



MICROFILMED - 1987

18

A
SERMON
PREACHED
UPON
APRIL xxiii. MDCLXXX.
IN THE
Cathedral Church
OF
BRISTOL,
BEFORE THE
Gentlemen of the ARTILLERY-COMPANY,
newly raised in that CITY.

By SAMUEL CROSSMAN, B. D.

L O N D O N,
Printed for Charles Allen, Bookseller in Bristol. 1680.

To the Right Worshipful and
Much Honoured, the Gentle-
men of the Artillery Company,
newly raised in *Bristol*, by the
favourable allowance of his Sa-
cred Majesty.

Gentlemen,

Your voluntary undertaking this honourable
loyal Exercise of *Armes*, is in order to
render your selves thereby the more useful to your
King and Countrey.

That Government which preserves us (that it
may so do) must be inviolably preserved by us:
And certainly 'tis a great Debt and Duty which
we all owe to it.

'Twas long since the wonder of an ingenious
Platonist, Οἶον τῆτο τὸ ζῶον---- Ὡς θεοῦ καὶ Max. Tyr.
ἰταμὸν, &c. Speaking of Man, says he, Oh^{us}
God! the Creator of all things, what a strange,
temerarious, rash, unmanageable kind of Crea-
ture is this which thou hast placed upon the earth!

We may resolve his Riddle, and answer as
Solomon, God made man upright at first. Eccl. 7. 29.

The Epistle Dedicatory.

But ever since the wretched Fall of our First Parents, all manner of Distempers and ill humours are like the Sons of Zerviah, too hard for us; and even inherent in our corrupt Natures.

Jam. 3. 7.
8. Experience shews us, all other Creatures are and have been tamed by Mankind; but (as holy Scripture observes) we our selves remain still in many things too unruly.

The All-wise God hath given us the harmony of Government (as David's Harp in Saul's Case) to charme this unquiet and evil Spirit; That we might go the journey of life, not as Savages but as Men. And (which is far more) as the professed Servants of that God, who is not the Author of confusion, but of peace, as in all the Churches of the Saints.

1 Cor. 14.
33.

My Endeavours have been, inoffensively to strengthen so Divine a Concern in this ensuing Sermon. As your desires occasioned the composing of it at first, and your importunities the publishing of it at present; so You must now please (such as it is) to accept of it from,

Gentlemen,

Bristol, May
10. 1686.

Your cordial and
very humble Servant,

Samuel Crossman.

2 Kings XI. 8.

And ye shall compass the King round about, every man with his weapon in his hand; and he that cometh within the ranges, let him be slain; and be ye with the King as he goeth out, and as he cometh in.

IT hath been very well observed by a judicious Authour, though the Case is scarce either minded or regarded as it justly deserves, ^{ἡ πολι-} *Plutarch.*
τικῆς ἀρετῆς ἢ κτᾶται ἀνθρώπων πλειότεραν. In the whole compass of humane life there is not any one thing of greater importance and value toward our true welfare, than a due consistence with publick Government.

Which mov'd a modern Writer as positively to conclude, *Nusquam periculosius a'* ^{Danaus.}
bominibus erratur, quàm in Politicis, Men never err more dangerously, than when they happen to dash against the true rules of Civil Society.

Other errors may be personal, unhap-

py to our selves, and there they cease ; but these, as *Phaeton*, attempt to fire the whole world ; as *Achan*, they trouble all *Israel*.

Our late times have prov'd too clear a Comment upon so sad a Text: wherein the insolent extravagant fancies of some few, brought in confusion upon the whole.

Then was that joyless Scripture written in large Characters, in letters of blood, he that ran might read it; *The Child then behaved himself proudly against the ancient, and the base against the honourable ; then were the people oppressed every one by another.* And the foot of that doleful Song was still of the same
III. 3. 5. Tune, and like the rest, *In those days there was no King in Israel, but every man did that which was right in his own eyes.* The Text offers very fair to obviate these great evils, and may serve as a Divine Antidote to prevent our relapsing any more into them.

The words are part of a very memorable History. For our better understanding whereof, we may take notice, 1. Of the action it self here on foot, The security
of

of the King and Kingdom. 2. The Conjunction of time when, Upon a happy Restauration. 3. The Person chiefly managing this great affair, *Jehoadab* the High Priest. 4. The means and manner whereby he carrieth it on ; and they are both Divine and humane.

1. The action it self here on foot, The security of the King and Kingdom : A high Concern ! The preserving the Ship wherein we are all imbarqu'd. A loyal care for the support of Government, the *Subjects*, as well as the *Sovereigns* safety. A Concern so essential, that the *Roman Oratour* (and indeed all experience as freely) tells us, Neither Family nor City, neither People nor Country, neither the Heavens nor the Earth, can any of them subsist without it. He that faithfully stands by Government, shews himself a friend to his own safety, as well as a true Liege-man to his Prince. *Gods* Lam. 4. 20. *anointed*, and the *breath of our nostrils*, they may be two distinct *Periphrases*, but they both make up but one and the same *Person* in Scripture account. Our loyalty to
him,

him, is at second hand a kindness to the breath of our own nostrils.

The Government thus zealously owned in the Text, is that of *Monarchy*. *Ἡ πρώτη καὶ θειοτάτη*, as the Philosopher calls it, The first, the ancientest, the noblest, the divinest Form of Government upon the face of the Earth. In the time of the *Patriarchs*, in the time of the *Judges*, in the time of the *Kings of Israel* the titles might and did vary; but 'twas still a real visible Monarchy. The bright Image of Gods Government over his Creatures, *The Kingdom is the Lords, and he is the Governour amongst the Nations.*

Upon which account the Ancients paid so great a veneration to it. *Βασιλεὺς ὡς Θεὸς ἐξ ἀνθρώπων.* When we see a King amongst his Subjects, we may therein behold a prospect far more divine, a less but lively Pourtraicture of the Celestial Empire. It fairly brings to mind the regency of Almighty God over the Universe.

Now as to their fidelity to this Government. The Text would have that de-

demonstrated in their utmost care for the person and safety of the *Governour*. In this sense the meanest Subject may be truly said to be one of his Sovereigns Life-guard, most highly concern'd in his preservation. If we would strengthen the house, we must not weaken him that bears *Psal. 75. 3.* up the Pillars of it.

We have here no news of that traitorous Position, Taking up of armes by the Kings Authority against his Person. The Lover of his Prince is not here run down in a popular fury as a dangerous Malignant. The faithful Royalist is not here sequestred and sentenc'd as a Criminal Delinquent. We hear of no specious hypocritical crying up the well-affected Party, or the *Good Old Cause*; the more easily to oppress, the more invidiously to bring into contempt any that should dare (though never so modestly) to owne our fundamental Laws and Government.

The Text is of a far different *Genius*; serene and regular, deliberately issuing out a legal *Commission of Array* for the just defence of King and Kingdom. The

truest Patriot to his Country bears as true Allegiance to his Prince : what God and right reason have so nearly joined together, he dares not morosely put asunder. He understands not, how bad measures toward the *Pilot* can ever become good offices to the *Ship*. The *Relate* and *Correlate* (in all true Polity as well as Nature) either live or dye together. *God save both King and Kingdom.*

2. We have the Conjunction of time, when this great transaction happened, upon a most welcom restauration. The Case was briefly this, *Athaliah* the Daughter of *Ahab* becomes married to *Jehoram* King of *Judah* : upon his death *Ahaziab* his Son succeedeth in the Throne. He being slain by *Jehu*, *Athaliah* his Mother (an ambitious idolatrous Woman) destroys all the Seed Royal that She could any way come at, and for several years usurps the Crown. Most unnaturally verifying that of the Poet,

*Sævis Amor docuit natorum sanguine matres
Commaculare manus.*

Whether it were by Sword or Poyson, or
by

by what other means this wretched woman procur'd the death of these Children (many of them her Nephews and near Relations) is not express'd : but plain it is, 'twas most impiously and inhumanely done. *Per fas per nefas*, is the great Maxim of State wherever Ambition reigns. While the rightful Prince chuseth to proceed by methods of clemency and gentleness, the Tyrant or Usurper swims commonly through Seas of Blood to his desperate Designs.

Athaliah's aim was to cut off the right Line of the House of *David*. More particularly, all that descended from that pious good Prince *Jehosaphat*, (her own Husbands Father) whose Reformation She had so highly stomach'd, and now thrown down. Never did the most vindicable Reformation want its Enemies, or the most treasonable enterprize some Bigotted *Zealot*, some blind *Devoto* to engage in it.

But behold, after she has waded thus far in blood, she begins now (like *Pharaoh* and his Chariots) to sink in this Red

Sea. Never did Treason thrive long with the Traitor. The rightful Heir is still safe, survives the attempts of malice, and is brought with triumph to enjoy his own.

^{2 Kin. 11.} *Jehoshebah the daughter of king Joram sister of Ahaziah, took Joash the Son of Ahaziah, and stole him from among the kings-sons which were slain; so that he was not slain.* There is a God in Heaven that takes care of Princes here on Earth. The rage and imaginations of the people against him and his Anointed, they are but vain, successful things. Pharaoh may give strict charge to destroy the Children of Israel, but Gods Moses is even miraculously preserved, that he might be King in *Jesurun*; Herod may murder the Infants in *Bethlehem*, but the Lords Christ escapes his bloody hands.

The Text exemplifies the Case with a living *Joash*, England illustrates it with a living *Charles*, after all the various snares of death so often contriv'd and laid for both.

And now the day dawns apace, the Restoration becomes conspicuous, *They brought*

brought forth the kings son, they put the Crown ^{2 Kin. 11. 12.} *upon him, and they made him King.* The Archers shoot sore, yet the royal Bow abides still in strength. Thus signally does the Providence of God baffle and triumph over the Conspiracies of men.

We might modestly challenge the treasonable Plottings of most Ages in the language of the Prophet, *Surely this turning of things upside down is but in vain.* The Stone which the Builders refused, becomes nevertheless the head of the Corner.

At this posture were the present Affairs of *Judah*: *Joash* (far beyond all humane expectations) brought as another *Isaac* in a Figure from the Dead, restored with Honour to the Throne of his Forefathers. All their former confusions now fairly ended, the Land orderly settled, *the people* ^{verf. 12.} *clapping their hands, and saying, God save the King.*

And so we come to the third, The person chiefly instrumental in bringing about this eminent, this desired revolution. 'Tis pity that good actions should stick in the birth for want of some willing hands to assist.

assist, and facilitate their being brought forth.

No doubt, there were many Worthies in *Israel*, heroically appearing in so just, so generous, so publick a concern. The Agent we find chiefly mentioned in the History, is *Jehoadab* the High Priest.

Jehoshebah, she has the honour of sheltering the King under his first and most imminent dangers. That God that has the whole world at his command, chuses what instruments he will please to work by. A weak woman (as you have already heard) acts so noble a part towards the preservation of the whole Kingdom.

She was both Daughter and Sister to a King; and now Wife to this *Jehoadab* the High Priest: which gives us occasion of calling to mind that passage of *Pharaoh*, when in token of further favour he would chuse a Wife for *Joseph* his prime Minister of State, he gives him *Asenath* the Daughter of *Potipherah* Priest of *On*; supposing (as it seems) a Match into such a Family no disgrace to the greatest Peer in his whole Kingdom.

Such

Such was *Jehoadab*, venerable in his Function, and as honourable in his Relation, Uncle to the present King, Brother to the former, an eminent pillar both in *Church and State* all his days. He lived in this unspotted piety an hundred and thirty years, and died as he lived, still laden with fresh honours. For the sake of this and many other his great services to the Publick, he was solemnly interred amongst the Royal Sepulchers of the Kings of *Judah*,^{2 Chron. 24. 16.} *And they buried him in the City of David among the Kings, because he had done good in Israel, both towards God and towards his House.*

Men and Brethren, would to God you could bear with me a little in my folly, and indeed bear with me, if I say, The Priesthood has been (as you see) highly esteemed in elder times, how contemptible soever it may seem to many in these late disingenuous days. Sacred and prophane History are both unanimous in this. Our reverence to God will manifest it self in our respects to his Ministers. He that truly loves the Master, will not be very forward to despise his Servant.

We find *Jehoadab* Privy-Counsellour to
Joash:

Joash: Nor was it amiss either for King or Kingdom. If he had a potent hand, he had also a successful hand in the administration of Affairs: which the holy Ghost is pleased to take a particular notice of, to the honour of those happy times, and so to leave it upon record for the instruction of future Ages, *And Joash did that which was right in the sight of the Lord all his days, wherein Jehoadab the High Priest instructed him.*

2 Kin. 12.

Now if Princes out of reverence to such ancient Scripture-Precedents (no bad Copies for any to write after) if they have seen meet in these later days to continue somewhat of this practice in their Councils, here seemeth no matter of grievance or offence given to any. Nor needeth our eye be evil, where the eye of God is good.

Deut. ad Pontif.

Sure we are, *Cicero* valued it as a *nihil præclarium*, &c. he thought they had nothing more noble in the whole œconomy of their Government than this, That their Priests were highly honoured, and persons whose joint assistance was always so respectfully taken and made use of in the arduous affairs of their State.

Nor

Nor was it so much personally for their own sakes, but rather for the sake of the Sphere in which these men stood, that wise and sage Governours saw cause to conferre such signal tokens of honour upon them.

It seems to favour very much of unkindness or prejudice, to labour the depreciating of so sacred an Order. Had the committing of any Civil trust or power into such hands, been so prodigiously irregular or dangerous to Government (as some would censure it) certainly Almighty God would never have given that express charge, which we find he did to *Israel*, *The Priests the Sons of Levi, whom God hath chosen to bless in his Name, by their word shall every controversie and every stroke be tried.*

Deut. 21.
5.

The Kingdom of *Judah* had now for several years lain under a most horrid Apostasie and Usurpation; *Jehoadab* restores the King to his Throne, and (together therewith) Religion also to its true ancient state. It had been prostituted to all abominable Idolatries; 'tis now most happily recovered to pure original institution, *Jehoadab appointed the Offices of the House of the*

C

Lord

2 Chron.
23. 18.

Lord by the hands of the Priests, the Levites, whom David had distributed in the House of the Lord, to offer the burnt-offerings of the Lord; as it is written in the Law of Moses, with rejoicing and with singing, as it was ordained by David.

The Usurpation over the State was not without a depravation of Religion in the Church. They are commonly both involv'd in the same Fate. The Case before us is a lively instance of it. The return of *Joash*, the right Heir to the Throne, is immediately crown'd with the re-establishment of the true state of Religion.

2 Chron.
23. 21.

And all this so acceptable throughout the Kingdome, that 'tis said, *All the people of the Land rejoiced; and the City was quiet.* So happy are the consequences of a right settlement in Church and State: all is then at a kindly rest, fairly repos'd in its proper Centre. Cursed be he that would disturb so just a joy, or disquiet so good a peace. May *England* long enjoy this dear, this sacred blessing; and let all the people say *Amen.*

4. We have the means whereby *Jehojadab* carried on the whole; and they are in
part

part Sacred and Divine, in part Martial and Military.

1. Sacred and Divine. *Jehojadab* administers to the King the Coronation Oath, solemnly anoints him, and delivers the testimony of the Law into his hands: which Book (as the Jewish Writers relate) was to be always, and in all places present with him. If he went out to War, that also went along with him. If he sat in Judgment, that was constantly laid before him. That he might consult with it as with the Oracle of God, to direct him in all his ways.

'Tis Religion that is the true *Jachin* and *Boaz*, the strength and stability of any Kingdome. The *Tragedian* could easily observe, *Ubi non est sanctitas, pietas, fides, instabile Regnum est.* Where piety and virtue die, the Kingdom it self dies also with them.

God forbid, we should be careless of that which (through the Divine Blessing) is to be our best and chief support. Have we any principles of honour? any good will to publick welfare? ought that may

become the dignity of humane nature, or the sacredness of Christian Profession? Oh then instead of this common curst waywardness one against another, let us unanimously pluck up generous resolutions, to do every one what in us lies for retrieving (what we all seem to long for) solid, practical Christianity; the hearty exercise of all moral vertues, all Christian Graces, that *England* may yet flourish, and *Religion* become indeed a praise amongst us.

Most will seem, as *Judas*, to kiss, though too many rather betray this sacred interest. Religion is high, and little understood. There may be much of popular humoroufness, too much of fulsome, stubborn conceitedness, and yet too little of real genuine religiousness.

The Weavers Shuttle may serve in his Loom; the Shoo-makers Last may be of use in his Shop; but when the common People must needs turn *Dictators* in matters too high for them; and take the Chair in the *Divinity-Schools*, the issue generally proves like that in *Exodus*, *They turn presently out of the right way, they make but calvish Gods, and* (as

(as *Aaron* complain'd in that case) *they shew themselves set upon mischief.*

The Reformation of the Text is more august and solemn. The service of the *Temple* in its just decency and order; Scripture peaceably practis'd, though not litigiously or absurdly canted and talked of.

2. The second sort of means was Martial and Military, *Every man with his weapon in his hand.* The insolencies and mischiefs had been so notorious under the late usurpation, that *Jehojadah* sees it needful to provide the stronger Guards for his Princes safety now.

These Arms were said to be *David's*, given by him, and now laid up in some Chambers of the *Temple* in a readiness, as any occasion might afterward require. *Sanctus Rex post partas victorias, Arma sua voluit esse Deo consecrata;* Holy *David* after his many atchievements and victories, consecrates his Armes to God. Thus he had laid up *Goliath's* Sword with *Abimelek* the Priest long before. These he dedicates as *Trophies* for honour and instruction: for honour to Almighty God, the supreme Deliverer; for

struction to men, that they might the better preserve the history and memorial of Gods great goodneſs.

The charge of theſe Guards was both offensive and defensive. 1. Offensive, *He that cometh within the ranges, let him be ſlain*; that is, he that thruſteth himſelf beyond the appointed bounds, he that rudely ruſteth within the Centries, nearer the Royal Preſence than may conſiſt with the ſafety of the Sovereign, let him be ſlain. There is a diſtance to be obſerv'd, as well as a reverence to be paid, in all our approaches to Majeſty.

2. Their ultimate charge and ſervice, was the defence of the Kings Perſon. In Nature, the hand or arm upon any danger offers it ſelf of its own accord to ſhelter the head. In Government the Caſe is ſtill parallel; The loyal Subject ſees no ſuch way to preſerve the Body, as by being truly careful for the head.

Upon this account, *David's* Worthies, though they cared not how far they jeopard'd themſelves, yet they could not bear that their Sovereigns Perſon ſhould
come

come within the leaſt ſhadow of danger, *Then the men of David ſware unto him, ſaying,* ^{2 Sam. 21.} *Thou ſhalt go no more out with us to battel, that* ^{17.} *thou quench not the light of Iſrael.* Lo here their piety as to their Prince, lo here their prudence as to themſelves. They eaſily concluded the Eclipse of this *Sun* in their *Horizon*, would be darkneſs to all *Iſrael*. The ſmiting this Shepherd would be no leſs than the ſcattering of the Flock.

In this reſpect his moſt religious faithful Subjects thought it no flattery to tell him elſewhere, *Thou art worth ten thousand of* ^{2 Sam. 18.} *us.* In a theological ſence, the meanest ^{3.} of *David's* Servants, had a heaven-born, immortal Soul as well as *David*, and therein of the ſame equal price and value in the fight of God. But in a political ſence, *David's* ſingle life weighs more than many thouſands of theirs. The Perſon of our Sovereign muſt be ſacred with us.

Gentlemen, I ſhall not now affect to exerciſe you with any further diſcourſe in military language from the Pulpit. There is a ^{τὸ} ^{ᾠρέων} a decency proper to the Church, a decency proper to the Field. All things
are

are most beautiful in their own places.

Neither shall I *Classicum canere*. 'Twas but ill with *England*, when our Pulpits sounded at that thundring rate, *Curse ye Meroz*. By such specious fallacies the poor unstable multitude were conjur'd up into an open Rebellion against their lawful Prince. By such Bellows were the flames of our bloody wars too much blown up. The Christian Ministers work is more gentle; the preaching up of peace, the sweetening the minds of all one towards another. That all meekness may be shewed towards all men, especially towards those whom God hath set over us. Others may be for fierceness, unadvisedly calling for fire from Heaven; but *nil nisi mite suadet Evangelium*, the Gospel pleads for a more sedate calmness and candour of spirit.

Tacitus. I confess, as one well observes, Expert Souldiers and good Armes, they are in *Peace Decus, in Bello Præsidium*, our Ornaments in Peace, our Safety in War. But still the Christian Souldier looks upon War as the means, Peace as the more desired end. War, though in some cases both needful
and

and lawful, 'tis yet to him as so much Physick, always sharp: he esteems Peace as health; of a far sweeter relish, and much more welcome to all.

He wants not valour. When ever just occasion calls for it, he could cheerfully say to his Prince, as *David* to *Saul*, *I will go and fight with this Philistine*; and yet so mild in his own habitual temper, that the same *David's* Motto is as truly his, *I am for peace.* Pla. 120.7.

Your appearance here upon this *auspicious Day*, as it is by virtue of Royal Authority, and with your voluntary avowing all faithful Allegiance; so is it in it self highly honourable, the fair expression of a generous Loyalty in this great City. The more valuable, because so eminently seasonable. While we hear of Plottings against the Government, and dangers to his Majesties Sacred Person, it well becomes every true-hearted Subject (by a noble *antiperistasis*) to shew the greater zeal for both.

And I hope your regular forwardness herein may prove a happy Precedent to other Parts; That it may be said of the
D King

King of *Great Britain*, He is King of *hearts*, as well as King of *persons*: Or as of *Solomon*, Behold the valiant men of *Israel* are about his *Throne*, they all hold *Swords*, being expert in *War*; every man hath his *Sword* upon his thigh, that the Government might be at the better safety from all danger.

And now, Men and Brethren, while we occasionally thus name the word, we must become afresh in love with the thing it self. Oh the happiness of *England's* Government! Here (if any where upon the face of the Earth) here's the *easie* yoke, the *light* burthen.

A Government of that rare ballance and temperament in the *State*, that *Prerogative* and *Property* even kiss each other.

*Altius egressus caelestia tecta cremabis,
Inferius terras.*

Loe here one of the *fortunate Islands* indeed, a temperate benign Climate, most comfortably habitable, fairly situate under the true *Æquator*, at just distance both from the torrid and frigid *Zone*. While the Sovereign sits upon his *Throne* in the brightness of *Imperial Majesty*, the meanest

meanest *Subject* may as truly sit under his *Vine* and *Fig-tree*, enjoying his own with security, peace and plenty.

A Government of so impartial Reformation in the Church, that it dares owne the venerable Antiquities of primitive and purer Times; and yet as zealously reject the absurd inchroachments and corruptions of later Ages. A Reformation, so clearly subservient to all good ends; so careful to nourish us up with wholesome food, *the words of sound Doctrine*; so ready to furnish us with the means of *Grace*, (soberly and truly so call'd) that if our design by Religion be (what it ought to be) nakedly to save our Souls, we may then in all quiet Communion with the Church of *England*, pass fairly to Heaven, as the Traveller who goes his whole journey in a pleasant sun-shine day.

God hath not dealt so with other Nations; neither have they such comfortable freedom in Gods ways. Your selves, who have many of you travell'd into Foreign Parts, and have seen the sad circumstances of poor *Peasants* there, your selves right well know it. And

we may all of us gratefully sing as *David*,
PSAL. 136. 6. *The lines are fallen to us in pleasant places, and we have through the Divine Providence a goodly heritage.*

I could not but offer you this memorial for your encouragement from the excellency of the Government: A Government most highly priz'd by others abroad, O let it not be as unworthily despised by us at home.

I might as pathetically adjure you from the common miseries (scarce ever to be forgotten) under our late want of it. A Subject fitter for tears than words. The desire of all good men that it might for ever sleep in the deepest silence, did not the noise of our present distempers and dangers awake it, that it might fairly give warning to all.

Then was that Scripture-Lamentation so mournfully reviv'd, *Wo is us, the Crown is fallen from us.* Then were the barbarous assaults against sacred Majesty so common and daring in almost all places. First in *Effigie*, At one place the eyes in the Statue of King *Edward VI.* insolently plucked out, with this
 absurd,

absurd, villanous taunt, *All this mischief came from him, in his establishing the Book of Common Prayer.*

At another place, the Crown upon the Statue of our late *Sovereign* contumeliously mangled by the rude Souldiers Swords. Then the *Regalia*, which had been laid up with all care and safety through the successive Reigns of so many Kings; The Royal Crown, wherewith our Kings were usually crown'd; the Robes, the Sword, the Scepter of King *Edward the Confessor*, all forcibly plucked out from their repository by a pretended order, and after many most unworthy and unmanly abuses (far beneath humanity as well as loyalty) offered to those ancient (I might almost say awful) Ensigns of Sovereignty, this base *Sarcasm* was thrown out in way of scorn, *There would be no further use of these toys and trifles.*

After these ominous *Præludia* in *Effigie*, then follows, *Quis temperet à lachrymis?* then follows the real Murther and Martyrdom of our *Sovereign* himself in his own Person; with whom fell likewise this ancient
 and

and flourishing Government. Then was the *Royal Family* it self proscib'd and scatter'd. Our Nobles, who had been brought up in Scarlet, many of them forced then to embrace the Dunghil. Then were the Fields and Scaffolds so often stain'd with noble and loyal bloud. Then were heard those heart-breaking groans of so many ruined Families; the deep sighings of poor Widows and Orphans, bewailing the loss of their dear Husbands and Fathers, destroyed and cut off for no greater crime than paying their just duty to God and their King. Property (the choicest flower in the Subjects Garden) was then violently torn up. Antient and indefeasible Estates arbitrarily taken away and sold. The whole course of the Law, and *Magna Charta* it self, forced to strike sail to the boundless power and pleasure of some new-raisd Committee.

En quò discordia Cives! See, see, what *Iliads* of misery our discords and tumults brought in upon us! We would needs then violently remove our ancient Land-marks, and we became thenceforth inevitably expos'd

pos'd to all this *series* of common calamity.

Nor was the Church less tragically passive on her part. Our Books of publick Liturgy, compil'd with so much decent gravity, adapted with so much care and prudence to general edification, confirm'd and recommended so often by supreme Authority; became nevertheless the common subject of prophane sport and disdain to the *Genius* of those licentious times.

The blessed Sacraments (the very seals of the Covenant of Grace, the richest treasures in all Christian Religion) fell then under a supine neglect and contempt. These fair Temples dedicated to the highest ends and uses that such Structures are capable of, the Service and Worship of Almighty God, his *Bethels*, his peculiar Houses here on Earth, the Tabernacles of solemn meeting between him and his people; were then nevertheless in a kind of rage and phrensie more wretchedly defaced within the space of very few months, than many years are or will be yet able to repair.

Our Cathedrals in some places (to the great

great affront even of Religion it self) turn'd into beastly Stables. In other places into Gaols, for poor, cold, starving, loyal prisoners; and no fewel allow'd them, so long as the curious carved Wainscoat of the Choir afforded any.

The Statue of our Saviour in stone being espied at one Cathedral, no fewer than forty Musquet-shot were discharged at it, and high triumphing who could hit the head or face. The Ornaments, costly Vessels and Plate of the Church sacrilegiously ravaged and torn away.

At another Cathedral, the *Chalice* for the holy *Eucharist* being snatcht up as spoil of more than ordinary prize, some entreaties were modestly made that it might have been spared, and restored for that sacred use; but they received no better than this churlish answer, *They might serve that turn in a wooden dish.*

Neither might the holy Table it self, where the Sacrament of the Body and Bloud of our Lord and Saviour *Jesus Christ* is administred, escape its share in these indignities; although for modesty sake, that I
may

may not contaminate any civil ears, I must forbear the relating of them.

But alas! what are these Buildings of stone, these dead (though curious) Fabricks, in comparison of the Living Temples, the Ministers of God? 'Twas they who drank so deeply of this bitter Cup; and might now weep upon an unexpected account *between the Porch and the Altar.*

The great City of *London*, and the lines of that Communication, may be too true a witness in this unwelcome Case: where in a short space of time far above an hundred reverend learned Divines (the flower of *England's* Clergy) were most illegally and unworthily turn'd out of their Ministry and lawful possessions, they and their families, to irreparable ruine.

Then followed that numerous sequestring of the Clergy in almost all Parts, the ejecting and silencing such vast multitudes of worthy able Ministers. A Case that even astonish'd many Churches abroad, what *England* was then a doing, how these violences against Religion, and the Ministers of it, could possibly agree with

(what was so much then pretended) the promoting of the Gospel.

Your selves may possibly remember this place was not without some deep sufferers in that kind. One instance (adjoining to our very walls) offers it self too appositely to this sad Subject. I am almost at a loss whether to suppress or relate so woful a story: Bishop *Howell*, a Person to whose memory all good men (who had any knowledge of him) will ever pay a very high respect and honour; he being in the time of our late Wars Bishop here, his Episcopal and Personal Estate both taken from him, himself with his Wife and a numerous Family of nine or ten Children in the Palace, She lies in; but those who had pretendedly bought the House, to make sale of the Leads, uncover the room wherein She lay in Child-bed; So that the rain and weather beating in (and it may be a mixture of grief together with both) She becomes carried from her Child-bed to her Bed of Clay. Nor might this suffice, affliction is further added to the afflicted. The distressed, disconsolate good man must

next

next be dragg'd forth: He catches hold upon the Staple of the Door, loth (as it seems) to lodge in the Fields, and scarce knowing how or where to shelter his now poor motherless family. With this struggling he lingers some few days in the house, and in less than a fortnights space, overwhelmed with these indignities and sorrows, he dies also, and so retires to God and Heaven as his truest *asylum*, his safest retreat from all these oppressions.

So far were the very rights of humanity, as well as the ancient laws of the Land, and (which is far more than either) the sacred Precepts of Christian Religion, abandoned by the phrensies which we were then distemper'd withal. *Tantum Religio potuit suadere malorum.* 'Twas grown with some almost a Point of Religion, to be in these Cases inhumane and irreligious. Scarce any thing but might be then allowed, save only what the Law it self required, what our just duty to Gods Anointed and his Church obliged us to perform.

But I must break off (though never so abruptly) from this unpleasing Theme.

Far be it be from us to take pleasure in exposing the wretched miscarriages of those joyless times: The remembrance of them may be instruction to all, delight to none. He that is truly sensible of his deviations then, will modestly say, (as in *Job*) *I have done iniquity, but will offend no more.*

The only end why these things have been thus mentioned is nakedly this, *That we might hear and fear, and do no more so wickedly.* Small rushings against Government, may by degrees bring on far greater and sorer evils than we can at first foresee. That may be the unhappy end of the action, which was not the real intention of the Agent. No doubt, in our late confusions, many abhorred at first what was yet done at last. But those ill actions being once set on foot, could not be so easily stopt; they ran on to those fatal mischievous consequences which became an astonishment to all. I confess, we are easily flatter'd into irregularities, by fond presumptions that we could presently make all things much better. Our project, forsooth, (if we might but try it) would infallibly heal all. But such
counsels

counsels prove commonly (as the *Historian* has observed to our hand) *Primâ specie leta, Livius. tractatu dura, eventu tristia.* They may seem to begin briskly, but soon after they drive on (as *Pharaoh's Chariots*) more heavily, and they always end most miserably. Thus *Abjalom* in his hot-brain'd insurrection mended the matter very fairly, by ruining both himself and multitudes with him.

Whence it is that the wisdom of God tells us, *The beginning of strife is as when one letteth out water.* We open *Pandora's Box.* Prov. 17-14. We let loose an unruly Element. Whereas our care should rather be, not to stir those floodgates, lest we be drowned in the torrent. God hath graciously spoken peace to us, O let not us return any more to such folly.

It were a noble posture for every man wisely to stand upon his own guard, and not to suffer himself to be weakly impos'd upon, or speciously drawn aside from his just duty toward God or man. There are divers opinions and courses, which upon sad observation are found to breed much fond conceitedness of our selves, an uncharitable

charitable difesteem of others, a morose fownness of Nature, a rash censoriousness of Superiours, and a dangerous pragmatikals in all our ways. For Gods sake, even for Gods sake, let not any of your Souls come into those Secrets, imbibe not such feral opinions. They are as *Circe's Cup*, and will intoxicate. The Distemper once flown up into the head, will certainly produce irregularities in the life.

I must conclude. Gentlemen, You have willingly offered your selves to serve the Government. You cannot but have a deep sense of the manifold blessings we all enjoy under it; the woful distractions we were all exposed to by the late violences offered to it.

In Gods name, stand by this Government. 'Tis well worthy your highest valour, well worthy your truest fidelity. Modesty it self may say, as that pious man long since,

Hæc tibi sola salus ejus servare salutem.

Our welfare is apparently bound up in the welfare of the Government. There needs no more, under God, to make us a happy people,

Nic. de Clem. vii.

people, than honest endeavours, every one in his proper place, for the faithful administration of it, whether in Church or State. This may our Divisions hinder. This might our love and harmony promote. We need not then fear what Superstition could do against us on the one hand, or Faction on the other. He that fixeth uprightly with his duty, may safely bid defiance to all the attempts of Men and Devils.

Put on, I beseech you, as good *Christians*, and good *Englishmen*, a generous largeness of spirit. 'Tis a counsel no way to be despised, *Alteri vivas oportet, si vis tibi vivere.* Seneca. We must comport in a vertuous nobleness with the publick, if ever we desire it should be truly well with our selves in private.

'Tis the excellency of humane life (says the Royal Philosopher) when man has learned a real dexterity, *εἰς τὰ ἀγαθὰ ἠγωνισάς, Antonin.* *τὸ εὖ τὰ πάντα εὐάφροτον εἶναι.* When we have learn'd our true postures of conversation, so that we dash sullenly against none, but demean our selves with amiable and just observances towards all, *Rendering to Cæsar the things that are Cæsar's, and unto God the things that are God's.* And

And this might be honourably done, *non*
St. Gregor. amittendo fidem, sed ostendendo pietatem. Such
 a well tempered carriage would be no be-
 traying our Religion, but a fair approving
 our selves to be (what we profess) persons
 truly religious. We are not less thine, O
 Lord, for being faithful Subjects to thy
 Vicegerent, or dutiful Children to our
 Mother, *thy Church.*

Long may the Crown of *David* flourish,
 long may the Rod of *Aaron* blossom: May
 those that have ill will at *Zion*, be as the
 grass upon the house tops, which wither-
 eth before it groweth up. But let all
 those that love thee, O Lord, and thine A-
 nointed whom thou hast set over us, let
 them be as the Sun when he goeth forth in
 his might; and the whole Land blessed
 with peace and rest to all Generations.

*Now unto him that is the Lord of Hosts, and
 yet King of Peace, be Glory in the Church
 through all Ages. Amen.*

F I N I S.