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A
PAYRE OF COMPASSES
FOR
CHVRCH AND STATE.

Delivered in

A Sermon Preached at *St. Mar-*
garets in Westminster, Before the Honorable
House of COMMONS, at their Monethly
FAST November the last, 1642.

By CHARLES HERLE Rector of *Wimwicke*
in LANKASHIRE.

Published by Order of that HOUSE.



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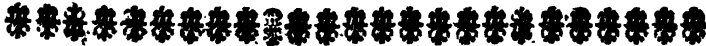
Printed by *G. M.* for *John Barlet*, at the Signe of
the *Guilt-Cup* neare *S. Austins-Gate*,
M. D C. X L I I.

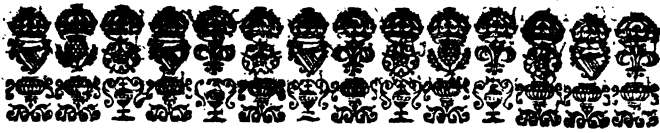
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2-8-1923



THe Authour desires the READER to pardon the want of Quotations, for that (being a Stranger) he had neither Bookes or Notes by him at the penning of what followes. And withall be pleased to passe by these Errours which have escaped in the Printing,

PAg. 3. l. 4. *dele those things, p. ib. l. 5. for as are, r. things as we call. p. 5. l. 12. for lead up, r. leade us up. p. ib. marg. for Iob. 6. 14. r. Eph. 6. 14. p. 9. l. 10 for thing, r. things. p. 10. l. 18. for eterna & r. internall. p. 12. l. 18. for powers, r. power. p. 13. l. 21. and peace, r. and of peace.*





A
PAYRE OF COMPASSES
For CHURCH and STATE.

ZACH. VIII. XIX.

---Therefore love the Truth and Peace.



THE Text suits as the present businesse of the times, so of the day too; This word *Therefore* as a hinde, eyes it to the former words of the Verse, and so turnes us backe upon a *monthly Fast, the Fast of the fourth Moneth, and the Fast of the fifth*, In which duty your so long constant practise hath (I make no question) so well vers'd you, that all that I shall need to say of it is, that it is one of both the strongest exorcists with God; and exorcists upon the divell of all other: With God, we seee in the 20th. of *Judges*, when the people of *Israel* in that their just expedition against their brother *Benjamin*, had ask't *councell of God* and waited for it *in his house all day*, and failing in that addressse, had the next time added

Judg. 10. 18.

417415

weeping

ver. 23.

ver. 26.

Pfal. 19. 2.

Mar. 9.

ver. 21.

ver. 18.

ver. 29.

Hab. 1. 16.

weeping all day to their waiting, and both with no better success than the losse of 40000. men in a double defeate; yet when the next time they adde fasting to their former waiting and wailing, like a kind of weapon-charme, how soone doth it change the edge of that sword of God, Warre? Then the Lord said goe up, for to morrow I will deliver them into thine hand. None of Balaams removes to another place, or Felixes put offs to another time, but goe up, for to morrow --- one day (as David speakes) calls upon another here, upon the next and is heard too, to morrowes victory answers this day's Fast, Gods grants doe but watch our fitnesse for receipt, 'tis in our own bowells if we be straightned, victories doe but hover over our through peace with God, and a Fast (we see) is the way to make it. And as it is the speeding'ft peece of oratory with God, so of exorcisme upon the Divell too, that most tenacious sullen Divell, that claymed in the Young-man a kind of Tenant-right from a child, which the Apostles could not cast out, our Saviour tells them, that that kind will not out without prayer and fasting, how powerfull is this duty? that doth more then either the strongest Apostles can doe, or the strongest Divells can resist? And no marvell if a right Fast be thus (as we say) all in all with God, in as much as it gives all of all to God: makes of our all one entire sacrifice, our soules in prayer, our bodies in abstinence, our goods in almes, (at least) all we (herein) spare from our bodies, otherwise we sacrifice but to our owne nets, we divide our Fast but between the Flesh and the World, God hath no share, 'tis but saving of a dinner

at

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at most, a making *godlinesse our gayne* the wrong way, but how ever a Fast have such a stroke on Heaven and Hell both, yet to doe it right, we must place it but among those things the Auxiliaries in the battle, such as are *in ordine ad aliud*, 'tis but a helpe, no part of Gods worship, 'tis but the wing of prayer; and as feathers to the Bird doe but elevate, not element the service: we fast but that we may the better favour that *bread which we have to eat, which the world knowes not of*, that the bones which are broken may rejoyce, that *the Fast of the fourth Moneth and of the fifth Moneth, &c. may be joy and gladnesse*.-- 'Tis the end (as Philosophy tells us) that hath *rationem forma in moralibus*, it denominates, qualifies, and crownes the action, and is indeed the cause of all the other causes, (at least) of their causalities; it moves the *efficient* to use the meanes (as the *master*) in order (which is the *forme*) to it selfe the *end*; our best search therefore will be (in as much as the Prophet here tells us, *joy and cheerefull Feasts* are the end of *Fasts*) after that spirituall Alchimy which is able to turne this *iron* into *gould*, this *water* into *wine*, this *Monethly Fast* into *joy and gladnesse*, and this chymicke fire we have in the Text, its love. Only *love the truth and peace*.

The occasion of the words is given in the Chapter before, the Captives send in embassy *Sharezer* and *Regemmelech* to the Priests in *Jerusalem*, to enquire whether they should now in their durance *keepe their wonted solemne Fasts or no*. The summe of the answer 'tis in this Verse, wherein they are not exempted from, but directed in their *Fasts*, how to

B 2

improve,

Ioh. 4. 32.

ver. 2.

improve, and ripen them into their fruits, their vintage of joy and gladnesse, only love.

In the reading of the words there is some variety, but (upon the matter) little or no difference: some read, *But love the truth and peace*: Some *Only love the truth and peace*: Others againe (as here) *Therefore love the truth and peace*, but whether with that diseretive particule *but*, or that other exceptive one *only*, or this illative *therefore*, the matter is not much, so we doe love the truth and peace.

For the devision of the words, there is not a word in all the Text, but is an utter enemy to all devision, *Love Truth and Peace*: all like *Ierusalem at unity within themselves*, and but a shadow of that *trinity in unity, the Father is Love, the Sonne is Truth, the Holy Ghost Peace*, of which more anon. Yet in as much as *ad, mala est diversio & nimia & nulla* (as *St. Bernard*) the first (as he speakes) being *verbi non modo dispensatio sed dissipatio*, a tearing it into crummes, as if to be swept under boord for the doggs to lick; th'other a keeping it within its own crust, that the children may not eate; neither of them *a deviding the word aright*, we will, for order sake, devide, tho' not the words, yet the handling of them into as many wayes as words: First, in their distinction: of *truth*, and of *peace*, then in their conjunction: of *truth* and *peace*; last of all in their order: First of *truth*, and then of *peace*. First severally of *truth* and of *peace*.

Of *Truth*. 'Twas a good question that of *Pilate* to our blessed Saviour, *What is truth?* but his haste lost him the answer, for when he said so, says the Text,

Text, *he went out*: but *truth* is a subject as worthy our enquiry and attendance both, so, not to be found without both, and therefore that our blessed Saviour that would not answer *Pilats* hastily curiosity, doth in the same question answer *Thomas* his humble doubt: *I am the truth, --- no man commeth to the Father but by me*: *Truth* then is that æternall word of the Father, which in the Sonne, by the holy Ghost is revealed to us to be our guide back againe, to that bosome whence it and we first came: 'tis that *Jacobs* ladder, let downe to us from Heaven to earth, whereby his *Angells*, his Messengers leade up from earth to Heaven; it is that *Rababs* skarlet thred, let downe from the window of Heaven to winde us up by, the Apostle calls it a *girdle*, the *girdle of verity*, a *girdle* that by many severall *lincks*, ending where it began, returning whence it first proceeded, *classe*s it selfe againe within the bosome of the author God; the first *lincke* of this *girdle* or *chayne* of *truth*, is fastned in the bosome of the author, and is the *truth* of his decree or purpose, for as he worketh all things (as the Apostle speakes) according to the decree of his own will, so from all æternity he truly willesh all he decrees, according to what he after workes; this is called *veritas radicis*, radicall or essentiall *truth*: from this first *lincke* all the rest *classe* themselves each into other, by a mutuall dependance and proportion, according to those definitions, the *Metaphysiks* give us of *truth*, *adaquatio signi ad signatum*, and *conformitas intellectus cum re*, this first *lincke* of radicall *truth*, that of Gods purpose, takes hold of his word, his fiat, as the *adaquat* signe of that his purpose, and God said, *Let there be light--- and it*

Ioh. 8. 38.

Ioh. 14. 6.

Gen. 28. 12.

Ioh. 2. 18.

Ioh. 6. 14.

Rom. 8. 28.

Veritas.

1. Radicis.

2 Indicia.

Pfal. 33. 4.

3 Entia.

Phil. 1.

4 Mentia.

Pfal. 15 2.

5 Oris.

Prov. 6. 12, 13.

was so, this is called *veritas indicis, indictive imparative truth*, this lincke takes hold of the truth of his works, all done in truth, according to their æternall Ideas in his understanding, actuated by that his Word upon and in them, as the adæquate signes of both: so the Apostle, the invisible things of God are scene, being understood by the things that are made, and this is called *veritas entis, truth of being, or reall truth*, when, as God did not only truly decree the thing to be as he truly spoke of it, nor only he truly spoke it as it is, but it truly is as he truly bespoke it and decreed it: the next lincke takes hold of us, and is that correspondence or proportion betweene Gods works and our thoughts, *conformitas intellectus cum re*, againe of ours now as before of Gods, whenas the thing not only truly is as God decreed and bespoke it, but when we truly conceive of it as it truly is, discerning (as the Apostle speaks) the things that differ, this is called *veritas mentis, notionall or intellectuall truth*, this lincke takes hold of the next, the truth of our words consisting in a proportion between them and our thoughts, when not only the thing truly is as God truly decreed it and bespoke it, nor we truly conceive of it as it truly is, but when we truly speake of it as we doe conceive, speaking (as the Psalmist) from the heart words of truth, this is called *veritas oris, verball truth*, this lincke takes hold of the truth of our workes, when not only God truly bespoke the thing as he truly had decreed it, nor onely it truly is as he truly bespoke it, nor only we truly conceive it as it truly is, nor only doe truly speake of it as we truly conceive, but (in as much as Solomon tells us, a man may signifie with his feete, and speake

speake with his fingers) when we truly doe as we
speake, this is called *veritas moris*, *moral truth*, this
 last lincke clasps and fastens it selfe backe againe into
 the first, that of Gods decree, and makes (as the Apo-
 stle speakes) *our election sure or true*, (as some reade it) 6 Moris.
by well-doing: thus the *girdle* is made up, and it re-
 turnes both whence, and as it came from Gods
thoughts to his *word*, and thence to his *workes*, and so
 backe againe from our *thoughts* to our *words*, and so
 to our *works*; whereby we and *truth* climbe both
 together backe to the bosome the fountaine of both,
 God: thus, leaving to Physitians their late dispute,
 whether the motion of the bloud be circular or no?
 we may conclude the motion of *truth* to be exactly
circular, a *figure* which gives it both *aternity* and
strength as a *circle* without *end*, and as a *circle* strong
 and prevailing in the equall bent and mutuall com-
 pliance of its parts: and thus it must needs be, for
 the rule telles us, *summum in unoquoq; genere, is radix*
& regula inferiorum, all *truths* must regulate and roote
 themselves in the highest *truth*: and thus we see
 what the Philosophers meane when they tell us, that,
truth is in God *causative*, as in its *cause*: in the thing
objective, as in its *object*: in our understandings *sub-*
jective as in its *subject*: and in our words *signative*,
 as in its *signe*: now *rectum est mensura sui & curvi*,
 and as *truth* is the *rule* to measure *falshood* by, so *falshood*
 is the *foyle* to set out *truth* by, every one of these
lincks of *truth* have their opposites of *falshood*, to
 that of *decree* is *collusion*, to that of *command* is *retra-*
ction, to that of *being* is *fiction*, to that of *apprehension*
error, to that of *word* a *lye*, and to that of *life* *hypocrisy*:
10

So then, we see what the *love of truth* is, such a *love to the truth of Gods Decrees, Word and Workes*, as expresse it selfe by a proportion thereunto in our *thoughts, words and works*. And thus much of *truth*, next of *Peace*.

Eph. 4. 3.

Peace is so neare a kin to *truth*, that if *truth* be a *girdle*, *peace* is a *bond*, the *unity of the spirit in the bond of peace*, as the same Apostle calls it in the same Epistle. Every thing (Philosophy tels us) hath a double act, *actus primus*, which is the *esse* of it, and *actus secundus*, which is it's *operari*, the act of it's *being*, and the act of it's *working*: now as *omne esse* is *propter operari*, so *omne operari* is *secundum esse*; man who hath a *reasonable being* hath accordingly a *reasonable working* or service; not reasonable (as wee use the word sometimes, and as Libertines would alwayes have it) (i.) indifferent, but λογικην λατρείαν, a *rational service*: So then, as *truth* is the *girdle of proportion* in each things *being* to Gods *understanding*; so *peace* is the *bond of harmony*; in each things *working* to his *will*: so that *truth* and *peace* are as large as the *Creation*, and doe from Gods *understanding* and *will* string up all his creatures in their *beings* and *workings*; the one; that of *truth* runnes backe through their *beings* to their *beginnings* in Gods *understanding*: The other of *peace*, runnes forward through their *workings* to their *ends* in Gods *will*. It is a *maxime* in Philosophy and Divinity too, that nothing can have it's *end* within it selfe; that hath not it's *being* of it selfe; nothing but what gave it *being*, can give it *well-being*; we cannot make our selves happy, because wee did not make our selves: now this rule hath it's corollary,

Rom. 12. 1.

ry, *viz.* as nothing that hath not it's *being* of it selfe, can have it's *end* within it selfe; so nothing that hath not it's *end* within it selfe, can have it's *rule* to that *end* from it selfe; that which cannot give it selfe happinesse, cannot guide it selfe to it: the *end* and *rule* both, must be had whence the *being* is: So then every thing that hath it's *being* from Gods *power*, must have it's *end* from Gods *purpose*, and *rule* from Gods *will*: we see then what *peace* is, *viz.* a *bond* of mutuall harmony or accommodation in every thing, *working* or *service* within their severall spheares and rankes according to their *beings* to those *ends* of Gods *will*, for which Gods *understanding* gave them such *beings*.

Some have herein gone yet higher, endeavouring hereby to shadow out that glorious mystery of the blessed Trinity thus.. There are three ways (they say) whereby God is made known to us, a way of *Exemption*, *Causality* and *Eminence*. First, by way of *Exemption*, when we see any thing in the creature of infirmity or evil, we are to exempt God from it; hence most of his *Attributes* are *negative*, immortal, incomprehensible, infinite, &c. Next by way of *Causality*, whatever we see in the Creature of strength or ability, we are to acknowledge God the cause of it. Lastly, by way of *Eminence* or transcendency, what ever we see in any thing of worth, or perfection, that to know to be in him in a way of *Eminence* or transcendency beyond all proportion, now the highest peece of perfection in man, the modell of the whole creation is the soul, and, in it the intellect or understanding; that must not be denied to be by an analogicall
 C tran-

transcendency in God : now, what ever is in God is God, the simplicity of that eternall act which hee is, admits of no concretion of adjuncts or faculties; this infinite, eternall *understanding* then, must be God, this understanding being an eternall *act*, must have a proportionable object eternall too, which can be no other then himselfe : this eternall *understanding* by this eternall reflective *act* upon it selfe, cannot understand it selfe, but, by an eternall *Idea* or *notion* of it selfe, which must be as eternall as the *act* and *object*; this *notion* or *idea* of its selfe begotten by this eternall *understanding* on it selfe, is the eternall *word* of this *understanding*, the second *Person* in the Trinity, the eternall *truth* and *wisdom* of the *Father*. So, even in our *understandings*, when by a reflective *act* they understand themselves, that *notion* of it selfe, begotten by it selfe, upon it selfe, is it's eternall *word* : Here most properly that of *Aristotle* holdstrue, *Ex cognito & cognoscente fit unum*. So is the Sonne the eternall *word* or *character* and *expresse Image of the Father*, one with him : Now from this eternall *understanding*, eternally thus reflecting on it selfe, and delighting in it selfe; and this eternall *word* thereby begotten, there must needs eternally proceed a mutuall *love* betweene them, which as it is eternally in them, *proceeding* from both each to other, must needs be one with them, this is the *Holy Ghost*, who is that *vinculum universi*, the *unity of the Spirit in the bond of peace*, whereby all things are held and fastned in an harmony of *working* to their designed *ends* : As *truth* in a proportion of their *beings* to their *beginnings* by the *Same* *upholding*

Heb. 2. 3.

Eph. 4. 3.

ding (as the Apostle speaks) *all things by the word of his power.* So that God the *Sonne* is the *truth* and *wisdom* of the *Father*, the *Holy Ghost* is the *peace* and *love* of them both, *The peace of God which passeth all understanding, keepeth your hearts in the knowledge and love of God the Father, and of his Sonne, Jesus Christ our Lord:* Where some observe, that if the *Holy Ghost* be not meant in the *Peace* of God, and *love* of both, he is left out: I do not say all this, as if the *School-men* had seen further into this inscrutable mystery of the *Trinity*, then the *Prophet Esay* ever could, who cries out, *who shall declare it's generation;* but onely to let you see how high they carry this *girdle of truth* and *bond of peace.* We see then what *Peace* is, *viz.* a *correspondency* in the *workings* of all things within their proper *Spheres*, to their *ends* by the *Holy Ghost*, as *truth* is of the *beings* of all things with their *idea's* in their first *beginnings* by the *Sonne*; if any thing start out of this *bond* or *harmony* of it's *service* to it's end, it breaks the *peace.* Now the two *Shoulders*, as it were of this *Atlas*, on which all things goe about, are *unity* and *order*, these are the two *sinewes* of *Peace*; *unity* the *sinew* of it's *subsistence*; *order* of it's *motion*; *unity* collects it's *strength*, *order* manages it: Were it not for these two, how soone would the whole world disband and breake loose from it's selfe into a *Chaos* of *confusion*? How soone crumble out backe againe into it's first *atomes*, or rather it's first *nothing*: Even *Hell* it's self hath a kind of *unity* and *order*, there is *Belzebub* the *Prince* of *Devils*, that *Kingdome* of *confusion*, if either *disordered* in it's selfe, or *divided* 'gainst it's selfe could

Heb. 1. 3.

Esa. 53. 3.

not stand, and as that region of *darknesse* cannot bee without them, so neither that eternall one of *light*, a *unity* of *Essense*, and a *Trinity* of *order*, *ordo originis*, tho' not *regimini*, *coordinativus*, tho' not *subordinativus*, of *priority*, tho' not of *superiority*, a *first*, a *second* and a *third*, tho' not a *higher*, *lower* and *lowest*. I wonder therefore, how it can fall within the *Compassse* of *Malignancy* it selfe, so to brand this present *Parliament* with enmity to all *unity* and *order* both in *Church* and *State*, as if (as such would make the world beleve) it meant to make them both, like *Pliny's* *Acephali*, all *body* and no *head*, no, it would not have them *Mushromes*, all *Head* and no *Body*: certainly that *Assembly* that hath done so much, cannot know so little, as to be ignorant of those common *Rules*, that *inter pares*, *non est potestas*, and that *potestas* is both *conservativa* and *ordinativa sui*, that as *parity* excludes *Power*, so *Power* includes *unity* and *order*, that *ordained power* are all *ordinative* and *ordinative* to *unity* their *Center*: And (indeed) who sees not, but such as will not see, that nothing is more aym'd at thereby, then both *unity* and *order* in both *Church* and *State*? *Vnity* in reducing *independency* of *Episcopall* *Jurisdiction*s under one *civill* *government*; *order* in exploding that *Chimera* of *Independency* of *Congregations* within one *nationall* *Church*. But no marvell, good *Parliaments* have alwayes beene observ'd to be like sharpe searching *Frosts*, which *sound* bodies like, as the healthiest weather; but such as are rotten, feare as too subtle and searching for their conscious prognosticke bones: no marvell then (I say) if such cry out upon the *Parlia-*

Parliament, as (in their language) the *wasse nest*, the *Snake-bed* of the Kingdome, they doe but follow their Masters rule, *Calumniare fortiter aliquid adhærebit*, cast dirt enough some will sticke; but take heed, were the wall of *mudd*, it were like (indeed) to sticke, but here the wall is *marb'le*, and the dirt (I beleeve) in the end will bee found to fly backe into their owne faces. But to returne to our subject *Peace*, we see wherein it consists, *viz.* a mutual harmony or chiming of each things *working* within it's orbe, or compasse to it's *end* or purpose; hence all sorts of *Peace*, when our wayes tune to Gods will, we have *Peace* with God, eternall *Peace*, when our consciences to both, we have *peace* with our selves, internall *peace*, when our profession with all three, we have ordinarily *peace* with others, externall *peace*, even with our very enemies, *When the ways of a man please the Lord, he maketh even his enemies to be at peace with him*: So that there remains *no peace to the wicked*, saith my God, *Esay 57.21*. Thus much of them in their *Distinction* of *Truth* and *Peace*. Now in their *Conjunction* of *Truth* and *Peace*. And here *Quam benè conveniunt*? --- *O quam bonum & quam jucundum!* --- *How good and pleasant a thing it is for these brethren to dwell together in unity*: These *Sisters* to *kisse* each other! How almost every where doe we find them thus *pared, twind* in Scripture? They are the whole contents of *Hezekiah's contentment*, *Is it not good if truth and peace be in my dayes?* They are the good newes of *Mordecays* glad Letters from Court to the Jewes, *He sent Letters with words of truth and peace*: They are the summe

Machiavell.

Prov. 16.7.

Psal. 133.1.

Psal. 85.10.

2 King. 20.19.

Heb. 9.39.

Jer. 33. 6.
ver. 16, 19.

of Gods Charter to his people, *abundance of truth and peace*, and here we have them within foure Verses twice together. *Truth* and *peace* they make up betweene them, the complete and indeed only *compassse* to *steere* a Christian course by, through the whole *voyage* to Heaven; they are his *Hercules Pillars*, his *non ultra*, beyond these all is but *Terra incognita*, but *gulse* and *quick sand*, but *Del fugo* at best, a Land of *smoake* and *darknesse*, *peopl'd*, but (as Geographers doe their empty corners in their Mapps) with imaginary shapes of *Monsters*, they know not what; but of all other, there is nothing better resembles them in their this *conjunction*, then a *payre of Compasses*; *Truth* is that *foote* that keeps the *center*, *peace* that other *foote* that takes in and makes the *circle*; that of *truth*, like the *center* gives it being and proportion; this of *peace* like the *circumference*, gives it motion and extent: And as in a *payre of Compasses*, the closer, the stiffer they are twisted and riveted in the joynt or root, the surer, the truer, the better worke they make, so is it with these two, *truth* and *peace*, without *truth*, *peace* cannot be had, and without *peace* *truth* will not be long held, let these then be the two branches of this part, their *conjunction*.

1. Without *truth*, *peace*, true *peace* cannot be had, there may be empty shadows, counterfeits of *peace*, no true *peace*; there may be without *truth* a *presumption* instead of *peace* with God, a *security* instead of *peace* with our selves, a *combination* instead of *peace* with men, a *conspiracy* in *falsehood*, no true *peace*, *righteousnesse* and true *peace* will only *kisse* each other, the *Kings of the earth* may band themselves and take counsell against

Psal. 84. 10.
Psal. 2. 2.

against the Lord, but how soone doth that his straight iron scepter of Truth breake them all to peeces like a Potters vessell: (i) irreparably, unsoderably. The high Priest and the whole Counsell, may seake, and finde, and prepare witnesses against our Saviour Christ, and that with as much depth of cunning as breadth of conscience, but their witnesses yet agreed not together, sayes the Text. Truth 'tis a straight, plaine, open roade, falshood 'tis a darke, devious, winding labarinth, where 'tis very hard for its accomplices not to loose one the other, nay not to loose themselves in it: 'tis impossible for falshood to be so consistent, so true to it selfe, as not in something to give it selfe the lye. Error 'tis like a stone throwne into a poole of water, it rises in circles, each circle begetting another, and growing still wider, till they all quite loose themselves in the end; *dato uno mille sequentur*, like *Cadmus brood*, they start up suddainely, and as soone fall foule each of other, *Ephraim* will be against *Manasseh*, and *Manasseh* against *Ephraim*, as well as both against *Judab*: 'twas a good resolution therefore that of *Constantine* the Great, in the choice of his Friends and Servants, that they could not be true to him, that were not true to his God: You were my ould acquaintance (sayes *Austine*) to a friend of his, but never my true friend, *antequam Christi sanguine glutinati*, before we were cymented by the blond of Christ, before men, by their mutuall interest in the same truth, be kneaded into the same body, they are but (as *Claudius* was wont to call *Seneca's* stile in writing) *arena sine calce*, sand without lyme, a besome unbound. We see it by daily experience, all those leagues and truces betweene States.

Mar. 14 59.

States and Kingdoms as well as private men, what ravell'd Towe are they, what cords of Sand? where the same *truth* twilts them not, but *Gordian knots* (at best) which if a *finger* cannot *untye*, a *sword* can cut; but so many enter-breathings of a couple of Cocks in a pit, that may forbear blowes a while, and pecke a funder, but 'tis but to get strength for the next encounter; so that we may conclude, that where is no *love* of the same *truth*, there is no *truth* in the same *love*; nay the very *rules* themselves, which the grand Masters of humane *policy* give us for the preserving *peace* in a *State* without *truth*, are not so much as at *peace* among themselves; so that it cannot be said of it as of *Chymistry*, that the *art* could make gould, but the *artists* cannot, because they cannot hit the fineness of the *rule*; the very art of such *peace-making* is at *warre* with it selfe: *Solon* would have all neutralls in a *Common-wealth* branded with perpetuall infamy, and the reason is, *Neutralitas nec amicum parit nec inimicum tollit*, it neither helps a friend, nor hinders an enemy; *Plutarch* confutes this *rule*, as the readiest way to the ruine of a *State*, for (so) (all in-gag'd in the *Faction*) there remains no *sound*, no untouch'd part within, to allay the rancour, and mediate the attonement betweene the parties that contend; it must be had (if ever) from some forraigne arbitrament or stickling, which commonly makes a prey of both parties: *Plato* to preserve *peace*, would in his *Common-wealth* have all common: this is of all hands confuted, as taking away at once the *spurre* of vertue *emulation*, the *reyme* of vice *frugality*, and even the very *prize* it selfe of industry *Property*. That

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of Machiavel, *Divide & impera*, he would have his *Prince* alwayes cherish in his dominions as neere as may be, two equall *factions*, and so he may at any time (as his owne interests requiré) cast himselfe into which *scale* he will, and carry it at pleasure; some late idolizers of this *rule*, have bin so bould as to say, that we have not yet in this Realme Papists enough, and that the government would be easier, were their number equaller to that of those whom such call Puritans; a strange kind of *peace-maker division*, and one I confesse so farre from needing *truth*, as that 'tis point-blanke against it, *a kingdome divided against it selfe will stand best of all* if we beleeve this *rule*, and as strange an instance is it of this *Kingdomes* preservation by a *party* in it, to be cherished to a greater hight, that are no *subjects* of it, or (at least) such as professe to owe a greater *subjection* to a forraigne *power*, and such a one, as is not only utterly excentrick to it in its interests of *State*, but irreconciliably malicious to it by its very principles of doctrine: but, this *rule* hath bin of late over and over againe confuted, as every where dangerous both abroad and at home; abroad, as apt to blast all designs of forraigne expedition with jealousies and jarres, if some of both *Factions* be imployed, and if but of one, that which stay's at home will be apt to grow too strong, and to take the opportunity of thrusting up a *head*, besides, a Ship is never at any time whether storme or calme, so well *ballasted* in her two equall *sides*, as in her *one* entyre *bottom*. As dangerous and ridiculous is that other *rule* of his, *religentes esse oportet religiosum nefas*, some *overture*, some *vincture*

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of Religion he would have his *Prince* to have, no *substance* or power of it by any means, the *opinion* of it (he say's) is a good *glosse*, and serves to set off actions with the more advantage, but the *truth* of it is a very *clogge* and *racke*, a *tyrants tyrant*, whereas (we know) nothing *works* beyond its sphere, shewes beget but shewes, a *paynted Sunne* warmes not at all; if a *Princes Religion* be all *face*, the *peoples faith* will quickly have but little *heart*; the *Lyons* that upheld *Solomons Throne*, were *beaten gould*, not *gilded*: In a word, some would have a *Prince* (accessiblenesse inviting danger) to have a strong *guard*, others, to have none at all, thinking it to be the best *guard* of all, to need no *guard* at all, allecaging that *Sparta* was never conquered till she was *wall'd*. Thus, when all is done, *Christo auffsice regno*, is the best *rule* still. How doth every day in the discovery of these new *Plots* among us, discover the very best of them, those of the finest spinning and contrivance, (that take not in *truth* for their ground-work) to carry even in themselves (if they meete not with *stormes* and *rockes* from without) some secret *leake* or other within, enough to *sinke* them. Some have nam'd foure more speciall *leakes* of wit of this kind: The uncertainty and inconsistency of life, the variety and unexpectednesse of occurrents, the miscarriage of instruments, and the sway or influence of providence into all actions.

1. The *uncertainty* and *inconsistence* of *humane life*, *Rerum magnarum tarda molimina*, great matters have slow motions; the ninth *Sphcare* dispatcheth not its owne revolution (they say) under little lesse then

at 1000 years ; great *Plots* are the joynt *birth*, as well of *time* as *counsell* : The productions of Policy should imitate those of nature ; which by gentle pauses and approaches steales into her ends ; by *previous dispositions* fitting the *matter* to receive the *forme* : How much more then in *State-Policy*, which most what hath to doe with the *wills* of men upon whom it workes, which of all things would not be forc'd. A *plot* (as of a mans preferment) so of any kind whatsoever should be like a well-built *payre of Stayres*, the properties whereof are, that the steps be of easie ascent, full footing, many landings, or (as they call them) halfe-paces in the middle, light enough to see the way by, and something to take hold off, in case of the danger of a fall ; otherwise after too steepe and hasty an ascent, the head is apt to runne round at the top, and so (as we use to say) a mans early rising may doe him hurt : This certainly was both the error and miscarriage of this late plot of introducing the arbitrary way among us, it was put into the hands of men (tho' much cryed up for wisdome) yet too *violent* and *hasty* for the worke, that thought within the compasse of a couple of crasy and declining lives to have *forc'd* and but *frown'd* the whole Kingdome into slavery, tho' ne'r so much awake unto the danger too, as appeares by the *Petition of Right* many yeares before. Such men certainly are better *Executioners* then *Counsellours*, better upon *dispatch* then *debate* : Nay *Complexionists* will tell us, that it cannot fall within the compasse of one man to be excellent in both, th'one requiring a hot, th'other a cold temperature of braine. And besides this *incon-*

sistency of temper, there is another *inconsistency* in the age of every man, altogether as destructive herein too: 'Twas well said, *Inter juvenile prajudicium & senile delirium consilium frangitur*, between the *prejudice* of Youth and *dotage* of age in the same man, the *Plot* is distracted. Thus before a man have trac'd all these *Meanders* of the *Plot*, the *thread* as well of *life*, as *counsell*, breakes or falls short. I confesse the *Spanish* way seemes to peccen out this *thread* by *engayling* *Plots* upon posterity; they are (they say may be) now in counsell, what they meane shall be done 50 yeares hence, and therefore (what was anciently said in point of glory between a *Corinthian* and a *Roman*, is now in point of counsell said to be betweene the *Spaniard* and the *French*) that the one takes more counsell in playing a game at *Checks*, then th'other in fighting a *Battle*: yet wee see nothing more, then how apt Posterity is to sleight and over-looke, as antiquated projects of *Ancestry*, how loath (in this kind) to hunt a *foylde* chace. Next,

The *variety* and *unexpectedness* of *occurents*. It is a good saying that of *Aristotle*, *Qui ad pauca respicit de facili pronunciat*, He that considers not enough what may be, too easily concludes what will be, and in the multitude of *crossed* and *interfeering* accidents incident to all humane affaires, what *Argus* can enough consider what may be? Who could have fore-scene that chance at the siege of *Perugia* in *Italy*, where (when the City was as good as wonne, onely a chaine that lay athwart the gate for fuller entrance of the foe to be cut) upon a meere mistake of

a Souldier, crying *give backe*, meaning to get a fuller blow at the chaine, all taking it for a word of command, ran quite away. Nay, when the whole world lay at stake in that *Battle of Munda in Spaine*, when *Casars* Souldiers began to shrink apace, and nothing but meere shame kept them from down-right flight, insonmuch as *Cesar* himselfe (glorious even in despaire) was (as some relate it) a giving himselfe the *Roman* remedy 'gainst dying conquered a selfe-dispatch (by meere mistake of King *Boguds* sudden wheeling about to have surpriz'd *Casars* Campe for a flight) the *Pompey's* utterly lost the day: (in a word) so many and so multiplying beyond all prevention, or expectation either, are the emergencies of this kind, as will be uncertainly certaine to interpose (doe men what they can) that one of the wisest of the *Romans* concludes, *Consilia res dant bo-* Livy.
minibus, non homines rebus, affairs rather counsell men then men them. Next,

The miscarriage of *Instruments*, great matters require (as few heads, so) many hands, and among so many *actors*, 'tis very much if in all their severall parts some be not out. That great Polititian of the world *Cesar Borgia* (after he had gloried in the reaching all his plots to his utmost wish) was poyson'd by his owne wine (prepared for a company of wealthier *Cardinals*, whose heyre he was to have been) through the mistake of a *Servant*. Herein (I must confesse) *Polititians* seeme to give us *double Security* by *rules*, both for the choyce and reward of *instruments*; of the first sort that of *Tacitus*, they must be *pares negotijs & non supra*, equall to the employment,

and not above it, if below it, they will carry short; and if above it, they will carry over, and have ends of their owne, beyond or wide of those of their Steer's-man, the Oare will so master the Sterne: 'Tis true indeed in naturall instruments, that do (as Phylosophers speake) worke *sine electione uniformiter & necessario ad ultimam activitatis Spheram*, 'tis not hard to fit the instrument to the agent, (suppose the sword or saw to the hand) but when the instruments are free and voluntary agents, have wils and ends of their owne, it may be different and crosse-centred to those of their imployers, who can possibly find out that same *temperamentum ad pondus aequale*, that same *maximum* or *minimum quod sic* of a voluntary and elective instrument: as Cicero jested with Nonius, who after the Battle lost, comforted his Party with the having seven Roman Eagles yet left, true, say's he, if we were to fight with Crows and not Men, so this rule were a good one, if we were to use onely clubbs or hatchets and not men. And for the other rule for their entertainment or reward, that of Seneca, *Beneficia consue lata sunt dum exolvi possunt, cum antevenerè pro gratia odium reditur*; rewards doe so long prove happy, as they hold the instrument to be imploy'd in an even temper, betweene negligence and envy: short, will but starve and freeze the worke into a restivenesse in the doing: over, will surfet and feavour the doer into a secret malice to the giver, and doth alwayes more upbraid then oblige; Men use to kicke off the Ladder when they are come to the top, that others may not learne the way, nor themselves be enforc'd to owne a beholdingnesse; but, as before.

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it we were (here) to fill a quart or pint 'twere another matter, but what Standard shall we get to measure other mens expectations and opinions of their owne merit by, *Who knowes the heart of a man*, say's hee that knew most of any man, *but the spirit of man that is in him*? Who can here againe find out the *minimum quod sic*, who knowes how much gold will make a *Cordiall* to warme enough this mans heart, or key to locke up t'others lips? Now for those other poorer rules of working on severall dispositions, by awing a timorous man with dangers, clawing, blowing a proud man with titles, bayting a greedy man with hopes, feeding a discontented man with complaints, melting a passionate man with a litle angring him at first, that hee may (as 'tis usuall with such men) in the ebbing and reticement of his choller (=when conscious of his folly) evaporate and unbend into an easier compliance to make satisfaction: besides that they are base, and sordid, their error is, they suppose we are to converse with *Idea's* and uncompounded *abstracts*, whereas in the *concret*, with which wee have to doe, wee shall ordinarily meet with a varying mixture of all these in one man. So that as that *Roman* Captaine (hindred on a march by the *Augurs* trifling stay to divine of their successe by a bird that fate by the way) took a bow and kil'd the bird, saying how should this silly bird reade us our fortune, when she could not fore-tell her owne? and so march'd on, prospering ne'r a whit the lesse. So may a man with more ease, and as much speed sleight all these rules as servethem: much what as I have knownd a man, that by every where crossing the

Ecccl. 3. 21.

the Almanacke he had bought, writing *wet* for *dry* and *foule* for *faire* weather, hath made the truer Almanacke of the two.

Lastly, if all these *Leakes* chance to scape *springing*, there is an over-ruling *influence* of *Providence* in all humane affaires; an influence that reacheth not by second-causes (as the Spheres moove by a contiguous and successive jogging each of other) but by an immediate concurrence stringing them all up, and reaching through them home to the effect it selfe, and it must needs be so, whatever some Platonike *Arminians* ascribe to the intercurrance of second causes, for that onely is infinite, out of which nothing can be left, to which nothing can be added, from which nothing can be excluded, whereto all second causes must owe, not onely their beings, but their causalities and influences, and (even therein too) a mediation betweene the most immediate of them and their effects: Now this infinite providence beares alwayes a sworn enmity to this truth-lesse policy, *He takes the wise in their owne craftinesse, and the counsels of the wicked are made foolish. Let them sow the winde, they shall reape the whirlwinde. Let them kindle a fire and compassse themselves about with sparkes, This they shall have of my hands, they shall lye downe in sorrow*, as much as to say, let them gather the stickes with never so much choyce, cleave them with never so much skill, lay them on with never so much care, kindle and blow them with never so much industry and fervour, they may force out some soone vanishing sparkes of hope, but I'll blow too, says God, and a full and fearefull blast
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Job 5.13.

Hos. 8.7.

Esa. 50.11.

it is, *The blasting of the breath of his displeasure* (as the Psalmist calls it) *the Lord shall have them in derision, he that sits in the Heavens shall laugh them to scorn.* It is the sport of Heaven to see the wisdom of the Earth made the spoyle of Hell at once, both to foole and wit it selfe into ruine: Thus in sowing these Figg-leaves together, either the thread breakes or is entangled, or the needle turnes point, or some stitch slips, or at least God blowes upon the leaves and blasts them, as he did those fruitlesse ones in the Gospell. So true is that of Livy, *Concilia callida prima specie lata, tractatu dura, eventu tristia*, these crafty counsels are alwayes in their beginnings full of hope, in the middles full of care, in their ends full of shame: Thus we see so impossible is it to have peace without truth, that even the very rules of such a peace are able not to keepe the peace, either with themselves or with their followers. And if it be so, that where there is no love of the same truth, there can be no truth in that same love, no truth of peace; of all kind of men then, we had need to take heed of, and not to dream of peace with those, whose very Religion not onely devides them from us, but teaches them to hate, to deceive us, to hold no Faith, no truth of promise, the bond of peace with us; I meane the Popish-party among us, however their dispositions may be plausible, their positions are unpeaceably mischievous, however their Rivers may seeme to runne smooth, their Sea is blood: The extracted spirits of things (we see) worke more forcibly then their concret bodies, take heed of an elixer, an extraction of malice sublimated, spiritualized into a Religion; he who for

Psal. 1.14.

Mat. 21.19.

Rev. 8.8.

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his Religions sake is contented so far to hate himselfe as to loose his liberty or goods, will be sure to hate me home to the death, when to his own gaine that his Religion shall enjoyne it; so much of the first proposition in this second part their conjunction, without truth, peace cannot be had. The next is,

Without peace, truth will not be long held, truth is it selfe a peaceable, calme, quiet, gentle thing, and therefore usually in Scripture resembled to a fountaine, a virgin, milke, light, oyle, dew, all soft, serene, mild expresses; nothing better then a dew-drop represents this union, the cleerenesse truth, the calmenesse peace, and put together, a cleere calmenesse, and a calme cleerenesse, a truthsome peace, and a peacefull truth, even truth it selfe is no other then a peace betweene the understanding and the object, when *ex cognito & cognoscante fit unum, nimium altercando veritas amittitur*. No readier way to loose truth, then to wrangle about it: How often doe we see it, that when two passionate contenders strive about a truth, a calme by-stander sees where both loose it: *the wrath of a man* (sayes the Apostle) *shall not fulfill the righteousness of God*, mans passion was never good patron or champion either for Gods truth; a troubled water represents nothing truly to the looker on, it gives but broken and distracted rayes: stormes we see, brew and thicken the ayre into a darknesse; no marvell if our Saviour Christ call himselfe truth, for (as tis said of him) when the Pharisees sought him out to have wrangled with him about the cure, but *Iesus slip away in the throng*, so doth truth usually slip away in the throng of our contentions: as the Papists report

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Iam. 1. 20.

Ioh. 5. 13.

of that their fabulous flying house at *Loretto*, upon the warres in *Iury* it remov'd to *Dalmatia*, and thence againe (upon a difference betweene two Bretheren about the rent of the place) to *Loretto*, so and much truer, nothing sooner drives *truth* away, then noise and strife about it. *Ride on* (sayes the Psalmist) *because of truth and meekenesse, I speake* (sayes the Apostle) *the words of truth and sobernesse: the words of the wise* (sayes the wisest man) *are best heard in quietnesse.* *Truth* is a quiet, sober, meeke thing, *the meeke* (sayes the Psalmist) *he will guide in judgement*; well then (as the Apostle bids us) *follow the truth in love, study to be quiet*, or (if you will) invert it, *be quiet to study*, (i) to study the *truth*, *secessum & otia quaerit*. Our Saviour seemes in the *Canticles*, to please himselfe in the *metaphor* of a *Pomegranat*, to expresse the lovelinesse of his Church by, he useth it twice in one Chapter: Now in a *Pomegranat* we have all these finely couched and mingled together, *love, truth and peace*, the many berry's lock'd fast in rowes within one strong rynd, represent the *order and unity of peace*, and every berry hath a fine mixture too of *ruddinesse, cleerenesse, sweetnesse*, that is, *love, truth and peace*, and all in this *united order*, point and grow upward towards the top, which if we marke it well, resembles a *crowne*, and (certainely) there is no growing up to that *crowne of glory*, but by this orderly unity, in this *cleerenesse of truth, sweetnesse of peace, and ruddinesse of love* to them both: and so I have done with the second part of the Text, their *conjunction, Truth and Peace*. Next, and last of their order.

First *Truth, the wisdom that comes from above* (sayes

Psal. 45. 4.

Acts 26. 25.

Eccl. 9. 17.

Psal. 35. 9.

Eph. 4. 15.

Cant. 4. 3, 13.

Iam. 3. 17.
Heb. 12. 14.

Prov. 23. 23.

Jude 3.

Dan. 8. 25.

Mat. 10. 34.

the Apostle) *'tis first pure, then peaceable, as much as in you lyes have peace, but with holinesse; but for truth, buy the truth and sell it not at any rate, (say'd he that could well value it) Peace is a good second, no exchange, no merchandize for truth, we must not sayle for the commodity of peace beyond the line of truth; we may, we must breake the peace in truths quarrell, consent earnestly for the faith once delivered to the Saints, (as the Apostle bids us) Nay peace as great a preservative as it is, yet without truth 'tis but a destroyer, and by peace (sayes the Prophet) shall destroy many: even our Saviour Christ himselfe who was our peace, tells us plainly, that in the cause of truth, he came not to bring peace but a sword. In the making of a circle, we first make sure to fasten that foot that must hold the center, let that slip never so little, and you spoile all; the other foot that of peace, that fetches about, we may lead a finger to guide it by, but the weight and strength of the hand must be with all stedinesse in the first place fix'd on that of truth, that which as the center must give measure and perfection to the circle of peace, and that is next.*

Luk. 2. 14.

Then Peace, when glory is first given to God on high, then peace on earth, and good will towards men: Some have observed in that Song of the Angells, the three subordinate ends of Religion, the highest gods glory, the next mans salvation through Gods good will, then earths peace as subservient to both the other; now, although 'tis true, that *finis quod ultimator eo influxu potentior*: the highest end hath the strongest influence, the other ends are but meanes to it, yet withall 'tis true too, *subordinata non pugnant*, ends subordinate

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while they justle not may keepe their place, *peace* would be thought on, and it were but for *truths* sake, tho' *in rebus humanis ratio est preferenda divina pietatis*, yet even *in rebus divinis ratio est habenda humana societatis*, tho' *truth* be to be prefer'd, *peace* would not be neglected: tho' the foot of *truth* must not leave the *center* by any meanes, yet if it incline and leane not to that other foot of *peace*, it will make no circle at all. And so much for their *order*, the third and last part. Now for the use of all, and therein *love* offers it selfe and will best serve the turne for both, *love the truth and peace*.

If *truth* be a *girdle*, *love* is the *buckle* of this *girdle*, if *peace* be a *bond*, *love* is the *knot* of this *bond*, the very twist and rivet of this payre of *Compasses*, and in these capacities it offers it selfe to a three fold use of

I. *Conviction*, *love* is an affection of desire, pursuit, delight, diligence, courage, patience, and so convinces six sorts of pretenders, false lovers here: the *carelesse*, *curious*, *cowardly*, *covetous*, *impatient*, *secure* lovers.

Use I.

I. *Carelesse love* is an affection that dilates and stretches the heart with desire into a pursuit of the object, it is the great Centurion in the Garrison of man, it sayes *to one goe and it goes, to another come and it comes, to a third doe this and 'tis done*. The Philosophers call it *pondus natura*, a weight that sets all the wheeles in the clock of our soules a going, a weight which makes the piercer of our understandings enter and bore through the knottiest peeces of *truth*: An iron (we see) tho' blunt, if red hot enters easier and pierces deeper into a peece of wood then another, tho' never so sharpe if cold: and (certainely) a mind *red hot*

Max. 8

with *love*, pierces with much more ease into any peece of *truth*, then another never so acute, if not thus love-fired: If all knowledge be but remembrance, and was at first engraved on our soules by God, discharractred only since, not utterly rased, by their infusion into our fluid bodies (an opinion that suits better with the divinity of our soules both infusion and separation after death, specially with improvement of their knowledge in that estate; then (certainely) the best way to make those innate *characters* legible, will be (as we doe with those written on paper with the juyce of a Lemmon or an Onion) to hould them to the fire, this *fire of love* towards the *truth*: but hould them then with a fixed stedinesse of intention, the burning-glasse fires not the subject, unlesse by a steddly posture it may collect and so reenforce the Sun-beames on it. When the skilfull Statuary (having with eager and bent eyes look'd a long while on a better peece of his) was as'kd why he did so? his answer was, had you but my eyes to looke with, you would doe so too: certainly if we looke not on *truth* and *peace* with ingaged greedy boring eyes, 'tis because we have not eyes to looke with, 'tis not for want of *luster* or *lovelinesse* in the object, there is a *beauty*, a *becomingnes* in the *holinesse* of *truth* and *peace*. *Worship him in the beauty of holinesse*, and *holinesse becommeth shine house*, there is all that Philosophers require to make up a compleate beauty: two things (they say) are requir'd, *variety* and *proportion*, *variety of colours*, *proportion of parts*, and in each a double ingredience, in the *variety a multitude* and *mixture*, one colour makes not

Psal. 110. 3.
Psal. 93. 5.

not a beauty, nor all unsuited: now for *multitude*, here there is *love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, all these worketh one and the selfe same spirit*, and for *mixture*, if that of contraries be (as they say) the best? each being afoile to th'other, wee have here the exactest, the usefulllest *mixture* too, the *height of our calling*, the *lowlinesse of our carriage*, such a height as the *Angells desire to looke into*, and such a *lowlinesse* as *God himselfe desires to looke upon*, the *ornament of a meeke spirit*, which (sayes the Apostle) *is in the sight of God of great price*; in every graee how happy a *mixture*? in *charity* the best *laying out*, and the best *laying up* too, in *humility*, what a kind of *friendly enmity* it is to a mans selfe? And for proportion of parts, and therein as is required, both an *entirenesse* and a *correspondency*, what an *entirenesse* of parts have we here? the *Kings daughter truth, all glorious*, and the *God of peace sanctifying throughout*; and for *correspondency*, as in the parts of the naturall body, so (here) none can say to other *I have no need of you*, the *eye of truth* cannot say to the *foot shod with the Gospell of peace*, I have no need of you, &c. Lastly, the crowne of beauty *Love*, here is that too, if not ours, a *Kings* (at least,) the *King of Kings*; *the King shall take pleasure in thy beauty*, and no slack, no cold degree of love neither, a *rapture* (at least) *thou hast ravished me with one of thine eyes, with one chayne of thy necke*; and that not a single, suddaine, vanishing rapture neither, but a constant (tho' willing) thraldome, not only *brought into the chambers*, but *the King is held in the galleries of love*. O had we but eyes to see this sun-shine, this day-prooffe beauty? how would all

Gal. 5. 22.

1 Cor. 12. 11.

1 Pet. 1. 11.

1 Pet. 3. 4.

Psal. 45. 13.

1 Thes. 5. 23.

1 Cor. 12. 21.

Eph. 6. 15.

Psal. 45. 11.

Cant. 4. 9.

Cant. 1. 4.

Cant. 7. 5.

all that of the world become a very *Glow-worme*, but copper-lace, but players cloaths that shine only in the night by candle-light at best. When *Aristotle* was ask'd the reason, why all men naturally loved light? All his answer was, that 'twas the question of a blind man: if we love not eagerly the light of *truth*, certainly 'tis because *the god of this world hath* (as the Apostle speaketh, with the glitterings of these worldly beauties) *blinded us*; to this the Angels see it with *admiration*, which things the Angels desire to looke into, and with *adoration* too, let all the *Angels of God worship him*, and he is, as we have heard, our *truth* and our *peace*: and even the Devils themselves will be peeping into it too, tho' to their torment, *we know thee who thou art, art thou come to torment us?* the Angels are not ingaged, and the Devils not interested; they have no need, and these no hope, 'tis *for us men*, and *for our Salvation*, and will not beauty, nor need, nor hope make us love it. O let none of us in this freedom and frequency of preaching the *truth*, say with *Judas*, *whitherto tends this waste?* Let none of us, when any sharper ray, or stricter rule of it is by the Preacher pointed and pressed on our consciences, say (with the Priests to *Judas*) *what is that to us, see thou to that*. Let none of us be of *Gallio's* temper, who when the *truth* was beaten in the *Apostles*, cared for none of those things, the *truth* and *peace* cannot be beaten or wounded, but through our sides, nay through our very soules, if we love them. A dumb Priest, they say, a cowardly Souldier, and a carelesse lover are their owne rivals, defeat themselves, give themselves their owne denyall, *Qui timide rogat negari docet*, He that loves faintly, teaches how to be de-

denied flatly. Next the
 2. *Curious* Lover, he indeed pursues, but what he pur-
 sues, *Adams* first inordinate affection, plucks still
 at fruit from the forbidden Tree. *Curiosity* 'tis a kind
 of morall itch, a concupiscence, a lust of the mind
 after reserved *Truths*, and nothing more opposite to
true love then *lust*: Truth is a virgin, and would be
 lov'd, not violated, not vex'd, not ravish'd: Curi-
 osity strives to commit a kind of mentall rape on
truth: 'Tis enough, as one sayes, that God makes
 us of his *Court*, tho' not of his *Councell*, that wee may
 be free, tho' not to rise his *Cabinet*, yet to sit at his
 Table, no matter whether *on the right hand or left*,
quod in seclaturo sine crimine ne discutitur cum discrimi-
ne, why should we strive to know with danger, what
 we may be ignorant of with safety, in such things ad-
 miration is better piety, then apprehension, many
 might have gone to Heaven at halfe the paines they
 tooke to goe to Hell at. Upon this *racke*, the quarrell
 about our Saviours deall descention into Hell, hath
 (possibly) sent many a man thither to see; nothing
 breeds more Atheists among us then this, the first
Spawne of sinne, *curiosity*. The *Arminian* will find a
reason in us of Gods *decrees*. The *Socinian* will have a
reason to us of his *mysteries*, *Except they see they will*
not believe, and so Faith is become, as some of them
 have made bold to call it, *Theologorum Indi-*
bitiam, *Scripturarum tyrannidem*: but if there bee
 such a thing, as 'tis of late question'd, why (in
 as much as wee can apprehend some things by
reason, which wee cannot reach by *sence*; as the big-
 nesse and distance of the *Staries*, the truth of the *Am-*
ipodes and the like) may wee not apprehend some

Ioh. 20. 29

things by Faith, which we cannot reach by reason. O madnesse, sayes S. *Austine*, wouldst thou see a reason of all Gods doings, looke but into thine owne reason, and thou shalt see a reason why thou seest not a reason. And (with the Apostle who had bin in the 3^d heaven) cry, *O the depth --- how unsearchable are his wayes?* The next is the

Rom. 11. 33.

Cant. 8. 7, 6.

Nest 4. 16.

Neh. 6. 11.

Act. 21. 13.

Act. 5. 41.

2 Cor. 5. 14.

3. Cowardly Lover, Love casteth out feare, many waters cannot quench it, nay it is stronger then death; it makes (we see) a silly Hen fly into the face of an angry Mastive in defence of her brood, a Pellican (they say) to peare out her owne blood. *I will goe in unto the King*, sayes *Hester*, and if I perish I perish. *Should such a one as I flee*, sayes *Nebemias*. *I will in defence of the Truth* (sayes *Luther*, when his friends dissuaded him) *goe to Wormes, tho' I knew there were as many Devils there in ambush for me, as there are tiles upon the houses. I am contented*, sayes the Apostle, *not only to be bound at Jerusalem, but even to die there for the truth*. What made the Apostles to rejoyce that they were accounted worthy to suffer? *Paul* answers for the all, *love constraineth us*. What made the Martyrs to to blund the very edge of persecution? to ure, as the hands, to the wits of their Tormentors? to turne their pity at their sufferings; into envy at their patients, to hugge their stakes as to many *burns of the Altar*, letting fall not so much as a teare, least it might quench some sparkle of that fire, whercin, they were (with *Elijah*) *to ride to Heaven, as in a Chariot? Ignis igni remedi-ant*, 'twas this fire that outburned that. Certainly, a good cause, and a good calling to maintain that cause, and a good second to assist that maintainance, are things (well way'd) able to make *Harcis Lyons,*

Buz-

Buzards Eagles; and *thus* is alwayes such a *cause*, we have alwayes such a *calling*: What member of the body doth not it's owne interest call on to interpose and take-off the blow from the head? and God, I am sure, is such a *Second*. See how by an excellent *Clymax* the Prophet *Esay* describes him; first an *arme every morning*; but may be an arm like the *sluggards thrust into his bosome*, no, a *revealed, a stretched out arme*; but it may be weakned with stretching out, no, an *arme shewing, putting on strength*; but it may be an arme (like *Dauids* in *Sauls* gantlet) encombred, no, a *stripped, a bared arme*, *The Lord hath bared his holy arme in the sight of all the Nations: when thou walkest through the water I will be with thee, and in the fire not leave thee*, and was he not in the water with his *Israell* in the *red Sea*; and was he not in the *fire* with the three children, *Loe I see foure* (say's the King) *and the forme of the fourth is like the Sonne of God*, and 'twas he indced; and hath he not beene so with us? in the *fire* with us in the *powder plot*; and in the *water* with us too in 88. So eminently was God with us in the water then, as it wrested from the pen of a *Spaniard* a confession, that in that battle, *the Sea and God himselse were turn'd both Lutherans*. Two of the fearefullest curses in all Scripture, are that of the 5th. of *Judges* and 21. of *Revelations*; and upon whom light they? but on the fearefull in Gods cause? *Curse ye Meroz, saies the Angell of the Lord, curse ye Meroz with a bitter curse, because they came not to the helpe of the Lord against the mighty*; and who leads the dance to all the rest, *into that lake that burnes with fire and brimstone* of the second curse? But the fearefull and unbeleeving, &c. and no marvell if the curse be double, the guilt is no lesse then of a triple treason

Ez. 33. 2.
53. 1.

51. 9.

52. 10.
43. 2.

Dan. 3. 25.

Jud. 5. 23.
Rev. 21. 8.

treason, 1. It betrays the *cause*, the *truth* it selfe into a suspicion of falshood; who will thinke that a *truth* which we dare not maintaine? Next it betrays our *selves*, our profession of the *truth* into the just censure of hypocrisie, who will take him for a *true* servant of the *truth*, that quits her service when she most needs it in dangere. Lastly, as much as may be; it betrays even God himselfe too, and that to the dishonour of such an unworthinesse, as every honest man abhors from, the not bearing those out whom hee hath set a worke. O let us then, as *Jeremy* bids us, *be valiant for the truth*; as *Jude*, *Contend earnestly for the truth*, a life is not worth the having without it, a *death* we must undergoe, this is the way to improve, preferre, enoble it, *ignavum est reditura parcere vite*, could the Hea-then say; 'tis a sluggish improvidence, unchristinesse to spare a returning, a rebounding life. A cowardly Lover is a strange monster, with all liver and no heart. Next the

Jer 9. 3.
Jud. 3.

Covetous Lover, free love, open-hearted, open-handed love, are it's usuall epithets, a niggardly hide-bound, purse-bound lover, that hath, as we say, his heart on his halfe-penny; the *Canadian* justly jecres him in the person of one, who the first time he came to visit his Mistress, the first question he ask'd her, was, what her gowne cost? and complayning of the greatnesse of it's price, he need to come no more, hee had his answer presently. As good follow a starved Suit at law, here, *in forma pauperis*, without Fees, as a suite of love without the golden showre, the *lord* of love, bounty. How free even in the wildernesse, and of that which cost them so deare in *Egypt*; and what they had so narrowly scapt with, were that poor people of the

Jewes?

Jewels? to but the case of *Truth*, their Tabernacle that was to vanish, the officers complain they had brought too much, sure they had honest *Chequer-men*; the *subsidy men* were not freer then these just; how long would it be ere our contributors would thinke it too little, and our accountants too much, nay towards that *golden Calf* that *Gelilim* that *dung-god*, as the word signifies, and such it was, at least when they had drunk it; how did they teare out of their cares, the precious remainder of those their sweat-bought Jewels? Even God himselfe expresses his love by giving, *So God loved the world; as he gave--* and besides that inestimable gift of himselfe, *the desire of the Nations*; how doth he plead in *Esay*; the giving the Nations too to his people, *Since thou wert precious in my sight and I loved thee, behold I have given Nations for thy life, Egypt for thy ransom;* a phrase, as some will have it, borrowed from the bounty of the great *Assyrian Monarchs* to their *Queens*, who, out of their 120 *Provinces* gave them this to buy them pinnes, another to buy them chaines, a third to buy them girdles, and were accordingly severally call'd the *Queens pin-cushion, chain, girdle*: and hath not God to wooe, to endeere us to him, given us in that *Spanish-fleet*, another *Egypt*, to the Sea for our ransom? What armies of Martyrs hath he given to the fire for our Reformation at first: what *Kalenders of Traitors* hath he given to the gallows for our preservation since: but if not his, nor our love, yet our pittie now calls upon us to be free, a *Dominus opus habes, the Lord hath need*; was able to fetch the *Colts* tho' never so fast *tyed and match'd* too; the *truth* hath now need of our bounty; it may be shee will never have so much need of it againe; but if not our *bowels*, yet let us

Ex. 35.

Ex. 32.

Joh. 3. 16.

Esa. 43. 34.

Prov. 23. 23.
Mat. 13. 46.

us now open our purses however, 'tis a purchase, buy the truth, a pearle that the wise merchant sold all to buy. Suetonius reports that when after Galba's time in Rome the souldiers made the Emperour, they gave so much for the Empire, that they seem'd to give the Empire for the Empire; if England must be now given for England tis no ill bargain, tis but England once for England still, but a lease for the inheritance: nay 'tis policy as well as purchase, the vessell & the passenger run one course of hazzard, have but one port of safety. Next the

Gen. 29. 10.

Impatient Lover, what did Shechem for Dinah? what did not Jacob suffer for his Rachel? and his many yeares (sayes the Text) seemed to him but a very few dayes for the love he bare her. See how the Apottle describes this affection of love, it suffereth long, it endureth all things, vaunteth not it selfe, seeketh not its owne: cryes

1 Cor. 13. 4.

not up, wrangles not every private opinion into an article of faith, holds them (while opinions) but as opinions in a readinesse to depose them when confuted; what will we suffer for the truth? when we will not suffer so much for it, as to yeeld that we are men, and may erre; it is the character (sayes *Vivex*) of a weake tho' ambitious wit, to set a greater price on victory, then on verity: 'twas the brand *S^t. Austine* gives the Donatists, *Sententiam Ecclesia non amant sed suam. & quare suam, non quia veram sed quia suam*, they love their owne opinions better then the Churches, and why their owne? because true? no, but because their owne: Nay 'twere well (tho' not for it) if we would but suffer it, but suffer the word of exhortation, well if a man were not therefore an enemy because he tells us the truth; certainly, many of us if we love the truth, 'tis but as the Frier complains of the peoples love to his

Heb. 13. 22.
Gal. 4. 16.

his holy water, they pretend to love it, but when in the Church hee but sprinkl'd it i'ther faces, they turn'd their backs on it; how often doe we when it would flye into the faces of our consciences (as the Psalmist speakes) *cast the word of God behind us.* Truth certainly, is a jewell (how ever set) worthy the care of a Prince; flattery is but an Harewigge, that getting in by the care will in time eate out the brayne. Lastly the *Secure, the lazy Lover*, that is either *secure of truth* without search, or of *peace* without truth. 1. Of truth without search, the Apostle calls it *the labour of love*, love is as patient of doing as of suffering, *veritas impu- tea*, was *Democritus* his motto, and it is true still, *the well is deepe* (as the woman tould our Saviour) and 'twill cost us pumping, and winding, and rugging to get it up; will not be taken up upon trust, from our Ancestors, wee may not say *loe here* or *loe there*, locall truths (especially in Religion) concluded such, because on this side the water, we may make articles of our Creed, they will not be articles of our salvation: What need we seeke (you'l say) what comes to hand; but as old *Isaack* to his Son *Jacob* of the venison, *unde tam cito tibi mi file, how com'st thou by it so soone? Religion is a kind of venison*, if true 'tis not so soone come by, *multi ad sapientiam pervenissent nisi putassent se pervenisse*, many had found truth, had they not too soon thought they had found it; no, *et Plutarchus credit et dicitur, sapit ungues*, it will cost a man scratching his head, and relishing his bitten nayles.

Secondly, That are secure of *peace* without truth, that with *Abah*, if *peace* be in their dayes all is well, no matter for a sound conscience; if they have a whole skin to sleepe in: *Bernard* makes 4. sorts of consciences,

Psal. 50. 17.

1 Thes. 1. 3.

John 4.

Gen. 27. 20.

Seneca.

Perf.

ces, the good and quiet, the good but *unquiet*, the bad and *unquiet*, but the worst of all the bad and yet the quiet conscience, for (as *Aristotle*) giving the reason why most what 'tis calme at mid-day and mid-night; concludes, *unumquodq; tunc quiescit vel cum vincit vel cum vincitur*; at mid-day the Suns heate conquers the clouds; at mid-night the clouds conquer it, and so a calme follows too: 'tis so in the Horoscope of our soules, there may be a midnight-calme, when the clouds of sinne put out the light, subdue the heate of grace, as well as that other of the mid-day; but with *David*, let God make all his stormes to passe over me, through me, rather then leave me to this one calme of my own heart, security: let him give me any *crasse* save that of *blessing my selfe in my own heart*, any plague save that of the heart, any plague of the heart, save that of *not knowing the plague of a mans own heart*, any plague save that of *calling* (as the wise man speaks) *great plagues peace*; upon the wicked (sayes *David*) *God shall raine snares*, any shoures save that of snares, these shoures of bloud we have now so much of are not so ill as those shoures of *snares* wee had before both on Church and State. But, the next Use is of

Exhortation, and (herein) I shall be loath to loade to nauseate you, (you (to give no greater Titles) the deserving members of our highest court on earth.) with the saucy *directions*, the busy fly-blowne *exhortations* of the times, and all to doe what you are every day a doing, a preserving the *truth* of Church, and *peace* of State: yet, (in as much as I know, you as much dislike in the Ministry a *fawning Spannell* as a *stumble Dogge*) let my Text offer you these three *exhortations*, *love the Truth and Peace as they here lie*.

First,

First, *Distinctly*. Secondly, *Jointly*. Thirdly, *Orderly*.

First, *Distinctly* love the *truth*, (i) in all your counsellors look to the beginning, the warrant, the fountaine whence you draw, run back for that through all the *links* of *truths* *girdle*, works, words, thoughts, stop not till you come to the very *bosome* of the *author* God, no lower principle will serve the turne; let me be bould to tell you, that iron chayn of meere necessity 'tis too short, God is the author of no necessity to sin, all case *divinity* excludes *perplexity*, and *what is not of faith*, (that must warrant the necessity) 'tis *sin*, and that faith must go above necessity for footing, nay (to speak plainly) there is no such thing as *moral necessity* (at least) of constraint, it would unwill the will, could we be constrained to doe good or evill, that good were not good, that evill not evill; 'tis nature only allowes of necessity, morality excludes it, and when 'tis allowed it must be as Divines speak, but *justa & in culpa a sui tutela*, & of the justnes and unblamednes of that self-defence, necessity is but the occasion, Gods (whose those selves are) is the warrant, and the occasion, the necessity must be his too, 'tis he must both cause it, and warrant it to be such; if it be of our own making, we may and must alter it, and then 'tis no necessity, for *necessarium* is defin'd to be *quod aliter se habere non potest*. Next

Secondly, Love *Peace*, (i) looke to the *end*, run forward in this *band* through all subordinate ends, and stay not till you come to Gods *glory*, if you sit down short of that, you breake the *peace*, the harmony of the whole *work*, your own ingagements to goe on, your own honours in prevailing, your own preservation, nay the Kingdoms preservation may not be the highest end of your designs, mens lives are Gods, & may not be adventured upon any other warrant or end then Gods, and so ventured would be husbanded to the best advantage, that war which is worthy the life of a friend, is worthy the death of an enemy to the utmost; the blood that *Abab* spar'd in *Ben-*

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hadad

haded cryed as loud against him, as that he spilt in *Naboth*: as *S. Ambrose* told the Emperour (ready to take revenge on them of *Antioch* for defacing his Emperesses Statues) God was as choice of his images, men, as he could be of hers. Secondly, Love them jointly.

2. 1. Never dreame of *Peace* without *truth*, you may *meete* and *treat*, but as it is with stones in a wall, 'tis not the closenes of their meeting, the smoothnes of their faces, the neatnes of their carving that makes them stand fast in the wall, 'tis their perpendicular, their equall bottōming upon the foundatiō. *Truth* that doth it, otherwise, the Prophet *Esay* will tell you what will become of all you build, *it wil be like the swelling out of an high wall, whose breach is at an instans*. Yet 2ly, Love *Peace* too, never think to hold the *truth* long without *Peace*, at least wthout *Church-peace*; if you would retaine the *truth*, let the discipline we must have be known as soon as may be, (you cannot imagine what confusion we have in our Countrey Congregations in this intervall of discipline:) otherwise, as *Esay* hath told you what will become of your *peace*, so *Jeremy* will tell you what will become of your *truth*, *they receive not discipline, truth is perished*. There is no discipline so ill as no discipline; all our eyes are upon you for a reformation, but there are a sort of reformers, that would be first themselves reform'd; such as break into Churches, teare the books, and overturn the wrong *Tables*. I know you hate these tumultuous whirlewiads of reformation, these butcheries of our *peace*, I know you are Judges not informers; it may be there is no present Law directly against them, 'twould give a great deale of satisfaction to many, if some Law were at least offered: *Moses* in that tumult wherein the people forced the Priest, how was he (as *Gregory* speaks) *utrobiq; legatus fortis, causam populi apud Deum precibus, causam Dei apud populum gladijs*, as good a champion for God as an advocate for the people, the peoples cause he pleaded with God by prayers, yet now
- if

Exod. 32.

if thou wilt forgive their sin, but did he not as well plead Gods cause upon the people with swords, and there fell of the people that day about 3000 men. Lastly, and specially lovethem

ver. 32.
ver. 38.

Orderly, be sure in the first place to fasten that foot of the *Com-
passe* which must unmoveably hold the *center truth*, take heed
of making that *foot* to leane so far after the other of *peace*, as to
slip never so little out of its *center*; 3 things *Tacitus* tells us are
requisite to every war, *justitia in causa, spes in loco, salus ex victo-
ria*; the justice of the cause, the feazibleness of the designe, and
the fruit of the victory, even the last is considerable least we
triumph (with *Domitian*) but over dead flies, who was there-
fore justly stil'd *muscis hostis*, and *hostibus musca*, an enemy to
flies, and a flye to his enemies, *bellator in theatro, spectator in cū-
po*: but above all, the first, the justice of the cause would be con-
sidered, then the fruit of the victory, and but then, and the end of
war and fruit of victory 'tis *peace*; so the other foot of *truth* slip
not from the *center*, the foundation, it will be content to *incline*
and *lean* to the making of the *circle of peace* as large as may be;
we say in divinity there are 3 sorts of Errors, some *citra*, some
circa, some *contra fundamentum*: some beside, some about,
some against the foundation: the first diverts, the second sort
perverts, the third subverts; the first doth but batter the win-
dowes, the second shakes the wall, the third rases the founda-
tion: for example, of the first sort is that of the Inconformists,
who deny a power in the Church in ceremonies meerly ritu-
all; of the second that of the Ubiquitaries, who deny the cir-
cumscription of Christs glorified body; of the third sort, that
of the Papists, who deny the al sufficiency of his selfe once of-
fered sacrifice; the two first may be taken in within the *circle*
of *peace*, without removing the *center* the foundation of *truth*:
for the first 'twill be (possible) enough, do but *suppresse the que-
stions*, the Church hath bled long enough at that vain already,
the common enemy would by such distractions faine crumble

3.

us

us out into attomes of pretended schisme, but as *Nero* to *Rome*, they will make all our many pretended heads to have but one neck when they come to give the blow. For the second sort among whom we may reckon *Arminians*, for they erre about the foundation at least in their universality of redemption, *Burne their books*. For the third sort, at any hand *secure their persons* at least, in fighting with an *Hydra*, 'tis better cut off one neck then six heads, they are the neck of the *Hydra*, the roore to all the heads of our dangers. Lastly a Use of

Vse 3. Comfort, and that specially from the last part, the order of the Text: But what if we *seeke peace and ensue it*, & yet our lot be that of *Dauids*, to dwell among such as are enemies to peace? what if God (as he speaks) *shut up our souls among those that are a sword of his*? If the *foundation truth* stand, what should we do but stand on & for it; but if it come to that question of *Dauids*, if the foundations be thrown down, what shall the righteous do? he himselfe gives the best answer, *flee away like a bird unto the hills, those bounds of the everlasting hills* (as *Jacob* calls them) of Gods promises, that like *Mount Sion* cannot be removed. They fight with us on every side may *Israel* now say (as *David* complaind) *Papists* charge us of *schisme* from *Rome*, *Arminians* of *rigour* towards *Rome*, *Separatists* of *mixture* with *Rome*: no matter, here is comfort against all: *Rome* hath left the *foundation*, & therefore we have left her, her *heresy* avoids our *schisme*. Next if *Rome* have not erred fundamentally, be a true *Church* still as *Arminians* tell us, why do they (as at least they pretend to do) leave her? Lastly for the *Separatists*, if we have not (as they confesse we have not) left the *foundation*, why do they leave us? if we have not *separated* from the *head*, why do they *separate* from the *body*? if we be not guilty of *heresy*, they are of *schisme*: to conclude, if *peace* will not be had, we must stick to *truth*: if we keep the *center*, ther's hope in time we may *compass* the *circle* too: which that we may do, let us daily beg of him, who is both our *truth* and *peace*, that he would continue us our *truth*, and restore us our *peace*. Amen.

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Die Mercurij, 30. Novemb: 1642.

IT is this Day Ordered by the Commons House of Parliament, that *M. Moore* and *M. Purefrey* doe returne thanks to *M. Herle* for the great paines he tooke in the Sermon this Day preached before the House of Commons at *St. Margarets* Westminster at the intreaty of the said House; And it is Ordered that they doe desire him to print it. And it is further Ordered, that he shall have the like priviledge as others formerly have had, that none shall Print his Sermon, but those whom he shall appoint under his hand writing.

Hen. Elsyng, Cler. Parl. D. Com.

December 16. 1642.

I *Charles Herle* Mr. of Arts doe appoint *John Bartlet* to Print my Sermon above specified and no man else.

Charles Herle.