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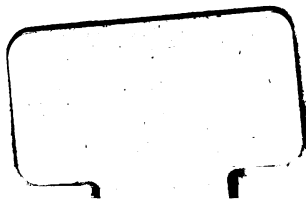
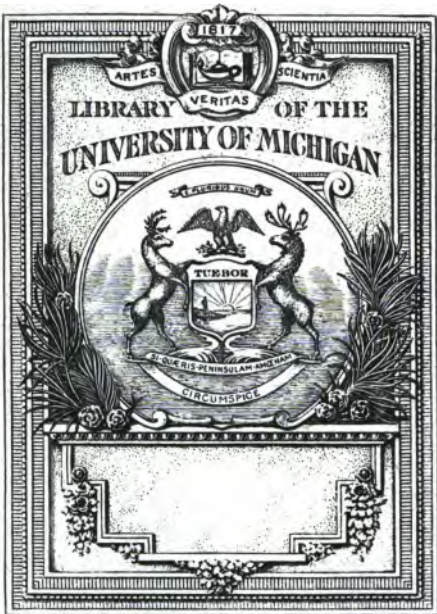
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62
168
Foxcroft (John, *Nonconformist Divine of Notts*)
The Good of a good Government: a Ser.
bef. the Commons, Dec. 31, 1645 (pp.
30), 4to, unbound, 1645 6/.




THE BIRMINGHAM & MIDLAND RAILWAY

THE BIRMINGHAM & MIDLAND RAILWAY
is pleased to announce that it has
been decided to construct a new
line from Birmingham to
London. The new line will be
constructed in two stages. The
first stage will be the
construction of a line from
Birmingham to London.
The second stage will be the
construction of a line from
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London to Birmingham.

Die Mercurii 31. Decemb. 1645.

rdered by the Commons assembled in Parliament, that Mr. Wheeler, Mr. Hill, and Mr. Millington, do give thanks from this House to Mr. Foxcroft, and Mr. Strong, for the great paines they tooke in the Sermons they preached this day, at the intreaty of this House, at S. Margarets, (it being the day of publique humiliation) and to desire them to print their Sermons. And they are to have the like priviledge in printing them as others in the like kind usvally have had.

H. Elfyng Cler. Parl. D. Com.

I do appoint Thomas Badger Stationer, to print my Sermon.

IO. FOXCROFT.

THE
Good of a good Government,
And Well Grounded
P E A C E.

OPENED IN A
S E R M O N
Preached before the Honou-
rable House of COMMONS, in
Margarets Church at Westminster,
December, 31. 1645. being the day of
their Monthly Fast.

BY
JOHN FOXCROFT, One of the Members of the
Assembly of DIVINES.

LONDON,
Printed for *Tho. Badger*, and are to be sold by *G. Badger*,
at his Shop in Saint Dunstons Church-yard,
in Fleetstreet. 1645.

THE
MICHIGAN
HISTORICAL SOCIETY
ANN ARBOR, MICHIGAN
1900

MICHIGAN

THE
MICHIGAN
HISTORICAL SOCIETY
ANN ARBOR, MICHIGAN
1900



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1645
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*To the Honourable House of Commons,
Assembled in Parliament.*

17-2-45-405

THE confluence of so many
new members (as doves to
your windowes,) occasioned
thoughts of this subject; which now
(in obedience to your order) are pre-
sented to your view, and the worlds:
cleane contrarie to mine owne reso-
lution, and the genius of my spirit. I
desired, in the delivery of them to
your cares, to use all modesty becom-
ing a Minister of the Gospell; Partly,
from conscioussnesse, of the tenuity of
the man; of whom no other can easily

A 3 entertaine

MM

The Epistle

entertaine lower thoughts; then he desiresto have of himselfe; partly, from the matter, very capable of various interpretations: but chiefly from the due reverence *I* have ever borne to so grave, and judicious an auditory; before which, I accounted my selfe unworthy to speake, and have studiously declined it: and I confesse, in things that may be argued *pro* or *con*, *salva fide & pietate*, I have ever loved that ingenuity.

Hanc veniam petimusq; damusque vicissim.

&. Siquid cognosti rectius istis,

Candidus imperti, si non, his utere mecum.

A short Sermon must not have a long Epistle: give me leave onely to shed a few teares upon the neck of the bleeding county of *Nottingham*, my deare *Ithaca*, now as beloved as that which gave mee breath; haveing
been

Dedictory.

· beene the place of my Ministry: the longer halfe of my life.

From her, the *formality of this unhappy warre took first date: and ever since she hath suffered the inroades of all armyes and parties, passing betweene North, and South: at this present, two armies lying in her bowells, must unavoydably devoure that little left in her: I am loth, to fore-speake her future state: only *I* cannot conceale my fears in reference to the present designe there, occasioned from two unhappy journeyes of the last yeare, that to *Leicester* in the Spring, and the other to *Newmarke*, and backe againe by *Huntington*, in Summer. So that her present State seemes very questionable, wether shee must be reputed among the living or the dead: and humbly craves the expediting of directions,

* Erecting of the Standard.

The Epistle, &c.

directions, and succours for her recovery, with the first appearance of the spring, the *Lord Almighty* blesse your Councelles, and make you happy instruments to advance his glory, and the Kingdoms peace, so prays.

Your humble servant

in the Lords work,

JOHN FOXCROFT.



The
good of a good Government,
and well grounded Peace.

Isaiah 32. 1, 2.

- 1 Behold, a King shall reigne in righteousnesse, and Princes shall Rule in Judgement.
- 2 And a Man shall be as an hiding place from the winds, and a covert from the Tempest: as Rivers of water in a dry place, as the shadow of a great Rocke in a weary Land.

THIS Chapter (as all Interpreters agree) is a Prophecy of the Kingdome of *Christ*: for He is our true *Melchizedeck*, as here in name as may bee, to *מלך צדק* here in the Text; and (as very many) His Kingdome is shadowed under the type of *Hezekiabs* Reigne, and the good Princes under Him. *Cornelius a Lapide*, and *Sanctius* refer it to the last 15. yeares of that King; when (warre being removed) the Government flourished most, and the Commonwealth under it. For (as our too cleare, and wofull experience telleth us) Warre banisheth both
B righteousnesse,

The Good of a good Government,

righteousnesse, and judgement; and layes a state in ruinous heapes of rubbish, and confusion.

The first verse presents the excellent forme of a good government; the 2^d, the good of that government, in 4. fit metaphors: other priviledges are reckoned in the following verses: such as are, 1. The spirit of wisdom communicated to his counsellors, ver. 3. 4. 2^d of courage, to deale with all, as they deserve, and plainly to call a spade, a spade, v. 5. Then follows a description of both sorts there mentioned: the vile person, or churle set out in his colours in the 6. & 7. verses; the liberall with his worke, and reward in the 8. verse, and by way of digression from the 9. to the 15. verse, the present age is raised out of their security by a declaration, that they are not like to see the accomplishment of this prophesy to the full: for a heavy desolation was comming upon them in the 70 yeares captivity: which being expired, and better dayes approching, the Prophet shews them a 3^d priviledge of this Kingdom, the holinesse of it, in the 15 & 16 verses: and lastly concludes with a 4th great prerogative; the peace, and quietnes God will bestow upon his people by it, in the 17. verse, and those three, that follow it.

But to returne to my Text: and there I shall glide through the first verse, that I may a little insift upon the second: in that, the Spirit of God; first by the note of admiration (Behold) calles up our attention to this great benefit of a good government; and besides, a double elegant Paranomaly in the *Hebrews*, *יְמִלֵךְ מֶלֶךְ שְׂרָיִם יִשְׂרָאֵל* (which other tongues cannot expresse, and our English least of all;) we have a triple conjunction of most benevolent stars.

*First
Couple.*

1 A King, and Princes; Hee as Supreme, they under Him: both here promised, as a blessing to this people, and
great.

great pitty it is, they should ever be parted. Their lamentable experience told them sufficiently, what it was to want these: as the 18. and 19. chapters of the booke of *Judges* clearly discover; neither need wee goe far, to seeke evidence of the mischief arising from such a distraction: which howsoever it hath been occasioned by the practises of some sons of *Belial*; and doe hinder, and obstruct, both the ordinary and extraordinary course of justice (in the Legislative way) yet, we looke upon you, (Honourable Senators) as Princes of God, that must be repairers of our breaches. And who is there among you, that can this day speake a word for the effecting of so great a worke, in the happy union of the Head, & Members, of the great body of this Kingdome? Surely, the present age shall kisse the lips of those men, and the future age shall call them blessed, yea thrice blessed, who have made, or shall make, this their great study, and most serious endeavour. I am not so vaine, as to say any thing to the present overtures made to you: that is your worke, and you know, what you have to doe in it; only to the maime of the businesse, (give me leave) to expresse a very few thoughts, and those, not of yesterday; but as old, as this unhappy division; it is true (some may imagine) that if this great breach were made up, our State would be, but as the skinning over of an old ulcer; but if it be not done, we may conclude sure enough, we shall be in the case of a wound and fracture joyned together, (the most dangerous of all other cures) for, (besides all other mischiefs attending such a State, as what helps the one, undoes the other, &c.) every shiver of the bones, will keepe the wound from healing, till they have wrought themselves out of the flesh, with extreme, and intolerable anguish to the whole body.

The Good of a good Government,

Second
Couple.

Now come to the second couple, Raigne, and rule, promised also as a great blessing: and undoubtedly it is so. Take government out of the world, and you take the Sun out of the Firmament; and leave it no more a ~~happy~~, a beautifull structure; but a ~~heap~~, a heape of confusion; It is a sad State, (and too much ours) when every man doth what is good in his owne eyes: and therefore judicious Calvin makes the observation, and Cornelius a Lapide takes it up in his very words, (though he be not so honest, as to acknowledge where he had it) that it is better to live under a Nero, then under a Nerva; where nothing is lawfull, (but a cruell Tyrant only seeks his owne advantage, in any mans wrack) then where all things are lawfull; many Ruffians, abusing the sloth of a carelesse Prince; who will be sure to doe nothing well, because they may doe what ever they will: By me Kings reigne, and Princes decree judgment, is the dictate of the wisdom of God, *Proverbs* 8. 15. and will be acknowledged by all sober minded men, with all thankfull submission to every law of man, in the Lord, and for his sake; especially when both these conjunctions, are concentrick, and moove together; and so every one is kept in his right place; not servants on horsebacke, and Princes on foote, as their lachyes. The misery of former times, hath sufficiently told us the mischeife of such miscarriage: It is unseparable, whē Iack *Cade* will teach the *Prince* how to govern: and every meane person controle your votes, and ordinances: A house is not rightly ordered, if every thing be not kept in its owne place; much lesse is a Commonwealth in frame, till every one know his place, and be reduced into ranke and file, fit for service; to act, or be disposed of as occasion requires.

Hen. 6.

Aristot. in
Decon.

Third
Couple.

But above all, a State is blessed, when, thirdly, he reignes

in

in righteousnesse; they rule in judgement: it had beene otherwise in this state; *Isaiab r. 23.* Thy Princes are rebellious, and companions of theeves; every one loveth gifts, and followeth after rewards; they judge not the fatherlesse, neither doth the cause of the widdow come unto them: And sure this must be among our confessions this day, that such things have beene found in our Land; I wish there be not some things, too like them still.

But why righteousnesse, and judgement?

Quest.
Answer.

Though they both seeme here to belong to the second table, yet are they, *Specimen simoris dei*, as learned *Calvin*, they serve as a declarative of holinesse, and the feare of God. *¶* Righteousnesse hath something of equity, moderation, yea and bounty in it too, and judgement inclines thereto, *Iero. 10. 24.* O Lord correct me, but with judgement, not in thine anger; and includes wisdom also. *Psal. 119. 66.* Teach me good judgement, and knowledge. *1. Kings 3. 28.* For they saw, that the wisdom of God was in him, to do judgement. All these joyued, that there be nothing beyond, nothing short of the golden meane; and extreme right, prove not extreme wrong: *Summum jus, summa injuria*: here then *Fiat justitia*, is a fundamentall *Maxime*; and Princes on whom all men waite, must themselves attende on justice. *Deut. 16. 20.* according to the *Hebrew* reading is; justice, justice shalt thou follow: yea, as if their worke were nothing else: my text should be read; a King shall reigne for justice, and Princes shall rule for judgement, not as though it alone must be their businesse; but it chiefly, as *Caput operis*, their masterpiece; and it, as comprehending in its latitude, and including in its circumference every other virtue: it will reach, regulate, and command all, in one branch or other of it; and so, it is *Pietas* bulwacke,

Et dignum est
omne salu esse
dno 177.

mercies guide, bounties store-house, and the very life, and finews of peace: without whose motion, peace it selfe putrifies; as the still waters of a standing poole; or the blood in the veines, if the spirits in the arteries did not continually beate under them. Now the voice of justice, in the generall is, *Suum cuique*, let every one have what is his; and in particular, God gives Magistrates a patterne, *Isai. 3. 10. 11. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Wo unto the wicked, it shall be ill with him, for the reward of his hands shall be given him.* The Apostle hath made it our warning, *Rom. 12. 3. 4. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have the praise of the same; For he is the minister of God to thee for good, but if thou do that which is evill; be afraid; for he beareth not the sword in vaine.* The well deserving must be rewarded, the innocent protected, and evill ones punished; and so the heavic doome avoided, *Prov. 17. 15. Hee that justifieth the wicked; and he that condemneth the just, even they both are abomination to the Lord.* And here a large field lyes before us, much might be said of the out goings of righteousnesse, which must be, 1. Without passion. 2. Without corruption. 3. Without accepting of persons. 4. Without delay, or protraction of businesse. In opposition to these, Christ our great King is brought in, *sitting upon his throne in truth, in the tabernacle of David; judging and seeking judgement, and hasting righteousnesse. Isai. 16. 5.* Neither may the wisdom, and moderation required in judgement, be wholly Passed by: therefore, I shall finde a place for so many of these, as will be most requisite to our purpose in the next verse; after a short application of what hath been already opened.

If we see not all this blessing with us, as intimes past;

or

or miscarriages growing in too plentiful a manner: *If judgement springs up as hemlock in the furrowes of the field;* Hof 10. 4. Amos 5. 7. or there be, that turne judgement to wormwood, and leave off righteousnesse in the earth: all this is matter for our prayers, and tears this day; that we may humbly, and heartily bewaile our great sins, that have undone us; not for our murmurings against, or revilings of Authority.

What wee have heretofore enjoyed, or yet do amidst vs. 2. so many distractions, must be matter of praise and thankfullnesse to our gracious God: that he makes good any part of his promise to us, by you (*Honourable Senators*) in so great confussions, is an unspeakeable mercy; by this time, we might have scene in every part of this Kingdom, no rule, but ravening, no Law, but that of the Sword; God hath reserved you, to keepe life in three dying Kingdoms: and though many of your actions meet with misinterpretations, & appeare to vulgar eyes, as crooked as the straightest stick will doe, when thrust into the water; or as redde, and ill coloured as the glorious Sunne when he riseth, or settes in a cloude; yet this is your comfort, that *Bene facere, et male audire, regium est*, to be evill spoken of, for well doing, is no lesse then a royalty: only, God grant you an unwearied spirit, to goe on, hastning righteousnesse, and seeking judgement; till the great worke in your hands be perfected, the Kings Throne established in righteousnesse, and his Princes ruling under him in judgement; the great blessing here promised.

V. 2. Now follows the good of this good government; let us first a little weigh the words [a Man] every one before mentioned; *Hezekiah*, and his Princes; *Christ* and his Apostles; yea, all imployed under any of these, for the meanest in places of authority, participate (according to their measure) of that which is here sayd, of the Highest:

est : every one, that is set above others, may and must, (some way) be a shelter, and refreshing to miserable ones ; who are most significantly intimated, in all the ensuing metaphors, [hiding place, and covert] are words of latitude, expressing any shelter : by the first, we may understand, a wall, a high banke, a thicke hedge, or great tree, to any of which, we creepe when necessitated to be abroad attending businesse in a windy day : by the latter, may be meant a house, a haven to keepe us from stormes, either upon the land, or at sea. [Wind] imports lesser evils annoying us : [Tempest] greater mischiefs quite overbearing us ; see *Exod. 9. 18.* both these metaphors shew, that protection is part of the good of government : in the other two, there is a further thing, Refreshment, in inward drought, by Rivers of waters, very precious in the deserts : in outward scalding heate, by the shadow of a great rocke, or as *Sanctius* reads it, *Cavitas rupis*, alluding (if I mistake him not) to their *Italian Grottes* : both most comfortable, and reviving, to the languishing, and tyred travailer ; almost ready to dye for thirst, as *Sampson*, after the slaughter of the *Philistims*, *Judges 15. 18.* or melted with the burning heate of the Sunne, in those spacious plaines, and uninhabitable deserts : and this usefullnesse is in them all the more considerable, because there is,

1 A propriety of helpfulnesse, in every one of them to the particular case of the party, that flies to them for reliefe ; which a review of the particulars easily shews.

2 There is easinesse of accessse to any of them, when we have found them, or come where they are.

3 Yet there is a scarcity of such helps, they are not every where to be found ; many a weary step may the wayfaring man take, before he come to a streame of water, or shady rocke ; and full sore may one be tossed with

and well grounded Peace.

with the winde, or tempest, before he can recover, the shelter of a wall, or house: all this layed together, represents the usefulness of a man in place of authority, and trust; and sets this truth clearly before us; That a good great man is a common good. He is *Abimelech*, a King father, *Pater patriæ*, a father of his countrey; *Konvictor*, a common benefactor, as *Philo Judæus* calls his Magistrate; in that very terme, which our Saviour tells us, the great men among the Gentiles so ambitiously sought after: *Luke 22. 25.* Hee must carry himselfe as a fellow citizen, and father to all, provid for all, more then for himselfe, and not be troubled with his owne calamities, but with the publique miseries; as *Claudian*, to *Honorius*.

Observa.

Tu civem, patremque geras, tu consule cunctis

Non tibi, nec tua te moveant, sed publica damna.

The people say of *David*, He is worth ten thousand of them. *2 Samu. 18. 3.* And call him *The light of Israel. 21. chap. & 17 verse* of the same booke. He beares up the pillars of the earth. *Psa. 75. 3* And good *Jeremi* bemoans the losse of *Zedekiah*, the last King of *David's* line, in those patheticall expressions: *The breath of our nostrills, the anointed of the Lord was taken in their pits, of whom we said: Under his shadowe we shall live among the heathen. Lament. 4. 20.* The last passage there being very suitable to the close of my text: and what is said of those Kings, is true of all under them, in their measure: and therefore, *Eliakim*, one of the Princes of that gracious *Hezekiah*, whom my text hath an eye upon, is set forth in that same garbe, that might very well become his Masters, Master; even *Christ* our Lord; (*The man chiefly intended here, to whom part of it, is also applyed other where*) in that excellent passage, the 20. 21. 22. 23. 24. verses of the 22 chapter of this prophesie. *And it shall come to passe in that day, that I will*

Rev. 3. 7.

C call

call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand, and he shall be a father to the inhabitants of Ierusalem, and to the house of Iudah. And the eye of the house of David will I lay upon his shoulder: so he shall open and none shall shut, and he shall shut, and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious Throne to his fathers house, and they shall hang upon him all the glory of his fathers house, the offspring and the issue, all vessels of small quantity: from the vessels of cups, even to all the vessels of flagons.

Ground.

1 Such a man, is the maker, and keeper of Peace: by means whereof all things prosper, and of small become great, especially when godlinesse is joynd to it, and made the foundation: therefore the Apostle requires that prayers and supplications be made for Kings and for all in authority, that we may leade a quiet and peaceable life, in all gravity, meekness and lowliness: which the Orator comes neare to, in this speech: *Moderatori Republica beatus inquam vita propostus est, ut ea opibus firma, cupis laetitia, gloria laetitia, virtute honesta sit*: in effect thus: The mind of him, who rules the Commonwealth, is the happy life of the people; that it may flourish in wealth, strength, glory, virtue: this peace to be procured, is either private, betwixt man, and man; which is then kept, when the honest and well affected man is defended against his unjust and unruly neighbour: or publique, which is to be attained,

1 Tim. 2.

1. 2.

Cicero l.

5. de Rep.

1 By crushing insurrections, and calming civill (unrivill) commotions: *Tumultus de gravem, et meritis, si forte virtutum quem Confedere, silent, ut reddi que varibus astant: Ille regit dilis animos, et pectus mulcet.*

2 By cutting off, curbing, or reclaiming unsound members, and rewarding, or at least protecting, and so encouraging

raging the well deserving, to keepe them from discontentes, by reducing things at home to an equall temper, and so making a happy way for the healing of differences: that all may see the good of a Kingdome is fought, and not private interests, either in Church, or State: for the more of that appeares on either part, the lesse while wil the concord last: *Pax bona, et fida*, will be *perpetua, sin mala, haud diuturna*: and it is not imaginable, that any man will continue in an ill condition (though necessitated to accept it) any longer then the same eye holds him; which how tickle a point it is, no Kingdome in the world hath had more, and more miserable experience, then our owne.

Livy relates a story of the Embassadors of the Pri- Note. uernates to this purpose;

*That State being conquered by the Romane, was forced to take such conditions as the victors would grant them: but finding, that the yoke pinched too sore, they resolved to cast it off: and so did; which the Romans could by no meanes brook, and therefore sent an army to bring them to reason; they being now overcome the second time: are faine to send Embassadors to the Senate, who making pittifull supplication that they might be receiv'd to mercy; one of the Senators, asked them this question: Suppose wee should grant you Peace, how long would you keepe it? Answer was roundly returned; *Pacem si dederitis bonam et fidam, habebitis perpetuam; sin malam, haud diuturnam*: which in the Senates opinion was, *vox hominis, et liberi*.*

Honourable Senators, we looke upon you, as the Sheate anchor, of our almost wracked shippe: and the great businesse, now in your hands, as the salutiferous potion, to recover a dying Kingdome: Oh what pity it is there should be too little, or too much of any ingredient, in so pretious a composition: to make it unusefull, or (which is farre worle

*Propositi-
ons for
Peace.*

The Good of a good Government,

(worfe mortall: by enraging the disease, or retarding the cure till Consumptive Symptomes be upon us.

3 By gaining the love of *Forraine States*, and possessing them with a good opinion of our affaires: by a heedfull prevention of their malice, or overawing their force.

Ground.

Sen. de
Conf. ad
Polyb.

2 Such a man is the first mover in all publicque affaires: the life of the Laws and maintainer of commerce, and the great wheele in the clocke: *Omnium somnos illius vigilantia; defendit, omnium otium, illius labor, &c. Ideo remissum aliquando animum habebit, solutum nunquam.* He wakes, that all may sleep, he labours, that others may play, &c. therefore he may some times unbend, but never unstring his bowe.

Ground.

3 He is Gods gift, and therefore is, (*and will strive to be*) like the giver; good to all, making all good, by his influence; and never weary of doing good.

4 Such are stakes in the hedge of the State, keeping up the fence, that wilde beasts enter not; yea the Lord looks at any one of them, as able to maintaine a breach against himselfe, *Ezek. 22. 30. 31. And I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, and I found none. Therefore have I poured mine indignation upon them, I have consumed them with the fire of my wrath.* Had there beene but such a man among them, he had beene as a banke, to turne away the Landflood of Gods judgements from them; and might haue helped to quench the fire of his indignation, as *Phinehas* did *Psal. 106. 30. Then stood up Phinehas, and executed judgement, and the plagne was stayed.*

We r.

Nôw give mee leave to shew you what may be of use, to the making up of this good great man, who may prove a common good; and is to be, as the man of my text, a hiding place from the winde, a covert from the tempest

tēpest &c. many excellent things are required to the composing of such a one; as,

1 A cleare understanding of Gods will out of his word, and a pious care to walke according to it; and therefore *David* intending to expresse his publique deportment, in the affaires of the Kingdome; first acquaintes us, with his care to draw neare to God in his owne particular, *Psal.* 106. 2. 3. *I will behave my selfe wisely in a perfect way, I will walke within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the worke of them that turne aside, it shall not cleave unto mee: And the King in Israel, was commanded to have a booke of the Law by him continually, and to reade it diligently, that he might accordingly governe both himselfe and his Kingdome. Is de nobis omnibus judicet, qui omnibus est melior; said the people in the choice of a noble Censur; and Xenophon* lib. 8. Paid. makes him unfit to govern, who is not better, then those that are to be governed.

2 Zeale for Gods honour, a most excellent grace in great ones, there being too many of *Gallio's* mind, men that care not at all, for those things, that tende most to Gods glory: indeed zeale must follow knowledge, and be guided by it; and then, it may not unfitly be compared to Gunpowder in a Musket or peece of Ordnance, which therefore carries the Bullet steadily to the Marke; because the whole force of it selfe is kept in order by the solid body, in which it is pent up; otherwise zeale without knowledge, is too like the same powder, by unhappy Boyes, made up in a Squib, which wildly flies about, and many times indangers all that are neare it. I would be very loth this should be interpreted, as a casting of water upon the true Zeale of God, in any of his people; My desire is only to shew how necessary it is; that it be

well grounded, and rightly guided. *Hezekiah* is a notable patterne of a holy and well ordered zeale; read over the 29. Chapter of the second booke of *Chron.* and you shall see great and excellent acts, worthy of imitation. Hee opens the doores of the Lords House; in the first yeare of his reigne, and repaires them: gathers the Priests and Levites together, exhorts and encourages them, and sets them to cleanse the house, which had bene long neglected, provides Sacrifices, and sets the whole worship of God into its course againe; and not contented that *Jerusalem* should fare well alone, he sends to all *Israel* and *Judah*, and writes letters to *Ephraim* and *Manasses* to come and keepe a Passover; and indeed gave such cleare evidences of an unfained zeale for God, as no King of *Judah* in many ages before him had done. And our blessed Lord, (the other Man my text lookes upon; and indeed chiefly intends) was carried on with a fervent affection to his Fathers honour, in so high a degree, as we are never like to come neere him; yet must set him before us for our imitation. Which appeares both in that fact of his, *John* 2. 15, 16. And when hee had made a scourge of small cords, he drove them all out of the Temple, and the sheepe and the oxen; and poured out the changers Money, and overthrew the tables; and said unto them that sold doves; Take these things hence, make not My Fathers House, an house of Merchandise: and in the application of that speech of the Psalmist, *ver.* 17. And his Disciples remembered that it was written; *The zeale of thine house hath eaten me up.* These two, holy knowledge & zeale, are as it were preparatives in our great Man, to the worke my text designes him for; and if they be not found in a person placed in Authority, he will be of the King of Navarres mind: Who was resolved to launch no farther

ther into the sea of Religion, then he might be sure to re-
turne safe into the haven. No will one of his temper) at
all adventure to put out to sea in a storme, though it
might bee for the safety of never so many; Much lesse
expose himselfe to a storme, that others may escape it: as
the rooffe of the house is thundered on by the tempest,
that they within may sit dry and be safe.

Necessē
est, vt na-
vigemus;
non, vt vi-
vamus
Cæsar.

3 Humility, without which a Man shall never stoope
so low, as to do service to the poore weatherbeaten, lan-
guishing worms, or to follow Christ our Patterne, in wash-
ing his Apostles feet, that he might teach them not to dis-
daine the meanest, or deny to do any service to the most
contempible in the Church. Honour makes Men forget
themselves; and like *Sabon*, gave his sepulcher on high;
Isa. 22. 16. Minding onely the Chariots of his owne glory,
till he come down to the shame of his Lords house: Many
stand in neede of *Seneca's* admonition, give me leave to
change the number, and apply it. *Sciatis, civium, non*
servitutem vobis traditam esse, sed tutelam; nec Rempublicam
vestram esse, sed vestram Republicam. I beseech you know, that
the people are committed to you, not to be used as slaves,
but as pupils: Neither is the Commonwealth yours, but
you are the Commonwealths Servants. *S. Iohn Baptists*
mind should be in us, so that Gods worke go forward, he
is content to decrease, that Christ may increasē. *Iohn 3. 30.*
And you (Honourable Senators) will (we are perswaded)
for the publique good bee well pleased to come downe
againe, to those ordinary wayes of acting in your sphere;
which the necessity of these troublous times hath called
you up from.

Iob 13.

*Seneca de
Clem.*

4 Courage, to oppose all dangers, which our great
Man may meet with, in the cause of afflicted ones: when
it often falls out, that the prey must be pulled out of the
Lions.

Lions mouth: and *Iob* (though a man much feared, and reverenced) shall have by much adoe, to keepe them in order: *I was a father to the poore, and the cause which I knew not, I searched out: and I brake the jaws of the wicked, and plucked the spoile out of his teeth. Iob 29. 16. 17.* Self-seeking men, in danger to lose a morcell which their hopes had well-nigh swallowed, will bee full as madde, as *Demetrius* in the case of *Diana*; mingling heaven and earth together, rather then they will quit the gaine of unrighteousnesse, which their hands have once layed hold on; here our great man, must beare up against all stormes, and resolve, to be as a rocke, that yields not, though the billows dash most fiercely against it. *Tu ne cede malis, sed contra audentius ito,* must be his motto, and resolution in this case.

Act. 19. 24

5 Pure and publique aimes, Gods glory, and the publique good, must ever be in his eye. *Iehu* will do Gods worke (though he love it not) to get a Kingdome; and *Jacob* serve his uncle *Laban* for *Rachell*, and the spotted sheepe: to come to the service of the state, because we need it; or are resolved to lick our fingers, and provide for our selves out of the publique offalls; yea or only to seeke great matters for our selves, in times of such common calamity, and misery; may bring us to *Barnabs* chiding, *Ierem. 45. 4. 5.* The Lord saith thus, *Behold, that which I have built will I breackt downe, and that which I have planted will I plucke up, even this whole Land: and seekest thou great things for thy selfe? seeke them not.*

6 Love to the Church, and Common-wealth; the want whereof, makes many a great man, like a great tree which (besides the large roots spread under ground, Tucking the heart of the earth) so shades, and droppes on all about it, that nothing can thrive neare it. The good

Centurion

Centurion will build the Jews a Synagogue because he loves their nation. *Luke 7. 5.* And Christ lay downe his life for his sheepe. *For love is as stronge as death, Cant. 8. 6.* yea, an honest heathen will not be bribed by the offer of immortality, to do his country injury. *Ne immortalitatem contra patriam acceperim.*

7 Wisdome, *Salomons* happy choyce, when free liberty was given him to aske what he would. *1 Kings 3. 9.* Give therefore thy servant an understanding heart to judge thy People: that I may discern betweene good and bad: for who is able to judge this thy so great a people. Yea, so pleasing to God, that he not only bestowed, what *Salomon* begged, in a most plentifull manner; but over and above his asking, gave him riches and honour such as no other Prince in the world then enjoyed: neither did there want an occasion (very shortly after) to make use of this wisdome: the perplexed case, and pleading, of two harlots, which he dived into, with such singular sagacity, that the seeming indissoluble knot was presently cut in pieces, by his calling for a sword to divide the live child: whereupon, *All Israel heard of the judgement, which the King had judged, and they feared the King, for they sawe that the wisdome of God was in him to doe judgement.* ver. 28. of the same chapter.

1 This inables to discern betwixt good, and bad, in persons and causes; that a cunning companion may knowe himselfe to bee, *sub oculo Catonis*; before a most curious observer, who will easily find out all tricks of *Legerdemaine*, and cunning contrivance.

2 To take the leason, and oportunity for every service *Ecles. 8. 5.* A wisemans heart discernes both time and judgement; what is to be done, and when; and with dexterity expedites every worke: cutting off all superfluities, and unnecessary protractions, which many times make the

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remedy,

Remedy, as bad, as any disease.

8 Compassion, especially of the publique miseries; as before in opening the point: *Nectua remoueam, self publica damna.* Suitable affections to those of *David*, whence proceeded that most patheticall request to God. *Lo, I haue sinned, and I haue done wickedly: but these weepe what haue they done? Let thine hand I pray thee, be against me, and against my fathers house.* 2 *Samp.* 24. 17. The people had deserved that plague unquestionably, by many sins, but in that particular fact and comparatively to himselfe, he speaks of them as faultlesse: that he might haue a stronger argument to intreat God for them. Our Saviour wept over *Ierusalem*, *Luke* 19. 41. even then, when hee was brought to it, as it were in triumph. And *Nehemiah*, a man in high esteeme with his Prince, late down in teares, and mourning, when he heard what case his brethren of the captivity were in at *Ierusalem*. So our Prophet foreseeing that captivity, laments ablesfully, *Chap.* 22. 4. *Looke away from me, I will weepe bitterly: Lubar not to comfort me, because of the spoyling of the daughter of my people.* And *Daniel* foreseeing other miseries, that were to lie upon them, after their returne, was so affected with it, that his spirit failed him, he fainted, and was sicke upon his bed certaine daies. *Chap.* 8. 27. of his prophecy.

This compassion will be the mother of moderation, and hold it out, even to those who haue destroyed themselves, and the Kingdome too, by their ungracious waies, if they returne in any time, from such mischievous courses: and sure you haue herein done very well to give them yet further time to bebinke themselves, and take safe waies for the future, who are not so desperately plunged into bloody and destructive pathes, that there seemes to be no hope of their recovery. Much more then must
com-

compassion be extended to them, whose condition is truly pitifull: and indeed, the very drift of my Text is, to shew great ones, what they should be to the miserable: an hiding place, a covert; rivers of water, and the cooling shadow of a great rocke, to the weary and comfortlesse: whether they be persons, cities, townes, counties, armies, yea, or whole kingdomes, that are in a languishing condition, and pant after ease and refreshing. Now for persons, God hath in a speciall manner pointed out four sorts, whom he would not by any means have neglected: They are

1. The poore, whose pressing necessities come upon him like a violent tempest: which will force a man to take into a house, or harbour; if it be possible, to come at one; and are as unresistible as an armed man. Hee that was deeply indebted, was wont to be accounted in the most pitifull condition: The case is now altered with many of them; and truly many creditors might very well present their suite, to change lots with those, who owe very much, but make it the least part of their care how to pay any thing. Such is the unhappinesse of our present distraction, as gives men of little worth, and lesse conscience, opportunity to thrive by the publique miseries; Two sorts I shall in all humility crave your care of, as greater affaires will give you leave. First, some creditors of the State, who having poured out themselves in times of their fulnesse, are now by sundry occasions reduced to extreame necessities. Secondly, all those, whose whole estates are in the hands of delinquents, and so swallowed up, past all hope of recovery, till your pitifull hands finde some way of reliefe for them.

2. The stranger, driven from his home: perhaps forced to leave all in the hands of a cruell enemy. Objects of this

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kinde, are plentifull: and your goodnesse hath provided for very many of them already.

3. The widow, a helpelesse creature, one that hath lost the better part of her selfe; God takes care of her, and so have you done many waies; and the Lord make you abound in it more and more.

4. The fatherlesse orphan, whom God forgets not, though many men doe; and I beseech you (Honourable Senators) be like him herein. Remember especially their conditions, whose whole livelihood is swept away, together with the estate of a delinquent friend in whose hands they were left by parents; or others, whose care they had committed them unto: and who could not possibly foresee these distractions, or the misery of their poore off-spring: who now are ready to embrace dung-hills, though they were brought up in Scarlet, by those friends, to whom God did graciously vouchsafe that mercy, that they went to their graves in peace, and saw not the day of our calamity. It will be a most pious work to relieve these, whom no hand of man can helpe, till your great publique affaires will give you leave, to consider their case. And generally, whomsoever you shall finde, in Church or State, wind shaken, tempest-torne, weather-beaten, or in a languishing condition, own that person, as an object of your commiseration, by the charter of my Text. How much more then, must your hearts melt, and bleed over three dying kingdomes: that healing hands may be applied to them, if there be any Balm in *Gilead*; or any Physitian to recover their health. I know it is your great and daily worke: and therefore your great praise, to be unwearied in it.

What shal we say then, 1. to those that make this common good a common evill, and so turne one of the best things

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things in the world, into one of the greatest mischiefs to it? Sure they have forgotten *Tullies* rule, *Moderatori Republica, beata civium vita proposita est, ut ea opibus firma, copiis locuples, gloria ampla, virtute honesta sit.* As before, in the first ground of the point. But much more, have they forgotten the charge God gave to *Moses*, which himselfe remembers in a great pang of passion. *Have I conceived all this people, have I begotten them, that thou shouldst say unto me, Carry them in thy bosome, as a nursing father carrieth the sucking child in his bosome? Num. 11. 12.* *Moses* clearly saw the weight of the burden, that lies on the Magistrates shoulders; if he will answer Gods appointment, and be like his Maker: But these, seeking themselves onely; and labouring to rise to the highest, that they may doe most mischief, and be a terrour to all; shew a cowardly and degenerate spirit suiting the nature of the ravening Wolfe, and farre below the Noble Lyons temper. Such

*Quo quisque est major, magis est placabilis ira,
Et faciles motus mens generosa capit.
Corpora magnanimo satis est prostrasse leoni,
Pugna suum finem cum jacet hostis habet.
At Lupus, & ristes instant morientibus urfi,
Et quacunque minor Nobilitate fera.*

are they, 1. who prostitute the power of the Sword, to the abetting of all rapines, murders, and execrable villanies: wherewith almost every corner of the three Kingdomes have so abounded; that innumerable bookes of lamentations might be written of this subject; and were it suitable to this audience much might be said of it. But you all (worthy Patriots) know more then a good deal of it; and it were fit matter for another place, and company.

2. They also make this common good, a common evill, who drive a designe to raise themselves by the ruine of three Kingdomes; pretend the Princes and States service, to doe their owne, and care not how many neede suffers

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the Common-wealth be brought into, so they may make their use of them, and fish in those troubled waters. Such there have been amongst you (Honourable Senators); but many of them have already reaped the fruit of their owne doings; and drunke the drinke themselves bried: Others beate upon them that brand, *Corruptio optimi pessima*, the best thing corrupted becomes the worst: as Wine makes the lowrest Vineger: Mans body the noysomest carrion: and the choicest meats, and dringes; (especially when used intemperately) fit matter for the worst of diseases. I cannot be so uncharitable, as to believe that any of that kindred are yet remaining here. I presume all your spirits will rise up in indignation against such a thought; or any thing tending that way, in his words; *Hac approbria nobis*

Et dici potuisse; & non potuisse refelli?

In such a sense as is fit for men of honour, and fidelity. Onely give me leave to say, that your owne hands must not alone be cleane and unspotted, and your harts upright; but there is also a necessity, that you have a most vigilant eye upon all that act under you, especially in the inferior Offices of the Excise and Sequestrations. Otherwise they will (in a very short time) be in as good credit with your people, as the Publicans and other Roman Officers were amongst the Jewes; And will serve many of your counties, as *Varrus* did the rich Province of *Syria*; Hee came poore into it, but went out rich, leaving it poore enough to his successor. But I hate raking in these dunghils, and perswade my selfe you doe, and will (yet more) do what lies in you, to keepe all upright in their places.

3. They cannot escape the like blame, who being any way set above others, as Land-lords, Ministers, and all placed in any eminency; abuse their estates to excess, and set their places to oppression, and exorbitant waies of
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gaine, and their power to tread all under their feet, that would hinder their violent courses: making it their businesse here, to joyne house to house, and field to field, to fare deliciouly every day, wallowing in pleasure, and putting farte away from them the evill day: these robbe humane society of that common ayd it should have from them, and divert the streams of a common good into privat channels.

But what may we say of them, who are sensible of no miseries, but what befall themselves? sure, they are not like to be hiding places to the poore distressed ones: such a dead hedge will be a poore shelter against a sharpe blast: many of them are like brooks; in winter, all swelled and unpassable upon every dash of raine, when we could wish them lesse; but dried up in Summer, when we would be most glad of their company, and stand in neede of their waters; great promises of help when we have no use of it; little performance, when it would be most seasonable.

3 How may we all blush, and be ashamed, that the good wee should have done in our places, hath beene so often omitted, neglected, and slenderly pursued by us? what golden opportunities have we let slip; and trised away many precious seasons, never to be regained? Oh let the consideration of what cannot be recovered, quicken us all to more vigilancy for time to come: and so I am fallen into a third Vse.

Wherein, I beseech you (*Honorable and beloved*) suffer a few words of exhortation: Strive you all to be a hiding place from wind, and tempests, and the meanes of sweetest refreshing to three poore shattered Kingdoms; and let every one, that suffers any *pression*, or extremity, find in you something *Ad sitim*, at least to quench his thirst; if not to fatisfie his appetite; yea, let all fare the better for their neernes to you; let healing virtue go out frō you, that
your