23.

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil intreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy Name; be hath done evil to this people: neither hast thou delivered thy people at all.



You have in { 1. A Grievous distresse.
these words { 2. A Gracious addresse.

The *Addresse* indeed is first in the order of words; but the *Distresse* is first in the order of time and sense: And this it was briefly:

Moses and Aaron according to their Commission, had been now with Pharaoh to deliver their Embassie and Command from God concerning Israel's dismissal: Let my people go, &c.

Verf. 1.

Chap. 12. 40.

Vers. 2.

Vers. 2, 3, 4.

Vers. 17, 18.

Vers. 19.

Vers. 20.

Vers. 21.

The Israelites wait to hear *what news from Court*, full of glad expectations of a *speedie and present Deliverance* from the *Egyptian servitude*, under which they had groaned now these *Four hundred and thirty yeers*. But the tidings doth not answer their expectations : *Pharaoh Will not let Israel go ; he knows no God but himself*, neither shall *Israel stir*. Yea, their hopes of *enlargement*, are turn'd into the *doubling of their bondage* : instead of keeping *Holy-day in the Wilder nesse*, they must *to work again in the Brick kilns of Egypt* : yea, make Bricks they must, and *finde themselves straw too*: more work, and lesse wherewithal to do it. This was sad news indeed: Yet they had some hopes that this might be but the cruelty and encroachment of the *Commissioners* set over them ; therefore they'll *to the Court* themselves with their *Petitions* ; happily the *King* may give them a better answer ; it is possible His *Majestie* gave *no such command* concerning *Israel*. But when they come, they finde it was no *mistake* ; *Pharaoh* speaks the same language the *Taskmasters* did : *Ye are idle, ye are idle, get you to your work ; there shall be no straw given you, yet shall ye deliver the sale of Bricks, &c.* This kills their very hearts ; now they see themselves worse then ever : and thus coming out from the *Presence-chamber* full of *anguish* and *impatience*, they meet with *Moses* and *Aaron*, fall foul upon them, charge them with being the *cause* of bringing them into this sad and hopelesse condition ; and in plain terms call for vengeance from God upon them : *The Lord look upon you, and judge.*

And this now is the *Distresse*, the matter of *Moses* complaint, Vers. 23. *Since I came to Pharaoh to speak in thy Name, he hath done evil to this people ; neither hast thou delivered thy people at all.*

Yet in this *distresse* he doth not behave himself like the *Israelites*.

They murmur, He mourns.

They run to Moses, He runs to God.

They proudly quarrel out the matter with him ; He sweetly, humbly expostulates the matter with God.

They (in a manner) fall a cursing ; He in a holy manner falls a praying :

Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil intreated this people? Why is it that thou hast sent me?

This was *Moses gracious Address*.

The words thus briefly divided and opened, will afford us Two most remarkable *Observations* or *Doctrines*. The first, from the *Distresse*; the second, from the *Address*.

From the *Distresse* thus:

A Deliverance of Gods own promising and setting on foot, may meet with such desperate opposition and set-backs, as to the very eye of a Moses may render it a lost designe, no deliverance at all: Thou hast not delivered thy people at all. 1. *Doff.*

From the *Address*, you may take a Second Doctrine, and that is this:

A gracious heart, in the deepest distresse, in the most hopelesse condition, will yet go to God, and reason out the matter with God in Prayer: it will empty it self into the bosome of God by prayer and holy plaints. 2. *Doff.*

Whether I shall be able to reach this second Doctrine or no, I know not. If time will not serve to handle it as a Doctrine, yet in its place it may come to do us good service as an Use.

I begin therefore with the First Doctrine.

A Deliverance of Gods own promising and beginning, may meet with such desperate opposition and set-backs, that to the eye of a Moses it may appear a lost designe, no deliverance at all. For since I came to Pharaoh, to speak in thy Name, he hath done evil to this people; neither hast thou delivered thy people at all.

You see there be Two branches in this Doctrine.

1. That a Deliverance of Gods own purposing and forming, may meet with sharp encounters and desperate set-backs.

2. That a Moses himself may at the first blush look upon it, as such a non-plus, as a lost designe, a no-deliverance at all.

These are of such a various nature, that they will deserve to be handled distinctly: But fullness of matter, and straits of time, will necessitate me to handle them both together.

which yet may be easier done in the *instances* than in the *Reasons* of the Doctrine; they being of a most differing account; and therefore when I come to the *Reasons*, I must take leave of the *Second Branch*, to pursue the account of the *first* only.

Instances indeed there be that will reach both.

Chap. 2 & 4.

This in hand doth: For here, you see, is a Deliverance of Gods own promising: Four hundred yeers before, it was promised to *Abraham*, as you may see, *Gen. 15. 13, 14*. At the end whereof, *God himself* set it on foot, by singling out *Moses* and *Aaron* for this service, and promising his *presence* with them, and his *blessing* so upon them, that they should undoubtedly do the work; which yet meets with such *fierce opposition*, and *desperate discouragements*, that not the *Israelites* onely, but *Moses* himself gives it up for a *Lost Designe*; *Then hast not despaired thy people at all*.

Exod. 8. 2.

Verf. 9.

But alas, it was *early days* when *Moses* made this complaint; this was but the beginning of the sorrows of their *travail*; *Israel* must endure sharper pains and harder throws, before she be delivered, that shall make her even despair of Life. Oh how doth the Deliverance after this *boder up and down* between *Hopes* and *Fears*? Good news to day; the plague of the *Frogs* hath made *Pharaoh* another man; he sends for *Moses* and *Aaron*, calls for prayers, promiseth to let *Israel* go: *Moses* thinks he is in good earnest; tells his *Majesty* he may command his prayers, *Have this favour overcome*; bids him appoint his *time*, and it shall be done. Surely now said they one to another, Our *bondage* is at an end; we hope, before a week go over our heads, to be well onward in our journey towards *Canaan*. I but before that week came about, *What news from Court*? Oh, as bad as ever; *Pharaoh* is of another minde; he speaks big, threatens, curses: it is well if we be not all put to the sword. Well, but there is tidings since that, very good; what the *Frog* could not do, the *Locusts* have: *Pharaoh* melts, confesseth his sin against *God* and *Moses*, begs pardon, which he desires but this once more, and then certainly *Israel* shall be gone. I but this fair weather lasts not; the clouds return after rain: *Pharaoh* hardens again; *Moses* and *Aaron* are

Exod. 10.
10, 11.

Verf. 17.

banish the Court upon pain of death; and there seems to be no possibility now of their departure, since all means of negotiating thereof is obstructed.

In a word; look how many plagues past upon Pharaoh and the Egyptians, so many desperate encounters and nunplum's Israel's enlargement meets withal; so many hard pulls it cost, before they could get loose: And when they had got their shoes on their feet, and their staves in their hand, and their kneading-troongs upon their shoulders, and they well onward on their way, encouraging themselves now that the worst was past; behold, the hardest pull of all was behind; they find themselves (or ever they were aware) environed with death and destruction: If they look before them, there is a Red-sea; if behinde them, lo, there is Pharaoh, with I know not how many thousands of Horse and Foot, like another Red-sea, roaring, and threatening to swallow them up; if on either hand, there is an unpassable wilderness; and now, say the people to Moses, *Because there were no graves in Egypt, hast thou brought us out to die in the wilderness?* This was nothing else but a very Plot of Moses and Aaron, an ambushment laid on purpose to deliver Israel up as once to the Egyptians, that they might utterly destroy us: we can neither fight nor flee; die we must every mothers child.

Exod. 14.
11, 12.

See at how many dead-lives and desperate losses they were, and all this but in reference to the *terminus a quo*, of their deliverance, their coming out of Egypt.

When you have leisure, you may follow Israel Forty years journey in the wilderness. How do they tread the *Maze* as it were! backward and forward, up and down; advance to day, and to morrow a turn again; march ten miles perhaps, and then fetch a compass and retreat twenty it may be; and all the way encountered with such difficulties and desperate hazards, that they would have been an hundred and an hundred times contented with all their hearts, to have exchanged their New liberty for their Old bondage; to have sold Canaan for Egypt again, and have thought they had made a good bargain. Yea, once more, when now at length, through innumerable dangers and deaths, for Forty years together, they had set foot

fn 7.5.6.
erf.7.

on the *Borders of Canaan*, their *terminus ad quem*; and one would have thought there had been nothing more to have been done, but to have taken possession; behold, they meet with such a fresh unexpected discouragement; their valley of Jericho is turned into a valley of Achor; their fair fruitful meadows, into another wilderness; where they were at such a plunge, as not to Israel onely, but unto their gallant General, Joshua himself, seems the losse of their designe; makes him rend his clothes, his heart being first rent, and wish that they had taken up their Quarters on the other side Jordan.

It fared not much better with them upon their second Return out of Captivity; their return out of Babylon I mean: Indeed they met not with altogether so many difficult encounters and desperate obstructions, in respect of the *terminus a quo*, their getting loose from Babylon; that came off better, though it wanted not its discouragements: but look upon the *terminus ad quem*, and there you shall finde them oftener at the losse, then when they came to take their first possession: the Building of the Temple, and the setting up of Religion and the Ordinances of God, stuck more then thrice so long then their travel in the wilderness. It was about One hundred and eleven yeers after, before the Temple was built; Twenty yeers after that, before the Reformation of their Ecclesiastical and Civil Policie was accomplished by Ezra: and Fourty five yeers after that, before the wall of Jerusalem was perfected by Nehemiah: So that from their coming out of Captivity, to the completing of the work, was not less then about One hundred seventy six yeers; almost the length of the wilderness-travel four times told. All which time, they meet with so many open oppositions and secret treacheries and ploss, that might well have made it seem a lost Designe, no deliverance at all; as you may finde in the Stories of Ezra and Nehemiah.

They came out of Babylon Cyri; which was about the year of Creation 3420.

In the 6 year of Darius Noibo, the Temple was finisht, which was anno 531.

In the 7 year of Ariacertes Anemon, Ezra came from Babylon, and set upon the Reformation of Church and State, anno 3550.

In the 20 year of his reign, Nehemiah began to build the wall of Jerusalem, which was anno 3564, and perfected them in 12 yeers.

While

While this Captivity was yet threatned, the Church was in travel, in Hezekiah's time, and great hopes there was of a fair and speedie Deliverance: *The children were come to the birth; i. e. every thing seemed to concur that might promise a desirable issue; and yet you know whose complaint it was, There is no strength to bring forth; her strength failed; her pangs left her, and Zion was now like a woman laid by of her Midwives for death. Hezekiah himself looks upon it as a LOST DESIGNE, NO DELIVERANCE at all: There is not strength to bring forth.* Isa. 37. 3.

You know David, long before him, had the promise of the Kingdom; he was anointed by Samuel at the special designement of GOD; and yet how many Faith-shaking discouragements doth he meet withal? every step he took, he treads upon a thorn; oftentimes more like to lose his head than to wear a Crown upon it. Everywhere danger and death stares him in the face; in the bed, in the house, in the wilderness, &c. in so much that at length he gives his hopes of a Kingdom and himself too for lost; *I shall one day perish by the hand of Saul; and in his haste, in his passion, in his extasy, as the Septuagint translate it, gives the Lye to all the sons of men; I said in my haste, All men are Liers; even Samuel himself, that made me believe I should be KING, He did but deceive and flatter me with a prophecie of his own head. Alas, he despaired of life, and what hopes then of a Crown?* 1 Sam. 27. 1. Psal. 116. 11.

It were easie to multiply instances: How oft do you finde the Church giving her self for lost, and ready almost to accuse God of Forgetfulness, and even breach of Covenant? Isa. 49. 14. Psal. 44. 9. Jer. 14. 19, 21.

Take but one instance more for all: *The Deliverance of Deliverances, the Redemption, of the World by Jesus Christ; how fiercely and furiously was it encountered by men and devils? how long was it adjourn'd after it was in the promise? how lowe was it brought after it was set on foot in the fulnesse of time? Surely so lowe, that at length the Disciples themselves give it for lost; we trusted it had been he which should have redeemed Israel: we trusted it had been He; that implies, now they had given over the Hopes of it, and look upon it as a lost designe, no Redemption at all.* Luke 24. 21. & 15. 18. & 20. 28, &c.

And ſo it fares with Believers in their *Spiritual* *affairs*, their *ſant-condition* : alas, how often, even after they have received the *promise*, yea, have been *ſealed up to the day of Redemption*, are they at a *loſſe* before they come to *heaven*!

It fares with the Church in both theſe reſpects, as it doth with *travellers* who are going toward a *City* or *Houſe* ; per-adventure they may have it in their eye Twenty or Thirty miles off; yet by reaſon of *Valleys* and *Woods* therow which they travel, *loſe the ſight* of it Twenty times before they come at it; yea, perhaps *their way* too ; ſo that they even deſpair of coming ſafe to their journey's end. So, &c.

But I muſt hold you no longer in the *Infancies*, leſt I fall ſhort of *mine own deſigne* ; I haſten therefore to the
Reaſons or Grounds.

Wherein I muſt now (as I ſaid) ſever theſe Two branches, and follow onely the account of the *fiſt*, viz.

What the *Reaſons* may be, why a *Deliverance* of Gods own *promiſing* and *ſetting on foot*, may meet with ſuch *deſperate ſet-backs* and *nonpluſſes*, as may ſeem, ſometimes, to *give all for loſt*.

And you may pleaſe to obſerve a *Fourfold Spring-head*, out of which ſeveral and various accounts do iſſue : viz.

1. The *Enemies of Deliverance.*
2. The *Subjects of Deliverance.*
3. The *Inſtruments of Deliverance.*
4. The *Author of Deliverance, GOD HIMSELF.*

I begin with the *fiſt Spring-head* of accounts :

The *ENEMIES* of the Churches *Deliverance.*

Sort of Rea-
ſons.
The enemies
of the Church
Deliverance.

Here you ſee was a *Pharaoh*, and all his *Malignant Counſellers* and *Subjects*, *oppoſing* and *obſtrutting* *Iſraels deliverance* : yea, when they had got *loofe*, arming all the *Militia* of *Egypt*, and putting them into *Array*, to *reduce* *Iſrael* again into their old *Servitude* and *Bondage*.

And I would He had been the *laſt Pharaoh* the Church had been troubled with. But no, though that *Pharaoh* was *drown'd* in the *Sea*, there ariſe up after him new *Pharaohs* in every age of the *Church*, that *know not the Lord*, and that will be

oppoſing

opposing and fighting against the Deliverance and enlargement of the Church of God, though they venture another smothering cast in the waters for it. Whether they be open opposers, or secret underminers of the Churches Peace and Reformation; Tobijahs and Sannathars, who under a pretence of building with the Jews, do hinder the work.

Exr 4. 1, 2.

Such as since the beginning of this Parliament, have been members of either House, who did his Majestie better service at Westminster, then they could have done at Oxford.

These by what principles they are led, Tyranny, Ambition, Pride, Covetousness, Revenge, &c. (some by one, and some by others) I cannot stand to discover: Sure I am, they are all acted by that great principle of Enmity spawn'd into them by the old Serpent the Devil, whereby they are carried out into desperate hatred and opposition against the Government of Christ. Solomons hime reproveth, *We will not have this man to reign over us*; there is the first and great Quarrel.

And Secondly, against the Peace and Welfare of the Church: Come, and let us cut them off from being a Nation, that the name of Israel be no more in remembrance: like their father the devil that sets them a work, *ad solamen calamitatis sue non desinunt perdisi perdere*, &c. lost themselves, they seek to destroy as many as they can. Psal. 83. 4. Minu. Felix.

Hence it is, that the Church is never in travail with a Man-child, some eminent and famous deliverance and Reformation, but there is a great red Dragon standing before her, ready to devour the child as soon as ever it is born. Revel. 12. 4.

But I must leave these: it shall content me but thus to have given you a touch in general of the opposition which the Churches Deliverance meets with from the Enemies: And truly well I may; for I profess unto you, the Enemies, Satan and all his Imps, do not do the Tenth part of that mischief to the Church, in obstructing and retarding her Deliverances, as the Church doth her self, take it for the mixt multitude of those that make up a visible Church, in the profession of the true Religion and Worship of God; which brings me to

The Second Spring-head of Reasons follow, taken from

The Delivered, or Subjects of Deliverance

Second sort of Reasons.
The Deliver

Happie were it for the Church, if the oppositions and Set-backs of her Deliverance were managed onely by her *Enemies*.

Look upon the instance here before us, and you shall finde that God was now as much troubled with *Israel* (if I may so say) as before he was with *Egypt*: yea, you shall finde that the work stuck not so long on *Pharaoh's* and the *Egyptians* hands, as it did after upon *Israel's*.

First indeed, *Pharaoh hardened*, and *Pharaoh hardened*, &c. but then you shall finde, *And Israel hardened*, and *Israel hardened*, &c. not perhaps in the letter, but in the reality. And God made quick work with *Pharaoh*; that conflict lasted not long; probably a matter of Fourty days ended that dispute and controverſie about *Israel's* departure; but of *Israel* you hear God say *Fourty yeers was I grieved with this generation*, &c. That journey unto *Canaan* which might have been dispatcht in *Fourty days*, they quarrell'd and sinn'd into a *Fourty yeers* mazing of it in the *wildernesse*: neither are they the last instances of a People that have laid in desperate obstructions and Set-backs in the way of their own Deliverance and Enlargement. It was so, 2 Chron. 20. 33. Hof. 13. 12, 13. But I must not stand upon Instances.

How the Delivered hinder their own Deliverance.

The *Ways* and *Mediums* how they have donè it, is the thing which I would as briefly as may be represent unto you.

In general, *all sin will do it; any sin will do it*; witnesse what God said once to *Israel*: *Behold, the Lords hand is not shortned that he cannot save, neither his ear heavie that he cannot hear*:

2.

* Num. 11. 23. *But your iniquities have separated between you and your God, and your sins have hid his face from you.* A passage quoted out of the * history of the *wildernesse*, and therefore the more proper.

But in special,

These sins.

1. By *Pride*.

1. *Unhumblednesse of spirit, Pride of heart*: It was not *Pharaoh* onely that knew not the Lord; surely *Israel* himself knew not their God: what a world of pride, and stomachfullnes, and selfwill'dnesse, and impatience they exprest not in *Egypt* onely, but in the *wildernesse* too? Sometime they will make

Num. 14. 3.

them a Captain to return into Egypt; anon, they will advance forward, they will up into the mountain whether God will or *Verf. 40, 41.* no: and yet the Text tells us, *verse 39, The people mourned greatly; but alas, they were unhumbled in their mournings; their hearts were not broken: on they will, against an expresse Command, Go not up; for the Lord is not among you: But they they presumed to go, &c. and for this they smarted.* *Verf. 42. Verf. 44.*

And so after ward, even while they were in the Babylonian Captivity, where they kept two solemn Fasts every year; yet neither their Captivity nor their Fasting humbled their hearts: *The pride of Israel testified to his face. And again, The pride of Israel testified to his face, and they do not return to the Lord their God, nor seek him for all this; and for this the yoke of their Captivity was strengthened upon them, and their deliverance retarded; They shall go with their flocks, and with their herds, to seek the Lord; but they shall not find him: he hath withdrawn himself from them.* *Zech. 7. 5. Sc. in the fifth and seventh moneth. Hof. 5. 5. Verf. 6.*

2. A second Deliverance-obstructing sin is Unbelief; deeply laid to heart by God, *Numb. 14. 11. How long will this people provoke me? how long will it be ere they believe me, for all the signs which I have shewed among them? To tell you the story of their unbelief, were endless: but this was the sum of it; They had not faith enough to carry them from one miracle to another: Let God do never so great wonders for them to day, in the next straits they were as far to seek as before: they could not dispute faith into the conclusion, from the strongest premises which Omnipotence it self could make: nay, they got a wretched art of perverting Gods Logick; they dispute Gods arguments backward; Behold, he smote the rock that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh also for his people? CAN HE? nay, they should have said, Can he not? Here is unbelief with a witness, from premises of Gods power, to conclude Weaknesse: from a can to reason a cannot! And this unwhell'd the chariot of their deliverance as it were, that with Pharaoh's 3 it drowed heavily: The Lord heard this, and was wroth: so a fire was kindled against Jacob, &c. See what contradictions their unbelief speaks; The land wherom which we have gone to*

2. By Unbelief.

Psal. 78. 20.

Verf. 21.

Num. 13. 32,

33.

search it, is a land that eateth up the inhabitants thereof; and all the men that we saw in it are men of great stature: and there we saw Giants. A strange tale; the land eats up the inhabitants, and yet they are men of great stature, and Giants; surely then they were no starvelings: shew me not the meat, shew me the man; if Giants, surely they wanted no victuals. **UNBELIEF** unreasons a man: so the Apostle joins them, when he prays to be delivered from unreasonable men; for all men have not faith. No wonder if unbelief be such an obstruction to a peoples deliverance: it angers GOD, it unmans man. He did not many mighty works there, because of their unbelief. He did NOT, so Matthew; but he could not, so Mark. God is said to can do no more than faith believes he can do. **UNBELIEF TIES UP THE HANDS OF THE ALMIGHTY:**

Unreasonable men and faith-
less.

2 Thess. 3. 2.

Matth. 13. 58.

Mark 6. 5.

Matth. 2. 29.

3. By Murmure.

Thirdly, from hence proceeds another obstructing sin, and that is *Murmure*: you may finde it treading upon the heels of their unbelief all the way; they murmur against God, and murmur against their Leaders. Moses and Aaron; and this arose from their *jealousie*: sometime they suspect them of treachery; Moses and Aaron certainly had a plot first to betray them to Pharaoh (as you saw before) and then to destroy them in the wilderness. *Wherefore have ye brought us into the wilderness to kill us?*

Sometime of ambition, and affecting superiority and Lordship over their brethren: *Take too much upon you; wherefore lift you up your selves above the Congregation of the Lord?* Yea, that which would trouble a man most to see, the very Princes of the people, two hundred and fifty of them, are carried away with this foolish, groundlesse **JEALOUSIE**: Certainly these men affect arbitrary Government; if power and authority be in their hands, we shall be in as great subjection and slavery as we were in Egypt, if not greater.

And this murmuring against them, GOD takes as against THEMSELVES: *How long shall I bear with this evil congregation which murmure against me? I have heard the murmurings wherewith the children of Israel murmure AGAINST ME: and for this, God threatens them with their own jealousies and*

Num. 16.
Vers. 2.

Chap. 14. 22.

to hinder their work. The *Spiritual* walls of the Church of *Corinth*, went up as slowly as once the *material* wall of *Jerusalem* in *Nehemiah's* time, and all by reason of their *divisions* : *I could not speak unto you* (saith the Apostle) *as unto spiritual*, but as *unto carnal* ; a great obstruction to their *Spiritual* growth : they were not capable of the *SPIRITUALITY* OF THE *GOSPEL*. *Hitherto ye were not able to bear it, nor yet are ye able*. Why ? *There is among you strife, and envyings, and divisions* ; are ye not *carnal* ? The *divisions* and *mutiny* of *CORAH*, *DATHAN*, and *ABIRAM* ; what a *sad obstruction* did it cast in the way of this expedition here before us ? They incense the *Princes* and the *people* against *Moses* and *Aaron*, by raising *jealousies*, and crying up the *power* and *holiness* of the *people* above their just proportions ; and what a fire did this kindle in their habitations, which had like to have burnt down to the very foundation ?

The *Troubles* of *Frankford* might come in as a *sad witness* to this truth. But not to instance any further in such as have been *pretenders* onely to godliness, who have always made a *major part* by *oddes* in the Church. You may take notice that the very *differences* and *disensions* of them who are *godly* indeed, have been most *eminently* fatal to *Gospel*-designs ; witness the *differences* of *LUTHER* and *CALVIN*, which were greater *obstructions* to the *propagation* of the *Reformation* in their days, then all the *opposi- tion* and *persecution* raised by the *man of sin*, and all his *Antichristian* party in *Germany*.

It was the Church of *Philadelphia*, called so, for *Love* and *unity* between *Brethren*, before whom *God* promiseth to make *her hypocritical enemies* to bow and fall.

It is *Babel* men build, and not *Jerusalem*, where there is *confusion of tongues* : neither can the house divided stand long.

Sixthly, as much have they *disadvantaged* themselves by *Carnal confidence* ; a sin not onely *cross'd*, but *ruin'd*. *Thou shalt see the Lord, Curled in the hand that trusteth in man, and will smite his arm* : Why ? The reason follows. *Whose hands departeth from the Lord*. Look how much men *DEIFY* men, by so much they *UN-GOD* *Jehovah* : by how much a people

I Cor. 3. 1.
Verse 2.

Verse 3.

Num. 16. 2.

Revel. 3. 7, 9.

Mark 3. 25.

6. By carnal confidence.

Jer. 17. 5

IDOLIZE Parliaments, or Armies, or the best of Creature-helps, by so much they withdraw their confidence and dependence from the Rock of Ages; and therefore for this doth God oftentimes insatiate Counsels, and blast all the beauty and strength of a people, wherein ther trusted. The wisdom of their wisemen shall perish, and the understanding of the prudent shall be hid. They shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory. Alas, can a people prosper that have forsaken their strength for weakness? that have exchanged God for the Creature? Can a designe thrive that is under a Curse? Therefore cries the Prophet in the ears of all the world; Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of? Isa. 29. 14. Chap. 20. 5. Isa. 2. 22.

And therefore on the contrary, when Israel after her Captivity is put into a thriving posture, she is brought in repenting of, and disclaiming all her Creature-confidences, with the spouse in the Canticles, coming up from the wilderness of Captivity; **LEANING UPON HER BELOVED:** Ashur shall not save us, we will not ride upon horses: neither will we say any more to the work of our hands; You are our gods (she had said so before, but she will say so no more) for with thee the fatherless findeth mercy. We break our staves, by leaning too hard upon them. Hos. 14. 2-3.

Seventhly, by undervaluing thoughts of a Deliverance or Reformation. An ignorant inadvertency of the worth of such a mercy, is very distastful unto God: Oh Jerusalem, hadst thou known in this last day, the things that belong to thy peace! HADST THOU KNOWN the worth, HADST THOU KNOWN the necessity: God will have a people know what he doth for them: God will have a deliverance valued, before he perfect it: When Garlicke and Onions are as good as milk and honey; when trading, and lands, and riches, and honours, &c. be as good as a Reformation; and men can take up with these, and let Reformation go its own pace, and come at leisure, if at all; Let them wander, saith God, in the wilderness, till they know what CANAAN IS WORTH: I will go and return to my place. Hos. 5. ult. till they seek my face: in their affliction they will seek me early.

This I suppose is that account given why the Reformation

in good *Jehaphthas*'s time was not a *Reformation*.
 Chro. 20. 33. Though much was done, *Howbeit the high places were not taken away*; for as yet the people had not prepared their hearts unto the God of their fathers.

I come now to the Third Spring-head of Reasons or Causes, arising from

The Deliverers.

Instructions For certainly the work of Deliverance and Reformation
 Deliverers may stick long upon the hands of them that are to be the *Deliverers* and *Reformers* of a people: Yea, you may observe it sometimes, God hath more trouble (to speak after the manner of men) to deliver a people from their *Deliverers*, than he hath to deliver them from the enemies of their deliverance; yea, though the work be intrusted in the hands of a *Moses* and an *Aaron*; God hath enough to do to keep them from spoiling of it: a great part of the Deliverance, is to deliver a people from their *Deliverers*, before he deliver them by them. So little is God beholding to second Causes. You shall see it in the Instances or Causes.

Take in the first place *Luthers* account:

There be three things, saith *Luther*, that are the base of *Christian Religion*; and therefore much more of a *Reformation*.
 elch. Ad. in vi-
 Luth. p. 151. TION.

First, *Forgetfulness of former mercies*.

Secondly (for I will put them together) *Slowness*.
 Oblivio bene-
 ficiorum ab E-
 ngelio acce-
 ptorum.

They were both the sins of as famous a Reformer as ever the Church of God knew, *Hzechiah*; for which the work of Reformation and the whole Kingdom, suffered deeply.
 Deinde ser-
 vas qua passim
 y ubiq; regnat.

But read you the Text; *But Hzechiah REMEMBERED NOT AGAIN ACCORDING TO THE BENEFIT DONE UNTO HIM*; for his heart was lifted up: therefore THERE WAS WRATH upon him, and upon Judah and Jerusalem. Unthankfulness and Pride had like to have undone all that he had done. Oh when Reformers forget old Mercies, and all Deliverances (and then it may be that God hath used as Instruments of them), and new mercies and successes serve but to make them secure, and swell them with pride, to overlook their Brethren, and overvalue themselves, so that they

no longer Stewards, but Lords; not onely petty kings, but little gods, to do what they PLEASE in the work and with the people of God: this shakes the very foundation of Church and State. God is highly displeased. You have a sad instance in Uzziah, of whom the holy Ghost records, *He was marvellously helped till he was strong.* 2 Chro. 26. 11.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went in to the Temple of the Lord to burn incense upon the Altar of Incense. Alas, how was the man, and all the worthy things he had done for Church and State (of which you may read from the beginning of the Chapter forward) even lost in Pride, Unthankfulness, and Security!

Thirdly, Carnal policie, worldly wisdom, which applies fleshy medicines to Spiritual distempers; when men will cast the affairs of Christs Kingdom in the moulds and models of humane policie and principles.

Aaron he will make a GOLDEN CALF to still the people and secure his own life: and Jeroboam will make two; ordain Officers, Feasts, Worship, which never come into Gods heart, to secure the Kingdom to himself, though by this very means he lost it. The Builders in Christs time would not own Christ for their King and Deliverer, for fear of forfeiting their kingdom to the Romanes; and thereby ran upon that very mischief they would avoid: yea, they lost Two Kingdoms, while they would secure one. So dangerous a thing it is when men will be wiser then God, or at least, then God would have them. HUMANE POLICY before Scriptur e-precept, or Scriptur e-pattern, is nothing else but DISLOYALTY; it gives God counsel, when God looks for obedience.

Fourthly, Unprayerfulness in Reformers and Deliverers, is a great Obstruction and Set-back to their work; when relying upon the goodness of their Cause, they withdraw prayer, and leave all to God.

It is Master Calvins observation upon Psal. 17. vers. 1. *Hear the right, O Lord, attend unto my cry, give EAR UNTO MY prayer.* Though David was sure he was in the Right, yet he

*Sapientia mundi
que vult omnia
redigere in ordi-
nem; & publi-
ca militari
impia Consilia
mederi.*
Exod. 32. 23,
23, 24.
1 King. 12.
from vers. 26
to the end of
the Chap.
Joh. 11. 48.

Fourth sin,
Unprayerfulness.

Psal. 71. 1.

Sape contingit
 prophetas quos
 homines jure
 gloriarī de bona
 causa; quid autē
 men non agnoscunt
 mundum divini-
 tus gubernari,
 subsident in con-
 scientia sua the-
 atro, ac frenum
 rodentes consu-
 maciter magis
 quam constanter
 ferunt injurias;
 quia ex fide co-
 munionis De-
 i nullam petunt
 consolationem.
 At fideles non
 tantum nituntur
 causa suae boni-
 tatis, &c. Gal. 1.
 in Plak. 17. 1.
 Judg. 20.

goes to God by prayer to own both it and him: *He prays, and* give ear: he prays, and multiplies prayer: *He prays, and* Jacob like wrestles with God in prayer; so the repetition of the words implies.

Calvin, I say, observes, that the children of God do not trust merely to the goodness of their Cause, but make their continual addresses to God by prayer, for his counsel and patronage in the managing of it. The neglect hereof, was the miscarriage of Two famous Battels wherein God himself sent the children of Israel to do execution upon their Brethren the children of Benjamin, who refused to give up their Delinquents to the hand of Justice: in the first whereof, they lost Two and twenty thousand; in the second, Eighteen thousand men, and all because they went out to the work full of carnal confidence, trusting to the goodness of their Cause, their Commission in their hand, with the broad Seal of heaven to it; but did not go forth with that fear and trembling, with that humiliation and seeking of God by prayer, as became a Service of that nature and importance. You may know what the cause of their miscarriage was, by their Recovery; for when in the 26. verse you find them going up to the House of the Lord with F.A.S.T ING, and WEEPING, and SUPPLICATIONS, &c. then they go forth and prosper. Oh, God sakes it very ill when men think they can do their work alone without God; and leaves them to encounter with desperate difficulties and opposition, to convince them of their follie, while he may justly say unto them, Nay, if you have done praying, I have done helping.

5. Self-ends.

A Fifth Cause of miscarriage or obstruction, on the Deliverers part, is, *When they are acted by personal interests, self-ends*; when they seek their own, not the things of Jesus Christ, as the Apostle complains, *Phil. 2. 21.*

Oh, when the enemies of the Churches Peace and Reformation can spie such tempers and dispositions among the Heads of the Tribes, they will be sure to be tampering with and operating upon them; ply them with sutable and powerful temptations: Just the Kings plot, KING ANTIOCHUS; Such as deal treacherously against the Covenant, he shall corrupt by flatteries. Observe mens tempers, and boy up your temptation.

Dan. 11. 32.

to the height, spic'd well with rich and sparkling ingredients, as *honey*, to *exalt* it, with *sake*; *Promisc. Offices, Honours, Estates, Pleasures*, you may easily make your party strong; they shall *swarm*, and *grow* out flat, but no more like the men they were, than if they were not the *same*. Others that will not serve the designe, let them be discountenanc'd, cross'd, obscur'd, unless they be men of high principles and ponderous spirits; in time they will be discouraged; and if they do not come up to act with you, they will have no great stomach to act against you; they will sit still, and let things work as they may. I do not know. *Cease* indeed from *man*, &c.

Aaron himself hath a *price* of this disease. He and his sister the Prophetess *speak* against *Moses*, Num. 12. Why what is the matter? the *Ethiopian woman* is laid in his *dish*; I but that was but the *presence*; there lay somewhat else at the bottom; *Self* was at the bottom; *Moses* his *GLORY* obscured theirs; he had more *respect* than came to his share; they are *no-body* now: *Hath the Lord* indeed *only* spoken by *Moses*, and *not* also spoken by *us*? This breeds ill blood; they care not for stirring any further in the work: if *Moses* must have all the *honour*, let him do all the *work*. What an Obstruction was this like to prove! Ah Lord, what influence *self-interest* and *interests* may have upon the very *godly*, to publike prejudice; if they do not narrowly watch their own hearts! Oh it is extremely sad and ominous, when men come once to drive private *Designs* instead of a *Reformation*.

Sixthly, notlesse mischief may come to Publike designs by *Over-credulity*, in them that manage them, to the *fair* and *specious* *Overtures* of *Accommodations* and *Peace* made by the *Enemies*. It cost his *Excellency* dear, *Gedaliah* the General of the *Jews* Forces; and I know not how many hundreds or thousands of *Jews* and *men* of *War* lost their lives by his too easie belief of *PRINCE ISHMAEL'S FLATTERIES*, though he were sufficiently caution'd of his *bloody intentions*.

And so it had fared with them at their *return* from *Babylon*; the *Adversaries* of *Judah* pretend to *build*, but intend to *slay*; an *Accommodation* at the *top*, Ezra 4.1,2, but a *Massacre*

at the bottom, Nchem. 4. 11. and it had taken as sure as can be, had not God given Zerubbabel and Jeshubab a singular spirit of providence and discerning.

Oh the mischiefs that have redounded to the Church and her Reformation by unwary Treaties ! all the *M. affaires* and bloody treacheries which you read of in Ecclesiastical histories almost, have been ushered in by Treaties ; witness king *Ambrois*, KING CHARLES the ninth of France : that bloody Massacre of above Sixty thousand Protestants, was nothing but a covered dish served in under the pretence of Peace and Marriage, confirm'd by Oaths and Sacraments. The Church never got by Treaties : how should she ? since not love of Peace, but want of Power brings the enemy to Articles, which he will keep no longer then he wants opportunity and advantage to break them.

7. Preposterous methods.

Hagg. 1. 2, 4.

Verf. 6.

Vers 8.

2 Chron. 29.
34. 5.

2 Chron. 34.
34. 26.

Seventhly, *Preposterous methods* have been mighty Set-backs to Reformation : when Reformers begin at the Wrong end. As long as they cried, *The time is not come, the time that the Lords House should be built is not yet come*, and began with their own houses, the work stuck, they made no earnings of it ; they put their wages into a broken bag : you cry, saith the Prophet, *It is not time, it is not time* : the truth is, saith he, if you had not wanted hearts more then time, the work had been done before now : half so much time and cost on Gods house, as on your own ; on the Church affairs, as you have spent on State-businesses, might have done the deed. Up to the mountains, fall a building Gods house that lies waste, and do it in good earnest, if you mean to prosper. That is the sum of the Prophets speech. And therefore it was the singular wisdom and piety of *Hizkiah* (recorded to his everlasting honour) that in the first year of his reign, in the first moneth, he opened the doors of the house of the Lord, and repaired them, and brought in the Priests, &c. He made Church-Reformation his first work.

And so *Josiah* ; In the eighth year of his reign, while he was yet young, he began to seek the Lord ; and in the twelfth year he began to purge Judah and Jerusalem from the high places.

It was a brave Speech of one that was once a Member of Parliament (Oh that there had been such a heart.)

S. E. D.

"For my part, let the Sword reach from the North to the South, and a general Perdition of all our remaining Right and Safety threaten us in open view; it shall be so far from making me to decline the first settling of Religion, that I shall ever argue, and rather conclude it thus; The more great, the more eminent our perils of this world are, the stronger, the quicker ought our care to be for the glory of God, and the pure Law of our souls.

In the Ninth place, you shall finde that Want of due execution upon Delinquents, hath obstructed, if not dashed hopeful beginnings in the Churches Deliverance and enlargement.

Saul spares Agag, it was a present stop in the work, and had like to have been the after-ruine of the whole seed of the Jews; Haman that plotted their Massacre in Babylon, was an AGAGITE, i. e. of the posterity of Agag: Out of the Serpents you came a Cockatrice, and his fruit had like to have been a fiery flying Serpent, to have consumed the whole house of Judah.

Esb. 3. 1.

Isa. 14. 29.

And how Ahab sped for sparing Benbadad, the story will tell you; 1 King. 20. 42.

Ninthly, Want of solid and substantial Principles in Reformers, hath been not onely sad, but fatal in the Churches affairs: when her Counsellors have been young, unexperienced, unprincipled men, led rather by fancie then by judgement, taken with every new thing that hath a fair and specious face upon it, and not able to dive into the bottom and difference of things.

A company of young, giddy-headed fellows, that never knew any more of true Politie or Religion then a few Complements in both, came to, loſt Rehoboam, a King as wiſe in taking their counſel, as they in giving, his Kingdom: which makes me think that Wo to thee, O Land, when thy King is a childe, was the Legacy which his father SOLOMON left behinde him, by a kinde of Prophetical Spirit, as well as a Caution to after-ages. And when God would plague a people to purpoſe, he ſays but this; I will give children to be their Princes, and babes ſhall rule over them.

Eccleſ. 10. 16.

Isa. 3. 4.

In the tenth and last place, *I* reformers in *Reformers* doth exceedingly *cribble* and *hinder* their work; when they that should reform a people are *Sovereigns*, or *Drunkards*, or *Un-
believers*, or *Blasphemy* of the power of God in them. This is an obstruction of a double influence.

1. An influence of *sin*. For will a wicked man, think ye, prepare a yoke for his own neck, or a rod for his own back? will he be forward and active to settle a *Rule*, to make a *Law* that he knows will *dash* and *cross* his own *lusts*? No, their endeavour shall be some way or other to bring down the *Rule* to their hearts; when they love not to bring up their hearts to the *Rule*.

2. It hath an influence of *Divine Justice*: For will God use such, think ye, or honour such in his service? No, saith God, *1 Sam. 2. Those that honour me, I will honour*: Shall he reform *me* & *HOUSERS*, that will not reform *themselves*? Shall he reform *OTHERS*, that will not reform *HIMSELF*? No, Every one of the *House of Israel* which setteth up his *Idols* in his heart, and putteth the *stumbling-block* of his iniquity before his face, and cometh to enquire concerning me, *I the Lord will answer him by my self*.

I will answer him according to the multitude of his idols.

God may use indeed a *Cyrus*, a *Darius*, about his *Out-Works*; but, *Sanctificaber in appropinquans mihi*; I will be sanctified in all them that draw nigh unto me.

The *Princes* and *Lords* of *Israel* brought wrath not only upon themselves, but upon the people, by their *Whoredoms*, *Numb. 25. 1.* so far from bringing them into the land of *promise*, that they were a means to slay them in the wilderness. They that accompany the *Lamb*, must be *CALLED*, and *CHOSEN*, and *FAITHFUL*.

I come to the Fourth and Last Account: *sc.*

The Reasons taken from the *Author of Deliverance*, *God himself*.

For truly in all these things, *God* hath an *over-ruling hand*; it pleaseth *God*, for reasons best known to himself, to suffer a *Deliverance* or *Reformation* of his own promising or setting on foot, to meet with many desperate oppositions and setbacks, which

which do render it many times, in the eye of rational cogitation, a *left Defence, no Deliverance*. We will glean up some of those accounts which he hath been pleased to *let fall* in Scripture, for our support and satisfaction herein.

First, God doth it for the *discovery of mens Spirits*, for the discovery of them to others, for the discovery of them to themselves.

1. For trial of mens spirits.

Thou shalt remember all the way which the Lord thy God led thee these Fourty yeers in the wilderness, to humble thee, and TO PROVE THEE, TO KNOW WHAT WAS IN THY HEART, &c. Oh, *suffering times are trying times*. Set an empty pot over the fire, and it will break and flee in your face; so will men of empty, hollow spirits over a fiery trial: which is therefore called Gods fire, and Gods furnace, because thorow this fiery furnace God will bring his choice ones, to be vessels of honour. Oh what a *discovering time* hath this time of Jacobs troubles been! how many hundreds and thousands of Hypocrites and rotten spirits of all ranks have been discovered, that had the work of Reformation go on as we vainly hoped (at first) it would have done, had I been bid to this day and I am almost confident God hath not done his *discovering work yet*. Goldsmiths use to run their metal *where there is* thorow the fire. Look to your hearts; the furnace is not yet *extinguishd*.

Deut. 8. 2.

Isa. 31. 9. and 48. 10.

To Humble his people also God doth this; the last quotation 2. To humble you so beforehand; TO HUMBLE THEE, and prove his people thee. Proud men are not fit for a Reformation; they'll scorn any thing but what suits with their own humours; and quickly be weary of that too. *The meek be will beauteous with* Plal. 149. 4. *salvation*.

Thirdly, it is the exercise of their Graces. *Prayer* WRESTLES, *To exercise* PATIENCE, SUFFERERS, *Hope* WAITS, *Faith* puts forth grace, PURE ACTS, *in hope, above hope*; Love is ACTIVE, *Self-denial* watcheth over PUBLICKE CONCERNMENTS, and *Power of Spirit* saith, *If he have no delight in me*. HERE I AM, LET HIM DO WHAT IS GOOD IN HIS EYES, *2 Sam. 15. 26.* and holy resolution says, *ALTHOUGH HE KILL ME, YET I WILL TRUST IN HIM.* *Job 13. 15.*

Oh what a glorious sight it is to see a people come with exercised graces to take possession of the Land of promise!

4. To warn the enemy.

Fourthly, In the mean time while Deliverance is thus delayed, God gives the enemies warning: He sets them a day as it were to come in: He sets Kings their day, when Parliaments do not: KISSE THE SON, saith he to the Kings; and Princes that are in conspiracie against his Holy Childe JESUS: Will ye, or Will ye not? AS YET EXALTEST THOU THY SELF AGAINST ME? said he to the Egyptian Tyrant after the sixth plague; AS YET? Wilt thou not come in for all these warnings? Come in by such a day, or thou art but a dead man. And thus he bespeaks the briars and thorns that come against him in battel; Let him take hold of my strength, that he may make peace with me, and he shall make peace with me; else I will go thorow them, I will burn them together.

Psal. 2. 12.

Exod. 9. 17.

Isa. 27. 5.

And surely this dealing of God brings in many. While God and Pharaoh were büssling, some of the Egyptians came in and compounded.

Exod. 9. 20.

He that feared the Word of the Lord amongst the servants of Pharaoh, made his servants and his cattel flee into the Houses: And what, would they, think you, secure their cattel, and not themselves? that had been a brutish-fear indeed: nay, the Text tells us, A mixed multitude went up also with them. Oh the Patience and goodnesse of God! To day if ye will hear his voice, harden not your heart.

Chap. 12. 38.

Psal. 95. 7, 8.

5. To take them else in their own plots.

Psal. 9. 16.

Fifthly, else, by this means God takes the enemies in their own snares: The enemies plots are nothing else but Gods ambushments to snap them in: every new opposition of Pharaoh, is but a preparation to a new Plague. The wicked is snared by the work of his own hand. HIGGAJON SELAH.

6. To destroy them by degrees.

Sixthly, by new oppositions, he wastes and destroys them by degrees; every plague devours some: The Frogs some, and the Lice some, the Locusts some, & sic in cat. So, Edge-hill some, Newbery some, York some, Salt-beach some, Alton-beach some, Naseby-field some. A man might reckon you a good many hundred somes; and so God somes them out by degrees, and thereby gratifies his peoples prayers, as well as promotes his work.

Psal. 59. 10.

God shall let me see my desire upon mine enemies (saith the Church)

Church.) What is her desire? *Slay them not at once, lest my people forget it.* If all the enemies of God had been destroyed at *Edge-hill*, it had been forgotten by this time. Scatter them by thy power, and bring them down, O Lord our Shield: so he hath pretty well, blessed be his Name. And by this means, he hath made his wonderful Works to be remembered: The deliverance out of Egypt shall never be forgotten; no nor England's out of our Episcopal Bondage, while the world stands.

Vers. 11.

Psal. 111. 4.

Indeed by this means, God makes many deliverances of one. It fares with a Deliverance sometimes, as it did with the leaves which CHRIST blist; while he brake them, they multiplied under his hand: so while God seems to break a deliverance, he multiplies it into many: had Israel gon without opposition the next way to Canaan, it had been but one deliverance: opposition, protraction, MULTIPLIED it into many Deliverances, before they came to their Rest: had England stept out of Episcopal bondage into a Reformation, it had been but one Deliverance; while God hath seemed to break it, I am confident he hath multiplied it into above a thousand already: to your Chronicles else, if ye believe me not above Four score in eight months; what think you in the several Counties, in these three Kingdoms, in these five years, since the Parliament began? And how many Deliverances more God will make of it, before he hath done, who can divine?

7. By delay, God multiplies Deliverances.

Eightly, his meaning is sure by these methods to make a full Deliverance of it.

8. He makes a full Deliverance at length.

Full, in respect of the enemies destruction; the ten plagues bring in their particular *summes*, as you saw before. The *Summa totalis* is, Pharaoh and his Hosts hath he devoured in the bottom of the Sea. It was a full Deliverance at length.

Exod. 14. 4.

And as it was full in respect of the enemies destruction, so it was full in respect of Israel's liberty and enlargement. Pharaoh would compound: first, *Go ye, sacrifice to your God IN THE LAND*; then, *Go ye*; but who are they that shall go? *GO YE THAT ARE MEN*, &c. then, *go ye serve the Lord, men, women and children; ONLY LET YOUR FLOCKS AND YOUR HERDS BE STAYED.* Thus the enemies of God, if they cannot altogether hinder Reformation, would

Exod. 8. 25.

Chap. 10. 8.

Verse 11.

Verse 24.

yet *tain beat it as lowe as they can*: if it must be a *Reformati-on*, let it be as *ill-favour'd*; as *beggerly* as may be, not worth the having: but no, saith *Moses* * we'll go all, men, women and children; *our cattel also shall go with us*; there shall not an *hoof be left behinde*: we will have a *tharow-enlargement*, or none: and so God forc't it at length whether *Pharaoh* would or no: they *ALL* went, and glad to be so rid of them. The Psalmist remembers that, *Egypt* was *GLAD* at their departure. My Brethren, I have not the gift of Prophecie, as some men have; but I yet have some hopes that though our unhappie differences have hitherto kept us, and our *Reformation* very lowe, and we look upon it now with *weeping eyes* and *bleeding hearts* (as there is just cause; for our sin and free grace may meet in the same action) I say, *There is yet hope in Israel concerning this*, that the fruit of all these *furrings* shall be the *rendring* of our *Reformation* *zaller by head and shoulders* then otherwise it might have been. My Brethren, because *this is wonderful in our eyes*, shall it therefore be *wonderful in Gods eyes*? Oh that I had faith enough to say, *The zeal of the Lord of hosts shall perform this*: and let all that love the Lord *Jehovah* say, *Amen*.

Verf. 25, 26.

Psal. 105. 38.

Zech. 8. 6.

9. He makes himself known.
Isa. 63. 12.

Ninthly, Thus shall be known to be God: *oppositions lift up Gd.* *Israel* sees the *Creature* NOTHING, *God* ALL, in a deliverance so *feccht out of the fire*. He led them by the right hand of *Moses* with his glorious Arm, dividing the water before them, TO MAKE HIMSELF AN EVERLASTING NAME. And again,

Verse 14.

As a beast goes down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, TO MAKE THYSELF A GLORIOUS NAME. Here is nothing to be seen in such deliverances, but God, God: God will out his people by this means of themselves; their own wisdom; their own counsels, their own strength, &c. and God will be *All in All*. *The Lord alone shall be exalted in that day*, Isa. 2. 11.

Tenthly and Lastly,

By this way, and these methods, God endears Deliverances unto his people. If they were easily got, they would be *light set-by*; but O how sweet is a *Land of Rest* after *fourty years travel*! how sweet *Peace* after *War*! how beautiful a *Creation* when

10. By this means God endears deliverance.

it comes out of a Chaos ! as *heaven is worth two heavens* to a poor soul that comes out of hell; so *Deliverance is Deliverance* indeed, and *Reformation is Reformation* twice told, that is fetcht out of the jaws of Difficulty, out of the bowels of devouring opposition : it will be meat indeed, when it comes out of the eater ; and sweetness indeed, when out of strong conflicts and long expectation : then may the Church tune her Psalms of Thanksgiving with the sweet finger of *Israel, I waited patiently for the Lord, and he inclined unto me, and heard my cry ; and so forward.* Psal. 40. 1.

O the depth of the riches both of the Wisdom and knowledge of God ! how unsearchable are his judgements, and his ways past finding out ! Rom. 11. 33.

And thus, Right Honourable and Beloved, I have dispatched the Fourfold account of this sad Truth, &c.

That a Deliverance of Gods own promising and setting afoot, may meet with such desperate non-plusses and setbacks as may make it seem a lost designe.

As for the other part of it, &c.

Why the people of God, even a Moses himself may so judge of it ; how it comes to passe that they should so mistake the ways and meanings of God, were indeed an account worth the enquiring into, were there time and room for such a work ; which since there is not, I must hasten to make some improvement of what hath been already spoken, for

Use and Application.

Wherein notwithstanding it is possible we may meet with some opportunity and occasion to give you some little hint and touch of this also.

First therefore it may serve to Caution us not to measure the Lawfulness or unlawfulness, goodness or badness of a Cause or Undertaking by the encouragements or discouragements, the present success or opposition it meets with : No man knoweth either love or hatred by all that is before them. Wicked hellish designs may go on smoothly and prosperously, hardly meet with ~~any~~ in the way : as it is said of the wicked themselves, *There is no band in their death ;* or as the Hebrew signifies, no knowledge in their death : they live like Lions and Wolves, 1 Use, for Caution, not to judge of Undertakings by Success. Eccles. 2. 9. Psal. 73. 4.

tearing and devouring, and yet die many times like *Lambs*; not any knot to untie, no doubt of their salvation, no trouble of conscience; a *Lamblike* death (the great *Idol* of carnal ignorant people.) So it is with their designs; there is no bands or knots in their designs; they meet with no rub in their way; they go off as smoothly as heart can wish, many times, the devil driving them on, and God in a secret and a just judgement, permitting, for the hardning of wicked men to their own destruction.

Whereas Designs of Gods own forming and animating, may, you see, meet with such dismaying *Crossings* and *Turn-backs*, that many times might make one think there is no life in the *businessse*. And therefore call not in question the goodness and warrantableness of the work of Reformation in hand, or any other Gospel-design, because of the *obstructions* and *oppositions* it hath, or may meet with: we are very prone to it: The *Israelites* after their first and second discomfiture before their Brethren of Benjamin, are at their Shall I go up again to battle against the children of Benjamin my Brother? and so again, Shall I go up, or shall I cease? thereby secretly making a doubt of the warrantableness of their War; although God expressly bid them go. And so you may find the *Israelites*, even *Joshua* himself, repenting of their adventure, as it were; Would to God we had been contented, and dwelt on the other side Jordan: they distrust their Cause, though it had the Imprimatur of heaven upon it, a promise of above Four hundred years old.

And have not we done so upon the desperate exigencies, and straits, and non-plusses into which this designe hath been driven up many times? Have we not been at our *Is*s and our *Would-to-Gods*, &c. ? Remember, I beseech you, what reasonings and discourages you have had in your own hearts. And get a better and more infallible Rule to judge the goodness of *Public* or *personal* designs by, not *successes* or *oppositions*, but the *Word*; if it be according to that Rule, *Wait on the Lord*, and keep his way, the issue shall be good, whatever the present posture of things be.

Secondly, if *ye*, then take heed when you meet with such *Turn-agains* and *non-ultra's* in your work; take heed, I say, of charging God foolishly; take heed of entertaining any hard thoughts.

Judg. 20. 23.

Verse 23.

Josh. 7. 7.

Psalm 73. 34.

2. Not to charge God foolishly.

thoughts of God. This is our sin and our folly, That when any Church-deliverance is on foot, we think it must be carried on without any interruption, it must be done all at once; and so when the work meets with unexpected harshness and contradiction of sinners, we are ready to call Providence, as well as the Cause into question. I said in my haste, I am cut off from before thine eyes: You know whose complaint it was. And Sion said, The Lord hath forgotten me, and my Lord hath forgotten me. **HARD THOUGHTS!** And so we are ready to think the work is at an end; we have seen the best on's. Moses you see is at this pass here: I would be loth to do the good man any wrong; but methinks he dashes a little upon God in his complaint (though there be a great deal of grace in it too) Wherefore hast Thou evil intreated this people? Why hast Thou sent me? Thou hast not delivered, &c. Ah good man, he think this was hard dealing of God; and fears he is at his furthest, it will all end in a cloud.

And the reason of all this is (to give you the hint intimated before) Because the people of God take their eye off God and the promise, and fix it upon Second causes: because they do not wisely consider Gods times, how that the Clouds despairing times, are Gods helping times: Now Will I rise, &c. They do not wisely ponder Gods methods: Moses might have remembered how that God when he made Abraham a promise of bringing his seed out of Egypt; he shewed him also, as in a glasse, the Methods he would use in doing of it, in that Embleme of the smoking furnace, and the burning Lamp: the smoking furnace passeth before Abraham first an Embleme of black opposition, of sad and affrighting discouragement and trouble; and then comes the burning Lamp, an Embleme of Joyful and Glorious Deliverance. Light is sown for the righteous, and joy for the upright in heart. Alas, Moses might have thought with himself, and have said to God, "Lord, this opposition of Pharaoh, this doubling of thy peoples bondage, is nothing else but the dispersion thou shewest to thy servants." **SAID ABRAHAM;** whereby we know assuredly the Work **IS** **BEGUN,** it is the arrow of the Lords deliverance: We are now, Lord, in the **SMOKING FURNACE;** the **BURN-**

Why the people of God reason thus unbelievably in their straits.
Psal. 31. 22.
Isa. 49. 14.
Isa. 33. 10.
Isa. 15. 17.

Gen. 15. 9.

Psal. 97. 11.

" **BURNING LAMP WILL APPEAR SHORTLY** ; O hasten
 " it, Lord, and help thine Israel well shew this *Smoking furnace*,
 " that they may not be weary nor faint in their mindes, nor sin a-
 " gainst thee by **IMPATIENCE** and **UNBELIEF**, till thou
 " pleasest to cause the **BURNING LAMP** TO **ARISE** upon
 " us, &c. And with these words he might have quieted and
 still'd the people also. But the people of God have their fail-
 ings and faintings, their short spiritednesse and short sightednesse ;
 they look not to the time and methods of God ; they eye not the
 ends and aims which God hath in these kinde of dispensations of
 his providence : and hence it is that they give way to *Unbe-
 lief* and *misgiving thoughts*.

And therefore since by this short hint you see what the bot-
 tom of the disease is, labour to make a Cure of this *Discovery*.
 Take heed of *hard thoughts* of God.

Second Use, *Examination*.

And yet in the Second place, though in such *Exigencies* and
Emergencies as these be, we should labour to keep up good
 thoughts of the Cause, and good thoughts of God ; yet there
 is great reason that we should at such times turn in upon our
 selves, and bring back to heart our own ways, and our own do-
 ings, to see what the CAUSE may be on our parts, why *Gospel-
 designs*, *Church-deliverances* stick so long in the birth, meet with
 such desperate *retardings* and *retrograde motions* : for this is
 certain, *Deliverance* seldom sticks in the birth, but there is some
 sin and folly at the bottom.

*Ephraim is an unwise son : for he should not stay long in the
 place of bringing forth children*. A metaphysical expression,
 importing thus much, that he should not have stayed so long
 for his deliverance out of *Babylon*, had there not been some
 great folly bound up in his heart ; which was to be fetcht out with
 this rod of *Correction*.

Truely, *Honourable and Beloved Christians*, we had need then
 to lay our hand upon our heart, and bring our selves to the Bar
 this day : This is certain, *God is angry* ; wrath is gone forth
 against us, we have great cause to fear.

Object. You will surely say, *What cause?* the *War* goes on prosperously ; never had *Jeshua* better , swifter success in the conquering of *Canaan* , then our *Armies* in all places of the Kingdom almost, have had in reducing this almost-lost nation ; *Eighty* admirable successes in eight months. We have had as much success as we could desire, more by odds then we could expect : *The War is as good as finisht.*

Ans. It is true , Brethren ; if you will look upon these progresses as *Mercies*, we have great cause to be thankful : but if we would look upon them as *evidences*, I see not any strong argument of *rejoycing* in them. I see not any bottom in them upon which a man, if he will look with both his eyes, can build any clear conjecture what God will yet do with us : My Reason is this :

The *War* goes on ; I, but does the *Work* go on ? Oh there is as sad a face of things in the Kingdom, as ever was either since the *War* or since the *Parliament* began ; and sadder, in as much as now the *obstructions* do arise from our selves , whereas formerly they have risen from our enemies. And O happy *Israel* it was, when the obstruction of their deliverance lay on *Pharaoh's* hand onely ; it stuck but a few days there ; God quickly conquered those *briars* and *thorns* ; he went thorow them , and burnt them together. But when the obstruction lay upon *Israel's* part, in those days God began to cut *Israel* short ; the Deliverance stuck there many yeers.

Quest. But how may we know whether the work rest on our part, or on Gods, and the enemies ?

Ans. Truly very easily : Take this Rule. When there be but difficulties in the way, though huge and many ; Enemies may be in it, and God, over-ruling those enemies and their designs to his own ends. For this cause I have raised thee up , to shew my power, &c. But when we see sin in the way, then know the work sticks upon a peoples hands : and this may make us tremble. Exod. 9. 16.

Truly, as I say, when we consider how God carries on his work, it looks as if it would be a Deliverance ; God works as if he were in good earnest ; and we have cause to turn our days of mourning into days of rejoycing. But when we con-

fact how we work, truly it looks as if we were in *jeſt*, or as if we were afraid of *Deliverance*, afraid of *Reformation*; and we have come to turn *days of Thankſgiving* into *days of Humiliation and mourning*.

For thus it is; while God is working *wilderneſſe-Wonders*, we are working *wilderneſſe-fins*, *wilderneſſe-provocations*.

Sins of England.

I appeal elſe to the Liſt and Catalogue of thoſe ſins which on the *Delivered's* part you have ſeen to be the great *obſtructions* and *ſet-backs* to their *Deliverance*.

Pride.

Fiſt, doth not the *Pride of England* teſtifie to our very faces? Alas, neither *Judgements* nor *days of humiliation* have taken down the *pride* of our hearts. Oh the *pride of Apparel*, the *pride of Houſes*, the *pride of our Tables*; but above all, the *pride of Judgement*, and the *pride of Heart* that is found in the miſt of us to this day! *England is very proud*.

Unbelief.
Heb. 3. 12.

Again, Is there not yet an *unbelieving heart* in the miſt of us, cauſing us to depart from the living God? to depart from his *Truths*, and to depart from his *Commands*, and to depart from his *Promiſes*? Surely we have not *faith enough left* to carry us from one miracle to another. Though God hath cauſed us to walk upon the *waters*, yet if there do but ariſe one *wave* higher than other, with *Peter* we are ready to ſink. Though we live in an Age of *Miracles*, yet in every new danger our *Faith* is to ſeek. May not *Chriſt* reprove us ſtill with—*O ye of little faith!* *Wherefore did ye doubt?*

Murmure.

And for *Murmure*; I am confident the *wilderneſſe* never rung more with that *hideous ſound* than *England* doth; and the noiſe of it is gone up to *heaven*, and calls for *vengeance*. I am confident, had there been but half ſo much *praying* as there hath been *murmuring*; we had not been now to have been delivered.

Adultery.

And for *Adultery*, that *peccatum non nominandum*, that ſin not to be named; *Spiritual* and *Corporal*; O that it had been *Iſrael's* ſin onely! O that it had died in the *wilderneſſe*! The hearts of men go after *ſtrange fleſh*, and our eyes after our *fathers Idols*. Oh how fain would ſome return into *Egypt*! At beſt, Brethren, we have but changed our *Idolatry*, not forſaken it: we ſet up new *Idols* every day; there is a world of new *Idolatry* among us.

And

And Oh our vain and Carnal confidences ! We make gods of Carnal confessions ; gods of our Parliament, and gods of our Armies ; dence. a god of any thing but Him that is our God.

Is Reformation prized ? I would it were : men love it well, Undervalued but they love their ease better, and their trading better, and ing of Reformation. riches better, and preferment better, &c. I am much afraid God might stop our mouths with these things, though we never saw a Reformation. How little is it that men will do, or suffer, or part with, or deny themselves in for a Reformation !

Lastly, Are there not Divisions among us ? Surely for the Divisions. Divisions of England, for the Divisions of London ; for the Divisions of Brethren, there be great thoughts of heart : And how many there be that cast Oil instead of Water upon these flames of Contention ! how few study to be of an healing spirit ! All cry for Peace ; but most men by peace mean nothing else but their own wills. How few be there that do deny their own wills to seek for Peace ? The Lord help us ; we are in a thousand times more danger from our own Divisions, then we are from all the power and policie of all our enemies abroad and at home. And in this case now though your enemies flee and fall apace before your Armies, yet I remember what God by the Prophet told the people, Jer. 37. 9, 10. Thus saith the Lord, Deceive not your selves, (aying, The Caldeans shall surely depart from us : for they shall not depart :

For though ye had smitten the whole army of the Caldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this City with fire. There is no believing of Successes when sin lies at the door.

And now, my Lords, for that Catalogue of Obstructions which the Deliverers of a People cast in their own way by

Forgetfulness of Mercies.

Pride and Security.

Carnal Policie.

Unprayerfulness.

Personal interests, base self-ends.

Over-credulity of the enemies good meanings.

Preposterous Methods.

*Defaults of execution of Justice upon Delinquents.**Want of solid and substantial Principles.**Irreformednesse in their own persons and families.*

I say in all these I have given you onely the *History* ; I have made no *Application*, neither do I intend it : I leave the application of each particular to *your selves*. You know more by your selves then any stander by in the world doth ; or at least, you may do, if you studie your selves, and studie your own hearts ; I pray God you may : And you may deal more plainly and thorowly with your selves, then it is meet for any *Minister* to do. You are our *Fathers*, and we would gladly go backward and cover your nakednesse ; mourn in secret for you, and lift up a prayer to God in your behalf. What therefore another can do but by *Hints* and *loof-intimations* at any time, you may do in down-right accusations, between God and your souls : you may say, if there be occasion, “ Lord, I am the man ; I have forgotten mercies ; Honour and successe have made me proud and secure, and lifted up my heart with Hezekiah : I have consulted with Carnal policie rather then the Oracles God : I am an Unprayerful Wretch ; my Chaplain prays, but I pray not ; my Closet is a stranger to such duties : Ah God be merciful to me, I have pursued base ends and self-interests : I have been too easie to believe fair and specious pretences, but have not searched into the bottom and truth of things : Preposterous methods have been my sin, and I was never troubled for it. There be Delinquents of an high nature ; Trinity-blaspheemers, Scripture-Traiters, &c. and I have not done my best to bring them to judgement : I want solid Principles : I am a childe, said Solomon ; Lord, I may much more say so : and that which is worse, I that should reform others, am unreformed my self ; I and my besome-sin are not yet parted : Oh will God make use of such a wretch as I am, in so glorious a work as this is wherea I am called ? God be merciful to me a sinner. I say, This language would not become a Minister ; but this language would exceedingly become you, as you shall finde occasion. Oh deal faithfully between God and your own souls : Yea, all that stand before God this day ; deal impartially in this businesse of *Self-examination* this day : *Reformation* sticke in the birth ; the

children are come to the birth, but there is not strength to bring forth. God is certainly angry; he hath seen some accursed thing in the midst of us: And O that every one would begin to ask with the Disciples, *Nunquid ego Domine mi?* LORD IS IT I? Say, DELIVERED, Lord, is it I? Say, DELIVERERS, Lord, is it I? Every one say, Lord, I and my father's house are the troublers of England, the Hinderers of Reformation: It may be Israel had been in Canaan, had I been stoned to death; the storm had ceased, happily, had I been cast into the sea with Jonas; the Reformation perfected, had I been removed.

Christians, it is a day of soul-affliction, of self-judging, of self-condemnation before the Lord: let us make it a little judgement-day: how neer the great day is, who knows? oh prevent it: Set up Thrones, and set Christ upon those Thrones, and cast our selves down before him, and smite upon our thighs, and bear our shame, and cry, Guilty, guilty: this were the way to atone God, to save the kingdom, to hasten Reformation: God would certainly take it well at our hands. If we would judge our selves, we should not be judged of the Lord. 1 Cor. 11. 31.

I might enlarge here; but it is more proper for the work of Confession and Prayer; which the day calls for. I hasten to Conclude with a word of Exhortation; the third Use.

And first, Noble Peers, Do you desire to serve Jesus Christ faithfully in this work of Reformation? do you desire to manage it so, as no obstruction may be on your part? I know you do! Give then a poor Minister of Jesus Christ that desires as much to serve you, leave, to present you with a few Cautions, or Directions, or Rules (call them which you will) to help you in your work.

Directions, or Cautions, or Rules for

Deliverers.

Rules for Deliverers.

1. Eye duty more then danger. It was a brave answer that Luther returned to Melancton, when surpris'd with fear, he wrote to Luther to be more moderate; Oh, says he, If the Cause be not Gods, let us lay aside; but if it be, let us go on, and trust God. Providence of means is ours; Providence of success and safety is God's. Do you your work, and God will do his.

Ovid.

Sibi 'nim fore cetera cura. IN THE MOUNT THE

LORD WILL BE SEEN.

2. Take heed of
Short Spirited-
ness.

2. Take heed of Short Spirit-dnesse: Moses had a dash of it; Hear, ye Rebels, must we fetch water out of this Rock? It cost him dear; he must *only* see, he must not enter the Land of promise. It was a brave Resolution of Nehemiah: Should such a man as I flee? Short spirited men will give away their souls, much more a kingdom for nothing. There is Saul, because God will not answer him, the Devil shall. Let patience have her perfect work.

Florus says of
the French,
They are primo
impetu ignis, exi-
tu vero fumus.
James 1. 4.

3. Observe
Gods goings
forth.

2 Sam. 5. 24.

Matth. 5. 47.

4. Take heed
of Toleration-
ons.

That Witch of
Rome that bewitcheth the
Nations.
Cant. 2. 19.

Aug. Ep. 166.
Theod. Eccles.
Hist. 1. 4. c. 22.

3. Observe Gods goings forth, and then bestir your selves. Saith God to David, When thou hearest the sound of a going in the top of the Mulberry-trees, then bestir thy self; for then shall the Lord go out before thee, to smite the host of the Philistines. My Lords, God hath smitten the Host of the Philistines; is not this his walking on the top of the Mulberry-trees? Are not these the signals of Gods presence? O bestir your selves now to do something worthy of God, and worthy of these wonders, in the work of Reformation. When God doth great things for a people, He looks for great things from a people; and if they answer not his expectation, they are undone. What singular thing do you do?

4 Take heed of Tolerations: do you know what they are? Truly in the latitude as they are cried up, and contended for, they are nothing else but a Gunpowder Treason to blowe up Religion; a Balaam's plot to bring God in an enemy upon us: and I am confident the hand of the Romish Balaam is in it: as sure as you are there, my Lords, Priests and Jesuites are working these fire-works under-ground, and put them into the hands of active Engineers to throw them abroad. Oh that you could take us those foxes that spoil the Vines, now that the tender grapes are sprouting forth: Methinks it were not a matter of impossibility to earth them; to follow them by the print of their feet, to their burrows, where they skulk up and down in every place both in Citie and Countrey. What engines did Julian the Apostate and Valens the Emperour use, when they would undermine and ruine Christian Religion, but a Toleration of all Religions, Liberty of Conscience, as we call it; but Libertatem

perditionis,

perditionis, as *Austin* more rightly phraseth it ; a *Liberty* of *perdition* ? For what is it in Engilsh but *If men will go to the devil, you must not hinder them*?

Ob. Why but shall the godly be persecuted or banisht the Kingdom, after they have done so much for it ?

Ans. No, God forbid. I hope through Gods mercy and the Parliaments piety and wisdom, there will be a medium found out between Banishment and a Toleration ; or else for my part, I had rather be banisht even life it self, then live to see the misery and confusion that will come upon this Church and State. Surely you know how you may do it ; *sc.* by making a pure Rule, settling a thorough Reformation indeed.

For Gods sake, my Lords, let us not have a Reformation that shall need a Toleration, much lesse that shall enforce it ; to have found such a one, would have been grievous ; but to make such a one, would be intolerable ; what could Episcopacie it self have done more ? It is as if you put a scandalous Minister upon a people, and give them leave to go from him ; make a *smokie house*, and give the children leave to run out of doors ! The Lord keep you, that such a thought may not come into your hearts ; I hope he will. *My Fathers, my Fathers, the chaires of England and the horsemen thereof, PURITY IS THE BEST WAY TO UNITY ; and as many as walk according to this Rule, peace shall be upon them ; peace shall be among them, mercy and upon the Israel of God. Therefore,*

*Toleranda sunt
quæ emendari
non possunt.*

Fifthly, take heed, I beseech you also, of that which is the next door to a Toleration, and that is *Connivence* : It is but a Toleration in figures, though not in words at length. The plot of the Bishops for the advance of Popery (whereby indeed it was thriven to a formidable height among us.) A Toleration will sound too broad, we shall hear ill among the people : but, said they to the Papists and Jesuites, do what you will, we will secure you ; if ye be fined, we will take it off ; if ye be imprison'd, we will quickly fetch you out : O LET NOT YOUR SOULS COME INTO THEIR SECRETS ; AND TO THEIR COUNSELS LET NOT YOUR HONOURS BE UNITED.

5. Take heed
of Connivence.

5. Provide for Religion before Dispensations.

And therefore in the Sixth place, let it be your wisdom and piety to provide well and thorowly for Religion, before you provide for the Religious: Settle a Rule according to the Word (and, if I may say so) according to the example of the best Reformed Churches, before you debate a Dispensation from the Rule. Let us know who be Saints, before the Saints know their liberty: For let me say this freely, If either Saints may make Opinions, or Opinions may make Saints, we shall quickly have more Opinions than Saints in the Land.

7. Minde Covenant.

Well, Seventhly, Be pleased, for Christs sake, to minde your Covenant, all over.

Let me speak one word, not onely to you the Nobles and Princes of this Land, but to both Kingdoms; I would I could speak so that all might hear: God hath brought us into the Bond of the Covenant, to Himself, to One another: THAT NATION THAT BREAKS FIRST, WILL BE A SCORN, and (that which is worse) A CURSE TO ALL THE WORLD: It is not all the Militia nor Provisions in the world, that can secure their Peace and Safety. Shall he prosper? shall he escape that doth such things? or shall he break the Covenant and be delivered? You know who said so, and upon what occasion.

Ezek. 17. 15.

8. Be humbled for old Superstitions.

Eightly, Be humbled, I beseech you, for former Superstitions: It concerns you that are the Nobles of the Land, and all that are call'd to be our Reformers, as well as the Ministers of the Gospel, to be deeply sensible of your former Compliances with Episcopal Superstitions and Idolatrous mixtures in the Worship of God. It is the very Law, upon which God hath engaged himself to take off the vail from before Reformers eyes: If they be ashamed of all that they have done, shew them the forms of the house, and the fashion thereof, the goings out thereof, and the comings in thereof, and all the forms thereof, and all the Ordinances thereof, and all the forms thereof, and all the Laws thereof, and write it in their sight, &c. Who knows whether our Unhumbledness for these things, be not the cause that the Curtain is not yet drawn?

Ezek. 43. 11.

9. Be tender of Christs prerogative.

Ninthly, Be tender of Christs Prerogative. You are very jealous of your own Priviledges; whose toucheth them,

touch-

toucheth the apple of your eye : Do you think *Jesus Christ* will not be as jealous of his own *Prerogative* ? And oh if you should do any thing which the *Parliament in heaven*, that *upper House* (for I know you look upon your selves but as the *lower House of Parliament*) should vote a *breach of Priviledge*, a *trespasse* upon the *Prerogative Royal* of the King of Saints ; how would ye be able to answer it in the day of *Accounts* ? Oh therefore see I beseech you to these things.

1. That *Christ's person* be adored ; that men honour the Son, *Joh. 5. 23.*
even as they honour the Father.

2. That his *Ordinances* be preserved in their purity.

3. That his *Officers* be preserved in their power.

4. That his *Offices* be preserved in their latitude.

5. That all his *Administrations* and *Censures* be put into faithful and proper hands. If we come into your Houses, we see no confusion there : The *Groom* doth not usurp the *Steward's* Office ; The *Cook* doth not croud into the *Bed-chamber* ; The *Secretary* doth not do the *Chaplain's* work : Even so *Christ* hath ordained that in his House all things be done in decency and in order ; and that the *spirit* of the *Prophets* be subject to the *Prophets*. *1 Cor. 14. 40.*
Verf. 32.

In the Tenth and last place, Especially look to Self-reformation. Reform your Persons, reform your Families : say as *Josua*, I and my house will serve the Lord. Do as *Jacob* did, who when he went to build an Altar to the Lord, said to his family, Put away the strange gods that are among you, and be clean, and change your garments. If they will not put away their strange gods, their lying, their swearing, their whoredoms, their Sabbath-breaking, &c. Do you put them away. Say with *David*, He that walketh in a perfect way ; shall serve me. He that worketh deceit, shall not dwell in my house : he that telleth lyes, shall not carry in my sight, &c. And for your selves, I will walk in my house with a perfect heart ; I will set no wicked thing before mine eyes, &c. It was *David's* resolution, when he came to the Kingdom, and set upon the work of Reformation, he resolved he would begin at home. Oh shew your selves the sons of *Jacob*, the line of *David*. An Unreformed Reformer is a *dry Sea*, a *dark Sun*, a *cold Fire*, an *ungood God* ; Con-

10. Look to Self-Reformation.
Josh. 24. 15.

Gen. 35. 3.

Psal. 101. 6.

Verse 2.

3.

tractio in adjecto; a Monster among men; a devil among Saints; a What not? Oh that we could see Religion in your families, the power of godliness in your persons, Noble-mens houses, patterns of Piety; then should we hope God meant to do England good indeed: *Finde me a man, and I will pardon it.*

In a word, Noble Peers and Patriots, you have in your hands the fairest opportunity and the richest advantages to make Christ glorious, the Church beautiful, the State honourable, your Names precious, your selves so many Moses's and Joshua's, the Saviours of the People, that ever Nobility or Parliament had. Oh take heed of sinning away such an opportunity.

One word to all that stand before God this day, and the whole people of this Land, and I have done.

1. Despair not, though you may see the work at many a life and many a dead lift, as you have seen it already. When was it otherwise? Call for the Chronicles, read over the Stories of all Church-deliverances: when was it otherwise? If ye will not believe, surely you shall not be established. Know this, a Deliverance of Gods promising and setting on foot, shall go on in spite of all Set-backs and opposition: there is Comfort.

Ob. I, but we have no promise for our Deliverance, as Israel had for theirs.

Ans. 1. If we had, an unbelieving heart will be an unbelieving heart in spite of promises: *It is not a promise will make us believe, if we want faith.* As long as we have Israel's heart, we should doubt, though we had Israel's promise.

2. Note this in the Second place, that Special, yea personal Promises made to the Saints in Scripture, are ours, so far as

Their *fruits* are ours.

Their *work* ours.

Their *faith* ours.

Their *concernments* ours.

I had never look'd for my share in Joshua's promise, had not the Holy Ghost taught me to apply it: *Be content with such things as you have: for he hath said, I WILL NEVER LEAVE THEE NOR FORSAKE THEE.*

3. There be standing Promises in Scripture, which are the Magazine of the Church thorowout all her descents and Generations.

4. Know

4. Know this also, that Scripture-Command supplies the want of Scripture-Promise. Go with me to *Heb. 11. 13*, and ye shall finde *Abraham* with his staff in his hand, and his sandals on his feet, and his loyns girt: Please to let me ask him Two or three questions by the way; see what he will answer. *Reverend Patriarch, Whither are you going?* *Ans.* I know not. *When shall you return?* *Ans.* I know not. *How will you subsist?* *Ans.* I know not. He is in haste as well as we, and therefore I'll ask him but one question more. *Abraham, Why then do you go at such UNCERTAINTIES?* To this he will answer, I go not upon uncertainties; I have a call; I have a Command, and that will secure my person, and bear my charges. By faith *Abraham*; when he was CALLED to go into a place which he should after receive for an inheritance, OBEYED, and went out, NOT KNOWING WHITHER *Heb. 11. 8.* HE WENT.

Christians, observe, a Call is as good as a Promise at any time. With a Call, a man may travel from one end of the World to another, though he hath not a penny in his purse. And whether or no you have a Call, a Warrant, a Scripture-Command for what you do, I hope it is not now to dispute.

5. But lastly, we have not onely a Call, but a Promise; not in general onely, but in special: The whole Book of the Revelation, is nothing else but one great Promise of the downfall of Antichrist, and Gospel-Reformation; and that is the work Parliament and Kingdom have now in hand in these three Nations. Be of good courage; both *it*, and *you*, that are faithful, and called, and chosen, are in the hands of a God that knows how to carry on his Work, not onely against, but by the opposition of men and devils.

2. Onely therefore, in the next and last place, Take heed that none of you be obstructions in the way yourselves; labour not, hinder not the work, to remove the hinderances that lie at your door (what they are, you saw before.) Studie to promote this great Designe by your counsel, purses, persons, prayers, REFORMATION, with all you have, and all you are, and the work is done; at least your work is done.

Here is our exceeding mistake and mischief; We stand, like

Ecces. 9. 18.

Jacob's sons, *looking one upon another*, and can very hardly be brought to think, *that one mans Sin can do much harm*, or one mans Reformation can do much good. But be not deceived, Brethren, God is not mocked : *Achan* was but *one*, and yet he troubled *Israel* ; *Jonah* was but *one*, and yet he had gone nigh to have *sunk the Ship* ; *Adam* but *one*, and yet he *sunk all the World* : In a word, the holy Ghost will tell you, *One sinner destroys much good* : And if *thou* shouldst be that *one*, or *one* amongst *many* ; how wilt thou look when thou shalt see the Kingdom asfire about thine ears with the flames which thou hast kindled ? And when thou art buried in her ashes, this shall be thy *Inscription* that shall stand till Dooms day ;

Here lies a State-murderer, a Church-killer, a Destroyer of himself and of Reformation.

On the other side, remember for your encouragement ; *Joshua* was but *one*, and yet he brought *Israel* to *Canaan* ; *Caleb* was but *one*, and yet he *still'd the people* ; *Phineas* was but *one*, and yet he turned away *Gods Wrath* ; *Paul* was but *one*, and yet he *saved the ship* ; and *Christ Jesus* the second *Adam* was but *one*, and yet he *redeemed the World* : *I trod the wine-press alone*, &c. In a word, you hear God promising, *Finde me one man, and I will pardon* ; and the holy Ghost telling us, *He shall deliver the Island of the innocent*, and it is *saved by the pureness of thy hands*. And if *thou* shouldst be that *one*, or one of those few, what an honour would it be to be called, *The Repairer of the breaches, the Restorer of the desolate paths to dwell in* ; the *Saviour of Church and State*.

However, *Happie*, yea, thrice *happie* shall he be called, that can be able to say, when he comes to give up his *Account*, *Lord, I have done my best to promote Reformation, and to save the Kingdom.*

FINIS.