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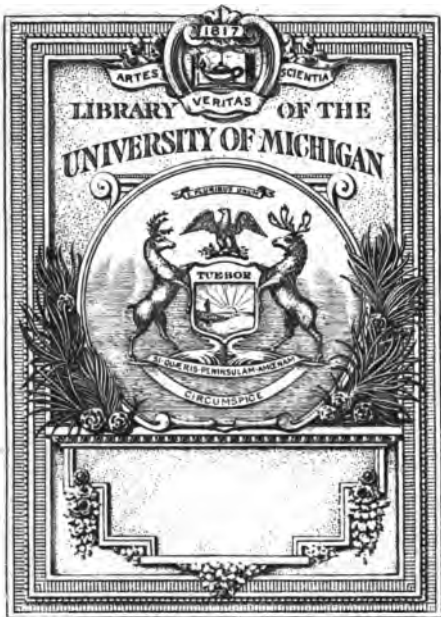
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Bona (John, *Puritan, Master of Trinity Hall, Camb., ejected*) *Salvation in a Mystery: a Ser. bef. the Commons, Mar. 27, 1644 (pp. 66), 4to, unb. (slightly soiled and wormed), 1644* 5/-

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1044



Die Mercurii, 27 Martii, 1644.

IT is this day ordered by the Commons, Assembled in Parliament, That Master BOND, and Master NICOLLS. do from this Howse give Thanks unto Master BOND, for his great pains he tooke in the Sermon he preached this day at MARGRET WESTMINSTER at the intreaty of this House (it being the day of Publike Humiliation) And they are to desire him to print his Sermon. And it is Ordered that none presume to print or repret his Sermon without being authorised vnder the hand wrighting of the said Master BOND.

H. Elfyng Cler. Parl. D. Com.

I do appoint *Francis Eglesfeild*
to Print my Sermon.

John Bond.



SALVATION
IN A
MYSTERY:

Or
A PROSPECTIVE GLASSE
for ENGLANDS Cafe.

As it was laid forth in a Sermon
preached at MARGARETS in Westminster,
before the Honourable House of Commons,
at their monthly *Fest*, March 27.

1644.

BY
JOHN BOND,
B. LL. late Lecturer in the City of Exceter, now
Preacher at the *Savoy* in *London*.
A Member of the Assembly of Divines.
Published by Order of the Commons House.

EXOD. 3. v. 2.

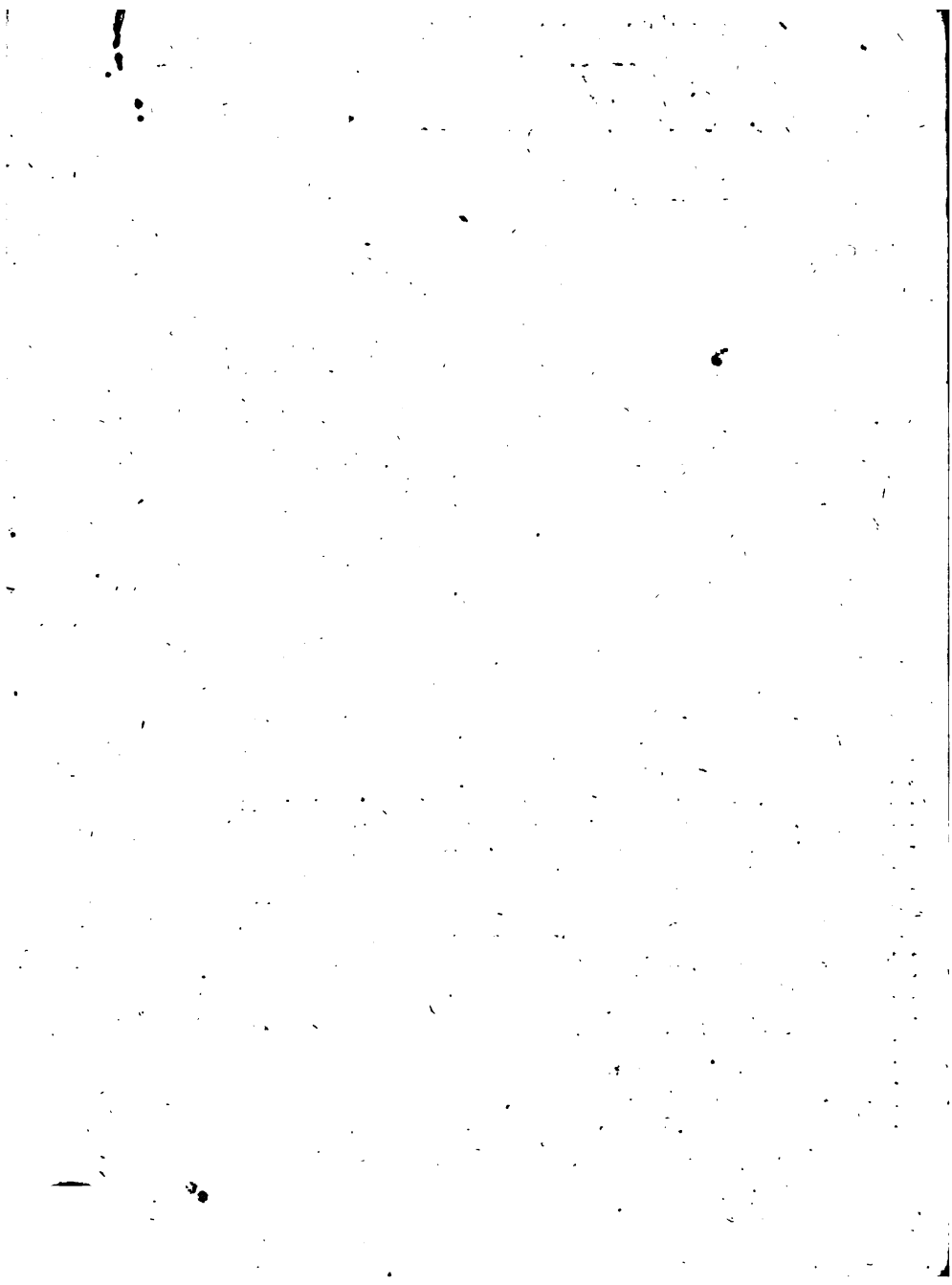
The Bush burned with fire, and the Bush was not consumed.

JUDG. 14. v. 14.

*Out of the eater came forth meat, and out of the strong came forth
sweetness.*

LONDON,

Printed by L. N. for Francis Eglesfeild, and are to be sold at the
signe of the Marygold in Pauls Church-yard. 1644.



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TO
THE HONOURABLE
HOUSE OF COMMONS
NOW ASSEMBLED IN
PARLIAMENT.

12-2-49 MS

HONOURABLE WORTHIES:



HAT which by your first command, was
in part, presented to your cares from the
Pulpit; is here at your second command,
fully represented to your eyes from the
Presse. It is a piece, I dare say, as rare
and usefull for the Plot and Subject,
which are immediatly the Lords; as it is
plaine and homely in my stile and me-
thod: In the dresse thereof, I thought

it a duty to put off Ornaments; for although it was Preached
upon the yearly day of the Kings Inauguration, yet that season
was also the Monthely day of the Kingdoms Humiliation; when
you did endeavour to Weepe, Pray, and Fast for the Royall Fa-
mille; whilst others (perhaps at Oxford) did Drinke, Blaf-
pheme,

March 27.

mm

pheme, and Debauch themselves, to shew their Loyaltie to His Majesty.

The subject of this sermon, is like the two Pillars which guided (our type) Israel through the Wildernesse to Canaan by day, and night: The one was a Cloude, which might well signifie the Lord hiding himselfe: The other of Fire, importing him to be the Saviour of Israel even whilst he was in that Cloude.

There is much talke now a dayes of new light, and that new light as it is held forth by some, is nothing lesse then old darknesse. I may safely promise you in this Treatise, at least, the dawning of a light that is new Orthodoxe and certaine: By which I have endavoured to begin the discovery of a hidden Mine of precious Providence; though all my labours, have scarcely opened the uppermost surface of the ground. I shall leave the accurate searching of the veynes to more able observers.

I confesse that I did make an Essay upon his very Text, in my native climate, before my banishment; but being plundered of those speculative thoughts; and having, since that time in some measure experimented this text; I conceive my selfe bound in conscience to give you some meate out of my Eater. Surely there is a vast difference betweene hearing of the Lord by the hearing of the eare and when our eyes have seene him.

Job. 42. 5.

May it please you therefore to travell over this unusuall discourse once againe; because Mysteries commonly are not understood at the first perusal. Sure I am that never any Parliaments in England, had greater need of Viatica than your selves: You are made a Spectacle to Angels and Men; And believe it, you are set up, for the fall and rising againe of many in England. The Lord hath cut off all bridges behind you (and blessed be his name that they are cut off) And now, together with you, all the Treasures of great Britaine and Ireland are imbarqued: And according to your standing or falling in this great Cause, must the present Generation and their Posterities in the three Kingdoms, begin the dates of their perpetuall weal or woe; for, pure Reformation, or open Popery; ingenious Liberty, or Norman Slavery must now be made the settled Master: Nay,

to

to allude to Cæsars speech, you do now carry the whole Protestant Cause, withall its Fortunes.

For mine owne part, there is nothing upon earth, that doth more amaze mine intellectualls, then the prodigious Lethargie that doth still rest upon the heads and hearts of cursed Newers, and Protestant Malignants in the Land, even now when both parties do abhor indifferency, and that the execreable Rebels of Ireland are brought over: But I might silence my selfe in this Quos perdece vult Jupiter, eos dementat. Surely the Lord hath smitten the generallity of the Land with madnesse and blindnesse and astonishment of heart, as he threatned the Jews. Otherwise they could never dreame of defending Parliaments by Malefactors, Property by Desperado's, and Protestantisme by Irish Rebels. May, we not fear lest the Spanishi, or Irish, or other Forreigners, may beg the whole Land of the King, and obtaine it, alleadging that the Nation, is not Compos mentis?

Deut. 28. 28

But my hope shall be, that after the Lord hath deeply humbled us for our old and new abominations, and broken us as he did Nebuchadnezzar, when he hath hewen us downe, cut off our branches, shaken off our leaves, and scattered our fruits; when he hath driven us from men, and suffered our haire to grow like Eagles feathers, and our nayles like Birds claws; then at the end of the dayes, mens reason and understanding shall returne to them againe, and perhaps, our glory also. At least, I am confident, that God will leave in the midst of us an afflicted and poore people; and they shall trust in the name of the Lord.

Dan. 4. 14.

Verf. 25.

Verf. 33.

Zeph. 3. 12.

Meane while, it is my Petition to you, and for you (Worthy Patriots) that you may hold-out through all those seas of difficulties which are before you; And that you may remember that God is not unrighteous to forget your worke and labour of love, which you have shewed toward his name: Yea, you may take it for a positive promise- The Lord is faithfull, who shall stablish you, and keepe you from evill; and we have confidence in the Lord, touching you, that you both do, and will

Heb. 6. 10.

2. Thef. 3. 3.

Verf. 4.

do,

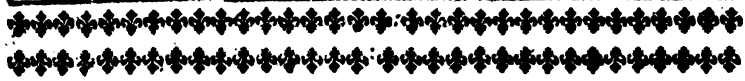
Verf. 5. do, the things which he commands you. And the Lord direct
your hearts into the love of God, and into the patient wayting
for Chrif. *This is the fixed hope, and fhall ever be the fervent
prayer, of*

*From my Study
at the Savoy
April 20.
1644.*

*Your Humble
and willing
Servant,*

JOHN BOND.

A



A
SERMON PREACHED
at a late Fast before the Honourable
House of COMMONS.

ISAIAH 45.15.

*Verily, Thou art a God that hidest Thy selfe, O God of
israel the Saviour.*



He Spring-head of this Text (as some Analysis.

*conceive) doth arise at the sixth
verse of the 44. Chapter. Others
doe fetch it as high as chap. 43.
vers. 14; Thus saith the Lord your Re-
deemer, the Holy One of Israel; for
your sakes I have sent to Babylon, &c.*

*And the Streames do run downe as
far as the end of chap. 48. The whole divides it selfe into
two branches.*

*The first is a propheticall promise of the returne of the
Jewes from their Babylonish captivity: That ends with
this chapter of my Text. And,*

*The second is a Propheticall threatning of the downfall
of Babylon shortly after that deliverance: This extend-
eth from the beginning of the next Chapter [Bel boweth
downe, Nebo stoopeth] to the end of this Prophecie, chapt.
48. [There is no peace, saith the Lord, unto the wicked.]*

B

In

Coherence.

In this propheticall-promisory-Chapter of my Text, commonly three parts or heads are observed.

I.

Herodotus.
Justinus.

The first sets forth the *principall Instrument* of this strange Gaole-delivery; 'Tis *Cyrus the Persian*, whom the Lord doth call by name to this great service; For instead of [*Spacus*] that is in the Median language *Canis*, (so called because he had been nursed by a *Beitch*) he is firnamed [*Coresh*] by the *Perians*, which amongst them doth signifie a *Lord*. This strange man is anointed, that is, authorized and fitted to this strange work. The *sitting* of him lyes in these particulars.

First, in giving *Strength* unto him: (wisdom and strength are for the war) The Lord doth promise to *hold his hand* as the *Scribe* doth guide the hand of his unready scholar; or rather as *Elisha* did put his hands upon the hands of *Joash* King of Israel, when he did shoot the arrow of the Lords deliverance, the arrow of deliverance from *Syria*, 2 *King*. 13. 16, 17. So runneth the expression of this Prophet, *vers*. 1. *Thus saith the Lord to Cyrus, whose right hand I have holden, &c.*

Next, the Lord doth as it were *provide Pioners* for him to further his march, by opening of gates, levelling of wayes, and removing all obstacles and impediments; *vers*. 1. *I will loose the soynes of Kings, to open before him the two-leaved gates, and the gates shall not be shut, vers*. 3. *I will go before thee, and make the crooked places straight, &c.*

But there is a *third* thing yet behind, and that is the finewes of war, a sufficient *treasury* for the work. This also shall be supplied, *vers*. 3. *And I will give thee the treasures of darknesse and hidden riches of secret places, &c.* Thus the Lord will be in stead of *Auxiliaries*, of *Pioners*, and of *Treasurers*, to fit *Cyrus* and his Armies for this great service.

Secondly,

2. Secondly, in case that all these three particular promises should not be enough to Steele the hearts of the Jewes to set upon this hard work, and to hold out in it; the Lord in the next place, doth *proclaime* all his great *Attributes* before them to encourage them in their way. Thus when he was to put *Moses* upon that great designe of bringing the people of Israel out of Egypt, Hee *proclaime*th His Name before him, *Exod. 3. 14. I am that I am, thus shalt thou say unto the children of Israel, [I am] hath sent me unto you.* The like in *Exod. 6. vers. 3.* where he telleth him of his great *Name Jehovah*, by which saith he, I was not known unto *Abraham, Isaac, and Jacob.* This head of the Chapter runneth onward from the end of *vers. 4.* to *vers. 14.* It is one continued, loud, large *proclamation* of the Lords *excellencies* and prerogatives royall, thereby to support their spirits against all difficulties. The summe of the whole encouragement may be thus rendred; *I can* (saith God) and I will muster and command all things *from the rising of the Sunne, and from the west,* *vers. 5.* & *6.* both *light and darknesse,* *vers. 7.* *the heavens, the skies, the earth,* *vers. 8.* All these will I muster and draw forth for this work, rather than it shall die in the birth: And as for *that Possheard, that Clay, Babylon,* it shall herein know my love unto Israel, *vers. 9.* and shall feele what it is for a creature to strive with its Creator, or for a birth to tax those parents that begat and bare it, *vers. 10.* This part reacheth to *vers. 14.*

3. The remainder, which is the *third piece of the Chapter,* is a kind of *twisted promise,* partly respecting the deliverance from *Babylon* in the *letter;* and partly (according to the usual manner of the Prophets) *interweaving* some passages concerning *Christ* and spirituall redemption, in the *mystery.*

Division.

The words of my Text, if you looke upon them *with reference* to the bordering verses, they are an *abrupt Apostrophe*. If you view them *in themselves* without that reference, they are an *Epanorthōsis* or correction.

Relatively.

First looke upon them *with reference* to the bordering verses; so you shal finde that this verse of my text seemes *not* at all to be *of kin* to other parts of the chapter. The whole *series* standeth thus; *The Church* having heard & considered all the *promises, prophecies* and *passages* of this strange work of salvation and redemption from Babylon, how that it shall be done *by Cyrus*, an heathen King, an enemy to the Jewes: and observing also that there were so many *crooked places* that must be made *streight*, so many *gates of brasse* that must be shattered and *broken in pieces* ver. 2. and having further considered ver. 8. that *this same righteousness* must *drop down from heaven* above, as it were by a *miracle*; that it must come up *from the earth* beneath, as if it were from low and *contemptible meanes*: Nay finally they having also *seriously pondered* that this grand redemption shall be done *without price* and without reward, as ver. 13. (and who will doe a worke without wages? who goeth a warfare at his owne costs? yet saith God) *he shall build my City and he shall let go my captives, not for price, nor reward, saith the Lord of hosts* Having considered all these strange circumstances & rubs in the way, all these *Meanders, these up-hills & down-hills* in the *passage*; and having lain them together, she cryes out like *one astonished*, and in a kind of *abrupt Apostrophe* doth *interrupt* the Prophet in his Sermon with this mixed admiration twixt *fear* and *faith* [*verily thou art a God that hidest thy selfe, O God of Israel the Saviour*] that is, *whilst thou hidest thy selfe, O God, yet thou art the Saviour* of Israel.

Thus

Thus with reference to the bordering verses, the Text is an abrupt interrupting *Apostrophe*.

Next, consider the words in themselves, and they are a kind of EPANORTHOSIS, a correction: For in the former part of the verse, the Church seemeth to trip, stumble, and stagger, at the strangeness of the manner of the prophesied deliverance from Babylon; it is carried on in such an *abstruse*, intricate, unusuall way and method, that she cries out as one at a losse, [*verily thou art a God that hidest thy selfe*] Here is her trip, her stagger, her stumble at the strange manner in the former part: But then she recovers her selfe againe in the latter part to a confident persuasion of an undoubted good issue or end at last, concluding certainly that the upshot will be wonderful salvation unto the Israel of God; though the maner be strange & various, yet the issue will be, shall be good and certaine: Though thou be (saith she) a God that hidest thy selfe, yet O God, I beleeve thou wilt be the Saviour of Israel. Thus she trips in the first, and recovers her selfe in the latter; and you know the proverb, *he that stumbles & doth not fall, makes the more speed in his way*. This is the state of the Text: So that the former part of it is a kind of *musings admiration* at the strange manner of Gods proceeding; the latter part is a confident persuasion of the finall good issue.

If I would be curious to mince a text, both those generall parts might admit of a more particular anatomie. As first in that strange hidden manner of this work, there are three severall steps or degrees: and as many more (answerable to them) are to be found in the certaine beleev'd issue of this salvation.

In the manner is implied,

1. An obscurity; 'tis an [*bidden God*]
2. The willingness of that obscurity; a [*selfe-hiding*] God.

3. The *certainty* of both, [verily] *show art such a God.*

In the *issue*, there is an exact *opposition* to all those three, both in quantity and quality. For

1. This *hidden God* was [notwithstanding] the *God* [of Israel.]

2. This *selfe-hiding God* was (even that while) a [*Saviour.*] And

3. The *certainty*, express in the *asseveration* [*verily*] is answered and over-powered by an *admiration*, in the *interjection* [ô] as though the *mouth* of the speaker had been too *narrow* for his *heart* and *observation*. And thus the whole *tenour* of the text doth runne somewhat like the *beginning* of Psal. 73. ver. 1. *Truly* (or *yes*) *God is good to Israel; even to such as are of a clean heart.* Why [truly] or [yes]? See the next verse, ver. 2. *but as for me my feet were almost gone, my steps had well-nigh slipped: Wherefore? ver. 3. For I was envious at the foolish; when I saw the prosperity of the wicked.* Marke, he *recounted* himselfe in the *issue*, though he *stumbled* at the *entrance*. It seems that the Lords *dispensations* in those *dayes* went on like this deliverance from *Babylon*; and this deliverance went on just (me thinks) like the *motions of a Clocke*: Fixe your eyes *stedfastly* upon a *Clocke* while it is *going*; you shall only heare and see the *ballance* moving and clacking above; but you cannot perceive the *poises* making any motion that while, neither can you discern the *finger* of the watch to goe forwards; but *take off* your eye for a while, leaving a *marke* upon the place, and then you shall finde easily [*in facto esse*] that the *Clocke* hath gone, though [*in fieri*] you could not perceive it in motion. *Such was the carriage* of this worke: While the people of God did *stedfastly* and continually *fix* their eyes upon it, it was advanced in such an *abstruse*, intricate, *in-sensible* way, that they could see *no motion* at all. Thus we
reade.

reade in Ezra 4. ver. 24. *Then ceased the worke of the house of God which is at Jerusalem; and yet even then it scarcely ceased, for in the next Chapter, chapt. 5. the Prophets prophesied, ver. 1. and the eminent men begun to build againe, ver. 2. & 5. The ballance of the Clocke did continue their clacke, and at last the Clocke did strike out.*

So much ought necessarily to be said for *draining, levelling, and trenching the ground for a foundation.* Now (not to detain you any longer from the thing that I doe principally intend) the *Observation* from the whole Text and Context thus briefly explained, divided, debated, must run thus: That,

Gods great salvations of his people, but especially from Babylon, are commonly carried on in a mystery. *Observation.*

Here is *salvation*, because a *Saviour*: And so great a salvation, that it strikes the beholding Church or Prophet into an *admiration*, they cannot expresse it without an interjection, *O God of Israel the Saviour.* And that this salvation is *from Babylon*, the whole tenour, graine and straine of the History doth declare.

Salvation is nothing else but the *putting* of a thing into a *safe condition*; and it is sometimes taken *actively* with respect to the *Author*; As *Exod. 14. 13. Stand still and see the salvation of God*; And so I say here, the *Lords salvation*: Sometimes *salvation* is taken *passively*, with respect to the *receiver*; As you may reade in the Psalmist, *Psal. 14. 7. O that the salvation of Israel were come out of Zion*; And so I say, the *Lords salvation of his people*: Therefore *both* those significations are in the Position; and both these sorts may be further considered, first, with respect to their *subject*, whether as *common*, publique, or generall, respecting a *whole Nation, Church or people*; or as *particular*, private or speciall, of a *place, member, or person.* *Explication.*
Salvation, what.

Next,

Next, with respect to the *object*, or [*materia circum quam.*] So there is a *salvation* [*in spiritualibus & Ecclesiasticis*] a spiritual, a religious salvation, that is the same with [*Reformation.*] And there is a *salvation* [*in Politicis, Civilibus & secularibus*] a salvation in politique things, and this is the same with [*Deliverance.*] In this place you must take in *both*, *Reformation* and *Deliverance*, because both are expressed in this *Prophecie*, as we may gather out of *Esa. 44. 28.* *Saying to Ierusalem, Thou shalt be built; there is the Civill or politique salvation, the State-salvation, the Deliverance: And to the Temple, Thy foundation shall be layd; there is the Spirituall and Ecclesiasticall salvation, the Church-salvation, which is the Reformation.*

And accordingly I shall carry on my doctrine, both in the *Demonstrative* and *applicative* parts of it, using the word [*salvation*] in both these acceptions, for *Reformation* and *Deliverance*: And thus *Gods great salvations of his people, especially from Babylon, are carryed on in a mystery.*

Babylon in scripture is of two sorts.

First, there is *literal, Easterne, Asiaticque Babylon.* This was the *Metropolis* of *Chaldea*, & sometimes of the world. Of this we reade commonly in the *Old Testament*; and it is meant *immediately* in the *Text.*

Next, there is *Mysticall, Westerne, European Babylon*; this is *Rome*, the *Metropolis* of *Italy*, and it was sometimes the *Queen of the Nations*: Of it we doe reade commonly in the *New Testament.* This is also included in the *Doctrine.*

In a *Mystery*] A *mystery* *μυστήριον* and for the smoother sounding *μυστήριον* doth signifie an *bidden, abstruse, secret matter*, a thing *shut up under bars and locks from common sense and carnall reason.* It doth include these two conditions.

First

Babylon,
which.
Easterne.

Westerne.

Mystery,
Why.

First, [*Respectu Dei*] in respect of God, it is an act or work not of his common, generall, ordinary providence; but of his particular, speciall, extraordinary power, wisdom, justice, mercy; 'tis not only the work of his hands, but of his finger; as the Egyptian-Magicians acknowledged concerning the plague of Lice (Exod. 8. verse 18, 19.) when they saw that their enchantments did faile them in that particular, they said unto Pharaoh, *This is the [Finger] of the Lord.* Thus in respect of the Lord, a mysterious carriage of a businesse 'tis (as Isaiah says els where, Chap. 28. vers. 21.) *His worke, his strange worke, his act, his strange act.*

Next, [*Respectu nostri*] in respect of us men, it is hard to be understood, 'tis to the common multitude as a thing locked up in a strange language, as 1 Cor. 14. 2. (I may allude at least) *For he that speaketh in an unknowne tongue, speaketh not unto men, but unto God, for no man understandeth (or heareth him) howbeit in the spirit he speaketh [Mysteries.]* In short, a *Mystery*, is to the generality of men, a paradox, a riddle, a secret that doth require a revelation; as Dan. 2. 28. *There is a God in Heaven that revealeth secrets* *μυστήριον* say the Septuagint.

Thus much I meane by a mysterious carriage in generall, viz. when a salvation is wrought out in a course, besides, beyond, or against, the beaten roade of common providence & carnall capacities. Let us borrow but one vers. more to expresse it allusively: See, Pro. 30. vers. 18. *There be three things which are too wonderfull for me, yea foure which I know not: reade vers. 19. the way of an Eagle in the ayre, the way of a Serpent upon a rock, and the way of a Ship in the middest of the Sea.* Just such is usually the way of the Lord in carrying on his great salvations, and especially from Babylon. Let us severally consider those three comparisons. C The

The way of an Eagle in the Aire,] Amongst all the Elements, the aire alone is invisible and least palpable; it doth most easily give a passage to any naturall body, and as suddenly comes together again. Amongst all fowles of the heaven, the Eagle is accounted strongest, and therefore doth fly very swiftly; and being a bird of prey, her motion is exceeding various too, according to the course of the game that is before her: Who then can guesse before, or trace-out afterwards, the way of an Eagle in the aire?

The way of a Serpent upon a Rock] is no lesse hidden. Oh! how doth this creeping creature wind, wave, and weave it as she goes? what self-obliterating chiverdils and indentures are made in her motion? Now the head doth point this way, in a moment it stands to the other hand; 'tis hard for him that meeteth her, to guesse whether or no she be comming towards him: But especially when a Serpent goeth [upon a Rocke] then there is no meanes to heare her motion as in the sand & amongst the leaves, or to see and trace it as in the dust and clay; no noyse, no impression is made to help the eare or eye of him that seeketh her way.

But the way of the Ship in the midst of the Sea] is more abstruse and uncertaine then both the former. There are three principles of variation and uncertainty in her motion: First, the wind above, that bloweth where it listeth; and we heare the sound thereof; but know not whence it cometh, nor whither it goeth. Next, the waters beneath are the most inconstant of Elements; for (besides that they are driven of fierce winds) their own naturall ebbings and flowings, are a dayly constant inconstancy.

But (lastly) the greatest principle of uncertainty, is the minde and pleasure of her Pilot within, who at his

will doth often turne her to *halfe a point* against the motions both of winds and waters. In short, she finds *no path* before her, she leaves *no tract* behind her, and all her movers, above, beneath, within, are most uncertaine. Who then can know the way of a Ship in the midst of the *Sea*? So, *not-to-be-guessed, not-to-be-traced* are the Lords carriages of these kinds of salvation.

My Doctrine is somewhat like that peice of *Ezekiels* wheele, which he calleth [*Rotam in rota*] Ezek. 1. 16. *Their appearance and their worke were as it were a wheele in the midst of a wheele*: So here is a *Doctrine* in the midst of a *Doctrine*. The first is as it were the *generall Thesis* concerning Gods great salvations indefinitely. The second is as an *Hypothesis* drawne out of the wombe of that Thesis, concerning the redemption from *Babylon* in *particular*. And accordingly I shall have an eye *distinctly* both in my *demonstrative* and *applicative* parts, looking upon these two, severally and apart.

First then *Demonstratively*, concerning the *generall the Thesis*, that Gods great salvations of his people, are commonly carried on in a mystery. O what rare *Maps* of saving *wonders*, what admirable *anatomies* of publique *mercies* could I here spread before your eyes this day! Only let us crop off some *full eares*.

Demonstration.
In Thesis.

First observe that great *preservation* of old *Jacob* and *Jacobs Family*, his family by their removall from *Canaan* into *Egypt*, in the time of the *Famine*: How strangely was that deliverance brought about! The *designe* was to preserve *Jacob* and his posterity, and to make a way for that great worke of *redemption* out of *Egypt* which followed after: But marke the *method*; First *Joseph*, who by his owne *dreames* and his Fathers hopes was to be the *glory* and prop of the family, he must be given for *lost* to his Fa-

ther,

ther, his brethren, himself: His *Father* gives him for *torne in pieces*, his *Brethren* doe sell him into Egypt for a *bond-slave*, and there he is cast into prison by *Potiphar* after he had been first advanced. So that now not only the *Fathers* hopes are dead and buried, but *Josephs* owne faith is put to the tryall; and all this to *make way* for the greater deliverance. Doe not these things now looke like a salvation? Nay farther yet, old *Jacob* must be *necessitated by Famine* to send downe into Egypt to buy sood, and there he must first *lose* his Son *Simeon*; and next his dearest *Benjamin* must be sent and lost in his owne and brethrens apprehensions: And yet all this appeareth at last to be nothing else but a meere *plot of mercy*, a very *ambushment of Providence* for the greater *advantage* and *advancement of the whole family*, as you see in the *issue*. For first all the *brethren of Joseph* with their household had thereby their *preservation* and *preferment* whereas otherwise they had perished by famine. Secondly, *Benjamin* who was the most hazarded and lost man amongst them when the cup was found in his sacke, he hath gotten a *multiplied portion*. Thirdly, *Jacob* himselfe (the father) he doth gaine *five sonnes for one*, that is, for his deare *Ioseph*, whom he conceived to be lost, he receiveth the same *Ioseph* againe with an addition of *Ephraim* and *Manasses*, and also two of his owne sons whom he conceived to be lost, [*Simeon* and *Benjamin*,] are cast in to boot: Thus five are returned for one. This was an *ambushment of mercy*. And finally as for *Ioseph* him selfe, he must have a *double blessing* and *portion*, and is made the *head of two Tribes*; one of which (*Ephraim*) in short time after the throne was erected, did get away *ten* of the twelve Tribes from the Scepter of Iudah. Was not this a *mystery of mysteries*? Thus farre concerning the salvation of *Jacob* and

and his family when they were carried from Canaan into Egypt.

But in the next place, the preservation of the seed of *Israel in Egypt*, and their returne from thence to Canaan againe, at the end of foure hundred and thirty yeares, was more admirable then their first going thither, their strange preservation in Egypt was shadowed in that Emblem of a fiery bush not consumed, *Exod. 3. ver. 2. And the Angell of the Lord appeared unto [Moses] in a flame of fire out of the midst of a bush, &c.* a token of Israels continuance in the midst of the iron-fiery-furnace. Their salvation or deliverance was in this manner. *Moses* (not while he was in favour in *Pharaohs* Court, but) after that he was a fugitive, an exile being a stammering shepherd must be the principall instrument in the work, and hee together with his brother *Aaron*, (another contemptible Levite) with a rod in their hands, must fetch out of Egypt in spite of an hardned King, and all his *Magicians*, (how many guesse yee?) six hundred thousand men, besides a mixt multitude with women and children. Hee that can deny this to be a heape, a cluster of wonders, let him selfe be recorded for a wonder of stupidity.

Once more; a third instance, in the time of the *Judges*; See but that great salvation and deliverance of *Israel* out of the hand of the *Midianites* and their confederates; and let us cast our eye equally upon both parties, the *Oppressors* and the *Delivered*. First, look upon the *Oppressors*; consider their power, their cruelty. In *Judg. 6.* in the first verse you shall reade that *Israel* had served an apprenticeship of seven yeares under their tyranny. In the 2, 3, 4, and 5. verses, you shall reade, that poore *Israel* was faine to run into dens of the mountaines, and caves, and strong-holds, that their fruits were destroyed as soone

as they came forth; that their enemies came up as *grasshoppers*, and left *no sustenance* for Israel, neither *sheepe*, nor *oxe*, nor *asse*; and this fury still increase; for *vers. 5.* they came up with their *castell* and *their tents*, and they came as *grasshoppers* for *multitude*, for both they and their camels were *withoat number*. That for the enemies part. Next, look upon Israel the *Delivered*, and consider their power and strength. Their *Generall*, would you know what he was? He was *Gideon*, a *Thresher*, afterward called *Jerubbaal*, a man called away from the *barne*, from the *threshing-floore*, *Judg. 6. 16.* His *family* poor in *Manasses*, and *himself* the *least* in that poor family; a man taken from the very *steele* to be a *Captain-Generall*. And for his *Forces*, it is true, at the first they were a considerable number; they were (the text saith) *two and thirty thousand*; but then the Lord falleth to *lessening* of them. First, he beginneth with a *Proclamation*, and thereupon some *two and twenty thousand* of them do go away. Next, the Lord hath another experiment, of *lapping*, and by that meanes hee sends away all the remaining ten thousand, except only *poore three hundred*; So that now about the *hundredth part* of *Gideons* forces is left. This *bandfull* under the command of *Gideon* the *Thresher*, must go against the *numberlesse Midianites*. But yet an *handfull* with *choyce weapons*, at some advantages, may do great things? True, but in the next place looke upon their *Armes*, both defensive and offensive, *Judg. 7. 20.* they were to go with *empty pitchers*, and *lamps within the pitchers* in one hand, and in the other hand they must hold a *trumpet*, and with *blowing those trumpets*, *breaking the pitchers*, and *holding out the lamps*, they shall beat the *Midianites*. Here is a *Mystery* with a witness; A *numberlesse* armie, totally routed and cut in pieces without any weapon appearing against

against them, *broken* in pieces with the breaking of pitchers, *frightned* with the sight of lamps, and utterly *blown away* by the sound of trumpets. This is Gods great salvation carried-on in a Mystery.

Yea, but what is all this to salvation from *Babylon*?

That I confesse is the **HYPOTHESIS**, and may as *In Hypo-* strangely and fully be shewen and *proved* as the *generall,* *thesi.* even that Gods salvations from *Babylon* are carried-on in a mystery. There are *two Babylons* mentioned in Scripture. First, *Babylon the Easterne*, which was that in *Chaldea*, the *literall Babylon*; and *Babylon the Westerne*, which is that in *Italy, Rome*, the *mysticall Babylon*. Concerning *both* these, I could shew you distinctly that Gods great salvations out of them, are commonly carried-on in a mystery.

First, concerning salvation and redemption out of the hand of *literall, Easterne, Chaldean-Babylon*, we find no lesse then *four* whole bookes of the Scriptures spent to shew the extraordinary deliverances of Gods people from thence. *Two* of these books are *historicall*, as *Ezra* and *Nehemiah*; other *two* are *propheticall*, as *Haggai* and *Zechariah*. It would be too long for me to epitomize all the expressions of those books, and of some others, which doe shew the wonderfull mysterious carriage of that worke: Only take notice of *two places* to this purpose.

First, of that *vision* of *Ezekiel*, which, as I conceive, doth typifie the Jewish returne from *Babylon*, *Ezek. 1.* The whole vision is large; in it there is mention of a *whirle-wind* out of the North, a great *cloud*, a selfe-infol-*ding fire*, and out of the midst thereof the *colour of Amber*, *vers. 4.* Also out of the same midst, the likenesse of *four* *living creatures*, like men, *vers. 5.* they had *four faces*, *four wings*, they had the *feet of Calves*,
the

the *hands of men*, &c. vers. 6, 7, &c. Strange *mixtures* and *varieties* ! I will only pitch upon that piece which concernes the *wheelles*. Those *wheelles* (as Interpreters conceive) do signifie the Lords *providence* : and the *motions* of the wheelles, the severall *acts* and turnings of that providence in the deliverance of his people from Babylon the Easterne ; therefore, vers. 18. it is said the *wheelles were full of eyes round about* ; (The eyes of the Lord do runne thorow the world) But I would especially take notice there of the [*involutra providentia*] the intricate involutions and incirclings of those wheelles ; it is set downe, ver. 16. Their worke was, as it were a *wheele in the middle of a wheele* , to signifie, the *eccentricall* and *concentricall motions* of that peoples return from Babylon, where Ezekiel was now a captive amongst them, as you may reade vers. 1.

But a *more full* and cleare place to shew the mysteriouse of the deliverance of Israel from *Babylon the Easterne*, is that in the *Prophecie of Zechariah*. Look but upon that one Text in Chap. 1. vers. 8. *I saw by night, and behold a Man riding upon a red horse, and hee stood among the Myrtle trees that were in the bottome, and behind him were these red horses, speckled and white*. This *Man* is CHRIST ; These *horses* with him are his *Angels* ; and their *designe* is to bring the Jewes out of *Babylon the Easterne*, where they had lyen under Gods indignation these *threescore and ten* yeares, as you may reade, vers. 12. But marke how that redemption is carried in the clouds, there are no lesse then *five notes* of obscurity in that verse, signifying the *Mysterious* progresse of the worke.

1. It is said that this vision was in the [*night*] both in the night (*that is*) of *adversity*, and in the night of *ig-*

novance. Little comfort, few Prophets were left to revive or direct them.

2. This man is in [*a bottome*] that is, *obscurely* placed out of sight: And as if that were not enough;

3. In this bottome he stode among the [*Myrtle-trees:*] There was a *grove* of tall trees, in the *center* of a vally; so that the Jewes might well have said unto him as here in the text, *Verily* thou art a God that hidest thy self. But that is not all.

4. His forces, his Auxiliaries, stode [*behind*] him, saith the text, that is, they were not only covered by the valley and the myrtle trees, but they were covered by the interposition of Christs person too; they were trebly covered, with the *valley*, with the *myrtle-trees*, and with *Christ* that stode before them. And

5. This [*Speckling*] or *dapling* of the horses is observable, it doth shew the interchangeable, *party coloured* texture of that worke; yea the red and the white with the speckled, do shew the mixture of peace and bloud that they did troop together in this worke.

But here some might object, True, true, all this is *confessed*, that great salvations in generall, and in speciall those from Easterne Babylon have bin, are carried on in a mystery; but *now* such *wonders* and miracles doe *cease*; what is all this unto us in these times?

In the next place therefore, I will shew that salvation *From Western Babylon* the *Western*, from *Romish Babylon* (that is, *Western Babylon*) the salvation we are now upon] must also be carried on in a mystery.

For this purpose, first I would commend unto you a choyce *text* for *our times*, me thinks it is as a *word upon the wheel* in these our dayes; *It is. Dan. 2.* where you have a *propheticque vision*, a vision of an *Image*; whose

head is of gold, the breast and armes of silver, the belly and thighs of brasse, the legs of Iron, and the feet part iron, and part clay; Expositors doe conceive that this foure-fold image doth signifie the *foure* famous *Monarchies* of the world: The *Assyrian*, the *Persian* (as it is commonly called) the *Grecian* and the *Roman* Monarchies. The first three of these are past, and (without question) we are come now to the lower part of the fourth, I meane the *Roman Empire* is removed, and we doe see the mixture of *Iron and Clay*, whether you take the iron and clay for the *division* of the *Roman Empire* into the *Westerne* and *Easterne* according to verse 42. *And as the toes of the feet were part of iron and part of clay, so the Kingdoms shall be partly strong, and partly broaken, (or brittle;)* the *Easterne Empire* was first broken off: Or whether you will understand a kind of *compounding* of succession between the *Romane* and the *Germane Empires*: Or whether (lastly) a *mingling* and dawbing of the *spirituall* and *temporall* (that is, the *Imperiall* and *Papall*) powers together; yet still, wee are come to the *feete* of the Image, and to the very *toes* of those feete, which are this *Babylon* the *Westerne* in its present condition; for both branches of the proper *Romane Empire* are withered; and the *Germane Eagle* was never so strip'd of her plumes as now: Yea the very *Papacie* of late doth shed her *Prelati-call* feathers continually: So that both *Scripture-chronologie*, and *common sense*, doe evince, that the Image doth stand at best but *on tip-toe*; and the time is at hand, (I conceive it is present) in which it shall be throwne downe and utterly abolished. But (you will aske me) *how* must it be throwne downe? by what meanes shall Gods people be delivered out of the hands of this *Romane Babylon*? Truly by as *strange meanes* as ever was read.

reade of; See the 34. and 44. verses of the chapaer: First (in the 34. verse) *Thou sawest till that a stone was cut out without hands* (here is a mystery, a stone cut out without hands, or *which was not in hand*) *which smote the Image upon his feete which were of iron and clay, and brake them to pieces.* This stone is Jesus Christ, (as Matt. 21. 42.) *The stone which the builders rejected, the same is become the head of the corner,* (verse 44.) *and whosoever shall fall on this stone, shall be broken, but on whomsoever it shall fall, it will grinde him to powder.* This Scripture is most exactly true concerning *Christs governing* in his Church, he will crush all oppositions as the *potters vessels.* Againe, this Stone is *cut out* of the mountaine *without hands,* &c. That is, the *Image* shall be cast downe, and the *kingdome of Christ* shall be set up, not by common carnall might and meanes, but in a speciall and *divine manner,* for so it followeth in *Daniels interpretation* (verse 44. 45.) *In the dayes of these Kings* (at the close of the last Empire) *shall the God of Heaven set up a Kingdome which shall never be destroyed, and the kingdome shall not be left to other people, but it shall breake in pieces and consume all these Kingdomes, and it shall stand for ever.* Forasmuch as thou sawest that the stone was cut out of the mountaine without hands, and that it brake in pieces the iron, the brasse, the clay, the silver, and the gold: *The great God hath made knowne to the King what shall come to passe hereafter, &c.* I could wish that this seasonable place of *Daniel* might come often into the thoughts of all our serious active spirits in *these times* for their encouragement: And the rather, because I finde that the *Jesuits* themselves doe fall-in with my present interpretation, so far, that they have much a-doe to make such a retreat as may seeme to excuse the *Pope* and *Rome* from

*Mariana.
Cornel. à
Lapide, &
alii.*

the names of Antichrist and Babylon. *Another vision of the foure Monarchies like unto this, is to be seene, Daniel 7.*

Adde to these, that place of the *Apocalyps* (which is, as it were, the Book of *Daniel* in the *New Testament*) *Revel. 14. vers. 6, 7, 8.* there 'tis shewne that the salvation of Gods people from Babylon the mysticall, shall bee carried on in a mystery, vers. 6. *And I saw another Angell fly in the midst of heaven, having the everlasting Gospell to PREACH unto them that dwell on the earth, vers. 7. saying with a loud voice, Feare God, and give glory to him, for the hoare of his judgement is come, &c.* Hereupon in the eighth verse, there followed another Angell, saying, *Babylon is fallen, is fallen, that great City, &c. Fallen? why, what ayled her? what was it that threw her downe? Surely it was nothing but the Angell that did fly in the midst of heaven, having an everlasting Gospell to preach unto them that dwell upon the earth: It was meerly the preaching of the Gospell, if you will know it. So that it seemes the Lord will throw downe Babylon the mysticall, just as he threw downe the walls of Jericho, with an holy blast, by the breath of the Gospell; it shall be preached flat to the ground. No marvell that our Prelates were so angry with Lecturers.*

Another expression of her overthrow might be gathered out of Revel. 17. 13, 14, 15, 16. I will but name it, because my reverend Brother in the morning hath prevented me. And Chap. 18. vers. 2. where you shall find that *Babylon* shall be thrown down meerly by Gods immediate supernaturall working upon the spirits of those men that were formerly friends and factors for the Whore: For first 'tis said, verse 13. that, *these* (that is, the *ten hornes, which are ten Kings*) *have one mind, and shall give their*

their power and strength unto the Beast. Verse 14. These shall make war with the Lambe. Here they doe unite and agree well enough to persecute the Saints: but reade on to verse 16. there they fall upon the Whore their late mother and mistresse; *The ten hornes which thou sawest, these shall hate the whore, and make her desolate and naked, and shall eat her flesh and burne her with fire: A strange alteration indeed!* But how could such neare friends fall into such bitter enmity so suddenly? No cause at all but this, vers. 17. *for God hath put into their hearts, both to unite and fall off againe.*

Thus you see not onely Gods great salvations of his people in generall, but especially those from Babylon, are to be carried-on in a mystery.

But *is it not strange* that the Lord doth delight thus to obscure and hide himselfe in the carriage of his great works? Would it not do better (according to our judgments and apprehensions) if they were carried-on in the *common roade* of ordinary providence, so that every man might see them *before him* whilest they are a doing, as well as *behind him*, when they are done?

Quest.

I answer, the nature of man is apt thus to reason, as *Job*, chap. 13. vers. 3. and *Jeremiah*, chap. 12. vers. 1. did. And I could answer such questions with *Saint Paul's*, *O homo tu qui Cœ.*—*Rom. 9. 20.* *Nay, but oh man who art thou that repliest against God?* But that I may *satisfie*, as well as *confute*, I shal adde, that there are reasons to shew that it is not only fit, but necessary, yea, *triplely necessary*, that such great salvations (especially from Babylon) should be mysteriously carried on. 'Tis necessary,

Ans.

1. For the *Lords greater glory.*
2. For his *Peoples greater good.*
3. For his *Enemies greater confusion.*

The grounds

I.
For Gods
greater glo-
ry.

First, the Lord doth thus hide himself whilst he is fa-
ving, for his *owne greater glory*. There is a cleare and full
place to this particular, *Prov. 25. 2. It is the glory of God*
to conceale a thing, but the honour of Kings is to search out a
matter, REM ABSCONDERE, that is, so to hide
both *himselſe* and his *worke*, that men may not be able be-
fore-hand to *guelle* at him whither he will go next; nor
yet to *trace* after him, when he is gone before. The latter
expression, namely, [That no man might go *after him*]
is to be found in *Ecc. 7. 13, 14. Consider the work of God,*
for who can make that straight, which he hath made crooked?
And *vers. 14. In the day of prosperity be joyfull, but in the*
day of adversity consider; God also hath set the one over a-
gainst the other, to the end that man should find nothing af-
ter him. Marke this, [God hath set the one over against the
other, to the end that man should find nothing after him] that
is, the Lord doth incurvate his workes, he doth intricately
and (to our apprehension) promiscuously *mingle the*
acts and effects of his common providence, he doth *tra-*
verse his ground, he doth go on, as it were, *by jumps*, that
so the wit of man may not be able to trace and follow
him, but may sit downe admiring the *depths* of his *wiſe-*
dome, and the *strength* of his *power*: He doth leave so much
print of his foot-steps as to *convince the Atheist*, that he
went that way, and yet so little as to *puzzle the Natura-*
list to find out the manner of his going.

And 'tis abundantly for the Lords glory in *all his At-*
tributes thus to *conceale a matter*. Every common *Paint-*
er is able to paint a plaine piece of worke, [*Simulare cu-*
pressum] as the proverbe is; to paint a tree or a bough,
but hee is an *Artist* indeed that is able to draw forth a
ſhadowed piece. Every indifferent good souldier is able
to fight pell-mell, or upon a party, hand to hand; but he

Erasm.
Adag.

is the skilful man that is able to *order an ambushment*, that can *manage a stratagem*. Beleeve it brethren, therefore doth the Lord draw his salvations in *shadowed works*, that you may see the depth of his wisdom; therefore doth the Lord use to overcome by *ambushments*, that so the *glory of his grace* unto his people, and the *glory of his wisdom* even amongst his enemies, may be the greater. That is the first ground, *for his owne greater glory*.

The *second ground* why he carries his worke in a my-^{2.}sterie, is for the *greater good of his people*. You have so ^{For the god-ly's greater good.} choyce a place to this purpose in the booke of *Deuteronomy*, that it alone may suffice, *Deut. 8.* beginning at ver. 2.

And thou shalt remember all the way which the Lord thy God led thee these forty yeers in the wildernesse, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keepe his Comandements or no; And he humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, neither did thy fathers know, that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live: Thy rayment waxed not old upon thee, neither did thy feete swell these forty yeers.

God could have carried on *Israel* in a *shorter time* and in a *direct way*, not in such a maze and labyrinth through the wildernesse forty yeers together; he could have carried them through within *forty moneths*: Hee could have fed them *from the earth* if it had pleased him, and could have preserved them so as they should never have bin *straitned* for want of provision, so as that the water should never have bin *scant* or *bitter*; yea that they should never have met with an *enemy*; these and all other hardships the Lord could have prevented: But he did *purposefully* suffer these intricate abstruse difficulties to fall in,
for

for the *proving* of his people, for so it followes in the 16. verse of the same chapter, *He fed thee with Manna in the wilderness, which thy fathers knew not, that he might humble thee, and that he might PROVE thee*: Not but that he knew their hearts, but because *they knew not* their owne hearts, much lesse did others know their spirits. Alas how few of us did know our *owne hearts* whilst we lived in peace and prosperity in our countries and callings, untill the Lord by the *intricateneffe* of these carriages, and by the mazes of his proceedings did *pumpe-up* and *draw forth* our inward parts! Thus *humbling, proving, improved, and engaging*, were the Lords four *grand designs* upon Israel: And upon the same grounds did he lead *Abraham, Isaac, Jacob, and Joseph* at their first calling in a strange country, by extraordinary providence, to prove, and improve their graces; yea and to *diet* them and *breath* them (as it were) for greater mercies and services. And I am perswaded that by that time God hath *brought together* both ends of this mysterious salvation that he is now working, every serious christian amongst us shall be able to say, that he *could not have bene without* any one of all those obstructions and afflictions that we have met withall: Nay I am perswaded that we shall all freely conclude at last, that if we had not *lost all*, we had bin *undone*; if we had not bene *plundered*, we had bene *beggerd*; if all these mysterious abstruse difficulties had not fallen in, we never had *seene halfe* so much of *God, of our selves, of grace, or sin, reformation, as* I hope we shall now discern. But I hasten,

3.
For the enemies greater confusion.

A third ground, why God delights thus to carry on his great salvations; and especially, his Babylonish redemption, is for the *enemies greater confusion*; either of their *sates, or persons*.

First.

First, for the greater confusion of their *faces*, when God having put them in hope of winning the day, shall *out-reach* and out-do them at last; when the Lord shall *so beseech them*, that in the conclusion they shall see themselves *wiped out* of all their hopes, this will be abundantly for their greater shame and confusion of *face*: When an *oraculous Achitophel* shall find his counsell over-reached by a *plaine Hushai*, that is the next way to make him become *his own hangman*: When an *insolent Haman* shall see himselfe degraded by a modest godly *female Esther*, it is the way to make him *fall downe* upon the *bed*, and almost to wish himselfe *dispatched* upon his owne *Gibbet*: When a *Sifera*, a triumphant *Sifera*, shall be nailed to the ground by the hand of a *Jael*: When a *Pharaoh* and an *Herod* shall be beaten and eaten with *lice*, so that they shall be faine to stand shrugging and picking like a begger in a bush; Oh what *confusion of face* must this needs be, not only upon the persons themselves that do so miscarry, but upon all their *Tribe* and adherents? What grosse *confusion of face* (guesse we with our selves) was there to *Sanballat*, *Tobiah*, *Geshem* and the rest, when after all their secret *fraud* and open *force*, after all their letters and machinations to hinder the building of the *Temple*, yet the worke was perfected at last? You shall reade in *Nehemiah* (Chap. 6. vers. 15.) that *the wall was finished in the 25. day of the month Elul in fifty and two dayes*, so that all their paines, charge and diligence came short, both their *toyle* and *oyle* was lost: Therupon, (in the 16. verse) saith the Text, *It came to passe that when all our enemies heard thereof, and all the Heathen that were about us saw these things, they were much cast downe in their owne eyes*, that is, they knew not which way to *looke*, nor where to *bestow* their faces, but stood like so many *theeves* ta-

Of their
Faces

ken in the very act, casting their eyes towards the ground.

O doe but guesse with your selves, doe but guesse with your selves, Honourable and beloved, when God shall bring about this present mysterious work of his salvation, and put a glorious issue unto it, (for this worke *must* have a glorious issue) I say it again in short, when at the end of these troubles the worldly and wicked *Politicians* shall find themselves *out-witted*, the *Potentates over-powered*, and the *wealthy men out-pursed*, and that all this shall be done by those whom they accounted meer *foolishnesse*, *weaknesse*, and *poverty*; then, then doe but guesse with your selves how will the most active, industrious and impudent enemies be able to *lift up their foreheads*? How will they look upon one another? Surely just like a *kenell* of hungry *Curs* that all the day have been hotly pursuing their prey or game, and at night have mist and lost it in a *wood*. I cannot but think with my selfe that it will be *worth* all the paines and cost that an active man shall lay out in this work, but to see that *Babel*, that confusion of *tongues* and *faces*, that will befall the enemies at last. A *shadow* of this confusion of face and language you find prophesied in *Revel. 18. vers. 15, 16, 17. The Merchants which were made rich by her, shall stand as farre off, weeping and wailing, and saying, Alas, alas, that great City that was clothed in fine linnen, and purple, and scarlet, and decked with gold and precious stones, and pearles, for in one houre so great riches is come to nought. And vers. 19. They (that is, the Kings of the earth, the Merchants, the Ship-masters, and saylers) cast dust on their heads and cryed, weeping and wailing, saying, Alas, alas, that great City wherein were made rich all that had ships in the sea by reason of her costliness, for in one houre she is made desolate. Thus God doth it for the greater confusion of the faces of his enemies.*

Or, secondly, if they want so much modesty as to be capable of confusion of face, yet these hidden carriages shall work for the greater confusion of their persons: they shall be the more utterly confounded by these mysteries. If the men of the old world will be so impudently wicked, as not to blush at Noahs preaching & building, they shall wade knee-deep in the flood to begge admission into the Arke, but not obtaine it. If the King of Egypt and all his Gipsies will be so shamelesse as to dodge ten times with the Lord, they shall at last cry and fly against the returning seas, and all in vaine, *Exod.* 14. 26. So that all the Meanders and intricate carriages of the work until then, did but ripen them for greater personall confusion: Had Pharaoh come in upon the first summons (the first miracle) or upon the second or third, the man might have saved his life, and perchance his Kingdom; but therefore the Lord will suffer him to be baird on with a kind of vicissitude of losses and victories, that all this might harden his heart, and the hearts of all his Magicians, desperately to plunge themselves into the bottome of the sea, where they might be slain and buried at once.

This very ground [for the enemies greater destruction] is hinted in this same Prophecie of Esay, chap. 44. ver. 25. Saith hee, *Hee frustrateth the tokens of the lyars, and maketh diviners mad, he turneth wisemen backward, and maketh their knowledge foolish.* Marke, hee carrieth his worke so mysteriously, that hee might frustrate the tokens of the lyars, that is, of those that were so confident upon some poore petty successes and victories which they had obtained against the people of God, that (thereupon) they durst to divine, and promise unto their party totall, finall, speedy conquest. Now when God shall turne all about again, in a time, in a way, where they loo-

ked not for it, doubtlesse such a strange *surprisall* wil put them into the condition of the men of *Ai* when they were encompassed by *Ioshua's Stratagem*, *Iosb. 8. 20.* They had no power to flee this way or that way, *vers. 22.* They were in the midst of *Israel*, some on this side, and some on that side, and they smote them so that they let none of them remaine or escape: And all this was done by a *Stratagem*, for before in *vers. 15.* *Ioshua* and all *Israel* made as if they were beaten before them (of *Ai*) and fled by the way of the *wildernesse*.

Thus you see it is a necessary and ratioll truth, that the Lord doth thus carry-on his great salvations, *viz.* for his owne greater glory, for his peoples greater benefit, and for his enemies greater confusion: Therefore it is not out of want either of power or wisdome, but out of a transcendency of both that he doth order his deliverances in such a manner. So much may demonstrate the *Thesis* or generall part. But,

Secondly, if you demand a particular reason for the *Hypothesis*, *viz.* Why salvations from *Babylon* are also carried in a mystery? I answer, that there is a *speciall ground* for this branch also. And it is this in short.

Our *Babylon* (I meane the *westerne*) was raised in a mystery, and therefore it is good reason that it should be throwne downe in the same manner. In the *2 Thess. 2. 6.* You shall find that *Babylon* is built up in a mystery; The mystery of iniquity doth already worke.

Mornei
Mysterium
Iniquitatis.

That noble *Frenchman* throughout his *Mystery of Iniquity*, gives us a sufficient commentary upon this text, by discovering the parts of that mystery, shewing the *Pedegree* of *Antichrist*, and how he hath gathered his *stoln feathers* together, of which when every bird shall take his owne, he shall be left naked and bare.

Also in Revel. 17. 4. 5. 6. You shall see that Babylon was raised in a mystery. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones, having a golden cup in her hand, full of abominations and filthinesse of her fornication.* This woman is Rome, the western Babylon: *And upon her forehead was a name written in Capitall Letters, Mystery, Babylon the great, the mother of harlots, and abominations of the earth.* Called [*Mystery*] because she was raised in a mystery; that is, she got up to her height insensibly, cunningly; her way in getting up was like the way of an *Eagle* in the *ayre*, or like the way of a *serpent* upon a *stone*, winding, and scruing it selfe onwards by degrees; untraceably; or as the way of a *ship* in the *sea*, which goeth on swiftly when she seemes to stand still. Thus Babylon was raised and built in a mystery, and therefore it is but just and proportionable that she should be cast downe and ruined in a mystery.

Nay we have an hint, yea a *prophetique command* that this proportion shall be observed in the ruine and destruction of this Babylon in Revel. 18. 6. *Reward her even as she rewarded you, and double unto her double according to her workes:* And verse 7. *How much she hath glorified her selfe and lived deliciously, so much sorrow and torment give her;* that is, let her be cast downe by the same steps by which she climb'd up, both for manner and measure.

Thus you see grounds for the generall and also for the particular, why Gods great salvations of his people and especially from Babylon, are, shall be, must be so mysteriously carried on. The *Application* is the great errant in which I am sent at this time.

Are the Lords great salvations of his people especial-

Application.

Vse 1.

ly Enquirie.

ly from Babylon, carried-on in a mystery? Then my first dose or *portion* shall be meere *preparatory*. Let us make *English* of this text, by *enquiring* and *searching* whether or no the *present* great worke of salvation and reformation that is in *your hands* (for 'tis a worke of salvation) be carried-on in a mystery? What? is it a plain worke of *common providence* in which ordinary causes do bring forth their wonted effects and issues, *without* any remarkable *variation*? or rather, is it not an extraordinary, elaborate, *shadowed Master-piece*, altogether made up of Stratagems, Paradoxes, and Wonders? If thus, then comfort your selves, you may *conclude* it will be a great *salvation*, yea (as I shall shew) a salvation from Babylon. So then, the whole businesse of this preparatory use will be to enquire and *informe* our selves distinctly and *critically* in this great question [*when is a salvation carried-on in a mystery?*] or, how may I know such a worke?

I answer, as *Psal. III. 2.* *the works of the Lord are great,* yet they may be *sought out* of all them that have pleasure therein. I shall endeavour for our direction and encouragement, in these troublous times, to give some speciall *evidences* of an [*hiding Saviour*] that is of a great, Babylonish, mysterious redemption.

1. First when the work is carried on **SPIRITUALLY**: This I shall call [*supra Naturam*] above nature.
2. When, **CASUALLY**; which is [*preter naturam*] besides nature.
3. When, **CONTRARILY** and **CONTRADICTORILY** [*contra naturam*] even against nature.

I.
Spiritually.

First when a work is carried on *Supra naturam* [**SPIRITUALLY**] that is, more by spirituell than by fleshly means. Thus we reade of the Jewish redemption from Babylon,

Babylon, Zecha. 4. 6. *Then he (that is, the Angel) speake and said, This is the word of the Lord unto Zerubbabel, saying, Not by might, or armes, nor by power, but by my SPIRIT saith the Lord of Hosts. Who art thou, vers. 7. O great mountaine? It was a mountaine of rubbish that lay there (as some conceive) being the ruines of the former Temple, as Nehem. 4. verse 2. and 10. This mountaine must be removed ere the ground could be levelled for a foundation: But how shall this be done? Not by might, nor by power, but he shall bring forth the corner stone thereof, with shoutings, crying Grace, grace unto it. It should be done without hands, only by the word of the Lords mouth, as the Earth and Heavens were created. But in Hag. 4. vers. 14. You shall finde a three-fold stirring of spirits that carried on that work: And the Lord stirred up the spirit of Zerubbabel (it was an immediate working upon his spirit, which neither man or devils are able to reach) the son of Shealtiel, governor of Judah; and the spirit of Jofuah, the son of Josedech the high Priest & the spirit of all the remnant of the people. God moved the spirit of the temporall rulers, of Zerubbabel, that is as it were the Parliament; God moved the spirit of those of the Church, of Jofuah the high Priest, and of Haggai, and Zechariab the Prophets, as it were the Assembly of Divines; and God moved the spirit of all the remnant of the people (the whole commonalty) & they came & did work in the house of the Lord of Hosts their God: It seemes it was not for wages or out of any constraint, but only because the Lord had touched their spirits and inclined their hearts to this service. So it is said of Cyrus in Ezra 1. 1. The Lord stirred up the spirit of Cyrus King of Persia, he gave the Jewes leave to build, and did assist them, and supply them with necessaries for the service. And Chap. 5. vers. 1.*

verse 1. *The Prophets, Haggai and Zechariah the son of Iddo, prophesied unto the Jewes that were in Judab and Jerusalem in the name of the God of Israel, even unto them: Then, verse 2. rose up Zerubbabel the son of Shealtiel and Ieshua the son of Iozadek, and began to build the house of God.* Why, what moved them at that time above another? Onely the *Ministers* preached them about the worke: As before I shewed that the wals of *Babylon* must be *preached down*, so it seemes here that the walls of the *Temple* must be *preached up*. *Haggai* and *Zachariah* doe fall to preaching, and then the rulers and the people doe fall to building.

How *parallell* is our case with this? Hath *might* or *weaknesse*, *flesh* or *spirit*, (I aske of your own consciences) had the greatest stroake in our greatest salvations hitherto? Have not the *touched hearts*, the willing spirits ever bin the chief instruments? Is it not most evident that the Lord hath *toucht* some hearts with the *spirit* of *wisdom* and counsell, as sometime he touched the heart of *Bezaleel* and *Aholiab*, filling them with his spirit, *in knowledge* &c. to devise *cunning* workes, to work *in gold* and *in silver* &c. Exod. 31. 2. so amongst us hath he not given an extraordinary *spirit* of counsell and wisdom into the hearts of men, even then when 'twas feared that *disuse* and *oppression* had quite *worne out* all the *old* race of true English hearts? Who had thought we had bin so rich in *Parliamentary* spirits, as appears this day?

Againe, others have beene as it were inspired with a *Spirit* of *courage* and magnanimity beyond president, and even unto their own admiration. Yea some like that *Fabius*, or like *Gideon* in the story before, have bin called off from meane employments, and yet have answered
great

expectations in the services of warre: so that I cannot but guesse that succeeding generations writing the History of these times will speake rather of a *Creation* than of a *Generation* of souldiers in our age.

Once more; How many Nobles, Gentry, Ministers, and people, every where are suddenly sprung up like *Jonah* his gourd against this hot season? men accomplished with so many graces, gifts, qualifications, for this work, as if they had bin inspired, *cut out and created* purposely for this service? Beleeve it, these are things that deserve a most serious consideration, they do prove that the worke is carryed on spiritually. But that is not all.

Secondly, Salvation is then carryed on in a mystery ^{2.} *Casually*. when it is carryed on [PRAETER NATURAM] I English it [CASUALLY] or accidentally; that is, thorow a multitude of extraordinary accidents and casualties. By *casualties* I do not mean the acts or effects of Pagan fortune, but the acts and effects of extraordinary and *speciall Providence*; when there is a frequent confluence of such acts appearing in our salvations, this must needs be *besides* natures rode; for *Quae casu fiunt ea raro fiunt*, that is, *casualties* are *rarities*, saith the heathen, or, things done by chance are seldome done. Now when we shall see such events fall in frequently, then we must conclude that the finger of God is there, this is not according to the *common rule* and *rode* of men.

That you may understand my meaning a little more fully in this particular, I will give you an instance of this *confluence* of *casualties* in the booke and case of *Esther*, Chapter 6. When *Haman* had made sure with King *Ahasuerus* (that is *Xerxes*) for the utter extirpation of the Jewes, and that *Esther* had now begun mother Mine

to counter-*worke* him, see what a heape, what a cluster of feasonable casuall circumstances do happily fall in for the advantage of *Esther*, and the disadvantage of *Haman*. Thus in short.

First, in verse 1. It is said that [*on that night could not the King sleepe*]. What night was that? Just the next night before that *Esther* stood engaged to break *Mordecai's* matter to the King upon the morrow, Chap. 5. vers. 8. the very night before that day, the King could not sleepe: And it was also just the night before that *Haman* meant to beg the execution of *Mordecai*. The night immediatly before that these *two things* were to be set on worke, the King *could not sleepe*: why, what ayled him? we heare of no extraordinary *sad tydings* which were brought him that could hinder his sleepe; we reade of *no distemper* of body that lay upon him; then doubtlesse *Gods hand* was in it, therefore he could not sleepe. But that is not all.

Thereupon (*secondly*) he *commanded to bring the booke of Records of the Chronicles to be read before him*. True, we say *reading* and preaching will *bring men asleepe* though they have little disposition to it before: but al this could not incline him to slumber. This farther shewes the hand of God.

Well, *thirdly*, It was *found written in the Booke, that Mordecai had done a choyce peece* of service for the King: *Found*, how was it found? How did it come to hand? did the *Reader* willingly *turne* to this place that so he might make way to ingratiate *Mordecai*? That is improbable, because *Haman* that was now the darling of the Court, was *Mordecaies* knowne and profest enemy: Or, what did the *King command* that he should turne to that place? No, that is not probable neither; because we find by the

Kings next question that he did *not know* to the contrary but that *Mordecai* had bin already rewarded for this service. How then came this about? Surely, that very *God* that directed the *Eunuch* when *Philip* joyned himselfe unto his Charet to be reading that place of *Isaiab* the Prophet, *Act. 8.* And that *voice* that cryed to the Father *Tolle & lege, take up and reade*, it seems that very *providence* did direct, that amongst all sorts of *bookes* the King should pitch upon *History*, and amongst all sorts of *History* *this volume*, and amongst all the parts of this volume, *this page*, this passage, that so way might be made for *Esthers* intended motion.

Well, *fourthly*, vers. 3. *And the King SAID, what honour and dignity hath been done to Mordecai for this? Why did the King take notice of this service at this time more then formerly; for it is said, chap. 2. ver. 22. that Esther had (formerly) certified the King of this businesse in Mordecai's name, yet then no reward is thought upon? But it seemes Mordecai's reward was kept for this very time by an act of extraordinary providence.*

But *fifthly* (to put a heape of casualties together) That, *Haman* should so seasonably *come in*, in that very nick of time when *Ahasuerus* was studying how to reward *Mordecai*. That, *Haman* should come in with *that request* and motion for the executing of *Mordecai*. Adde to these, the Kings *admission* of *Haman*; the *question* propounded to him; and *Hamans answer* to that question, all which you may reade in chap. 6. vers. 4, 5, 6. And then all *these graines* put together do make a great *weight*; Let all these casuall circumstances be cast in, and you must confesse that every particular of them being a severall piece of wonder, the whole doth make up little lesse than a *Miracle*.

Honourable and beloved, how easily could I shew you the *faces* of such like casualties, or *petty-wonders*, in the glasse of your *owne* proceedings? You have instances enough of your *owne* (I meane in your *owne History*) to parallel all these particulars and a thousand more; I need not to go *a borrowing* for you. Only thus much in a word, this *Manna* of rarities from heaven, is your *daily bread*. I must on-wards.

Contradictorily.

Thirdly, a worke is then carried on mysteriously, when it is carried on [*contra naturam.*] What English shall I have to reach this expression withall? When a worke is carried on CONTRARILY and CONTRADICTORILY: It is an hard phrase, but so *over-flowing* are the mysteries of mercy, which God is now working amongst us, that certainly our English tongue is grown *too narrow* to lend us words to expresse them. I must therefore use the word *Contradictorily*. Contradictory, what is that? That is, when a worke is promoted and carried on by its *contraries*. I must shew it by an instance. When the carriage of a worke doth run like *Samsons* riddle, *judg. 14. 14. Out of the Eater came forth meat, and out of the strong sweetnesse*. That the Eater should yeeld *meat*, and the strong give out *sweetnesse*, this is such a riddle that a strict *Logician* hearing it would be ready to cry out-*Implicit*, 'tis a contradiction *in adjecto*; yet so it is when *enemies* do become *furtherers* of a worke *against themselves*, and that is common you see amongst us.

If *Samsons* riddle doth not expresse it sufficiently, adde another expression out of the Psalmist; It is in *Psa. 112. 4. Unto the upright there ariseth light in darknesse*. It is according to nature that the *dawning* doth spring out of the *night*, and that the more *perfect day* doth arise out of that *dawning* is still according to nature, because the increase

is *graduall*: But when *light* shall arise *immediatly* out of *darknesse*; when *high-noon* shall suddenly leape out of *midnight*, such a jumpe is against nature, and you must call it a *mystery*; because it is held as a *Maxim* amongst *Naturalists*, that *Natura nihil agit per saltum*, the motion of nature is not by leaps, but by paces. Thus *Mark. 4. 28.* *First the blade, then the eare, after that the full corne in the eare.* Therefore as often as we shall see a *branch* (I meane a fruit of Providence) like the *Rod of Aaron*, that in *one night* was budded and brought forth *buds* and bloomed *blossomes*, and yeelded *Almonds* (*Numb. 17. 8.*) so often let us confesse with the *Psalmist*, *This is the Lords doing, and it is marvellous in our eyes.*

Yea, but when, or where did we ever see such things as these?

I would give some few particular *instances* under this head of salvation through *contrarieties* and *contradictions*. As

1. When *Enemies* doe further a worke against themselves, yea and that by fighting against it. This contradiction we have found true ever since the beginning of our present troubles. The *enemy* by projecting & fighting against Reformation, hath both hastened and heightened it *more then our selves* could (perhaps would) have done in that time. When there had been a talle a while after the beginning of this Parliament, of some *solemne way* of uniting the Kingdomes by some *speciall Association* in these crazie times; the *enemy* by increasing our dangers and obstructing (as I remember) the proceedings, do *quicken* us into a *Protestation*: And because that obligation was easily broken (oh lamentable!) by the generality of men who deserted their owne protection and remedy, therefore the *enemy* would never leave ad-

ding one horrid provocation to another, by fighting against the Parliament, denying them a being, proclaiming them Rebels, and owning the Diabolicall Rebels of *Ireland* as good Subjects, to cut their throats; untill by such sharp provocations as these, they had spur'd and switch'd the three Kingdomes into a most *Solemne Oath and Covenant* for a compleat Reformation. The men would not suffer us (if we would) only to pare and clip Prelacy, no, they will have it pluck'd up *Roote & Branch*. They will not suffer the three Kingdomes to rest in severall kinds and pitches of government and worship, but they will have one true *reformed uniformity* in these and all other Churches of Christ. Thus their rage hath abundantly ripened the worke. This is seemingly contradictory.

2.
Helpfull-
Hurt.

2. When one and the *same thing* is at once *helpfull* to Gods people, and *hurtfull* to the enemy. As it is sayd of the *Angel*, and of the *Pillar of the Cloude*, *Exod 14. 19.* *And the Angel of God which went before the Camp of Israel, removed and went behinde them, and the Pillar of the cloud went from before their faces and stood behind them. ver. 20.* *And it came between the Camps of the Egyptians, and the Campe of Israel, and it was a cloude of darknesse to them, but it gave light by night to these; so that the one came not neer the other all the night.* Such *helpfull-hindring* occurrences have we often met withall, that have proved like the *extraordinary frost* that ('tis said) did suddenly happen in the North at the comming in of the present *Scottish Army*; it *blocked up* the wayes of the enemy by abundance of *Snow*, that they could not plunder and fire as they intended; but it gave an *unexpected passage of Ice* over the river unto our *Brethren* and their carriages. Many like acts might be shewen, which upon the one hand

did

did shew the *Lords presence* with his people, (as I have seen some *two faced pictures*) and on the other hand in the same side the picture of *Satan* for the ruine of the enemies.

3. When *losses* are *gaines*. I have touched upon this before; let me only adde the instances of the two great *Publique Battels* that have been fought in this *Cause*, at *Keinton* and at *Newbery*. In the *beginning* of both battels, tis said; we were somewhat *worsted*, to shew that *England* had offended the Lord, and therefore our Father did beat us: But then we *conquered* the enemy too, to imply that the Lord would owne his owne *Cause* and people notwithstanding their failings. Thus *victi vicimus*, by being first *worsted*, we were made *more than conquerours* [*Periissemus nisi periissemus*] being beaten wee got the day. This Examination is preparatory to the following lessons.

3.
Losses Gains

Use 2. To *informe and satisfie*. Let no man think it *strange* that there is *so much shrinking*, stretching and warping from the right Party in the present times and controversies. No marvell if meer *Sensitive* common *worldlings* and carnall *politicians* do fall off from this Divine and Supernaturall *Cause* and taske. Such *poore purblind* creatures were mistaken in this worke at their first comming-on. It was their *lot to be cast upon the Parliament side*; and in that lot, they did looke upon carnall and *selfish* ends and arguments; upon the *loaves* and the *baggs* that wereto be gotten by Christs service, I meane majority of *number*, probability of short *dispatch* and long *preferments* after, did draw them to the right party: But *finding* the businesse to be an *holy mystery*, finding that the Lord did carry his worke thorow hills and dales of Land and Seas; yea and that they should be forced

Use 2.
To informe
and satisfie.

forced to deny themselves, to adventure all, to crosse the streame, &c. Here they went away sorrowing, this was too hard a saying, they could not beare it. To speak plainly: Honourable and Beloved, in the *beginning* of this *Parliament* when the Lord did give you a plentifull *Breakfast* of most smooth and happy successe in your first proceedings, thereby to strengthen you for the *hard dayes worke* and long journey that was to come, (as he gave a *double breakfast* to *Elijah* when he was to travell without meat *forty dayes and forty nights*, unto *Horeb the Mount of God*, *1 King. 19. 5, 7, 8.*) You may remember that in those prosperous dayes you were compassed about with *swarming Profelytes*, and seeming Patrions of all bores and sizes: But how did many of those Pretenders faile you in the heat as *brookes in Summer*?

Sensitive friends.

Some of them were meere *sensitive* friends; These like incredulous *Thom. 16*, would beleeve and adventure no farther than their *senses* (of sight and feeling) did lead them. They would have the ground of their faith at their *fingers-end*, as *Iob. 20. 25.* and they were drawn on meere-ly as that *mixed multitude* (or a great mixture) that went out of *Egypt* with the children of *Israel*, because of the *miracles* and mercies that there were wrought, *Exod. 12. 38.* And therefore anon after when your hardships began, this same mixture were the first that *fell to lusting*, as that *Egyptian mixture* did, *Numb. 11. 4.* *And the mixed multitude that was among them fell to lusting, &c.* Thus your meere sensitive friends did fall off.

Meere politicians.

Others were led by *human reason* and *politique convictions*; These did stick to *Parliaments*, *Laws* and *Priviledges*, as *Orpah* to her mother in law *Naomi*, that is, whilst she continued *Naomi* (*pleasant*) but when by afflictions she became *Marah* (*bitter*) then they (as *Orpah*, *Ruth*

Ruth 1. 14. 20.) wept and kissed their mother in law, but departed.

Shortly, a *last sort* were of false or faint-hearted *Pro-false and* *fessours*, led with some light of Religion; they either *faint Pro-* *brake-off* like *Demus*, or warped-off like *Paul's acquaint-* *fessors.* *tance* at his first appearing before *Nero*, *1 Tim. 4. 16.*

But would you know the cause of all this failing? Surely it was nothing but this (as before) those shallow-headed narrow-hearted *carnalists* were puzzled in this hard lesson of a *Mystery*. The meere *naturall man* can read in the *booke* of the *creatures*, 'tis so faire a print in *Capitall letters*. The *Prudentiall man* can perceive the *character*, and construe the *language of common providence*: And thus far they went with you: But they were not so much as, *A-b-c-derians* in the *Lords Archivis* (as they say) in his *Manuscripts*, in his *Brachigraphy*, I meane in the strange language and abstruse character of *Reformation*, and mysterious *Babylonish* redemptions; they wanted both *Dictionaries* and *Spectacles* in those particulars. Then let not the apostacie of carnalists cast any disparagement upon this glorious *Mystery*. That's a second *Use*.

Thirdly, if Gods great salvations, of his people, especially that from *Babylon* be carryed-on in a *mysterie*, *Use 3.* then away with that great *old English* sin of *Carnallity*, *Reprooffe of* *carnality.* away with *Carnality* in *both extreames*, upon the right *Boob.* hand, and upon the left hand, away with *carnall confidence*, and *carnall diffidence*.

First, away with *carnall confidence*; Be not too much lifted up with outward supplies, with outward strength and successes; but remember that the frame of this work *Carnal confidence.* is mysterious and spiritual; therefore for us to build our hopes upon things that are meerly carnall, must needs

be a *sin*, both *heterogeneous* and most improper. We have bin taught by experience, that fleshly and *worldly advantages* hitherto have contributed *little* to the principale part of this worke. Commonly (hitherto) *the race hath not been to the swift, nor the battell to the strong, nor yet bread to men of understanding, Eccles. 9. 11.* We never had (I thinke) *too few* Armies for any service and ingagemēt since we began; perhaps sometimes through the corruption of our hearts we have had *too many*, as God sayd unto *Gideon*, *The people that are with thee are too many for me to give the Midianites into their hands.* Consider farther, that carnall confidence *begets* carnall diffidence, as the hot and cold *sits* in an *Aguish-fever* doe mutually intend and heighten one another. Therefore away with carnality upon the right hand, with carnall confidence.

Carnal diffidence.

And then on the other hand, by the same reason, away also with *carnall diffidence* in case of the want of outward supplies and successes: Remember the Doctrine, that hath said that this worke is a worke of *faith*, and not of sense; and continuall experience doth evidence that *when we are weak we are strong*: My meaning is, that we should not be any longer like *weather-glasses* suffering our hopes and spirits to rise & fall according to the *tydings* of good and bad successes; that we should not live upon *diarnall-faith*, or upon the ayre of newes and intelligence: But let our hopes be like the life of the saints that is *hid with Christ in God*: Let them have a surer foundation than any thing that base carnality can suggest: Let not our confidence like heavy *Eli* fall backward and break their necke upon the report of every defeate: Had *Eli* born up thorow that blast, he might have seen that the *losse* of the *Arke*, was in conclusion, the *advantage* of Israel; and
that

that the Philistians were never so shamefully *beaten* as by that *victory*; for that very *Arke* when it was set up in the house of *Dagon* did *conquer* the Idol in his *own* Temple, for his head and both the *palmes* of his hands were cut off upon the threshold, and only the *stump* of *Dagon* was left whole: Yea, and the Philistines themselves were *faine* at last, as it were to *bribe* their *prisoner* with *golden-Mice* and *Emrods*, to be gone; and were forced to send the *Arke* home againe, with shame, and cost enough.

But there are many specious arguments given, in excuse of such carnall diffidence. As

First, Oh! But there is *great opposition*, many, mighty *Object.* stubborn enemies there are against us?

This is a *good evidence* that you are about a choysie piece of *Church-worke*. Shew me a *Reformation* (I thinke there is scarcely one) in the booke of God, or in our Protestant Histories, that went on *without difficulties* and obstructions. So that these very *craggs* and *bogs* which you passe thorow in the way, are not discouragements, but *way-markes*, that is, certaine signes that you are right in the old Reformation-way that hath ever bin trodden. Thus *Asa* had no sooner set upon a Reformation in *Judah*, (*2. Chron. 14. & 2. Chron. 15.*) by *Covenanting* strictly with God; by pulling downe Idolatry, and by removing Queen *Maacba* her *Capuchins*, but a thousand thousand *Ethiopiens* are let in upon his Kingdome, as though Hell it selfe had bin let loose. So King *Hezekiah*, *After these things* (saith the text) *and the establishment of them*, (*2. Chron. 32. 1.*) that is, after three Chapters full of Reformation that you reade of before; *Then Sennacherib, King of Assyria, came and entered into Judah with a great Army.* Therefore these bogs, crags,

and brambles, are approved way-markes and encouragements.

Answ. 2. Againe, you must give *parting-Devills* leave to teare and some when they are to be immediatly cast out. The evill spirit will have one *pull* with the possessed person, when he is packing. You know it is so said, *Revel. 12. 12. The Devill is come downe having great wrath, because hee knowes that he hath but a short time.* And so in *Mark. 9. 26.* When the *dumbe Devill* was to be cast out (as how many dumbe Devils are now casting out of many Parishes in the land!) hee did teare the man, and rent him fore, that he was as one dead. This we must look for, it is a signe that the *Devill is going.*

Object. 2. But the work is *tedious*, oh this *prolixity* is that which doth weary us?

Answ. 1. This is but *proportionable*, when a *humour* hath been so long a growing and crusting in the Kingdom; it would be dangerous to *purge* it suddenly; our *Body-Politique* would hardly beare the *strength* of the *Physick*. This *prolixity* therefore is a wise mercy.

Answ. 2. Adde, that all this *prolixity* is *usuall* in such solide Church-work. The *retarne* of the *Jewes from Babylon*, taking-in the whole of it, that is, the two pieces, spirituall and temporall (the *building* of the *Temple*, and of the *wall* of the *City*) was upon the *wheele*, as I remember, thorough some *seven Princes* reignes, *viz. Cyrus, Cambyses, Darius Histaspis, Xerxes or Abasuerus, Artaxerxes Longimanus, Darius Nothus, Artaxerxes Mnemon*: But our *Reformation* as yet is but in the reigne of the *sixth* since it began; The *number* may be thus computed, *viz. Henry 8. Edward 6. Queene Mary, Queene Elizabeth, King James*, and our *Soveraign* that now reigneth. Therefore this *prolixity* hath a *patterne*, 'tis usuall.

*Helvici
Chronol.*

Lastly,

Lastly, it is also *profitable* and advantageous for us. It is true, when a *River* runneth with many turnings and windings, the *vessell* that sailes upon her doth make the longer voyage from place to place; but those *turnings* and *Meanders* are abundantly profitable to the bordering *inhabitants*, both to prevent *inundations*, by breaking the *strength* of the *flouds*, and to multiply rich *Meadows* and pastures by its various indentures: So there is the *lesse danger*, and the *more fruitfulness* by the *proximity* of this mysterious work. *Answ. 3.*

But in the meane-while we are *undone* in our estates?

That was *Micha's* language when he had lost his *Idoll*. Take heed that wee doe not *idolize* our estates and make them our gods, then indeed wee shall cry out and say as he did, *What have we more?* But, *Object. 3.*

Farther, they are but *exchanges* of temporals for spirituals, earth for gold: hath not thy *soule* gained something by these troubles in recompence of that which thy *purse* hath lost? What, not some experience, some humiliation, faith or holiness? *Answ. 2.*

However, thy *God* is left with thee still, and that *God* is able to fetch sweet out of bitter, *good* out of *evill*, not onely out of the evill of *punishment*, but out of the evill of *sinne* it selfe. In short, this Doctrine doth answer all carnall objections that can be moved. But I must hasten. *Answ. 3.*

Are Gods great salvations carried on in a mystery? *Vse 4.* Then in the *fourth place*, let us be *advised* to looke upon this work as it is to be carried on, that is, spiritually, extraordinarily, mysteriously; that so we may not be *mistaken* in our way and taske, as many carnall *politicians* and formall *Neuters* have mistaken the work, and so miscaried and fallen away at last. *To Advise and Counsel.*

Consider, *Honourable and Beloved*, it is not a *Journey*, but a *Voyage*, which the Lord hath put you upon: You know the difference; in a *Voyage* there is one and the same *common safety* or ship-wrack to all the passengers, they must swim or sink together: Not so in a land *Journey*: In a *Voyage* there is *much hard-ship* by lodging, dyer, straightnesse, and *dangers* by rockes, sands, Pirats, tempests; Not so in a land-journey. But especially I call your taske a *Voyage*, in respect of the *various motions* and *path-lesse wayes* into which your worke doth carry you. Sometimes the Sea-man is forced to *berd it* to and fro, so that an unskilfull spectator would thinke that he doth go forth and backe: Another while he is faine to *strike all his sailes*, and to drive at *Hull*, so that he seemes utterly to neglect his *Vessell*; yet all this while hee is at his worke, and doth make way as he can. But above all the rest, you must remember that in a *Voyage* there are *no Lanes*, no foot-paths, no high-way *Aer-curies* to direct the Sea-men; all their directions must be fetched from the *Pole* and Stars compared with their *Card*, their *Compasse*, and touched *Needle*; their *path lyeth in Heaven*, not below. So you have a *God above*, a guide in Heaven, you have his *word and will* for your *Card & Compasse*; and your own *hearts touched within you*, still standing *God-ward*: These must, these can guide you thorow a sea of miseries and mysteries unto the *Haven* of Reformation and deliverance where you would bee. Let these *Guides* and *Guidances* bee closely followed, and then *no matter* for waves and windes, no matter for *Sea-sicknesse*, 'tis a good *signe* of the progresse of the ship, and 'tis good *Physicke* to the passenger.

Quest.

But suppose all the premisses are granted, namely that this work in its carriage is so spirittuall, casuall, con-
 tradictory

tradiſtory, ſo truly *mysterious*; how then may we ſo order and leſſon our ſelves, as to diſcharge *our duties* in ſuch difficult ſervice? This *mystery* doth ſeeme to leave us in a meere muſe of contemplation; what *action* or *practice* is there left to us to be performed in this caſe? what doing leſſons may be fetched from hence?

There are ſome ſure *Practicall Leſſons* to be learnt *Anſw.* from the *mysterious carriage* of our preſent ſalvations; and that I may ſhew them the more fully, you muſt know that in this worke there are two parts.

Aliquid Divinum, &c. Something *Divine*, and *Supernaturall*, which is chiefly the *Lords ends*.

Aliquid Humanum, &c. Something more humane and ſecular, which is *mans ends* and aymes.

Now the great leſſon in generall which we are to learne, is to *ſticke* and cleave to all *Gods ends* above any of our owne. It was a great errour of the *Jewes*, and *Haggai* complaineth of it, *Hag. 1. 2.* that they fell a building of their *owne houſes*, but let the *houſe of God* lie waſt; therefore the Lord is faine to curſe, and *croſſe* them in their *owne ſelviſh* deſignes, even in *the fruit of the field*, and in their very meate, drinke, and cloth, as you may reade verſe 6. *You have ſowne much, and bring in little, ye eate, and have not enough; yee drinke, but yee are not filled with drinke; yee cloth yee, but there is more warme, and he that earneth wages putteth it into a broken bag.* God did *croſſe* them in things neereſt to them, that ſo they might looke more after *his part* of the worke. And indeed it is the wonderfull mercy of God to us, that theſe two parts of the worke (*Reformation* and *Deliverance*) are ſo *twiſted* together, that we are not able to ſeparate them. God hath now ſo *indiffolubly* interwoven the *reforming of religion* with the *ſettlement of lawes and liberties*, that we cannot

cannot *picke* off the latter, and leave the former; Other-
wise (I feare) we should ere this, have bin playing the
children, that use to eate of their *hony*, and then throw
the *bread* to the dogs. But our Father hath so wisely or-
dered the whole, that if we will have no *Reformation* of
Religion, we shall have no more *Lawes, Parliaments, Li-*
berties, nor *Priviledges*; Therefore it will be our wise-
dome, to looke chiefly after the *Lords part* of the
worke.

Quest.

Ans.

But, What is Gods Part, End, or Aime?

I answer, The Lords ends, *designes*, or desires, (as I
may call them) in this great worke, may be considered
two wayes, either *generally*, or *particularly*.

I.
Promote
Gods gene-
rall *designes*.

First, his *generall*, or publique *designes* which he doth
owne and aime at, requiring us to promote them, may
be reduced to these three sorts.

Of *Piety*.

I. *Workes of Piety*. The Lord doth absolutely re-
quire the *Reformation* of Religion at this time, both in
Doctrine, worship, Discipline, and Government, in the
Church. We must out with *Idols*, not onely those in
wood, stone, or glasse, that is in walls and windowes; but
those living *Idols* that are in *Pewes* and in some *Pulpits*,
they must out; I meane all *Idoll-shepherds, and dumb-*
dogs. While Israel was without a *teaching Priest*, they
were without *Law*: A *Preacherlesse* people, will be a *lawlesse*
people. In short, the Lord would have you to demolish
all *high places*, and nor to leave so much as the *stump* of
Dagon remaining: Yea to bury all the *reliques* of Ro-
mish *Jezebel*, even the *skull*, and the *feet*, and the *palmes*
of her hands. Also the Lord doth expect that you should
promote the late *Solemne League & Covenant*, that *triple*
Cable of the three Kingdomes, by which the *Anchor* of
our hope is fastned, that three-fold Cord that binds all
these

these Kingdomes together and unto God; and is like that golden chaine with which the *Tyrrians* (when *Alexander Curtius in* beleaguered them) bound fast their *tutelar* god, *Apollo*; *virà Alex.* for feare he would leave their City. Thus if yee do first build the *Lords-house* and do become faithfull *Midwives* to his labouring Church, then doubtlesse will the Lord *deale well with you, and will make you houses,* as *Exod. 1. 17. 20. 21.*

2. *Workes of Justice* are a part of Gods generall design *Of Justice.* at this time, you cannot but remember the service of *Phinehas* in executing of judgement when it was a sad time with *Israel*, and the *double reward* that followed; *publique* to the State, (the plague was staid,) and *private* to his own family, the service of God in the Church was particularly intayled upon him and his posterity. *Numb. 25.* And blessed be God, that you have now put in to the scales of Justice, the *Archebist Prelate* of the land. Beleeve it, such services as these, are the way to procure unto us a *valley of Achor* for a doore of hope, even then when we do fly before the enemy, as *Josb. 7. 26.* when *Achan* was found out and put to his *tryall* according to justice, the wrath of God was stopped; and the late victorious City of *Ai* is soone taken in.

3. The Lord doth now call for *workes and acts of mer- Of Mercy.* cy too, that is, that you take speciall *notice* of the most *doing* and *suffering* places and persons, that have layd out themselves in this cause to the utmost, that like that poor *widow*, *1. Kings 17.* have made a *cake* for the *publique*, out of their *handfull* of *meale*, and thereupon are much distressed and scantred. You remember what *David* said unto *Abiathar*, when for his sake all the persons of his fathers house were slain by *Saul*, *Abide thou with me, feare not, for he that seeketh my life, seeketh thy life, but with me*

shalt thou be in safety: Much more ought those faithfull Persons, Towns, Cities, and Countries to be releev'd that have been most active and passive for God and the Kingdome in this Cause.

*A Digressi-
on for the
West.*

And here, Oh how gladly could I weepe in a *Parentesis*, for, and over the *Country of my Nativitie*, the place of my fathers *Sepulchres which lyeth wast*, where so many houses and places are *consumed with fire*! Oh the unparalleled misery of the still-declining west! *Is it nothing to you, all ye that passe by!* Behold and see if there be any sorrow like unto our sorrow, which is done unto us, wherewith the Lord hath afflicted us, in the day of his fierce anger, *Lamen. 1. 12.* Could I but draw forth in their due colours the *doings and sufferings* of those parts of the Land, I am perswaded (what ever fame may charter) that I should prevaile with the *dryest-heart* in this great Assembly, to contribute, at least a *teare* towards our reliefe and succour. True, I confesse the *Lord is righteous, for we have rebelled against his mouth*; but yet for *doing and suffering* in this great Cause, I am perswaded those parts may be ranked amongst the *foremost* of the Kingdome: And my humble desire is, that accordingly they may have *place in your prayers and cares*. Thus let the Lords *generall and publique designs* and *ends* be first considered and promoted.

2.
*Promote
Gods parti-
cular de-
signes.*

But secondly, I must tell you that God hath other *collaterall designs*, (and as I may call them,) *intermediate ends* in this strange worke, which we ought also to observe and further to our uttermost; that's the second *practicall lesson*. *As it is* with those that labour to finde out the *Philosophers-stone* by distillations, their *ultimate* and principall end is to *make gold*, yet by the way and *collaterally* they finde out many rare *experiments* and excellent *chymicall extractions*, which are of precious use and

value: So is it in this great work of God, his *grand* principall designe is publique salvation, both by Reformation and Deliverance; but he hath many *collaterall*, occasionall, intermediate *designes* and effects which he intendeth and produceth by the way. As for *instance* he hath (suppose) a *design*, and an experiment to be made upon his *owne Church* and people, as to *try* the particular graces of this or that saint, what strength of *faith*, what depth of *humility*, what latitude of *patience* there is in their hearts: Or if not for tryall, then (suppose) for *purging*, or *correcting*, or *improving*; and it should be our care to *recond* such experiments for after times, whether they tend to our humiliation, or to our consolation. Another while the Lord hath a *designe* upon the *enemy* (as I shewed in my grounds) to make him fill up the measure of sinne, and confusion of face or person. The open adversaries must have their *full load*, and the secret Nenners must be *detected*, as 'tis sayd, *Luke 2. 35. Yea a sword shall pierce through thine own side, that the thoughts of many hearts may be revealed.* The *stabs* and gashes of the present sword do open and let out many a secret thought. *who so is wise, and will observe these things, even they shall understand the loving kindnesse of the Lord.* *Psal. 107. 43.*

Let the *closing branch* of application bee a *Cordiall*. There is a *Cordiall* in this Doctrine, and I hope a *Cordiall* is not unseasonable at a *Fast*, so as it enableth us the more heartily to go through the work of the day. Then here is a *melting Cordiall*, for by the *mysterious carriage* of our present worke we may easily gather that God is now upon some *great salvation*, yea upon a *salvation from westerne Babylon*. The whole worke in all its progresse looks exactly like the fore-told destruction of *Babylon*; For our God, even whilst he *hideth himself*, is still the *Saviour*

Vse 5.

Encouragement.

of this Israel. Mine encouragement therefore shall lye in the same words (for so God hath directed us) that you had in the morning from my reverend Brother; it seemes God wil have us both to drive the same naile, that it may be set home to the head. It is in Hag. 2. 4. *Yet now be strong, O Zerubbabel, saith the Lord, and be strong O Josuah, sonne of Josedech the high Priest, and be strong O yee people of the Land and worke (for I am with you, saith the Lord of Hosts.)* Here is something for all ranks, Parliament-men, Zerubbabel, Assembly of Divines, Josuah; And all the people, the whole Commonalty: The strength of the argument lyeth in that sweet Parents best at last, and I shall close with the handling of it (*For I am with you, saith the Lord of Hosts.*) In which you may observe but these two blasts to fill your sailes.

First, who is the Master-builder, the Architect that employes you, and accordingly you know whither to go for your wages. *I am with you, saith the Lord of Hosts.* Would any man aske a more honourable service than under the Lord of Hosts? For *honor est in honorante*, and it comes properly by Armes. Certainly, the Lord never put a more honourable *employment* into the hands of the sons of England, than he hath put this day into your hands. What, to be Champions for God, to be Builders, Factors, Reformers for the whole Protestant Cause and world! How many of our zealous Ancestors have cast in their prayers, teares and blood, to entaile upon us but the preparations and probabilities of this great work? How did they long to have seene one of these dayes a farre off, but did not see them? David was not permitted to build the Temple, but God reserved that work for his son Iedidiab (for so the Lord himselfe called Salomon) who was the beloved of the Lord. Do you think it a small thing to be
Gods

Gods Iedidiabs in this respect? To be builders of an *House* to the *God* of heaven, is your honour. But that is but halfe.

Secondly, look upon *Gods owning* of the worke; This Lord of Hosts *will be with you*. Would any man in the world desire a clearer promise than was this to *Zerubbabel*; *I will be with you*, upon my word, upon mine Honour, upon my Deity I will be with you?

No (you will say) we would *not wish* a surer word to our selves, but that was made *peculiarly* to the *Jewes*: Had we but *such* a promise, we would stick at nothing; Had we but the *faith* of heaven so ingaged to us?

I answer, *You* have it *as they* had it; nay, in some sort I may say, you have it *more fully*; For they had it promised, and therefore it was *in futuro*, yet to come: But you have it, *in presenti*, in hand. Open your eyes and behold your encouragements; the Lord speaks to you in *deeds*; and faith, *Lo, I AM with you in all this worke; you may feele my presence upon every occasion*.

Let me *reason* with you a little before the Lord concerning his *providence* over you. *Did ever* the Lord so clearly, so visibly *owne* an *Englisb Parliament* as he hath owned you? Doe but *first* looke backe upon your first *Convention*. Are you not the very *birth* of the prayers of many generations? Were you not as a *brand* *snatched* out of the fire kindled betweene *England* and *Scotland*? Just as were those *Reformers* in the *Babylonish Captivitie*; *Is not this a brand* (saith God, *Zech. 3. 2.*) *pluckt out of the fire*? Suppose a man of judgement comming into a room where there is a fire burning, and he runneth hastily to the fire-side, *snatcheth* thence a piece of wood, and endeavours by all meanes to extinguish the flame that is upon it; will not every rationall man presently conclude

Object.

Ans.

Consider.

Convention.

that he intendeth that piece for some *speciall service*? In this sense (as I conceive) is that *Metaphor* used in that place; *Is not this a brand pluckt out of the fire*? As if the Lord should have said, *Have I plucked Iosuah* out of the fire of *Babylon*, & so this *Parliament* out of the fire of the two Kingdoms, when they were in a combustion some three years since, to cast them into the consuming flames againe at last? No surely, that is not the Lords usuall manner.

2. *Continuance.*
 And as for your *Convention*, lo *secondly* consider the progresse of providence in your *settlement*. How hath God fastned you as a *naile in a sure place*? This is an argument in which the Jewes did comfort themselves at the time of their returne from *Babylon*, *Ezra 9. 8.* *And now for a little space, grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a NAYLE in his holy place, &c.* Surely, you are our remnant escaped, without which we had been as *Sodome*, and as the inhabitants of *Gomerrah*; and you are fastned as a *naile* in a *sure place*, by a *speciall Act* for your continuance, above all former *Parliaments*. Well did the *Lord fore-see* both what a *great worke* himselve would put into your hands; and what *great oppositions* you should meet withall, When God doth thus fasten a *naile* of power and authority in a *sure place*, hee doth usuallly intend to hang some *extraordinary weight* and glory upon it, as it is said of *Eliakim*, who was a figure of *CHRIST*, *Eesai. 22. 23.* *And I will fasten him as a naile in a sure place, &c.* *vers. 24.* *And they shall hang upon him all the glory of his Fathers House, the off-spring and the issue, all vessels (of small quantitie) from the vessels of cuppes, even to all the vessels of flaggons.*

3. *Supply.*

Thirdly, besides your extraordinary convention & unparallelled

paralleld fasting, Consider lastly what the Lord hath

done $\left. \begin{array}{l} \text{for you} \\ \text{and} \\ \text{by you} \end{array} \right\}$ since you came together.

1. For You. How often hath he given a new life to *your whole House, collectively & in common,* & that sometimes by rescuing you from bloody *Assassins*? Oh! let the the *4th. of January Anno 1641.* be unto you as the *5th. of November 1605.* Sometimes by giving you the victory in the open field, when your lives lay at stake in the *battle,* as in both those generall Battles at *Keinton and Newbery.* Besides, how many of your *Members distributively* have had their lives given unto them as a particular prey, being snatched out of naturall and violent deaths since they began this service? I do not speak this that your hearts should be *lifted up within you,* but that they may be lifted up in the *ways* of the Lord.

2. Next consider what God hath done By You also; did ever the Lord do *so much work* of this kind in so short a time (how ever we thinke the time to be long) since Protestant Reformation began in the Christian world? If so, then I was mistaken or forgetfull in reading that exact *Record of Reformation* since *Luthers* beginning.

*Sleidani
Commen-
taria.*

So much worke done (you will say?) Alas, alas, what *is there done* all this while, besides the kindling of an unnaturall warre? As for Reformation there is *nothing* compleatly *perfected* in that to this day, for want of the *Royall assent &c.*

Quest.

I answer first, yes there is somewh at already done, the best, the *spirituall part* of the worke doth still go on, and the reason why we see it not, is because we *looke* to the politiqu and outward part of the businesse, more then

Answ.

to the inward and spirituall part: For *this* abundantly goes on still even in the middest of all the stormes; The *wall* is *building* though in *traublow*s times, as *Dan. 9. 25.* Have you ever been upon the shore at low-water, and there observed the *comming in* of the *tide*; you shall see first one little wave creeping forwards, and presently retiring it selfe again, and so another and another, but every one doth still retreat as soone, as fast, as it did advance, so that a diligent observer viewing the water in motion; may easily belceve that the floud doth *not* at all *increase*. But *set a marke*, or keepe your standing neere the wash of the waves, for a short time, and then you shall quickly and clearly see and feele that all this while it is *flowing water*, and anon insensibly it will be *full-sea*. So in the present great worke, though there appears to be a *vici'ssitude* of victories betwixt God and his enemies, though *successes* doth seeme to a carnall eye *promiscuously* to go and come, yet stand still a while and looke upon the spirituall, the religious part of the worke, and you shall find the *waters* of the sanctuary still flowing and increasing, as in *Ezekiels* vision, Chap. 47. first they were to the *ankles*, next to the *knees*, then to the *loynes*, and lastly they were a *River* that could not be passed over. I meane that the *worke of Reformation* still goes on; there we do get ground, as to *perfect* a Protestation into a *Covenant*, to *ripen* an Impeachment into a *Roote & Branch*, and in a word, to settle an *Assembly of Divines* as a generall *refiners fire* to try all metals in the Church.

Ans. 2.

But secondly, whereas you say, that nothing is yet *completely perfected* for want of the *Royall assent*.

Know this, that the Lord doth carry-on this frame of building in like manner as *Solomons Temple* was built. Doe you not remember how *Solomon* built his Temple?

you

you may see it in 1. Kings 6. 7. *And the house when it was in building was built of stone, made ready before it was brought thither, so that there was neither hammer or axe, or any toole of iron heard in the house while it was in building:* And in King 5. 6. it is said that the Cedar-trees were hewen and made fit in *Lebanon*, and then they were brought downe by water unto the place where they were to be used: and verse 15. you shall read that *Solomon had threescore and tenthousand that bare burthens, and fourscore thousand that were hewers in the Mountaines &c.* Just so is the building of this Christian Protestant Temple carryed-on: The Lord prepareth one piece of the building in *Germany*, there he hath had thousands of hewers of wood and fellers of trees these twenty yeers, to cut down some and to square-out others for this structure; he hath others, that beare burthens in *Ireland*, and they shall bring in another kinde of materials; And then *Scotland* doth come in perhaps with *soader* and *cement*, they shall further us in *Covenanting*; and at last, when all these materials shal be brought in place by water (by our prayers) then you shall see a glorious Temple set up, perhaps in one weeke, nay, in a day or a night, and that without the noise of axe or hammer, or any toole of iron: You are hewing in the House of *Parliament*; the *Divines* are squaring in their *Assembly*, in one night the Lord is able to worke upon the heart of the *King* (for he hath it in his hand) and to deliver him into the bosome of you his faithfull Counsell, & then the whole work may suddely be passed and finished.

Onward therefore *Noble Builders*, onward, up and be doing your severall parts; your *God* is invincible; your *Cause* is invincible, and nothing is so like to hazard us as *not adventuring*: Your labour, your cost, your adventures, cannot be *in vaine*, in the Lord. Oh remember that counsell in *Peter*, it is used there in a spirituall way;

I shall borrow it in this sense, 1 Peter 1. 13. *πίστις ἕως τέλους*
Hope unto the end, that is, adventure for God and trust
 him to the uttermost, to the brinke, to the edge, to the end
 of all meanes and possibilities, to the last inch of the
 candle, to the last dust of meale in the barrell, to the least
 drop of oyle in the bottome of the Cruze. Thus did that
 poore widow. Thus did Abraham, Gen. 22. First his
 son Isaac, and himselfe went, verse 8. to the mount, he
 built an Altar, layd the wood in order, bound Isaac his son,
 layd him on the Altar upon the wood (yet the tryall is
 not come to the edge, the brinke, the uttermost:) But
 lastly, verse 10. Abraham stretched forth his hand, and
 tooke the knife to slay his sonne. This indeed was hope
 against hope, as, Rom. 4. 18. This was trusting to the end.
 But was Abraham a loser by it? Sure I am that King
 Saul did lose a kingdom for want of an houres faith, and
 adventuring farther, as 1 Sam. 13. 10. &c. Labour there-
 fore to trust the Lord to the uttermost end of meanes,
 yea above, and against them, rather then sin against him
 by unbelife. Labour (in three words) to play the Solo-
 mons, the Davids, the Samsons in this worke.

The Solo-
 mons.

First to play the *Solomons*: that is, as you have begun
 this Reformation, so do your utmost endeavour to finish
 it in your dayes. Beleeve it, when you have built the
 House of God, you shall have both leave and ability to
 build your owne houses. You read so of Solomon in 1. King
 7. 1. When he had built the House of God, then he built
 his owne house, and a house for his wife, and the house of
 the Forest of Lebanon.

Or if you may not bee the *Solomons*, yet labour to be
 The Davids Davids in this worke, You know God denied unto Da-
 vid the honour of building his Temple: Yet David
 would not utterly bee put of; hee will bee doing as much
 as he may: First himselfe offereth to the worke, 1 Chron.

Next, hee *drawes-in* his Nobles and all his People, as deeply as hee can. And thirdly, hee *leaveth* also a *Stocke* of Prayers behind him, 2 Chron. 29. 10. Yea, finally he gives a *charge* unto his sonne *Solomon* to goe thorough with the *worke*, 2 Chron. 28. 11. And leaves him a *patterne* of the House: And even those very preparations and purposes of *David* were richly rewarded, 2 Sam. 7. 4. Thus if the Lord for our finnes and unbelieve hath decreed that your *carcaesse*s and ours shall fall in the wildernesse, and that wee shall onely see this *Canaan* as farre off; yet let these *two lessons* be learned.

1. Let every soule bee carefull to *avoyd* all those finnes that are wont to draw downe this punishment of *not-entring*; See some of them, 1 Cor. 10. 6, 7, *Sec. Beware of lusting, of idolatry, of tempting of God, of murmuring, &c.* 2. Let us labour to contribute and *store up* materials for those that shall finish the worke after us.

And lastly, if you may not bee permitted to doe so *The Samsons* much as *Solomon*, or as *David*, yet at last, at least let us endeavour to play the *Samsons* in this worke. What is that? You shall reade it, *Judg. 16. 29.* When *Samson* could not conquer the *Philistines*, could not make a thorough *salvation* of it, as he desired, yet the text saith, *He called unto the Lord, and said, Remember me I pray thee, and strengthen me I pray thee onely this once, that I may be at once avenged of the Philistines for my two eyes: And Samson tooke hold of the two middle pillars, upon which the house stood, and on which it was borne up, and he said, Let mee die with the Philistines: and he bowed himself with all his might, and the house fell upon all the people that were therein; so the dead which he slew at his death, were more than those which he slew in his life.* My meaning is this; Better for us if we cannot out-live *Antichrist*, out-live *Babylon*, and the enemies of *Reformation*; to adventure (as far as wee are warranted) our selves to death in the *Cause*; yea, Let us