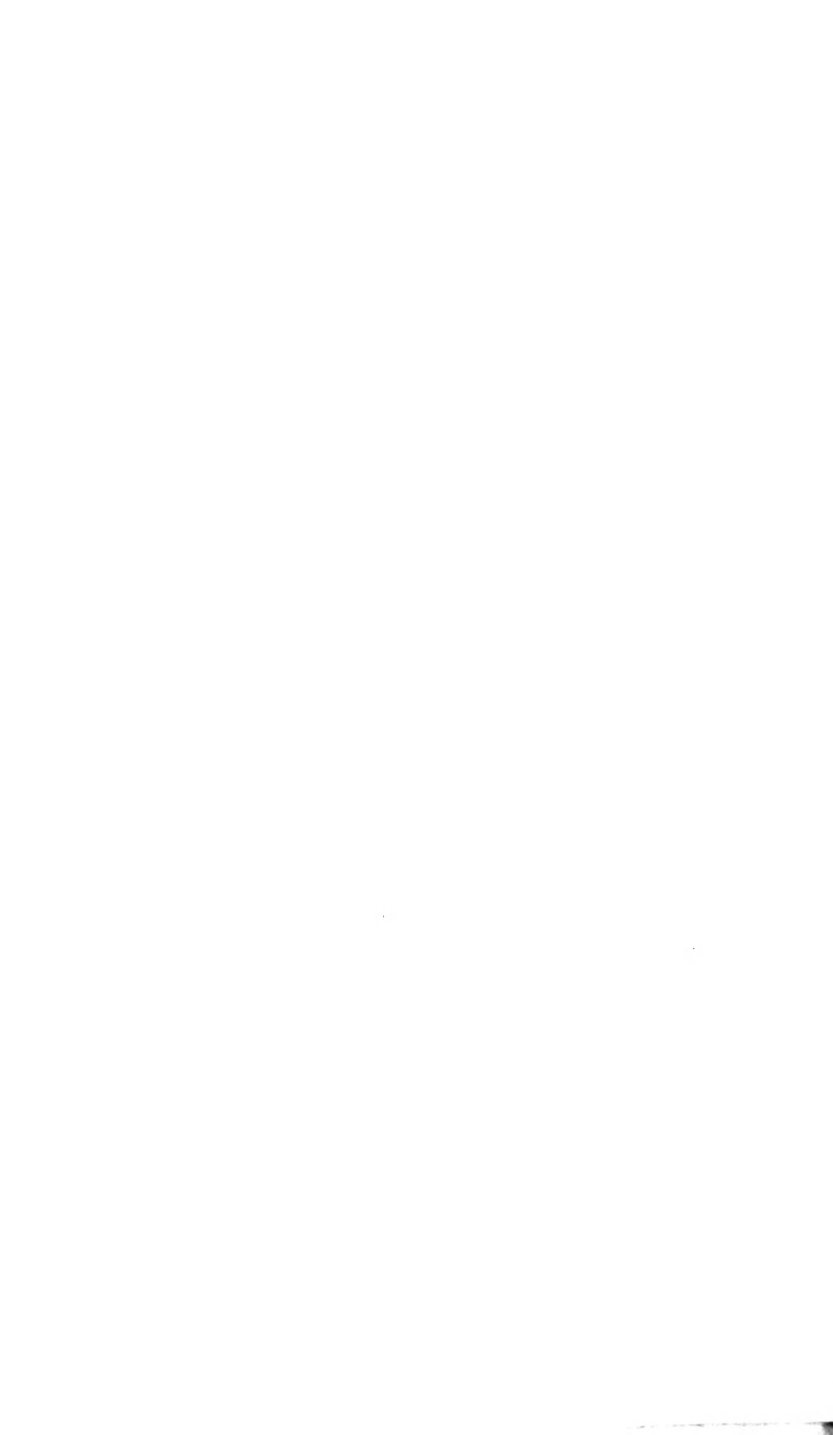


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A
SERMON

Preach'd before the

Lords Spiritual and Temporal,

In Parliament assembled,

I N T H E

Abbey Church at Westminster,

On the 30th of *January*, 17th;

Being the Day of the

Martyrdom

O F

King **CHARLES I.**

By CHARLES Lord Bishop of *Norwich.*

L O N D O N:

Printed for D. MIDWINTER, at the *Three
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T H E

P R E F A C E.

AFTER the Misrepresentations that have been made of the following Sermon throughout the Kingdom, and dispersed in Print in my own Diocese; I should be wanting to my self, and to the Station in which it hath pleased God to place me, if I did not submit it to publick View, that the World might judge of it from what they saw it, and not from what they heard it to be. The Reader has it exactly as it was delivered without any Alteration; and I believe he will find, that there is no ground for those Characters which have with so much liberty been fix'd upon it.

As the being Popular was never my Design, in the discharge of this or any other part of my Duty; so I am very sure I have

always endeavoured to avoid as much as I could giving the least just Offence, especially to those above me, in doing that which I at any time thought incumbent upon me.

I dare appeal to all that know me, that my whole Conduct has been hitherto peaceable in it self, and respectful to my Superiours: And I hope it will not appear to have been otherwise in the ensuing Discourse.

Prov.

Prov. xvii. 14.

The Beginning of Strife is as when one letteth out Water : Therefore leave off Contention before it be meddled with.

THE Wisdom of *Solomon* is not any where seen to greater Advantage than it is in his *Proverbs*; which have more in them than is to be found in the Apopthegms of the Antients; and are to be so much the rather regarded, as they were the Result of that Wisdom which was in an especial Manner given him by God, and was afterward improv'd by the Experience of a long and glorious Reign.

And among all his Proverbial Instructions, there is hardly any one to be found of more use in the Conduct of a private or a publick Life, than this of the Text, *The Beginning of Strife is as when one letteth out Water; therefore leave off Contention before it be meddled with.*

In these Words there are two things to be considered :

I. The Comparison which *Solomon* makes between the Beginning of Strife, and the letting out of Water.

II. The Inference he draws from this Comparison, *viz.* That we should leave off Contention before it be meddled with.

I. I am to consider *the Comparison which Solomon makes between the Beginning of Strife and*

and the Letting out of Water: And the Beginning of Strife when it is come to a Breach, is as when one letteth out Water by cutting down the Banks that kept it within its due Bounds, and leaving it to run whithersoever its Torrent shall carry it. Tho' Water should rage and swell, yet as long as it keeps within its own Channel, it does no great matter of Hurt; but as soon as the Storm or Stop that rais'd it is a little blown over or out of the way, it grows calm and moves gently again: And so it is in Strife and Contention.

While the Occasions of these go no further than stirring up Resentments in the Breasts of those who think themselves wronged, but do not carry them over common Regards into open Acts of Hostility; tho' the Minds of Men are troubled and disturbed for a while, yet Condescensions, Reflection and Time abate the Uneasiness; and they grow compos'd again by degrees, and the Disorder goes off. Whereas when the Resentment is so strong as to throw Consideration aside, and drive Men upon outward Acts of Rage and Revenge; a sort of War is immediately declared that runs on like a Flood, through the mutual Provocations of each Party contending; and no one can say where it will end.

This *Solomon* had seen in the Rebellion raised by *Absalom* against *David* his Father. While *Absalom* bore the Disgrace he was under, for killing his Brother *Ammon*, with seeming Patience in his Retirement at *Gesbur*; there was room left for making his Peace with his Father, and accordingly his Reconciliation was
at

at length procured by the means of *Joab*, and the Woman of *Tekoah*: 2 Sam. 14.
 But when after he returned to the Court, (whether it was from harbouring his old Resentments, or from taking a new Fire of Ambition upon the declining of *David*) he not only insinuated himself into the Affections of the People, but so concerted the Matter with his Spies, Chap. 15. as to get an Army about him and declare himself King: All Hopes of an Accommodation were taken away, and no Stop could be put to this intestine Combustion; till the rash, and ungrateful, Chap. 18. and disobedient young Man fell by the Sword.

Toward the end of *Solomon's* Reign God raised up Enemies to him, to punish his inordinate Lust and Idolatry; and *Rehoboam* his Son found the Kingdom in a great deal of Uneasiness when he came to succeed him. But this Uneasiness of the People had in all Probability gone off, had he either remembered the Instruction of his Father, or hearkened to the Counsel of the Old Men, who advised him to speak mildly unto them, and give them Hopes of an easier Yoke than they had hitherto born. Whereas rejecting this wholesome Advice, and following the Instigation and Flattery of those hot, and heady, and high-minded young Men that had been bred up with him, and continued for the most part about him; he provoked the People with his imperious Threatnings to such a Degree, that ten Tribes immediately revolted from 1 Kings 12. him, and set up for themselves. It

It would be too tedious to relate the several Civil Dissentions that arose among the Tribes that continued in Obedience to the House of *David*; and which let in the *Babylonians* at first, and brought on their Captivity; as they did the *Romans* afterward, and compleated their Ruin. For as great as the *Roman* Empire was, *Josephus* where he speaks most to it's Honour, doubts not to say that it was the Sedition and

Contentions of the *Jewish* Governours and People, that brought Desolation upon the City and Temple. And the *Romans* who prevailed so amazingly over their Neighbours, felt the Wounds which they gave one another, and sunk under their own Factions at last.

The Beginning of all their Seditions is ascribed by their own Historians to the Power of the Tribunes; who took upon them to be the Protectors of the People, and to solicit, and to extort, and even to make Laws in their Name; not so much for the Sake of the People, as for advancing their own Power and Greatness. The Foot upon which they did set out at first, was thought to be equal and just, as a Means of securing a due Ballance of Power: and had it been as justly pursued by them and received by others as it ought to have been, the Rights and Liberties of the People had been safe, and the Dignity and Peace of the Government had been also preserved. But Ambition mixing it self with these Opportunities, improved the Advantages which the publick Uneasiness gave, to the private Account of those who affected to rule.

And

And tho' the Heads of these Factions fell themselves in the bold and dangerous Attempt, yet the Fire they kindled went not out at their Deaths, but broke out again with as much Violence as ever, into that which is by way of Extenuation call'd the *Social War*, or the War with their Allies, but was in Truth a Civil and unnatural War. For the *Tuscans*, *Latins*, and *Sabins* were become one People with the *Romans*, and were thought by the Historians to have had a Right to the Privileges of that City, to the Grandeur of which they had so much contributed: And the denying them this was the Ground on which they arose, and proved the unhappy Occasions of greater Devastations in *Italy* than ever *Pyrrhus* or *Hannibal* made.

Devastations not much inferior to these, and that sprang from Causes not wholly unlike, have very often afflicted this Nation to which we belong. And to say nothing of former Commotions, that late Civil War which brought on the great Calamity and the crying Sin of this Day, will furnish Matter abundantly enough to support the Justness of the wise Man's Comparison, *That the Beginning of Strife is as when one letteth out Water*; no one can say where it will stop.

When King *Charles* the First of blessed and glorious Memory came to the Crown, he found the Kingdom very uneasy; and the first Work which his first Parliament entered upon, was to consider the Grievances of the Nation, and the Ways of redressing them. They shew'd a great Unwillingness to venture either their Persons or their Purse in that War abroad, in which they were at that Time engaged; part-

Ruffon Coz.
Vol. I. P. 183,
212.

ly thro' a Distrust of Success, and more from a Dislike of the Measures that were then pursued for carrying it on.

Whether a right Course was taken upon the Whole to cure these Uneasinesses, I shall not presume to determine; but the Advisers of supplying his Majesty's Wants by some very extraordinary Methods are generally condemned: because as they made Liberty and Property precarious, so they broke that Confidence between Prince and People, which should always be the most nicely preserved; and opened a Gap to all those miserable Confusions that afterwards followed.

I speak this the more freely, because I have no Notion of doing Justice to one Side at the Expence of Injustice to the other; and because the known and best Advocates for the Royal Cause, have thought it incumbent upon them to acknowledge that these new Ways were very wrong Steps, and did naturally tend to create a publick Disturbance. It is upon the Occasion of the Means that were used to support these Attempts, that our great and noble Historian says, " Those Foundations of Right
" by which Men valued their
L. Clarend. Hist.
Vol. I. P. 69. " security, were to the appre-
" hension and understanding of
" wise Men never more in danger to be de-
" stroyed.

And a noble Lord who died in the Service of the King pretty early in the
L. Falkland. War, did in the Year 1640, in his Accusation of that Person who had pronounced for the Lawfulness of these Methods,
say,

say, " That he had endeavoured to bring all
 " Laws from his Majesty's Courts to his
 " Majesty's Breast: He gave their Goods to
 " the King, and their Lands to the Deer, and
 " their Liberties to his Sheriffs; so that there
 " was no way by which they had not been
 " oppress'd, if the Power of that Person had
 " been equal to his Evil, or his Majesty's
 " Will been equal to his Power.

I mention this Lord's Sense of Rushw. Coll. v.
p. 140. this Matter the rather, because

the noble Historian above mentioned, who pre-
 vailed with him to come into the King's imme-
 diate Service, speaks of him before, as " a Man
 " of a sincere Nature and a severe Adorer of
 " Truth; as having such a Loy-
 " alty to the King as the Laws L. Clarend. Hist:
Vol. 1. p. 340.
Vol. 2. p. 354.
 " did require, and a great devo-
 " tion to his Person. And one

of the great Arguments he us'd to persuade
 him to accept of the King's offer was, that
 " he would have opportunity to give the
 " King a truer Information of his own con-
 " dition and the state of the Kingdom, than
 " it might be presumed had been given to him:
 " And to prevent any Counsels p. 340.
 " or Practice which might more
 " alienate the affection of the People from
 " the Government.

I will mention but one Honourable Person
 more from among the King's E. of Brighthelm.
 Friends, and that is one who
 had served him in *Spain*; who in represent-
 ing the Motives and Ties which obliged him
 to adhere to his Majesty in the War, useth
 these Words. " I must and do confess that
 " some

“ some things, and too many, were ill done
 “ by the King’s Ministers; and the Subjects
 “ Propriety and Liberty might have run great
 “ hazard under an ill Prince, by those ways
 “ that were then set on Foot. For to speak
 “ freely my Sense, by the Principles then re-
 “ ceived, all was put into the King’s Hands:
 “ For necessity was made Master of all, and
 “ of that necessity the King was made the
 “ sole Judge; and Princes may easily mistake
 “ their own private Wants for publick Necess-
 “ sity. And then he goes on to take off the
 blame of this from the King, and to lay it on
 those that advised it, and who, as he says,
 “ among the rest of the Methods of supplying
 “ his Majesty’s Wants, brought
 E. of *Bristol’s* “ forth one above all, that
 Apol. p. 41. 43. “ struck at the Root of the
 London 1657. “ Subject’s Propriety,

And this Invention helped to raise such a
 Spirit, as could not afterwards be laid by all
 the gracious Concessions his Majesty made:
 The private Ambitions and Views of many in
 the Parliament being now mixed with the
 common disorders, and pushing them on to
 pursue their own wicked Designs, under colour
 of retrieving and maintaining their Rights.
 For when this matter was brought into the
 Parliament by way of a Grievance, the Judg-
 ment before given in favour of it was not
 only Reversed, as this Noble Person observes,
 “ all Records burnt, and all Courses given way
 “ unto by the King, which the Houses them-
 “ selves could think of, that no such Excess
 “ might be attempted hereafter; but the Advi-
 “ sers also were left to the Justice of the Parli-
 ment,

“ ment, and several of them impeached with-
 “ out being the least protected from punishment
 “ by the King.

And tho' the more Reasonable of them were satisfied with this, yet others were for keeping up the Contention, and went on with one Advance upon the Crown after another, till nothing remained of the Power and Pre-eminence of it.

Many of those who thought they had Cause enough to complain at the first setting out, when they saw the Use that others were ready to make of their honest Intentions, drew out of those Measures, and laboured for an Accommodation of Differences as much as they could. The Lord whom I mentioned before, and who had, as the noble Historian observes,
 “ A wonderful Reverence for Parliaments,
 “ was, by his Observation of the Disingenuity,
 “ and want of Integrity in this Parliament,
 “ disposed to cross and oppose their Designs.

He and another learned Gentle-
 man of the House of Commons
 opposed the Remonstrance in

*Sir Ed. Deering.
 Rushw. Col. Vol.
 5. P. 425, 428.*

1641; which, after a warm Debate of twelve Hours, was carried but by a few Voices; tho' the Strength of that Faction soon after encreased, by their wearying or turning the King's Friends out of the House, and their severe and ill Usage of all who would not run with them to the same Excess of Madness and Riot.

This Riot was heightened to a dreadful Degree by a false and furious Zeal for such a Form of Religion as had for several Years before disturbed the Peace of the Church and the State. Whether that unquiet Spirit had been treated in the best and wisest

wisest Manner that could have been wished; I shall not here stay to enquire; it being hard for Men to guard effectually against all kind of Forwardness when they have to do with those that are froward. However this Spirit soon grew to be altogether untreatable; and nothing but Root and Branch would satisfy those, who pretended at first to desire nothing but a just Reformation.

In this also the learned Gentleman referred to above, who had been a Complainer, directly forsook them; while they went on condemning our holy Religion as Popery, and arrainging the King as a Papist, the better to carry on their vile Intentions against one and the other. The

E. of *Bristol's*
Apol. p. 45.

King was indeed as much a Papist as our Religion was Popery; and his constant adhering to the Doctrine and Government of the Church, was one of the things for which they could never forgive him, and for which he suffered at last.

For notwithstanding the Umbrage taken at some particular things, there was no reasonable Ground to charge him with Popery; from which not only his own Conduct in the Matter of Religion did sufficiently clear him; but the Person who best knew the Transactions of the *Match* propos'd in *Spain*, on which that Suspicion did chiefly arise, was his full Compurgator. This Lord professes, " That both from his Knowledge of the King from his Youth, and of his particular Conduct in *Spain*, where he resided while this Match was depending, no Aspersions could be more false and injurious. He tells us, " That in a Conference there, into which the Prince was surprized, and put

“ put under great Disadvantages ; he acquitted
 “ himself so well, that they gained nothing
 “ upon him, but the full Assurance that he was
 “ not to be moved, tho’ all he then sued for
 “ depended upon it. It would be too long to
 repeat all that this noble Person says on this
 Head ; what I have mentioned is Vindication
 enough ; and to be regarded the more, because
 it comes from one who thought himself not so
 well used by the Prince and his Father, in the
 Management and End of that unhappy Affair.

However all these Defences signified no-
 thing ; the Popular Fury and Rebellion ran on,
 overturning all Order and every Person and
 Thing that stood in it’s Way, till it compassed
that horrid and execrable Murder of our late most
gracious Sovereign Charles I. of ever blessed and
glorious Memory, as the Act appointing this Day
 very justly expresses it. “ A
 “ Murder committed, (as the Act 12. Car. I. C. 30.
 “ goes on,) by a Party of wretched Men desper-
 “ rately wicked and hardened in their Impiety ;
 “ who having first plotted and contrived the
 “ Ruin and Destruction of this excellent Mo-
 “ narchy, and with it the true Reformed Pro-
 “ testant Religion, which had been so long
 “ protected by it, and flourished under it ;
 “ found it necessary, in order to their carrying
 “ on their pernicious and traiterous Designs,
 “ to throw down all Bulwarks and Fences of
 “ Law, and to subvert the very Constitution of
 “ Parliament ; that so they might at last make
 “ their Way open for any further Attempts up-
 “ on the sacred Person of his Majesty himself.
 “ For this End they seduce a Part of the Army,
 “ declare against further Treaties with the
 “ King

“ King, remonstrate against the Parliament
 “ for offering at it, sieze his Royal Person
 “ while the Commissioners were returning
 “ with his Answer, and when his Concessions
 “ had been voted a Ground for Peace: They
 “ imprifon some Members, and force out o-
 “ thers; and when they were not a tenth Part
 “ of the whole, shelter themselves under the
 “ Name and Authority of Parliament. In
 “ that Name they laboured to profecute what
 “ remained behind of their long intended Trea-
 “ son, and prepared an Ordinance for e-
 “ recting a prodigious and unheard of Tribu-
 “ nal, which they called an high Court of Ju-
 “ stice for the Trial of his Majesty, and got it
 “ to pass their House of Commons, and put it
 “ in Execution on their own single Authority
 “ when the Peers had rejected it; and by
 “ Force of it brought that pious and virtuous
 “ Prince to the Scaffold, and publickly murder-
 “ ed him before the Gates of his Palace. And
 “ by this horrible Action the Protestant Reli-
 “ gion received the greatest Wound and Re-
 “ proach, and the People of *England* the most
 “ unupportable Shame that was possible for the
 “ Enemy of God and the King to bring upon
 “ them; while the Fanatick Rage of a few
 “ Miscreants stands imputed by our Adversaries
 “ to the whole Nation.

I have chosen to give my own Sense of
 this melancholy Case, for the most Part,
 in the very Words of the Law; as carry-
 ing more Authority with them than any that
 I could devise. And indeed it is hard to
 find Words full enough to express the Baseness
 and Blackness of that Murder which was this
 Day

Day committed in the Mockery of Justice and Contempt of all Law, and in Defiance of that Reverence which not only by all Rules both Divine and Humane, but from the very Nature and End of Government, is due to those who have chief Authority in it; and without which there can be no Order upheld in the World.

This monstrous Fact was attended, as might be easily imagined, with an entire Dissolution of all Regular and Established Power both in Church and State; and the Tyranny of many soon ended, as it usually does in the settled Tyranny of one crafty and dissembling Usurper. Nor will I pretend to guess at the further Mischief that had followed that Usurpation, if it had not pleased God in his Mercy to restore the Royal Family to the Legal Government of these Kingdoms again.

This short View of this sad History is abundantly enough to justify the Wise Man's Comparison, That *the beginning of Strife is as when one letteth out Water*, no one can say where it will stop. It is therefore time to consider,

II. The Inference which *Solomon* draws from this Comparison, *viz. That we should leave off Contention before it be meddled with, i. e.* before we are so far engaged in it as not easily to find any way to retreat. And as I have considered the Comparison with regard to publick and civil Conduct; so I shall, as the sad Occasion requires it, consider the Inference likewise. And this I shall do so much the rather, as the Occasion it self, besides the infinite Evils it brought on us then, and by very near Consequences afterwards, seems to have in some Measure entailed

this one very great inconvenience among others upon us ; That they, if there are any remaining who had any hand in so Barbarous a Part, and they who in their Opinion favour such Persons as had, do justly look on themselves as suspected by those who have Power : and are consequently tempted to be always endeavouring to secure themselves against their Superiours, by lessening that Power to which they have made themselves so justly Obnoxious. So on the other hand, they who are in Authority, do carry with them a very deserved abhorrence of all such Bloody and Turbulent Men ; and are tempted never to think themselves safe, while any Strength remains with those of whom they have so great a Suspicion. And as this mutual Suspicion taking its Rise from such a dismal Event, is apt to carry things either way a great deal too far ; so we find it has had this Effect in some late Reigns, and has been the Occasion that neither Prince nor People have thought themselves safe while either of the other had any Power.

Against this Consequence of common Distrust, all honest and good Men ought to provide with the utmost Precaution ; as they wish well to the whole, and would be thought to follow the Advice of the Text : Which extends it self equally to those who are in any kind of Authority, and those whose lot it is to be in Subjection. But not only this Advice of the Text is indefinite, and affects all Men alike ; but the several other Rules of Scripture which provide for the Peace of the World, and in order to that, for the good Government of it, guard both ways against the breaking in of any Disturbance

Chil-

Children are commanded to obey their Parents in the Lord, as a thing that is right, and Fathers are required not to provoke their Children to Wrath. Servants are enjoined to be Obedient to them that are their Masters; and Masters are admonished to forbear threatening their Servants, and to deal equally by them. Every Soul is required to be Subject to the Higher Powers which God hath Ordained; All Men are to obey them that have the Rule over them, and to submit themselves: as on the other hand, Rulers are to be a Terror not to good Works but to the Evil, for the Punishment of Evil-doers, and for the Praise of them that do well; they are to be the Ministers of God to the People for good.

And were these Duties of Children and Parents, Servants and Masters, People and Rulers, sincerely and fully observed, as they ought to be, strictly by all in these several Relations; there would be no beginning of Strife, nor any gap opened for Contention to break in among us. A just Sense of Duty would keep all that are in Authority from stretching their Power beyond its due bounds, and the true Design for which it is given. And the same Sense of Duty would prevent those who are under Authority from putting in any such extravagant Claim of Natural Right, as is inconsistent with Government. And as Rulers should not of themselves strain any such Points to the prejudice of the whole: So should no one who pretends to regard them, put them upon it. For this is not only to the hurt of that Constitution to which they belong, but of the Rulers themselves: Whose power they often

destroy than advance, by taking it off from its proper Foundation, the Laws by which they command the Subjects Obedience. And I believe no serious Man do's think, that they who advised those extraordinary Methods above-mentioned, deserved well of the Crown. No more to be sure did they who grew so exceedingly tender of their Legal and Natural Rights, as to turn every step of the King's into a new Provocation; and declared in the End, that they were not to be satisfied with any thing while he was suffered to Live. And therefore Men ought always to have so much jealousy over themselves, as to be afraid of running into any Extream of this Kind, which had in the Case before us so dreadful an Issue; and to leave off Contention if possible before they are too far engaged.

They who thought they had cause to complain at the beginning of our late unhappy Confusions, found it hard to get out of the Crowd, when they saw ill Men pursuing their private and wicked Designs under the Colour of those Demands, which they made without any such Views. This should make us very cautious how we enter into any Contest with those that have any Authority over us; because we can never be sure but that by one Means or other it will be carried much further than we ever intended. We should not suffer our selves to be easily provoked by any such Conduct in our Governours, as perhaps we cannot approve; but rather consider the great Difficulties that attend their Office among Men of such different Interests, Opinions and Tempers as we find in the World: and endeavour to
make

make the burden of it, by an humble and peaceable behaviour, as easy to them as we possibly can.

All the Laws of God and Men have stamped a Sacredness upon the Persons of Princes, which should be always religiously preserved. Our own Law in particular has upon this Occasion fully declared, “ That by the undoubted and
 “ Fundamental Laws of this
 “ Kingdom, neither the Peers 12 Car. 1. C. 30.
 “ of the Realm, nor the Commons, nor both
 “ together in Parliament or out of Parlia-
 “ ment, nor the People collectively or re-
 “ presentatively, nor any other Persons what-
 “ soever, ever had, have, hath, or ought to
 “ have, any Coercive Power over the Persons
 “ of the Kings of this Realm. And as we
 ought to maintain and practice the just and full
 Import of this Provision made in defence of our
 Governours, and bear even the greatest un-
 easiness from them that is any way consistent
 with the Publick Security : So we ought not to
 extend any Laws to the plain Destruction of
 that Constitution of which they are but a part;
 and for the preservation of which they were all
 of them made.

What sort of Violations of the whole Con-
 stitution infer such a Dissolution of Government,
 as will warrant the People to look more to the
 End, than the Words of the Statutes; and to
 go out of the common Forms of Law and O-
 bedience, for preventing their otherwise un-
 avoidable Ruin; is as needless as it is invidious
 to determine before-hand, or when that par-
 ticular Question is not before us. Such ex-
 traordinary Cases whenever they happen or are
 brought

brought into dispute, will speak for themselves ; as that of the late wonderful Revolution, did and always will do. And whoever shall compare that favourable and providential Change to the hainous Offence of this Day, from which it widely differs in the Occasion and Manner of its being pursued, the Persons concerned and every Consequence of it ; can neither do it with Justice in it self, nor with any good Will to our present happy Establishment ; which cannot but suffer both by those who think them equally just, and those that think them equally wicked.

But how much soever may be said for such a singular Case as the late Revolution was, it is most certain that none of the Provocations suggested in a Paper that made a great noise but a few Years ago, can pretend to dissolve the Subject's Obedience. And yet the Throne was then put in mind with an unheard of Presumption, that *Nature was apt to Rebel against Principle*, by that Author who wrote in the Name of the Church of England with great Pomp and Assurance.

*Memorial of the
Church of Eng-
land, Reprinted,
1711. p. 10.*

I hope however that Nature is neither so strong, nor Principle so weak in any true Members of this Church, as to let them be carried over the Bounds of their Duty by such Temptations as are therein with much aggravation insisted upon. I am sure the Persons that have been with great iniquity, especially of late, treated as the Favourers of Rebellion, have not so learned the Christian Doctrine of Obedience and Patience. They have hitherto practised it with as great exactness as any of
their

their Accusers; and will I am^t perswaded go on to fulfill it with as great deference to Her most Excellent Majesty, and to all in Authority under Her, with as tender a regard to the whole Constitution, and with as true a Love to their Country, as those who are the forwardest to reproach them with any want of this Kind.

This groundless Distinction has already divided us a great deal too long: Tis now high Time that this Wall of Partition which has been daubed with untempered Mortar should be thrown down, and make way for our better uniting in the necessary Defence of all that we Value. The Common Enemy should now engage our Common Concern; and we should think of the Things that make for our true Peace, and Things whereby one might edify another.

And these by the grace of God we should find, if by a sincere and timely forsaking all our other iniquities, as well as those which immediately tend to publick Confusion, we endeavoured truly to answer the Humiliation enjoined on this black and sorrowful Day. A Day to be had in sad and lasting Remembrance of all, and to be observed by a general Repentance: with the particular amendment of those who are conscious to themselves of the want of any due regard to the Authority of the Prince or the Rights of the People; from a love of Arbitrary Power in the one or Faction in the other. And if it was thus solemnized, in this sober and just, and impartial Manner, it would promote the good Order and Peace of the Kingdom; and not be any longer a Fast for
Strife

Strife and Debate, nor any Bone of Contention between us.

If there are any among us who are so far from observing this Day with that seriousness which the sad Occasion requires, as to make a horrible Feast in Contempt and Derision of it, which is more than I have yet found any ground to affirm; I wish to God they were detected and punished, as such a defiance of all Authority, and such an Outrage upon common Humanity does highly deserve: and that all others would express their abhorrence of the great Wickedness this Day lamented, by crucifying those Affections and Lusts, from whence come Wars and Fightings among us; and sincerely endeavouring to live in Unity and godly Love.

By this means both the Guilt and the Punishment of this great Sin would be soonest removed, and we might comfortably hope that from being the religious, and humble, and peaceable Members of a Kingdom on Earth, which is subject to change; we should hereafter be made the happy and glorious Partakers of that Kingdom in Heaven, which cannot be shaken but endureth for ever.

To this Everlasting Kingdom and Glory, God of his infinite Mercy bring us all; for the sake of his Son Jesus Christ: To whom with the Father and the Holy Ghost, be ascribed in the Church all Power, Dominion and Praise throughout all Ages, World without End. *Amen.*

The End.





