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A  
S E R M O N

P R E A C H ' D Before

The Lords Spiritual and Temporal

In P A R L I A M E N T A s s e m b l e d ,

I N T H E

*ABBET-CHURCH* of WESTMINSTER,

O N

*Monday* J A N U A R Y the 31<sup>st</sup>. 170 $\frac{3}{4}$ .

T H E

F A S T - D A Y

F O R T H E

M A R T Y R D O M

O F

K I N G *CHARLES* the 1<sup>st</sup>.

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By *GEORGE* Lord Bishop of St. ASAPH.

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the *Bishop's Head* in *St. Paul's Church-Yard*. M DCC IV.

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THE  
BISHOP of St. *ASAPH*'s  
S E R M O N

PREACH'D Before the  
HOUSE of PEERS,

ON  
*Monday* the 31<sup>st</sup> of J A N U A R Y, 170 $\frac{3}{4}$ .

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Die Martis 1<sup>o</sup> Februarij, 1703.

**I**T is Ordered by the Lords Spiritual and Temporal in Parliament Asssembled, That the Thanks of this House shall be, and are hereby, Given to the Lord Bishop of *St. Asaph*, for his Sermon Preach'd before this House, in the *Abbey-Church at Westminster*, Yesterday; And he is hereby Desired to Print and Publish the same.

*Matth. Johnson,*  
Cl<sup>r</sup> Parliamentor'



Possess'd of a Fairer Territory, and which lies better for our Convenience.

Its Enemies are not Men, but Vices and Passions; such *Lusts* as, according to Saint *James*, are the Common Causes of Other *Wars*: and those too chiefly, as they are lodged in our Breasts, in the same Body wherewith we are encompass'd. With these dwelling in the midst of us, (for others we are to overcome by Persuasion only) we ought to live in perpetual Hostility, subduing them to Reason, and bringing them into Captivity to the Law of Christ.

And as the Enemies are Different, so is the Design of the War: not a Foot of Earth is to be the Purchase of the Victory: the Aim is not to gain a Name, by being a Pest and Terrour to the Neighbourhood; by Ruine and Slaughter; to be Talk'd of by One part of the World, for having Destroy'd Another.

The Intention of our Leader was, not to Conquer this World, but to Conduct us through it to Another; not to Destroy, but to Save; not to Take away Lives, but to *give his Own a Ransom for Many*.

According to the Enemies, and to the Design of the Warfare; so are its Orders:

not to *resist Evil with Evil*, but to *overcome Evil with Good*, to *turn the Other Cheek*, to *give up the Coat*, to *go the Other Mile*; rather than be engaged in Revenge, or any Uncharitable Retaliation; or but Imitate the same Violence or Injustice: On the contrary, to *forgive our Enemies*; to *blest them that curse us*; to *do good to them that hate us*; and *Pray for them that despitefully use us, and Persecute us*.

This is the Known Method and Duty of our Warfare. Those that observe not these Rules, walk *Disorderly*, transgress against the Discipline of their General, are not reputed the Soldiers, but the Enemies of Him and his *Cross*; and though under his Name, they fight against Him.

To the Manner of the War, the *Weapons* are suited, they are not *Carnal*: none of those of Offence or Defence which the Flesh uses. The Covering is neither by Shield or Helmet, nor by false Pretences, and Hypocritical Disguises; the Attack neither by Sword, or Spear; nor by Malicious False Tongues, Poisoned Calumnies, and Murdering Accusations: all the Ambushments of False Promises, and Ensnaring Allurements, are against the Law of these Arms.

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The Courage too, is not from Blood fermented with Anger or Revenge ; not from any Impetuous, Unruly Passions ; all these it restrains and suppresses. Its Constancy and Resolution is founded upon Faith in God, animated by the Hope of Heaven, and displays it self in Charity towards Men. Whatever Terrors or Temptations are offer'd, they are repell'd by the *Shield of Faith*, the *Helmet of Hope*, and the *Breast-plate of Righteousness*. Whatever Objections and Arguments are urg'd, they are cut asunder by the *Sword of the Spirit, the Word of God*. This is the Armour of Proof with which we may be able to *stand*, even against *Principalties, and Powers*, and the *Rulers of the Darkness of this World*.

This Warfare is not the Carnal : so far Different, that it has been reputed not consistent ; but that *Swords* were to be *beat into Plough-shares*, and *Spears into Pruning-hooks*, and the *Noise of the Battle* was to be *heard no more*. It has been presum'd that these two sorts of Armours could never fit the same Person ; and that the Soldier Engaged in the one Service, must Desert the other.

This has been the Pious Error, even of some Well-meaning Harmless Christians ; expressing

ing their Good Wishes, and Peaceful Dispositions; not their Knowledge of Mankind, or of the Precept of our Saviour: an Error which may expose the Mistaken to Rapin and Murder; but is Dangerous only to the Followers of it: It self making no Widows, or Orphans; and laying no Cities waste.

However, so much is certain, that all Wars undertaken by Christians, are to be under the Direction of the Spiritual Warfare, and subject to its Orders. Whatever other Arms we put on, these of the Spirit are never to be put off: they are still to be next us. He that shall be found fighting without them, engages his Person rashly to infinite Danger, and exposes himself to Eternal Death: runs a greater hazard than his Enemy intends him. For want of the one Armour, the Blow that wounds through the other, may be too Mortal, pierce to the Soul, and not only dislodge it, but dispatch it to Hell.

This likewise is certain, that as Our Saviour came not to Disband Armies, so He gave out no new Commissions: He Licens'd War, and Permitted a Prosecution of Right, which the Violence and Injustice of Man might continue to make necessary; but He Com-  
manded

2 C O R. x. 3, 4.

*Though we Walk in the Flesh, we do not  
War after the Flesh :*

*For the Weapons of our Warfare are not  
Carnal, but Mighty —*

**T**HE Unity, Order, Discipline, and Force of a Company of Men im-  
bodied in an Army, have given frequent Occasion to the Holy Spirit for Allusions that way : And so, not to mention the Old Testament, a History of commanded Wars under God *the Lord of Hosts* ; in the New, the Christian Life is called a *Warfare* ; we are *Soldiers*, and said to *Fight* ; in the Epistle to the *Ephesians*, we are *Armed* at all Points ; we have our Leader whom we are to follow, *Jesus Christ, the Captain of our Salvation* ; under whose Banner we were, as it were, Listed at our Admission into the Catholick Church.

So does the Christian Religion enter the World, under a Phrase that is very Military in the Sound ; as if some new Conqueror was to over-run the Earth, and a Fifth Temporal Monarchy to be advanc'd.

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But we know all this to be but *Figure* of Speech, and that there is no other Use or mention in the New Testament of the one *Warfare*, but only to help to Express the other: For as the Tenour of the Gospel, and this Text informs us, they are of perfectly Different Natures, and almost Opposite one to the other.

*Though we walk in the Flesh, we do not war after the Flesh: For the Weapons of our Warfare are not Carnal, but Mighty—*

That is, The War that is waged, is of another Kind; and the Weapons of another Make. They are too of greater Power, and more certain Success. And these are the *Two General Considerations* which I desire first to present to you, intending *afterwards* to apply them to the particular Occasion for which we are now Assembled.

To Begin with the DIFFERENCE OF THE WARFARE, the *FIRST* Consideration. This Warfare, in the first place, declares none for its Enemies, whom God permits to dwell upon his Earth: not for being Wicked, or Infidel; much less for being too Rich, or too Near; for being Possess'd

manded none, nor will have any Levied in His Name. And therefore, that Dominion is founded in Grace, that the most Godly Man has the greatest Title to this World and its Empire; is a wide Mistake of Earth for Heaven; is the Doctrine of the *Prince of this World*; and whoever advances it, has as small a pretence to Grace, as he has to Dominion; and is no more a Christian, than he is a King. In like manner, that Heathen or Heretick Princes and Countries may be given up to the next Orthodox, and most Christian, Occupant; that then a Saint is to put on a Sword, and if he falls in the Quarrel he dies a Martyr; this is a Doctrine of the Cross never taught by Our Saviour, nor thought of by his Apostles, since Saint *Peter put his Sword up in its Sheath*; it needs Indulgence and Remission; a greater Heresie than any it goes to extirpate, and more becoming the Followers of *Mabomet*, than of *Christ*. War indeed has been levied upon such Pretences; the Wooden Cross carry'd in the Front of the Battle, and the Counterfeit of it borne in the Arms and Ensigns; but He that was Crucified, could not own the Cause; it was a Holy War, against the Design of his Holy Religion.

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Whenever Religion is pretended by One Nation, for the Title of an Offensive War against Another, it is only put for the Colours : but Ambition, or Covetousness, or Cruelty, has the chief Command. It may indeed be the Lawful Pretext of a Defensive War : but Occasionally only, and as it is a Possession in which we ought not to be Disturb'd. Religion it self is of too Pure a Nature for the *Arm of Flesh* to reach it ; that *Violence* cannot come near to *Hurt* it : when it is persecuted it improves, purifies in the fire, and is *Perfected by Suffering*. But the free Profession of this Religion, as it may be Impeach'd, so it is capable of being a Right and a Propriety ; and a War against an Invading Neighbour, Just and Necessary in its Defence. But as a Propriety only, and to which we have a Civil Title, it gives an Occasion for War : it makes of it self no new, nor separate, Pretence. And therefore in all those Cases, where the Laws of the Country prohibit the taking up of Arms generally, on the account of any Possession ; there Religion understands her Title to be included too, throws down her foreign Weapons, trusts only to her own, and practises her proper Warfare. In such a Case, for a Christian



ftian to be found Refifting, for the fake of the Gospel ; would be as incongruous, as for a Subject to Rebel, in defence of a Statute againft Treafon.

Where-ever the Humane Law has Eftablifh'd Non-Refiftance, the Divine does by no means Relax it : and where the Humane Law abfolves or releafes, the Divine does does not tie up or refrain. The Christian Religion encourages Paffive-Obedience, and enforces it, where it is due ; as it muft be thought due to the Legislative Authority : but what meafure of Obedience is due to the Regent part, that the Law of the Country muft prefcribe ; for *who*, fays Our Lord, *made me a Judge and a Divider over you ?* As we are alfo left to underftand, not only that all Nations have not in this Matter the fame Law, but that the fame Nation is not always Govern'd by the Same ; that even the Rules, fometimes reputed Fundamental, are Mutable ; and it is in the Power of Men, and Time, to introduce and eftablifh others : though this will be always true, That the Beft Policy is not the Loofeft ; and that in Any, a Good Patriot, as well as a Good Christian, will be the leaft forward to Refift with *Carnal Weapons*.

Such is the True *Warfare* of a Christian, and these his *Weapons* : but Man would rather engage in the *Carnal*. He is ready to be Angry, and Revengeful, in the Cause of God ; would be glad to have a Commission from Heaven to Kill, Waste, and Destroy. Such a License drew those vast Numbers to *Mahomet's* New Sect : all those Lawless Pilfering *Saracens* were ready to receive a Religion, that would make it their Duty to Rob, and accept of their Zeal to Murder. When too we read of those great Bodies of Men that marched from Christendom, on that their *Jewish* Expedition, for the *Holy Land* ; we may imagine, the greatest part of them would not have went an unarmed Pilgrimage so far, to Weep and Repent ; nor would have stay'd at Home and forsaken their Sins, taking upon them the True Cross, and the Apostles Holy War. Had not Intemperance, Licentiousness, Rapine, Discontent, Anger, and the rest of that train, been admitted to the Muster ; fewer possibly wou'd have went Out, than ever us'd to Return.

SO DOES THE CHRISTIAN WARFARE seem to the Carnal Man, Base and Ignoble, Degenerous and Effeminate : He would not  
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with a Weaker Enemy, and an Easier Conquest : If the War be not *after the Flesh*, it is Contemptible : and if the *Weapons* are not *Carnal*, they are Feeble. But this Imagination the Holy Apostle prevents in a Word, and directs to the contrary Conclusion, which we are now in the SECOND PLACE to Consider. *The Weapons*, says he, *of our Warfare are not Carnal, but Mighty* : were they *Carnal*, they ought to be despised, and would be weak ; but they are *Mighty* : As the *Flesh* is Heavy, and Unactive ; all Force, and Power, is from the Spiritual Part.

For First, The Spiritual Warfare is of it self attended with a Courage, that does not deserve to be Contemn'd ; that is, highly esteem'd on other Occasions : a Courage not Furious and Brutal, that fomes and rages, but calm and sedate, founded upon true Resolution, and accompany'd with Presence of Mind ; that bears the Choque, and receives the Charge, unconcern'd and unmov'd ; keeps its Post against the Assault, and against the Provocation of the Enemy ; needs not to be heated, and chafed ; can bear and endure, expose its Life in cool undistemper'd Blood, and die without the Satisfaction of a Revenge. This is

the Christian, this is the True Fortitude; not always safely Insulted, Dreaded rather than Despis'd by a Wise Enemy.

When such a Christian has Leave to put on Humane Arms, in Defence of his Country or Religion; it will not be found that his Saviour's Doctrine has Enervatd, or Intimidated his Natural Courage: *Non Ille pro caris Amicis, aut Patriâ, timidus Perire.* His Real Concern for his Religion, will out-do all Pretended Zeal; and his True Charity for his Friends and Countrymen, will make him not unwilling to be (in St. Paul's Sense) an *Anathema* for them; little valuing This Life, which he shall exchange for Life Eternal.

So Powerful will the Spiritual *Weapons* be in a Carnal Warfare: but they are of themselves and in their own Passive Nature *Mighty*: Powerful against those that are not Barbarous, Obdurate, and Insensible; Powerful over all that are Noble and Generous: *Mighty* to assuage Anger, and to reconcile Enmity; they are powerful over God himself, and Appease his Just Indignation.

*Through God* they are often *mighty* upon the Earth: He comes down to their Succour, and frequently in their Aid engages his

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his Almighty Arms : interposing in the Defence of those that obey his Word, and depend upon his Pleasure. They *stand still*, and *see the salvation of God*: they *hold their Peace*, and he *Fights* for them.

But whatever the Fate of this Warfare be in this World, however it may be made Passive here by the Contumelies and Injuries of Men; yet then in that State, it shines Brightest towards Heaven, and finds the greatest Favour there.

The Court of Heaven, whose Princes and Nobles are those who have been Afflicted and Tormented, stript and Murder'd; has those in greatest regard, who are engag'd in the same Warfare. The Great God, the Fountain of True Honour, whose Kingdom stands not by the *Arm of Flesh*, nor by the false Bravery of Humane Strength; requires of his the Courage to Suffer, the Daring to undergo Affliction and Disgrace, for his Sake: the *Poor in Spirit*, the *Meek*, the Defam'd, and the *Persecuted*, they are by God himself declar'd Blessed, and proclaim'd Noble; theirs is the *Kingdom of God*, and their Title the *Children of the most High*.

For so *Mighty* are the Honourable Weapons of this Warfare, that they must prevail,

vail, and cannot be defeated of their Design: after a little Opposition here below, which too only increases the Reward and Glory of the Arms, a Victory will certainly be obtain'd, and Crown given. *For who shall separate us from the Love of Christ, shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or the Sword? Nay in all these things we are more than Conquerors.*

This is the Warfare of the Christian Church, and these its Weapons: nor shall they by the Grace of God be ever wrested out of our hands: we *in all things approving our selves* as the Followers of Christ, *by Pureness, by Knowledge, by Long-suffering, by Kindness, by the Holy Ghost; by Love Unfeigned, by the Word of Truth, by the Power of God, by the Armour of Righteousness on the right hand, and on the left, in Honour and Dishonour, in Evil Report and Good Report; still maintaining our Ground and our Duty, and suffering no Man to take this Glory from us.*

THIS WAS THE WARFARE OF THE ROYAL SUFFERER of this Day, next under Christ the Supreme Governour of our Church, its foremost and most Valiant Leader and most  
 Illustrious

Illustrious Example : who Excell'd as much in Christian Graces, as in Temporal Dignity ; in his Life and by his Death, the Defender of the Faith.

On This Day the *Carnal Arms* receiv'd their Disgrace ; and the Honour and Advantage of the *Spiritual Warfare* appear'd. The *Carnal* prosper'd on the Wrong Side ; The *Weapons* of the *Flesh* were the *Weapons* of the *Rebels*, and prevail'd in their hands ; they fail'd the righteous, the *Royal Cause*, and gave it up treacherously to the *Issue* we now lament. But the *Other Armour*, which this *Pious King* receiv'd by special *Grace* from the immediate *Hand of God*, and in which He *Trusted*, of that he could never be despoil'd ; The *Enemy* could no more take it, than he would wear it : It remain'd all along with his *Sacred Person*, protected him from all the *Harms of Earth and Hell*, and brought him off safe to his *Heavenly Country and Eternal Mansion*. The *Sword of the Spirit, the Word of God*, was always Successful in His *Hand*, in all *Encounters* against the *Heretical and Schismatical Adversaries* of our *Church*. *Truth and Innocence* were *Mighty* on his *Side*, against all the *Frauds and Calumnies* of his *Enemies* :  
and

and his Faith in God and Hope of Heaven secur'd Him against their Terrors: His Patience stood firm, and unshaken; and his Charity was absolutely Invincible.

The very Show and Appearance of this Spiritual Warfare, how Powerful it is even among Men, was too visible from the Favour the Rebels found by the Pretence, and from the Friends they drew in, deceiv'd by false Colours and borrow'd Armour. But the True *Weapons* how *Mighty* they were, appear'd on this truly Christian Prince. They were able to reclaim many of his Enemies to their Duty to a lost Cause, and subdue them to Right and Reason: but they were indeed *Mighty* with God; prevailing with him to confound the Councils of the Irreclaimable; to break their Force and open a way through their Bloody Combinations as through the *Red Sea*, for the Return of Peace and the Royal Family: God being pleas'd all along to disappoint the most Likely Attempts of Loyal Men, the most Probable Humane Designs; to make Way for a Miracle, with which He intended to Honour the Royal Cause, and eminently to own his Martyr.



For the same Reason too, may the same Divine Providence be presum'd to have defeated the Carnal Auxiliary Force of his Servant, that He might This Day fight alone His Own Battle for Religion and the Laws. He fought This Day alone successfully, against all the Conquests of his Enemies: more Happy, and more Victorious, than if He had Trod them under his Feet in the First Battle.

They were able indeed often to Hinder his Passage to his Forts, and Access to his Royal City: but the Correspondence between Him and Heaven could not be so barr'd, nor his Progress that way obstructed. But as the same Soldiers, by the Wonderful Providence of God, willingly afterwards Guarded his Son to the Throne; so did they now unwittingly Attend the Royal Father to a Nobler Triumph, and put him in Possession of an *Immarcessible Crown*: making Him, effectually, by God's secret Over-ruling Will, a more Glorious Prince, than the strain'd Phrase of their Hypocritical Leaders had ever promis'd or pretended to make Him.

For however the Prospect might appear, to his Rebels, that look'd through a Vizard

of Religion; or to a Carnal Eye, that sees no farther than the Shadows and Pageantry of this World: a Christian will not doubt to affirm, That this his Last Day was the most Glorious of his Reign; and that He was more Happy when he ascended the Scaffold, than when he first mounted the Royal Throne.

For we are not to let our Carnal Imagination so much deceive us, as to estimate the Glory of the Day by its Outward Appearance. *Every Battle of the Warrior is with confus'd Noise, and Garments roll'd in Blood.* The Victor is cover'd over with Sweat, and Dust, and Gore; and hardly to be discern'd from his Conquer'd Prisoner. If we will take a View of the Conqueror, we must follow him to his Triumph: not see Our Saint only mingled with the Enemy, and as he fights his Way out of This World; but as he is receiv'd into the Other: what Glories he then puts on, and what his Triumphant Entry into Heaven: How Bright he Rises, the Morning after his Bloody Setting.

Other Conquerors, that have *made the Earth to tremble*, and have *shaken Kingdoms*, that have *made the World as a Wilderness*, and *destroy'd the Cities thereof*; when they receive their Irrecoverable final Overthrow,

throw, and go at last to those miserable Men, that they have sent with Complaints and Accusations, before them : *Hell from beneath is moved to meet them at their coming ; it stirs up its Dead for them, to receive them into the same Misery, and insult over their Darknes and Chains.* Whereas the Victors of our Warfare ascend to *Mount Sion, to the City of the Heavenly King ; to the Innumerable Company of Angels ; to the Army of Martyrs,* Joying in their Society, and Congratulating their Success ; to the Blessed *Jesu* the First and the Great Sufferer, sitting ready with Lawrels and Crowns, to bestow them on the Glorious Companions of the same Arms.

The Seat of Honour in Heaven, at the *Right-hand of God,* is Possessed by Our Blessed Saviour, as the Purchase of his Passion : and near Him, in Order, the Christian Soldier is Advanc'd : according to the Proportion of the Hardships they have Overcome, the *Recompence of Reward* is Assign'd, and the Rank is Given.

This View, the Faith of the Christian Church has always had ; has still Congratulated the Deaths of its Martyrs ; look'd upon the Days of their Passion as their Birth-

Days, as the Days of the Birth of Princes, and made them Times of Joy, and their chiefest Festivals.

Our Church is not Infensible of the Glories of this Saint, and of the Lustre thence reflected on Her Self: She Congratulates to the Royal Blood that Portion of it so Divinely Shed, and the Addition of a MARTYR, to Our Kings. Had He fell by Pagan, or by Foreign Hands; had He fell by the Treason of his Other Kingdoms only; had Our Nation not had the Guilt, as well as the Honour, of the *Martyrdom*: this had been a Coronation-Day, in the Ecclesiastical Calendar, a Perpetual Memorial of an Eternal Crown.

SUCH A DAY OF GLORY this was to that *Royal Sufferer*; of Honour to God, and to His Church among us: but to the Nation it was a Day of Guilt and Ignominy; for which they were then *covered with Confusion*; Athamed before Men, and Humbled before God; as We now profess to be.

In the Stroke of This Day, the Guilt of the Carnal Arms, employ'd so many Years against the Laws and the Prince, was Summ'd up and Compleated. All the preceding Thousands of Murders, were accomplish'd  
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in This ; and the Whole Kingdom, as it were, at once Beheaded by that Blow.

The Spiritual Wickedness too of that Warfare, the false zealous Profession for the Cause of God, and Laws of the Country, was suitably concluded with that solemn Mockery of Justice : which rendering the Assassination more Criminal and Inexcusable, than if it had been done in private by Poison or Dagger ; Expos'd openly to the World, in their High Court, and on the Scaffold, the Hypocrisie of all their former Pretences.

In the Guilt of this Blow, all those too were to Confess their Share, who had but once lifted up their Hands against their now Dying KING. And many of those who had Strove for the Juster Side, but *not Lawfully*, (in the Apostle's Phrase ; ) and fought under the Colours, but not after the Example, of their Prince, might reflect upon themselves also as not wholly Guiltless ; and remembring now their Disorders, and breach of the Rules of the Christian Warfare, adore the Justice of God, in the Defeat of their Carnal Strength. They might with Trouble reflect, how much, by their Irregular Conduct, they had Dishonoured and Enfeebled

Enfeebled the Royal Cause: recommending the Hypocrisie of the Enemy to the Undiscerning People, by the contrary too visible appearance of Profaneness and Intemperance upon themselves; and fighting for their King, in the Breach of his Laws, and Spoil of his Subjects.

For all these Reasons, the Nation at that time was Effectually Afflicted, and very Sensibly Humbled before the Almighty: the far Greater, and much Better part of it, continuing also, for many Years, to groan under the Oppressive Consequences of that Fatal Blow. And when afterwards God was graciously pleas'd to hear their Cry, and to take from their Necks that Intolerable and Shameful Yoke; as they could not possibly forget those Great, and Long Miseries; so they could not but think it necessary to set aside One Day, that should represent those many past Years, and be to them an Annual Sad Memorial of those Calamities, and express Their Pious Sense of the Guilty Causes, This was a Just and Humble Acknowledgment, Due for their Past Deliverance; and their Surest and Wisest Preservative, for the Future: that their Ingratitude might not be Punish'd by some few Worse Miseries;

Miferies ; or that they might not, at least, be again Abandon'd to the Delusion of such Destructive Impossures.

This Remembrance therefore they Religiously Instituted, a *National FAST*, for *National Crimes* : always Sensibly Observ'd by those who are of Age to Remember those past Calamities ; but yet more Devoutly to be Kept by them, when they hear again the *Sound* of the Fore-runners of the Carnal *Battle* ; and see those Principles unhappily Reviv'd, and audaciously Own'd, which brought on the now Lamented Excision. The Same Wicked *Restless Spirit*, returning to a Land once *swept and garnish'd*, may well bring into its Remembrance in what manner it was formerly *Possess'd* : and will not suffer a Time, no further Distant, to be forgot, by those who have but heard or read the Story. I may say, That, had this *Yearly Memorial* Expir'd with the last Century ; such Endeavours as These would have call'd loudly for the Revival and Re-establishment of it : as the too open Contempt, which some have had the Boldness to express for this Religious Duty, may give the Lovers of their Country and Church a new Cause  
for

for a yet Stricter FAST; to Atonè for the Plaguè of so great a Guilt, fresh breaking-out, and to Supplicate against its Direful Contagion. But,

2dly. THIS DAY, as it Religiously express'd before our God, a Detestation of those several Sins which *provoked his Righteous Judgment*; so was it design'd to be further Serviceable, to keep-up this Abhorrence in the Minds of the Coming Generation; that they might not be unawares engag'd in the same Warfare, and *perish in the Gain-saying of Corah*; that they might not, by the like Practices renew'd, have another Occasion for such a *Fast*; and be forc'd then Always to Keep it in Private, (as their Predecessors Long did) for want of another *Restoration* of the Crown and the Church.

For as It admonishes the Government not to Exceed the Measures of the Law, nor to give the least reasonable Occasion to the Subject of any just Complaint; so it lets the Subject know the Blessings and Advantages of an Ancient Regular Government, and of a Stated Fix'd Succession: that it is not to be Disturb'd, with-  
out



out Absolute Evident Necessity ; and that as the Prince is for the Sake of the People, so are They, for their Own Sakes, to Guard his Person, and Maintain his Rights : That all Governments have their Inconvenience, and all Mankind their Imperfections ; that Subjects are not free from inordinate Desire of Dominion and Riches, from Envy and Ambition ; and that Those often most vehemently Exclaim against Arbitrary Proceedings in Others, who would be the most Arbitrary Themselves : That They whose Discourses pretend to teach the Subjects of any Lawful, not wholly Intolerable, Government, in what Cases they may Resist ; are no better Catechists, than those who should make it their chief Business to Instruct Children of Good Parents in what Case they may lawfully Disobey their Fathers, and lay Violent Hands on their Persons : that such Cases, as they are not to be presum'd, so are not to be suppos'd ; and cannot be put without Impertinence, unless with this Implication, that they are likely to take Place, and of Present Use : Lastly, That a Civil War is the utmost Absurdity in Humane Policy, to be Prevented with all possible Care by the whole

Community; and that it is no more a State of Nature, than it is of Grace.

So will This *Day*, in order to *teach* the following, remember us of those that Preceded; and put us upon reflecting, by what Arts, and under what Popular Pretences, that Furious War was rais'd; how Unmanageable and Ungovernable it prov'd, to Those that first promoted it; how much They fail'd of their Designs, and the People of Their Promises: many at last as much Stripp'd, and all as much at Mercy, as their Sovereign on the Scaffold.

But, Lastly, Whether This Day instructs us, or no, in this Useful, and not Foreign, Lesson; warning us against such Principles and Seeds of Mischief, as in this one Property are unhappily like the *Good Seed* of the Gospel, that though *small* in the *Grain*, they may quickly take Root and grow a Tree; and like the *little Leaven*, may lie neglected, till they sower and swell up the whole Mass; however the Day, through our own Heedfulness, may fail of that good Effect: yet let it teach us that which is most proper to it, and which it speaks-out Directly; what little Certainty there is in  
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the Possession, Authority, and Force of This World ; and where our Chief Trust and Main Confidence is to be plac'd.

If any One might have presum'd himself Free from all Calamitous Events, this Prince well might : Indisputably Rightful Lord of a Great, Flourishing, and then Peaceful Country ; himself of Unbyass'd Rectitude, and Exemplary Piety : and yet was God pleas'd to suffer that Profound Quiet to be broke-up and harrass'd, and not to spare the Vertues of his Servant.

The Great Men of the Kingdom were then in the height of Honour and Power ; by an undisturb'd Prescription of many Reigns, possess'd of the Reverence and Obedience of the People : no Enemy from Abroad, or Rebellion at Home, had interrupted that long Course of Authority and Prosperity. But in a little time They were brought Low ; their Noble Blood mingled on the Earth with the Common ; their Estates Confiscated, their Authority levell'd, and They distinguish'd only by the Rudeness and Contempt of their New Equals. This was then the Portion of Princes, and Nobles : and now They have no greater Security against the Arm of Flesh, They have  
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rather the President of the last Age against Them : and will therefore have the Example so far at least before their Eyes, as to know the *Armes* of the Christian Warfare to be the *Mightiest*, and that Defence the Surest.

Men of all Ranks, the less Precaution they are able to take against the *Warfare* according to *the Flesh*, the more they are to Arm themselves with the *Weapons* of the *Spirit*. And those that are forward to have Recourse to Carnal Arms, are to know, they must *not boast of that Harness* till they *put it off*; that those *Weapons* are Frail and Treacherous; a Spear, Brittle like the *Reed of Ægypt*, and Wounding the *Hand* of him that *Leans* too much upon it. Our Observance of the Orders of Our Lord, and Exercising our selves by His Discipline, will best Secure our Present Safety; but will most certainly Assure us of Everlasting Salvation. For That, we ought to be restlessly Sollicitous; And That may the Good GOD grant us, through his Son JESUS CHRIST;

To whom, with the HOLY GHOST, &c.

F I N I S.







