

# THE EXTENT OF GODS PROVIDENCE,

*Set out in*  
A SERMON, PREACHED  
*in Black-Fryers Church, V. Nov. 1623.*  
*On occasion of the Downe-fall of Papists in a*  
*Chamber at the said Black-Fryers, 1623. Oct. 27.*  
*Stilo vet. Nov. 5. Stilo novo.*

---

By WILLIAM GOUGE.

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*Expaviscis in minimis? Lauda magnum. Aug. Enar. in Psal. 148.*



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at his Shop at the Signe of the Bible, at the great North  
doore of *Pauls.* 1631.



TO THE  
TRVLY NOBLE,  
AND MOST WORTHY  
OF ALL HONOUR, SIR  
NATHANAEL RICHE

*1677.*

SIR,



*Our owne Worth, The publike  
good Service which you have  
done to this State, The true  
Zeale which to the Honour  
of God, and Good of his  
Church you have on all occasi-  
ons manifested, do all challenge all the honour that  
can be done to a man of such desert. The ancient  
acquaintance which hath beene even from your  
childhood betwixt you and me, The entire famili-  
arity that was betwixt us while we were Students  
in Cambridge, The Continuance thereof by mu-  
tuall*

# THE EPISTLE

Cic. Epist.  
Famili.

οὐδὲν ἄλλο  
ἀνέστηναι ἀντι-  
παρ' ὁ φιλοφει-  
Theoc. in Ait.

<sup>d</sup> Arist. Ethic.  
Lib. 5.  
<sup>e</sup> Plat lib. de  
Leg 6.

<sup>f</sup> Hier. Com-  
ment. in Mic 7

tuall Latine Letters about Scholasticall disputes,  
(Bono enim literarum eadem ferè absentes,  
quæ si coram essemus consequimur) when we  
were parted, And finally, the many favours which  
in this time of acquaintance you have shewed me,  
doe, in speciall require of mee all gratefull remem-  
brance. For, ἀχάριστος ὅστις εὐπαίδευ ἀμνημονεῖ. Where-  
fore having here an opportunity of giving pub-  
lique testimony of the high esteeme I have of you,  
and of the reverend respect I beare to you, I doe  
most willingly take it. <sup>c</sup> It was the commendati-  
on of the golden age, that a friend would testifie all  
the respect he could to his friend. True it is, that in  
regard of your noble birth, your eminent dignity,  
your excellent endowments, there is betwixt us (to  
use the <sup>d</sup> Philosophers phrase ) μᾶλλον διάστασις.  
But yet (as another <sup>e</sup> Philosopher saith, τοῖς ἀρίστοις  
παρ' ἑαυτοῖς αἰσιν γένοισ' ἄν. His Aphorisme may fitly  
be applyed to friends, who though in sundry respects  
they be unequall, yet unequall things to them  
become equall. To this tends that which Saint  
Hierom hath taken from the Oratour, Amici-  
tia pares aut accipit, aut facit. In confidence of  
your true friendly minde to mee, I have made bold  
to testifie mine to you, and that by prefixing your  
noble

# D E D I C A T O R I E.

noble name before this Sermon of The Extent of Gods Providence. In regard of the smalnesse of it, it is indeed but as a little Pamphlet, and (as here published) but an Appendix to a larger Treatise; Yet a Treatise dedicated to your right honourable Kinsman, the Earle of Warwick: and in that respect I suppose it may be the better taken. The manner of setting out that divine matter of Gods Providence, is according to my accustomed manner, very plaine. But I remember a Proverbiall speech in use among the Iewes, noted by Drusius that great Hebrician, to bee among the Aphorismes of Ioses the sonne of Iudas, (which, I am perswaded, you also have read)

וְאַתָּה חֶסֶד כְּחֶסֶד הָאֱלֹהִים בְּמִסְתָּרָיו

Ne respice cantharum, sed id quod in eo est. The occasion of this Sermon (which was a Downefall of Papists too audaciously gathered together to heare a Iesuited Priest preach) is remarkable. The like (I suppose) hath not in our dayes beene heard of. Remembrances of divine Iudgements are usefull to Gods Church as well as Memorials of his Mercies. To this purpose that Adage which the fore-mentioned Drusius attributeth to Simeon the sonne of Gamaliel, is not impertinent. It is this

הָעוֹלָם כִּי הוּא הָאֱלֹהִים

Ioh. Drus. Sent.  
vet. Sapient.

Ioh. Drus. loc.  
citat.

# THE EPISTLE, &c.

מִן הַיָּמִים הַזֵּה וְעַד הַיּוֹם הַזֶּה  
Mundus consistit per veritatem, per judicium, & per pacem. *I suppose he understandeth by judgement, as mens just and equall dealing one with another, so likewise Gods just dealing with children of men, both in rewarding the pious and righteous, and also in revenging the impious and unrighteous. Read, Iudge, Favour*

Vesterrimum, Veterrimum

κατὰ τὴν ἀρχὴν

WILLIAM GOUGE.



A Table of the principall Points  
handled in *The Extent of Gods*  
*Providence.*

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A Table



# THE EXTENT OF GODS PROVIDENCE:

*Set out in*

A SERMON, preached in Black-Friers Church, 5. Nov. 1623. on occasion of the Downe-fall of Papists at a Iesuites Sermon in a Chamber at the said Black-Friers, 1623. Oct. 27.  
*stilo vet. Nov. 5. stilo novo.*

§. I. *Of the meaning of the text.*

Mat. 10. 29, *Are not two sparrows sold for a farthing?  
and one of them shall not fall to the ground  
without your Father.*

30, *But the haire of your head are all numbred.*

31. *Feare ye not therefore: ye are of more value  
then many sparrows.*



THE maine Scope of the latter part of this Chapter, from the sixteenth verse to the end, is to encourage Christs Disciples in speciall, but in generall, all Christians against all that (for their vocation and profession sake) can by man be done to molest or annoy them.

Among other arguments tending to that *Scope*, one is with much emphasis pressed in this text. The *argument* is taken from Gods *Providence*: and enforced by the extent of that *Providence*. In expressing hereof every word hath his weight.

1. Among *Creatures* upon which the divine *Providence* exerciseth it selfe, not the glorious *Creatures* in heaven, but such as are <sup>a</sup> upon earth, are culled out to give evidence thereof.

2. Among *creatures on earth*, choice is made not of such as are Lords, or beare the divine image in their reasonable soule, but of an unreasonable creature, a bird.

3. Among *unreasonable creatures*, is culled out, not the greatest as the whale in the water, the elephant or lion on the earth, the eagle in the aire, but a little bird, a *sparrow*.

4. Among these little birds, the least is mentioned and expressed by a <sup>a</sup> diminutive, *little sparrow*.

5. The more to manifest the meannesse of this creature, the price thereof is set downe: which is the least price in use, a *farthing*. Here also to amplify the meannesse of this price, a diminutive is used, a <sup>a</sup> little farthing. And as if one little sparrow alone were not worth any price at all, <sup>c</sup> two sparrows are said to be sold for one little farthing. Yea, in *Luke 12. 6.* five of them are said to be bought for two little farthings.

6. To declare the divine *Providence* to extend it selfe not onely to the severall kinds of creatures, but also to every particular, it is added, <sup>f</sup> not one of them.

7. To prove that the most casuall things are ordered by Gods providence, he saith not of this little bird, it is *sed*, or *preserved*, but it <sup>8</sup> falleth not, indefinitely. Now there are many wayes whereby little birds fall to the ground. If they be kild they fall downe. When they want meat they fall downe. They fall downe to gather strawes and feathers for their nests. They oft fall downe on meere casualty, flying from tree to ground, from bush to ground, and from other places to the ground, on a kind of wantonnesse: yet in all these,

αἰνιτὶ γὰρ.

Quis disposuit  
membra pulicis  
& culicis ut ha-  
beant ordinem  
suum, &c. Aug.  
Enar. in Psal.

148.

c σπεύδιον passeru-  
lus. dimin. of σπεύς  
or σπεύδω as αἰ-  
διον of αἶψα.

d ἀσπίδιον minu-  
tus assis.

e δύο σπυρία  
ἀσπίδια πολεῖται.

Providentia Dei

quinq. passeres

qui venduntur

dipondio, guber-  
nantur. Hier.

Comment. 1. 3.

in Eph. 3.

f ἵνα μὴ ἀφθῇ.

g ὁ ἀνθρώπος



these, or any other particulars, this *falling downe to the ground* is ordered by the divine *Providence*.

8. To shew, that y<sup>e</sup> God which ordereth all the forementioned matters, is the same God, who hath so far respected man, as to give him the greatest gift that possibly he can give to any creature, and whereof any creature can be made partaker, (namely Iesus Christ his onely begotten Sonne, in him to adopt us to be his children, and to provide for us as for his children) he useth this note of speciall relation betwixt God and man, <sup>h</sup> *your father*: implying thereby that he may not, that he cannot be thought to neglect those children of men, whose father he is in an especiall manner.

ἡ αὐτοῦ πατρὶς  
ὕμῶν.

9. To amplify all very emphatically, by an *interrogation* he propoundeth the point, <sup>i</sup> *Are not?* &c. whereby he appeales to common experience, and makes even themselves to be Iudges of the case: as if he should say, *Enquire of any man: yea you your selves tell me if it be not so and so.*

ἢ ἔχιδες, &c.

10. To make us the better to apprehend the scope of all that hath beene said concerning Gods *Providence*, Christ himselve makes application thereof to us in verse 31. and that with an elegant amplification, in these words, *Ye are of more value then many sparrows.* He saith not simply, you are as good; but transcendently, *more worth*. Again, not *many* of you as good as *one* sparrow, or *one* of you as *one* sparrow, but *one of you more worth then many sparrows.* And so much doth this indefinite phrase imply, *ye are*, that is, every one of you is of more value, &c.

Mat. 10. 31.

διὰ τί ἐστέ ὑμεῖς.

καὶ ὅτι ἓξ ὑμῶν.

Hitherto Christ hath set out one instance of the divine *Providence*, taken from one of the least of unreasonable creatures. He addeth another instance concerning the least of those things which appertaine to man, and that is, his *haire*s.

In setting downe this he is also very emphaticall; for, every word hath his weight.

## VERSE XXX.

*But the very haire of your head are all numbred.*

1.<sup>k</sup> *Hairs* may well be accounted one of the meanest things that belong to man. Philosophers account them rather excrements then any essentiall parts of the body: yet the divine Providence is extended to these.

2. Where haire grow, commonly many grow together: yet they are<sup>l</sup> all objects of Gods Providence.

3. Of all parts of mans body, the greatest number of haire use to grow on the head, yet *the very haire of your head are ALL numbred.*

4. The haire of the head are innumerable: yet by God are they all<sup>n</sup> numbred, to shew, that the eye of Gods Providence taketh particular notice of each and every of them.

5. He doth here make another particular application of this extent of the divine Providence to themselves in speciall, in this relative particle, *your head.*

§. 2. *Of the Summe and Resolution of the Text.*

**T**HE Summe of this Text is *An encouragement against all that man can do.*

Hereof are two parts { 1. The ground } of encouragement.  
 { 2. The kind }

1. The ground is taken from Gods Providence. And it is

1. *Propounded*, Verf. 29, 30.

2. *Applied*, Verf. 31.

Its propounded in two instances.

1. The least of creatures in use.

2. The least of things appertaining to man.

Hence two arguments of encouragement may be drawne from the *lesse*, as the schooles speake.

The first may be thus framed.

That God which hath his providence exercised on sparrows,

ἐν τοῖς μαλλοῖς.

ἐν τοῖς μαλλοῖς.

in the hairs.

ἡ ἀριθμῶμεθα αὐτοῖς.

Vbi numerus est,

scientia numeri

demonstratur.

Hier. Com-

ment, in hunc

loc.

οὐδὲν.

A minori.

sparrowes, hath it much more exercised on Saints.

But your God and Father hath his Providence exercised over sparrows.

Therefore your God and Father hath his Providence much more exercised over you.

The proposition is thus proved.

That God which extendeth his *Providence* to things of small value, doth much more extend it to you that are of more value.

But your God, &c.

Therefore your God, &c.

The second argument taken from the least of things appertaining to man, may be thus framed.

If God by his providence number all your haire, much more your dayes.

But the first is true.

Therefore the second.

The *Kind* of encouragement is in this Inhibition. *Fear ye not.*

### §. 3. *Of the extent of Gods Providence.*

**T**He Generall point which I inferre from all that hath beene said is this.

*The divine Providence extendeth it selfe to all things.*

This Generall may well be inferred from the particulars in the text, as hath beene before noted.

It may further be proved by that induction of particulars tending to this purpose which God himselfe bringeth in, *Iob. 38. & 39. & 40. & 41.* As also by another induction which the Psalmist bringeth in, *Psal. 104.* And by that which Christ himselfe mentioneth, *Mat. 6. 26, 28.* concerning Gods feeding of fowles, and decking of lillies. Experience gives further evidence hereunto, in that many creatures seeke to destroy others, and yet none are utterly destroyed, but all preserved. In the sea the greater fish feed on the lesse, yet are the lesse exceedingly multiplied. In wildernesses

beasts

*S: parva anima  
li: & vilia, absq  
Deo auctore non  
decidunt: & in  
omnibus est pro-  
dentia, &c.  
Hier. Ibid.*

*Omnia Dei pro-  
videntia & iu-  
stitia gubernan-  
tur. Hier. Com-  
ment l. 2. in  
Hierim. 9.  
Dominus omnia  
novit, omnia con-  
tinet, omnia sua  
maiestate dis-  
pensat. Idem,  
Comment. l. 12  
in Esa. 41.*

beasts are a prey one to another, yet the most filly of them (that are a prey to others) are still continued. Thunders, lightnings, stormes, tempests, earth-quakes, frosts, droughts, inundations, and other like casualties oft destroy much food which the earth bringeth forth for man and beast, and are occasions of many other evils: yet by the divine *Providence* sufficient food is preserved for all creatures, and all the foresaid evils redressed. Naturall men are as wolves, tigers, devils one to another: yet by the divine *Providence* polities and societies are preserved.

As for things appertaining to Man, in this Text mention is made of *haire*, in other places it is noted of the very <sup>b</sup> *colour of haire*, and the very <sup>c</sup> *stature* of man is ordered by Gods *Providence*.

Seeing the divine *Providence* extends it selfe to such things, what can be imagined whereunto it should not extend?

#### §. 4. Of the ground of the extent of the divine Providence.

**G**OD thus extends his *Providence* to all things, that he may bring them to such ends as himselfe hath appointed. Which are in generall,

1. His owne glory.
2. His childrens good.

Gods glory is the most principall and supreme end of all. At that he aimed in his eternall decree, *Rom. 9. 23*. And in giving the first being to his creatures, *Prov. 16. 4*. At that also he aimeth in all things that are done at any time in any place. In which respect it is said, that *the whole world is full of his glory, Isa. 6. 3*.

*Ob.* Many of the things here below, are so meane, and base, as they may seeme to impeach the divine Majesty to be busied about them.

*Ans.* A reverend Father of our Church giveth this answer. *There is not the least action or event, which is not over-ruled*

<sup>b</sup> Mat. 5. 36.

<sup>c</sup> Mat. 6. 27.

*Gloria Dei sedet  
in scientia mul-  
titudine: & tunc  
manifestatur,  
quando cuncta  
rei providentia  
manifestantur:  
nec fortuito quid  
fieri, nec dicere  
quempiam Hier.  
Comment. 13  
in Ezech. 10.  
Ios. Hall. B. of  
Exet. in his  
Medit. &  
Vows. Cent. 3.  
S. 15.*

ruled and disposed by a Providence: which is so farre from detracting ought from the Majesty of God, for that the things are small, as there can be no greater honour to him, then to extend his providence to them because they are infinite. Yea, further the <sup>d</sup> Psalmist noteth it as a branch of Gods incomparable glory, to stoope so low as to order the things on earth.

<sup>d</sup> Psal. 113. 5, 6.

But I would be enformed how it can impeach his glory who made all creatures, even the least and meanest that be, to preserve and governe them by his Providence. Who shall order them, if not he that made them?

<sup>e</sup> Rom. 8. 28.

As at the next (but subordinate) end, God in his Providence aimeth at his childrens good. In regard hereof, <sup>e</sup> All things worke together for their good. Yea God by the hand of his Providence which he hath in all things, turneth the evill purposes and practices of men to the good of his children, *Gen. 50. 20.*

If God should not at all meddle with the things here below, surely those two fore-named ends, could not be so well accomplished.

### §. 5. Of Chance.

*Such being the extent of Gods providence as hath beene shewed, the conclusions following may well be inferred.*

I. Fortune is a meere fiction. Fortune, I say, as commonly it is taken, in opposition to Gods Providence. For, <sup>a</sup> folly, error, and blindness hath brought in the name of Fortune. What fortune or chance is, to take it positively as a distinct thing that may have a being, none ever could tell. It is a meere fancy, and vaine conceit, or rather a plaine deceit of mans idle braine. Yet <sup>b</sup> the Heathen have set her in the number of their goddesses, and placed her in heaven. <sup>c</sup> They prepare a table for fortune, beleeving nothing to belong to God, but all things to be ordered either by the course of the starres, or by the mutability of fortune. Yea, not onely the vulgar,

<sup>a</sup> Stultitia, & error, & cecitas fortune nomen induxit. Lactan. Instit. 3. 29.

<sup>b</sup> Te facimus fortuna Deam, coelog, Iccamus, Iuvenal.

<sup>c</sup> Parant fortune mensam, nihil ad Deum pertinere credentes: sed vel stellarum cursu, vel vanitate fortune cuncta gubernari. Hier. Cōment. 1. 18. in Esa. 65.

vulgar, but many others also among those that professe Christianity, dote too much upon her, and attribute too many things unto her, whereby God is robbed of much honour. I know not any one other thing, whereunto, more of those things which are done by God, are attributed, then to *fortune*, or *chance*, or *luck*, (for these are but severall titles which are used to set out one and the same thing.) Commonly those things which are most immediately done by the divine *Providence*, are ascribed to *Fortune*. For, when they see not any apparent externall cause of a thing, they conceit it to be done by *Fortune*. How frequent in mens mouths are these phrases, *good luck*, *ill-luck*: *By good fortune I got this*: *It was my ill fortune to lose this*. Yea, Christians have learned of Heathen Philosophers to entitle all the externall good things of this world with this stile, *goods of Fortune*: and still that old distinction of good things is retained, *Goods of the Mind*, (as knowledge, wisdom, temperance, and all sorts of such vertues) *Goods of the Body* (as, Health, strength, beauty, &c.) *Goods of Fortune* (as, Honour, Wealth, Peace, &c.)

The Heathen by this phrase, *Goods of Fortune*, implied that all the things of this world were ordered and disposed by their goddesse *Fortune*.

*Ob.* The Holy Ghost in sacred Scripture useth this title *chance*: *By chance there came downe*, &c. and seemeth to attribute all thereto, in this phrase, *chance happeneth to them all*.

*Ans.* *Chance* or *Fortune* is taken two wayes, either for a cause of it selfe, opposed to the divine providence, as the *Epicures*, other *Philosophers*, and many of the *vulgar* take it: So the *Philistims* use it, 1 Sam 6.9. or els for the hiddenesse or secrecy of a cause; when the cause of a thing is secret and hidden from us, then it is said to fall out by *chance*; whereby is meant the secret appointment, disposing, and providence of God. § Some of the wiser among the Heathen discerned, and affirmed as much: namely, that the *Providence* of God, so farre forth as it concerneth man, is sometimes called *Fortune*, because it effecteth many things, to

Bona animi,  
Bona corporis,  
Bona fortune.

\* Luk. 10.31.

אֵלֶּיךָ יְיָ יִשְׂרָאֵל.

תְּהִי יְיָ יֵשׁוּעַ

בְּכָל דְּבָרֶיךָ אֲשֶׁר תַּעֲשֶׂה

† Eccl. 9.11.

§ Providentiam

Dei quæ ad ho-

mines pertinet,

nonnunquam

Fortunam appel-

lant, quia efficiat

multa improvisa,

nec opinata nobis

propter obscuri-

tatem, ignorantia-

memq; causarum

Cic Academ. I

us unawares and unthought of, by reason of the obscurity and ignorance of causes.

In this latter sense the *Holy Ghost* useth the word *chance*: whereby it excludes mans projecting or determining this or that, not Gods *Providence*. To it there is no *chance* or *fortune* at all. Thus God is said to *deliver* him to a mans hand, whom we suppose to be kild by *chance*. (compare for this purpose *Exo. 21. 13.* with *Deut. 19. 4, 5.*) Yea the whole *disposition of a lot*, is said to be of the *Lord*, *Pro. 16. 33.* So as there is nothing done, seeme it to us never so casuall, but God either doth it or suffereth it to be done. *Fortune*, as opposed hereunto, is a most detestable idoll.

§. 6. Of Gods Providence extending it selfe to things below.

II. \* **G**ODS Providence extendeth it selfe to things here below. If to all things (as hath been proved, §. 3.) then to things under heaven. The instance here in my text given of *sparrowes*, and the other particular instances noted in the generall doctrine, give expresse evidence hereunto.

These inferiour things under heaven, by reason of their mutability, manifold infirmities, and contrariety one against another, do stand in most need of a divine *Providence*. And surely the divine *Providence* will most manifest and exercise it selfe, where is most need thereof. In this respect God is said to be *A Father of the fatherlesse, a judge of the widowes, a preserver of the stranger, &c.* *Psal. 68. 5. & 146. 9.*

This extent of the divine *Providence* to things here below, I do the rather note, because many *Philosophers*, and others also have limited and bounded Gods *Providence* within the circuit of the celestiall orbes. Such were those whom *Eliphaz* taxeth, *Iob 22. 13, 14.*

That they may not seeme to be mad without reason, they give this ground, that in heaven all things are caried with an unalterable course and constancy, but on earth nothing is done according to order.

*Nihil aliud in rebus casum vocamus, nisi eorum ratio & causa secreta est.* Aug. contr. Acad. l. 1. *Nihil fit nisi quod aut ipse facit, aut fieri ipse permittit.* Aug. de Bon. Persev. l. 2. c. 6.

\* See §. 5.

*Quidam Philosophi ex siderum cursu atq; constantia suspicant esse in cœlestibus providentiam: & terrena contemni, dum nihil vedi, nec iuxta ordinem interis geritur.* Hier. Comment. l. 3. in Ezek. 8. *Legit Aug. Enar in Psal. 188. cont. istud delirium.*

*Ans.*

*Ans.* 1. This latter assertion, that nothing is done according to order, is most false.

2. The seeming disorder of things here below, is so farre from giving evidence against the divine *Providence* about them, as it doth rather strongly evince that Gods *Providence* reacheth so farre. For, notwithstanding their disorder, by the divine wisdom they are brought to good ends. How could *all things* (being so disordered, yea so contrary one to another) *worke together for good to them that love God*, were it not that they are ordered and governed by the divine *Providence*?

Let this extent of *Providence* to these inferiour things be the rather noted, that we may thereby be brought to discern the wisdom of God, to call upon him, to trust to him, to depend on him, and patiently to expect a good issue in all things whatsoever do, or may befall us.

### §. 7. Of despising meane things.

I II. \* **M**Eane things are not to be despised. Nothing whereunto God extendeth his *Providence* is to be despised. But we have heard how God extendeth his *Providence* to the meanest things. This is true of unreasonable creatures. How much more true is it of reasonable? which are not onely governed by the divine providence, but also created after Gods image, redeemed by the blood of his Sonne, sanctified by his Spirit, and reserved to eternall glory in heaven. That this consequence of *not despising* that whereof God taketh care, is a good and just consequence, is evident by the like, thus inferred by the Apostle, *Let not him that eateth despise him that eateth not. For, God hath received him.* So as he whom God receiveth, is not to be despised.

On this ground many proud despisers of others are justly to be taxed, as,

1. Such as the proud *Pharisee*, who was so conceited in his owne righteousness, as he despised the humble, contrite, penitent *Publicane*, who, according to Christs owne determination,

Rom. 8. 28.

\* See §. 5.

Rom. 14. 3.

Luk. 18. 10, &c



mination, went down to his house justified rather then the other.

2. Such hard-hearted and unmercifull men, as the Priest and Levite. were, who seeing a poore man robbed, stripped, wounded, and left halfe dead, passed by him (though they saw him in that pitifull plight) the one on the one side, the other on the other side, but afforded him no succour at all.

Luk. 10.30, &c

3. Such as take occasion from the infirmities of men to abuse them, and to scorne them. The Law giveth two instances, instead of many, by way of prohibition, thus, *Thou shalt not curse the deafe, nor put a stumbling blocke before the blind.*

Lev. 19. 14.

4. Such ungratious children as mocke their father, and despise to obey their mother. A fearefull judgement is passed against such. *The ravens of the vally shall plucke out his eye, and the young eagles shall eat it. Yea, he that setteth light by his father or mother is pronounced accursed.*

Pro. 30. 17.

Deut. 27. 16.

5. Such undutifull servants as take occasion from their masters meannesse, weaknesse, age, poverty, or any other infirmity to contemne them. Thus was he in his affliction dealt withall, who said, *They that dwell in my house, and my maids count me for a stranger. I am an alien in their sight. I called my servant, and he gave me no answer, &c.*

Iob 19. 16, 17.

### §. 8. Of Saints not fearing man.

III. \* **S**aints of God need not feare sonnes of men. It meane not here by feare that reverend respect which inferiours owe to their superiours, who by vertue of their dignity beare the image of God, and in that respect are stiled Gods, *Psal. 82. 6.* and by vertue of their place stand in Gods roome. For this is that *Honour* which the Law requireth, *Exod. 20. 12.* and the Apostle adviseth Christians to yeeld this feare to whom it is due, *Rom. 13. 7.* But a dread, terrour, or perplexity of mind by reason of any evill. The meaning then of the point is this, Saints need not feare any evill that men can do against them. This consequence Christ himselfe

\* See S. 5.

1 Sam. 8. 7:

himselfe inferreth from the fore-mentioned extent of Gods Providence, Mat. 10. 29, 31. It must needs therefore be a just consequence. And to shew that it is a matter of moment, worthy of all due regard, he doth here three severall times inculcate it, viz. ver. 26, 28, 31. In many other places of Scripture is *fear of men*, so as here forbidden. In speciall manner note, 1 Pet. 3. 14. where the meaning of this word is thus most fully unfolded, *Be not afraid of their terror, neither be troubled.* For instances take the examples of <sup>b</sup>Moses and his parents, of <sup>c</sup>David, <sup>d</sup>Ezra, and the *Iewes* with him, <sup>e</sup>of *Nebemiah*, <sup>f</sup>Christ, his <sup>g</sup>Apostles, and of all *Martyrs* in all ages.

Good grounds there are for Saints to be of undaunted spirits. For,

1. Gods Providence, extending it selfe to the meanest creatures (as hath beene proved) it must needs be much more exercised upon the best of creatures, as true Saints are. They are the *children of God*, the *spouse of his Sonne*, the *temple of his Spirit*. They are a *peculiar treasure unto him above all people*, though all the earth be his, Exod. 19. 5. Though therefore Gods generall Providence be upon every creature, yet the *Spouse of Christ*, the Church, and every member of it, every true Saint, challengeth the speciall care of God, as a prerogative to it selfe. The Church is Christs cure. He hath therefore the greatest care of it: and it may cast her whole care on him, 1 Pet. 5. 7. and boldly say, *The Lord is my helper, and I will not feare what man shall do unto me*, Heb. 12. 6.

2. All that man can do, can but <sup>1</sup>touch the body: it cannot reach to the soule. Now, the body is but the outward part of a man, a mortall part, subject to much misery. Therefore all that man can do at the most, is but for a moment, 2 Cor. 4. 17. So as the uttermost which man can do, in comparison of the evill which reacheth to the soule, is little to be accounted of, not to be feared.

3. Man can inflict nothing upon the body, which may truly and properly be called evill: or which may make it miserable. Degradation from offices, Deprivation of goods, Restraint

a 707 qd 207 du 707  
p 12 q 207 707, p 12  
707 707 707.

<sup>b</sup> Heb. 11. 23 27

<sup>c</sup> Psal 118. 6.

<sup>d</sup> Ezr. 8. 22.

<sup>e</sup> Neh. 6. 11.

<sup>f</sup> Luke 13. 32.

<sup>g</sup> Act. 4. 19.

Providentiam  
ceteris creaturis  
non negamus:  
curam sponsa  
vindicat sibi.  
Bern. super  
Cant. Serm. 68.

<sup>1</sup> Mat. 10. 28.

Luk. 12. 4.

Restraint of liberty, Reproach, Disgrace, Torture, Execution of death, Depiall of buriall, and other externall crosses like unto these, are so farre from making Saints miserable, as thorow the divine providence they turne to their advantage. <sup>m</sup> Losse of goods may prove a gaine of grace: <sup>n</sup> Restraint of outward liberty, a meanes of greater freedom of conscience: <sup>o</sup> Disgrace, a motive for God the more to manifest his approbation: <sup>p</sup> Torment, an occasion of easing the mind: <sup>q</sup> Death of body, an entrance into eternall life. What evils can they be, which bring so great advantages to men?

4. If they should be evils, God can protect and deliver from them all. (Of the many wayes of exempting Saints from judgements, see *The Plaster for the Plague*, on Num. 16. 45. §. 12, 14.) What cause then is there to feare man for any thing he can do?

Take to your selves therefore, O believers, who are well instructed in the extent of Gods providence to all creatures, and thereupon in his care over you, and protection of you, take to your selves an holy boldnesse, and an invincible courage against all that man can do. Take to you the resolutions of them that in truth and faith said, *The Lord is on my side: I will not feare: What can man do unto me? Our God whom we serve is able to deliver us from the burning fiery fornace: and he will deliver us.* O be not so affrighted with shadowes, as upon the sight of painted fire to startle backe into true burning fire. So do they who to avoid persecution, denie the truth: or to avoid reprobach, proove profane. These are no fruits of faith in the extent of Gods Providence.

<sup>m</sup> Heb. 10. 34.

<sup>n</sup> Act. 16. 25.

<sup>o</sup> 1 Cor. 4. 13.

<sup>p</sup> Heb. 11. 35.

<sup>q</sup> 2 Cor. 4. 17.

<sup>r</sup> Psal. 118. 6.

<sup>s</sup> Dan. 3. 17.

§. 9. *Obeying God in all affaires.*

\* See §. 5.

Psal. 145. 15.

*Manifestum est  
nequaquam no-  
stra industria, sed  
providentia Dei  
etiam ea perfici,  
in quibus ipsi  
videantur operari.  
Chrys. in Mat.  
6. Hom. 22.*

V. \* **G**OD is to be beheld in all our affaires. If a sparrow fall not to the ground without him, what do we, what can we do without him? And if his hand be in all that we do or can do, ought we not to take notice thereof, to behold it, well to observe it, and marke whereto it tends? Dost God from heaven looke downe upon us on earth, and shall not we from earth lift up eyes and hearts to him that is in heaven? The Psalmist indefinitely saith of all, even all creatures, *The eyes of all looke up unto thee*, O Lord. And shall not the eyes of all reasonable creatures, shall not the eyes of all that are made new creatures, looke up unto God? That God which in his surpassing glory is in heaven, in and by his working *Providence*, is on earth also; and (as he that well knew what he said, truly said) *worketh hitherto, Job. 5. 17.* He that wrought six dayes in creating all things, worketh to this very day, and so will do all the dayes of this world, in and by his *Providence*. Thus those very things which we our selves seeme to worke, are more truly effected and perfected by Gods *Providence*, then by our diligence. Let us therefore enterprize nothing without him. *Except the Lord build the house, they labour in vaine that build it: except the Lord keepe the city, the watchman waketh but in vaine. It is vaine for you to rise up early, to sit up late, to eat the bread of sorrowes; namely, unlesse the Lord put to his hand:*

Learn hereby to commend all thine affaires to the divine *Providence*. Depend thereon all thy life long. So do on thy death-bed. If thou hast children, comfort thy selfe herein, that though thou (their earthly Father) maist be taken from them, yet thine and their heavenly Father, who is not onely a meere spectator, and beholder of all things, but a disposer and orderer of them by his wise and just *Providence*, ever remaineth to worke with them, to worke for them, if at least they will put their trust in him, and depend on him. Com-  
mend

mend thy soule therefore, commend thy children, and all thou leavest behind thee, to his providence; when thou art departing out of this world.

§. 10. Of submitting all our purposes to Gods will.

V I. \* **V**hatsoever is by man intended, must be submitted to Gods will. Without God a sparrow falls not to the ground. And without God nothing can be effected by man. \* *A mans heart deviseth his way*, that is, a man may with himselfe plot and purpose this and that, *But the Lord directeth his steps*, and bringeth the purposes of man to what issue God himselfe please: according to the proverbe, *Man may purpose, but God will dispose*. So as the good successe which men have, comes not from their projecting, nor from any freedome of mans will, but from the guidance of him, to whom the Prophet *Isaiah* saith, *Thou hast wrought all our works in us*, or for us, *Isa. 26. 13.*

Iustly therefore doth the Apostle (*1am. 4. 13.* &c.) taxe their bold presumption, who without thought of God, or of his over-ruling providence, peremptorily say, *To day or to morrow we will goe into such a city, and continue there a yeare, and buy and sell, and get gain, whereas ye know not what shall be on the morrow, &c.* This was the proud conceit of him, who by an heavenly voice is called *Foole*, for saying to his soule, *Soule, thou hast much goods laid up for many yeares, take thine ease, eat, drinke, and be merry.* The doome which was denounced against him upon that conceit, giveth evidence that he was an egregious foole. It was this, *This night thy soule shall be required of thee: then whose shall those things be which thou hast provided?* Thus we see what it is to purpose or promise any thing without the Lord.

On the contrary, they questionlesse were well instructed in this all-ruling, and over-ruling Providence of God, who in all their purposes had ever a reservation to God, as he that said, *If it be of the Lord, let us send abroad, &c.* and he also that said, *I will come to you shortly if the Lord will.* And

\* Sec § 5.

a Prov. 16. 9.

*Quicumq; hominum gressus rectum iter incidunt, non sit hoc libertate humani arbitrij, sed gubernatione illius, cui dicit Esaias, Omnia opera nostra operatus es nobis.* Hier. Comment. l. 2. in Prov 20. Luke 12. 19.

\* 1 Chro 13. 2.

† 1 Cor. 4. 19.

8 Act. 18. 21.

again, & *I will returne to you againe, if God will.* St. James where he taxed the fore-mentioned profane and over-peremptory speeches, giveth this direction for submitting our purposes to the divine Providence, *Ye ought to say, if the Lord will, we shall live, and do this or that.* This is not to be taken, as if we should to every sentence that we utter adde this clause, *If God will,* but that we should be so well instructed in the divine Providence, as to know nothing can be done without the will of God, and thereupon ever to have in our minds that reservation, *If the Lord will.* Thus by submitting our wills to Gods will, we shalbe sure both to have our wills effected, yea also that to be effected, which is the best. Gods will, will we, nill we, shalbe accomplished. If then we will nothing, but that which may stand with Gods will, in the effecting of Gods will, our will must needs be effected. And because Gods will ordereth and disposeth all things to the best, on the same ground, that which we will must needs fall out to the best. But suppose our will should wish any thing that God would not have: what skilleth it? We may know what we would have: but God knoweth what we should, and shall have. It is therefore much better that our purpose and desire be crossed, if at least it be contrary to Gods, then effected. If Gods counsell and determination be accomplished (as accomplished it shalbe) it is enough. My will therefore shall take the pattern of our Saviours for her guide, and in all cases say as he did in a most extreme case, *O my Father, not as I will, but as thou wilt.* Mat. 26. 39.

Iulius 3.

O how impious, sacrilegious, and blasphemous, yea, atheisticall and Luciferian was that speech of a Pope, who being forbid by his Phyfitian a meate that he liked, replied, that he would have it *in despite of God.* Such are the thoughts (if not the speeches) of many presumptuous spirits.

## §. II. Of Contentednesse.

VII. \* **C**ontentednesse is requisite in all estates. The content of Gods Providence giving evidence to Gods disposing and ordering all estates, if men rest not content in their estate, they manifest a discontent at his Providence. Surely he had an eye on Gods Providence ordering his estate, who in his great affliction said, <sup>a</sup> *I was dumbe and opened not my mouth, because thou (Lord) didst it.* And he, who having heard a judgement denounced against him, which would make a mans eare to tingle againe, replied, <sup>b</sup> *It is the Lord, let him do what seemeth him good.* In like manner, <sup>c</sup> *David*, <sup>d</sup> *Iob*, <sup>e</sup> *Hezekiah*, and others, manifested great contentednes in great extremities. But most pertinent to our purpose is this of S. Paul, <sup>f</sup> *I have learned in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound: every where, and in all things I am instructed both to be full and to be hungry: both to abound and to suffer need.* <sup>g</sup> To this contentednesse we are all exhorted by him that had so well learned it himselve.

Well it beseemeth the sonnes of God, children that have so high and heavenly, so potent, so prudent, so provident a Father, whose Providence extends it selfe, as to all creatures, not the least excepted, so to every thing that appertaineth to them (seeme it never so small, as to their haire, the number and colour thereof, and to the just pitch of their stature) well (I say) it beseemeth children that have such a Father, to rest contented with that estate wherein he setteth them: Whatsoever the present estate of Saints is, God hath set them therein. On this ground, as when we are in high and honourable places, when we abound in wealth, when we have good health, when we enjoy peace, or any manner of prosperity, we ought to be perswaded that these are good for us: so on the other side, when we are in meane places, when we are pinched with poverty, when we are visited with sicknesse, when we are molested with sundry troubles, when

\* See S. 5.

<sup>a</sup> Psal. 39. 9.<sup>b</sup> 1 Sam. 3. 18.<sup>c</sup> 2 Sam. 15. 26.

16. 11.

<sup>d</sup> Iob 1. 21.<sup>e</sup> Isa. 39. 8.<sup>f</sup> Phil. 4. 11, 12.<sup>g</sup> 1 Tim. 6. 10.

Hcb. 13. 5.

we are pressed with all manner of adversity, to be perswaded that even these latter estates are best for us, at that time when, and so long as we are in them. For our estate, of what kind or condition soever it be, is disposed by our Father before mentioned; and he knoweth what is fitter for us, then we can know. Therefore the Lord here in this text, speaking of the extent of the divine *Providence*, putteth them in mind of this Father, saying, *A sparrow shall not fall to the ground without YOUR FATHER*. Faith herein will make us thankfull for all manner of prosperity, as proportioned out unto us in wisdom and love by this our Father: and patient under all manner of adversity, as laid upon us in like wisdom and love by the very same Father. This is rightly and truly to be \* *content with things present*, or with such things as for the present we have: or with the estate wherein for the time we are.

§. 13. *Of ascribing the glory of all deliverances to God.*

VIII. \* **T**He glory of all deliverances is to be ascribed to God. For by that *Providence* which extends it selfe to all things, deliverances from enemies, from dangers, from distresses, from all manner of evils, are obtained. But that is the *Providence* of God. To whom then, if not to him shall the glory thereof be ascribed? Hereof we have spoken \* before.

Onely here learne we to apply this generall point, to such particular deliverances as God hath given unto us. Considering therefore that this our land, which hath now for many yeares enjoyed the bright, pure, comforting, sanctifying, and saving light of the Gospell, lay for many hundred yeares together in the dismall and damnable darknesse of Popery, we are oft to call to mind, and duly to meditate on the means and times whereby and wherein the divine providence hath brought into our land, this light, to discover and drive away that (worfe then Egyptian) darknesse of Popery. For instances take these.

1. *Iohn*

\* *ἡμεῖς ἀντιστοιχοῦμεν τοῖς παρὸντι.*  
presentibus.

\* See §. 5.

\* *The Churches Conquest,* on  
Exo. 17. 15.  
§. 77.



1. *John Wickliffe* about the yeare 1371 in the raigne of *Edward 3.* even in the midst of popish darknesse, held out the light of the Gospell, wherewith many in those dayes were enlightned. This fire, by the abundance of ashes which the Romish Clergy heaped upon it, lay, after the death of *John Wickliffe*, smothered up: yet were those ashes raked away, about 40 yeares after by *John Hus*, and the sparkes of that fire so blowne up, as dazled the eyes of the Papists, and made them mad againe, against those that laboured to bring out those sparks.

2. *Henry 8.* disanulling the Popes usurped authority in *England*, had by Act of Parliament, the title of *Supreme Head of the Church in his owne dominions*, conferred upon him, and liberty given him to reforme abuses crept into the Church. Thereupon he made Articles, and sent out injunctions for removing images, reading Divine Service and the Holy Scriptures in English, preaching Gods Word, catechising children, and performing other duties of piety, so as the Gospell began to shine forth somewhat brightly in *England*, till about six yeares after thorow the six articles established by Act of Parliament, a cloud was gathered before that bright light. That Act for establishing the six articles, was among the common sort stiled the *Scourge with six strings*. For many were therewith scourged to death. The heads of those six Articles were these.

1. *Transubstantiation established.*
2. *Communion in both kinds excluded.*
3. *Priests marriage prohibited.*
4. *Vowes of chastity warranted.*
5. *Private Masses allowed.*
6. *Auricular Confession justified.*

3. *Edward the 6.* coming to the Crowne, dispelled the cloud of those six Articles, yea and from the mist of other popish remainders, so as in his time the Gospell shined out in her full brightnesse. But yet about six yeares after, by his death a thicker and darker cloud, then was in the daies of *Henry 8.* gathered together in *Queene Maries* daies, and

An.Dom.1534

An.Dom.1540

An. Dem. 1558

over-shadowed the whole Land. Then instead of the heavenly light of the Gospell, an hellish light of burning fire brake out to the destruction of many.

4. *Queene Elizabeth* by re-establishing the Gospell, as it were by the brightnesse of the sun, put out the fore-mentioned fire, and so settled the Gospell of peace in this land, as now 73 yeares we have enjoyed with it, much externall peace.

These have beene very speciall deliverances, which have apparantly beene wrought by the divine *Providence*. They ought oft to be thought on: that our hearts may be the more inflamed to give the glory of them to God.

To these might be added many other evidences of Gods *Providence*, in preserving the foresaid *Queene Elizabeth* from many plots and treasons against her Person and life; as also in preserving our late King *James* of blessed memory, and our now royall Sovereigne. But the heads of these have beene distinctly set downe before, §. 93. 94.

§. 14. *Of ascribing the glory of judgements to God.*

\* See § 5.

IX. \* **T**He glory of judgements on the Churches enemies is to be ascribed to God. For, by the fore-mentioned *Providence* are they executed. He is the God of vengeance. Hereof we have spoken <sup>a</sup> before.

<sup>a</sup> Churches Conquest, on Exo. 17. 14 §. 66, 69.

<sup>b</sup> The Downefall was Oct. 26. 1623. This preached 5 Nov. next following.

Onely here I suppose it to be most meet to make a particular and true narration of that judgement which <sup>b</sup> ten daies ago befell the *Papists* in this parish: whereof there are many uncertaine reports spread abroad.

§. 15. *Of*

## §. 15. Of a downe-fall of Papists.

ON the Lords Day, being the 26. of Oct. (as we in England, according to the ancient account of moneths and dayes in *Christendome*, doe reckon the time) but the 5. of Nov. (as the late Gregorian account reckons it.) On that day a common report went up and downe, farre and neare, that one *Drurie*, a Romish Priest would preach in the after-noon, in a faire house in *Black-Friers London*, whither they that would, might freely come to heare him.

Vpon this Rumour (same also setting an high commendation on the excellency of the mans parts, and eminency of his gifts) very many, Protestants as well as Papists, Schollers as well as others, assembled thither about three of the clocke in the after-noon.

The roome where they were assembled was a long garret, the uppermost story of an high edifice, built with stone and bricke.

The maine mansion house was inhabited by the

I Do the more confidently publish this history, because I was an eye-witnesse of many of the things therein related, and heard, from the mouth of such as were present at the sermon, the other things. For, upon the first hearing of the destruction of so many persons as by that Downe-fall lost their lives, our Constables forthwith caused the gates of our Precinct (it being enclosed about with walls and gates) to be shut, and raised a strong guard from among the Inhabitants, to keepe the house where this accident fell out, and to prevent tumult about it. Thus thorow the favour of the Constables and Watch, who were all my neighbours, I had the more free and quiet access, to view the dead bodies, and to enforme myselfe in all the materiall circumstances of that accident: and that I did so much the rather, because the Bishop of London (that then was) sett me to inform myselfe thorowly of the whole businesse, and send him a narration thereof under my hand: whereupon I did not onely view

An. Dom 1623

The occasion of the great concourse,

A Description of the place.

*French Ambassadour.*

To the foresaid garret there were two passages. One out of the *Ambassadors* with-drawing chamber, which was private. The other more common, without the great gate of the said mansion house.

Vnder the garret was a great square chamber, which one *Redyate* another Popish Priest had hired for himselfe. Whereunto Papists much resorted, to make confession, and heare masse.

Vnder that, the fore-said with-drawing chamber of the French Ambassadour. And this with-drawing chamber was supported with arches of stone: being immediately over the entrance into the great house.

At the South end of the garret, and on the West side thereof, there were bed-chambers and closets which other Priests had hired.

The bed-chamber at the South-end was severed from the other part of the garret only by a partition of Wainscote, which was taken down for the Sermon-time. The length of the garret from

North to South was almost 40 foot. The bredth but 16 foot

*view matters my selfe, but caused Carpenters to search the timber, to take the scantlings thereof, and to measure the roomes. I was also present with the Coroner, and his Inquest, at their examining of all circumstances about the businesse. And where my Lords Grace of Canterbury sent to me, to come to him, and to bring with me the best evidence I could, I got the Foreman and others of the Jury, and four persons that were present at the sermon, and fell downe with the multitude, but by Gods providence escaped death, and one that stood without the doore in hearing, but fell not: all these I got to go with me to Lambith, where I heard the witnesse which they gave to my Lords Grace about the matter. One that fell with the rest and escaped death, was Mr. Gee, a Preacher, of Lankashire: two other were a sonne and servant of a Citizen in Pater-noster Row. The other also were men of good understanding, able to conceive what they saw and heard, and to relate what they conceived.*

foot. For, it was within the roose : and so gathered in narrower then the roome below it : which was about 20 foot square.

The two fore-mentioned passages met on one paire of stairs leading to the said garret, which had one onely doore entring into it.

More came to this place, then possibly it could hold, so as many could not get in, but returned backe againe. Others went into the foresaid *Redyars* chamber, and taried with him. The whole garret, roomes adjoyning, doore, and top of staires were as full as could be.

In the garret were set some stooles, and chaires for the better sort. Most of the women sate on the floore, but most of the men stood thronged together. About two hundred are supposed to be there assembled. About the midst of the roome was a chaire and a little table before it for the Preacher.

All things thus prepared, and the multitude assembled, about three a clock the expected Preacher, having a surplice on him girt about his middle with a linnen girdle, and a tip-pet of scarlet on both his shoulders, came in, being attended upon by a man carying in one hand a booke, and in the other an houre-glasse.

So soone as he came to the table prepared for him, he kneeled downe, with shew of private devotion a little while. Then rising up, and turning himselfe to the people, he crossed himselfe, and tooke the foresaid booke (which was said to be the *Rhemish Testament*) out of the hand of the man that followed him : and the houre-glasse being set up on the table, he opened the booke, and read the Gospell appointed (according to the direction of the Romish Calendar) for the 21 Sunday after *Pentecost*, as that was. That Gospell is recorded by St. *Matthew*, chap. 18. 23, &c. The text being read, he sate downe in his chaire, and put on his head a red cap, over a white linnen one turned up about the brimmes.

He made no audible prayer at all : but having read his text,

The great concourse of people.

The preparation made,

The Preachers manner of entrance.

The Text.

text, he first spake something of the occasion of it (it being the Parable of forgiving debts:) and then propounded three especiall points to be handled out of it.

1. The debt we owe to God.
2. The mercy of God in forgiving it.
3. Mans unmercifulnesse to his brother.

Having insisted some while on the misery of man by reason of the debt wherein he stands bound to God; he passed on to declare the rich mercy of God, and the meanes which God had afforded to his Church for partaking thereof. Among these he reckoned up the *Sacraments*, and especially pressed the *Sacrament of Penance*, as they call it.

He was discoursing on these points about halfe an houre, when on a sudden the floore whereon the preacher and the greater part of his Auditory stood, fell downe with such violence, as therewith the floore of the chamber under it (where *Redyate* before mentioned and some company with him, were) was borne downe: so as both the floores, the beames, girders, joyces, boards and feelings, with all the people on them, fell downe together upon a third floore, which was the floore of the *French Ambassadors* withdrawing chamber, supported with stone arches, as afore-said.

Hereby the way, the Providence of God in the preservation of the *Ambassadour*, is remarkable. This withdrawing chamber was next to his bed-chamber. He had oft recourse thither. It was said by his Attendants that that very afternoone he was in that withdrawing chamber: and that not long before the sermon he came out of it to go to the Court.

There being a partition on the South side of the middle chamber which reached up to the floore of the garret, and supported it, that part of the garret which was beyond that partition Southward, fell not: so as all the people thereon were safe. Onely they had no way to get out. For, there was but one entrance into the garret, which was at the North-West corner. Hereupon some thorow amazement would

The principall  
points hand-  
led.

The dismall  
fall.

The Ambassa-  
dour absent.

How many of  
the Auditory  
fell not.

would have leaped out of a window, almost forty foot from the ground. But the people without told them of the danger if they leapt downe, and so kept them from that desperate attempt. At length by breaking the wall on the West side, they discerned chambers adjoyning thereto: and thorow the hole which they made, they crept into those chambers, and were saved.

All that stood on the staire-head at the doore leading into the garret, were also saved. For, the staires were without the roome, and nothing fell but the floores: nor walls, nor roofe.

Among those that fell, many escaped: for, some of the peeces of timber resting with one end on the wall, and with another on the third floore that yeilded not, both such as abode upon those peeces, and such as were under them, were thereby preserved. A Minister that was there and fell with the multitude, thorow the providence of God fell so betwixt two peeces of timber, as that timber kept his upper parts from crushing, and helpt him, by his clasping about the timber, to pull out his feet from among the dead corps.

Among others the present preservation and future destruction of *Parker* is very remarkable. This *Parker* was a kind of factor for English Seminaries and Nunnes beyond sea, especially at Cambre. He so dealt with two brothers of his in *England*, as he obtained of one a sonne of his, and of another a daughter, to send them to religious houses (as those superstitious places are called) beyond Sea. This *Parker* tooke his *Nephew*, a youth of 16 yeares age, to the fore-mentioned fatall conventicle, where *Drury* preached. Both these, *Parker* and his *Nephew* fell with the rest. The youth there lost his life, but *Parker* himselfe escaped with a bruised body, being a corpulent man. So farre was he from praising God, as with much discontent he wished that he had died for his *Nephew*, and said, that God saw not him fit to die among such Martyrs. Strange Martyrs! Yet not so strange, as those martyrs which died under gallowfes and gibbets

Who fell, but escaped death.

He himselfe told me this story.

One that escaped death in the fall, shortly after drowned.

gibbets for treason. Such are Romes martyrs. But about ten days after this *Parker* shooting *London* bridge with his fore-said *Neece*, whom he was conveighing over Sea, both were cast away in the *Thames*. Iudge hereby (O Parents) whether God be well pleased with committing your children to Pa-pists for education.

But to returne to our story.

Others there were, that were pulled out alive, but so brui-fed, or so spent for want of breath, as they died within few houres after, others within few daies after.

Causes of their death.

The floore of the chamber immediately over this, where the dead corpses lay, being fallen, there was no entrance hereunto, but thorow the *Ambassadors* bed-chamber: the doore whereof was closed up by the timber of the floores that fell downe. The wals of this roome were stone: onely one window therein, with extraordinary crosse iron barres. Thus, though *Smiths* and other workemen were sent for, yet it was more then an houre before succour could be afforded unto them.

When passage was made for others, I had access into the roome, and viewing the bodies, observed some (yet but few) to be mortally wounded or bruised with the timber; others to be apparently stifled, partly with their thick lying one on another, and partly with the dust that came from the feeling that fell.

The number slain.

On the Lords Day night when they fell, there were num-bred 91 dead bodies: whereof many of them were secretly conveighed away that very night. For, there were a paire of water stairs leading out of the garden, appertaining to that house, into the *Thames*.

On the morrow following the *Coroner* and his *Inquest* comming to view the bodies, found remaining but 63.

Their buriall.

Of those that were caried away, some were buried in a burying place within the *Spanish Ambassadors* house in *Holborn*, among whom the *Lady Webb* was one, the *Lady Blackstones* daughter another, and one *Mistris Udall* a third. *Master Stoker* and *Master Bartholomew Buvine* were buried



in S. Brides parish. *Robert Sutton, John Loccham, and Abigail Holford* in S. *Andrewes Holborne*: *Captaine Summers* wife in the vault under *Black-Friers Church*, and her woman in the *Church-yard*.

For the Corpses remaining two great pits were digged; one in the fore-court of the said *French Ambassadors* house, 18 foot long, and 12 foot broad, the other in the garden behind his house, 12 foot long, 8. foot broad: In the former pit were laid 44 corpses, whereof the bodies of the fore-named *Redyat* and *Drury* were two. These two wound up in sheets were first laid into the pit: and a partition of loose earth to sever them from the rest. Then were others brought: some in somewhat a decent manner, wound up in sheets: but others in a more lamentable plight, the shirts onely of the men tied under their twilt: and some linnen tied about the middle of the women: the other parts of their body naked: one poore man or woman taking a corpse by the head, another by the feet: and so piled them up almost to the top of the pit.

The remainder were put into the other pit in the garden.

Their manner of buriall seemed almost (if not altogether) as dismall, as the heape of them when they lay on the floore whereupon they last fell.

No obsequies or fanerall rites were used at their buriall. Onely on the day after, a blacke crosse of wood was set upon each grave. But soone was it by authority commanded to be taken downe.

Thus they being interred, thorow search was made about the cause of the failing of the timber. The timber of each floore was laid together: and the measure of the *Summiers* that brake, taken.

The maine *Summier* which crossed the garret was ten inches square. Two girders were by tenents and mortaises let into the midst of it, one just against another. The *Summier* was knotty where the mortaises were made: whereupon being over-burdened, it knapt suddenly asunder in the midst

The scantling  
of the timber  
that brake.

The

The maine Summier of the other floore that fell was much stronger, being 13 inches square, smooth and sound every where, no knot in it: neither did the girders meet so just one against another. Yet that also failed: not in the middest, as the uppermost, but within five foot of one end, and that more shiveringly, and with a longer rent in the timber, then the other. For, this chamber was almost full with such persons - as comming too late to get into the sermon, went into *Redyars* chamber. Besides, it did not only beare the weight which lay on the upper floore, together with the weight of that floore that fell, but also received all that weight with a sudden knock; and so the massy timber shivered in two, as suddenly as the other knapped asunder, and the people were irrecoverably downe (before they could feare any such thing) on the third floore, which was above 20 foot from the first.

If this be not an evidence of the eye and hand of the divine Providence, both seeing and ordering things below, what evidence can be given thereof?

Eccle 9. 2.

True is that of the Wiseman, *All things come alike to all. There is one event to the righteous and to the wicked, &c.* There is nothing that befallerh any one, but may befall every one. And even such an accident may befall an assembly of true worshippers of God, as either the floore to fall under them, or the rooffe and walls to fall upon them. For,

1. The judgements of God are unsearchable, and his wayes past finding out, *Rom. 11. 33.*

2. He hath other meanes to put difference betwixt his Saints and others, then externall events.

3. He will have his to feare alwaies, (*Prov. 28. 14.*) and alwaies to depend on him.

Yet notwithstanding where we see judgements executed on sinners when they are in their sinne, when they are impudent and presumptuous therein, not to acknowledge such to be judged of the Lord, is to winke against a cleare light. \* *God is knowne by the judgement which he executeth.* To suppose then that the judgement which he executeth is

\* Psal 9. 16.

no judgement, is to put out that light which he affordeth of making knowne himself. <sup>b</sup> Shall *Nebuchadnezzar* while he is vaunting of his *great Babylon*, be bereft of his wits? <sup>c</sup> Shall *Herod* while he is priding himselfe in the peoples flattering applause, be *eaten of wormes*? <sup>d</sup> Shall *Haman* while he is practicing to destroy all the people of God, and intending to hang *Mordecai* on a gallows of 50 foot high, be hanged thereon himselfe? <sup>e</sup> Shall *Sennacherib* while he is worshipping in the house of *Nisroch* his god, be slaine by his owne sonnes? <sup>f</sup> Shall the house where the *Philistines* met to make sport with *Sampson*, fall upon their heads? Shall these and such like judgements overtake men in the very act of their sinning, and yet be accounted no judgements, no evidences of the divine providence, no signes of his indignation? Then let all things be ordered by chance: or rather let there be no order at all.

For the Conventicle where the fore-mentioned *Downe* fell was, It was for the greater part of *Papists*, who are palpable idolaters, whose doctrine is a masse of ancient heresies, who are by Law interdicted the execution of ministeriall functions, who at this time gave out before hand that such a priest should preach, who made choice of a spacious place, who let the doore be open for all commers, who taking advantage at some present connivence, most audaciously and impudently, without feare of God or man did what they did. Now for such, in such an act, after such a manner done, so many of them, by such a meanes to be taken away, what can be said or thought, but that *This is the finger of God*. For to end as I began, *Are not two sparrowes sold for a farthing? And one of them shall not fall on the ground without your Father. But the very haire of your head are numbred.*

<sup>b</sup> Dan 4. 3 c, &c  
<sup>c</sup> Act. 12. 22, &c.

<sup>d</sup> Hest. 3. 8.

— 5. 14.

— 6. 4.

— 7. 101

<sup>e</sup> 2 King. 19. 37

<sup>f</sup> Iudg. 16. 30.