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W. A. G.

A CENTURY of  
Eminent Presbyterian Preachers.

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OR, A  
COLLECTION  
OF CHOICE  
SAYINGS

From the Publick SERMONS  
Preached before the TWO HOUSES,  
From November 1640, to January 31. 1648.  
(The Day after the KING was Beheaded.)

In which the Seditious and Republican Principles of a  
great Part of the Celebrated ASSEMBLY OF DIVINES  
are detected, their Flowers of Rhetorick display'd,  
and their Hypocrisy and gross Ignorance fully expos'd.

To which is added,  
An APPENDIX, with the short Characters of  
several of these Preachers (who survived the Resto-  
ration) taken from Dr. CALAMY's Abridgment  
of BAXTER's Life.

By a Lover of EPISCOPACY. Z. Gray

Let every Soul be subject to the higher Powers. Rom. xiii. 1.  
Likewise also these filthy Dreamers defile the Flesh, despise Dominion,  
and speak evil of Dignities. Jude viii.  
Where the Word of a King is, there is Power; and who may say unto  
him, What dost thou? Eccles. viii. 4.  
My Soul, come not thou into their Secrets; unto their Assembly mine  
Honour be not thou united: For in their Anger they slew a Man,  
and in their Self-Will they digged down a Wall.  
Cursed be their Anger, for it was fierce; and their Wrath, for it was  
cruel. Gen. xlix. 6, 7.

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in Warwick-Lane. MDCCLXXIII. (Price 1 s. 6 d.)

By D. Gray of Lincolnshire  
1722.



# PREACHERS cited in this Book.

**S**imeon Ashe, Member of the  
Assembly of Divines.

Sam. Annesley.

John Arrowsmith, M. Ass. Di-  
vines.

Matt. Barker.

Robert Bailis, Commissioner for  
Scotland.

Sam. Bolton, Master of Christ's-  
Colledge, Cambridge.

John Bond, M. Ass. Divines.

Will. Bridge, M. Ass. Divines.

Oliver Bowles, M. Ass. Divines.

Tho. Brooks.

Cornelius Burges, M. Ass. Di-  
vines.

Antho. Burges, M. Ass. Divines.

Fer. Burroughs, M. Ass. Divines.

Rich. Byfield, M. Ass. Divines.

Edmond Calamy, M. Ass. Di-  
vines.

Tho. Carter, M. Ass. Divines.

Will. Carter, M. Ass. Divines.

Tho. Case, M. Ass. Divines.

Jos. Caryl, M. Ass. Divines.

Daniel Caswrey, M. Ass. Di-  
vines.

Fra. Chyngel, M. Ass. Divines.

Tho. Coleman, M. Ass. Divines.

John Conant, M. Ass. Divines.

George Cockayn.

Edw. Corbet, M. Ass. Divines.

Will. Cradock.

John Drury, M. Ass. Divines.

John Ellis, Junior.

Dan. Evans.

John Foxcroft, M. Ass. Divines.

Sam. Gibson, M. Ass. Divines.

John Gauden.

Geo. Gillespie, Commissioner for  
Scotland.

Geo. Gipps, M. Ass. Divines.

Will. Wood, M. Ass. Divines.

Tho. Goodwin, M. Ass. Divines.

Will. Gouge, M. Ass. Divines.

Stanley Gower, M. Ass. Divines.

John Green, M. Ass. Divines.

Will. Greenhill, M. Ass. Divines.

Henry Hall, M. Ass. Divines.

Nathaniel Hardy.

Humph. Hardwick, M. Ass. Di-  
vines.

Rob. Harris, M. Ass. Divines.

Alexander Henderson, Commis-  
sioner for Scotland.

Charles Herle, M. Ass. Divines.

Faspar Hicks, M. Ass. Divines.

Tho. Hill, M. Ass. Divines.

Tho. Hodges, M. Ass. Divines.

Richard Heyrick, M. Ass. Di-  
vines.

George Hughes.

William Hussey.

William Fenkyns.

Robert Johnson, M. Ass. Divines.

Richard Kentish.

John Langley, M. Ass. Divines.

John Ley, M. Ass. Divines.

John Lightfoot, M. Ass. Divines.

Nich. Lockyer.

Christopher Love.

Stephen Marshall, M. Ass. Di-  
vines.

John

*John Maynard*, M. Ass. Divines.  
*Will. Mews*, M. Ass. Divines.  
*James Nalton*.  
*Matt. Newcomen*, M. Ass. Divines.  
*John Owen*.  
*Herbert Palmer*, M. Ass. Divines.  
*Andrew Pern*, M. Ass. Divines.  
*Hugh Peters*, M. Ass. Divines.  
*Benj. Pickering*, M. Ass. Divines.  
*William Price*, M. Ass. Divines.  
*Nich. Proffet*, M. Ass. Divines.  
*Edw. Reynolds*, M. Ass. Divines.  
*Will. Rayner*, M. Ass. Divines.  
*Francis Roberts*.  
*Mr. Rutherford*, Commissioner for Scotland.  
*Arthur Salcvey*, M. Ass. Divines.  
*Lazarus Seaman*, M. Ass. Divines.  
*Obadiab Sedgwick*, M. Ass. Divines.  
*William (alias Doomsday) Sedgwick*.  
*Henry Skudder*, M. Ass. Divines.  
*Peter Smyth*, M. Ass. Divines.  
*Will. Spurstow*, M. Ass. Divines.

*Will. Strong*, M. Ass. Divines.  
*John Strickland*, M. Ass. Divines.  
*Dr. Edw. Stanton*, M. Ass. Divines.  
*Peter Sterry*, M. Ass. Divines.  
*Sydrach Simpson*, M. Ass. Divines.  
*Fra. Tayler*, M. Ass. Divines.  
*Christ. Tesdale*, M. Ass. Divines.  
*Dr. Temple*, M. Ass. Divines.  
*Tho. Thorowgood*, M. Ass. Divines.  
*Sam. Torshell*.  
*Dr. Anth. Tuckney*, M. Ass. Divines.  
*Tho. Valentine*, M. Ass. Divines.  
*Richard Vines*, M. Ass. Divines.  
*Geo. Walker*, M. Ass. Divines.  
*John Ward*, M. Ass. Divines.  
*Nathaniel Ward*.  
*Thomas Watson*.  
*John White*, M. Ass. Divines.  
*Henry Wilkinson*, M. Ass. Divines.  
*Fer. Whitaker*, M. Ass. Divines.  
*Dr. John Whincop*, M. Ass. Divines.  
*Tho. Wilson*, M. Ass. Divines.  
*Fra. Woodcock*, M. Ass. Divines.





# P R E F A C E.



*THE bright Sayings of a great Men have of late met with so much Encouragement, that I was tempted (not through the Importunities of my Bookseller, or Prospect of any great Advantage to my self, but purely for the Reader's Diversion) to make a Collection of*

*that Kind from the publick Sermons of a Set of Men, who though their Memory will be rendred justly infamous to succeeding Ages, from their Writings and Actions, yet made no small Figure in those blessed Times of Inspiration and Reformation in which they lived; and have been cried up as Persons the most eminent for Learning, Piety and Goodness, by some of their Followers: But our Comfort is, that those who have set forth their Praises so largely, were generally as bad as themselves; and of consequence, a good Character from such Men, just stands for nothing.*

*Mr. Baxter (the Oracle of the Dissenters) says of the Assembly of Divines, <sup>b</sup> " That the Divines congregate*

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<sup>a</sup> Tillotson's *Maxims and Discourses*. Dr. South's *Sayings*. Radcliff's *Life*.

<sup>b</sup> Baxter's *Life* written by himself. Part I. P. 73.

“ at *Westminster*, were Men of eminent Learning,  
 “ Godliness, and Ministerial Abilities and Fidelity.  
 “ And not being worthy to be one of them himself,  
 “ (he tells us) He may the more freely speak the  
 “ Truth, (which he knew) even in the Face of Malice  
 “ and Envy, that as far as he was able to judge from  
 “ the Information of all History of that kind, or by  
 “ any other Evidence left him, the Christian World,  
 “ since the Days of the Apostles, had never a Synod of  
 “ more excellent Divines, than this Synod, and the  
 “ Synod of *Dort*.” *And another Author of more Learning, though of not much more Credit and Reputation, has told us, “ That no Man with any Modesty can deny,*  
 “ that they were a Company of very excellent Persons,  
 “ both for Learning and Piety.” *But how far his Modesty will be called in Question, for so bold and groundless an Assertion, by every impartial Reader, who will be at the trouble of reading over their Sayings, I will not take upon me to determine.*

*The noble Historian gives this Character of them: d*  
 “ That of about a Hundred and Twenty, of which  
 “ that great Assembly did consist: Though by the Re-  
 “ commendation of two or three Members of the  
 “ House of Commons, (whom they would not willingly  
 “ displease) a few very reverend and worthy Men were  
 “ inserted; yet of the whole Number, there was not  
 “ above Twenty who were not declar’d and avow’d  
 “ Enemies to the Doctrine and Discipline of the  
 “ Church: Some of them infamous in their Lives and  
 “ Conversations, and most of them of mean Parts in  
 “ Learning, if not of scandalous Ignorance; and of  
 “ no other Reputation than Malice to the Church of  
 “ *England*.”

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<sup>c</sup> Peirce's *Vindication of the Dissenters*. Part I. P. 205.

<sup>d</sup> Clarendon's *History of the Rebellion*. Vol. I. P. 414.

*The Character which my Lord Clarendon gives that Assembly, has indeed been called, e “ A heavy Charge upon such a Body of Men as they were ;” and though my Lord Clarendon was a great Man, yet it hath been objected; “ That this Censure will not recommend his History to Posterity ; who will be hard put to it, to find Men of more exemplary Piety, and more eminent Ministerial Abilities amongst their Progenitors in any Age, than these whom he endeavours at such a rate to expose. Who will represent such Men, as Dr. Twiss, Mr. Gataker, Mr. Reynolds, &c. as Persons of no other Reputation, than of Malice to the Church of England? The Gentleman tells us, He has given us a List of the Assembly, that the World may judge of the Historian by the Assembly, or the Assembly by the Historian, as they see Occasion; and that he can’t see the least Reason to fear the Consequences, where Persons are not over-run with the grossest Prejudice and Partiality.” Now though I might venture to leave the Issue of this Affair upon the Character of my Lord Clarendon, and this Animadverter; yet will venture to throw in some additional Evidence for the Proof of my Lord Clarendon’s Assertion. A Right Reverend and Learned Author (who lived in those Times) tells us, f “ That they were most of them Men, not only justly suspected to be ill disposed to the Peace of our Church, and too much addicted to Innovations, to alter the Government, to reject and cast away the Book of Common-Prayer, to oppose Episcopacy, and to displace the Grave and Godly Governors of God’s Church; but also apparently fashion’d to the Humours of these their own Disciples, (who are the only Judges of their Determinations;) that (although*

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<sup>e</sup> Dr. Calamy’s *Abridgment*, &c. Vol. I. p. 82.

<sup>f</sup> *The Discovery of the Mysteries, or the Plots and Practices of a prevalent Faction in this present Parliament.* By Gr. Williams, Bishop of Orlery, P. 42. Printed 1643.

“ some few Canonical Men, and most Reverend,  
 “ Learned, and Religious Bishops, and others, for  
 “ Fashion’s Sake, to blind the World, were named  
 “ among them; yet when, as in a Parliament, so in a  
 “ Synod, the most desperate Faction, if they prove  
 “ prevalent to be the major Part, will carry any thing  
 “ in spite of the better Part, they shall stand but as  
 “ Cyphers able to do nothing.) They might abolish  
 “ our old Establish’d Government, erect their own  
 “ new-invented Discipline, and propagate their well-  
 “ affected Doctrine in all Churches. For you may  
 “ judge of them by their Compeers, *Goodwin*, *Burroughs*,  
 “ *Arrowsmith*, and the rest of their ignorant, factious,  
 “ and schismatical Ministers, that together with those  
 “ intruding Mechanicks, (who without any Calling  
 “ either from God or Man, do step from their Botcher’s  
 “ Board, or their Horses Stable, into the Preacher’s  
 “ Pulpit) are the Bellows which blow up this Fire,  
 “ that threaten’d the Destruction of our Land; like  
 “ *Sheba’s* Trumpet, to summon the People into Rebel-  
 “ lion; and like the Red Dragon in the *Revelation*,  
 “ which gave them all his Poison, and made them  
 “ eloquent to disgorge their Malice, and cast forth  
 “ Floods of Slanders after those that keep Loyalty to  
 “ their Sovereign; and belch forth their unfavoury Re-  
 “ proaches against those that discover’d their affected  
 “ Ignorance, and seditious Wickedness in Defence of  
 “ Truth; and are the Instruments of this Faction to  
 “ seduce the poor People to a Desolation of the whole  
 “ Kingdom, if not timely prevented by their Repen-  
 “ tance and Assistance, to enable them whom God hath  
 “ made our Protectors, to defend us against such tran-  
 “ scendent Wickedness. And these are the main Ends  
 “ for which they summon’d such a new Synod of their  
 “ furious and fanatick Teachers, upon whose Temper  
 “ and Fidelity, I believe no wise Man that knows  
 “ them, would lay the least Weight of his Soul’s Feli-  
 “ city.”

Nay, it is apparent from their publick Sermons, that every Branch of my Lord Clarendon's Charge against them was true. Most of which were calculated to stir up the People to Rebellion, either by representing their Cause to be the Cause of God; or by comparing their most Excellent Monarch to the most impious and wicked Princes of Israel and Judah. And by way of Encouragement to take him off, not a few of them suggesting how Saul was punish'd for suffering Agag to escape; and how much Ahab was condemned for letting Benhadad go, when he was in his Power. And as a Confirmation of what I have said relating to the Encouragement given by these Sermons to the People to be seditious, & Dr. South informs us, "That he had it from the Mouth of Axtel, (one of those accursed Regicides) that he with many more went into that execrable War with such a controlling Horror upon their Spirits, from those publick Sermons, (especially those of Brooks and Calamy) that they verily believed they should have been accursed by God for ever, if they had not acted their Part in that dismal Tragedy, and heartily done the Devil's Work, being so effectually called and commanded to it in God's Name." And others were so worked up by those Botefeus and Incendiaries into a Persuasion of the Idolatry of the Church of England, <sup>h</sup> that one (in those Blessed Times of Inspiration) murder'd his own Mother for kneeling at the Sacrament; alledging it was Idolatry, and that his Conscience told him, that it was his Duty to destroy Idolaters. Nay, their Disaffection to the best of Princes was such, that few, I think, have the Hardiness at this time to excuse them from being the principal Instruments of the King's Murder. For tho' they did not directly cut off his Head, (that wicked and dirty Work being shifted off to a much more impious Sect;) yet they sounded the first Alarm to Rebellion, and kept up that seditious Spirit so long, that at the long run 'twas too late to retract it.

<sup>e</sup> South's Sermons, Vol. 1. P. 513.

<sup>h</sup> South's Sermons, Vol. 3. P. 225.

And how far that Part of the Parliament which sat at Westminster were inclineable to a Peace and Reconciliation with <sup>i</sup> their most injured Monarch, their voting his Confinement to Warwick Castle, (when he was not in their Hands) and their making Choice of such a Set of Preachers, might be sufficient to convince us, had we no other Proofs of their Disaffection to their lawful Sovereign. For, notwithstanding they have been called, <sup>k</sup> “ A Parliament of Patriots, who stood up against Tyranny both in Church and State : ” And all their Pretences from first to last were, that they were fighting to rescue their Sovereign out of the Hands of wicked Counsellors, and to bring him in Honour to his Parliament, (a Thing frequently suggested by these Preachers.) Yet, besides what has been said, it is very apparent from what follows, how consistent their publick Declarations and Actions were with each other. For when Mr. Nathaniel Ward, one of their Preachers (in other Respects incendiary enough) chanced to speak favourably of the King, and of bringing him back to the Parliament; in the following Words : <sup>l</sup> “ Let us lament and mourn for our royal Sceptre, that he is weakned and unfitted to rule ; let us lament his personal Sorrows ; pity should be shewn to him that is in Affliction ; let us lament that he is deprived of his royal Consort and Children, the Supports and Delights of Nature, the sweet Objects of human Affection ; deprived of his wonted Honour and Attendance, his Nobility and Compeers ; deprived of his wonted menial Servants, and attended with military Guards, (unwelcome and ungrateful to him ; ) deprived of his wonted Liberty :

<sup>i</sup> Vita Johan. Barwick. p. 40. Orleance's History of the Revolutions, &c. in England P. 93, 97, 98. A villainous Pamphlet, called, A Resolve upon the Person of the King, or a Corrector of the Answerer of the Speech out of Doors. P. 6. Printed 1646.

<sup>k</sup> Peirce's Vindication of the Dissenters. P. 185.

<sup>l</sup> See Letter to some Friends printed before Nathaniel Ward's Fast Sermon before the Commons, June 30. 1647. Printed without any Order of that House. P. 3.

“ These things must needs make him a Man of Sor-  
 “ rows: However his Heart is supported, he cannot  
 “ but look upon himself as a Man under God’s *Black-*  
 “ *Rod*. If God would soften our Hearts to lament him  
 “ as we ought, it is probable he would soften his Heart,  
 “ to lament his Subjects as he ought.” *They did not*  
*desire him to print his Sermon, or return him thanks for*  
*the great Pains he took, according to Custom. A Favour*  
*that I am convinced was never refused before, in the Com-*  
*pass of Seven Years, from near Two Hundred and Thirty*  
*Sermons I have in my Custody, which were preached before*  
*the Two Houses, from November 1640, to February*  
 1648.

*But after all, these Preachers by their demure Looks,*  
*affected Whines, set off with some devotional Postures and*  
*Grimaces, and such like Arts of Dissimulation, commenced*  
*Heroes for Sanctity, Self-Denial and Sincerity; when at the*  
*same time they were acted not by Devotion, but Design, and*  
*’twas by such crafty and delusive Methods that they gained*  
*upon the heedless and unthinking Multitude.*

*And might I be permitted freely to declare my Sentiments,*  
*I should be of his Opinion, who, speaking of their publick*  
*Fasts, Prayers and Preachments, says, <sup>m</sup> “ That they*  
 “ were like those of the *Pharisees*, famous for Length  
 “ and Tautology; two whole Hours for one Prayer at  
 “ a Fast, used to be but a moderate Dose; and those  
 “ for the most Part [as well as their Sermons] fraught  
 “ with such irreverend and blasphemous Expressions,  
 “ that to speak them, would have profaned the place  
 “ he was then speaking in; and indeed they sel-  
 “ dom carried on the Work of the Day, (as they  
 “ called it) but they left the Church in need of a new  
 “ Consecration. In their long Fasts, from first to  
 “ last, from seven in the Morning, to seven at  
 “ Night, their Pulpit was always the emptiest thing in  
 “ the Church; and there was never such a Fast kept by

<sup>m</sup> South’s Sermons, Vol. 4. P. 175.

“ them, but their Hearers had Cause to begin a Thank-  
 “ giving as soon as they had done.” *Their Consciences*  
*were so very squeamish, that for the Generality of them, they*  
*boggled so far at the Legality of our Divine Worship, as,*  
*instead of a well composed Liturgy, to set up in its place,*  
*what they called a Pithy Directory. And such was the*  
*Manner, as well as the Matter of both their Prayers and*  
*Preachments, if we consider the Holders-forth for the most*  
*part with their Arms stretched out, and in a yawning Po-*  
*sture, <sup>n</sup> “ That a Stranger, who shou’d have heard any*  
 “ of them pray or preach, might by a very pardona-  
 “ ble Error have been induced to think, that he was all  
 “ the time hearing one talk in his Sleep. Besides the  
 “ strong Virtue their Prayers [and Sermons] had to pro-  
 “ cure Sleep for others too; so that he who shou’d have  
 “ been present at all their Cant, would have had a  
 “ greater Ability in watching, than ever they cou’d  
 “ pretend to praying [or preaching] if he could forbear  
 “ sleeping, having so strong a Provocation to it, and so  
 “ fair an Excuse for it.” *Nay, some of them at the last*  
*were arrived to such a strange Pitch of Impudence, or I may*  
*say Blasphemy in that respect, <sup>o</sup> that when Oliver Crom-*  
*wel lay ill of the Sickness of which he died, a noted Inde-*  
*pendent Divine declared, “ That God himself reveal’d it*  
 “ to him, that he shou’d recover, and live thirty Years  
 “ longer; for that God had raised him up for a Work,  
 “ that cannot be done in a less time. But Oliver’s  
 “ Death being published two Days after, the said Di-  
 “ vine publickly in his Prayer expostulated with God  
 “ the Defeat of his Prophecy in these Words: *Lord,*  
 “ *thou hast lied unto us; yea, Lord, thou hast lied unto us.*  
*Their Flowers of Rhetorick, I think, are not to be ex-*  
*ceeded by any thing that has been elsewhere published of that*  
*Kind, either by the ingenious Dr. Echard, the worthy Au-*  
*thor of the Friendly Debate, the Scotch or English Pref-*

<sup>n</sup> South's Sermons, Vol. 2. P. 175.

<sup>o</sup> South's Sermons, Vol. 1. P. 102.



byterian Eloquence : Tho' by the way, there are a great many Instances that border not a little upon Blasphemy ; and others so idle and silly, as to convince any one that reads them, that what Dr. South said of that Reforming Age was true : P " That all Learning was then cried down ;  
 " so that with them, the best Preachers were such as  
 " could not read, and the ablest Divines such as could  
 " not write. In all their Preachments they so highly  
 " pretended to the Spirit, that some of them could  
 " hardly spell a Letter. To be blind with them was a  
 " proper Qualification of a Spiritual Guide ; and to be  
 " *Book-learn'd* (as they call'd it) and to be irreligious  
 " were almost Terms convertible. None were thought  
 " fit for the Ministry but Tradesmen and Mechanicks,  
 " because none else were allow'd to have the Spirit :  
 " Those only were accounted like St. Paul, who could  
 " work with their Hands, and in a literal Sense drive  
 " the Nail home, and be able to make a Pulpit before  
 " they preach'd in it.

But after all, it may probably be asked, *Why this Collection was made at this Time ? Tho' this short Answer might serve some, Because it was made no sooner : Yet I declare, that 'twas not done with the least Intention of Reflection upon their Successors : Some of which (bating their Separation) are very Learned and Valuable Men. But because by some <sup>q</sup> Authors of late these Preachers have been cried up, as Men of Learning and Piety ; and the Generality of them have been canonized as much for Saints as any in the Popish Legend. But how far the Character of Goodness, Holiness, or Ingenuity did really belong to these Men ; or how far they are justifiable, I will leave it to the unbyassed Reader, from the several Instances here collected, to form a Judgment. And so long as some Men take upon them to justify these Preachers, it is neither unchristian, nor a Breach of good Manners, for others to undeceive the World, by set-*

P South's Sermons, Vol. 3. P. 500.

q Calamy's Abridgement of Baxter's Life. Vol 2.

*ting their Characters in a just Light.* Sir Roger l' Eſtrange has indeed given us a Collection of Diſſenters Sayings in Two Parts. But theſe are principally collected from the Writings of the old Diſciplinarians, Scotch or Engliſh Republicans ; and not above Ten or Fifteen of the Sermons before the Two Houſes ( out of the Number of 230 ) are cited by him ; and but very few Paſſages collected from thoſe. And tho' I have here and there inſerted a Paſſage which he has likewiſe quoted, yet I have generally done it, where the Senſe of the remaining Part of the Paragraph muſt have otherwiſe been mangled or curtail'd. And whatever I have inſerted that is likewiſe in his Collection, I have put within Hooks, that the Reader may readily ſee how little of this Kind has been collected from theſe publick Sermons before. A Work that I believe will as ſoon let the Reader into the Iniquity of thoſe Times, as any Thing that Hiſtory can afford. And tho' Gingles, Rhimes, and Similes, were then only too much in Vogue with the Writers and Preachers of all Sides ; yet ſuch far-fetch'd and childiſh ones, without either Senſe or Signification, can't be produc'd from the Works of any other Body of Men : So that the Preſbyterians muſt be allow'd to have born away the Bell in this Reſpect from all the Sects that were then in being. But as their Followers are much more polite ; and have gone off, in a great Meaſure, from the Cant of thoſe Times, and ſome of them have approved themſelves Men of Learning ; and have exerted themſelves in the common Cauſe of Chriſtiani- ty, and gain'd no ſmall Reputation in that Reſpect : They may juſtly be entitled to our Eſteem, ſo long as they don't prove Eccentrical, and pretend to hoift their Toleration into an Eſtabliſhment. And whenſoever they relinquish the wicked Principles of their Forefathers ; and inſtead of crying up, condemn their Writings and Actions, and pay that Reſpect to the Eſtabliſh'd Church which they ought to do ; I dare ſay the Members of the Eſtabliſhment will be far from imputing the Crimes of their Predeceſſors to them, or grudging them that Toleration and Indulgence, which has been legally granted to all whoſe Conſciences are really ſcrupulous.



# C O N T E N T S.

## P R E F A C E.

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of *Amalek*, *Gibeon*, *David*, *Abimelech*; what Wars, Famine, Cruelty *Israel* lay under, I would rather you shou'd read, than I speak. God give the King a Spirit of Grace and Government.

Samuel Annesley's *Fast Sermon before the Commons*, July 26. 1648. P. 13.

*Woe unto thee, O Land, when thy King is a Child*, is rather meant of a Child in Manners, than in Years. *Ibid.* p. 24.

In the full Vindication of our Liberty from Oppression and Tyranny, this Kingdom, as well as other Nations about us, have a long Time groan'd for it; but it hath been curbed and stifled by Prerogative and Arbitrary Power. It hath been coming to the Birth in former Parliaments, but had not the Strength to bring forth. Oh! be you the Midwives to shew it the Light, and bring it forth in its full Proportion.

Matthew Barker's *Fast Sermon before the Commons*, October 25. 1648. P. 33.

In the Execution of Justice, fear not the Power or Greatness of any. The Counsel that *Jehoshaphat* gives to the Judges, I shall give to you; Take heed what you do; for ye judge not for Man, but for the Lord, who is with you in the Judgment. Does innocent Blood cry, and will you not hear what it speaks, what it demands, whom it accuseth? Blood cannot be buried in a Grave of Oblivion: for the Earth will disclose its Blood, and no longer cover its Slain. *Ibid.* p. 37.

The King must not only command according to God's Laws, but Man's Laws: 2dly, If he don't so command, the Resistance is not a Resistance of Power but Will: 3dly, To say that such Resistance must only be defensive, is Nonsense; for so a Man may ever be resisting, and never resist. Like the silly Women of whom the Apostle says, They are ever learning, and never attain the Truth.

William Bridge's *Fast Sermon before the Commons*,  
February 22. 1644. . *Preface*.

Right Honourable, Consider this; Those Persons who have neglected the Execution of Justice upon their most implacable Enemies, when God has given them into their Hands, those God has left to perish basely and miserably. See it in *Abab*; God gives *Benbadad* into *Abab's* Hands: Because thou hast let a Man go that I had appointed unto Destruction; therefore thy Life shall be for his Life. So concerning *Saul's* sparing *Agag*: And he wou'd shift off the Command; therefore God shifted him out of his Kingdom, when he neglected to do Justice to an implacable Enemy, when God had given him into his Hands.

Thomas Brook's *Fast Sermon before the Commons*,  
December 26. 1648. P. 18.

¶ In the Story of *Asas's* putting to death his Mother *Maacha*, it is said, that he removed her from being Queen, because she had made an Idol in a Grove: He broke down her Idol; and also *Maacha* his Mother, even her he removed from being Queen; altho' a Mother, altho' a Queen, yet even her he deprived of the Dignity. This he did, and this he must do by Virtue of the special Command of God himself; even in what Relation soever she had stood unto him. So in *Deut.* 13. 6. the Law was. For tho' she had been nearer than a Mother, even the Wife of his Bosom; yet if she were an Idolater, and should entice him secretly, saying, *Let us go and serve other Gods*, she must have been put to death; and his Hand must first have been upon her.

Cornelius Burges's *Fast Sermon before the Commons*,  
November 17, 1640. P. 7.

The many Conspiracies that have been detected, the many Popish Designs that have been defeated, the many Snares that have been broken, the many Mountains that have been levelled, the mighty *Nimrods* that have

been plucked down, the unsupportable Yokes of which our Necks have been freed, those Whips of Scorpions, the Back-breaking, Heart-sinking Courts which are now dissolved; those Rights and Liberties which had been led away captive, past Hopes of Rescue, are now restored: That noble Vow and Covenant for Conservation of Religion, and Protestation against Popery and Superstition: These, I say, and many more, do proclaim the manifold and wonderful Mercies that have flow'd in upon this unthankful Nation.

Cornelius Burgeſs's *Sermon before the Commons*, November 5. 1641. P. 54.

Let me tell you, You are in a great Measure engaged to such, ſo as in Juſtice it may be required they ſhou'd be countenanced, and receive Comforts from you; for the much Good we have now in Deliverance from Slavery and Innovations in Religion, God has made them instrumental in. If none had been willing to have ventured themselves, to have ſuffered in denying illegal Taxations, and ſuperſtitious Innovations, what wou'd have become of us? And who were they that principally ſuffered in vindicating the Liberties of the Subject, but ſuch as did it out of Conſcience; ſuch as were Mourners in *Sion* for the Evils that hung over us?

Jeremiah Burroughs's *Faſt Sermon before the Commons*, September 17. 1641. P. 19.

There were Corruptions both in Church and State; Idols were ſet up in *Dan* and *Bethel*: *Dan* ſignifies Places of Judgment; there were Idols: And *Bethel* ſignifies the Houſe of God; and there were Idols alſo. *Ibid.* p. 37.

But now mark the Doctrine; when God begins to build and plant, if that Nation do evil, God will un-build what he has built, pluck up what he has planted; and will repent of the Good, &c. For you muſt know, that God repents as well of his Mercies, as of his Judgments. When God made *Saul* King, and he proved ſtubborn



born and disobedient, he repented that he had made him King.

Calamy *before the Commons*, December 22. 1641. P. 34.

If there be found any amongst you, that drive on the Defigns of *Oxford*, and are present at *Westminster* only to betray their Country, the Lord unmask such, and the Lord give them repenting Hearts. This is to build up Houses with the Blood of Three Kingdoms; this is to sell your Souls for Preferment: And it is just with God, that such not only lose their Souls, but lose their very Preferments also; as *Judas* that sold his Master, hung himself.

Calamy *before the Commons*, October 22. 1644. P. 25.

Let me make bold to remind you, That in this Covenant you have vow'd to assist the Forces raised by the Parliament, according to your Power and Vocation; and not to assist the Forces raised by the King, neither directly nor indirectly.

Calamy's *Thanksgiving Sermon before the Lords*, June 15. 1643. P. 45.

Is it not a sad Thing to see the Head rent from the Members; and that that Head which shou'd be the Preserver of the Body, is, by ill Counsel, a Destroyer of its Body? That that Head which should be like a Head of Gold, is now (through ill Counsel) made a Head of Iron to crush his own Body in Pieces.

Calamy's *Fast Sermon before the Lords on Christmas Day*, 1644. P. 12.

Such as are false-hearted, and have made their Peace at *Oxford*, build their Houses upon the Blood of Three Kingdoms. These are the *Judas's* of *England*; and 'twere just with God to give them their Portion with *Judas*. *Ibid.* p. 18.

Let me forewarn you, not to trust too much to Treaties and Overtures of Peace; for it is very fatal, that  
in

in the midst of our Treaties there have been always Plots to destroy us, as we see verified at this Day. *Ibid.* p. 22.

Shall the *Irish* Rebels, the *Oxford* Lords and Gentlemen, the *English* Papists, and the *English* Bishops; the Protestants at large, and seduced People, all agree together, (like *Samson's* Foxes, with Firebrands in their Tails) to burn Three Kingdoms; and shall not we agree together to save Three Kingdoms? *Ibid.* p. 27.

What a sad Thing is it, my Brethren, to see our King at the Head of an Army of *Babylonians*, refusing to be called King of *England*, *Scotland* and *Ireland*; chusing rather to be called King of *Babylon*.

Cafe's *Thanksgiving Sermon before the Commons*, August 22. 1645. P. 18.

The *Psalmist* takes notice what God doth in breaking the Power of mighty Princes, turned Oppressors and Tyrants, in making them contemptible; and *Cain*-like Vagabonds to wander up and down in desert and hungry Places.

Cafe's *Thanksgiving Sermon*, February 19. 1645. P. 2.

Sirs, We pray for the King's Conversion. *Ibid.* p. 26.

It were a sad Thing, that the strong Holds of the Kingdom should be taken for God, and kept for the Devil. *Ibid.* p. 31.

Here you see was *Pharaoh* and all his malignant Courtiers and Subjects opposing and obstructing *England's* Deliverance: Yea, when they had got loose, arming all the Militia of *Egypt*, and putting them in Array to reduce *Israel* again into their old Servitude and Bondage. And I wish he had been the last *Pharaoh*, who was drowned in the *Red-Sea*. There arose up after him new *Pharaohs* in every Age of the Church, that knew not the Lord.

Cafe's *Fast Sermon before the Peers*, March 25. 1646. P. 8. Called, The Set-Backs of Reformation.

You

You shall find that the want of due Execution upon Delinquents, has obstructed if not dashed hopeful Beginnings in the Churches Deliverance. *Saul spares Agag*, and 'twas a present stop in the Work ; and had like to have been the after Ruin of the whole Seed of the *Jews* : And how *Abab* sped for sparing *Benhadad*, Story will tell you. *Ibid.* p. 21.

If a King of the Protestant Profession shou'd give his Strength and Power to a Queen a Papist, and she give it to the *Jesuits*, to the Beast, it is neither Rebellion nor Treason to fight for the King, to recover his Power out of the Hands of the Beast.

*Cheyne's Fast Sermon before the Commons*, May 31. 1643. P. 10.

Wilt thou have Jesus Christ for thy Antiquity, for thy Nobility, for thy Husband, thy King, Prophet, thy Priest, thy Saviour, thy all? Jesus Christ will bind Kings in Chains, and Nobles in Fetters of Iron, he will pour Contempt upon Princes, if they contemn him.

*Fra. Cheyne's Fast Sermon before the Lords*, March 26. 1645. P. 53.

Mind what Religion is practised in the King's Army. With him are the golden Calves, which he made for Gods. Can he pretend to stand or fight the Battels of the Lord, that hath in his Army Superstition and Formality for his Religion ; Man's Invention, Idolatry-Worship, and Masses for his Devotion ? I do from my Soul wish that every particular Person within this Kingdom, would impartially and without Respect to one Side or other, mind these Things ; to wit, Which Army consists of, and musters, and retains Atheists, Infidels, Papists, and the like : Which Side has Popish Masses, Superstitious Worship, cold Forms in the Worship of God : Which Side is stored with Popish Priests, doth harbour all our drunken debauch'd Clergy ; our idle, Non-preaching, dumb Ministry ; our Ambitious,  
Ty-

Tyrannical Prelacy, and the Sink and Dregs of the Times, the Receptacles of the Filth of the recent and former Ages.

Tho. Coleman's *Fast Sermons before the Commons*, August 30. 1643. *Pref.*

The Unsound are quickly seduced, and Men of weak Understandings much puzzled with the specious Name of a King; and strange Misapplications of Scripture, as if they had been particularly written for *England*. *Ibid.* p. 43.

*Benbadad's* Life was once in *Abab's* Hand, and he ventured God's Displeasure to let him go: But see how *Benbadad* rewards him: *Fight neither against Great nor Small, but against the King of Israel*. Honourable and Worthy, if God don't lead you to do Justice upon those that have been the great Actors in shedding of Innocent Blood, never think of gaining their Love, by sparing them. For they will, when Opportunity offers, return again upon you: But then they will not fight against the Poor and Mean, but against those that have been the Fountain of that Authority and Power, which had been improved against them.

George Cockayn's *Fast Sermon before the Commons*, November 29. 1648. P. 26.

If in Church Matters *Abab* will have such an Altar as at *Damascus*, he shall have an High-Priest that will do according to all that the King commands him.

John Ellis, *Fun. Fast Sermon before the Commons*, February 22. 1642. P. 25.

Observe, That a State invaded in a hostile Manner, to the Overthrow of their Liberties, contrary to Covenant and Agreements, by those that should protect them, may defend themselves in the same Way, raise up Officers, and draw others into their Society for that Purpose. *Ibid.* p. 61.

It's better to live under a *Nero* than under a *Nerva*; where nothing is lawful, (for a cruel Tyrant seeks only his own Advantage in any Man's Wreck,) than where all Things are Lawful. Many Ruffians abusing the Sloth of a careless Prince, who will be sure to do nothing well, because they may do whatsoever they will.

John Foxcrofts *Fast Sermon before the Commons*, December 31. 1645. P. 4.

One Thing I may not forget, and that is, That the Lord may punish Blood with Blood; the Blood of the Oppressed, the Blood of the Persecuted, the Blood of those that have died in Prison, or in strange Countries, dying for Righteousness sake. There was not so much as one Drop of Blood spilt upon the Pillory, for the Testimony of the Truth, but it crieth to Heaven. So precious is the Blood of Saints!

George Gillespie's *Fast Sermon before the Commons*, March 27. 1644. P. 19.

The Prince that wanteth Understanding is also a great Oppressor. Rulers have a Power to enact Laws to be other Men's Rules: And if they set up Iniquity by Law, how will this hasten the Destruction of them that obey?

Good's *Fast Sermon before the Commons*, March 26. 1643. P. 11.

Consider how many stupendous Works God hath made you Instruments to bring about? How many mighty *Nimrods* have you cut down? How many Yokes of Tyranny have you broken? How many dying Saints have you revived? You have sprung a Well under *Babylon*, unsettled the Throne of the Beast.

Henry Hall's *Fast Sermon before the Commons*, May 29. 1644. Called, Heaven ravished, *Epist. Ded.*

[ Do Justice to the Greatest. *Saul's Sons* are not spared; no, nor *Agag*, nor *Benhadad*, tho' themselves  
C Kings.

Kings. *Zimri* and *Cosbi* tho' Princes of the People, must be pursued into their Tents. This is the way to consecrate your selves to God.]

Herle *before the Commons*, Nov. 15. 1644.

Oh ! that there were not too just a Cause of removing the Bounds from *Judah* to *England*. Shall we reflect upon former Times ? Might we not then have beholden the Commonwealth, the Bound of legal Rule, too much changed into Arbitrary Government ?

Nathaniel Hardy's *Fast Sermon before the Peers*, February 24. 1644. P. 13.

Farther, They make a Covenant, and oblige all upon Pain of Death, Man, Woman, and Child, to take the Covenant ; yet after all, the Work sticks, and goes not on, till *Maacha*, the King's Mother, be put down from being Queen ; because she had made an Idol in a Grove.

Humphry Hardwick's *Fast Sermon before the Commons*, June 26. 1644.

Hence all the bloody *Cains*, the scoffing *Ishmaels*, the profane *Esaus*, the Politick *Achitophels*, the railing *Rabshakebs*, the World of ungodly Persons, became Enemies and Opposers. *The Kings of the Earth stand up, and the Rulers take Counsel together ; Gebal and Ammon, and Amalek, &c. complot and conspire to root out Israel.* Ib. p. 10.

Neither let your Eyes spare, tho' they are great ones that are guilty. Princes have not any License to offend : Queens themselves have no *Obstante* for Sin. 'Tis the Misery of Greatness, the Offense is as great as the Offender ; the Sin as sovereign as the Person. Great Persons do not so much commit Sin as teach it : Their Disobedience is ever Masculine, and begets Followers. The highest Court may reach the highest Person. Causes and not Persons are to be heard in your Parliament.

Richard Heyrick's *Fast Sermon before the Commons*, May 27. 1646. P. 84.

A hard-

A hard-hearted *Pharaoh*, a wicked *Herod* may have some Fits of Goodness, some fleshly Purposes and Promises for God, and yet the Bent of the Heart be engaged in evil Ways.

Tho. Hills *Fast Sermon before the Two Houses*, August 13. 1644. P. 21.

Happy the Land whose Kings are ennobled by God, and Princes made gracious and taught by him, even to the Use of Meats and Drinks. But woe to the State, where the King is a Child, a Fool shall reign, an Enemy to the Lord; and Princes lustful and gluttonous, drunken and lascivious; such as must have a Breakfast every Morning in Sin, shall steer by their Counsels. Christ is no Lawgiver there. This is woful: The People must mourn where the People bear rule.

George Hughes's *Fast Sermon before the Commons*, May 26. 1647. P. 29. Called, The Wo-Joy Trumpet.

My Text doth charge the King to come to his Parliament, and with them to submit to the Yoke of Christ: he shall thereby obtain the Privilege of such Kings, as are Kings in the Church of Christ.

William Hufsey's *Fast Sermon before the Peers*, May 26. 1647. P. 32.

I beseech you, be impartial in doing Justice; and let not the great Flies break through the Web, whilst the little ones are entangled: To spare the great Birds, and destroy the small (not so hurtful) is no good Justice. There are many wonder there are no more Delinquents called to the Bar. Take heed you spare not *Brother Benbadad*, lest you, and the Kingdom fare the worse for it; as the Prophet told *Abab*, 1 Kings 20.42. *Because thou hast let go a Man whom I had appointed to Destruction; thy Life shall go for his Life, and thy People for his People.* I beseech you think of this, and be impartial.

Richard Kentish's *Fast Sermon before the Commons*,  
November 24. 1647. P. 32.

[ What Junctō's of Hell have been found out ? What Plots discovered ? *What Cabinets of Letters detected ? What Actors describ'd ? What Hearts anatomized ? Popery, Prerogative, Proteftations, Plotters, Prelates, all come to Light, and found desperate and devilish.* ] All done by the great Business of the Devil : God overpowering him, and making him prove a Tell-tale of his own Counfels ; and as it were, a false Brother to his own Hell and Fraternity.

Lightfoot's *Fast Sermon before the Commons*, August 26. 1645. P. 11.

[ Those mine Enemies that would not that I should reign over them, bring hither, and slay them before me : Let me see them executed ; Kings, Rulers, People, who conspire againft the Lord, and his Anointed. ]

Maynard *before the Commons*, October 28. 1646. P. 25.

The Judges and Rulers, who should have been our Help, had many of them their Hands in the Means of our Destruction. We were *tantum non* swallowed up in Confusion : And when the Foundations were thus dissolved, what could the Righteous do ? Only with *Jehoshaphat* mourn before God.

Stephen Marshal's *Thanksgiving Sermon before the Commons*, September 7. 1641. P. 17.

This Year have we seen broken the Yokes which lay upon our Estates, Liberties, Religion and Conscience : The intolerable Yokes of *Star-Chamber*, and terrible High-Commission Court, insufferable Pressures to many Thousands ; all eased removed, broken, and swept away. *Ibid.* 45.

A Child, a poor Child that hath Wisdom, will have more Love and Honour than a King, tho' an old Man,  
and



and a great Prince, if he be doating and Foolish, and will not receive Counsel, and learn Wisdom to discharge his Duty. 'Tis Wisdom that will win Hearts: And one Dram of this Wisdom and Grace, is worth a whole Pound of Greatness.

Marshall's *Faſt Sermon before the Commons*, December 30. 1646. P. 44.

*Ex profeſſo.* There has been Treason againſt the Parliament. The Plots in *England* have exceeded the Powder-Treason: Thoſe Traitors laid their Trains in the Bowels of the Earth; theſe have laid theirs in the Bowels of their Sovereign. Their Pretences have ſo far prevailed with him, that he confides more in a Popiſh Party than a Proteſtant Parliament.

Newcomen's *Faſt Sermon before the Commons*, Nov. 15. 1642. P. 34.

The Searcher of Hearts knows how the Hearts of all his loyal Proteſtant Subjects bleed within them, for the Soul of our Sovereign; to ſee his Confidence withdrawn from them, and leaning upon a Company of bloody Wretches, whom no Proteſtant Prince but himſelf durſt truſt. *Ibid.* p. 35.

The curſed Faction knowing that upon Union betwixt Prince and Parliament, follows their deſerved Ruin, have counſelled, yea compelled his Maſteſty to that, which, if any Thing, might make the Breach incurable. *Ibid.* p. 38.

What but this ſhould prevail with our Sovereign to abandon this Church into the Hands of Faction? Undoubtedly it ſtands not with Reason, that a Proteſtant Prince ſhould knowingly and wittingly give way to eſta- bliſh Popery, and therein, *ipſo faſto*, divest himſelf of his Supremacy; and lay his Head at the Pope's Feet, to kick off the Crown from his Royal Brow, with a Spurn of his diſdainful Foot at Pleaſure.

Newcomen's *before the Commons*, November 5. 1642. P. 30.

As the flaming Sword turns every Way ; so God can turn it into every Thing. To those that cry, Give me a King, God can give him in his Anger ; and from those that cry, Take him away, he can take him away in his Wrath.

John Owen's *Fast Sermon before the Commons*, January 31. 1648. P. 3. [*The Day after the King was Beheaded.*]

When Kings turn Seducers, they seldom want good Store of Followers. Now if the Blind lead the Blind, they shall both fall into a Ditch. [When Kings command unrighteous Things, and People suit them with willing Compliance ; none doubts but the Destruction of them Both is Just and Righteous.] *Ibid.* p. 5.

Give me the Number of Witnesses of Jesus, whose Souls under the Altar cry for Revenge against their false Worshipping Murderers ; and the Tale of them, whose Lives have been sacrificed to the insatiable Ambition and Tyranny of Blood-thirsty Potentates, with the Issues of God's just Vengeance upon the Sons of Men, for complaining of these two Things ; and you will have gathered in the whole Harvest of Blood, leaving but a few straggling Gleanings upon other Occasions. And if these Things have been found in *England*, and the present Administration with sincere Humiliation do run cross to unravel this close-wove Web of Destruction, all Thoughts of Recovery will be quickly too late. And thus far Sin and Providence drive a Parallel. *Ibid.* p. 7.

There is an Army raised by Papists Counsels, Enemies to the true Religion, and consequently to the State and Laws ; made up for the most Part of Men of desperate Spirits, Enemies to Parliaments and Laws, because themselves are Delinquents, and resolved to be Libertines ; and Men of desperate Fortunes, and therefore Enemies to the Propriety and true Liberty of the Subjects, without the Violation of which they cannot subsist in their broken Condition. These Enemies possessing the Person of our King, abusing his Mind by their wicked Suggestions and Counsels, use his Name to countenance

tenance all their lawless Outrages, and to cast all Manner of Reproaches upon the Parliament.

Palmer's *Fast Sermon before the Commons*, June 28. 1643. P. 11.

If all the Lords of *England* and Commons should again ride down to *Tork*, or elsewhere, and remain upon their bended bare Knees a whole Day, they should not be able to put by some Designs. *Pilate's* Wife did her Duty, but could not prevent the Mischief. *Gama-liel's* Counsel was good, and yet the Apostles were brought to the Whipping-Post. He needs must go, the Devil drives.

Hugh Peter's *Thanksgiving Sermon before the Two Houses*, April 2. 1645. P. 13.

The Enemies see and know that the Lord is with his Parliament, and with his Armies; yet they go on, the Devil drives them, and thrusts them on, as the *Turkish* Horsemen do their Foot, to their inevitable Ruin.

Benjamin Pickering's *Fast Sermon before the Commons*, November 27. 1644. P. 22. Called, A Firebrand pluckt out of the Burning.

If the Kingdom be divided, that is nothing but *Reboboam's* Folly, and ill Counsel of ill-advised Courtiers. If *Israel* make War upon *Judab*, and *Judab* upon *Israel*, that is only Policy to keep down one another. If there be a Civil War, that is through the Faction of potent Statesmen. If a Foreigner invades them, it is nothing but the Pride of Ambitious Tyrants, that seek after Greatness in the Ruin of other Kingdoms.

Nicholas Proffet's *Sermon before the Commons*, September 25. 1644. P. 9.

The Man who selleth his Religion for his private Ends, will sell his Country, his Parliament, his Laws and Liberties of his Kingdom. Will he put the Law of God, and the Crown and Sceptre of that Princely Lord

Lord Jesus to the Market ; and will he stick for his Court and Honour to sell the Laws of *England* ? And will he not forfeit you all, and your Parliament and Liberties ?

Rutherford's *Fast Sermon before the Commons*, January 31. 1643. P. 6.

What Fools are we, to place our Hopes in a King that shall die ? Surely they cast their Anchor on an ill Ground, who trust in the Creature. Thou puttest thy Heaven betwixt the Brows of a King, and in the Light of his Countenance : He is a Man, and may change ; and tho' his Favour were constant, yet his Eye-brows shall be broken with one Breath : He shall breathe out his own Soul, and thy Heaven. *Ibid.* p. 53.

It has been the Sin of this Land, that when Episcopacy, Antichristian Ceremonies, Superstition and Will-worship were enjoined by Law, to pleasure an earthly King ; you followed after the Command against the Direction of the King of Kings. "And hath not the Lord deliver'd the People of the Land into the Hand of their King ? And for this, the Sword of the Lord hath gone through the Land. *Ibid.* p. 59.

Courtiers and Cavaliers, Prelates and Atheists, who profess they are of the King's Religion, and will dispose of their Souls at the King's Pleasure to kill the Innocent. They make their Souls Bastards and unlawful Broods ; and they make the King the Creator of their Souls, and the absolute Lord of their Religion. Oh, Fool ! the King did not make thy Soul, there is another Soul-Lord than the King. *Ibid.* p. 61.

The Lord will not always be bearded and out-braved by Man, but will even strike through Kings in the Day of his Wrath.

Reyner's *Fast Sermon before the Commons*, August 28. 1644. P. 27.

The Earthquake shall shake down all these Evils, and their Supporters : The Beast, his Hierarchy, his Horns, the Kings of the Earth, that shall defend him

to the last. And as the Lord did not destroy only the Heathen Empire, guilty of so much Cruelty and Idolatry, and would not so much as let the very Form of Government stand ; so it is probable, if not more, that all these Dignities that have so desperately opposed the Sceptre of Christ, shall be taken away. *Ibid.* p. 55.

*Agag* comes forth delicately and confidently too ; surely, saith he, the Bitterness of Death is passed ; and presently he is hewed in Pieces by the People in *Gilgal*.

Obadiah Sedgwick's *Fast Sermon before the Commons*, October 2. 1644. P. 13.

We must remember, there may be Changes of the Right Hand of the most High ; he may repent of those Mercies, as he did when he made *Saul* King.

William Strong's *Sermon before the Commons*, November 5. 1646. *Epist. Ded.*

The meanest Subject of *England* has as truly an Interest in the common Justice of the Kingdom, tho' he sue for it *in Forma Pauperis*. Do Justice therefore speedily. *Ibid.* p. 26.

Execute Judgment : If the Lord see the Want of Judgment amongst us, 'twill displease him. By this *Phinehas* turned away Wrath from *Israel*. And who knows what you may do for *England*, if you be not wanting in this. [ The Execution of Judgment is the Lord's Work, and they shall be cursed that do it negligently ; and cursed shall they be, who keep the Sword from Blood in this Cause. ] You know the Story of God's Message by the Prophet to *Abab*, for letting go *Benhadad* : *Because thou hast let go a Man, whom I had appointed to Destruction ; therefore thy Life shall go for his Life, and thy People for his People.*

Strickland *before the Lords*, November 5. 1644. P. 26.

Execute Judgment impartially. To hang a poor Soldier for running from his Colours, may have a piece of Justice in it : But it was *Saul's* sparing of *Agag* that rent his Kingdom from him.

*Dr. Stanton's Fast Sermon before the Lords, October 30. 1644. called, Phinehas's Zeal in Execution of Judgment. P. 22.*

[Physicians, by way of Revulsion, stop Bleeding by Letting of Blood. And did *England* bleed enough in the Malignant Vein, we have Cause to think that other sad Issues of Blood wou'd be stopped and stanch'd. *Ibid.* p. 26.

Reformation is liable to inhuman Treacheries : *Pharaoh's* Dealing was very treacherous ; he had the People go, gave them Liberty by Proclamation ; when he had got them at Advantage, he brought up an Army to cut them off. The reforming Church will meet with such Kind of Enemies.

*Sidrach Simpson's Fast Sermon before the Commons, July 26. 1643. P. 7.*

Who gave this Power to our Kings, to raise an Army against the Parliament, to keep Malefactors from deserved Punishment ; to arm Papists against Protestants ; to bring the barbarous *Irish* into this Kingdom, to cut our Throats ? Is this Power of God, or from Men ? If not, we may justly resist it, and defend our selves, and our lawful Privileges.

*Fra. Tayler's Fast Sermon before the Commons, October 29. 1645. P. 19.*

*Balaam* may engross the Promotions of *Moab* (as the temporizing Clergy of late, the Dignities of our Church) but on saucy Terms. They must come then and curse *England* as it were with *Bell, Book and Candle*. *Micaiah* may have the Court Favours ; but he must frame his Mouth in the flattering Vein, and comply with the false Prophets, in carrying the King with lying Visions to

to his Destruction. *Elijah* himself need not despair of being Chaplain in ordinary to Queen *Jezabel*, could he but bate of his fiery Zeal, and take the Priests of *Baal* for his Comrades.

*Tesdale's Fast Sermon before the Commons, August 28. 1644. P. 8.*

That so many *Judas's* should be found amongst Christ's Disciples, so many false Sinners amongst them that profess his Name; so long as there shall be a Devil in Hell, and a Pope at *Rome*; nay, so much Room for a Pope, we shall never want *Achitophels* and *Ravillacs*, either Heads to plot, or Hands to act most bloody Designs against the Church and Commonwealth. *Ibid. p. 13.*

We must be happy in such Treaties as might not prove a *Trojan-Horse* unto us; which might heal us to the Bottom, and not skin us over.

*Richard Vine's Fast Sermon before the Commons, November 30. 1642. P. 24.*

After God had rejected *Saul* for his Disobedience from being King over *Israel*, and had declared his Purpose unto him, by *Samuel*; an evil Spirit of Fury, Jealousy and Tyranny came upon him.

*Walker's Fast Sermon before the Commons, January 29. 1644. P. 10.*

It hath been the ancient Privilege of the great Council of this Kingdom, the High-Court of Parliament (whereof you are Members,) to call to account all unjust Judges, corrupt Officers, and the wicked Counsellors of your Kings; to depose them from their Offices, strip them of their Power, to dissolve their Courts; and for treacherous Counsels and Attempts against the Laws, Liberties and Religion, sometimes to cut them off by the Sword of Justice. *Ibid. p. 17.*

If Princes would acknowledge the Commonwealth to be their Mother, there would be some Hopes they

would better observe *Solomon's* Advice, or rather *God's*; which is not to forsake the Laws of their Mother to rule *pro Arbitrio*, nor prove a Heaviness to their Mother, a Shame to their Mother, nor despise their Mother, nor chase away their Mother, nor smite their Mother, nor curse their Mother. It is Christianity to wait with Patience for the Return of a King: It will also stand with Christianity, when all Patience and Hope is spent, to look out for a Successor.

Nathaniel Ward's *Fast Sermon before the Commons*,  
June 30. 1647.

When Kings will not be quiet without absolute Monarchy, and sovereign Liberty; they may come at length to that Market, where they may have none at all. *Ibid.* p. 4.

Court-Shakings are such as when God makes such State-Quacks, and Church-Quacks; that all the People of the Land, and fundamental Laws of the Nation, shake together.

Jer. Whitaker's *Fast Sermon before the Commons*, January 25. 1642. P. 8.

Is there any Character more fit for Priests and Jesuits than this? Who can transform themselves into more Shapes than they; Soldiers, Merchants, Physicians, Divines? Are there any Guards, their Spirits cannot pass? Is there any Place or Palace, these cannot enter? Is there any Company or Councils these cannot insinuate themselves into; yea, tho' [N. B.] secret; yea, tho' Cabinet Councils? Cannot these Jesuitical Spirits work themselves into them? And need we go far for an Instance that they have done so?

Francis Woodcock's *Fast Sermon before the Commons*,  
October 30. 1644. P. 15. Called, *Christ's Warning-Piece*.

Hath not a Popish Spirit possessed their Divines, a *Spanish* their Councils, and their Soldiers? I appeal to you, Are not these Spirits familiar at Court this Day?  
Their



Their Instructions are to seduce the Kings of the Earth to Battel ; and woe to us ! have they not prevail'd here in this Kingdom ? Have they not drawn the King into Arms ? and we experience the Miseries following here-upon every Day more and more. *Ibid.* p. 18.

Much a-do there has been to hide their Shame, by turning the Blame of all our Miseries upon evil Counsellors, Incendiaries, and the like, to discharge them of it : But all in vain ; it can be hid no longer. For now we have worse Things, and more dishonourable under their own Hands, [ *the Kings Letters,* ] as their own avowed Acts, than any we have had formerly against their bad Counsellors. And what other Reason can we assign for it than this, That God's Honour has suffered exceedingly by them ; and therefore they are fallen under all this Dishonour.

*Woodcock's Fast Sermon before the Commons, July 30. 1645. P. 22. Called, Lex Talionis.*

I appeal to you, Honourable and Beloved, when the Cabinet-Council was made publick. For now upon reading the Cabinet-Letters, Who of us is not of the Cabinet-Council ? I appeal to you, Was Majesty at that Day a sacred Thing amongst the People ; or rather the highest amongst us [ *viz. the King* ] daring to dishonour God ; what Honour of Word, or Action, or Person, is left unto them ? *Ibid.* p. 25.

Are not you become scorned and derided ? Oh ! the spiteful Scorns, contemptuous Names of Roundhead, Puritan, Anabaptist, Rebel, &c. that have been daily cast upon us. Oh ! the scandalous, malicious *Declarations*, *Invectives*, *Libels*, composed of the Elixir and Spirits of Malice, that have been set forth against us. Oh ! the desperate Surmises insinuated, the horrid Criminations the Enemy hath forged. In all which they have precisely observed their *Master's Rule*, [ *meaning the King,* ] calumniating with all their Might ; hoping that somewhat at least would stick upon us.

Wood-

Woodcock's *Sermon before the Commons*, February 19. 1645. *Upon the Reduction of Chester*. P. 11.

I appeal to you, Beloved, Were there not *English* Counsellors that sold us into *Egyptian* Bondage? Were they not *English* Prelates that conspired to sell their Brethren into *Romish* Slavery? *Ibid.* p. 12.

We are dealt withal by way of Treaty and friendly Accommodation; Places of Meeting are proposed: And the Truth is, their Trains of Love are Trains of Powder to blow us up.

Henry Wilkinson's *Fast Sermon before the Commons*. 1643. P. 15.



## C H A P. II.

### *The Rebellion justified from Success.*

**A**SSURE your selves, that all your unwearied Travel and Attendance now for these Eight Years; all your Expence of Time, your Losses, Sufferings, Reproaches, that you have sustained, in Prosecution of this Cause you have in Hand, (which will be carried against the Gates of Hell;) yea, all those Votes, Orders, Ordinances, Declarations, that have proceeded from you, in the Integrity of your Hearts, do stand upon Record in Heaven, and are fruit that will abound to your Account in that great Day of Recompence.

Matthew Barker's *Fast Sermon before the Commons*, October 25. 1648. P. 60.

By the Mercy of God these two Years by-gone, neither Prince, nor Papists, nor Prelate, nor any open Malignant, have been able in the least Degree to stop the wish'd Reformation.

Robert Baily's *Faſt Sermon before the Commons*, February 28. 1643. *Epiſt. Ded.*

Surely to take a ſtrong Place by Strength and Storm doth argue, that there is very much of God in it, eſpecially when effected with ſo little Loſs.

John Bond's *Thankſgiving Sermon, called, Ortus Occidentalis*. October 8. 1645. P. 27.

What think you of the Vertical or Critical Victory of *Nafeby*? You were pleaſed to command out ſome Nine Regiments of Voluntiers out of theſe Cities; I mean, ſo many Congregations to keep a ſolemn Day of Prayer and Humiliation. (And believe me, they are your Voluntiers that muſt do the Work, both in your Spiritual and Civil Militia :) Theſe Regiments did beſet Heaven upon the *Tueſday*, and the *Saturday* after in the ſame Week God gave you that Victory of Victories; the great, unexpected, neceſſary, *England-ſaving* Mercy of *Nafeby*. *Ibid.* p. 27.

The Lord gives the Enemy a Cut when the Sap is up; when they are riſing, gathering, and growing: And when a Cut will undo them, then God gives them a Blow. *Ibid.* p. 43.

There is a Caſtle taken in too, the Caſtle of *Sherbourn*. Oh! that firſt Neſt of the Cockatrices Eggs, the Cradle of Cavalierism; the very Bag of the *Western* Impoſthume: Now I hope the Bag is plucked out. *Ib.* p. 46.

Magnify the Lord we ſhould for Parliament Mercies, which would require the Volumes of a *Baronius* or *Thuanus*, rather than this Piece of a Sermon to ſet them forth. But I hope you have Pens employ'd upon this Subject all this while: I hope you have employ'd ſome Committees to Audit the Debentures of the Lord of your Hoſts, as well as of the Soldiers.

Bond's *Thankſgiving Sermon before the Commons*, July, 1648. P. 22. *Called, Eſhcol; or, Grapes among Thorns.*

I tell you, the Saints of the most high God can pray down Empires and Kingdoms ; and the Towers, and Castles, and Walls of the proudest Enemies. It is safer standing before the Mouth of a Canon, than of the Prayers of the Saints.

*Cafe's Thanksgiving Sermon before the Commons, August 22. 1645. P. 11.*

I think these proud presumptuous and blasphemous Armies have been pretty well thrash'd by this new Instrument, in the Hand of our Redeemer : It hath beaten them even to Dust and Chaff in the high Places of the Field. God hath honoured you more than any Parliament, since the Foundation of this Kingdom : He has done as great Things for you, as he has done for any Assembly of Men, since the Foundation of the World was laid.

You may observe that the very lengthening the Siege was the Advancement of a Design, while in the Issue it appears to be nothing else, but an Ambushment of Providence, laid on purpose to draw off the Enemies to their own Destruction.

*Cafe's Thanksgiving Sermon upon the Surrendring of Chester, before the Commons, February 19. 1645. Epist. Ded.*

How hath the Lord guarded, guided, and enabled our Parliament from the Grave, even a dead Kingdom ; whose Laws and Liberties had yielded up the Ghost ; and revived Religion, which lay drawing on towards her long Home, expecting every Moment to breathe her last. Popery having long since prepared her Winding Sheet ; and the Sovereign Power being employ'd to draw away her Pillows, and close up her Eyes.

*Cornelius Burgess's Fast Sermon before the Peers, October 29. 1645. P. 24.*

As *Abraham* received *Isaac* from the Grave, so do you all Mercies Temporal ; especially having so many Victories

Stories and Deliverances vouchsafed by God in your Armies. You have many Fifts of *November* in this one Day : And every Time you have a Victory, it is a Deliverance from a Gun-Powder Plot. Before it was secret, now it is open.

Anthony Burgefs's *5th of November Sermon* ; 1644.  
P. 21.

By new Opposition he wastes and destroys the Enemies by Degrees ; every Plague devours some : The Frogs some, the Lice some, the Locusts some. So *Edgehill* some, *Newberry* some, *Tork* some. A Man might reckon you a good many *somes*. And so God *somes* them out by Degrees, and thereby gratifies his People's Prayers, as well as promotes his Work. The Deliverance out of *Egypt* shall never be forgotten ; no, nor *England's* out of our Episcopal Bondage.

Cafe's *Fast Sermon before the Peers*, March 25. 1646.  
P. 40, 41. Called, The Set-Backs of Reformation.

Our Victories are not the Issues of a War raised upon the distemper'd Heat of green Heads, but upon the coolest Consultation of our Elders ; the saddest Resolution of a grave-steady Senate. If a War be (as ours has approved and appeared over and over to unbiassed Consciences) a just War, I know no Reason but we may, nay, but we ought to rejoice in the prosperous Success of it, though against our nearest and naturally related Friends.

Joseph Caryl's *Thanksgiving Sermon before the Commons*,  
April 23. 1644. P. 14.

But surely in Allusion I may safely make use of it. When we see a Sword fallen from Heaven ; that is, a War begun and carried on by extraordinary Providences, we may more than probably conclude, that Christ is come to be Captain of that Militia. *Ibid.* p. 37.

The Parliament of *England* hath been pray'd to Death, cursed to Death, drunk to Death, devoted to Death, and voted to Death in deepest Consultations ; and yet is

alive, and lives in the Mouths of many, whose Throats were an open Sepulchre, to swallow it up for ever.

Caryl's *Thanksgiving Sermon before the Two Houses*, April 2. 1646. P. 10. Called, England's Plus ultra.

I verily believe that the Life of the Kingdom of England is bound up in the Parliament of England; and when this dies, that must, in the Notion now intended. *Ibid.* p. 14.

Who, under God, are fitter to address themselves to the Cure of these Evils than you, who are our State Physicians; by a special Hand of Providence convened and continued unto this Day? For who knows whether you be not called to this honourable Service for such a Cause as this?

John Conant's *Fast Sermon before the Commons*, July 26. 1643. Epist. Ded. Called, The Woe and Weal of God's People display'd.

It is a Word of Information to us all: I am sure I have it from the Lord and his Word; that we learn from our Mercies, (*Oxford* especially) that every proud and high Thing that exalts it self against Christ and his People, God will throw down. I my self was a Spectator, an Eye-Witness, when the Lord delivered that City, that University, it was the Centre of all the Enemies of God.

*A Thanksgiving-Sermon for the Surrender of Oxford, before the Commons*, July 26. 1646. By W. Cradock, the least of Saints.

God is the Cause why a wise Council of State-Physicians cannot cure the Wounds of a Bleeding Kingdom; why a Peace desired between Two contrary Armies finds no Success.

Edward Corbet's *Fast Sermon before the Commons*, December 28. 1642. P. 5.

In all the World there is not a Magistracy so eminent-ly entrusted with such a Charge over a People so nearly united to God, as you and the Parliament of *Scotland*. Your Charge is not only the Safety of Three Kingdoms, to settle them in such a way as you have covenanted, but the Care of the Protestant Religion and Cause is committed to you, that you together with them may be brought out of *Babylon*. I beseech you mark this our Engagement to God; and let us lay it to Heart.

J. Dury's *Fast Sermon before the Commons*, November 26. 1645. P. 24.

Surely there is hope for *England* and *Scotland*. We have had and have so many praying Days, so many praying Men, praying Commanders, praying Soldiers, praying Parliament-Men, praying Assembly, and other praying Ministers and People. We have had comfortable Experiences of the good Effects of our Prayers.

Samuel Gibson's *Fast Sermon before the Commons*, September 24. 1645. P. 32.

Some who like of Reformation well enough both in Church and State, and were perswaded God was about that Work, yet finding many great Difficulties and *Remora's* which clog the Business, are now content to take up with any reasonable Accommodations for Peace, even with Impatience to hear of the contrary, merely because they dare not trust God with a thorough Reformation, and the perfecting his Work so happily begun, and miraculously carried on, in spite of all Difficulties, and the Powers of Hell bandying themselves against it.

George Gipp's *Fast Sermon before the Commons*, November 27. 1644. P. 18.

Honourable Senators, you are called out of all the Faithful ones of this Kingdom to do this great Work; and have obtain'd Mercy from our God to be in a great

Measure faithful. Consider the Trust God has committed to you ; you have the Richest that I know God has above Ground elsewhere.

Tho. Goodwin's *Fast Sermon before the Commons*, February 25. 1645. P. 54.

We have seen God do that in a few Years, that he has not done in an Hundred Years before. For he being King of Nations and Saints pursues his Interest ; and being more near his Kingdom, he takes it with Violence ; we are within the wheel of it, and his Motions are rapid. *Ib.* p. 46.

What *Cæsar* once said of *Rome*, He found it Rock, but left it Marble ; may much more be said of you : You found our Church and State Atheistical, Prelatical ; you leave the Beams of our House Cedar, our Galleries Firr.

Stan. Gower's *Fast Sermon before the Commons*, July 31. 1644. *Ep. Ded.*

Great Things have been done for us in our Councils, in our Wars by Land and Sea : Many fine Designs blatted, many dangerous Plots discover'd, great Expectations frustrated, great Armies defeated, great Victories obtain'd ; great Assistance from our Brethren in *Scotland*, great Faithfulness and Courage in Commanders and Soldiers. We can do no less than with Admiration praise these great Things done for us.

John Green's *Fast Sermon before the Commons*, Febr. 24. 1646. P. 18.

What Army of Martyrs has God given to the Fire for our Reformation at first ? What a Kalendar of Traytors has he given to the Gallows, for our Preservation since.

Herle's *Fast Sermon before the Commons*, Nov. 30. 1642. P. 37.



You, Right Honourable, are the Repairers of our Breaches in Church and State ; you are the Physicians of the Body-Politick and Ecclesiastick.

Robert Johnson's *Fast Sermon before the Commons*,  
March 31. 1647. P. 31.

[ The People of *England* bless their God, that he hath taught your Hands to war, and laid the Necks of your Enemies under your Feet. ]

Love, *before the Commons*, November 25. 1646. *Epist. Ded. to Lord Fairfax.*

O, read over God's admirable Dealings towards us in these four or five last Years. I am sure 'twill be the Wonderment of succeeding Generations. God will have it written with one Hand or other ; and when these Things shall be told, this will be wonder'd at indeed ; when it shall be written, what a low Ebb we were at ; how we were *tantum non* swallowed up with Popery, Prelacy, Superstition, Arminianism, Tyranny, Oppression, and all Things concurring to destroy us : And then God broke those Iron Yokes, and hath called this Parliament, and put them upon repairing his Church, and building the Walls of his City in a troublesome Time ; when they build with the Trowel in one Hand, and Sword in another.

Steph. Marshall's *Fast Sermon*, March 26. 1645. P. 36.  
*Called, God's Master-Piece.*

I may confidently conclude, That our Two Houses of Parliament, and our Armies, ( as unworthy as we are ) are daily carried upon the Wings of many Millions of Prayers.

Steph. Marshall's *Fast Sermon before the Commons*, April 3. 1645. P. 23.

God seems now to put in your Hands, what unto the End of the World he may expect from the Kingdom of *England*, in the Way of Ordinances . Not only the managing

gaging a Kingdom of Men, but the Kingdom of our Lord and Saviour Jesus Christ, seems now to be in the Hands of the Two Houses of Parliament.

Steph. Marshall's *Thanksgiving Sermon before the Two Houses, upon the Victory of Naseby, June 19. 1645.*  
P. 16.

It is *Emanuel's* Cause that you oppose ; it is *Emanuel's* People that you fight against ; It is *Emanuel* that is the Leader, the General of that Army: One that will out-wit you, and out-plot you, and out-fight you.

Marshall's *Thanksgiving Sermon before the Commons, May 17. 1648.* P. 7.

Those Persons, of what Degree soever, mean Men, Nobles, Peers, Princes, who stand up as Adversaries against the Truth, seem to be born in an evil Hour.

Maynard's *Fast Sermon before the Commons, February 26. 1644.* P. 33.

Whereas our Parliaments have been formerly made like fleeting Meteors, or falling Stars, giving some Glimpse of Light, and presently vanishing : The Lord shou'd now hearken to the Cries of his People ; and give us a fixed Parliament, like the Sun standing still in the midst of Heaven, that so there might be Time to establish Truth, and for scattering the Enemies of Truth. *Ib. p. 36.*

Was there ever a Parliament that had God so near them in all Things?

Newcomen, *before the Two Houses, September 12. 1644.* P. 25.

Hereunto I must add, what Oil the Footsteps of God have dropped within the Walls of the Parliament Houses. Consider, Christians, how the Lord loved you ; he loved you so, that he is willing to take the Devil's Leavings. When Sin and Satan had taken the Use of  
your

your best Strength and Time, yet he loves, and woes, and waits.

Hugh Peter's *Thanksgiving Sermon before the Two Houses*, April 2. 1645. P. 22, 24.

An Antiparliamentary Spirit I look upon as the Fruit of much Malice or Ignorance; and the Brat of those Men's Brains that never lived beyond the View of the Smoke of their own Chimnies, that measure States and Kingdoms with their private Shopwands: And if they be pres'd into it by any of my Coat, it will argue more Feebleness, and prove more dangerous. To be weary of the Parlaiment, is to proclaim to the World, that we are Mercy-Sick, Victory-Sick, and Liberty-Sick. *Ib.* p. 35, 36.

But I know I speak to Men too wise to believe that God's Quarrels can be taken up by human Treaties; but they will, without fail, attain the Issue by God himself before prefixed; and by his Word threatned and promised.

Reyner's *Fast Sermon before the Commons*, August 28. 1644. *Ep. Ded.*

A Fourth Sort of enormous Transgressors, whom the Lord takes off in a publick Calamity, are the Proud, Strong, and the otherwise Invincible Supporters of false Worship, Errors, Heresy, Idolatry; as the Popish and Hierarchical Generation, both of the Civil and Ecclesiastical State. Thus the Lord destroyed the High-Priests, and other Supporters of Idolatry in the Captivity of *Babylon*. *Ibid.* p. 17.

They don't fly to the strongest Part, who desert the Parliament, and fly to *Oxford*; they run but down to *Egypt*.

Rutherford's *Fast Sermon before the Commons*, Jan. 31. 1643. P. 55.

And verily, Brethren, the Lord himself in that Day of our Battel seem'd to decide the great Doubt, and resolve

olve the Question which Side was Right ; whose Cause was his ; who were for him, and who against him.

Ob. Sedgwick's *Thanksgiving Sermon before the Commons*, April 9. 1644. P. 24.

Whilst God stands for us, what can stand against us ? Mountains of Difficulties shall be over-turned ; the proudest Enemies shall be made to know and feel what Folly it is to kick against the Pricks, and contend with the Almighty : And therefore we see and hear daily, the mighty Things which God hath wrought for us.

Dr. Peter Smyth's *Fast Sermon before the Commons*, May 29. 1644. P. 43.

Those Men of *Belial* that are now in Arms against us, that will not read the Book of God, nor haply dare not, because it no where prophesieth good unto them ; I wish they wou'd peruse our Ecclesiastical Writers, and see what is there touching the divine Vengeance, which pursued such as lead the Way to them, and taught them this Art of Cruelty ; and taught how to be skilful to be destroy'd by their Examples. *Ibid.* p. 45.

The taking away a Plaister before the Wound be perfectly cured, is the way to make it rank and dangerous. An unjust Peace is as much worse than a just War, as it is better for the Church to be at Peace with God, rather than to be at Peace with Men.

Strickland's *Fast Sermon before the Commons*, December 27. 1643. P. 27.

The Enemy relies much upon his Skill in the Intoxication of Princes with a Cup of Fornications, thereby holding them up in their Engagements against *Israel*.

Dr. Stanton's *Fast Sermon before the Commons*, April 24. 1644. P. 10.

That Providence which pitied *England* Heathenish, and made it Christian ; which pitied *England* Popish, and reformed it ; which appear'd in 88, and against the

the Powder-Treason ; and of late at *Keinton, Brentford, Gloucester, Newbury, &c.* which brought us out of *Egypt*, will bring us into *Canaan* ; if our Murmuring, self-seeking Hearts make not our Arrows to fall in the Wilderness. *Ibid. p. 11.*

*England* may say, I enjoy a Parliament, a lasting, a wise, and indefatigable Parliament ; wherein the *Jacobs* have been too hard for the *Esaus*. I am well eased of High-Commission, *Star-Chamber*, and the Iron Yoke of Episcopacy : I have the Lord of Hosts fighting my Battels at *Keinton, Newbury, &c.* *Ib. p. 24.*

All the well-affected cry to you, as the Disciples do to Christ ; *Save us, for we are sinking* : Sinking in our Estates, our Liberties, our Religion ; yea, in our Hearts and Courage too. You having Ways before you for our Safety ; as speedy Execution upon Offenders, and the vigorous Prosecution of the War.

Sidrach Sympfon's *Fast Sermon before the Commons*, July 26. 1643. *Ep. Ded.*

Lastly, There is the Peace of *Samson's* Foxes that were tyed by the Tails, but all their Heads were loose, and looked several Ways. You may discover here the Peace of our Adversaries : The Agreement of Atheists and Papists, Priests and Prelates, *Irish* Rebels and *English* Traitors, to ruin the Church and Commonwealth ; We may read the Pedigree of Popish Peace and Unity.

Chr. Teasdale's *Fast Sermon before the Commons*, August 28. 1644. P. 6.

This, if ever any, is the holy War : The Lord himself seems to have set up his Standard, and sounded an Alarm from Heaven, Who is on my Side ? Who ? *Ibid. p. 17.*

You are a People saved this Day : Your Enemies crouch, and flatter, and lye unto you ; you have trod upon their high and forfeited Places. Besides all heretofore regain'd, you have lately trod upon the forfeited

Mount in *Cornwall*, upon the strong City of *Exeter*, upon *Barnstable* her Neighbour, upon the Fort of *Ilford-Comb*, the Castles of *Ruthein* and *Bridgenorth*: You have trod upon the strong Castle of *Banbury*, and the most considerable Inland Garison in *Newark*.

Sam. Torshel's *Thanksgiving Sermon before the Commons*,  
May 26. 1646. P. 1.

The first Summer of our War, God wrote himself our God in great Letters at *Edgehill*, the second in greater at *Newbury*. He hath wrote himself *Immanuel*, in a Text Letter even in that Place; where that which has since proclaim'd it self a cruel War, did then in Infancy disguise it self under the Name of a Guard. A good Omen. *Hannibal* is routed near the Walls of his own *Carthage*.

Vine's *Thanksgiving Sermon before both Houses*, July 18. 1644. P. 2. Called, *Magnalia Dei ab Aquilone*.

Hath God ever favoured any Parliament; nay, let me say any Society of Men, so much as he has done you? Have any made such Attempts against Popery, Tyranny and Prelacy, and prosper'd in them? Have any fought so many Battels, and won them? Any been endanger'd by so many curst Designs and Plots, and escaped them?

Woodcock's *Fast Sermon before the Commons*, July 30. 1645. P. 20.

## C H A P. III.

*A Reformation by B L O O D Encouraged.*

**W**Hereas, if this be not done [ *viz.* the punishing the Cavaliers ] the Lord will lay on more Weight : He will punish seven Times more, and seven Times more, and seven Times more, and seven Times more, and seven Times more, and seven Times more, and seven Times more.

*Simeon Ashe's Fast Sermon preached before the Commons, March 30. 1642. P. 16.*

Speed the desired, much-needed, long-looked-for Counsels for the purging of polluted *Oxford*. You cannot be ignorant how much Matters are out of Order there, both in reference to Errors, yea Heresies impudently broached ; and also in respect of professed Malignants continued. Give me leave to petition you, that notorious incorrigible Malignants may not be encouraged there.

*Ashe's Fast-Sermon before the Commons, April 28. 1647. P. 33.*

We must root out Idols ; not only those in Wood, Stone, or Glass, in Walls and Windows ; but those living Idols that are in some Pews ; and those in Pulpits, they must out : I mean all Idol-Shepherds and dumb Dogs. A *preacher-less* People will be a lawless People. In short, the Lord would have you to demolish all high Places, not to leave so much as the Stump of *Dagon* remaining.

*Bond's Fast Sermon before the Commons, March 27. 1644. P. 48. Called, A Prospective Glass for England's Case.*

The Fourth Consideration is critical. My Money shall never help to kill Men. I answer; Your Money is not yours, if the Lord, the Law, the Liberty, the Cause, or the Defenders thereof, stand in need of it. 2dly, I answer; Your Money shall not help to kill: If you hinder the killing or quelling of those, who would both kill and quell us, ours, our Religion, and Kingdom; you become Friends of God's Enemies and ours, and resolve to make Peace with them, with whom God is resolved to make War.

Bridges's *Fast Sermon before the Commons*, February 22. 1642. Called, *Jacob's Counsel, and King David's seasonable hearing it*, P. 12.

Make no Friendship with angry Men, much less with bloody Men: Rather die by them. It is the greatest Honour that can be put upon you, to be Instruments in destroying the Church of *Rome*.

Anthony Burges's *Fifth of November Sermon*. 1644. P. 12.

The Garden of this Nation is over-grown with Weeds: And there are not only unprofitable but hurtful Trees planted in this Garden. Now this is the great Work the Lord requireth at your Hands, (Oh, ye Worthies of *Israel*,) to stub up all these unprofitable Trees; to repair the Breaches of God's House; to build it up in its Beauty, according to the Pattern of the Mount; to bring us not only to our Reformation in King *Edward's* Days, but to reform the Reformation it self. Our Saviour Christ rose from the Dead, and left all his Linen Clothes behind him; so must we bury all superstitious Ceremonies in the Grave of Oblivion, and perfect Reformation. Oh! that you would command the Apostles of Christ, the Faithful and Learned Ministers of this Kingdom, to meet you in a free national Synod, to inform you about taking away these Grave-Clothes, the Eyes-binding Napkins; or whatever else shall seem prejudicial to the Piety or Purity of God's Worship. You are now  
con-



conversing with God in the Mount : Oh ! that your Lives might shine forth in Holiness this Day ; and that it may be with you as with *Hezekiah* when he and all his People kept the Passover together ; the first Thing they did (before the killing the Passover) was taking away all the Altars that were at *Jerusalem*, and the casting them into the Brook *Kidron*. And when the Passover was finished, all *Israel* that were present, went out to the Cities of *Judah*, and brake the Images in Pieces, cut down the Groves, and threw down the high Places, and the Altars of *Judah*, *Benjamin*, *Ephraim*, and *Manasseth*, until they had destroy'd them.

Calamy, *before the Commons*, December 22. 1641.

P. 29, 30.

God hath called you to the purging of the Land of these Locusts and Caterpillars ; I mean the *Romish* Factors amongst us, who would not have left so much as a Meat-offering for our God.

Will. Carter's *Fast Sermon before the Commons*, August 31. 1642. P. 23. Called, *Israel's Peace with God*, *Benjamin's Overthrow*.

You that are for Consultation, go to Council ; you that are for Execution, go on to acting ; you that are for exhorting the People in this Work, attend to Exhortation ; you that are Soldiers, draw your Swords ; you that have Estates, draw your Purfes ; you that have Strength of Body, lend your Hands ; and all you who have honest Hearts, lend your Prayers, Tears, for the prosperous Success of this great Work.

Caryl, *before the Commons*, October 6. 1643. P. 43.

And if Christ will set up his Kingdom upon Millions of Carcasses of the Slain, it well becomes all the Elders to rejoice and give Thanks.

Caryl's *Thanksgiving Sermon before the Commons*, April 23. 1644. P. 46.

How sad would it be, if Christ should ever expostulate with the great Council of *England* thus? Your Days of Thanksgiving to me for Victories, testify that I have subdued your Enemies by my Power. Shall not your Authority protect my Friends? Your Thanksgivings for Victory testify that I have asserted your civil Liberties, through the Blood of your Opposers: And will not you assert their spiritual Liberties, purchased by my Blood? Your Thanksgivings for Victories testify that I have suffered no Man to do you Wrong, but have reprov'd a King ( and O, that such Reproof may be as precious Ointment, which might not break, but heal both Head and Heart! ) for your Sakes: And will not you reprove either High or Low for the Sake of my Servants? *Ib. p. 49.*

Let those Men of Iron Entrails and Brazen Bowels, who are *Spaniarded* and *Italianated*; I mean Jesuited, go live in *Spain* or *Italy*. Such Monsters are not fit for our Climate. You are Physicians to the State; and these are purging Times: Let all malignant Humours be purged out of the Ecclesiastical Body. Oh! let the Excrements be expelled, the vital and integral Part be preserved. But if there be any who out of Simplicity have wander'd after the Beast, and are now probably reduced, and credibly penitent, such may be spar'd in Hope; yet it will not be amiss to give them a little Physick to prevent a Relapse.

Cheyne's *Fast Sermon before the Commons*, May 31. 1643. P. 18.

Away with *Babylonish* Gestures, Names, Titles, Rites, and Ceremonies; away with *Babylonish* Garments. Our *Babylonians* begin now to air their mouldy Copes. I shall employ my utmost Strength, consecrate my *totum nil*, blow my Rams Horn against *Babylon*. *Ibid. p. 33.*

Be of good Comfort, tho' your Enemies can out-swear you, yet they can't out-pray you; if they be a Thousand strong, and march against you with all their Might. *Ib. p. 35.*

If it [*viz.* the Hierarchy] still appear uncured, down with it, down with it to the Foundation, Stick and Stone, Top and Bottom, Roof and Sides. And forasmuch as this is become our Case now, our Formalities and Government in [the whole Hierarchy is become a fretting Gangrene, a spreading Leprosy, an insupportable Tyranny; up with it, up with it to the Bottom, Root and Branch, Hip and Thigh: Destroy these *Amalekites*, and let their Place be no more found.]

Coleman's *Fast Sermon before the Commons*, April 30. 1643. P. 24.

They shall die with the Mighty that fall, and go down to Hell or the Grave by Weapons of War, with their Swords under their Heads. They shall not die fighting valiantly. How then? I desire the Words may be minded, both in their Death and Cause: For their Death it shall be ignominious and base; their Iniquity shall be upon their Bones. For some Capital Crime they shall die by the Hand of the Executioner. *Ibid.* p. 41.

Vex the *Midianites*, abolish the *Amalekites*, else they will vex you with their Wiles, as they have done heretofore. Let Popery find no Favour, because 'tis treasonable; Prelacy as little, because it is tyrannical. *Ib.* p. 41.

God is worming out his and our Adversaries, which he will do by little and little, till they are consumed.

Coleman's *Fast Sermon upon taking the Covenant*, September 29. 1643. P. 33.

Cast out the strong Man, and the Seven Devils which have long kept the House. Superstition, Formality and Profaneness. Cast him out of the State by such Laws as give him Title: Out of the Church, by removing such Superstition and Will-worship, as give him Footing.

J. Ellis, *Jun. Fast Sermon before the Commons*, February 22. 1642. P. 45. Called, The sole Path to a sound Peace. The

The Kingdom in Church and State have suffered much by disaffected Malignants ; and Means have been, and are used to discover them : And I wish they were all found out, that are Troublers of our *Israel*.

J. Green's *Fast Sermon before the Commons*, February 24. 1646. P. 12.

[If Justice be at a stand, and can't take hold of living Delinquents ; are there no Altars, no high Places, no Crucifixes,] no Crosses bowed to in the open Streets ? Lay your Axe to their Roots, and hew them down : Down with all that is suspicious, scandalous and superstitious.

Greenhill's *Fast Sermon before the Commons*, April 26. 1643. P. 37.

Our Reformation was conceived heretofore in Sin, and now hath brought forth Iniquity. If it had been formed according to the Mind of God, we should not have had such Stirs and Troubles in these Days. If any therefore have built up Hay, Straw, Stubble, let your Fire consume such combustible Matter. If Briars do grow in the Sanctuary, let your Axe cut them down. It's such trash, Altars, Images, Ceremonies, Inventions of Men, which disquiet Kingdoms, Churches and Consciences. *Ib. p. 42.*

The Papists by Names and Terms to work their Faith amongst us, keep up the Terms of Penance, Priest, Mass, Altar, Sacrifice. I beseech you therefore dash their Hopes ; take away the Names and Days they so much confide in : Nest-Eggs, yea, Cockatrices-Eggs they are, and may breed Serpents ; tread them under your Feet. Let some fiery Law go forth from you, that may search all such as shall hereafter dare to join their Posts to God's Posts, their Chaff to his Wheat ; Ways of Worship which may prove Snares to you and your Posterity. Put the Axe of your Power to them, and hew them down. *Ibid. p. 43, 44.*

Let not *my Noble Lords be angry, and I will speak but this once more.* I humbly beseech you, that you would improve the utmost of the Power that God hath put into your Hands, for the banishing away of these Moths, and killing these Worms.

Nath. Hardy's *Fast Sermon before the Peers*, February 24. 1647. P. 39.

It was a bloody Saying of one once your Prisoner; that if the King commanded him, he would not care to burn all the Cities of the Kingdom. O! let not these Sons of *Zeruiab*, that shed the Blood of War in Peace; let not their hoary Head go down to the Grave in Peace; they have been the Troublers of *Israel*. Enter into your Chambers, and shut the Doors upon you, and resolve again and again all the sad Stories of these Men's Cruelty; sum up what e're Loss and Damage the Kingdom has suffer'd by them; yea, exact not only the Principal, but the utmost Farthing of Use and Interest.

Heyrick's *Fast Sermon before the Commons*, May 27. 1646. P. 22.

*Curse ye Meroz, says the Angel of the Lord; Curse ye bitterly the Inhabitants thereof.* Who this *Meroz* was, is not so easily concluded by Interpreters: But this is enough to know of them, that they had Ability and Opportunity offer'd them of being helpful to the People of God; which they neglected, and thereupon were cursed. The like we shall find to be pronounced against those that did not help against *Moab*, Jer. 48. 10. *Cursed is he that doth the Work of the Lord deceitfully; and cursed is he that keepeth back his Sword from Blood:* That is, from the Blood of the Church's Enemies, which God had commanded to be shed by the Church's Friends.

Horton's *Fast Sermon before the Peers*, December 30. 1646. P. 8. Called, Sins Discovery, and Revenge.

Consider whether Justice run with the Dromedary, or whether it does not rather creep with the Snail.

Richard Kentish's *Fast Sermon before the Commons*, November 24. 1647. P. 17. Called, A sure Way for a sinking State.

The People of *England* once desired a Reformation, petitioned for a Reformation, covenanted for a Reformation, but now they hate to be reformed. They are like *Israel* of old, in their Travel towards the promised Land: They preferred the Garlick and Onions of *Egypt*, before the Milk and Honey of *Canaan*. So now a Prelatical Priest, with a superstitious Service-Book, is more desired, and would be better welcome to the Generality of *England*, than the most Learned, Laborious, Conscientious Preacher, whether Presbyterian or Independent. Oh! how *England* is fallen. *Ib.* p. 19.

When your Gins and Snares catch any of these Birds, dally not with them. Blood will have Blood. Contract not their Blood-Guiltiness upon your own Souls, by an unwarranted Clemency and Mildness.

Langley's *Fast Sermon before the Commons on Christmas Day*. 1644. P. 30.

Right Honourable, ye are to be our Physicians and Repairers of our Breaches. The Horns of God's Wrath begin to push at us; you are the Carpenters that must cut off these Horns. The Lord direct you, that you may be as the Angels of God, to discern what shall be done with them, who have been Troublers of our Peace, and the greatest Kindlers of God's Wrath against us. Spare when ye may with God's good Will: But remember that 'tis foolish Pity that destroys a City. Let not the Men escape, whom God appoints to Punishment.

Steph. Marshall's *Sermon before the Commons*, December 22. 1641. P. 50, 51.

Beloved, our Days are better than they were Seven Years ago: Because it is better to see the Lord executing

ting Judgment, than to see Men working Wickedness : And to behold People lie wallowing in their Blood, rather than apostatizing from God, and embracing Idolatry and Superstition ; and banishing the Lord Christ from amongst them.

Stephen Marshall's *Thanksgiving Sermon before the Lords and Commons*, January 1643. P. 18.

Let all *England* cry ; that our Blood, our Armies, our Poverty, our Millions wherein we are engaged, are all abundantly repay'd in this, That there is such a Concurrence to set up the Lord Christ upon his Throne, to be Lord and King over *Israel*. *Ibid.* p. 20.

Carry on the Work still ; leave not a Rag that belongs to Popery ; lay not a Bit of the Lord's Building with any Thing that belongs unto Antichrist's Stuff : But away with all of it , Root and Branch, Head and Tail. Throw it out of the Kingdom. Go on courageously. Never can you lay out your Blood better than in such a Quarrel. Christ shed all his Blood to save you from Hell ; venture all yours to set him up in his Throne, that you may preserve your Liberties and Laws, and preserve us out of the Hands of them, who would destroy us all. *Ibid.* P. 21.

Oh ! that God would deliver our King from those that are Adversaries to his Truth ; and make him an Instrument to execute his Wrath upon the great Whore, that the Truth of God might have a free Passage thro' the several Regions of the Earth.

Maynard, *before the Commons*, Febr. 26. 1644. P. 23.

Blessed be the Lord, who hath put it in the Heart of the Honourable Parliament, to purge out the Dregs of that Leaven, which the Lord hates in his very Soul ; and to pull down that proud oppressing Prelacy, and those Prelatical Popish Innovations, which were the Props and Pillars of Idolatry.

James Nalton, *before the Commons*, April 29. 1646. P. 11.

You have the Broom of Reformation in your Hands, for the Lord Jesus's Sake, do something to cleanse us; sweep the Church, as well as Commonwealth. *Ibid.* p. 40.

Whether it be right in the Sight of God, that his and the Kingdom's Enemies, when God hath shut them up in your Hand, should not only have their Lives and their Ease, but their Sins indulged them, consider.

Newcomen's *Sermon before the Two Houses*, Sept. 12, 1644. P. 45.

Consult the Land, the Church, Religion, Laws, Thousands that have helped you: Consult with their Good, tho' not with all their Persons; and then you will see what you must do with Delinquents. You see I meddle not with Particulars. But *St. Paul* bids me remember those that are in Bonds; because I am bound with them: So, I beseech you, to take an effectual Course, that God's Prisoners, and your Prisoners at *Oxford*, and elsewhere, may be better used; or if possible delivered.

Herbert Palmer's *Fast Sermon before the Commons*, June 28. 1643. P. 70.

If Prelates, Papists, and Malignants, be hated only as hurtful to your State, to the Gain and external Peace of the Commonwealth, and not as God's Enemies, as Idolaters, as under the King of the Bottomless Pit, Antichrist; and Comets borrowing Light from that fallen Star, and not as Servants to our King; the War is shedding of innocent Blood.

Rutherford, *before the Commons*, January 31. 1643.

Now God is risen upon the Prayers and Tears of his People, groaning under the intolerable Oppressions of Hierarchy, Prelates, High-Commission, &c. (who lorded it over their Faith and Consciences, and tyrannized over their Bodies and Estates) crying unto him  
Day



Day and Night for Help. I am confident there was scarce the like Crying in the World, as there was of late Years in *England*. Why should it not be still continued? The Lord being therefore up, will not sit down till he has done his Work.

Reyner's *Fast Sermon before the Commons*, August 28. 1644. P. 26.

If the Blood of one Man, and he a wicked Man, unjustly shed, will bring Sin upon a whole Nation, till it be done away by the Blood of him that shed it; how much more will the Blood of so many Martyrs cruelly slain for Christ's Sake inguilt our Nation?

Now, Right Honourable, because you cannot reach the old Persecutors, do Justice upon their Successors that have received all their Sins. *Ibid.* p. 47.

An Earthquake was appointed to shake down the Ceremonial Ordinances. Now if this was necessary for the Abolition of that Divine Worship, which had been God's own Institution: How much more shall that which is of human Invention, (yea the very Fumes and Frogs of the Bottomless Pit) to God's infinite Displeasure and Dishonour, be tumbled down with Violence and Vengeance to Hell, from whence it came. *Ibid.* p. 20.

God is full of Wisdom in his Dispensations to his Church, like a Physician to his Patients; and therefore will not administer Cordials to her, being full of Corruption, till he have purged her, and brought her low: It may be even by letting Blood.

Strickland's *5th of November Sermon before the Lords*, 1644. P. 22.

[ Down with *Baal's* Altars, down with *Baal's* Priests, &c. ]

Salwey, *before the Commons*, October 25. 1643. P. 19.

I plead only for Justice against those Children of Death; such as are dead in Law already: That a Tribute

bute of Wolves Heads may be laid upon bloody *Ireland*, till that monstrous Generation of new *Cannibals* be quite rooted out. And we have too Cut-Throats among our selves; and I hope the good Blood of those honest Clothiers that cry aloud for Vengeance in God's Ears, cry for Justice in yours; seeing they have been so bold to drink Blood to their Betters, let them pledge you now, and give them Blood to drink, for they are worthy.

Tesdale's *Fast Sermon before the Commons*, August 28.

1644. P. 26.

I confess it is not so proper for a Preacher of the Gospel to call for the drawing of the Sword; but the People from all the Parts of the Kingdom, who have been plunder'd, wasted, oppress'd, do and may cry aloud, *Justice, Justice*; as they have done formerly with good Success. But it is enough to have given an Intimation. *Verbum sapienti sat est.*

Sam. Torshell's *Thanksgiving Sermon before the Commons*, May 26. 1646. P. 9.

If our *Egyptian* Talk-Masters had been as wise as the *Egyptian* Tyrant *Sesostris*, they would have desisted from their Cruelties before they were enforced; but God reserved them for their deserved Punishment.

Tho. Valentine's *Fast Sermon before the Commons*, December 28. 1642. P. 27.

Those that are Men of *Belial*, harden'd in their Malignity, cut them down with the Sword of Justice, root them out, and consume them, as with Fire, that no Root may spring again.

Geo. Walker's *Fast Sermon before the Commons*, January 29. 1644. P. 19.

Of all *Ahab's* Family and persecuting House, there was not a Man left, to make Water against the Wall. Not one Man of all *Baal's* Priest escaped, but all were cut off. *Ibid.* p. 39.

Blessed be God, many of the Utenfils and Moveables, and much of the Trumpery are cast out already. A vast old Frame must be plucked down; many Horns must be knocked off, many rough Stones and knotty Pieces you shall meet withal to be squared and polished. And there be more Builders of *Babel* than of *Jerusalem*; more that would pluck down, than rear up the Walls of *Jerusalem*.

Hen Wilkinsons *Fast Sermon before the Commons*, 1643.

P. 17.

Leave no Frogs that creep into Kings Chambers, provoking them by their Croaking to make War. [They are Spirits of Devils which go forth unto the Kings of the Earth, to gather them to Battel.] Prince against Principalities, King against Parliament; by Men like Frogs, impudent in Croaking. Their Frogs Heads like their Caps, *Quadrata Ranarum Capita*. Here is Work for the Power of Parliament, that the King may have no Croakers in his Chamber or Court.

Wilson's *Fast Sermon before the Commons*, September 8.

1642. Called, *Jericho's Downfal*, p. 34.

Remember the Prelates, as that proud Primate *Diotrephes*, with malicious Words, prating against and casting out good Church Members. *Ib. p. 35.*

Consider what Success has followed since the voting down Prelacy, what Blessings God gave you. *Ibid. p. 36.*

The Beast's Kingdom is full of Darknes. A *Scottish* Mist is fallen on Episcopacy. The Vial is upon them, and yet they repent not: Go on and prosper in your Work. The Lord hasten *Babylon's* Fall, and final Fall. *Ib. p. 45.*

Methinks I hear the Croaking Frogs, and what they buz into the Ears of their Princes: Methinks I hear them thus bemoaning Popery to them; That Ancient, that Catholick Religion; that sweet and easy Way of serving

-serving God, thus in Danger to be extirpated, beloved Popery extirpated, and no Man moved at it.

Fran. Woodcock's *Fast Sermon before the Commons*, October 30. 1644. P. 16.



#### C H A P. IV.

*Against the Church of England, her Clergy, and Liturgy.*

**I** Humbly beseech you to consider, Whether our Prelates have not been the grand Oppressors of the Kingdom. Have they not been great Oppressors both in Church and Commonwealth? What Country, what City, what Town, what Village, what Family, I had almost said what Person in the Kingdom, hath not in one Kind or other, in one Degree or other, been oppressed by them? How many wealthy Men have been crushed by their Cruelty? How many poor Families have been ruined by their Tyranny?

S. Ash. *before the Commons*, March 30. 1642. P. 31.

It is a Burthen intolerable, that Men should be cast out of the Congregation of God's People, and delivered up to Satan, for working on an idle Holiday. I humbly recommend this to your Consideration, Whether the Prelatical Government has not been the Root of all, or at least almost all these Oppressions. [For my Part, I confess, I can't expect a compleat Deliverance from these, and such like Oppressions, but by the Extirpation of that Frame.] *Ib. p. 60, 61.*

It will not be sufficient to say a Prayer only, (as the World is wont to express it) or to word it before the Lord. But we should rather heart it before God in holy Prayer. *Ib. p. 48.*

It is a working Prayer; Lip-laboured Prayers, well-worded Supplications, are no good Arguments to prove an *Israelite*; much less will yawning, sluggish, bed-ridden Devotions evidence a Man's Interest in this Prerogative.

Sim. Ashe's *Fast Sermon before the Commons*, April 28. 1647. P. 20.

Whereas the publick Worship of God was much embased, you have been careful to take away the glittering Tin of specious Ceremonies, together with the ugly Dross of specious Superstition.

J. Arrowsmith's *Thanksgiving Sermon before Both Houses*, March 12. 1645. Called, England's Eben-Ezer. *Epist. Ded.*

With a good Conscience have your Honours rooted up that evil Tree [*viz.* Episcopacy,] which God did never plant. What farther shall be found necessary for the full Extermination of that cursed Weed; if an Ordinance were requisite to be added to the former Bills; or whatever the Hearts of good People can require for their full Security from the Return of that Popish Government; it is expected from your Piety and Zeal.

R. Barly's *Fast Sermon before the Commons*, February 28. 1643. P. 26.

It can't be denied, but that Episcopacy is such a Supporter of Papacy, that where one falls, the other cannot stand. Pluck up this one Weed in the Antichristian Kingdoms beyond Sea, and the Pope can no more stand than a Head without its Body. *Ibid.* p. 28.

Such Tigers have we had of late amongst us; Tigers in Rage and Cruelty against the Saints; the sweet Savour of their Graces so delightful to God, made them rage against them: And now the sweet Savour of their Comforts, their Peace, their Liberties, make them to rage again.

Burrough's, *before the Commons*, September 7. 1641. P. 8.

They saw *Jerusalem* even turned into *Babylon* : They saw what *Havock* was made of the Saints, of faithful Ministers, of Truth's Ordinances. Those who were even as Pillars, were taken away, and even rotten Posts, yea Sticks were set up in their Room. If any Truths, any Ordinances tended to the Power of Godliness more than other; if any Saints were more eminent, if any Ministers were Faithful, more useful than others; these were especially struck at. *Ib.*

That God should so honour a Nation, who have appeared in the Cause of Religion for their Consciences, against the Antichristian Party : For so it was, not against their King; that all Things should be so carried, Religion maintained, superstitious Vanities removed, Prelatical Tyranny banished, and all in a peaceable Way; altho' appearing in a hostile Way, yet retaining Peace in their Bosoms, behaving themselves peaceably, and departing from us in Peace.

Burroughs, *before the Commons*, September 7. 1641.

P. 23, 24.

I believe the whole World cannot parallel such Conscience-Opposition as was practised here in *England*. *Ib.* p. 27.

They sought to cast Shame upon the Saints, vilifying them, and reproaching them what they could; trampling them under Feet as Dust. Oh! how shamefully were most precious spirited Men abused by every paltry Commissary in their Courts. What Names were they called by vile Men, who were not worthy to sit with the Dogs of the Flock? But now, who are made vile, who are the most loathsome Men in the Eyes and Hearts of all? I appeal to all Men, what Generation of Men are there in *England*, that lie upon the Stomach of all, ready to be spued out? I shall not need to name the Men. There wants but putting the Finger a little in the Throat, and they are gone: There is a Preparation of Men's Spirits throughout the Kingdom to cast them out; and

and God will do it in his due Time ; and we hope the Time is at Hand. *Ib. p. 33, 34.*

And when all had been wallowing in Blood, if this Question had been asked ; *Et quorsum hæc ?* And wherefore is all this ? If this had been the only Account that could have been given of it, the Defence of a Bishop's Rochet, Surplice, or Cross, how sad would they have been ? What then must the Title of this War have been, but *Bellum Episcopale* ? If we had engaged War with the Scots, and got the better, [ what should we have got if the Prelatical Party had been set up ? What could we have expected from them, but Superstitions, Innovations, Illegalities ; Bondage of our Estates, Liberty, Conscience ? ] And to venture our Estates, our Bloods, and the embruing our Hands in the Blood of our Brethren for to get this Victory, as the best Reward of our Adventures ; Oh ! how miserable had this been ? *Ibid. p. 39.*

This Deliverance from our fore Travail, which we were in danger of, is come likewise from the Travail of the Souls of the Saints in Prayer, crying to Heaven, If it be possible, let this Cup pass from us. *Ib. p. 42.*

The Adversaries made more Haste than good Speed : They said, they would devour us at once : They drove on furiously, like *Jehu* the Son of *Nimshi* ; They thought all was sure, all was done ; but the Lord hath rebuked them. The Changers of God's Worship amongst the Ten Tribes were wiser : They were as hot as an Oven in their Resolutions and Desires to bring in a false Worship ; yet they take Time, as a Baker, to knead their Dough. *Ibid. p. 53.*

Be not discouraged by the Impudencies and Insolencies of the Popish Party, who yet ( tho' God and Man be against them ) will lift up their Heads and promise themselves great Things, as if yet they had a Day. For this is the Curse of God upon that Party ; that notwithstanding God set himself against them, they will not yet come and repent : But they shall stand it out in

the Pride and Hardness of their Hearts, that they may perish. *Ib.* p. 58.

The greatest Blow that ever was given to the Antichristian Government, is that which it now hath had. *Babylon is fallen, is fallen.* As when *Rachel* brought forth a Son, she said, *God hath taken away my Reproach.* So may we say this Day, for we lay under Reproach amongst the Nations about us. They said, *England* is again declining to Popery; Bishops have the Rule there, to drive out the Ministers of God's People. *Ib.* p. 44.

The *Philistines* are rooted out, utterly out of the World; but *Philistine* Enemies of *Sion* remain still, never more. Chiefly Papists, Prelates, with all Resisters of God's *Moses's* and *Aaron's*. This is our present Condition; the *Philistines* are upon us; they rejoice that they have our *Samson*, our King in their Prison; and that they have put out our Eyes: They plough with his Heifer, they have shorn off his Locks, where his Strength lay, even the Hearts of his faithful godly People of these Kingdoms, and this present Parliament of *England*. His Heart is for them; his Hand against them.

Richard Byfield's *Fast Sermon before the Commons*, June 25. 1645. P. 7, 8. Called, *Zion's Answer to the Nation's Ambassadors.*

Beholding Faith and a good Conscience in the midst of such Sons of *Belial* that will live without Yoke; such Bulls of *Bashan*, such Brats of *Babylon*, of Confusion, Factors for Hell and *Beelzebub*; if we can but escape a while, and get Heaven over our Heads at last. *Il.* p. 37.

Such Carpenters have you been to us, you have knocked off all the Horns, wherewith the fat Bulls of *Bashan* pushed at us: You have stubb'd up many unprofitable Trees, and have taken away (at least in your Endeavours) many rotten Posts: You have removed a great deal of Rubbish.



Calamy's, *before the Commons*, December 22. 1641.  
P. 33.

[ This Year God, by his Providence, has buried this Feast [*viz.* Christmas-Day] in a Fast: And I hope it will never rise again.]

Calamy's *Fast Sermon before the Lords*, December 25.  
1644. P. 41.

Prevent the farther Departure of the Land from God, by keeping out Seducers; those Seducing, Malignant, Popish, Prelatical Priests, who have been cast out; who have been one great Cause of the Apostacy of *England*. They are Men, who, with *Hananiah* and *Zedekiah*, have taught Rebellion against the Lord.

Cafe's *Fast Sermon before the Commons*, May 26. 1647.  
Called, *Spiritual Whoredom discover'd*. P. 34.

If a tender Conscience did but scruple a Ceremony, or but stop (it may be) at some of their Yesternight-Dreams, and late Innovations, it wou'd not be long before they heard of it, as Persons intolerable.

Caryl's *Sermon before the Commons*, April 27. 1642.  
P. 46.

It was a noble Resolution in the *Israelites*, who were no sooner informed that their Brethren the Children of *Reuben*, and Children of *Gad*, and the half Tribe of *Manasseh*, had built an Altar upon the Borders of *Jordan*, but they presently resolve to fight against them. Let me beseech you this Day to take up the like Resolution, and speedily execute it against every Altar, every Thing about God's Worship, whose Authors and Abettors can't give a good Account of its Beginning, Standing and Continuance, as those *Reubenites* did for that. *Ib.* P. 51.

Bear not the Seats of those who have sold and vexed Doves, but have spared Crows, and admitted unclean Birds to nestle there. Bear not ignorant, idle, Idol-Shepherds, who feed themselves, and not the Flock.  
Bear

Bear not superstitious Innovations, who are all for Mixtures in God's Worship. Bear not the old Mixtures, nor the old Leaven, which was left in the first Reformation. Take away the Names of *Baalim*, the Remnants of Superstition. Consider whether you should bear that which has been complain'd of as a Burthen, by many, by most Petitions, from all the Quarters of the Land ; I mean plainly, our present Frame and Constitution in Church Discipline and Government. But let, let this come to Trial, *Ib. p. 53.*

And because they triumphed that they had beaten all Enemies out of the Field, but Prayer ; and no Prayer was left to oppose them, (for the *Letany* was almost every where on their Side, ) but the Prayers (as they call them) of addle Heads and sick Brains : Therefore also Jesus Christ, to vindicate this despised Ordinance, hath let them fall in all Places, by that which they little thought could stand before them : The Prayers (as they count Madness and Distraction ) of armed distracted People. And do not these Successes look like the Successes of Christ's Kingdom ?

*Caryl's Thanksgiving Sermon before the Commons, April 23. 1644. P. 35.*

Let us not receive the *Babylonish* Creed, the *Trent* Creed, the *English* Liturgy. The Church of God has a Spirit of Prayer ; therefore we need not send to *Babylon*, to *Rome* for Prayers.

*Cheyne's Fast Sermon before the Commons, May 31. 1643. P. 30.*

You see that these Men have steel'd their Brows with more than a *Babylonish* Impudence, who have been ever and anon altering the *English* Liturgy for the worse, as if the Missal had been *Jure Divino* ; And therefore the *Liturgy* can never come near enough the *Romish* Mass. Believe it, if the Faction that is now up in Arms prevail, we shall have the Service-Book which was prepared for *Scotland*, or a worse ; some *Babylonian* Service imposed upon us as Divine Service. *Ib. p. 32.*

The Communion-Table stood like a Kitchen Dresser-Board ; but it must be advanced to the upper End, that none might sit above God Almighty : It must be rail'd in ; it must have some Respect shew'd to it. Holidays, the Saints Festivals must be kept with some Strictness ; and in Lieu of them, you shall have Liberty on the Lord's-Day to game, and revel, and do what you please.

Coleman's *Fast Sermon before the Commons*, August 30. 1643. P. 38.

But what Kind of Men were ordinarily seated in the Cathedrals ? In a great Part of late become the Nest of Idle Drones, and superstitious Formalists. *Ib.* p. 39.

The Tampering and Essays of some, to clip, or wash, or new coin, or allay and abase with some *Romish* Mixture the Gold and Purity of our Doctrine. Is this to love the Truth ? That pure and refined Truth which hath passed the fiery Trial ; hath been baptized in the Blood of many Martyrs ; sown in a Field made fruitful with their Ashes ; who loved not their Lives so much as the Truth. To set up lying Vanities, Pictures and Images ; and to cry down Praying and Preaching, whereby those Toys may be useful and necessary to the ignorant (because untaught) People. To suffer Idolatry or superstitious Formalities in serving God, to get Ground upon our Opinions and Practices. Is this to love the Truth ? Are not the Lengthening and Encreasing of ceremonious Shadows a Prefage and Sign of Shortning our Days, or Setting of our Sun, and diminishing our Light ?

John Gauden's *Sermon before the Commons*, November 29. 1640. P. 29.

Such hath been the shameless Impudence and Effrontery of some ridiculous Heads, that plain and honest Minds shall be scorned and derided, and in a juggling Fashion cheated out of the Power of Religion. Whether they have a Design to re-edify *Eabel's* Ruins or not, I can't tell. Some vehemently suspect it. Sure I am, there

is such a Confusion and Novelty of Language affected by some Men, of Altars, Sacrifices, Priests, Corporeity of Presence, Penance, Auricular Confession, &c. that most People know not what they mean, what they would have, or what they intend to call for next. *Ibid.*

It will be objected by our Adversaries, that they pray as well as we. And why may they not be heard as well as we? It is true, they pray; some of them to our Lord, some of them to our Lady, (as they call her) some say, *Our Father*, some *Pater Noster* and *Ave Maria*, and some make use of Beads and Crucifixes when they pray; and the Generality of them read out of a Book. But how many of them pray in the Spirit? Certainly there is great Difference betwixt their Praying, and the Praying on this Side: And there is great Difference between the Men that perform Prayer on both Sides, and those they pray for. And were their Prayer better than it is, their Cause is naught; and their Armies too, like the *Absalonian Army*, to prosper.

Samuel Gibson's *Fast Sermon*, September 24. 1645.

P. 32.

Is it not fresh in your Memory, how God had a Quarrel with your Steeples and Churches, for the Corruptions and Innovations in them, when divers of them were smitten and broken by Thunder and Lightning?

Greenhil, *before the Commons*, April 26. 1643. P. 14.

Called, *The Axe at the Root.*

The Lord will deal roundly with them, uncovenant them, unchurch them, unfaint them. *Ib. p. 19.*

Those Troops of blind Guides, ignorant Sots, Priests of *Jeroboam's* Orders, the Scum and Froth of the People.

Henry Hall's *Fast Sermon before the Commons*, May 29. 1644. Called, *Heaven ravish'd.* P. 22.

When *Jezabel*, that Mother of Whoredoms, and all her Merchants, Factors, and Retainers, with all their

*Eaby-*

*Babylonish* Trash and Trumpery, the Wares which they traffick'd in, are packing away, then and not before begins the victorious Song of the Elders, *Rev.* 19. 6.

Look upon your Enemies, how more than Hyperbolically Violent they are carrying on their Designs of *Rome* and Hell. *Ibid.* p. 70.

In the Church the Bound of Orthodox Protestant Religion is grossly invaded and innovated. The illegal Introduction of superstitious Ceremonies, Tables removed, Crucifixes erected, Adoration towards Altars practised.

Nath. Hardy's *Fast Sermon before the Peers*, February 24. 1646. P. 15.

Methinks, most noble Patriots, I see Religion like a Forelorn Damsel in ragged Attire, with her dishevel'd Hair, weeping Eyes, and bleeding Wounds, lie prostrate at your Feet, crying out like the Woman of *Te-koah*, Help, &c. Oh! be pleas'd to take her by the Hand, raise her up, set her upon her Legs, place a Guard about her, and drive away her Enemies. *Ibid.* p. 16.

It feareth me, that a great Part of the Land are not yet brought to this Confession; but are still fond of a formal Service, a Proud Prelacy. And therefore as you your selves are to acknowledge this Sin as a high Provocation, so would all good Means be used for bringing the People to the Sight and Sense of it.

Alexander Henderfon's *Fast Sermon before the Commons*, December 27. 1643. P. 18.

If any say, that I seek the Ruin and publish the Shame of Men of mine own Calling; I answer; No. They are the Proud, the Persecuting, the Prophane, the Popish, the Temporizing, the Insufficient, the Lazy, the Drunken, the Scandalous Prelates and Ministers that disgrace the holy Function, and make us ashamed of them, as an honest Man is to see his Brother go to the Gallows.

Jasper Hicks's *Fast Sermon before the Commons*, June 26. 1644. P. 36.

As *Abab* had his 400 Prophets of the Day, which flatter'd him, and sooth'd him up in Sin: Even many such like are still alive in the World, who instead of searching the Wound to the Bottom, skin it over; harden others in their Sins, by their Applauses and Approbations of them. And I would that great Persons were always free from such Inconveniencies as these are.

Horton's *Fast Sermon before the Peers*, December 30. 1646. P. 15.

That we may have an incorrupt Religion, without sinful, without guileful Mixtures. Not a Linsley-woolsey Religion. All new-born Babes will desire Word-Milk, Sermon-Milk, without Guile, without adulterating.

Tho. Hill's *Fast Sermon*, July 27. 1642. P. 5. *Calculated, The Trade for Truth.*

If our Prelatical Power and Cathedral Pomp be of divine Right, let us see a divine Word for it. P. 17.

The Sword is already shakn out of the great Churchmen's Hands, by Parliament Power. The Keys don't hang under their Girdle as they did. We dare not but hope that there are engaging Providences, earnest Penies, of some great Payment yet behind. Oh! therefore know and redeem your Opportunities of trading for Truth. *Ib. p. 29.*

Maintain among us a free Course of Trading for eternal Happiness. Set and keep open those Shops, such Pulpits, such Mouths, as any Prelatical Usurpation have, or would have shut up. *Ib. p. 33.*

What Pity is it that Cathedral Societies should be often Sanctuaries for Non-Residents, and be made Nurseries for such idle Drones, who can neither preach nor pray otherwise than read, say, or sing Prayers. And in the mean Time most be observed in a Non-edifying Pomp of ceremonious Service. *Ibid. p. 51.*

Behold the many hundred Congregations where Millions of Souls are like to perish for want of Vision. Truth is sold from amongst them, either by Soul-betraying Non-Residents, Soul-poisoning Innovators, or Soul-pining dry Nurfes. In many Miles not a Minister that can preach and live Sermons. I wish every Parliament-Man had a Map of the Soul Misery of the most of the Ten Thousand Churches and Chappels in *England*. *Ibid.* p. 52, 53.

*First*, Provide that every Congregation may have an ample Trumpet of Truth: *Secondly*, Let every great Town have Lectures, Markets of Truth. *Ib.* p. 54.

Instead of High-Commission, we have an honourable Committee; that turns the Wheel upon such as are scandalous and unworthy. In the Room of *Jeroboam's* Priests, burning and shining Lights are multiplied. In the Place of a long *Liturgy* we are in Hopes of a *Pithy* Directory. Instead of Prelatical Rails about the Table, we have the Scripture Rails of Discipline. Where Popish Altars and Crucifixes did abound, we begin to see more of Christ crucified, in the Simplicity and Purity of his Ordinances.

*Hill's Fast Sermon before the Two Houses, August 13 1644.* P. 28.

Down with the old Building of Popery and Prelacy. The Pope has been raising himself a pompous Palace for many Years together upon Christ's Ground; a great Encroachment to our own Saviour. Prelacy was the Scaffold whereby the Building of Popery was raised to so great a Height; and many would retain it as a Crutch to support tottering *Babylon*. *Ibid.* p. 35.

The croaking Frogs of *Egypt* will not henceforth take you for a Log, that may be leap'd upon and trised with at Pleasure. And you may put in your Plea against black mouth'd Obloquy.

Langley's *Faſt Sermon on Chriſtmas-Day before the Commons*. Ep. Ded.

The Lord ſhew'd that they were the great Beaſt indeed, whoſe Horns the Carpenters are now ſawing off. *Ibid.* p. 9.

Every Blow has put the Saints upon *Paul's* Temper, beaten off from his Horſe, to ſay, Lord, what wilt thou we do? And to crouch low and cry out, Lord, put any Yoke upon us, ſo it be thine. Not *Babylonish*, not *Spaniſh*, not *Cavalieriſh*. *Ib.* p. 22.

Who would have thought the throwing of a Stool in Church, out of Indignation, by a godly Woman, a Zealot, at the firſt broaching the *Engliſh* Maſs at *Edinburgh*; I ſay, who wou'd have thought that the throwing that Stool ſhould have ſo mightily ſhaken the Pope's Chair. *Ibid.* p. 28.

But above all, the extreme daring bold Audaciouſneſs of a Generation of Men, that have adventured as much as in them lies to corrupt God's Worſhip; that not only rejoice to ſee the Idolatry and Superſtition of the Church of *Rome* practiſed by others, but have dared to ſet their Thresholds by God's Threshold; and to dreſs out all God's Worſhip according to their own Fancy.

Marſhall, *before the Commons*, November 17. 1640.  
P. 33.

But God knows, and you know, That we have not only Abundance of Idolatrous Papiſts, but Abundance of Popiſh Idolatrous Spirits, who are ſuperſtitiously addicted, willing to embrace any Thing that goes that Way; only they will not have it go under the Name of Popery. And as for our Miniſters, how many Complaints and Petitions has this Honourable Aſſembly received, againſt many Hundreds of them; Multitudes of them rotten and unſound in their Doctrines, and vitious and corrupt in their Lives; beſides Thouſands of others, who, God knows, want either Will or Skill to do the Lord's Work faithfully.



Marshall *before the Commons*, December 22. 1641.  
P. 44, 45.

They have a Third Engine, and that is the Injunction of new Ceremonies and Adorations, that if any cou'd swallow the Book, yet they may discover and cast them out by straining. To this they add a Fourth, Prayers and Proclamations against our Brethren the *Scotch*; and their last and greatest Engine, which was like the Powder-Plot, against the godly Ministers of the Nation, to blow up the Reliques of them at once, was their Oath for Episcopacy; and as it was some time said to *Elijah*, *Him that escapeth the sword of Hazael shall Jehu slay*, &c. so had they said, Him that escapeth the Dint of the Ceremonies, shall the Book of Sports slay; him that escapeth the Book of Sports, shall the new Injunctions slay; and him that escapeth the new Injunctions, shall the Proclamation slay; and him that escapeth the Proclamation, shall the Oaths slay. The bestowing of Offices, collating of Benefices, Election of Masters and Fellows of Colleges, who had the overruling Hand in them, the Power of *Mandamus*, but *Canterbury* and his Faction? And who were they conferred upon, but upon Men infamous and impudent in *Arminian* and Popish Opinions? Professed *Arminianism* and bold-faced Popery were the only speedy Way to Church Preferment.

Newcomen *before the Commons*, November 5. 1642.  
P. 28.

Why the Bishops, who have been observed to wish well to Popery *ab Incorruptulis*, shou'd carry on such a Plot, some Reason may appear: For cou'd they but once have obtain'd this, That Popery shou'd have triumphed over the Reformed Religion, the Mitre wou'd have soon trampled upon the Crown. *Ibid.* P. 30.

As for our Adversaries, if they ever strain'd their Wits to exceed themselves in plotting Mischiefs, it has been since this Parliament. Such a Succenturiation there  
has

has been of Plots, that we may say of them, as she of *Gad*, *A Troop cometh*. Besides, some ridiculous Things have been sent forth into Publick, on purpose to outface the Truth, and fully the Glory of our Deliverance; which is the Reason why some Men are so incredulous: They can see no Danger; the Parliament needs no guards; there's no need of settling the Militia. *Ibid.*

G. 32.

They neither regard Prince nor People: For we may easily perceive, if *England* tear out its own Bowels, tho' all we die, so Hierarchy survive, they wou'd be well pleased. *Ibid.* P. 38.

Surely his Majesty's Life, if bound up in one Hair of his Head, might be more secure [ in the *Scotch Army* ] than he can be amongst Papists and Cavaliers, if every Hair of his Head were a Life. *Ibid.* P. 39.

But, O Lord, in such a corrupt State of Clergy and Universities, where shall we find faithful Men to plant the Nation with? To alter Religion so as to corrupt it, was the Plot of the Popish Prelates, and their Factors. *Ibid.* P. 45, 47.

Such were the Innovations of the late Hierarchists in Worship, their Paintings, Crossings, Crucifixes, Bowings, Cringings, Altars, Tapers, Wafers, Organs, Anthems, Litany, Rails, Images, Copes, Vestments; what were they, but *Roman Varnish*, *Italian Dress* for our Devotion, to draw on Conformity with that Enemy of the Lord Jesus?

J. Owen's *Fast Sermon before the Commons*, April 29. 1646. P. 29.

Against the Second Commandment I name Superstition, and the heavy Weight put upon Ceremonies, Circumstances, and human Ordinances, whilst the Ordinances of God have been shamefully neglected by an Ignorant, Pluralizing, Non-Resident, Careless Ministry, and a Prophane People, who liked all this well enough, and loved to have it so.

Palmer's *Fast Sermon before the Commons*, June 28.  
1643. P. 38.

God befools them to worship the Works of their own  
Hands, their own Babies.

Pern's *Fast Sermon before the Commons*, May 31. 1643.  
P. 10.

We hope God will famish Popery, Arminianism, and  
Jew Worship. *Ibid.* P. 18.

Hope of white Sleeves has made many a Man bloody  
his Fingers. *Ibid.* P. 22.

It is known to you all, that when the Whore of *Ba-  
bylon* was cast out of the Church, she left behind  
her a Gold Ring, and some less Tokens; I mean E-  
piscopacy, and human Ceremonies. This was the  
Whore's Policy, to leave a Token behind her, that she  
might find an Errand in the House again: And she  
was indeed returning to the House again to demand  
her Love-Token. But it shall be heavenly Wisdom to  
make a thorough Reformation, to leave nothing that  
belongs to *Babylon*; and let not a Corner Stone be taken  
out of *Babylon* to build the Lord's House, for they are  
curfed Stones.

Rutherford *before the Commons*, Jan. 31. 1643. P. 18.

There is a long Web now weaving in *England* and  
*Ireland*: Many Hands spin Thread to the Web; as  
*England, Scotland, Ireland, Rome, Italy, France, Spain,  
Denmark*, Papists, Jesuits, Cardinals, Princes, Prelates,  
Politicians; and Jehovah the Lord hath had a Hand  
eminently in the Contexture. *Ibid.* P. 38.

Oh People really in Covenant with God; *England,  
Britain* be not weary; the King is coming, Christ is on  
his Journey, Posting Deliverance is at hand. *Ibid.*  
P. 51.

We cou'd not imagine, that so many Cages of un-  
clean Birds, such Beds of Snakes, such Nests of Wasps,  
should suffer the Refiner's Fire with Patience or Quiet-  
ness:

ness: Or that such Heaps of idle and superstitious Ministers, such Swarms and Hives of Papists, such Dung-hills of Profaneness, such mighty *Nimrods*, and devouring Oppressors, should suffer themselves to be dispossessed without Resistance or Opposition.

Will. Sedgwick's *Fast Sermon before the Commons*, 1642.  
P. 7.

God has poured out some Wrath upon the Throne of the Beast. Prelacy, by some late and sound Expositors, is conceiv'd to be that Throne; and we have seen it pull'd down in *Scotland*, and darken'd in *England*. *Ibid.*  
P. 18.

We have an ungodly Generation, that weep with a loud Voice, and complain their Gods are gone; their God Episcopacy, their God Liturgy, the Surplice, the Cross, the Organ and Maypole, their Sabbath-Dance, and *Whitsun-Ale*.

Dr. Stanton's *Fast Sermon before the Commons*, April  
24. 1644. *Epist. Ded.*

I am glad, for my part, that our Churches are scoured of their gay Gazing; and I marvell'd a great while since, how, and why the Organs were so many, and blew so loud, when the Homilies accused them for defiling God's House.

Thorowgood's *Fast Sermon before the Commons*, December 25. 1644. P. 16.

As for the Crown, let Mercy and Truth be Supporters of it for ever. But for Mitres (if History lie not) we may say of them, that the Crown has never flourish'd, that has grown near the Mitre.

Vines's *Thanksgiving Sermon before the Two Houses*, July 18. 1644. P. 13.

I saw a special Hand of God, in calling me to preach to so Honourable an Assembly; and his Power and Providence in frustrating and bringing to nought the Counsels

fels and Purposes of the proud Persecuting Prelate of *Canterbury*: who on the same Day of the Week, the same Month of the Year Six Years before, brought me to answer, *Ore tenus*, in the *Star-Chamber*, with a full Intention to lay a heavy Censure upon me; and when the Justice of God (for which I suffer'd) did bear me out against all his Slanders and false Accusations, he most proudly affirmed, and bid me assure my self of it, that I shou'd never come in a Pulpit, nor preach any more.

George Walker's *Fast Sermon before the Commons*,  
Jan. 29. 1644. *Epist. Ded.*

We are generally guilty in one measure or other, in that out of cowardly Fear we receiv'd, without Contradiction or Resistance, their Popish Ceremonies, superstitious Rites, and idolatrous Innovations; and too many sooth'd them in their usurped Power. *Ibid.*  
P. 22.

Prelacy, Purple Prelates and their Clergy, hinder the Passage of God's Redeemed over into *Canaan*, Heaven; and shall down. Prelacy, Root and Branch, shall be taken away, as a Tree that cumpers the Ground: It must be cut down: The Church and pure Religion cannot thrive by it, near it, under it. Prelacy is not only not useful, but hurtful: The Prelates were daubing a Wall with untempered Mortar, made of Canons, Oaths, Constitutions, and Superstitions; yet all fall, that one may say, Where is the Wall, and they that daubed it?

Wilson's *Fast Sermon before the Commons*, Sept. 28.  
1642. P. 5, 6.

Altho' many a lusty Rubber hath labour'd hard to promote *Rome's* lustful Laws, as Cardinals, Patriarchs, Archbishops, Bishops, Deans, Archdeacons, Abbots, the Canonical Clergy, and all inferior Officers; yet the more they wou'd cover, the more they discover the Whore's and the Pope's filthy Wickedness. *Ibid.* P. 12.



such an one, would have been grievous, but to make such an one would be intolerable. What could Episcopacy it self have done more?

Cafe's *Fast Sermon before the Peers*, March 25. 1646.  
P. 36.

[ Liberty of Conscience, falsely so called, may in good Time improve it self into Liberty of Estates, Liberty of Houses, and into Liberty of Wives: And in a Word, Liberty of Perdition of both Souls and Bodies.

Cafe's *Fast Sermon before the Commons*, May 26. 1647.  
P. 34. Called, Spiritual Whoredom discover'd.

If it prove an *Ichabod* of Toleration, the Glory will depart from her; but if the *Benoni* of Reformation, the Father, God will call it *Benjamin*, the Son of his Right Hand.

Nath. Hardy's *Fast Sermon before the Peers*, February 24. 1647. P. 36.

All which I desire may be taken into serious Consideration; and especially (which grows so much upon us, and which threatens so much Evil to us,) that Sin of Libertinism and Toleration, which is the Ringleader of all the rest, and involves all others with it. Oh! that this should ever be once mentioned amongst us, who have enjoy'd so much of the Gospel as we have done; profecuted with so many Blessings, and Victories, and gracious Successes both of former and later Times, to the Admiration both of Friends and Enemies. Surely God cannot but take it ill from us, that we should but incline and lean hercunto. Toleration of all Errors does but strengthen many amongst the rest.

Horton's *Fast Sermon before the Peers*, December 30. 1646. P. 37.

Beware lest out of Cowardice ye tolerate what God wou'd not have tolerated: For I conceive it worthy of the Consideration of the Wisest, whether the Devil  
K 2  
wou'd

wou'd not think he had made a good Bargain, and gain'd well by the Bargain, if he cou'd exchange Prelacy for an universal Liberty?

James Nalton's *Fast Sermon before the Commons*, April 29. 1646. P. 38.

Men wish themselves in *Egypt* again, and wou'd rather be under Prelatical Bondage, than under a Government most conform to the Word: Nothing will serve some, but a Toleration of all Religions and Opinions: Ah, Brethren, this is a Provocation: For this God will turn us back into *Egypt* again.

Newcomen's *Fast Sermon before the Two Houses*, September 12. 1644. P. 31.

This Error, that Men must enjoy Liberty of Conscience, is an Inlet and Ground of Toleration of all Religions: Errors and Heresies are Gangrenes, which if their Course be not stopp'd, will increase to the Destruction of the whole.

Henry Skudder's *Fast Sermon before the Commons*, Octob. 30. 1644. P. 28.

The Toleration of every Religion will destroy all Religion, and leave no Religion at all. Let such a Toleration find Allowance in the *Turks* Paradise: I trust it shall never be planted in the Paradise of God.

Thorowgood's *Fast Sermon*, December 25. 1644. P. 12.

There are some who boldly assemble in Congregations, poisoning the Unstable against us. When we crave the Help of the Magistrate's Sword, it is answer'd, that there is no established Law that warrants them to proceed against them. Let me therefore humbly beseech you by the Mercies of Christ, and in his Name, to hasten some speedy Remedy for these Evils, lest the Blood of the Souls that perish by these Seducers be put into your Account at the last Day.

J. White *before the Lords*, November 6. 1645. P. 57.



## C H A P. VI.

*A Vindication of the Covenant.*

**G**OOD God, into what Times are we fallen! Give me Leave to say on this Solemn Covenant, what *Austin* wrote to *Boniface* upon the Breach of a particular Vow; Those that break these Bonds asunder, and cast away these Cords from them, truly I know not what they can expect, but even Chains of Darkness to bind them over to the Judgment of the Last Great Day.

Sam. Annesley's *Fast Sermon before the Commons*, July 26. 1648. P. 12.

In our Solemn League and Covenant, an Holy, Just and Good Covenant it is in it self, and so we took it; however wicked Men do turn every Stone to abuse it. Believe it, that Covenant shall break those that design to break it; and if any shall endeavour to make it an old Almanack, they will find it full of red Letters to them.

Bond's *Thanksgiving Sermon before the Lords*, July 1648. P. 40.

The Enemy wou'd not leave adding one horrid Provocation to another, by fighting against the Parliament, denying them a Being, proclaiming them Rebels, and owning the Diabolical Rebels of *Ireland* as good Subjects to cut their Throats, until by such sharp Provocations as these, they had spurred and switched Three Kingdoms into a most solemn Oath and Covenant for a compleat Reformation.

Bond's *Fast Sermon before the Commons*, March 27. 1644. P. 38. The

The Lord doth expect that you shou'd promote the Solemn League and Covenant, that Triple Cable of the Three Kingdoms, by which the Anchor of our Hope is fasten'd; that Threefold Cord that binds all Three Kingdoms together unto God: Our noble Builders, up and be doing your several Parts; your Cause is invincible, and nothing is so like to hazard us, as not adventuring. *Ibid.* p. 49, 50.

When your Enemy shall perceive, that you come armed with the Armour of a Covenant with God, I hope stricken with Amazement, they shall cry, Woe unto us, we were never opposed so before: Woe unto us, who shall deliver us out of the Hand of thy mighty Prevailer?

*Coleman's Fast Sermon upon taking the Covenant, Sept. 29. 1643. P. 35.*

Fools and Malignants, who know not the Cause, and such as have no Love at all to this Cause, shou'd be Outcasts from this Covenant: Such senseless and rotten Stuff will but weaken (if not corrupt) this Sacred Bond.

*Caryl's Sermon before the Commons, October 6. 1643. upon taking the Covenant. P. 3.*

Let us, both Parliament and People, remember our Covenant, read over our Covenant, and live up with our Covenant: It is a fearful thing to let a Covenant lie by the Walls as Worm-eaten Paper.

*Cafe's Thanksgiving Sermon before the Commons, August 22. 1645. P. 33.*

Take care the Covenant be kept inviolate. Our Covenant is the most Adamantine Bond to preserve our Church: And now we have sworn it before God, let us take heed how we break it, or slight it; for if we do, we must expect that God will lengthen out his Commission to the Sword to revenge his Quarrel.

Sam. Good's *Fast Sermon before the Commons*, March 26.  
1645. P. 31.

The next thing I desire may be especially cared for, is the general Pressing and Prosecution of the National Covenant; a thing pleasing to God, profitable to the Kingdom; by which there is, and through God's Blessing may be the most famous Blow given to the Whore of *Babylon*, and her Bastard Imps, that ever yet was. Now we have this Stick amongst us, to lay it aside whilst Malignants live in our Bosoms, blessing and applauding themselves, that they have neither taken this, nor the former Protestation; May not this be the way to lessen the Honour and Authority of the High Court of Parliament? May not this cause the common Sort to deem themselves little bound in Conscience to keep the Covenant, when they see others not bound to take it?

Humphrey Hardwick's *Fast Sermon before the Commons*,  
June 26. 1644. P. 33.

Methinks the Stroke of God upon us so near that time Twelvemonth wherein we took the Covenant, seems to speak, as if God once a Year wou'd require an Account of this Covenant at the Hand of *England*.

Newcomen's *Fast Sermon before the Two Houses*, Sept.  
12. 1644. P. 35.

See that the Covenant be both taken and performed: It is the Covenant of the most High God, who will be much provoked with the Neglect of it. You have holden forth a pious Example, in entring into our solemn League and Covenant for Reformation; like the honoured Prince *Josiah*, and with the same Sincerity. Oh, accompany that King one Step farther, by carrying all in *Jerusalem* and *Benjamin* to make it, and stand to it, when they have made it.

Strickland's *Sermon before the Lords*, November 5.  
1644. P. 24.

*England shall be England, or a Sodom and Gomorrah, according as it keeps or breaks the Covenant.*

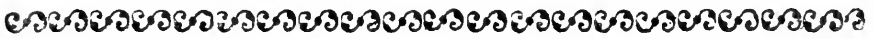
Lazarus Seaman's *Fast Sermon before the Commons*,  
Sept. 25. 1644. P. 45.

If any of you shou'd have taken the Covenant with his Lips, his Heart not consenting; shou'd pretend to God, and intend for himself; look to *Westminster*, and row to *Oxford*; give Counsel here, and Intelligence there; shou'd cost in any thing to retard the Reformation, spin the War, &c. Doth not God know it?

John Ward's *Fast Sermon before the Commons*, March 26. 1645. P. 56.

We covenanted not only against Prelacy, but Popery; not only Hierarchy, but Herefy; not only against Sin, but Schism; and have we not gone against the Letter of it? How is the Covenant slighted, even as a thing out of Date?

Tho. Watson's *Fast Sermon before the Commons*, December 27. 1648. P. 13. Called, *God's Anatomy upon Man's Heart.*



## C H A P. VII.

*Flowers of Rhetorick by way of Allegory, Metaphor, and Similitude, &c.*

**Y**OU have endeavoured to fence this Vineyard with a settled Militia, to gather out Malignants as Stones, to plant it with Men of Piety and Trust, as choice Vines, to build the Tower of powerful Ministry in the midst of it, and to make a Wine-Press for the squeezing of Malignants.

*Preface to John Arrowsmith's Fast Sermon before the Commons, 1642. called, The Covenant-avenging Sword brandished.* The

The main Work of the Spirit of Grace, is to negotiate the Treaty of a Match betwixt the Lord Jesus, and the coy Souls of Men. *Ibid.* p. 20.

'Tis a Spiritual Affection that hath the Holy Ghost for its Father, Faith for its Mother, Prayer for its Midwife, the Word for its Nurse, Sincerity for its Keeper, a Trembling for its Handmaid.

Arrowsmith's *Thanksgiving Sermon before the Two Houses*, March 12. 1645. called, England's Eben Ezer. P. 32.

After some Overtures of a Match in the Reign of King *Henry* the Eighth, the Reformed Church in this Kingdom was solemnly married to Jesus Christ, when the Sceptre was sway'd by *Edward* the Sixth: That godly young Prince (as became the Bridegroom's Friend) rejoicing greatly because of the Bridegroom's Voice: The famous 39 Articles of her Confession, then framed, were an evident Sign of her being with Child, and that a thorough Reformation was then conceived, tho' but conceived: Many and fore were the breeding Fits she conflicted with in Queen *Mary's* Days, and such as gave Occasion to fear she wou'd have miscarry'd. But God sent her Ease from Heaven under the succeeding Princes: In which Condition she went on for a long time, drawing on still nearer and nearer her Time. Six Years ago, after this Parliament had sate awhile, it was generally believed, that she was fallen into her Travails; and in the midst of all the Sorrows which have since befallen *England*, her Friends encouraged themselves with this Hope, that the quicker and sharper her Pains grew, the liker she was to be delivered of that *Man-Child*, which they so greedily expected. But behold, as if all these had been but Forerunners of her Labour and *Bearing Throws*; she continues still in Pain; infomuch that they now begin to think she has not gone her full Time, and earnestly desire she may, because they fear nothing more than an abortive Reformation.

Our

Our Church's Condition being such, as has been described, she makes her special Address to you, Honourable Senators, whom God has now called to the *Midwife's* Office. Oh what Care, what Help is expected from you, who above all Men are bound with all your Might and Skill, to promote the Birth of such a Child, as may cause the Woman to forget all her Sorrows. *Obstetricate* as ye ought: I know ye will not think it Presumption, if I offer two or three things by way of humble Advice. Imitate *Tamar's* Midwife, *Gen.* 38. For the different Judgments of Professors throughout the Land shew, that the Church hath Twins in her Womb: So much Truth as has been already own'd by Parliament, *Zarah* like, has put forth both her Hands: None can but say, This came out first; for you have marked it with the Scarlet Thread of Civil Sanction.

*Arrowsmith's Fast Sermon before the Commons, Jan. 27. 1647. called, A great Wonder in Heaven. P. 35.*

If I wou'd be curious to mince a Text, both these general Parts might admit of a more particular Anatomy.

*J. Bond's Fast Sermon before the Commons, March 27. 1644. P. 5.*

So much ought necessarily to be laid for draining, levelling, and trenching the Ground for a Foundation. *Ibid. p. 7.*

Oh, what rare Maps of saving Wonders, what Anatomies of publick Mercies cou'd I spread before you this Day. *Ibid. p. 11.*

The Parliament of *England* hath lately taken up very great Sums of Mercy (to the Use of these Kingdoms) upon Trust and Credit: May it please you to consider, how to discharge these publick Debts.

*Epist. Ded. to Bond's Thanksgiving Sermon before the Commons, October 8. 1645. called, A Dawning in the West.*

Right Honourable and Beloved, I have reaped some Sheaves out of this Field already, and have thresh'd them out in part for the Home-Provision of my own Flock: But there is some of the finest Wheat Flower yet remaining, which with a second Bolting may make a fit Meat-Offering for this solemn Day of Praise and Thanksgiving. *Ibid. Pref. p. 5.*

Here are some five or six Fingers in the Text, that do all point out the special Hand of God in this Mercy. *Ibid. p. 12.*

If I shou'd speak this Feast into a Fast, by speaking away the Day and my own Spirits, I shou'd not be able to unkernel this fivefold Crop. *Ibid. p. 47.*

Right Honourable Senate, I do at last present you with that Cluster of Grapes, which have been longer in the Press than your Order doth seem to permit.

*Epist. Ded. to Bond's Thanksgiving Sermon before the Commons, July 1648. called, Eschol, or, Grapes among Thorns.*

Prayer is the Bread and Salt at every Spiritual Meal. *Ibid. p. 7.*

Tho' I can't launch out into the Sea of all Mercies, yet I wou'd, I must fish in the River of this Day's Salvation. May it please you to lend me your Hearts but half an Hour, I shall endeavour to warm them, and return them back to you again. *Ibid. p. 23.*

The Lord hath shewed us Mercy *notwithstanding* our Sins, and shall we sin against him *notwithstanding* his Mercies?

Will. Bridge's Sermon before the Commons, Novemb. 5. 1647. p. 9. called, England saved with a Notwithstanding.

Behold, our Saviour hath saved us with a *Notwithstanding*; and why shou'd not we be contented to walk as he walked, and live as he lived, for he hath saved us with a *Notwithstanding*. *Ibid. p. 13.*

I should tell you in the next Place, that if God doth save us with a *Notwithstanding*, that we should serve him with a *Notwithstanding*. *Ibid.* p. 15.

There is a great *Folio* Book before you of Providence: Indeed it is sealed with many Seals; but if opened, you will find it is writ in every Page, *Free Grace, Free Love, Salvation*, with a *Notwithstanding*. *Ibid.* p. 21.

Sometimes Men are so discouraged with what is evil amongst us, that for Anguish of their Souls they cannot see what is Good. Some Crimes go awry; and so they lose the *whole Meal* of Mercy. *Id. Ib.*

Ye are now embarked in a great Work and Service, ye may not, ye cannot, go where and when you will. Sometimes ye must lie becalmed. But, oh! that Men did know the Gale of Providence, the Time and Tide of Providence. *Ib.* p. 24.

Beloved, do what in you lies to bring this blessed King Jesus unto his Throne of Inheritance.

Ep. Ded. to W. Bridge's *Thanksgiving Sermon before the Commons*, May 17. 1648.

Christ loves that his People should sit up for him; watch and wait for him. *Ibid.* p. 9.

The Ordinances are those golden Pipes, by which the golden Oil empties it self into the Hearts of God's People. They are the Church's Breasts, from whence her Members suck Nourishment: They are the Church's Barns and her Wine-press. They are on Christ's Part the Kisses of his Mouth, the mutual Embraces betwixt God and the Christian Soul. Dry up all these Breasts in such a City as this, and how great will the Cry of the Infants be?

*Preface to Oliver Bowls's Sermon before the Two Houses*, July 7. 1643.

The People when they returned from *Babylon*, found God to keep touch with them to a Day.

Corn. Burgefs's *Fast Sermon before the Commons*, November 17. 1640. There



There is not a Witch that hath the Devil at her Beck, but she must seal a Covenant to him: Sometimes with her Blood, sometimes by other Rites and Devices: And perhaps he must suck her too, as in those hellish Bargains, *you know*, they use to do. *Ib. p. 44.*

It is the great Fault of many, when they read in Scripture of wonderful Deliverances, they behold them only to admire the Acts done, but not to *rowl* themselves by Virtue thereof upon God for the like.

Corn. Burgess's *Fast Sermon before the Commons*, November 5. 1641. P. 57.

You came together by Prayer; you stand by Prayer; your Success hitherto is a blessed Fruit of Prayer: The Blessings of the Prayers of Thousands, Thousands of the Saints are daily upon you.

Jer. Burrough's *Fast Sermon before the Commons*, September 7. 1641.

Tho' Christ be as a Bundle of Myrrh, in which there is Bitterness, yet he is the well-beloved of his Church: And he shall lie all Night between her Breasts. *Ibid. p. 11.*

Surely Prayer hath been the Midwife to help to bring forth this Mercy. What is it that is brought forth? Oh! it is no mean unworthy Thing; it is a Man Child that is brought forth: It is a Mercy full of Strength and Vigor, that presently crusheth these *Babylonish* Brats of Innovation lately hatched, and promieth great Mercy to us: A Mercy that is the Foundation of Mercy to the Generation to come; such a Mercy as is beyond the Parallel of any Mercy which *England* ever had since the Gospel came into it. *Ib. p. 43.*

Sin is the great Make-Bait betwixt God and Man. To turn from Sin is the Key to unlock all the Chests of God's Mercies.

Calamy *before the Commons*, December 22. 1642.

P. 15.

The

The many grievous Yokes that Christ has freed us from, God has delivered us from Civil Yokes, and from Spiritual Yokes; from the late Canons mounted up against all good Men, but now turned against themselves: From the *Star-Chamber*, the terrible High-Commission, that Wreck and Torture of Conscience and Conscientious Men, which was appointed like the Dogs in the *Capitol*, to scare away Thieves; but have at the most Part barked at honest Men: From the Oath of the late Canons, which is now made the great Canon to shoot them down.

Calamy's *Fast Sermon before the Commons*, Febr. 13. 1641. P. 6.

There is nothing done in the Lower-House of Parliament upon Earth, but what is decreed in the Higher-House of Parliament in Heaven.

Calamy's *Thanksgiving Sermon before the Lords*, June 15. 1643. P. 56.

You shall not have a Farthing's Worth of Harm more than God hath from all Eternity decreed. God hath all our Enemies in a Chain. All Men and Devils are but Cyphers without God. The Devil can't go beyond his Teather. *Ib.* p. 57.

All the Blood-thirsty Cavaliers are but as so many Shepherds Dogs, sent out by God to gather his Sheep together. God's People are now as Sheep scattered one from another, to the Reproach of Religion and Dishonour of God. And God has sent the Enemy as his Dog, to call them together. And till this be fully accomplished, these Dogs shall not be taken off.

Calamy's *Fast Sermon before the Lords on Christmas-Day*. 1644. P. 18.

This discovers the Reason, why we have so many Censures and Misconceits of our Worthies in Parliament and in our Armies; Men shooting the Arrows of  
harsh

harsh Censures out of the Bow of a proud Heart, even against these Stars.

Thomas Carter's *Fast Sermon before the Commons*, January 28. 1643. P. 11.

God will put all your Tears into his Bottle, and they shall do more against the Rebels, than so many thousand Bullets from their Canons.

Will. Carter's *Fast Sermon before the Commons*, August 31. 1642. P. 25.

Did the *Israelites* powder up the Carcasses of the *Leviathans*, and Dragons the *Egyptians*, whilst they kept Lent in the Wilderness?

Cafe's *Thanksgiving Sermon before the Commons*, February 19. 1645.

To humble his People is the Exercise of their Graces. Prayer wrestles, Patience suffers, Hope waits, Faith puts forth pure Acts in Hope above Hope. Love is active, Self-denial watcheth over publick Concernments; and Poverty of Spirit saith, If he have no Delight in me, here I am, let him do what is good in his Eyes. And holy Resolution says, Tho' he kill me, yet will I trust in him.

Cafe's *Fast Sermon before the Commons*, March 25. 1646. Called, The Set-backs of Reformation. P. 23.

If we be rewarded for cold Water, which cost us nothing; what shall we be for warm Water from our Breasts and Bodies given to a Disciple in Christ's Name?

Caryl's *Fast Sermon before the Commons*, April 27. 1642. P. 18.

God hath ever in his Eye, all the Records and Chronicles of his good Works. He reads over your Journals every Day, and when he meets with any which have done or spoken Right for him, he enquires what Honour,

nour, what Dignity hath been done for this Man? *Ib.*  
P. 19.

I know right Honourable and Beloved, you have often dined upon Busines. *Ibid.* p. 22.

Love hath broad Shoulders, it can bear much. *Ib.* p. 42.

Seeing then we are in Covenant, we must go to Counfel by Faith, and to War by Faith; we must pull down by Faith, and build up by Faith; we must reform by Faith, and settle our Peace by Faith.

Caryl's *Fast Sermon before the Commons*, October 6.  
1643. P. 37.

Joy cannot be silent; it is the Ointment in the Saints Right Hand, which bewrayeth itself in perfuming the Name of God; in making his Name like an Ointment poured out.

Caryl's *Thanksgiving Sermon before the Commons*,  
April 23. 1644. P. 4.

The Saints have Right-handed Mercies, Full-handed Mercies, greater Mercies, and better Mercies; both Quantity and Quality commends: They have choice Mercies, and a *Benjamin's* Mefs. *Ib.* p. 11.

Prayer is a self-Emptying, and a God-exalting Duty. P. 16.

Faith may be justly furnamed Long-Hand; it can reach to Heaven.

*Epist. Ded. to Caryl's Fast Sermon*, May 28. 1645.  
*before the Two Houses.*

Scornful Men are the Devil's Bellows, to blow the Coals of Sedition, Strife and Contention, till they set the City on Fire.

Daniel Cawdrey's *Fast Sermon before the Commons*,  
June 31. 1643. P. 4.

Ply God with Prayers and Tears, and be Importunate, and in a manner Impudent. *Ibid.* p. 25.

Oh! my Lords, give your Chaplains as free Leave to weed your Souls and Families, as your Gardiners have to weed your Gardens.

Cheynel's *Fast Sermon before the Lords*, March 26. 1645. P. 65.

I arrest you this Day at the Suit of the great Jehovah, the glorious Commander of Heaven and Earth, for a Debt of Ten Thousand Talents; and over and above, of High-Treason against all the Three Persons of the Holy Trinity.

Cheynel's *Fast Sermon before the Commons*, March 25. 1646. P. 4. Called, A Plot for the Good of Posterity.

Wou'd you have your Heirs good Statesmen? Teach them how to whet their Tools at the Sanctuary, to Oil their Wheels with Prayer, and Steel their Engines with Religion. *Ibid.* p. 26.

Let every Christian endeavour to join his Soul close unto God, and as it were, square it for him.

Edward Corbet's *Fast Sermon before the Commons*, December 28. 1642. P. 25.

Unveil Christ in Point of Discipline. You have remov'd the Maskers and false Christs out of the Family, which like Thieves and Cavaliers commanded with Insolence.

John Ellis's *Fast Sermon before the Commons*, Feb. 22. 1642. P. 56.

In the Schools both Trivial and Academick, throw in Christ, as *Elisba* did Salt into the Waters of *Jericho*, and they will become Fountains of living Water. *Ibid* 57.

My Lords, one Word is enough to your Honours; you can never have a firm Possession, till you hold your Honours in this Title, that God bestows them, and until you pay a Pepper Corn unto God again.

Dan. Evance's *Fast Sermon before the Lords*, Jan. 28.  
1645. P. 31.

You have honoured God in Topping the Poppies,  
[the Pride and Insolence of the swelling Clergy.]  
*Ibid.* p. 42.

How comfortless is that Man's Condition, who  
having no safety abroad, dares not return, having no  
quiet at home through a brawling Wife; both at Bed  
and at Board restless!

Geo. Gipp's *Fast Sermon before the Commons*, Novem-  
ber 27. 1644. P. 29.

In this Discourse I present you with, I have laboured  
chiefly to discover those Rocks of Self-Shipwrack,  
which lie hid in the Waves of publick Employments;  
that in the Steering of the publick Ship, you might  
not dash your Souls against them, and so sink the  
Comforts, that out of all your worthy Labours, might  
eternally redound unto your Souls.

William Good's *Fast Sermon before the Commons*, March  
26. 1645. *Ep. Ded.*

Prayer is the Key that can open the Treasures of all  
the Locks of God's Mercies. *Ibid.* p. 25.

Prayer and Fasting are the Kingdom's Plaisters; but  
woe to us, if those Plaisters turn into Poison, and make  
the Sores of the Kingdom the more to Gangrene.  
*Ibid.* p. 27.

I beseech you trifle not with God, get your Hearts  
broken. *Ibid.*

The Church has been like a Breeding Woman: She  
began first to conceive, when God made the Promise of  
the Woman's Seed; she grew bigger and bigger through  
many other Promises, Prophecies, Types and Figures,  
whereby her Hopes in the Messiah were nourished. At  
the Fulness of Time she travailed, and brought forth  
this long expected Man-Child.

William Gouge's *Fast Sermon before the Peers*, Septem-  
ber 24. 1645. P. 18. The

The Lord hath his Flail to thresh out their Chaff, his Water and Soap to make them white, his Fire to try and melt them.

Stanley Gower's *Fast Sermon before the Commons*, July 31. 1644. P. 7. Called, Things now a doing.

Many deal too kindly with their Sins ; do by them, as you do by Malignants in Prison; they have their Friends come to them, their Wine, their Feasts, and what they will.

Greenhil's *Fast Sermon before the Commons*, April 26. 1643. P. 31.

Oh! wonder, Oh! the Weight of our Saint. Away Lot, says God, escape to Zoar ; I can't do any thing till thou comest thither. But were not their Sins great and many? Be it so, I can't do any thing till thou comest thither. But were not their Sins full? Yes they were ; but I can't do any thing till thou comest to Zoar. But Lord, art thou not come down to execute Judgment without Mercy? It's truth ; yet I can't do any thing till thou comest to Zoar. My Hands are tied, Fire and Brimstone will not come down, whilst Lot is in Sodom : Thou art the Man that hinders all, be gone, haste to Zoar. But Lot lingers, and will not make haste; then I must linger too, saith God ; if he stick, my Judgments must stick ; till he be gone, I cannot do any thing. *Ibid.* p. 40.

Moses would not let God alone: He would not be byassed or hired by God himself, to loose the People : He would not compound or comply with God himself. *Ibid.* p. 50.

A strong Gale of Prayer would turn this Lock of the Prison Doors, shake off all their Fetters, and fetch them out.

Hen. Hall's *Fast Sermon before the Commons*, May 29. 1644. Called, Heaven ravished. p. 30.

I well know that Reprehension to great Men must be wrapped up in Sugar, (as we do Pills,) that it may the more easily be swallowed ; and work before they think of it.

Nath. Hardy's *Fast Sermon before the Peers*, February 27. 164<sup>6</sup>. *Ep. Ded.*

I deny not but the Fringe of Divine Worship may be variable ; and yet in this, venerable Antiquity is not to be forsaken for novel Fancy. However, the Garment of Truth never waxeth old. *Ib. p. 11.*

Right Honourable, our Mother the Church is now in fore Travail : You are her Midwives. The Child she brings forth will be either an *Ichabod*, or a *Benoni*. *Ib. P. 16.*

Oh! that this Day of self-humbling might be to us in the Use of it, according to its Nature, a self-searching or Soul-purging Day.

Thomas Hill's *Fast Sermon*, July 27. 1642. P. 17.

Shall the Militant Church be triumphant over the Dragon and his Angels ? Then Christ's Soldiers have no Reason to repent, who have taken Prefs-Money from him.

Tho. Hill's *Fast Sermon before Both Houses*, July 23. 1643. P. 8.

*Jacob* knows not what Discouragement means : God seems to give him his Answer in *Esau's* Expedition against him, but he will not take it. God was willing to put him off, but he will not take any Put-offs : He seems to take his Leave ; but *Jacob* by *his* Leave will not part so : He seems angry, and willing to shake him off ; but *Jacob* holds his Hold : Nay, he seems to crush him, to maim him, to begin *Esau's* Quarrel against him. But he, like him in Story, when he was maimed on one Hand, holds the Stick in the other ; and when he was Handleless, held by his Teeth. So our Champion, frown God, finite he, wound he, *Jacob* is at a Point,  
a Bless-



a Blessing he came for, a Blessing he will have ; his Limbs, his Life might go ; but there is no going for Christ without a Pawn, without a Blessing.

Robert Harris's *Fast Sermon before the Commons*, May 25. 1642. P. 5.

The Lord himself sometimes will seem an Adversary : He will hide himself from thee, as fast as thou runs after him. Now he will chide, now frown, now seem to reject and scorn thy Services ; in a word, quite to shake thee off, when yet he desires thy Company. In this Case thou must not shew thy self a Dastard, but gather Spirits from the Opposition. *Ib. p. 12.*

All within us lies dead, till we act God by Prayer ; all the Comfort in the Creature sleeps, till we extract it with this Limbeck. A good Engineer is not the worst Soldier ; nor a good Prayer the worst Parliamentman. *Ib. p. 13.*

Gather upon God, and hold him to it as *Jacob* did ; press him with his Precepts, with his Promises, with his Hand, with his Seal, with his Oath, till we do *δυναμις*, as some *Greek* Fathers boldly speak. That is, if I may speak it reverently enough, put the Lord out of Countenance, put him as you would say to the Blush, unless we be Masters of our Requests. *Ib. p. 18.*

If God fill not every Vessel, challenge him upon that his Word, *Open thy Mouth wide, and I will fill it.* *Ibid. p. 20.*

Hold this Passant God amongst you, as *Moses* did ; chain him up with your Prayers and Tears. *Ib. p. 38.*

Truth and Peace make up between them the only Compass to steer a Christian Course by ; and there is nothing better resembles them than a Pair of Compasses. Truth is the Foot that keeps the Centre ; Peace the other Foot that takes in, and makes the Circle.

Charles Herle's *Fast Sermon before the Commons*, November 1. 1642. P. 14. Called, A Pair of Compasses for Church and State.

If Truth be a Girdle, Love is the Buckle of that Girdle. If Peace be a Bond, Love is the Knot of this Bond; the very Twist and Rivet of this Pair of Compasses. The Philosophers call Love *Pondus Nature*, a Weight that sets all the Wheels in the Clock of our Souls a going. A Weight which makes the Piercer of our Understandings enter, and bore through the knottiest Pieces of Truth. *Ib. p. 29.*

Religion is a Kind of Venison: If true, 'tis not so soon come by. *Ibid. p. 39.*

The Subject of our Discourse at this Time is a Song of three Parts; and every Part, like *Jacob's* Part of the Sheep, brings forth Twins. Each a double String (as it were) in the Musick of this Praise, finely twisted of Two Parts into a Kind of Discord and Concord, falling into a musical Close, through a differing yet reconciled Diapafan. The first Couple in this Song of Praise are Multitude and Unity, Concourse and Concord. *Ob! come, there's Multitude and Concourse. Let us, there's Unity and Concord.* The second twisted Pair are Tongue and Heart; *Let us sing.*

Ch. Herle's *Thanksgiving Sermon before the Lords*, June 5. 1643. P. 4, 5. Called, David's Song of three Parts.

The Mother does not desire with more Earnestness to be rid of her Milk, that fills her Breasts, nor gives it forth with more Delight to her Babe, than God his Mercy.

Hodges's *Fast Sermon before the Commons*, September 28. 1642. P. 27. Called, A Glimpse of God's Glory.

With *Jonathan* I rather give you a Taste than a Meal of this Soul-quickenig, Mind-enlightening Honey in the Text. *Ib. p. 34.*

The Height of my Ambition is, that by this Ink-work, the Spirit of the Living God would write the Name

Name of the Lord and his Christ upon this Parliament.  
George Hughes's *Fast Sermon*, May 26. 1647. Ep.  
Ded. Called, *The Two Joy Trumpets*.

My Text is a Harp tuned by the Finger of God himself to drive away this evil Spirit of Temporizing in a Time of Temple-Building.

Jenkyns's *Fast Sermon before the Peers*, February 25. 1645. Ep. Ded. Called, *Reformations Remora*.

Oh! let it be the Work of *England's Nobles* to continue the Presence of *England's God*. *Ib. p. 11.*

The Law is pure Vinegar, the Gospel is suppleing Oil. The Law, like a Hammer, may break the Heart; but 'tis the Gospel like Fire, that softens it, melts it, and brings it to Repentance.

Richard Kentysh's *Fast Sermon before the Commons*, November 24. 1647. P. 24.

Never had *England* better Preaching than since this Honourable Parliament: Never had a Parliament so many powerful Soul-searching Sermons preached to them, as this Parliament has had. *Ib. p. 27.*

The Parliament, by their many Petitions and Adresses, have promoted Peace; yet so, as to desire no Peace, but such a one as whosoever treats of it admits of God to be of the *Quorum* in it.

John Ley's *Fast Sermon before the Commons*, April 26. 1643. P. 23.

Thus sweetly and nearly stand the two Testaments joined together, and thus divinely would they kiss each other, but that the wretched *Apocrypha* does thrust in between, like the two Cherubims betwixt the Temple Oracle. They would touch each other, the End of the Law with the Beginning of the Gospel, did not this Patchery of human Inventions divorce them afunder.

Lightfoot's *Fast Sermon before the Commons*, March 9. 1643. called, *Elias Redivivus*. P. 5.

Reconciliation and Reformation are the two Twins for which the *Tamar* of our *England* is in Travail, and in Pain to be delivered, if there be but Strength to bring forth. *Ibid.* p. 7.

It is our Hope and Prayer, that once you may have Liberty and Leisure, from the great Rent in the whole Piece of the State, to look upon the Rippings in the Seams of the Church. *Ibid.* p. 28.

I wish People would be patient, and think lower Thoughts of their own Wisdom, and higher of Christ's and yours, as an Ordinance of God for their good; and in all their Travail travail with you, and cry out for a Man Midwife from Heaven for you, when you are like to miscarry.

Nich. Lockyer's *Fast Sermon before the Commons*, October 28. 1646. *Epist. Ded.*

Christ is the Hind of the Morning, hunted from Sun-rise to Sun-set; but having Hind's Feet, he cannot be taken. *Ibid.* p. 10.

When many are about Business, often no body is; one jostles so against another, till he is in Danger to jostle against Christ, and the very Principles of sober Men. *Ibid.* p. 14.

I know the Hearts of some of you have sadly expected, when God should come and erect his Justice-Seat amongst us, and give the Sword a Commission against us. Now you are met for this very thing, to provide for our Welfare; for the Lord's Sake, take care to keep him with us; if he goes, all goes; we can never light this Candle, if this Sun be set; we shall never fill our Buckets, if this Fountain be shut up.

Stephen Marshal's *Fast Sermon before the Commons*, November 17. 1640. P. 19.

As all Things were made for God's Praise; so the Creature Man was in an especial manner made a fit Bailiff, or Gatherer in of God's Quit-Rent of Praises from

from all the rest of the Creatures, to pay it to himself.

Marshal's *Thanksgiving Sermon*, Sept. 7. 1641. before the Commons. P. 26.

Keep in with God, and ye shall be safe enough. None shall arrest you, till God's Hand be to the War-rant. *Ibid.* p. 14.

I could easily set before you a great Catalogue of Mercies. You have received many peculiar to your own Persons, to your Souls and Bodies, your Estates and Families; privative Mercies, positive Mercies: You eat Mercies, drink Mercies, wear Mercy's Cloaths, are compassed about and covered with Mercies, as much as ever the Earth was in *Noah's Flood*. *Ibid.* p. 38.

God's Wrath is like a great Bell, long a raising.

Marshal before the Commons, December 22. 1641. P. 10.

You are now called to have your Hearts rent: I have that to say, which might rend the very Cawl of your Hearts. *Ibid.* p. 19.

If any other Talent be a Penny, Prayer is a Pound; Prayer is the Talent of Talents.

Marshal's *Fast Sermon before the Commons*, Feb. 23. 1641. called, Meroz cursed. P. 40.

Remember, when I exhort you to pray, I mean it must be Prayer indeed: Many can read Prayers, sing Prayers, who yet cannot pray. *Ibid.* p. 47.

I have seen a Hen go clocking and scraping in the midst of her Chickens; then comes the Kite and snatches away first one, then another, then a third, till all are gone. The Hen bustles and flutters a little when any are snatched away, but returns instantly to her scraping and picking, as if she had lost nothing: Even so do we, presently forgetting our great Losses.

Stephen Marshal's *Sermon at the Funeral of Mr. Pym*, before the Two Houses. 1643. P. 18.

Let us give God no Rest, Night nor Day, till he establishes our *Jerusalem* in Peace.

Marshal's *Fast Sermon before the Commons*, April 30. 1644. P. 50. called, The strong Helper.

What I shall at present commend unto you, is, to be often with God in the Mount: Follow him with your Prayers and Supplications: Give him no Rest, till he has carried on this great and honourable Assembly to do this Work, that they may raise the Foundations to many Generations.

Marshal's *Thanksgiving Sermon before the Two Houses*, June 19. 1645. for the *Victory at Naseby*. P. 21.

God hath steeped *England* in the Oil of Mercies, and we are not melted one whit; he has ground us under terrible Judgments, and we are as hard as ever Rock was.

Marshal's *Fast Sermon before the Commons*, July 28. 1648. P. 24.

I shall pray, that our dread Sovereign may live to see, and say of God's House, as that Emperor did of *Rome*, *Invenit Lateritiam, & reliquit Marmoream*, He found it thatched and overtopped with *Lauds, Wrenns*, and *Cofens*, and he will leave it adorned and paved with *Whitacres, Preston's, Sibbes's, cum multis aliis*.

Will. Mew's *Fast Sermon*, November 29. 1643. *Epist. Ded.*

'Tis God's usual Course, when he means his Rods shall smart to the Quick, to brine them in Shame. *Ibid.* p. 5.

You have the Prayers and Tears of all the Saints posting incessantly to Heaven upon the same Embassage; and can you then fail of Deliverance? You are a Parliament of Prayers and Tears, if ever any was.

Matth. Newcomen's *Fast Sermon before the Commons*, Nov. 5. 1642. P. 40, 43.

The Church has for almost three Years, ever since the Beginning of the Parliament, the Church of God has been in Travail, crying, and in Pain to be delivered; and all this while the great and Red Dragon stands before the Woman to devour the Child, as soon soon as it is born.

Newcomen *before the Two Houses*, July 7. 1643. p. 26.  
called, Jerusalem's Watchmen the Lord's Remembrancers.

I wish some of my Brethren's Time were spent rather in conveying pure Scripture to Posterity, than scratching others with their sharpen'd Pens, and making Cockpits of Pillpits.

Hugh Peters's *Thanksgiving Sermon before the Two Houses*, April 2. 1645. P. 2.

There are some that be Crafts-masters in sinning, who can spin Threads of all sorts: You have your Court Sins, City, Country, University Sins: Men take their Degree in Sin-Crafts. *Ibid.* p. 11.

You Saints, you Faithful ones, you that have and feel Mercies, that wear Mercies Cloaths, lie in Mercies Bed, live in Mercies Air, enjoy Mercies Ordinances, I dare be bold to say, you have heard more of Christ within these four Years, than you have done for forty before. *Ibid.* p. 15.

Love carries Restraint with it, lessens Difficulties, answers hard Questions, removes Impediments, overpowers Fears, Cares, Doubts, Dangers, makes waste way of all; nay, it waits and serves in Heats and Colds, as *Jacob* did for *Rachel*. *Ibid.* p. 27.

For the Prevention of that Inudation of Miseries, that, it may be, the Heavens are big with, ready to be delivered, if your Failings prove the Midwives, Kings and Priests are in the Text, and Rulers in the Chapter; but Kings here are none, and I hope no Priests; therefore I shall meddle with neither Crowns nor Mitres. Here are a Ring of Auditors, but you are the Diamonds.

Let me mind you what Jewels are a Glos to your Coronets.

Will. Price's *Fast Sermon before the Lords*, Nov. 25. 1646. P. 30.

Oh! what a Stoop is this in the Almighty, that he should be willing to be set out, as having Hands and Feet, that so Men may *sip* a little of him.

Andrew Perne's *Fast Sermon before the Commons*, May 31. 1643. P. 8.

Shall we, like tame Fools, suffer every one to wipe our Noses of God. *Ibid.* p. 28.

Faith most highly honours God, and God most highly honours Faith. Faith clasps fast hold of Jesus Christ, as its peculiar Object; and comes into the Presence of God with Christ crucified in its Arms; urges his Person and Passion as Sin's Propitiation.

Francis Roberts's *Fast Sermon before the Peers*, December 9. 1646. P. 16.

No wonder that a broken Heart is a Christ-loving Heart. How then can a broken Heart chuse but be endeared to Christ? As the soaking *April* Showers make the Fields send forth a sweet Smell, and as the bruising of Camomile makes it more fragrantly odoriferous; so Christ softning and bruising the Heart, makes the Heart express a sweet Fragrancy and Love to him. *Ib.* p. 27.

The Wonders which the Prayers of God's People have wrought, no Time is sufficient to tell. Prayer uses to fetch in all things they need: Prayer is the Key of Heaven, the Conqueror of God himself, the Scourge of Satan, the Outgate from all Distresses.

Marshal's *Fast Sermon before the Lords*, October 28. 1646. called, A Sword out of the Babes Mouths, to execute Vengeance upon the Enemy and the Avenger. P. 24.

Whenever the Children are come to the Birth, and there is no Strength to bring forth, all the World can't fur-



furnish you with such another Midwife as Prayer.

Edward Reynolds's *Fast Sermon before the Commons*, July 27. 1642. P. 36.

Satan, Prelates, Papists, Malignants, shall be Underworkmen, and Kitchen Servants to him, who hath his Fire in *Zion*, and his Furnace in *Jerusalem*, to purify and refine the Vessels of Mercy for the Lord's House.

Rutherford *before the Commons*, January 31. 1643. P. 9.

We believe that this differenceth *Jehovah* from all other Gods; and therefore there is not an Arrow steeped in Hell, and shot against the Church, but it comes out of God's Bow.

Rutherford's *Fast Sermon before the Commons*, Jan. 31. 1643. P. 52.

The Rise of the Gospel Sun, is like the prodigious Appearance of a new Comet, to the Woman that sitteth in many Waters; that Mother *Rome* planted as a Vine in Blood: The Lions Whores Whelps, Papists and Prelates in *Ireland* and *England*, have learnt to catch the Prey; and this Comet prophesieth Woe to the Pope, King of the Bottomless Pit, and his bloody Lady *Babel*. *Ibid. Pref.*

We are all for Time: We are for a Time-Court, a Time-Glory, a Time-Prince, a Time-Friend, a Time-Husband, a Time-Brother, a Time-Heaven and Happiness, a Time-Deliverance in Trouble, Time-Riches, Time-Joy, and Time-Pleasure, Time-Triumphing, a Time-Life, &c. But we may find in the King of Ages, the same good Things of another Nature, as we find in God. Eternal-Court, Eternal-Glory, an Eternal-King, an Eternal-Friend, an Eternal-Husband, an Eternal-Brother, an Eternal-Happiness, Eternal-Riches, Eternal Victory; in sum, Life Eternal. *Ibid. p. 53.*

Put the Church of Christ in a Cup and drink her, but you will be sick when she is in your Belly; you had better drink many Quarts of Lead or Brass melted,  
and

and coming hot out of a Furnace. Drink who will, and they shall be sick and drunken, and vomit, fall and die in their Vomit, and never rise again. Pharaoh drank this Cup, but he was killed with it, and made Fishes Meat. *Ibid.* p. 55.

Break up your Fallow Grounds, and sow not among Thorns; there must not be a little raising, but a breaking; not a mere breaking, but a breaking up; and when that is done, there must be a sowing too, but every sowing must not serve the Turn, it must be such a sowing as may come to something. The Field which I am at this time to work upon, and go over, you see is large, there is much more Ground in it than I can conveniently break up and sow; I shall though by God's Assistance, *who is the only breaker of Hearts*, set upon the whole Work; and he in tender Mercy so accompany, and water, and prosper his Truths at this Day, that all our *Fallow Ground* may be broken up, and then so graciously sown in Righteousness, that we and all the Land may shortly reap in Mercy.

Obadiah Sedgewick's *Fast Sermon before the Commons*,  
May 25. 1642. P. 4.

Sirs, you must break up this Ground, or it will break up our Land; there is not such a God-provoking Sin, a God-removing Sin; a Church-dissolving Sin, a Kingdom-breaking Sin, as Idolatry; down with it, down with it even to the Ground. Superstition is but a Bawd to gross Idolatry. *Ibid.* p. 25.

Break them up, if ever you will acquit your own Souls, and the Trust reposed in you; if ever you design to gain Ground in your publick Intention for good, for the Lord's Sake break up these Fallow Grounds. But in the next place, go deep with your Plow, the deeper the better; take care of Shadow-Work and Surface-Work. *Ibid.* p. 27.

Lastly, be as earnest and active as you possibly can, to send Labourers into the Field; I mean, to plant all the Land with a *Heart-breaking* Ministry. *Ibid.* p. 28.

Go on thus in your Breaking-work. And so I pass from the Plow to the Seed ; from the Plowing of Fallow Grounds to the sowing of them being broken. *Ibid.* p. 29.

The Soul of Man may be compared to a Clock ; and the Faculties of that Soul to Wheels, and the Mercies of God to Plummetts, which should make every Wheel move with Thankfulness.

Ob. Sedgewick's *Thanksgiving Sermon before the Commons*, June 15. 1643. P. 26.

Salvation belongs unto the Lord ; Salvation belongs unto him ; Salvation in the Abstract belongs unto God ; this grasps up all the Powers of Salvation, all the Degrees of Salvation, all the Causes of Salvation, all the Methods of Salvation, and all the Seasons of Salvation ; all the Extents, Continuances and Progresses of Salvation : Whatever you can say of a Salvation ; whatever you can imagine to make up a Salvation, all of it belongs unto God.

Ob. Sedgewick's *Thanksgiving Sermon*, April 9. 1644. *before the Commons*. P. 10.

God hath been the Salvation of the Parliament, and in the Parliament, and for the Parliament : Salvation at *Edgehill*, Salvation at *Reading* and *Causam*, Salvation at *Gloucester*, Salvation at *Newberry*, Salvation in *Cheshire*, Salvation in *Pembrokeshire*, Salvation in the *North*, Salvation from several Treacheries, and Salvation from open Hostilities. *Ib.* p. 21.

You are met here this Day, Right Honourable and Beloved, to do Angels Work. *Ib.* p. 20.

Oh, Sirs ! an humbling Army, a praying Army, a God-trusting Army ; that is the Army that is able, in some Sense, to overcome God ; that is the Army the most likely to overcome Men. *Ib.* p. 23.

Answer all Objections by Knees of Prayer, and Eyes of Faith. *Ib.* p. 28.

Give me that Fear which is a Servant to Faith, a Gale to Prayer, a Spur to Repentance, and an Edge to Prudence.

Ob. Sedgwick's *Fast Sermon before the Commons*, October 22. 1644. P. 17. Called, An Ark against a Deluge.

Sometimes God is said to sleep, and then his People awaken him ; sometimes to be slow or delay, and then we must quicken him ; sometimes he seems to lose his Mercies, and then his People must find it for him. And here he seems to rest till he be disquieted by our Prayers.

Will. Sedgwick's *Fast Sermon before the Commons*, 1642. P. 2.

Are there not gone forth Armies of Prayers, steeled with Faith and bold Importunity ? Are there not Thousands that are resolved neither to rest themselves, nor give God any Rest, till Christ is upon his Throne, and his Enemies under his Feet ? *Ib. p. 16.*

What must we do to make God restless ? Prayer works upon him, as an Engine ordained by himself to overcome himself ; as a Cord to bind himself. Prayer will over-rule God to any Thing, that is for our Good ; it will bow down his Ear, pull his Hand out of his Bosom. We have had Experience of the Power of it : It has strangely produced Means, qualified and fitted Means, wonderfully protected Means, united Means, prospered Means. *Ib. p. 19, 20.*

Faith hath a strange Faculty to knock at God's Door, yea at his Breast ; go into his Presence, plead and reason with him ; require an Account of his Promise, Power and Faithfulness ; yea, to dive into his Bowels, and search into them. Faith will have a Finger of Direction, and then doubts not of a Hand of Protection. *Ib. p. 23.*

Let us break into God's Retirings, thrust our Petitions into his Ears : Challenge Mercy from him ; urge his Promises. For God has warranted and allowed Bold-

Boldness in Prayer. *Ephes.* 3. 12. *Heb.* 4. 16. And none fare better than such Beggars: God admits his People to a strange Sort of Boldness, to an Impudency. *Luke* 11. 8. *Ibid.* p. 28.

Fasting and Tears are like two Twins that cannot be separated; like a Pair of mournful Doves, that always accompany together.

Spurftow's *Fast Sermon before both Houses*, July 21. 1643. P. 3.

The fresh Remembrance of Sin is like a Pea in an Issue, that keeps it open, and makes it run. *Ibid.* p. 30.

The Graces of God's People are like the Honey in the Comb; they had need to be wrung out by the heavy Hand of an Enemy sometimes. Ease and Idleness emasculate the Vigor of Grace; whereas the Sight of an Enemy provokes, and stirs up the Strength thereof.

Srickland's *Fast Sermon before the Commons*, Dec. 27. 1643. P. 7.

Honoured Patriots, I will hold you no longer in the Preface, but humbly intreat you to hoist up the Sails of pious Resolutions; or if up already, don't narrow them, much less take them quite down. For all the Prayers in the World worth the having are yours, and make up a full Gale to carry you on amain: You shall ride over all the Waves and Billows of Contradictions and Oppositions whatsoever. Consider, the godly Man-Child of Reformation is come nigh unto the Birth: It will be your Comfort and Honour unto Eternity, upon pious Principles to midwife it into a safe Delivery.

Dr. Stanton's *Fast Sermon before the Commons*, Apr. 24. 1644.

God puts Believers into Christ, as into the Clifts of a Rock. Our Rock is a Rock of Ages; all the Rocks of Enemies are sandy, gravelly Rocks, soon washed away. This Rock is solid, and lasts to Eternity: This  
 ○ Rock

Rock is a Foundation Rock to Eternity, a Sheltering Rock to Eternity, a Watering Rock, a Feeding Rock to Eternity: *Ibid.* p. 15.

He is a watering Rock and feeding Rock to the Soul. Only speak to the Rock by Prayer, and smite the Rock by Faith, and the Living Waters of Consolation will flow abundantly upon the Soul; yea, suck this Rock, lay thy Mouth close unto it, thou shalt suck Honey out of it, even the sweetest Graces and Consolations thy Soul can wish for. *Ibid.* p. 21.

My hearty Prayer is, that when you fight in the Field, the Holy Ghost may be as a two-edged Sword going from the Mouth of the Lord Jesus into the Enemies Hearts.

*Epist. Ded. to Peter Sterry's Fast Sermon, November 26. 1645.*

Long did our Lord Jesus pipe to us with the sweet Sounds of Peace, Plenty, and Pleasures; but we danced not to the Musick of his Love. Now he hath long wept to us, he comes forth clothed in pale Garments, riding upon the pale Horse of Death in the midst of us.

*Peter Sterry's Fast Sermon before the Peers, March 29. 1648. P. 11.*

As this Sermon (such as it is) came to the Birth by your Authority, so your Command now is the Midwifery to bring it forth.

*Epist. Ded. to Chr. Teafdale's Fast Sermon before the Commons, August 28. 1644. called, Jerusalem, or A Vision of Peace.*

Now that the great *Argos*, i.e. the Ship Royal of Church and Commonwealth, is in Danger to dash upon the Rocks, and be swallowed by Quicksands, by an *Euroclydon*, the Malignity of cross and contrary Winds; unless those worthy Pilots that sit at Stern, by some propitious Gale from Heaven, be able to guide and conduct her to the

the fair Haven of Peace: Should we not all lend a helping Hand; should we not all have an Oar in this Boat, when we have all Adventures in it? *Ib. p. 15.*

Every Cock-Boat can fail in a River, every Skull can live in a Calm; God hath embarked you, worthy Pilots, in the Ship called, *The Victory*; this is the Victory that overcometh, even your Faith; and you have by you the Anchor of Hope, the Sheet-Anchor that will hold, when all other Tackling fails. And therefore you may ride on, though the great Billow rolls toward you, even in the deep Water Floods your Spirits need not fail; but you may lift up the Crest, and bear up your Heads, you carry not *Cæsar*, but Christ. *Ibid. p. 29.*

Cast Antichrist out of his Saddle, whereby he sat too fast amongst us; that Christians may better get up into his Stirrup, to ride about conquering his Enemies.

*Dr. Temple's Fast Sermon before the Commons, October 26: 1642. P. 35.*

Steal away Christ, and the Gospel, and Religion from us, we are lost, and all Blessings lost. *Ibid. p. 40.*

Is there any Reason or Religion your Moderation should be shewn to other Festivities, not only because of their Abuse, Superstition, and other Evils, but of their Increase? I would commend the Zealots of this Devotion to the Care of *Rome* Heathen. I hasten to make mention of that (which I know every one observes,) that the Providence of Heaven is become here Moderator, appointing the highest Festivity of all the Year to meet with our Monthly Fast, and be subdued by it.

*Tho. Thorowgood's Fast Sermon upon Christmas-Day, 1644: P. 16.*

Fiddling Jigs are now out of Tune; when God hath turned our Harp into Mourning, and our Organ into the Voice of them that weep. You may overhear *David's* Enemies whispering, that an evil Disease so clave

to him, that now he was down, for certain he would never rise more : But then God was both Physician and Nurse to him, making his Bed for him, when they accounted him Bed-rid. Thus they set the Clock much too forward, but it hastned never the more holy *David's* Sun-Set.

Anthony Tuckney's *Fast Sermon before the Commons*, August 30. 1643. P. 8. Called, The Balm of *Gilead* for the Wounds of *England*.

God deals with us in a more thorough way, chusing rather to pinch us, then to press Corruption out of us ; declares his Faithfulness to us, that he meaneth rather to heal than to skin the Sore. *Ibid.* p. 16.

Oh ! Let every one of us break our Alabaſter Box before the Lord this Day, our Hearts I mean, that the precious Ointment of his Graces may flow forth. *Ib.* P. 18.

We may suppose Patience in the Soul, to be like the Town-Clerk of *Ephesus*, *Acts* 19. 35. who, when the City was in Confusion, appeased the Multitude.

Tho. Valentine's *Fast Sermon before the Commons*, December 28. 1642. P. 10.

Christ in his Answer to the Love-sick Soul, will say, I will be better to thee than Friends, Children, Pleasures ; I will stay thee with Flaggons of Wine, and comfort thee with Apples ; I will refresh thee with the best Dainties that Heaven can afford. *Ibid.* p. 49.

The Church of *England* is now great, and we hope e're long, will be delivered of the goodliest and fairest Child that ever she brought forth ; and we had need to be put in a Posture of Patience to wait God's Leisure, till he gives Strength to bring forth the Child of Reformation, which lies struggling in the Womb. *Ibid.* P. 50.

He that through all the Pangs of the new Birth, &c. hath shot the main Gulph, and hath landed in Christ, shall with more facility lay aside his lesser Interests for him.

Rich.



Richard Vines's *Fast Sermon before the Commons*, November 30. 1642. P. 10.

He can only lay himself out for God, that can lay himself up in him. *Ib. p. 14.*

And for God's Promises to his People, they will eat their Way through all the *Alps* of Opposition. God will be the Midwife of them, to deliver them of their Womb. *Ib. p. 18.*

The Lukewarm are more offensive to Christ's Stomach. Nor are they much better, who have had some rare Sermons, most what about Orders and Ceremonies, and such like Extrinsicals, which have proved as a Thrum left in the Loom, to which our Crafts-Masters might more easily tie their new Piece. And if in no other, yet in this Respect deserve Castigation. *Ibid. p. 20, 21.*

If our Churches be made Golden Candlesticks, let not Candle-Rushes be set up in them. *Ib. p. 25.*

Let Seedfinen be sent forth into all our Fields, that the People may be taken by the Conscience. *Ib. p. 34.*

A Man of no filial Disposition, may be God's Tool. *Ib. p. 36.*

This Sermon was preached upon one of the Days of our solemn Approach. It was no Season to present you with Fancies dressed up in Cobweb-Lawn, or their Notions clothed with thin Air.

Vines's *Fast Sermon before the Commons*, Jan. 28. 1645. Epist. Ded.

The second of the Three Parts of the Text that is drawn from the golden Tackle, that couples the Two Extremes of the Proposition, hath in it the Marrow of the Text.

Nath. Ward's *Fast Sermon before the Commons*, March 26. 1645. P. 5.

The Disorder we complain of, was first begotten between the Ambition of great Men, and Unfaithfulness of Counsellors of State, brought forth by the Unrighteous-

ousness and Baseness of the Judges; nursed up and got Strength by the Pride and Flattery of the Prelacy, and Prelatical Clergy; and by the Unworthiness of many of the Nobility complying and subserving. *Ibid.* p. 39.

Lord, if we perish, we will perish in believing: We will cast our selves into thy Arms; we will roll our selves upon thy Mercies.

Jer. Whitaker's *Fast Sermon* before the Commons, Jan. 25. 1642. P. 48.

All the Creatures in the World are God's Domestick Servants: He keeps them, he finds them, he feeds them; he cloaths them. Oh! what a Housekeeper here is? How many Tables doth he spread every Day? How many Beds doth he make every Night? How many Servants does he keep continually?

Dr. Whincopp's *Fast Sermon* before the Commons, Jan. 29. 1644. P. 14.

The Text, that I may directly fall upon it, is, *Christ's Warning Piece*; and this let off for Two Purposes.

Fra. Woodcock's *Fast Sermon* before the Commons, Oct. 30. 1644. P. 5. Called, *Christ's Warning Piece*.

Oh! be persuaded to keep your Garments, your mourning Garments, your straiter Garments, your Church Garments, your State Garments, your fighting Garments, your Treating Garments. *Ib.* p. 31.



# A P P E N D I X.

**D**R. *Calamy*, in the Second Part of his Abridgement of *Baxter's* Life, having given us the Names of all, and the Characters of most of those, who were ejected by the *Bartholomew-Act* (as 'tis commonly call'd) in 1662. and telling us at the same Time; <sup>a</sup> " That to let the Memory of these Men die, would have been injurious to Posterity, by depriving them of what might contribute to promote their Steadiness to their Principles under Hardships and Severities. And <sup>b</sup> that some angry Persons have taken no small Pleasure in bespattering these worthy Men, whose Names deserve embalming. And that none has more signalized his Rancour and Bitterness in ill-natur'd Reflections, than Mr. *Anthony Wood*, the *Oxford* Historiographer; who has been taken to Task for other Failures, while no one has been so charitable to wipe off the foul Aspersions he has cast upon the Dissenters; who, to say the least, deserved better Treatment."

I have taken from him the short Characters of Thirty of this *Century of Preachers*; all, I think, that he has characterized, who survived the Restoration. Which the Reader is desired to compare with the opposite Passages, as well as those cited before in this Collection; From whence, I presume, he may pretty well judge

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<sup>a</sup> Pref. to the second Vol. of Dr. *Calamy's* Abridgment.

<sup>b</sup> *Ibid.* p. 8.

how far these Characters are true ; or what Credit is to be given to a great Number of others in that Collection. And tho' I should be unwilling to enter into a Dispute with Dr. *Calamy* in any Case, where I was convinced the Truth would not suffer by a total Silence ; yet I hope he will excuse me, if I differ from him in my Opinion of the Persons here characterized ; when I am willing to come into that just Tribute of Praise which is due to him, for the Service he has lately done in Defense of the common Cause of Christianity : Having as a President for so doing, a very Worthy and Learned Person, who has justly merited the greatest Applause from the Learned World upon all Accounts. And can't but think that Dr. *Calamy* will be so far from taking it amiss, that he will give me Thanks for endeavouring to convince him and the World, That the Characters he has given of some of his *Bartholomew* Martyrs are far from being just, by confronting them with proper Evidence against them, from their own Writings: And am willing to hope, that if his Abridgment comes to another Impression, he will rectify those Characters, in which he is convinced of any Mistakes : And not over-do the Matter by dignifying and distinguishing these Men by the Title of the greatest of Saints ; some of which (I am apt to believe) the World will esteem no better than gross Hypocrites, and the most notorious of Sinners.

<sup>a</sup> *Simeon Ash.* “ Good old *Simeon Ash* went seasonably  
 “ to Heaven, at the very Time when he was cast out  
 “ of the Church. He was buried the very Eve of *Bar-*  
 “ *tholomew* Day. He was a Christian of the <sup>d</sup> *Primitive*

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<sup>c</sup> Dr. *Waterland's* Second Vindication of Christ's Divinity, &c.  
 p. 528.

<sup>d</sup> I confess, for my part, I can't expect a compleat Deliverance from these Oppressions, but by the Extirpation of that Frame [viz. Episcopacy.]

*Ash before the Commons*, March 30. 1642. P. 61.

Blind Seers, dumb Dogs, idle Drones, schismatical Hereticks, scandalous Men. *Ibid.*

“ *Simplicity*, and a Non-Conformist of the old Stamp.  
 “ He was eminent for a holy Life, a chearful Mind,  
 “ and fluent Elegancy in Prayer. *Dr. Calamy’s Abridg-*  
*ment, &c.* Vol. 2. P. 1, 2. 2d Edit.

*Matthew Barker* “ was one of considerable Learn-  
 “ ing, great e Piety, and universal Candor and Me-  
 “ deration; no lover of Controversies, bur a hearty  
 “ promoter of Godliness. *Abridgment, Vol. 2. P. 45.*

*William Bridges.* “ One to whom he was very well  
 “ acquainted, gives this Account of him: That he  
 “ was no f mean Scholar, had a Library well furnished  
 “ with Fathers, Schoolmen, &c. That he was a very  
 “ hard Student, and many Souls heartily blessed God  
 “ for his Labours. *Abridgment, Vol. 2. P. 479.*

*Thomas Brooks.* “ Was a very s affecting Preacher,  
 “ and useful to many; and though he used many  
 “ home-

“ In the Execution of Justice, fear not the Power or Great-  
 ness of any. Take heed what you do, for you judge not for  
 Man, but for the Lord, who is with you in the Judgment.  
 Doth innocent Blood cry, and will you not hear what it speaks,  
 what it demands, whom it accuseth? Blood cannot be buried in  
 a Grave of Oblivion; for the Earth will disclose its Blood, and  
 no longer cover its Slain.

*Matth. Barker’s Fast Sermon before the Commons, October 25.*  
 1648. P. 37.

“ Christ loves that his People shou’d sit up for him, should  
 watch and wait for him.

*Bridges’s Fast Sermon before the Commons, May 17. 1648. P. 9.*

God did not number *Job* in his Wallops, but when he was  
 cold; as we don’t measure Milk when it wallops and sceths,  
 but when it is cold.

*Bridges First and last in suffering, &c. p. 47.*

[The Cathedrals are a Nest and Cage of unclean Birds, a  
 Harbour of dumb Dogs, a Crew of Ale-strolling Singing-Men,  
 offering daily near the Holy Table the blind Whelps of an ig-  
 norant Devotion.] Prelatical Hog-stye. *Bridges.*

*L’Estrange’s Dissenters Sayings, Part I. p. 13.*

“ Oh, Right Honourable, take glorious Resolutions to your  
 selves. Though your Fathers may stand before you, and yo r  
 Brethren and Friends praise about you; tho’ your Mother should

“ homely Phrases, yet he did more good to Souls, than  
 “ many of the exactest Composers. And let the Wits  
 “ of the Age pass what Censures they please, he that  
 “ winneth Souls is wise. *Abridgment*, Vol. 2. P. 27.

*Anthony Burges* “ of *Sutton Coldfield*, continued the  
 “ painful and conscientious Exercise of his Ministry, till  
 “ plundering and other Terrors of the Soldiers made him  
 “ take Sanctuary at *Coventry*. He was generally re-  
 “ spected among the Assembly of Divines; was a Man of  
 “ eminent Learning and <sup>h</sup> Piety. *Abridg.* vol. 2. p. 739.

*Cornelius Burges*, D. D. “ was Member of the Assem-  
 “ bly of Divines, a frequent Preacher before the long  
 “ Parliament; and yet he argued against taking the  
 “ Covenant, and refused to take it, till he was suspended.  
 “ <sup>i</sup> He laid out all he had in Bishops Lands, which  
 “ upon the King’s Restoration was entirely lost. He  
 “ return’d afterwards, and lived privately at *Watford*,  
 “ and was reduced to great Streights. *Abridg.* Vol. 2.  
 P. 586.

hang on you, I mean the nearest Relations, throw down the  
 one, and break through the other, and trample upon the third,  
 that your Souls may cleave to the Ways of God, to the Ways of  
 Justice and Righteousness. You know the Rule is, *Fiat Justitia,*  
*Et ruat Mundus.*

*Brooks* before the Commons, December 26. 1648. P. 15.

<sup>h</sup> Make no Friendship with angry Men, much less with  
 bloody Men; rather dye by th. m.

*Anthony Burges* before the Commons, November 5. 1644. p. 12.

<sup>i</sup> *Dr. Corn. Burges* came to the same Conclusion with *Dr. Hacket*, That it was utterly unlawful to convert the Endowments [of Bishops, Deans, and Chapters] to the Use of any private Person; tho’ by the way, he afterwards laid out many Thousand Pounds in the Purchase of those very Cathedral Lands.

See *Dr. Walker’s Attempt*, p. 9.

*Dr. Cornelius Burges*, who was called Colonel for riding about to encourage the Work with his Case of Pistols, was so officious as to assist plundering at the *Globe Tavern* in *Holborn*; and there was not a Design but this Man had a Hand in its Attempt. p. 49.

*Heylin’s Hist of Presbyt.* B. XIII. p. 431.

*Richard Byfield* “ was a Man of great Piety and  
 “ Zeal ; he was eminent for the exemplary Holiness of  
 “ his Conversation. *Abridg.* Vol. 2. P. 665.

*Edmond Calamy* “ had a considerable hand in <sup>k</sup> causing  
 “ Things to return to their proper Channel ; he preached  
 “ before the Parliament, the Day before they voted the  
 “ King home, and was one of those Divines sent over  
 “ unto him into *Holland*. *Abridg.* Vol. 2. P. 5.

*Thomas Case*, “ when his publick Ministry was at an  
 “ End, he ceased not in private, to be doing all the  
 “ good he could : He was one of a quick and warm  
 “ Spirit, an open and plain hearted Man, a <sup>l</sup> hearty  
 “ Lo-

\* Is it not a sad thing to see the Head rent from its Mem-  
 bers, and that that Head which should be the Preserver of the  
 Body, is by ill Counsel made a Destroyer of his Body? *Calamy's Fast Sermon upon Christmas-day, 1644.* P. 12.

Such as are false-hearted, and have made their Peace at *Ox-*  
*ford*, build their Houses upon the Blood of Three Kingdoms.  
 These are the *Judas's* of *England*, and 'twere just with God to  
 give them their Portion with *Judas*. *Ibid.* p. 18.

*Mr. Calamy, Baxter, &c.* made this Loyal Speech to General  
*Monk* : “ Sir, I hear a Report, that you have some Thoughts of  
 “ calling back the King : But it is my Sense, and the Sense of  
 “ these Gentlemen with me, that it is a thing you ought not to  
 “ do upon any Terms. For Prophaneness is so inseparable from  
 “ the Royal Family, that if ever ye bring back the King, the  
 “ Power of Godliness will most certainly depart from the Land.

*Letter to Dr. Calamy from Anonymus Londinensis, in Vindication*  
*of Mr. Archdeacon Echard's History of England, p. 27.* See  
*his Speech at Guildhall, October 16. 1643.* *Ibid.*

<sup>l</sup> [Speaking of the Clergy.] They are idol, idle Shepherds,  
 dumb Dogs that cannot bark, unless at the Flock of Christ ; and  
 so they learned of their Masters both to bite and bark : Greedy  
 Dogs that could never have enough, that did tear out the Loins  
 and Bowels of their own People for Gain : Swearing, Drunken,  
 Unclean Priests, that taught nothing but Rebellion in *Israel*;  
 and caused People to abhor the Sacrifice of the Lord : *Arminian*,  
 Popish and vile Idolatrous Wretches, such as, had *Job* been  
 alive, he would not have set with the Dogs of his Flock : A Ge-  
 neration of Men that had never a Vote for Jesus Christ. Look  
 into their Families, and they were commonly the vilest of the

“ Lover of God, Goodness, and all good Men: He  
 “ was a Scripture Preacher, a great Man in Prayer,  
 “ and one that brought home many Souls to God.  
*Abridgment*, Vol. 2. P. 12, 13.

*Daniel Camdrey* “ was a considerable Man, of eminent Learning; when he was ejected, encouraging all that came unto him in Piety and Holiness.

*Francis Cheynel*, D. D. “ was a Man of considerable Learning, and great Abilities; he lost a very valuable Living for the sake of his Conscience; he had a publick Spirit, and was a <sup>m</sup> true Lover of his Country, and had as great an Interest in it, and as enlarged a Heart for God, and promoting the Interest of the Gospel, as any Man of the Age in which he lived. *Abridgment*, Vol. 2. P. 675.

“ *Thomas Goodwin* “ was a celebrated Preacher, and an Instrument in turning many to the Lord, and the Practice of serious Religion: He was a very considerable Scholar, an eminent Divine; and had a very happy Faculty in descanting upon Scripture, so as to bring forth surprizing Remarks. *Abridg.* Vol. 2. p. 60.

“ *John Green* “ was a very <sup>o</sup> holy Man: He died in the very Week in which he was preparing to quit his

Diocese, a very Nest of unclean Birds. In their Courts and Consistories, you would have thought you had been in Caiaphas's Hall, where no Trade was driven, but the crucifying Christ in his Members. *Case's Sermon in Milkstreet*, Sept. 30. 1643. p. 45, 46, 47.

<sup>m</sup> When the Kings of the Earth have given their Powers to the Beast, those choice Soldiers will be so faithful to the King of Kings, as to oppose the Beast, tho' armed with King-like Power. *Cheynel's Fast Sermon before the Commons*, May 31. 1643. p. 10.

<sup>n</sup> See *Collections of Passages* before.

<sup>o</sup> This Arrow [Prayer] will find a Joint in *Abal's* Armour. Draw thy Arrow, as *Febu* did against *Fehoram*, with your full Strength, and doubt not but in God's Time it will smite our *Romish Fehoram* at the Heart, (2 *Kings* 9. 24) and sink him in his Chariot and Chair of Pride.

*Green*, before the Commons, April 24. 1644. P. 17.



“ Living upon the *Bartholomew Act. Abridgment*, Vol. 2. p. 437.

Mr. *Greenhill* “ was a p worthy Man, much valued for his great Learning and unwearied Labours. *Abridgment*, Vol. 2. p. 471.

*George Hughes* of *Plymouth*, “ was most strict and exemplary in the Conduct of himself, the Religious Management of his Family, his Observation of the Lord’s Day, and his Observation towards all Men: His strict Piety and Regard to God appear’d in his whole Demeanor. *Abridg.* Vol. 2. p. 227.

*William Fenkyn*. “ His Progress in Piety was as eminent as in Learning. Whilst he was at *St. John’s College, Cambridge*, he was made Minister of *Christ-Church*, and afterwards Lecturer of *St. Anne Black Friars, London*: Which double Station he continued to fill with great Diligence and Acceptance, till upon the Destruction of the Monarchy, he, with others of his Brethren, refused to observe the publick Thanksgivings appointed by the Parliament. For this he was suspended, and had his Benefice of *Christ-Church* sequestred. He was sent to the *Tower* for that which is commonly called, *Love’s Plot*. Some

“ Shew your selves a Parliament of Justice. Let the World know it. Lay the Axe to the Root of Delinquency.

*Greenhill*, before the Commons, April 26. 1643. P. 34.

When *Esther* was advanced, she would not lose her Opportunities: She will in to the King altho’ contrary to Law. She will have the Liberty of the People; and *Haman’s* Head off, and venture her Life to accomplish it. *Josiah, Hezekiah* took their Opportunities, and made a thorough Reformation in *Judah*. You know what great Things *Elijah* did, *Inspicente & reluctante Rege.* 1b. p. 48.

“ See the Woe and Weal of States. Happy Land whose King is ennobled by God: But woe to the State whose King is a Child, or a Fool shall reign an Enemy to the Lord. And Princes lustful, gluttonous, and lascivious; such as must have a Breakfast every Morning in Sin, shall steer by their Councils. Christ is no Lawgiver there.

“ *Hughes’s*, before the Commons, May 26. 1647. P. 29.

“ have

“ have censured him for the <sup>r</sup> Petition he presented on  
 “ that Occasion for his Life to the Powers then in Be-  
 “ ing, wherein he acknowledged them under all those  
 “ Titles they assumed to themselves, &c.

*John Maynard* “ was an eminent and judicious Di-  
 “ vine; and tho’ at his Death he was a Benefactor to  
 “ *Magdalen-Hall* in *Oxford*, where he had Part of his  
 “ Education; yet *Mr. Wood*, the *Oxford* Historian, has  
 “ not <sup>s</sup> one good Word for him. *Abridg.* Vol. 2. p. 684.

*James Nalton* “ was one of Primitive Sincerity, a  
 “ good Linguist, a zealous excellent Preacher; com-  
 “ monly called, *the weeping Prophet*, because his Serious-  
 “ ness oft expressed it self in Tears. Of a <sup>r</sup> most  
 “ blameless Life; tho’ learned, yet greatly averse to  
 “ Controversies and Disputes. He was so composed of  
 “ Piety, Humility, and Innocence, that no Enemy of

<sup>r</sup> The Parliament of the Commonwealth of *England* without the King, 1651. were the supreme Authority of the Nation. *Jenkyns’s* Petition, *October* 5. 1651.

A Refusal to be subject to this Authority, under the Pretence of upholding the Title of any one upon Earth; is a Refusal to acquiesce in the righteous and wise Pleasure of God. *Jenkyns’s* Petition.

Praised be God, who has delivered us from the Imposition of Prelatical Innovations, Altar-Genu-flexions, Cringes and Crossings, and all that Popish Trash and Trumpery. And truly I speak no more than what I have often thought and said. [The Removal of these insupportable Burthens countervails for the Blood and Treasure, shed and spent in these late Distractions.] *Jenkyns, before the Rump, Sept.* 24. 1656. P. 23.

<sup>s</sup> Those mine Enemies that would not that I should reign over them, bring hither and slay them before me. Let me see them executed; Kings, Rulers, People, conspiring Rebellion against the Lord, and against his Anointed. *Maynard before the Commons, October* 28. 1646. P. 15.

<sup>r</sup> Blessed be the Lord who hath put it into the Hand of the Honourable Parliament, to purge out the Dregs of that Leaven, which the Lord hates in his very Heart; and to pull down that proud oppressing Prelacy, and those Prelatical Popish Innovations, which are the Props and Pillars of Idolatry. *Nalton before the Commons, April* 29. 1646. P. 11.

“ God

“ God that knew him, durst almost say any thing  
 “ against him. *Abridg. Vol. 2. p. 2.*

*Matthew Newcomen* “ in his ordinary Converse was  
 “ pleasant and facetious, and of extraordinary Humi-  
 “ lity, Affability, and Courtesy : His whole Conversa-  
 “ tion was both <sup>u</sup> pious and amiable. *Abridg. Vol. 2.*  
 p. 294.

Dr. *Owen* “ was a great Man, and generally respect-  
 “ ed as a Scholar, Gentleman, and Divine : He was a  
 “ Man of universal Reading, and was especially con-  
 “ versant in those Sciences that are assistant to Divini-  
 “ ty : He was reckoned the brightest Ornament of the  
 “ University of *Oxford*, and was for several Years  
 “ successively Vice-Chancellor there : His Name will  
 “ be <sup>x</sup> precious, when the Memory of the Wicked shall  
 “ rot.

*William Reyner* “ was an eminent Divine; when he  
 “ quitted his Living, he had no visible Subsistence,

“ Oh, into what an inextricable Labyrinth have these  
 Wretches brought our Prince! To persuade him the Intentions  
 of the Parliament are against his Dignity and Prerogative,  
 The Lord rebuke them that so persuade him; yea, the Lord re-  
 buke thee Satan. *Newcomen before the Commons, Nov. 5. 1642.*

“ <sup>x</sup> He that is entrusted with the Sword, and dares not do  
 Justice on every one that dares do Injustice, is afraid of the Crea-  
 ture, but makes very bold with his Creator. *Owen to the Com-  
 mons, Jan. 31. 1648. P. 15.*

When Kings command unrighteous Things, and People suit  
 them with willing Compliance, none doubts but the Destruction  
 of them both is just and righteous. *Ibid. p. 5.*

Bishop *Bramhall* (in his Preface to his Vindication of him-  
 self from the *Presbyterian* Charge of Popery) says of Dr. *Owen*,  
 “ That he was a Person of so pernicious a Temper, so much  
 “ Insolence, of such a restless and implacable Spirit, of such a  
 “ sworn and inveterate Hatred to the Government of Church  
 “ and State, that he ought without Ceremony or Fear of Inci-  
 “ vility, to have been pursued as the greatest Pest, and most  
 “ dangerous Enemy of the Church and Commonwealth; and  
 “ whoever wishes well to his Country, can never do it greater  
 “ Service, than by beating down the Interest and Reputation  
 “ of such Sons of *Belial*,

“ and

“ and yet lived very chearfully afterwards, and was in  
 “ no want through the Care of divine Providence : He  
 “ left the World with a <sup>y</sup> general Reputation ; he was a  
 “ Man of general Learning, and an eminent Historian.  
*Abridgment*, Vol. 2. P. 666.

*Lazarus Seaman*, “ as he came in mean Circumstances  
 “ to *Emanuel* College, so he was forced soon to leave it,  
 “ so that his Learning sprang from himself ; and yet  
 “ even the envious *Wood* owns him to be a <sup>z</sup> Learned  
 “ Man. Whilst he was Master of *Peter* House in *Cam-*  
 “ *bridge*, he acquitted himself with abundant Ho-  
 “ nour ; he was an excellent Casuist, a dextrous Expo-  
 “ sitor, and both a judicious and moving Preacher.  
*Abridgment*, Vol. 2. P. 17.

*William Sedgewick*, “ called *Doomsday Sedgewick*. Those  
 “ who knew him, will represent him as a <sup>a</sup> pious Man  
 “ with a disorder'd Head. *Abridg.* Vol. 2. p. 117.

*Wil-*

<sup>y</sup> The Lord will not be out-braved by Man always, but will strike even through Kings in the Day of his Wrath. *Reyner's Fast Sermon before the Commons*, August 28. 1644. R. 27.

<sup>z</sup> Mr. *Charles Hotham*, one of his Fellows, and one that stands in this Catalogue of Dr. *Calamy's*, p. 415. and is there called an eminent Scholar, would not allow him to be a learned Man. See *Corporations Vindicated*, by Charles Hotham, in 12<sup>mo</sup>. P. 58, 59. London. 1651.

The Universities Complaint at that Time, upon his being made Head of a College with others, “ That the *Knipperdollings* of  
 “ the Age reduced a glorious and renowned University almost  
 “ to a meer Monster. And did more in less than Three Years,  
 “ than the Apostate *Julian* could effect in all his Reign ; viz.  
 “ Broke the Heart-strings of Learning, and all learned Men ;  
 “ and thereby laxated all the Joints of Christianity in the King-  
 “ dom ; insomuch that they fear'd not to appeal to any impar-  
 “ tial Judge, whether if the *Goths* and *Vandals*, or even the  
 “ *Turks* themselves had over-run this Nation, they would have  
 “ more abused a flourishing University, than these pretended  
 “ Advancers of Religion had done. *Querel. Cantabr. Pref.* p. 26,  
 27.

<sup>a</sup> Sometimes God is said to sleep, and then his People awaken him : Sometimes to be slow and delay, and then we must quicken him.

*William Spurstow* (one of the Authors of *Smectymnius*)  
 " was a Man of great Humility and Meekness, and  
 " great Charity both in giving and forgiving. He al-  
 " ways had an <sup>b</sup> innocent and grateful Chearfulness in  
 " his Converse, which rendred it very acceptable, and  
 " was of a very peaceable Disposition. *Abridg.* Vol. 2.  
 p. 471.

Mr. *John Strickland* " preach'd often before the Long  
 " Parliament. *Wood* says he pray'd often <sup>c</sup> blasphemously:  
 " He might as well have said, he came into  
 " his Pulpit naked; for one is not more ridiculous than  
 " the other to those who knew the Man. He was re-  
 " ally a great Divine, well esteem'd and eminent for  
 " expounding of Scripture. *Abridg.* Vol. 2. p. 755.

Dr. *Edmond Stanton*. " After the Act of Uniformity  
 " disabled him, he retired to a little Villagē in *Hert-*  
 " *fordshire*, where he preach'd constantly, being afraid  
 " his Lord should come and find him idle. Mr. *Mayo*,  
 " in his Life, among other things, tells us this remarka-  
 " ble Story of him: That preaching once at *Warbo-*  
 " *rough*, not far from *Oxford*, one of the Congregation  
 " was so affected with his first Prayer, that he ran to  
 " his Wife, and told her, that she should make ready  
 " and come to Church, for there was one in the Pul-

him. Sometimes he seems to lose his Mercy, and then his People must find it for him. And here he seems to rest till he be disquieted by our Prayers. *William Sedgwick's Fast Sermon before the Commons, 1642. P. 2.*

<sup>b</sup> The fresh Remembrance of Sin is like a Pea in an Issue; that keeps it open, and makes it run. *Spurstow; before the Two Houses, July 21. 1643. P. 30.*

<sup>c</sup> Whether he was blasphemous in praying or not, I can't tell; but I am sure he was seditious in preaching. Witness the following Passage:

Be not wanting in the Execution of Justice. You know there is a Curse pronounced against them who do the Work of the Lord (tho' it be a bloody Work) negligently. *Strickland, before the Commons, December 17. 1643. P. 32.*

“ pit that pray’d like an <sup>d</sup> Angel. The Woman hasten’d  
 “ away with her Husband; and God so order’d it, that  
 “ that Sermon proved a Means of her Conversion, and  
 “ she prov’d afterwards a serious eminent Christian.  
*Abridg.* Vol. 2. p. 64.

“ The famous *Francis Taylor*, Member of the As-  
 “ sembly of Divines, was well known by his <sup>e</sup> Works.  
*Abridg.* Vol. 2. p. 374.

Dr. *Anthony Tuckney* “ hath left behind him the  
 “ Character of an <sup>f</sup> eminently pious and learned Man, a

<sup>d</sup> I desire the Reader will judge from the following Instances, whether he did not *likewise* preach like an Angel.

God puts Believers into Christ, as into the Clifts of a Rock. Our Rock is a Rock of Ages. All the Rocks of Enemies are sandy, gravelly Rocks, soon washed away. This Rock is solid, and lasts to Eternity: A sheltering Rock to Eternity; a shadowing Rock to Eternity; a watering Rock to Eternity, a feeding Rock to Eternity. *Stanton, before the Commons, April 24. 1644. P. 14, 15.*

He is a watering Rock, and feeding Rock to thy Soul: Only speak to the Rock by Prayer, and smite the Rock by Acts of Faith, and the living Waters of Consolation will flow abundantly upon thy Soul. Yea, suck this Rock, lay thy Mouth to this Rock, and thou shalt suck Honey out of it, in the sweetest Graces and Consolations thy Soul can wish for. *Ib. p. 21.*

*Phineas* is the Man that executes Judgment; a Man unthought of for such Service. Hence observe, that when God hath Work to do, he can find out Workmen: A *Phineas* with a Zeal in his Heart, and a Javelin in his Hand, to thrust through the proudest *Zimri's* and *Cosbi's*, the most daring Sinners. *Stanton, before the Commons, October 30. 1644. P. 9.*

<sup>e</sup> Who gave this Power to our King, to raise an Army against the Parliament? To keep Malefactors from deserved Punishment: To arm Papists against Protestants; to bring the barbarous *Irish* into the Kingdom to cut our Throats? Is this Power from God, or of Men? If not, we may justly resist it, defend our selves and legal Privileges. *Fra. Taylor, to the Commons, October 29. 1643. P. 19.*

<sup>f</sup> Oh! let every one of us break our Alabaster Box before God this Day. *Our Hearts*, I mean; that the precious Ointment of his Graces may flow forth. *Dr. Tuckney's Fifth Sermon before the Commons, Aug. 30. 1643. called, Balm of Gilead for England's Wounds. P. 18.*

“ true Friend, and indefatigable Student; a candid  
 “ Disputant, and an earnest Promoter of Truth and  
 “ Godliness. *Abridg.* Vol. 2. p. 81.

*Thomas Valentine* “ was a very popular and s taking  
 “ Preacher. *Abridg.* Vol. 2. p. 104.

<sup>h</sup> *Henry Wilkinson*, D. D. “ was a noted Preacher in  
 “ Oxford in 1638. Even Mr. *Wood* owns him to be a good  
 “ Scholar, a close Student, and an excellent Preacher;  
 “ and it appears to have been so much against the  
 “ Grain, when conspicuous Merit forced from him any  
 “ such Acknowledgment concerning a poor Non-con-  
 “ formist, that I think in such a Case we may take his  
 “ Word. *Abridg.* Vol. 2. p. 61, 62.

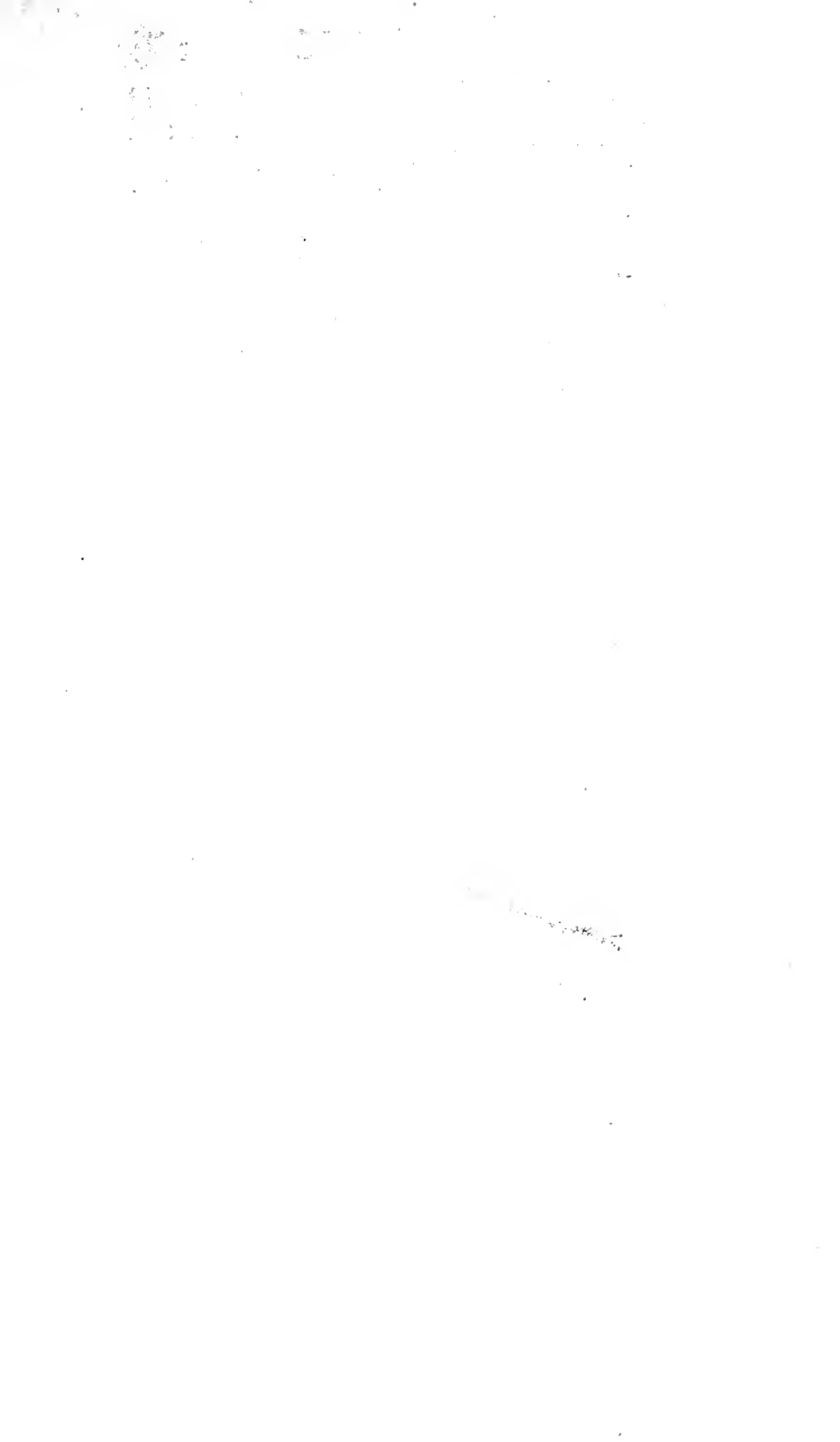
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“ We may suppose Patience in the Soul to be like the Town-  
 Clerk of *Ephesus*, who, when the City was in an Uproar, ap-  
 peared the Multitude. *Valentine's Fast Sermon before the Commons*,  
 December 28. 1642. P. 10.

Christ in his Answer to the Love-sick Soul will say, I will  
 be better to thee than Friends, Children, Pleasures: I will stay  
 thee with Flagons of Wine, and comfort thee with Apples. I  
 will refresh thee with the best Dainties that Heaven can afford.  
*Ib.* p. 49.

<sup>h</sup> We are dealt withal by way of Treaty and friendly Ac-  
 commodation; Places of Meeting are proposed. And the Truth  
 is, their Trains of Love are Trains of Powder to blow us up.  
*Wilkinson's Fast Sermon before the Commons.* 1643. P. 15.

F I N I S.









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