

# Mercies Memoriall.

Set out in

## A SERMON

PREACHED

In *Paul's Church*, *Novemb. 17. 1644.*

in memoriall of the great deliverance which  
*England* had from Antichristian bondage by

QUEEN ELIZABETHS attaining  
the Crowne.

---

By *William Gouge. Dr D.*

---

*Judg. 5. 7. The Inhabitants of the villages ceased, they ceased in Israel, until  
that I Deborah arose, that I arose a mother in Israel.*

*Isai 49. 23. Kings shall be thy nursing fathers, and Queens thy nursing mothers.*

*Historia vita memoriae, magistra vitae. Cic. de Orat.*

---

*Novemb. 25. 1644.*

*Imprimatur THO. CATAKER.*



*Jan: 7<sup>th</sup>*

LONDON,

*1644*

Printed by *George Miller* for *Iosbua Kirton*, in  
*Foster-lane* next to *Gold-smiths Hall*. 1645.



TO THE RIGHT HONOURABLE  
*Thomas Atkin*, Lord Major of  
the Honourable City of  
LONDON.

Right Honourable,

**B**Y a Note under your own hand, I was appointed to preach at Paul's Church on the seventeenth of November. The seventeenth of November is a day of so high account with me, that I durst not make any excuse, though otherwise in way of excuse, I might have pleaded my age, my weaknesse, and multitude of other employments: but the seventeenth of November, being such a day as is set out to be in the following Sermon, ought to be had in perpetuall remembrance. It may be that all have not that day in so high account as I have, and that if another had performed that duty, he would have over-slipt it, without any mention made thereof. Length of time makes memorable matters to be forgotten; and it is now above fourscore and six yeares since that seventeenth of November. Therein England first received such a blessing as never ought to slip out of the heart of an English man. That seventeenth of November was the day when unparallel'd Queene Eliza-

## The Epistle Dedicatorie.

both first came to the Crowne. Thorough Gods blessing, I spent eight and twenty yeares of my dayes under her raigne; and I have oft blessed God that I was berie, and so long brought up in that blessed time. I have been called in my younger yeares to performe publike Scholasticall duties on a seventeenth of November, and methought, I never performed any more cheerfully. The very subject matter put life and spirit into me. Since I was called to the ministeriall Function, I have many yeares on the seventeenth of November made the best remembrance that I could of that dayes blessing. Being by you called to the most publike place of London; I could not, I durst not passe over the mention of that blessing. I did the more willingly publish it to the view of all sorts, that I may provoke others to be more mindfull of that day. And to your Honour in speciall, I dedicate these my poore labours, because you were the first mover thereunto. And now, my good Lord, having this occasion in publike to speake to you, give me leave, I beseech you, to stirre up your honourable mind unto such faithfull courses, as, to the joy and benefit of many, you tooke, when you were Alderman of Varrington within. I have been now thirty seven yeares (to the praise of Gods good Providence and mercy I speake it) a Minister of Gods Word in a Precinct within that Ward: in which time, there have been sundry severall Aldermen. But (to your praise, but not to the dispraise of any of the rest, I doe here publicly attest it) I never observed any more carefull of the good of their charge, more inquisitive after the same, more industrious in searching out disorders to redresse them, more pitifull over the poore, more solicitous about such as were infected with the sicknesse, and that which sets the crowne upon all, more pious in preventing all manner of profanenesse on the Lords Dayes, and procuring people (so farre as in you lay) to observe the holy Ordinances thereof.

Right

## The Epistle Dedicatorie.

Right honourable, the Lord hath now advanced you to a higher place, given you a larger jurisdiction, and put more power into your hand. You have now ten Talents in comparison of the five that you had before. Know that God now expecteth of you an improvement of all those ten Talents; Answerably more care, more industry, more diligence, more prudence, if more can be shewed, is requisite: Above all, let your conscionable care be yet more manifested about the Lords Day; and herein I beseech you, give me leave to set before you the prudent and pious course which two Lord Majors of famous memory, in the yeares 1613 and 1614 took thereabouts, which was this, They made choice of conscionable persons, who with an holy zeale were set against all profaneness of that Day, and put onto redresse all manner abuses thereof: such they chose, and to such they gave power and authority to apprehend and bring before them all delinquents in that kind, whom, for the greater terrour unto others, they severely punished. Conscience will more put on pious persons to a thorough redressing of disorders, then hire or reward. It is the due execution of Law that puts life thereinto, and makes it the more effectuell: and inward Principles will work men unto a due execution more then outward motives. Goe on in promoting Gods honour, and he will promote yours. For he that said, will performe what he hath said, Them that honour me, I will honour. That you may doe the one, and God the other, it is the hearty prayer of

Sir Thomas  
Middleton.  
Sir Thomas  
Hogges.

Your Honours daily Oratour,



# Mercies Memoriall.

EXOD. 13. 43.

*Remember this day in which ye came out from Egypt.*

**H**is Text hath reference to a memorable *History*. *History* is an usefull and delightfull kind of instruction. Among *Histories* none are comparable to the *Histories* of sacred Scriptures; and that in their *antiquity*, *rarity*, *variety*, *brevity*, *perspicuity*, *harmony*, and *verity*. This last is the excellency of the other excellencies: and it commends an *History* much more then all the rest; For *antiquity*, *rarity*, *variety*, *brevity*, *perspicuity*, *harmony*, and other like excellencies without *verity*, are but as so many pearles in a blind eye, which make it the more deformed.

Excellencies of  
Scripture Hi-  
stories,

If comparison may be made betwixt *Histories* and *Histories* in sacred Scripture, among *Histories* of the old Testament, they which relate the *Israelites* departure out of *Egypt* thorow the red Sea and Wildernesse into *Canaan*, are most remarkeable. For, besides the forementioned excellencies, which they have in common with all Scripture *Histories*, they are in an especiall manner *typicall*: and set out the condition of the Church brought out of the bondage of sinne under Satan, and travailing thorow the  
B dangers

*Israel* abode  
in and passage  
out of *Egypt*  
*typicall*.

dangers and troubles of this world unto the celestiall *Canaan*.

In this respect the deliverance of the *Israelites* out of the land of *Egypt* is premised in the Preface before the *Decalogue*, or ten Commandements of the moral Law, which appertaineth to all Nations; and that as a type of mans Deliverance from his spirituall servitude. *Israells* passing thorough the red Sea, and under the Cloud, are also made like figures to Baptisme: and Manna and the water that came out of the Rock like to our sacramentall bread and wine. Yea of many other things done in the Wilderness, it is said *These things are our types*, that is, they are types, patternes or examples to shew Gods mind to us, how he will deale with us if we be such and such. And the setting of *Israel* in *Canaan*, is expressly made a type of the rest of Gods people in Heaven.

Thus in regard of the *mysticall truth* comprised under this *historicall type*, it concerns all sorts of people, and to every one whose naturall condition is altered, it may not unfitly be said, *Remember this day in which ye came out from Egypt*.

Yea further in regard of an *allegoricall allusion*, it may be applied to this our Nation, which long lay in a miserable thralldome under Antichrist. For the Kingdome of Antichrist is a *typicall Egypt*: and the tyranny and idolatry thereof a spirituall bondage, a bondage farre worse then the temporall bondage under which the *Israelites* were held in *Egypt*: so as it may well be said to you in particular who are sensible of your deliverance from that antichristian servitude, *Remember this day in which ye came out from Egypt*.

This day is the first day of the fourscore and seventh yeere since the beginning of that blessed deliverance. For this day is the seventeenth of November: a day worthy not only to be distinguished in our Almanakes by capitall, red or golden letters, but also to be written in our hearts by the finger of Gods Spirit. A day of which it well becomes us oft to put one another in mind, and to say, *Remember this day in which ye came out from Egypt*.

On this day of the moneth, the seventeenth of November 1558, two great pillars (besides many others) of the antichristian

2 Cor. 10. 1.  
9. 6.

πύμνι τῶν τοι  
ἡρώδ.

Heb. 4. 7, 8, 9.

Israels passage  
out of Egypt  
fitly applyed  
to England.

The 27. of  
Novem. a me-  
memorable  
day.

lian tyranny and idolatry were removed from this Land. For *Queene Mary* and *Cardinall Poole*, who were strong supporters, abettors and maintainers of the Popes supremacy and popish idolatry, were both on one day, the foresaid seventeenth of November, cut out of the land of the living.

On the very same seventeenth of November blessed *Queene Elizabeth* (whose memory, so long as this Gospell continueth to shine among us will be blessed) I say blessed *Queene Elizabeth*, who suffered much, and long lay in prison, while this Land was an house of antichristian bondage, was on this day 1558 freed from those troubles, and thousands more freed from much misery. On that day was that blessed *Queene* set upon the throne of *England*: and a Scepter of peace and truth put into her hand; which, by the good guidance of Gods Spirit, she so swayed for five and forty yeares together current, as she restored to English Subjects, not only the liberties and priviledges of Subjects, together with a well established peace and all manner of prosperity; but also true Religion and a free passage to the Gospell of peace (having cleane put out the cruell fire of the *Marrian* persecution, and dispelled the thick cloud of popish Superstition:), whereby it came to passe, thorough Gods blessing, that the lives of many, who were appointed to death, were preserved, and the soules of many millions saved.

Qu. Elizabeths crow nation day.

A blessing by Qu. Elizabeth.

Had I time to set out distinctly the many blessings which this Land enjoyed all the time of that blessed Queens raigne, the many victories which God gave her against the implacable enemies of this Land, the good aid she afforded to the neighbouring Countries about us professing the same Religion, as *Scotland*, *Netherlands*, *Portugall*, yea and to that King of *France* which professed to establish the true reformed Religion in his dominions, had I time to set out these and other like memorable matters, yee might see yet further cause oft to inculcate this memento, *Remember this day in which ye came out from Egypt.*

Henry 4.

This in briefe of the allegoricall allusion of this Text to our times. I shall speake somewhat more hereof in my last application. In the meane while I come to the littall intendment of my Text.

Israels deliverance out of Egypt remarkable.

Numb. 13. 22.

Wonderfull signes of Gods preserving his Church,

1. The flaming Bush not consumed.

2. A rod turned into a serpent.

3. A leprous hand cleansed.

The deliverance of the *Israelites* out of *Egypt* was one of the most famous deliverances that ever God gave to a people: and that both in regard of the mighty wonders manifested therein, and also in regard of the great distresses, from which they were delivered by those wonders. No wonders are more frequently repeated and brought to the mindes of Gods people in the old Testament then these. The sweet Singer of *Israel*, that man after Gods own heart, having his heart filled with an holy admiration of Gods wonderfull workes, thus exemplifieth them, *He wrought his signes in Egypt, and his wonders in the field of Zoan. Psal. 78. 43.* (*Zoan* was a royall City in *Egypt*, called by the *Greekes* and *Latines Tanis*) And *Psal. 135. 9, He sent tokens and wonders into the midst of thee, O Egypt.* And speaking of Gods Ministers he saith, *They shewed his wonders in the land of Ham, Psal. 105. 27.* These are the wonders which Gods people are called upon to remember, *Psal. 105. 5. Remember his marvellous workes that he hath done, his wonders and the judgements of his mouth.* And they which slightly passed them over or forgate them are thus blamed, *Our fathers understood not thy wonders in Egypt, they remembered not the multitude of thy mercies. Psal. 106. 7.*

Some of those wonders were evidences of Gods gracious protection and mighty preservation of his people. Others were instances of Gods fiery indignation against and fearfull vengeance on their enemies.

Of the former sort were,

1. The Bush that flamed with fire, and was not consumed. *Exod. 3. 2.* An Embleme of the Churches preservation in the midst of fiery persecution and affliction.

2. *Moses his rod turned into a serpent. Exod. 4. 3, 4.* Hereby God gave him to understand, that though the Government which was conferred on him, should be as a Scepter of equity unto his people, yet it should be also a biting and stinging Serpent to the rebellious.

3. *Moses his leprous hand made cleane when it was plucked out of his bosome. Exod. 4. 7.* A signe of Israels cleansing from the pollutions wherewith they were defiled in *Egypt*: yea, also a signe of sanctifying *Moses* to his function, as the touching of *Isaiah* mouth



mouth With an hot coale taken from the Altar, was a signe of sanctifying him to his function, *Isai. 6. 7.*

4. *The turning of Water into blood.* *Exod. 4. 9.* Not that water which was in the river : for therewith the fish were destroyed : but water taken out of the river and powred upon the dry land, which became blood upon the dry land : whereby was prefigured that they should be delivered out of Egypt, but not without the blood of their enemies.

4. Water turned into blood.

5. *Israels exemption in Goshen* from all the plagues that infected the land of *Egypt*, *Exod. 8. 22. & 9. 26.* Hereby they had a present evidence that the Lord in all kindes of judgement knew how to put difference betwixt his people and enemies, and how to deliver the godly.

5. Goshen free.

6. *Israels going on dry ground thorow the midst of the sea.* *Exod. 14. 16.* This, as it was a like figure to Baptisme (as we shew'd before) so it was an especiall instance of Gods carrying them thorow all difficulties and dangers into *Canaan*.

6. A path in the sea.

Of the latter sort of wonders, which are instances of Gods vengeance on the Egyptians, are those which we commonly call the ten plagues of *Egypt*. They are these which follow.

The ten plagues of Egypt.  
1. Blood.

1. *The streames, rivers, ponds and pooles of Water thorowout all the land of Egypt turned into blood : so as the fish in the river died, and the Water stunk, and the Egyptians could not drinke of it.* *Exod. 7. 19, 20, 21.* Pharaoh had commanded all his people to cast into the river every sonne of the *Israelites*, when it was first borne. God therefore to meet with the *Egyptians* in their owne kinde, makes that element which they used as an instrument of their cruelty, to be an instrument of his just judgement on them : and killed the Creatures which were of use to them, with that means whereby they sought to destroy young children : yea, they themselves were thereby stanch'd and choked.

2. *Frogs* in such abundance as they came into the *Egyptians* houses, bed-chambers, beds, ovens and kneading troughs, not sparing the Kings house and bed-chamber. *Exod. 8. 3. &c. Psal. 105. 30.* yea, (*Psal. 78. 45.*) it is said, *The frogs destroyed them.* The *Egyptians* endeavoured to empty the houses and bed-chambers of the *Israelites*, and to deprive them of their sweet babes. God

2. Frogs.

therefore fills theirs with croaking, noisome frogs.

3. Lice,

3. All the dust of the land became *Lice* throughout all the land of Egypt, so as there were *Lice* upon man and beast. *Exod.* 8. 17, 18. and that in all their quarters, *Psal.* 105. 31. The *Egyptians* were tyrannically imperious over the *Israelites*. God therefore doth justly beat downe their pride with these noisome, loathsome, contemptible creatures, as *Herods* pride was beaten downe with wormes, *Acts* 12. 23. And because bond-slaves used to be much annoyed with this kind of Vermine, God would therewith infest those proud Lords which made his people bond-slaves.

4. Flies.

ערב

*Turbam five  
misturam colle-  
ctam ex variis  
et multis spe-  
ciebus bestiola-  
rum, seu inse-  
ctorum signifi-  
cat. Vatabl.  
Annot. in hunc  
locum.*

4. Grievous *swarmes of Flies* came into the house of *Pharaoh*, and into his servants houses, and into all the land of Egypt. The Land was corrupted by reason of the *swarmes of Flies*. *Exod.* 8. 21, 24. The Psalmist saith, (*Psal.* 78. 45.) that the Lord sent *divers sorts of Flies* which devoured them. It is evident that there were more then one sort. The original word translated *swarmes of Flies* properly signifieth a mixture of things. It is applied to the mixture of sundry sorts of people together (*Exod.* 12. 38.) to the mixture of light and darknesse together, and called the evening (*Levit.* 23. 33.) and to mixture of divers creatures together: so is it here used in this place. Our English Translators therefore have thus expressed it in the Margin, *A mixture of noisome beasts*. Such creatures they were as devoured the *Egyptians*, *Psal.* 78. 45. so as dog-flies, horse-flies, wasps, hornets, vipers, scorpions, and such other biting, stinging, poisoning creatures may be comprised under the forementioned word. The cruell Egyptians many wayes vexed and gauled the *Israelites*; they therefore with such kind of creatures were vexed and tormented.

5. Murraine.

5. A very grievous *Murraine* upon their cattell, so as all the cattell in Egypt died. *Exod.* 9. 3, 6. Before, the fish in the water were destroyed: here, the cattell in the field: to shew how farre they had provoked the Lord; even to deprive them of the use of all his creatures, both in the waters and also in the dry land. It is probable that the Egyptians had wronged the *Israelites* in and about their cattell: so as God repaies like for like.

6. Boyles.

6. *Boyles* breaking forth with blanes, upon man and beast.

The

The Magicians could not avoid this plague: for the Boyle was upon the Magicians, and upon all the Egyptians. Exod. 9. 10, 11. As their hearts were inwardly swollen with pride, malice and cruelty: so God made their flesh to swell with noisome and painful Boyles. The Egyptians oppressed the Israelites with making and burning brick: answerably by ashes of the furnace are Boyles caused to vex them.

7. Thunder, haile and fire mingled therewith, very grievous, which smote thorowout all the land of Egypt all that was in the field, both man and beast, and every herbe and tree of the field, Exod. 9. 24, 25. such was the haile as the fire melted it not: and such the fire as the haile quenched it not. As this was a terrible judgement in it selfe; so the more terrible to the Egyptians, because in Egypt which was neere to the hot middle Zone, there used not to be any haile, or raine at all. They were herein justly dealt withall, for their terrible threatnings to, and cruell dealings with the Israelites.

8. Locusts. Exod. 10. 5, 14. This was a grievous plague, in regard of the kind and multitude of the creatures which annoyed them. Locusts were of that kind which they call *Insecta*, divided betwixt the head and the belly. They were winged, and able to fly over seas from Country to Country. They devoured all kind of grasse, herbs and fruits. They were so pernicious that in the Countries where they abode, all the meanes that could be invented were used to destroy them. In their multitude they were as hurtfull as in their kind; for they used so to flock together, as like a thick dark cloud they overshadowed the face of the skie, and obscured the light of the Sunne. The Psalmist joyneth Caterpillars with them, Psal. 78. 46. And another Prophet joyneth Locusts, Canker-wormes, Caterpillars, and Palmer-wormes, and calls them Gods great Army, Joel 2. 25. From this phrase which Pharaoh useth (Exod. 10. 17.) Take away this death only, some gather that the Locusts were venomous creatures, and bit and stung men to death. The Egyptians were very cruell to the Israelites.

9. Darknesse, even Darknesse which might be felt, so as they saw not one another, neither rose any from his place for three dayes. Exod. 10. 21, 23. That phrase, *which might be felt*, sheweth that

that it was an extreme Mist or Fog which utterly obscured all the celestiaall Lights, as Sunne, Moone and Starres: and put out all artificiall lights, as fires, torches, candles, and such like. Idolatry and superstition had obscured the light of Gods truth to their minds, and this darknesse obscured other lights to their bodies. As the *Egyptians* had many wayes terrified the *Israelites*, and denied all comfort and succour to them; so with this darknesse are they much affrighted and deprived of all comfort and succour one from another.

10. Death of  
First-born.

10. *The destruction of all the first-borne in the land of Egypt, from the first-borne of Pharaoh that sat on his throne, even unto the first-borne of the captive that was in the dungeon, and all the first-borne of cattell: so as there was not an house where there was not one dead.* Exod. 12. 29, 30. So great was this plague as it forced them to let the *Israelites* with all that they had to depart out of their land. This judgement of all the rest did most properly meet with them in their kind: for they sought to destroy the strength of Israel, even all their male-children, and here God takes away their strength, the heires and supporters of their families; yea, he extendeth it to their beasts and gods. Exod. 12. 12.

Pharaoh and  
his host  
drowned.

These were the ten plagues. There was an other judgement as fearefull as any of these, if not more fearefull, the utter destruction of Pharaoh and all his host in the red sea. It is said that he took six hundred chosen Chariots, and all the Chariots of Egypt, and Captains over every one of them (Exod. 14. 7.) which implyeth a very huge host. God saw it not enough to destroy their fishes in the water, but also in just revenge of their seeking to drown the *Israelites* children, drowned Pharaoh and all his host.

Thus we see what wonders the Lord wrought in executing vengeance on his enemies.

I should here, according to my Method propounded, set forth the distresses from which the *Israelites* were delivered by these wonders, but they will more seasonably be observed in the Application of the last point of my Text, to which I now come, *Remember this day in which ye came out from Egypt.*

Series of Text.

To remember, is the proper function of the memory, which God hath set as a treasury in the soule, to lay up for future use, such things

things as the understanding conceiveth to be a truth, and the will yeeldeth unto as good.

There is a foure-fold act of this faculty.

1. To receive and lay up what is so conceived, as *Joh. 15. 20.* where Christ thus saith to his Disciples, *Remember the Word that I said unto you.*

2. To hold fast that which is so laid up. Thus it is most properly opposed to forgetfulness. As *Deut. 9. 7.* where it is thus said, *Remember and forget not.*

3. To call againe to mind what hath been forgotten. Thus the *Israelites* are said to remember their own evil wayes (*Ezek. 20. 31.*) And the Disciples to remember what *Jesus* had said to them. *Joh. 2. 22.* *Jesus* in the time of his Ministry had told them that he should rise the third day from the dead, but they forgate it till the time of his Resurrection, then they remembered it, that is, called it againe to remembrance.

4. To thinke on and consider that which we have learned; as when we are enjoined to remember God, (*Deut. 8. 18.*) to remember his Law, (*Mal. 4. 4.*) to remember the Sabbath, (*Exod. 20. 8.*) Thus our English Translatours doe render the same Hebrew word *thinke on*, (*Neh. 5. 19.*) and *remember*. (*Neh. 13. 31.*)

In this latitude the word *remember* being enjoined as a duty is here to be taken.

That which is here commanded to be remembered, is first in generall thus expressed, *This day*. There is a double relative used in the originall to expresse the set distinct time here intended, which we may thus expound, *This day, this very day*. The particular day here meant was that very day wherein they came out from Egypt. For in the Chapter going before it is said, that in the night the Egyptians were urgent upon the people of Israel, that they might send them out of the land in haste, ver. 30, 33. and thereupon ver. 42. it is said, *This is a night to be much observed unto the Lord, for bringing them out of the land of Egypt. This is that night of the Lord to be observed of the children of Israel in their generations.* The day following that night they came to Succoth, the place where *Moses* gave this charge, for the children of Israel were in Ramases (which is in Egypt) when they first began to

A four-fold  
Act of memo-  
rie.

1. To lay up.

2. To hold fast.

3. To call.

4. To think on.

זכרה

The particular  
day here  
meant.

היום הזה

take their journey from thence (*Exod. 12. 37.*) thence they came to *Succoth*, which was the first station where they settled after they came out of *Egypt*, (*Numb. 33. 5.*) The night before mentioned is comprised under *this day*, and so both make one naturall day, the very first day of their deliverance. Yet is not this charge to be restrained to that particular day only, but to the annuall revolution thereof, generation after generation. In which respect the charge is thus extended, (*ver. 10.*) *Thou shalt keep this Ordinance in his season, from yeare to yeare.*

That which is thus added, *in which ye came out from Egypt*, doth both determine the day that is here meant, and also shew the reason, why this day was to be remembered.

*Egypt* was an ancient, fertile and learned Nation. The Hebrew name had his denomination from *Misraim* the second son of *Ham*, which shewes the ancientnesse of it. No raine did ever fall upon it (as was before shew'd,) but the river *Nilus* overflowing their pasture and arable grounds at certaine seasons, left a slime thereon, which made them more fertile then any dung or other manuring could doe. Thus it came to be the most fertile of all lands.

The Magicians, which are mentioned to be therein, were learned Philosophers. Such was the report of the learning in *Egypt*, as sundry Philosophers went thither to get more learning.

How then may some say is their coming out from *Egypt* to be remembered as a great deliverance?

The words immediately following my Text doe shew the reason: for thus it is added, *Out of the house of bondage.* *Egypt* was to *Israel* a place of very great affliction. The Hebrew name given to *Egypt* signifieth oppression or anguish. In regard of the *Egyptians* oppressing the children of *Israel*, and the anguish which thence arose, the name fitly agreeth thereto.

The summe of this Text in two words is this, **MERCIES MEMORIALL**, or a little more largely and plainly thus, *The duty of such as are delivered from distresse.*

Here more particularly we may distinguish the *Act*, wherein the duty is expressed, *Remember*: and the *Object* whereabout it is exercised.

What Egypt  
was,  
Gen. 10. 6.  
Deut. 11. 10, 11

Egypt a place  
of bondage.  
Egyptus He-  
braice dicitur  
מִצְרַיִם  
quod interpre-  
tatur vincula  
id est, tributans  
et coartans.  
Hieron. l. 7.  
Commentan  
Isai. 23.  
Revelation of  
the Text,

The

The *Act* is thus in generall propounded, *This day*, and in particular thus exemplified, in *Which ye came out from Egypt.*

Hence arise these three Instructions.

The principall  
Doctrines,

1. *Memorable matters are to be remembered.* Remember.

2. *The very day wherein God doth memorable matters is duly to be noted.* This day.

3. *The distresse from which we are delivered is to be considered, even after the deliverance.* In which ye came out, &c.

The first Instruction (*Memorable matters are to be remembered*) is to be taken in the foure-fold latitude before mentioned: as,  
1. They are to be laid up in memory. 2. Being once laid up, they are to be held fast and not forgotten. 3. In case they be forgotten, meanes for calling them to mind again are to be used. 4. For the better retaining of them they are frequently and seriously to be thought on. In this extent *Moses* addeth this *Memento* in the fourth Commandement, *Deut. 5. 15. Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arme.* So *Dauid* the like, *Psal. 103. 5. Remember his marvellous Workes that he hath done: his Wonders and the judgements of his mouth.* And to shew that the duty doth not only bind *semper*, alwayes, on all occasions to be performed; but also *ad semper*, never to be omitted, let slip or forgotten, it is thus negatively set downe, *Deut. 8. 11, 14. Beware that thou forget not the Lord thy God, which brought thee forth from the land of Egypt out of the house of bondage.* And *Psal. 103. 2. Forget not all his benefits, or, any of them;* for the Hebrew word signifieth any as well as all.

1. Doctr.  
Memorable  
matters to be  
remembered.

דָּר  
significat ex  
omne & ullum.  
Grammatici  
dicunt ullum a  
דָּר

per transmuta-  
tionem literarii.  
Hepes asser-  
ted by Gol  
for remem-  
brance.

\* דָּר  
Passover.

To help the Jewes in the performance of this duty, many meanes were prescribed by God, as,

1. The observation of the *Passover*, which the very \* title given to that Ordinance importeth. Reade for this purpose, *Exod. 12. 26, 27.*

2. The sanctifying or redeeming the *first-borne* of man or beast, *Exod. 13. 14, 15.*

3. The feast of *Tabernacles*, *Lev. 23. 42, 43.*

4. The *heapes of great stones* erected both in the midst of *Jordan*, and also by the side thereof in *Gilgal*, *Jos. 4. 9, 20, 21, 22, 23.*

Names of places for memorials.

באר לחי  
\* רחל

The well of the living, feeding me.

יהוה יראה

The Lord will provide.

\* פניאל

The face of God seen.

\* יהוה נא

The Lord my banner.

*Reasons.*

1. Gods honour continued and propagated.

2. Sundry graces preserved.

3. Ground of faith to others.

Many titles also and names given to sundry places tended to that end; as the \* name which *Hagar* gave to the place where the Angel of the Lord promised that her seed should be greatly increased, *Gen. 16. 14.* And \* that which *Abraham* gave to the place where God kept him from sacrificing his sonne, *Gen. 22. 14.* And \* that which *Jacob* gave to the place where God blessed him, *Gen. 32. 30.* And \* that which *Moses* gave to the place where *Israel* prevailed against *Amalek*, *Exod. 17. 15.*

Many like instances might be given of the care of Gods people in making memorials for remembrance of memorable matters.

This is a point duly to be observed in regard of *God*, *ourselves*, and *others*.

First, in regard of *God*. It is an especiall meanes of continuing and propagating the honour of God, arising from such memorable matters, longer and further then otherwise it would be. For by such meanes, not only the present spectators and beholders, who then take notice thereof, have their hearts filled with admiration of the excellencies of God, and their mouths opened to magnifie him for the same; but also others, who live farre off, or are borne in future times, by such meanes come to have such notice of those wonderfull workes, as to be affected in their hearts therewith, and moved to admire, adore, magnifie and glorifie that mighty God who did them.

Secondly, in regard of *ourselves*. By such memorials our faith, hope, feare, and other like Graces, may be the better preserved, quickned, and strengthened. For remembrance of matters worthy to be remembred, is as the continuall supply of oyle to a lamp, which keeps it alwayes shining. Thus were the Lamps in the Tabernacle kept from going out, *Levit. 24. 2, 3, 4.*

Thirdly, in regard of *others*. A ground of faith and hope in Gods goodnesse, power, prudence, and other excellencies is hereby afforded to succeeding ages. For *God is the Lord that changeth not*, *Mal. 3. 6.* What once he was able to doe, he is ever able to doe; yea, what he hath once done, manifesteth his willingness to doe such a thing, at least if in his wilddome he seeth it meet to be done. Memorials then of Gods former mighty workes give even to others in after times ground to call on God,



God, and to trust on him in their distresses, so trusting to his power, as they submit to his will; like to him that said, *If thou wilt, thou canst make me cleane*, Mark 1.40.

I. This duty of remembring remarkable matters, resting upon such equity as it doth, giveth an evident demonstration of the depth of naturall corruption, and how farre it hath depraved a mans soule. I might aggravate mans corruption in every faculty of the soule, and distinctly shew of what excellent use they are, as God placed them in the soule, and how strangely they are now perverted. But I will instance it only in this faculty of memory, which we have now in-hand. You have heard of what singular use it is being rightly used, for laying up, fast holding, recalling and thinking on time after time, that which is once conceived as a truth, and yeelded unto as good. But through corruption of nature, it is made in good things like a riven dish, or a *Colender* full of holes, which let out what is put into them as fast as it is let in; but it is too too tenacious of evill. I may fitly resemble it to a *Sieve*, *Boulter* or *Strainer*. Solid corne and chaffe being put together into a Sieve, the corne falls out, the light chaffe remaines. Meale put into a Boulter and bouted, the fine floure goes out, the coarse bran continues: and sweet liquor soone fokes out of a Strainer, but the foule dregs abide therein. Even so solid divine truths soone slip out of a mans memory, but the chaffe of uncertaine fables and grosse errors remaine too fast fixed therein; and the wholesome directions of Gods Word quickly passe away, when the brain of a mans owne foolish conceits stick fast: yea, and the sweet consolations of the Gospell are soone forgotten, when the dregs of filthy lust, revenge, and other evils are too long remembered. I may in this case cry out and say, O the depth of mans corruption! What matter of humiliation doth this give unto us?

II. Just matter of Taxation also is here given us of the careless disposition of such, who living in times and places when and where God doth marvellous works, lightly passe them over, without taking any due notice thereof for the present, or remembring them for the future. This doth the Psalmist thus taxe, *Psalm. 106.7. Our fathers understood not thy Wonders in Egypt: they remembered not the multitude of thy mercies.* Such doe hereby (as much

Uses.

1. Corruption of memory.

2. Carelesnesse in observing Gods works.

much as in them lieth) rob God of much of that glory which otherwise he might receive from his wondrous workes, and also deprive other men of singular helps, which they might have had from those workes, which God did before their dayes. Herein they shew themselves as bad as, if not worse then, that Judge which feared not God nor regarded man. *Luk. 18. 2.* yea, they suffer that light, which might have been an excellent direction to themselves in the wayes of God, to goe out, and so stand in their owne light and hinder their owne good.

3. Exhortation  
to the duty.

III. Be you, I beseech you, exhorted to doe what lieth in you, for laying up, fast holding, recalling, and thinking on such worthy and wonderfull things of God, as may be usefull unto you, not only for the present, but also for the future, so long as you live; yea, and be usefull also for your posterity, generation after generation. For they are a light which shineth continually, and never goeth out: so as all that have their eyes opened to see that light and walke therein may receive much benefit thereby. I need not adde other motives to inforce this Exhortation, or to incite and quicken you up to the duty enjoined, then those which arise from the forementioned equity thereof.

4. Directions  
for remem-  
bring.

1. Duty observe  
Gods workes  
at first.

IIII. I hold it meet to adde a Direction for the better performing thereof. This shall be set out in the six following rules.

I. Take due and diligent notice of such matters as are worthy to be remembred, even at the first while they are in working. Great workes at their first doing most affect mens hearts, and mollifie the same. Thus will they be like new Wax which is soft and fit to receive a deep impression. Now we know that the print of a Seale being at first deeply set in, lasteth the longer. To work such deep impressions in mens hearts, holy men of God were wont to use patheticall insinuations before remarkeable matters, as *Moses. Deut. 3. 2. 1, 2, &c. Give eare, O ye heavens, and I will speake; And heare, O earth, the words of my mouth. My do-Elvine shall drop as the raine: my speech shall distill as the dew, as the small raine upon the tender herbe, and as the showres upon the grasse, &c.* Christ himselfe before his excellent Parables premised this Preface, *Hearken, Behold, (Mark 4. 3.)* to worke upon both the learned senses, and at the end thereof he addeth this Exhortation,

tion, *If any man have eares, let him heare*, together with this Caveat, *Take heed what you heare*, Mark 4. 23, 24. or as it is expressed, *Luke 8. 18. Take heed how you heare*. The Prophets were wont to call upon senselesse Creatures to heare what they said, and that with much emphasis (as *Jer. 22. 29. O earth, earth, earth, heare the Word of the Lord,*) the more to rouse up sensible and reasonable men seriously to consider what was spoken. Pertinent to this purpose is this charge of the Apostle, *Heb. 2. 1. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip, or let them runne out as leaking vessels.*

2. Often meditate on that which once you conceive to be an usefull truth. Frequent meditation addes much to a fast retention of that which is judged to be usefull. Meditation is that oyle which keepeth the lamp of memory from wasting and going out. *David* who made the best use of the Law that ever any did, meditated thereon day and night.

3. Oft declare to others what thou desirest to retaine in thine owne memory. They who use to instruct others in what they know themselves, doe not easily forget it. For thereby they make the deeper impressions thereof in their owne memory. This is the reason that Schoole-masters so well retaine the Grammar rules and sentences of Orators and Poets, because they oft inculcate them upon their Schollars. The Psalmist therefore adviseth men to talke of Gods wondrous works. *Psal. 105. 2.*

4. So oft as thou offerest up unto God a sacrifice of praise, make mention of the foresaid remarkable matters, yea, and in thy prayers plead them before God, for strengthening thy faith in desiring the like. Men use to be most sincere and serious in their holy devotions. And those things which are most sincerely and seriously pondered will best be remembered.

5. Make use of such Records and Chronicles as register Gods great works. Have recourse to these againe and againe: Thus not only things knowne will be retained, but also things forgotten will be againe called to minde. *Abasuerus* by reading the Records of his owne Kingdome was put in minde of *Mordecai's* fidelity, and of the treason that was plotted against him, which proved

2. Much meditate thereon.

3. Declare them to others

4. Oft mention them in praises and Prayers.

5. Search records.

proved a meanes of preserving the Church at that time. Among other records we ought most especially to make use of the sacred Scriptures: for these, as they containe most memorable and infallible truths, so they doe most directly set out what is of God in the great workes that they relate.

6. Pray to God.

6. To all other meanes adde Prayer. This sanctifieth all the rest. By this Gods Spirit is obtained, whereby the defects of memory are repaired, and that faculty it selfe so renewed, as to be made an happy Treasury in fast holding the best things.

By these and other like helps the duty hinted in the first Instruction of remembring remarkable matters may be the better observed.

Thus much for the *Act* here required, *Remember*. The *Object* here in generall expressed is, *This day. Remember this day*. And the Instruction thence raised is this,

2. *Doctr.*

The day of a wonder to be noted.

*The very day wherein God doth memorable matters, is duly to be noted.* This very point is with somewhat more emphasis thus set downe, *Ezek. 24. 2. Some of man, Write thee the name of the day, even of this same day.* On this ground the Jewes observed sundry fasts all the time of their Captivitie on set dayes, *as the fast of the fourth month, the fast of the sixth, the fast of the seventh, and the fast of the tenth, Zech. 8. 19.* For on the ninth day of the fourth month was Jerusalem broken up, and the Chaldeans entered thereinto. *Jer. 52. 6, 7.* On the tenth day of the fifth month, the House of the Lord, the Kings house, and all the houses of Jerusalem were burnt with fire. *Jer. 52. 12, 13.* On the seventh month Gedaliah (the Protector of the remnant of the Jewes, after their King was carried away captive) was slaine. *Jer. 41. 1.* On the tenth day of the tenth month Nebuchadnezzar first laid siege to Jerusalem. *Jer. 52. 4.* This is that day which was commanded to be written downe, *Ezek. 24. 2.* These are remarkable dayes for judgement. Now if dayes of judgement were so precisely to be remembered, how much more ought distinct dayes of blessing to be observed? The former were evidences of Gods displeasure; and so meanes to keep down the soule, and occasions of continuing to be humbled time after time. The latter were evidences of Gods speciall favour, and so meanes of upholding our spirits, and occasions of continuing

continuing to quicken them up to thankfulness: from time to time. Therefore when God had removed away the cloud of his displeasure from his people, after their seventy yeares captivity, and caused the bright and comfortable sunne-beames of his favour to shine upon them, he commanded that those set dayes of Fast should be turned into dayes of cheerefull Feast, *Zech. 8. 19.* The originall word signifieth set and standing times, and so is proper to the point in hand. To this end were most of the Feasts under the Law appointed on set dayes, to be memorials of deliverances, or other blessings on those very dayes; as the Passover, *Exod. 12. 17.* the Feast of Purim, *Esth. 9. 21.* and others: yea, the Sabbath being the seventh day of the weeke, was a continuall weekly memoriall of that very day wherein God rested from all his works, as the Christians Lords day is a weekly memoriall of Christs Resurrection from the dead, *Matth. 28. 1.* To this purpose not unfitly may be applyed this phrase of the Psalmist (*Psal. 118. 24.*) *This is the day which the Lord hath made, We Will rejoyce and be glad in it.*

Among other grounds this in speciall sheweth the equity of this duty, that God (*Who hath put in his owne power the times and seasons, Acts 1. 7.*) doth most seasonably order his dealings with children of men. *He giveth raine in his due season. Deut. 11. 14. He giveth to all their meat in due season. Psal. 145. 15.* His Saints reap that crop which he giveth in due season, *Gal. 6. 9. To every thing there is a season. Eccl. 3. 1.* Now Gods unsearchable wisdom is much manifested in a due ordering of the things which he doth, as in wisdom he made all things (*Psal. 104. 24.*) so most wisely doth he dispose the same. By a due observing of the very day and point of time, we may clearly discern that wisdom of God; yea, the blessing it selfe will thereby appeare to be the greater in the kind thereof, and more usefull unto us.

I. This gives information of a maine reason of mens slacknesse and backwardnesse in rendring due praises to God, for the many and great workes which he doth. They observe not the time of effecting the same. We heard before how the spirit of a man was affected at the first working of a wonderfull worke. This puts life and spirit into a man, and makes him more fervent and zealous in

□

Gen. 2. 3.

Reason.

Gods wisdom  
better discerned.

Uses.

1. Demonstration of the Image of not nothing day of Gods wonders.

in praising God for it. When the *Israelites* saw their enemies dead upon the sea-shore, they feared the Lord and beleevved him, *Exod.* 14. 30, 31. and as it is recorded in the next Chapter, they sung praise to him. But if that first season be let slip, the heart is like to wax hard, and the worke it selfe to slip out of memory. We may find this by wofull experience too truly to be verified in our selves.

II. It will be our wisdome to take the first opportunitee that we can to quicken up our spirits to thankfulness unto God for his great workes. Our Proverbe saith, *Strike the iron while it is hot.* Thus may it be fashioned and moulded according to our minde. The first opportunity is the very day whereon the worke is wrought: so was this day that is here mentioned in my Text, *Remember this day.* And that this quickning of the spirit may not only be for once, the memoriall thereof is some way or other to be celebrated, so oft as that day returnes yeare after yeare. For this end the *Diaries*, which many use to have, wherein they register speciall mercies and blessings on the day wherein they were wrought, are commendable.

III. This doth justifie that prudent care which many States have of preserving the Anniversary memory of extraordinary deliverances, on the very day yeare after yeare, whercon they were obtained.

The warrant which Gods Word giveth of celebrating one speciall day in the yeare, for the continuing of a memoriall of a great blessing, without question, moved the great Councell of this Land by Statute to enact and set apart the fifth of *November*, for a publike thanksgiving to Almighty God, for the happy deliverance of the King and Parliament, from the most traiterous and bloody Massacre by Gun-powder.

There was not many yeares since a commendable custome begun by a merchant in this Citie, of celebrating the foure birth dayes of our foure Reformers and Preservers of the true Protestant Religion here in *England*. The solemnization of those dayes was performed in duties of Piety, as Prayer, Praises and Preaching Gods Words. Celebration of set dayes, wherein men of note and name were borne; or advanced to high place, have been

Psalm 105.

2, 11, 12.

1. Exhortation  
to take the first  
opportunity.

2. Its use-  
full.

3. Justification  
of Anniversary  
days for  
thanksgiving.

A memoriall  
for our delive-  
rance from the  
Gun-powder-  
treason,  
5 Nov. 1605.

Birthdayes  
solemnized.

been very ancient. I passe by that which the Scripture noteth of celebrating *Pharaohs* birth-day (*Gen.40. 20.*) and *Herods* birth-day (*Matth.14.6.*) That which the Prophet (*Hos.7.5.*) upbraiddeth to the *Israelites* may be more pertinent to our purpose. It is this, *In the day of our King, the Princes have made him sick with bottles of Wine*: By mentioning the Kings day he aggravates their sinne, as if he had thus said, In that day wherein God bestowed a King upon you, for which your hearts should have been enlarged, and your mouthes opened to blesse God, you gave your selves to all manner of excessive riot. Whether this were the Kings birth-day or Coronation-day it makes no great matter to the point in hand. It is sufficient that there was a set day solemnized for a speciall blessing.

This may suffice to have spoken of that point.

The exemplification of the day intended in my Text, the day wherein they came out from *Egypt*, leads me to the third Instruction, which is this,

*The distresse from which we are delivered is to be considered, even after the deliverance.* For they were come out of *Egypt* before this charge was given. My Text expressly affirmeth as much, in this phrase, *Wherein ye came out from Egypt*. This was the end why they were enjoyned to cate bitter herbes at the Pascheover, to put them in mind of their bitter bondage in *Egypt* after they were delivered from it. That confession which the *Israelites* were enjoyned to make, when they should come into their land of rest, tended to this purpose, it was this, *A Syrian ready to perish was my father, and he went downe into Egypt, and sojourned there with a few*, &c. *Deut. 26.5.* so that which the Apostle thus presseth upon the converted Gentiles, *Remember that ye were in time pasted Gentiles*, &c. *Eph. 2.11, 12.*

1. Remembrance of former miseries, specially when we are delivered out of the same, brings to our mind the presence of God then with us, the eye of his divine Providence on us in that our misery, together with that respect which he had to our cries and prayers, according to that which he himselfe saith, *Exod. 3.7.* *I have seen, I have seen the affliction of my people which are in Egypt, and have heard their cry*, &c.

3. *Doff.*  
Distresses to be considered after deliverances.  
*Exod. 12.8.*

*Reasons.*  
1. Gods respect to us, thereby called to mind.

2. Gods power  
discerned.

2. The greater the distresse was, the greater will the power of God appeare to be in delivering us, by calling to mind that distresse: as is acknowledged, (*Deut. 6. 21.*) by them who said, *We were Pharaohs bond-men in Egypt, but the Lord brought us out With a mighty hand.*

3. Gods pity  
amplified.

3. This doth much amplifie the pity and compassion of God towards us. *Ezekiel* doth for this end lay forth the misery wherein the Jewes at first were, by an elegant Parable taken from a child, *Ezek. 16. 2. &c.* *In the day that thou wast borne, thy navell was not cut; neither wast thou washed in water, to supple thee: thou wast not silted at all, nor swaddled at all. None eye pitied thee, to doe any of these unto thee, &c.* Then the Lord to amplifie his compassion thus proceedeth, *When I passed by thee, and saw thee polluted in thine own blood, I said unto thee, Live, &c.*

4. Our hearts  
more knit to  
God.

4. It uniteth our heart the closer and faster unto God, and stirs us up to love him the more, as the Psalmist who said, *I will love thee, O Lord my strength, &c.* The sorrowes of hell compassed me about, the snares of death prevented me. In my distresse I called upon the Lord, and cryed unto my God: he heard my voyce, &c. *Psal. 118. 1, 8.* Nothing unites the heart of one to another more then the remembrance of kindnesse in distresse.

5. Our spirits  
more enlarged  
to praise.

5. This enlargeth a mans spirit to more and greater thankfulness. Where *David* calls upon his soule again and again to blesse the Lord, he rendereth this reason thereof, *Who forgiveth all thine iniquities, Who healeth all thy diseases, Who redeemeth thy life from destruction, &c.* *Psal. 103. 1, 2, 3, 4.*

6. We more  
bound to duty.

6. This bindeth a man more firmly to all duty and good obedience. Upon consideration of this the Psalmist acknowledging that God had delivered his soule from death, his eyes from teares, and his feet from falling, maketh this inference, *I will walke before the Lord in the land of the living.* *Psal. 116. 8, 9.*

7. Confidence  
for future  
wrought.

7. This is an especiall ground of future confidence, as is evident in *Dauids* answer to *Saul*, which was this, *The Lord that delivered me out of the paw of the Lion, and out of the paw of the Beare, He will deliver me out of the hand of this Philistine.* *1 Sam. 17. 37.* To like purpose *Saint Paul* being delivered out of the mouth of the Lion, that is, Lion-like *Nero*, thus addeth, *And the Lord shall deliver*



*deliver me from every evil worke, &c. 2 Tim. 4. 17; 18.*

I. Surely they who after deliverance forget the misery wherein they were, manifest a very ungratefull and ungracious disposition against God, moving him (as much as in them lyeth) to repent of the good he hath done for them (as it repented him that he set up *Saul to be King*, 1. Sam. 15. 11.) They doe also take away much from the sweetnesse and the comfort of that deliverance which they might have in their owne soules. For remembrance of a bitter affliction past doth much sweeten a quiet and peaceable estate. Yea further they deprive themselves of an especiall ground of confidence, which they might have, if againe they fall into any trouble, as hath bin proved before.

*Uses.*

1. Dilcommendations of forgetting former miseries.

2. Exhortation to thinke on times past.

Read histories of Martyrs

II. Let us therefore be more wise: and among other things that we often meditate on, call to mind such distresses as formerly we have bin in, and from which thorough Gods providence we have bin delivered: whether they be such as the whole Christian Church have groaned under, or particular Churches, either of our owne or other nations: yea and such also as we our selves have bin in, or our children, families, friends, or others *neere and deare unto us*. For private deliverances, particular Dyaries before mentioned are needfull, and oft reading them will be very usefull. For publike deliverances, it will be time well spent to reade such Ecclesiasticall Histories as set forth the cruell persecutions of the primitive Christians under heathenish Emperours from the Apostles time till *Constantine the great*. And the more inhumane persecutions, under which the professors of the true faith endured much, from the beginning of Antichrists raigne till these our dayes (I would in these our dayes they were ended.) The latter Beast of Rome was farre more cruell then the former. Among other fierce and fiery persecutions, let them especially be remembered which have bin executed in this our Land, against those who maintained the same faith which we now doe, and for the same resisted unto blood. Their sufferings and our freedome from the same are never to be forgotten. We have an excellent helpe for informing our selves in all the sufferings of the Church from the death of Christ till the raigne of the forementioned blessed Queene. The helpe that I

The booke of  
martyrs a good  
help.

meane is that large volume, which we call the booke of Martyrs, entituled *Acts and Monuments of matters most speciall and memorable happening in the Church, with an universall History of the same*. All the dayes of *Queene Elizabeth* was this Monument of Martyrs in high account. All Churches by authority were injoynd to have it, so as all that would might reade it. There was scarce a Family of note that had it not. It was usuali to spend the long Winter evenings in reading it. By the constancy of Martyrs therein set out, people were much encouraged to stand to that faith which was sealed by their blood.

It shewes mis-  
eries under E-  
gyptians, and  
Protestants un-  
der Papists pa-  
raled.

For further amplification of this Use, I suppose it now meet to come to that which was before put off to this place, namely to shew distinctly the distresses wherein the children of *Israel* were under the *Egyptian* bondage; and therewith to paralell the distresses wherein this *English* Nation was under the forementionned antichristian bondage, before the raigne of the foresaid blessed *Queene Elizabeth*: that so the seventeenth of November, the day of our deliverance may be accounted as memorable a day to us, as the fourteenth day of *Abib*, the day of *Israels* deliverance, was to the *Israelites*, and as the fourteenth and fifteenth day of *Adar* was to the Jewes in *Esthers* time, that we may see what just cause we have in relation to the seventeenth of *November* to say, *Remember this day in which ye came out from Egypt*.

Exod 12. 18.  
& 23. 16.  
Adar was the  
first month.  
Est. 9. 1, 21.  
Adar the  
twelfth mo-  
neth.

That which I have in this case to observe shall be reduced to six heads.

Particular grie-  
vances.  
1. Base esteeme.

1. That base esteeme which the Egyptians had of the *Israelites*, accounting them no better then Servants and Slaves, dealing with them answerably. For they put them to servile tasks; which was to make bricks for their great workes, as *treasure Cities*, *Pithon* and *Ramases*: and they placed over them task-masters. *Exod. 1. 11. They fed them also with the basest meat, as fish, Cucumbers, Melons, Leeks, Onions and Garlick. Numb. 11. 5.*

A farre baser esteeme have Papists of Protestants, accounting them Hereticks, Schismaticks, despisers of Saints, Sacrilegious, men of no learning nor parts; Yea to their common people they set them forth to be, ugly and monstrous shapes of men, such as would eat and devour up their owne Mothers, to make

make the common sort of people the more to detest them.

2. That *envy* and *malice* which the *Egyptians* did bare against the *Israelites*. For they had a jealous and suspicious conceit that the *Israelites* might be more in number and mightier in power then they, and that they might joyne with their enemies. This made them envy at Gods blessing in causing the *Israelites* to multiply, *Exod.* 1. 9, 10.

2. Envy.

Is not the envy and malice of *Papists* against *Protestants* farre greater? doe they not fret and fume, rage and rave at the increase of *Protestants*? and is not Gods blessing on our Ministry an eye-sore unto them; because so many children, professors of the true *Protestant* faith are begotten thereby? The many means plotted & contrived by them to hinder or diminish this increase, gives sufficient evidence of that their envy against us.

3. That *badusage* wherewith the *Egyptians* handled the *Israelites*. For they did not only put them to servile works, but also afflicted them with their burdens. They exacted of them more then well they could accomplish, and yet afforded them not meanes to performe the same. *Exod.* 5. 7, 8.

3. Badusage.

More harshly delt *Papists*, imposing such variety of unwarrantable duties and burthensome Ordinances on people, as with the peace of their conscience they could not observe, and yet afforded them not the light of Gods word to direct them, nor other meanes to help them: but by rigour would enforce the same upon them.

4. That *savage cruelty* which they exercised upon them, not only by keeping them downe with hard labour, but also by seeking utterly to destroy them: and that by casting their young babes so soon as they were born into the water to drowne them.

4. Cruelty.

*Exod.* 1. 22.

Farre greater cruelty have *Papists* executed on *Protestants*. That instance of taking a babe that was new-borne, and casting it into the fire, because it was (as they said) an Hereticks brat, is a strong evidence of their more then savage inhumanity. They have spared neither young nor old, male nor female, great nor meane: but sought to destroy all of all ages, sexes, degrees and conditions whatsoever, not forbearing the most exquisite tortures that ever were heard of.

5. That

5. Revenge.

Exod. 14.3.

5. That unsatiable *revenge* which the *Egyptians* shewed against the *Israelites*. For notwithstanding by many mighty wonders and judgements they were forced to let the *Israelites* goe out of their coasts, yet they soone repented thereof: for when they were gone out of their Land, *Pharaoh* gathered an huge host together to fetch them back againe.

Thus *Papists*, though they were forced to let us *Protestants* have the freedom of our Religion; yet what plots have they contrived? what treasons have they attempted to deprive us of our liberty in Christ?

6. Idolatry.

6. That *Idolatry* whereunto *Israel* was brought in *Egypt*. This was the greatest misery of all. Whether the *Israelites* were forced thereunto by the rigour of the *Egyptians*, or whether they yeilded thereunto thorow undue feare, or thorow custome of the place, or thorow a naturall pronenesse to idolatry, is not fully expressed. But sure it is that in *Egypt* they committed Whoredames in their youth. There were their breasts pressed, and there they bruised the teats of their Virginity, Ezek. 23.3. And though the Lord said unto them, Cast ye away every one the abominations of his eyes, and defile not your selves With the idols of *Egypt*; yet did they not cast away the abominations of their eyes, neither did they forsake the idols of *Egypt*. Ezek. 20.7,8.

*Papists* in this spirituall bondage went beyond all the idolatrous *Jewes* that ever were; yea, and *Gentiles* too. One of the heathen Poets writing of the generation of gods, hath reckoned up above thirty thousand of their gods. But *Papists* farre exceed, both in the number and kind of their idols. For they make all the Angels as gods, yet there are thousand thousands, and ten thousand times ten thousand of them mentioned, Dan. 7.10. And the Apostle declares them to be an innumerable company. Heb. 12.22. They adde to these all canonized Saints. And whereas the Heathen-Romanes had a *πῦδος*, wherein they placed all manner of gods, Popish-Romanes in imitation of them have their *πῦδος* for Saints. As for the idolatry of *Papists*, in one thing they goe beyond all Heathens. For they make a creature not only to be a representation of the Deity, but to be indeed a very God, as their *Hofte* in the *Masse*. They say

Hesiod.  
Deo. p. 14.

Dion. Hist.  
lib. 93.  
Bonifacius sum-  
mus Pontifex  
πῦδος in  
templum omni-  
um Sanctorum  
conversit,  
Steph.

say that it is the flesh of him that is very God: and that in eating it they eat their Creator. Upon this conceit they adore and performe divine worship unto it.

From this spirituall bondage was this Land delivered as on this day. Thus if this and all the forementioned distresses and slaveries, from which we were delivered on the seventeenth of *November, 1558.* be duely weighed, we may see just cause to conclude as we began, and say, *Remember this day, in which ye came out from Egypt.*

---

The benefits and blessings, which this land received upon the fore-mentioned deliverance from the fore-said Antichristian bondage, under the reigne of *Queen Elizabeth* of ever blessed memory, makes that deliverance much more memorable. Wherefore the heads of those benefits being succinctly and distinctly in the Epitaph engraven upon her tombe at *Westminster*, I have here set downe word for word that Epitaph,

*Sacred unto Memory,*

Religion to its primitive sincerity restored: Peace thoroughly settled: Coyne to the true value refined: Rebellion at home extinguished: *France*, neer ruin'd by intestine mischiefs, relieved: *Netherland* supported: *Spaines* Armado vanquished: *Ireland* with Spaniards expulsion and traitors correction quieted: Both Universities renewes by a Law of Provision exceedingly augmented. Finally, all *England* enriched, and forty five yeares most prudently governed, *Elizabeth*, a *Queene*, a *Conquerresse*, *Triumph*er, The most devoted to *Piety*, and most happy, after seventy yeares of her life, quietly departed.

**FINIS.**