TWO
SERMONS
PREACHED AT
NORTHAMPTON
AT TWO SEVERALL
ASSISES THERE.

The one in the time of the Shrevalty
of Sir Erasmus Dryden Baronet.
Anno Domini, 1621.

The other in the time of the Shrevalty
of Sir Henery Robinson Knight,
Anno Domini, 1629.

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Broughton in Northampton-shire, and sometimes
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TO
THE READER.

HE ancient Imperiall Lawes gave to an Overseer of a Will, not only a protection over it, but an Action for it, in case of abuse. If I had not had this interest in the last will of this Author; yet as a *Fidei Commissarius to him, and specially intrusted by him for the publishing these two Assise Sermons, I durst not but performe this trust to my deare friend. I neede not assure the Reader, that these Ser-

A 2
mons are truly his owne, for when hee shall observe how they are cloathed and apparrelled hee will quickly discover who was their Father. Besides, there are hundreds of people yet living who heard him preach them, and can with mee sufficiently attestate their legimization. But I cannot say so for some other Sermons that are audaciously vented under his name. For I must say, that the Booke called the Carnall Professor, printed for R. Dawlman, 1634, is none of Master Bolton's, neither quoad materiam, nor quoad formam, as they say in Schooles. I goe not about to question it, or to draw any partie into punishment, and therefore I will not ventilate a question in the Civil Law, whether *Actio de dolo, doth not lie in this case; I only note the injurie and protest against it.

In the former Workes of this Author you may observe his Eloquence for God: in this for his Prince in vindicating the Soveraigntie of Kings, as the immediate Ordinance of God against those proud usurpa-

* D de Dolo
L2.C.eadem tit.
Tions upon them, by that Man of sinne, and in extolling Prettie, which is then set in the highest place, when it wisely rules and directs in the hearts and ways of righteous Governours.

I will say no more of this Worke, nor of the Workeman: for neither he nor it stand in need of my praise; it only contents me that I have lived, to see him live againe, to performe his will, to execute his trust committed to me, though it might have beene better done by another if hee had so pleased. The law of reason and right pardons some aberrations in the Worke where there is a necessity of Doing, and I doubt not but a loving Reader will performe this right to mee, that am content thus to expose my selfe for his sake. From any other I expect it not; it being a common humour with men that live at ease, to censure other men, as too busie though they worke for the publike; of whom I may say, as Erasmus spake of the Friers in his time, They are more then men at their meate, and lesse then wo-

A 3 men
To the Reader.

men at their worke. And as I contemne the flouts of the one, so I covet the good will and desires of the other. Let mee enjoy this and I have done.

Middle Temple,
April 24, 1635.

Edw. Bagshavve.
AN ASSISE SERMON.

Prov. 29.17.

When the righteous are in authority the people rejoice: but when the wicked beareth rule, the people mourn.

Ver. as the Sunne in the spring by his beames and influence, doth revive and quicken with new beauty of life, as it were, things herebelow; makes the face of the earth to flourish afresh and smile; the birds to fill the aire with much melodious sweetnesse, and so proportionably all other creatures in their severall kinds, lying within the Sphere of his springing warmth, to enlarge themselves into exultations and mirth, so a good man graced with Authority, doth marvelously refresh all gracious hearts.

But as a bitter tempestuous storme, doth with its unresistable impetuousnesse and violence, beat downe, and tear, deface, and bruise: So a Shebna, or Haman, unworthily mounted on horse-backe, and haled by the cords of corruption, against the haire into some high place, undoes all by his domineering
mineering, fastens the bloody fangs of cruelty and
hare upon the face of the fairest vertues; and, which
is an inexpiable villany, makes the hearts of honest
men to bleed. And, that which is an equall mis-
chiefe, lets the fonnes of Belial on foot; and causes
good fellowes (as they call them,) I meane bre-
thren in iniquity; Ale-house hunters, drankards, and
such refuse and riffe raffe of the Divell, to lift up
their heads.

It is incredible to consider what a deale of hurt
is done, and mischiefes many times wrought in-
sensibly and unobservedly; when a wicked wit
and wide conscience welds the sword of Authori-
tie. For it is ease to a man so mounted, by Legall
sleights, and pretence of deeper reach to com-
passe his owne ends, either for promotion of ini-
quity, or oppression of innocency. For the lat-
ter; there is some truth in that Hyperbolicall
speech of a great Moralista. Let any man present
me, faith he, with the most excellent and blamless
action, I will oppose it with so vicious and bad inten-
tions, all which shall carry a face of likelihood. What
may he doe then, who besides the habituall malice
of his owne heart, and wit at will, hath power
and a pretended mysterie of government, to plague
a man with in this kind? Especially sith he knowes
himselfe backt with that principle in policy. It is
not safe so to reverse transactions of State, though tain-
ted perhaps with some manifest impressions of miscar-
riage and error. Woe therefore to those empoyso-
ned stirrups, by which so many such servants rise
aloft and climbe so high; I meane bribery, simony
mony, flattery, temporizing, base insinuations, and such vile means. But I hope this Gangren of going into Offices, Benefices, and high rooms by corruption, is not unhappily crept into this famous and flourishing State; which if it should, it will eate so farre into the hearts and sinewes of the State, that no wit of man can foresee, into what basenesse and degenerations this noble Kingdome would fall in the next age: It would be the cause that many vines, olive-trees, and fig-trees should wither away in obscurity, and brambles brave it abroad in the world, wallow and tumble themselves in the pleasures, splendour, and glory of the times. But let such alone, this is their day: When they have blustered a while like mighty and boysterous winds, they breath out into naught. Their breath is in their nostrils, stop but their nose, and they are dead. Their big words are but as a vaine foame, &c. If they be not humbled in their place, and repent, and turne the edge of their sword the right way, there is a day comming upon them, wherein they shall eate the fruit of their owne way, and be filled with their owne devices.

I have intimated now upon purpose, which way I would go upon this latter part of the verse: *When the wicked beare rule the people mourn*: Because I shall not be able at this time to reach it with a full discourse, I returne to the first branch, wherein I will rest.

*When the righteous are in Authority, the people rejoyce.* In these words we may behold Magistracy, Authority, Soveraignty, like a precious Diamond set
set in gold, I mean resting upon a righteous man, sparkling out, as its proper effect, amiable, noble and sweetest affection, that ever pleased upon the heart of man, joy, contentment, a pleasant sweetness of mind. Mark therefore three points in the proposition. First, Authority, Secondly, its proper subject, A righteous man, Thirdly, rejoicing, its native and kindly effect.

Sovereignty is sacred in itself; Authority even abstracted, is orient and illustrious. A ray, and representation of that great Majesty above.

It also ennobles the subject that receives it, with a remarkable splendour, and a kind of divine character. I have said you are gods, Psal. 28.6. That is, first, by Analogy, secondly, Deputation, thirdly, Participation. For you well know that besides that Imperial Majesty, which is originally and individually inherent in the person of a Monarchicall Sovereigne, there are also by derivation, or deputation, some markes and impressions of that princely endowment stampt and shining in the face and presence of every subordinate Magistrate, which makes them venerable, especially those who give life and vigour to the execution of their places, with the noblenesse of a free spirit, and cleareness of a good conscience.

Lastly, it shining in its proper subject, a righteous man, the true Sunne of Soveraigntie, it dispels sadness of heart, in which all objects of lightsome-nessse are drowned. The spirit of a man is broken, as Salomon saith, Pro. 15.13. As the beauty of a Pearle is dissolved in vineger, and begets joy in a world of
people, which is one of the richest and most royall donation, which this wideworld can afford, nay and that which makes the effect more excellent, this affection of joy is by warrantable propriety, and true interest, onely peculiar and proper to honest and holy hearts. This jewell is onely for such gracious and golden Cabinets. No wicked or un-regenerate man hath any true cause at all to rejoice, laugh, or be merry. I will make it plaine in a word, even to the scorners. Suppose a great man convicted and condemned for treason, going towards the place of execution, a mile off; let there a table be furnished all along with variety of dainties, let him tread upon violets, and roses, cloth of Arras, cloth of gold, or what you will; all the way, let him be attended on both sides with most exquisite musique, and honourable entertainements; doe you thinke all this will make him laugh heartily, carrying this in his heart, that he must loose his head at the miles end? I trow not. As farre lesse true cause haft thou to laugh, whosoever thou art, that goest on impenitently in thy sinnes, in swearing, drunkenness, bribery, covetousnesse, pride, scorning godliness, or any other way of death, as a temporall death is easier then endlessse torments, for he is but going to loose his head, and thou art going towards hell.

Now then I collect in the first place this Doctrine.

Doct. Government is a goodly thing.

I conclude it thus out of the Text by good consequence. Whatsoever is illustrious in its selfe,
ennobles the subject wherein it resides, and is attended with such an excellent effect, is a noble, glorious and goodly thing. But Soveraignty, or Authority exercised (for so we finde it in the Text, and therefore I call it government) is such and so, therefore it is a goodly thing: my Doctrine is the conclusion of a Categoricall Syllogifme, wherein something in the Text is the medium; therefore soundly collected.

I proceed to the Reasons.

First reason; It receives the prime honour, and excellency from God's owne institution. By mee Kings raigne, and Princes decree Justice; By mee Princes rule and Nobles, even all the Judges of the earth. Pro.8.15,16. There is no power but of God. The powers that be are ordained of God, Rom.13.1.

* So that it is God's royall, and goodly creature. And if it were visible to our bodily eyes, it would farre out-shine the fairest, and most glittering Imperiall Crowne, that ever fate upon any Caesar's head. It is so soveraigne, and certainly from God, that in case of Antinomy, that is, when Authority countermands where God hath commanded; we must refuse the will, but still reverence the power of a lawfull Magistrate.

If the Sword of Soveraignty, the exercise, and execution of power be bent against God, we must lay hold upon the Apostles principle: Whether it be right in the sight of God to obey you rather then God, judge yee. And good reason, God is a Creator, man a creature, and in his hands are onely life and death; but in God's, Heaven and Hell.
Betweene the Creator and creature there is no proportion, no comparison. Philosophy tells us, that betweene something and nothing there is an infinite distance, the two ends, (if I might speake of infinite things,) of which immeasurable distance can never be brought together, but by an infinite being. Nothing can produce something of nothing, but an Almighty nature. And therefore as there is an infinite distance betweene something and nothing, so there must also needs be an immeasurable disproportion betweene the Creating power, and that something created of nothing. And so by consequence the excellency, power, bindingnesse and Soveraignty of the Creators Law must needs surpass and transcend above all degrees of comparison, and measure of proportion that of the creatures.

You that are conversant in all parts of divine learning, and all those that are employed in the incomparable worke of the Ministry, ought to endeavour thereafter. For Ministers had never more need of learning then at this day; considering with what variety and strength the truth of God is opposed on all sides, by Atheisme, by Popery, that Hydra of all heresies, and other brainelesse exorbitancies about matters of Religion. I say those that looke into Causists and Schoole Divines, know how many degrees and kinds of lawes they make. First, There is the Law eternall, resident in the pure, glorious, infinite minde of God, which is that order which God before all ages hath set downe with himselfe, for himselfe to doe all things.
by. Secondly, then the Law of Nature. Thirdly, then the Law of Nations. Fourthly, then Humane Lawes. The first, is the cleare fountaine of all excellencies, order, and equity, as pure as God himselfe: these last passing thorow the polluted channel of mans braine, are capable of muddinesse, imperfection, and infirmity. Who doubts then, but when we spy these last muddy streams to crosse the current of divine Law, we must have recourse unto the well-head.

Divine Lawes do binde the conscience primarily, as they say, properly, and by themselves. God is the Lord of the conscience, and onely able to damne and save the soule, for the breaking or keeping of his Lawes; and therefore he alone hath an absolute and soveraigne power to binde the conscience. If humane Lawes, even that are just, doe any way binde, it is by the power and precept of divine Law. See Rom. 13.1 &c. I meane meerely humane. For that is false which Bellarmine hath De Laics, Cap. 11. Par. 5. that every just Civill Law, is either a conclusion or determination of the divine Morall Law. Iunius as all along in his Animadversions, so here, he hath also nobly conquered and confounded him. And therefore as we would preferre the keeping of a good conscience, before the sleeping in a whole skin, and the feare of him, which can destroy body and soule in hell fire, before him that can onely kill the body, let us cleave unto the Commandements of God, against the contradictions of the whole world.

Yet notwithstanding the mis-employment, and
the error in the exercise of it, Authority is still venerable in the original, and to be reputed God's creature; else had Daniel never spoken thus to Nebuchadnezzar, an ungodly King and scourge of Nations. Thou (O King) art a King of Kings, for the God of Heaven hath given thee a Kingdom, power, and strength, and glory.

And hence it is also, that Austin, that renowned Father tells us, Hee that gave Sovereignty to Augustus, gave it also to Nero. Hee that gave it to the Vespasians, Father and Sonne, sweetest Emperours, gave it also to Domitian that bloody monster. In a word (faith he) He that gave it to Christian Constantine, gave it also to Julian the Apostata. That infinite wisedome of God, which hath distinguished his Angels by degrees; which hath given greater and lesse light and beauty to heavenly bodies, which hath made difference betweene beasts and birds, created the Eagle and the Fly, the Cedar and the shrub, and among stones, given the fairest tincture to the Ruby, and the quickest light to the Diamond, hath also ordained Kings, Dukes or Leaders of the people, Magistrates, Judges, and other degrees amongst men.

Secondly, Government is the prop and pillar of all States and Kingdomes, the cement and soule of humane affaires, the life of society and order, the very vitall spirit whereby so many millions of men, doe breath the life of comfort and peace; and the whole nature of things subsist. Let the heart in a man surcease from the exercise of its prin-
principality and prime motion, and the whole body would presently grow pale, bloudlesse and live-
lesse. If that glorious Giant in the skie, should retire his light into himselfe, and through a languis-
thing faintnesse stay his course, and the Moone should wander from her beaten way, whom God hath appointed rulers over day and night; the times and seasons of the yeare would blend themselves, by disordered and confused mixture. This goodly frame of the world would dissolve, and fall into con-
fusion and darknesse. Proportionably, take Sove-
raigntie from the face of the earth, and you turne it into a Cock-pit. Men would become cut-throats and Canibals one unto another. Murders, adulteries, incefts, rapes, roberies, perjuries, witchcrafts, blasphemies, all kinds of villanies, outrages and savage crueltie, would overflow all Countries. We should have a very hell upon earth, and the face of it covered with bloud, as it was once with water.

Reason 3.

Thirdly, It giveth opportunity by God's blessing, for the free exercise, and full improvement of all humane abilities, to their utmost worth and excellencie. Trades, traffike, lawes, learning, wisdome, valour, policies of State, religion; all Arts and excellencies thrive and flourish with much happiness and success, under the wings and warmth of a god-
dy government. Some shadowes of these notable and worthy effects appeared, even in the Heathenish State, as in that of the Romans; to what a match-
lesse noone-tide of earthly glorie and greatnesse; to what an incredible and uncomparable height of humane felicity did that people aspire, by mana-
giving their mysteries of State, and guiding the raines of their commanding power, by a faire, Ingenious and noble hand, and that out of the meere Illuminations of reason, and Principles of Naturall Policy? But I must tell you by the way, they were notably assisted in this Imperiall rise, by their strict and severe Lawes against those two Grand impoysoners of the strongest, and most flourishing States, first, Bribery; secondly, baseness in comming to high roomes. They had many Lawes de ambitu, & de pecunijs repetundis. If a Senator were found to have used unlawfull means for the attaining of any Office, he was to suffer ten yeares banishment, and so proportionably of bribery. No Kingdome under heaven harbouring these two cut-throats, can stand long without baseness or ruine.

If Government then hath such power, and works such wonders in Pagan Kingdomes, what heavens upon earth, what worlds of Happinesse by God's mercie, may be comfortably expected, when it is seasoned and finewed with the truth of Religion and power of Christianity, which is the chiefest top and well-spring of all true vertues, even as God is of all good things. For all other ornaments and excellencies of Nature, Art, Pollicy, are as but a dead and livelesse carkasse, except they be animated and quickned with the true feare of God, and religious forwardnesse for his glory. Nay, a gracelesse Magistrate is a grievous plague, for when he followes the publike administration of Justice, only as a trade, with unquenchable, and unconscionable thirst of gaine, and attaining his owne ends, being

being not in heart persuaded that Justice is God's owne worke, and himselfe his Agent in this businesse; the sentence of right, God's owne verdict; and himselfe his Minister to deliver it, formalities of Justice do but serve to smoother right, and that which was necessarily ordained for the common good, is through shamefull abuse, made the cause of common misery, which is too manifest by too many wofull experiences.

But now for instance of those happy fruits and excellencies, springing by God's blessing out of Government, sanctified by the effectual and powerfull Majestie of true Religion. I will go no further then our own State, since that peerless Princesse Queene E L I Z A B E T H, of sweetest and dearest memorie, the happiest instrument of God's glorie of her sexe, since the most blessed Virgine: I say since she rose into the Imperiall throne, what a deale of glorie and light, admiration and honour, what miracles of unparallelled deliverances and preservations, have crowned this famous Iland. To say nothing of temporall felicities, for which purpose instance might be given in some of all professions and stations: as for depth and variety of learning, gravity and unswaednesse upon Seates of Justice; height of military valour, largest comprehensions of state-wisdome; excellency in all other kinds of worth, as admirable and renowned, as ever trod upon English mould. Onely take an estimate, and scantling of spirituall happinesse, more properly incident to religious governments, by that speech of a great man in our State, If the choise and best, faith
faith he, of those observations upon Texts of Scripture, which have beene made dispersedly in Sermons within this your Majesties Island of great Britaine, by the space of these forty ycares and more, had beene set downe in a continuance, it had beene the best worke in Divinity, which had beene written since the Apostles time. And thence conclude that happy consequent, the crown and excellency of all truly worthy States. How many blessed soules have beene sent to Heaven, and what a number of crowned Saints have bin created by such a conscionable Ministry, as was in all that time, and what a time it was of both temporall and spirituall felicity, you may read from King James his noble pen: Greater blessings of G O D, faith he, greater outward peace and plenty, greater inward peace with spirituall and celestiall treasures, were never heaped upon my great Britaine, then have beene since my great Britaine beame, great in the greatest and chiefest respect of all; to wit since my great Britaine hath shaken off the Popes yoke, & c. You see in short what a goodly thing Government is. Now let us come to the Uses of this Doctrine; and in the first place it serves for confutation.

First, Confutation and confusion of all opposites to Government, especially the underminers and under-prizers of Regall Authority, the fountain of subordinate and inferior Magistracy.

Now to nullifie the nothingnesse of the phrantick bedlam Anabaptists arguments, (they are fitter to be out of the number of men, and driven out of the border of humane nature, then to be disputed with) for abolishing Magistracy, under, I know not, what
what Christian perfection, as a transient Mo-
saicall ceremony, would not bee worth the
while; I rather choose at this time to deal with
the Papift, a more subtile and plausible adversary
in the point, and in that regard more pestilent.

And here in the first place, let me point you to
the fountain of those Popish fulminations and
fire-workes, which have most unworthily beaten
upon, and blasted the Imperiall and Regall Throne
of Christendome: and the first mover, as it were, of
that bloody Sphere, which the man of sinne hath
turned upon the face of Europe, and torne and rent
it in a ruffull manner. It is this.

That the power of Kings, Princes and Magis-
trates, is not ordained by the divine Law of God,
but an humane ordinance. This teacheth Bellarmine.

And they all hand over head, draw this cun-
n ing and cut-throat conclusion, for so it proves in
the consequents out of the empoysoned fountain
of * Aquinas.

Their reasons for this point are as weake as wa-
ter, and fly but with one wing.

Those of best shew are these, which I refute in a
word.

First, He that was first King in the world, to wit
Nimrod, made himselfe King by force, not by the
ordinance of God. Ergo, &c.

Sol. The Antecedent is false; before Nimrod, Fa-
thers and heads of Families were Kings, Priests, and
soveraigne Princes of their Families. For after the
floud men lived five or six hundred yeares. Then it
was an easie matter for a man to see fifty, yea a hun-
dred
dred thousand persons of his posterity, over whom he exercised paternall power, and by consequence, soveraigne power; then when there was no other forme of a Realme upon the earth; to which children, their servants being added, one family alone made a great common-wealth. Likewise in Abraham's time, when man's life was much shortened, he was called by the Hethites, a mighty Prince, Gen. 23. 6. and he took out of his family 318. Souldiers to the warre, Gen. 14. 14.

Againe, how could mankind be maintained, and the world stand for 1656. years, without Soveraignty and Authority of the Magistrate?

Then to the consequent I say thus much, if a strange Prince should invade a Kingdome, they do well to defend themselves, and if the usurper bee slaine, he is justly punished, but if he conquer, and the ancient professours be quite extinguished, and then the whole State concurre upon him, and sweare fidelity to the new King, then we must think that God hath established such a Prince in that Kingdome. Then I say that the people ought to yeeld to the will of God, who for the sins of Kings and of their people, transposeth Kingdomes, and disposeth of the issues of warre.

Secondly, but S. Peter calls obedience to Kings, an humane ordinance, 1 Peter 2. 13. Ergo, &c.

Sol. It is so called not in respect of the substance of government and institution, and Causaltier (as the Schooles speake), but in respect of, first, the subject wherein it is seate, secondly, or the object wherupon it is seate, thirdly, to the end to which it is direc-
The question is not, by what means, whether by hereditary succession, or election, or any other humane forme, a Prince comes into his Kingdome, but whither by the ordinance of God we ought to obey him, when he is established. I hope the Pope is hoisted into his chaire of pestilence, by the election of the Cardinals or worse means, and yet that hinders not our adversaries from holding it a divine ordinance.

Thirdly, Yea but there is no expresse commandement set down by God to obey Henry, or Lewis, or James, or Charles, or to acknowledge this or that man more then another to be King.

Sol. Most besotted and infatuated Sophisty!

By the same reason Bellarmine is not bound to be an honest man, because there is no particular and expresse commandement in God's Book, that R.B. ought to be an honest man.

Neither is there any speciall charge from God, that Bellarmine must obey Paul the 8. yet I hope he holds himselfe subject unto him by the Law of God, though no expresse word faith, this or that King rules by me, yet know therefore that that Scripture which faith, By me Kings raigned, faith also, by me King James raigned, that precept which bids us honour the King, 1 Pet. 2. 17. Binds us also to honour King James. For generall rules in God's Book, whether about precepts, prohibitions, or promises, bind and belong to particular persons without naming them, and particulars are necessarily, and personally conteined in the universals.
First, Now this false foundation being thus laid in the disgrace and abasement of secular Soveraignety, as they call it, marke the progresse and bloodygradation.

Secondly, Hence they have proceeded and daired to rob, and bereave Imperiall thrones, and the crowned Majesty of Kings of that native reverence, due attributions and obligations of State, which divine ordinance, and purest times appropriated unto them.

Thirdly, They have beene heartned to fly even in the face of Majesty, and with unhallowed hands to decrowne the Princely heads of the Lords anointed. That great Abaddon in this streine of rage and pride, hath set his foot upon the very necke of Emperours, and spurned off their Crownes with his shooe.

Fourthly, they are hardned (prodigious and execrable villany!) even to kill, and cut the throats of Kings; upon this bloody staire they now stand; having lately revealed it in the royal blood of the two last Henries of France.

I have discovered and already done with the foundation which they have laid for a Babell of confusion and bloud.

Now for their second affront upon Soveraignety, see a selected Catalogue of unworthy and base aspersions cast upon Kings Crownes by Cardinal Bellarmine, and purposely collected by his Majesty, towards the latter end of his most Royall Apology.

Let me also here in a word tell you, how that
late famous Casuist Azarius, hath handled the Emperour in this kind.

This fellow teaches, that the jurisdiction and power of the Emperour, hath its being, existence and dependance, (they are his owne words,) from the Pope of Rome. And upon this occasion tells us de facto, how many Emperours the Pope hath deposited. *That the Pope is he who first gives right and power to the Electors to choose him, and then himself annoints, consecrates, and crownes him so elected.

That the Emperour is but the Popes minister, elected by him for the defence of the Church. So that in another place, he saith, the Pope, if it pleased him, might create two Emperours in the Church equall in power; one to governe in the East part of the Church, the other in the West. And therefore having proposed this question: Whether the power of the Emperour be from God, the Bishop of Rome, or the people: he concludes. But certainly, faith he, by the common consent, of most of the Doctors of the Law, especially Pontificall, it is the received opinions, that the jurisdiction and power of the Emperour depends immediatly upon the Bishop of Rome; and how proves he that, thinke you? Even thus.

It was said to Peter (saies he) Feed my sheepe; not these or other, but absolutely and simply, my sheepe, and therefore all: but the Emperour is a Sheepe, Ergo, &c. And in the same place, hee makes also Kings and Princes amongst the number of sheepe; and by consequent concludes
cludes their subjection to the triple Crowne.

Now these are strange passages against the Emperor, considering that * Guicciardine the Popes creature in his Digression, now effaced out of the Original by the Inquisition.

Tells us, that aforesomes, the election of the Pope did not stand good without the confirmation of the Emperor, nay, saies he, the Popes in all their Bulls, Privileges and Grants, expressed the date, in these formall words, (such an one our Lord the Emperor rainging.)

Neither hinders it, faith he, that thou say, The Empire hath his being from the Romish Bishop, in respect of those things onely which are Spirituall: For it is contrary; the Bishop of Rome hath received the keyes of both Kingdomes, both terrene and celestiall; and it is conformable to the Popes owne words, *Sixtus the fifth, I meane in his Bull against Henery the third of France. For he there affirmes, that he hath obtained supreme power over all the Kings and Princes of the whole earth, and all people, and Countries, and Nations given him; not by humane but divine Institution. They are the words of the Bull. And agreeable to the Doctrine of Thomas Bozius, one of the most execrable flatterers, that ever the Pope had: who teacheth, * Omnem vim Regiam, &c.

Upon this point and principle, Alexander the sixth gave the West-Indies to the Spaniards, and the East-Indies to the Portugals, placing the Meridian which passeth by the Azores for their limits.

And upon the fame ground * Pius the fifth deprived

*Dalington p. 27. Ad finem.

See Barclay de potesta* Pape cap. 13. pa. 101 & cap 3 p. 31.
See Barclay de potesta* Pape, cap. 1. pag. 6,7.
Queene Elizabeth of England, of her Kingdome, and gave it to Philip the second of Spaie, as Azorius tells us.

But of all in this point, for a true Jesuiticall straine, Father Binet shall take it to him, for sayes he, (marke it well.)

It were better that all Kings were killed, then to reveale a confession: and he takes his ground from that rotten foundation, so derogatory to Kingly power, refuted before. Because, faith he, the power of Kings is ordained by humane lawes, but Confession by divine law. You have it in Causanbongs Epistle to Fronto Ducaeus the Jesuite. Now here is a sweet piece of worke; It were better that all the Kings in Christendome had their throats cut, then that a knavish secret, or a traiterous plot of a Faux, or Ravillacke confessed to a Sodomiticall Shaveling, should be disclosed? Here is a true brat of the bloody whore, a fellow of the right Ignatian stampe.

Thirdly, Now the third violence and villany they offer to Kingly power, and Princely Thrones, is the decrowning and dethroning of Majesty.

And to this end the Pope doth pestilently abuse that noble and glorious Engine of the Church, Excommunication, which in it native use, ought to be discharged upon the hairy pate of every wretch, that goes on rebelliously in his sin, and hates to be reformed; upon the Drunkard, Whore-master, Swearer, Usurer, Bribe-taker, and fellowes of such infamous ranke, and victoriously to beate downe the Bulwarks of the Divell. But he now makes it serve his
his turne, to tumble downe into the dust the Imperiall Crownes of Orthodox Princes. Whereupon his Majesty tells them, in his Royall Answer to Cardinall Perron, That the sacred heads of Kings, are more churlishly, uncivilly and rigorously handled, then the common hoods of the meanest charles.

For excommunication should vexe none in his temporall State. That spirituall sword, (say our Divines) deprives of spirituall rights, that concerne the kingdom of heaven, deprives none of his civil rights, which he hath as a member of civill society.

And that learned and famous Spalatensis, a man throughly versit in Popish Doctrine, sayes; For civill and humane commerce, no excommunication can hinder it; and our Ecclesiastical Constitutions run in the same straine. The excommunicated person shall not be excluded from civill negociations, and usuall businessse, by which things necessary to humane life are supplied.

Now, shall not a private person be hurt in his outward estate by excommunication, and shall a King loose all? Here is a pure Popish mercy indeed.

I need not trouble you with any Popish Authors for proove of the point: this traiterous tenent of deposing Princes, is every-where current in their Schooles: they are so farre from being ashamed of it, that every shaveling insults in the Catalogue of dejected Crownes: the Popes practise must now prove the principle, and his fact, his right.

To this very purpose Azorius tells us, p. 2. Inst. mor. lib. 10. cap. 2. Sert. Hac sententia. That Gregory the seventh deposed from the Empire Henry the fourth
fourth. Alexander the third, Frederick the first. Innocent the third, Otho the fifth. Innocent the fourth, Frederick the second. Clement the sixth, * Lewis the fourth.

I will onely here justifie that which a little before I said of Aquinas, where I called him the fountaine of much Popery and rebellion; I say againe of rebellion also. For all the Schoole-spiders, (their works are like spiders-webs; they also suck, feed upon and vomit venome,) have sucked a great deale of poyson in this point, from his position 22.q.12.art.2. which is this.

As soone as a Prince is denounced excommunicate for Apostasie; ipso facto, his subjects are freed from his Sovereignty, and absolved from the Oath of allegiance, by which they were bound unto him.

Now his Scholler's Bannes, and Valentiæ tell us, that not onely totall Apostasie, but partiall also, as herebefore is here meant; so that any Protestant Prince in their interpretation is here concluded.

But mark, I pray you, the sinew of this mans Assertion. He first brings against himselfe the authority of Ambrose, telling us, that Christian Souldiers obeyed even Julian the Apostate: he might have added also an excellent speech of Austin to the same purpose in Psal 124. quoted by me before; He alldges other good reasons besides; but when he comes to resolve and define, he overthrowes all with a, Sed contra Gregorius septimus,] Gregory the seventh is of another mind; and he quotes him out of the puddle of the Popish Canon-law, Decret. Par.2.cap.15.q.6.cap. Nos Sanétorum.] And
And who I pray you, was this Gregory the seventh? it was Hildebrand, the scourge of Emperors, the fire-brand of warre, the scorn of his age. So that a base Pope, being a party, and in his owne cause, setting his foot upon the necke of Henry the fourth, must countervaile and over-weigh the authority of God's Word, two of the worthiest Fathers, that ever former times enjoyed, Reason, Conscience, Nature, grounds of common sense, every thing, anything; for he is a Pope forsooth, and therefore an infallible Vicar upon earth.

Fourthly, At length, in the fourth place, they are arrived at the very height of that prodigious and transcendent rage, that makes it very probable, that the Pope is that purple whore arrayed in scarlet colour, Rev. 17.4. and drunken with blood, ver. 6. And it is more then a miracle, that Christian Kings suffer that bloody beast to sit so long upon the seven hills: they are now come, I say, first, to the killing of Kings, secondly, to teach the killing of Kings, thirdly, to defend the killing of Kings: For that last starting hole, and evasion of Cardinal Perronius, and other Jesuites is ridiculous. That they kill not kings in Essè: but first they un-king a King, and then kill a King, when he is not a King but a private person; upon this very point King James breaks out most justly out of a Royall indignation of his noble spirit, O hell-hounds, O diabolicall wretches, O infernal monsters!

And tells them, that in comparison of their religion and holinesse, all the impiety that ever was practised among the Infidels, and all the barbarous cruelty...
cruelty that ever was perpetrated among the Cannibals, may passe henceforth in the Christian world, for pure clemency and humanity.

It is not enough for that man of sin, and stigmatical strumpet, to be drunk with the blood, (for she is said, Rev. 17. 4. and 6. both to be arrayed in scarlet, and to bee drunk with blood) of the deare and precious soules of many thousands of her own children, who being by her conceived, and brought forth in spirituall adultery, and after nurtur'd up, and nuzled in ignorance and superstition, have lived and died in Popish darkness. But she is also thick-cloathed with the crimson and crying blood of infinite Martyrs of Jesus; nay, and now in her dotage, being growne a deformed Hag, and left by most of her lovers, the labour to reprice the decaiednesse and ruine of her painted beauty with the richnesse of her attire, so that she is not now content onely with garments of baser and inferior die, but of late, is new clad, even with a robe of blood Royall, deeply, and double-dyed in the sacred blood of Kings.

In displaying this whore in her bloody colours, I might tell you of those Seas of blood, which shee hath furiously spilt in her drunken humour, and powred upon the face of Europe, almost all in our remembrance.

I might, I say, enlarge these points, but I will at this time onely hold me to the present, and deliver myselfe in a word.

In the first place that they kill Kings; it is cleare in the eye of all Christendome: I will go no further then
then the present age, and the fresh bleeding memory of such dolefull acts. Two of the last Kings of France, Henry the third and the fourth, fell from their Imperiall Thrones by the bloody knives of two Popish villanes.

_Sixtus_ the fifth excommunicated and deposed Henery the third, and then _James Clement_ a Jacobin committed that horrible Parricide upon his Royall person.

_Ravillacke_ was the other Assasin, who rendred this reason for his monstrous and horrible attempt, That King Henery had a designe to warr with God, because he had a designe to take armes against his Holiness, who is God.

Now besides how greatly did they thirst after the Virgin blood of the late Princely Elizabeth, with a prodigious variety of murderous complotments: had not the silver line of her much honoured life, beelee hid in the endless maze of God's bottomless mercy, those bloody Romish hunters, had many and many a time laid her honour in the dust.

Nay, but for a miracle of the same infinite mercy, they had tore King James in pieces, his noble Queene, the Royall limbes of those two sweet and orient Princes, and that Princely starre that now shines so faire in Bohemia, by their powder-mine.

There was no want at all of Popish malice, purpose, utmost endeavour, to have spilt all this Royall blood, as water upon the ground, and therefore, I also take all these noble Princes, as direct and proper Instances for Popish King-killing.

Yea, but those (may some say) were but onely _object._
some discontented persons, which out of some desperate pang acted these bloody Assassinates, Profession itself, and Popish religion is not to be charged with such exorbitant out-rages.

Nay, but they have mard all for that, and left no room for any such reply.

2. And therefore I must tell you in the second place, that their learnedest Professours and greatest Doctors, blure their bookes with these bloody lines, and teach this most abhorred Trade of King-killing, and murdering Princes.

_Bellarmine, Becanus, Suarez, Eudesmon, Ioannes_, with other like monsters, &c. are such bloody Doctors of the scarlet Whore.

But above all, me-thinkes *Francis de Verrona, and Mariana, are the most merciless Masters of this execrable Art, as I shall shew you in another Treatise.

Yea, but yet for all this, these are but private Doctors, and may erre.

3. Well therefore, in the third place, (for I charged them with that also,) I must tell you, that King-killing is approved and applauded by their transcendent Doctorour, which is virtually and eminently all the Popish Doctors in the world, ever assisted with the unfallible spirit of deceiving, and being deceived, the Pope himselfe, _Sixtus the fifth_, gave thankes unto God in open Consistory, for the horrible assassinate perpetrated by _James Clement_, upon Henery the third of France.

But was not that Oration published by the Protestants, purposely to cast such a bloody aspersion upon his Holiness.
I tell you no, it was put out by the Papists, and printed at Paris, by Nicholas Nivelle, and Rollin Thierry, with approbation of their Doctors, Boucher, de Creil, and Ancelin, and do you think he would not have approved Faux his fire-work, if it had blowne up the Parliament? if not why suffers he Garnet and Oldcorne, powder-miners, both by books and pictures saleable under his nose in Rome, to be enroled in the Canon of holy Martyrs? but the old Fox is wily enough, not so directly, and heartily, to commend a mischief untill it be done.

The Powder-plot was of the nature of those Acts, Qua nunquam laudamur nisi per acta: as Tacitus speaks. You see then at length, by what degrees these Romish Locusts are fallen foule upon Government, upon all Imperial, Regall and Princely power. So that at this day, to the inexpiable shame and dishonour of the whole Christian world, they teach, act, and approve, the bloudy killing of crowned Potentates.

Which things fith they are thus; you are an honourable, wise and worthy Auditory; I say no more but this. Me-thinks it is an astonishment beyond the comprehensions of nature, reason, Religion, Policies of State, that such an intollerable generation, so odious, both to heaven and earth, for abominable Idolatry, so visibly infamous, both to this and the other world, with many capitall characters of blood, so endless & implacable in their ragefull designements against the crowned Majesty of the Kings Throne, so prodigious in their plots, that they have cast an inexpiable and everlasting aspersion upon the
the innocency of Christian Religion, such furious Assassins and Incendiaries, for murdering of Princes; butcheries of people, and fiering of States: so inraged, even like Wolves in the evening to swallow us up quick if the time did serve; I say, that such, in so Orthodox a Church and noble a State, should by allowance, toleration, connivence, or remissness, be suffered to receive increase and multiplication, both in number & insolency, to the great dishonour of God Almighty, the continuall vexation of God's Children and good subjects, and the most certaine hazard of the whole Estate, and the peaceable succession of the Kings posterity.

And the more strange it is for these three reasons.

First, What conceit do you think out of the congruity of Popish principles, is it likely they hold of this forbearance, and what thankes do they returne to the State? undoubtedly, to think that it is infatuated for their sakes, and that the hands of Justice are manacled by God's over-ruling providence, that it cannot be executed so fully and freely upon such a loving, holy, and unbloody generation.

Secondly, They daily do their utmost at home, and abroad, to crosse King James his Princely Admonition unto them, in his first speech in the Parliament; wherein he admonished the Papists, that they would not so farre presume upon his lenity, as thereupon to think it lawfull for them to increase their number and strength in his Kingdome, whereby if not in his time, yet at least in time of his Posterity, they might be in hope to erect their religion agayne.

Thirdly, If the day should come they have so long
long looked for,(but I hope in the Lord, all their eyes shall drop out of their holes with confusion and rottenness, before they see that day.) They would questionless lay hold on *Verronesis Woolvish and bloody* conclusion, especially being animated thereunto by the example of the Massacre: Resolution of Pope Urbane, Cauf. 23. q. 5. Can. Excommunicatorum.] We esteeme them, (faith he) not to be murtherers, who being possessed with zeal of their mother, the Catholique Church; against those that are excommunicated, shall happen to kill any of them: and by the edge of their owne Popish blood-thirstiness, really eneagerd, by sained conceits of their pretended persecution. Decree of the Parliament of Paris: That it should be lawfull to slay all the Hugonots; which by publicke order was read every Sunday in every Parish. And therefore to tell you in one word, the end why at this time I have stood so long upon this point. It is to aske you this question, at close, whether it be not now true and honourable mercy, (for God forbid, that I should perswade any cruel thing,) nay, and the contrary, extreme cruelty to the State, to execute exactly, just and holy lawes upon such a generation: and let every one be judge that heares me this day, if he be not a party in that bloody faction, or hanker that way. And yet one word more, and I have done. I know Parsons in his miserable shifting booke about Equivocation, against Doctor Morton.

Cardinall Perronius, Bellarmine in his Apology against the Kings Monitory Preface, and others upon whose foreheads the whore of Rome hath stamped

*If publicke means be wanting of making away heretics by the ordinary Magistrate, he gives allowance and leave to every private man to murder the hereticke as hee meeteth him, Francisco de Verrone. Constantius in Apology for John Chastell. History of the Counfell of Trent, p. 648.*

See the Kings Answer, p. 273. See Eliensis his answer to it, pag. 299.

Kings Answer to *Perron*, pag. 273.

ped her marke of Popish impudency; charge the Protestants, and Reformed Churches, with these bloody passages: but in so doing, they deal with us as an impudent strumpet with an honest woman; and as Verres dealt with Tully; Verres himselfe was a very notorious theefe, and knew that Tully had much against him in that kind; and therefore, he very knavishly and impudently calls Tully, a true man, and that noble Oratour, theefe first: It is just so in this case.

But above all, heare King James in the point: we glory, (and well we may,) that our Religion affords no rules of rebellion; nor allowes and grants any dispensation to subjects for the oath of their Allegiance; and that, none of our Churches give entertainement unto such monstrous, and abominable principles of disloyalty.

And as concerning *Lucius Brutus*, whom they object: his Majesty answers; That he is an Author unknowne, and perhaps of purpose patched up by some Romanist, with a trick of wily deceit, to draw the reformed Religion into hatred with Christian Princes.

If we were in the same predicament with the Papists this way: how comes it to passe, that our English Papelings have made so many bloody assaults against the sacred persons of Queene Elizabeth and King James; and the Protestants of France having farre better opportunity and more power, have neuer stird rebelliously against their Kings: of whom King James thus speakes: *I could never yet learne by any good and true intelligence, that in France those of*
the Religion tooke armes at any time against their King, much less then, offered they, to butcher or blow him up with gun-powder.

I have thus farre discovered in the first Use the most pestilent opposites and cut-throates of Government and Kingly Majesty, at this day in Christendome. I now come to a second Use.

If Government be such a goodly thing, as hath been proved before; then all that heare me this day, and every mothers child in this Land, I say, we are all bound to blesse God upon our knees, and to put it as a sweet perfume into our daily sacrifice of thanksgiving, for being bred and brought up under so blessed & happy a Government, in the Sun-shine of the Gospell, and under the wings of Jehovah.

What staid or restrained the Omnipotent armes of God, from creating any of us, and planting us upon earth, in the unhappy daies of Queene Mary, when we might either have beene damned or burned, or in the bloody times of Lancaster, and York; or when the mists of Popery, and insolent domineering of that man of sin, enthralled under the most grievous yoke of miserable bondage, both the Crowne and consciences of this Kingdome: or some Pagan, Turkish, or Tyrannicall Government, or neighbouring Popish Countrey; or (which also had not beene so comfortable,) in the persecuted, or Schismaticall parts of the Church; it was nothing but God's own meere mercy, respiting and remitting our being upon earth, to better and more blessed times & place: It was that and that alone, which ordered and appointed our lot of living here, in that golden knot of time,
time, as it were, and the very Diamond of the ring, of that happier revolution, since Christ's daies, I meane in the most orient and comfortable breaking out of God's holy truth, from under the cloudes of Antichristian darknesse: and in this little nooke of the world, where the Gospell shines with such glory, truth and peace, and under the kindly warmth and influence of two the most glorious Starres that ever moved, or gave light in England's Hemisphere.

What beastes are they then, that daily do their utmost to bereave and rob us, both of God's blessing, and this warme Sunne: and hale downe all they can with strong cart-ropes of iniquity, the vengeance of God upon the face of this noble and famous Kingdom: and such are all the wicked amongst us, and those that hate to be reformed; Ale-house-hunters, pot-companions, good-fellowes, drunkards, are the most pestilent, and cursed canker-wormes, that gnaw at the very heart, and sinew of the glory and strength of the State, and like audacious and outrageous Giants even wrestle with heaven; and by powring in of strong drink, labour might & maine, to pull downe the full viols of God's fiercest wrath upon our heads. And therefore if there be any Justice of Peace, which is a secret supporter of any rotten Ale-house, he is a great plague to the place where he dwells, whether it be Towne or City.

The cruel Ulurer is the cut-throate of the Country where he kennels. See what a deale of compassion-lesse miseries and confusion, a company of such caterpilleres brought upon the infant Replantation of the new returned Jewes, Neh.5.2,7. The
swearer, and tearer of God's glorious Name by his blasphemous breath, gives wings to the flying book of God's curse, and is able to blast the beauty of the most fruitfull Land, and flourishing prosperity. Because of swearing, faith ler. Chap. 13.10. The Land mourneth, the pleasant places of the wilderness are dried up.

* The prophaner also of God's holy and glorious Sabbath, is an incendiary; If you will not hearken to me, faith God, ler. 17.27. to hallow the Sabbath days, then will I kindle a fire in the gates of Jerusalem, and it shall devour the Palaces thereof, and it shall not be quenched. Blessed be God therefore that hath put yet into the heart of my Lords the Judges, to be such an honourable president to the whole Countrey, of forbearing the Sabbath. I am persuaded they may justly make men of inferior ranke fouly ashamed.

Ignorant, dissolute, and disordered Ministers, cause God to cry aloud for the destroyer, All ye beasts of the field, faith God, Isa. 56.9. come to devour, yea all ye beasts in the forest, his Watch-men are blinde.

The Bribe-taker, or man of gifts, (as he is called originally in the fourth verse of this present Chapter,) shakes the very Pillars, and master Timber of the Kingdom: but he that receives gifts overthrowes it; ordinarily, basenesse in comming to high places, and bribery, are sworn brethren.

Neither must you conceive, as Father Austin excellently admonisheth in Psal. 25. page 144. That onely money, gold and silver, or presents, as they call them, are bribes; but the guilt of bribery also may be justly imputed, even to any exorbitant affectation,
tion, which sways a man aside, from the impartial execution of Justice: as love, feare, hatred, &c. desire of praise, and applause, for that is *Austins* instance in the fore-cited place: For example, the party hath great, and many friends, and therefore if thou leane a little that way, thou shalt be honoured with many thankfull acknowledgements, and flattering entertainments: or on the other side, the party is poore, and if thou be impartial, it will light heavy on his his side; and then the Countrey will be ready to censure thee, as no friend to the poore.

Now in these cases, if for such respects, thou encline either to the right hand, or to the left hand; thou pervertest Justice, and justly encurses the censure of a corrupt Judge.

For heare Gods charge in the case, *Levit. 19.15.* *Ye* shall not doe unjustly in Judgement: *Thou* shalt not favour the person of the poore, nor honour the person of the mighty: but thou shalt judge thy neighbour justly.

Pilate perhaps could wash his hands of bribes, but not of Christ's blood. That cry of the Jewes, if thou let this man go, thou art not Cesar's friend, striking cold unto his heart, and swaying him awry, was equivalent to a bribe, and shall cause him to be condemned, not only as a cruel, but also as a corrupt Judge. The Judges of Israel who sentenced Naboth to death, were not corrupted with downe-right bribes, for anything we know, but there was something equivalent: Iezabel ruled the roast at the Court, and was potent either to advance, or deject them, which brought them to the bent of her bloody mandate, and Naboth's blood upon their owne heads.
Mockers and misusers of the faithfull Ministers, (you would little thinke it) draw God's flaming wrath upon a people without remedy, see 2 Chron. 36 16.

Spirituall cowards, and those who having given their names to Religion, are fallen away from their first love, are the speciall men to remoue our Candlestick, and put out the glory of Israel.

Scornefull persecutors of God's people, as though they were the very filth of the world, and the of-scouring of all things, the plagues of the times, and the troublers of Israel, whereas in truth the world is not worthy of them, they are the very chariot and horse-men of Israel; they are the onely jewels, starres, Sunnes, Saints, Angels of the earth: for their fakes, and safety alone, the Sunne holds out his glorious unwearied course; the earth springs, and is over-spred with such beauty and sweetness; the ayre inspires her lively and refreshing breath; that great and restlesse body of the Sea, keepes within her bounds; States and Kingdomes turne not into confusions of blood, in a word, the world stands. If their number were once made up, this goodly frame would flame about our cares. I speake not for any whited Tombes, supercilious Pharisees; but I say, such are very pestilent instrumentsto betray and expose a Kingdome to the ambitious rage of forraigne Nations, and fury of their enemies, whether they vexe and persecute God's people by fire, faggot, sword, power, purse, pollicy in their hearts and affections, by their tongues, nay, brow-beating, a contracted fore-head,
A sower countenance, and fleering face, and other
scornefull gestures, are perfecutions in God's in-
terpretation, and shall be paid home proportiona-
ably. The merciless incloser, besides beating the
poore to pieces, and grinding their faces, plucking
off their skins from of them, their flesh from off
their bones, breaking their bones, and chopping
them in pieces, as for the Pot, as it is, Micah 3.2, 3. He
also robs the King of his honour, and the State of
its strength, For in the multitude of people is the King's
honour, but in the want of people is the destruction of the
Prince, Prov. 14.28.

But above all the shedder of blood, fetcheth the
very live-blood out of the heart of the State, and
doeth impress the bloody stain upon the face of
the Kingdom, that cannot be raz'd out, but by his
blood that shed it. For blood, faith God himselfe, it
defiles the Land, and the Land cannot be cleansed of the
blood that is shed therein, but by the blood of him that
shed it, Num. 35.33.

For your sakes my Honourable Lords, have I
purposely instanced in some of the common, and
crying sins of the Countrey, hoping in the Lord,
you will helpe us all you can. But know also, that
all sorts of sinners, and haters to be reformed, are
the Divels cursed Enginers, to undermine and ruine
the State, and inkindlers of that fiery indignation
in the bosome of God, which if it once begin,
will burne unto the bottome of Hell, Hos. 4.1.

FINIS.
THE SECOND ASSISE SERMON.

Prov. 29. 2.
When the righteous are in authority, the people rejoice: but when the wicked heareth rule, the people mourn.

Have heretofore upon the same solemn occasion, observed from the first point, this Doctrine, Government is a goodly thing, I proved it, and applied it. Only give mee leave, before I fall upon the second point, to add a word or two to the first Use of the former Doctrine, which fell directly, and with full edge upon the Papists, the most pestilent opposites and cut throates of Government, and Kingly Majesty, at this day in the whole Christian world. For they teach (as I then shewed at large,) that the power of Kings, Princes and Magistrates, is not ordained by the divine Law of God, but an humane ordinance; out of which fountaine have issued all those Popish fulminations and fire-works, which have most unworthily at one time or
other, beaten upon, and blasted all the Imperiall, and Regall Thrones of Christendome. Nay, a fellow in the Counsell of Trent, did fiercely labour to confute that passage of de Ferriere's Oration: That Kings were given by God; as hereticall, and condemned by the Extravagant of Bonesace the eight; Vnam sanctam] that they are not from God, but by mediation of his Vicar. Thus it was in that Convention of scarlet Fathers. The Romish Locusts did very seriously, * as appeares, obturde i. Articles for the reformation of Princes, all paring from Imperiall Crownes, to patch up the most unjust usurpations of their shavelings. I will trouble you with one or two, that you may take notice how justly King James out of a pang of Royall indigation, after a survey of that most grievous yoke of miserable bondage, to which the Crownes of Christian Kings, are made to stoope by that man of sin. That God in whose hands the heart of Kings are poysefd, and at his pleasure turned, as the water-courses, that mighty God alone, in his good time, is able to rouze them out of so deep a slumber, and to take order (their drowsie fits once over and shaken off with heroicall spirits,) that Popes hereafter shall play no more upon their Princely patience, nor presume to put bits and snafles in their noble mouthes, to the binding up of their mighty power with weake cords of scruples, like mighty Bulls led about by little children with a small twisted thred. Thus speakes his Majesty in his Answer to the French Cardinall; for which book, and that other premonction to all Christian Princes especially, the ages to come

See Hist. of the Coun. of Trent pag 775 and Spalat.pd.725. *Ibid pag.769.

As you may see, p.769 770.

Against Perron pag.189.
come shall call him blessed: I say, the childe un-
borne, shall blesse King James his golden pen, which
hath given such a blow to that beast of Rome, that
howsoever they may have some lightning before
their small ruine, by the mercies of God, he shall
never be able to stand upright upon his foure legs
againe.

One of the Articles is this, that the Ecclesiasticks
shall not be forced to pay taxes, gabels, tithes, passa-
ges, subsidies, though in the name of gift or loane,
either in respect of the Church goods, or of their
Patrimoniall, &c.

Another is this, that neither the Emperour, Kings,
or any Prince whatsoever, shall make Edicts, or
Constitutions in what manner soever, concerning
Ecclesiastical causes, or persons, nor meddle with
their persons, Causes, Jurisdictions, or Tribunals,
&c.

The rest also found the same way, and all tend to
the *shaving of Imperiall Crownes; but these two
are sufficient to represent to the weakest understand-
ing, the unsufferable indignity and villany offered
to Regall Soveraignetie by these Antichristians, sith
in those Kingdomes where the Pope doth tyrann-
nize, and domineere, almost the *third part of sub-
jects and Territories are Church-men and Church-
livings.

Nay, more then this, from the ground of that fel-
lowes reply to the fore-named passage of de Ferrie-
res Oration, concerning the Articles for the refor-
mation of Princes, I do not see how any true Papist,
either Ecclesiastick, or Laick, can possibly be a true
Hist. of the
Counsell of
Trent p. 770.

*ibid. p. 237.

* Kings Pre-
monit. p. 21.
subject to any monarchicall Soveraigne: my reason is this at this time, Boneface the eight, guided (as they dreame & damningly lie,) by an infallible spirit, pronounceth peremptorily in the fore-cited Extravag.unam [sanctam] that it is altogether of the necessity of salvation to be subject to the Pope of Rome. How then is it possible, that any one of those mighty swarmes of stinging * Locusts, and busie waspes, which lie at ease in the bowels of this Kingdom, ready and addresst, when time servesto cut the very heart-stringe of it, should be a sound subject to King Charles, sith upon paine of damnation, and as they would be saved in the Romish Church, they must be absolutely subject to a foraine, Antichristian, and sometimes Sodomiticall, and Atheisticall Priest, of whom, (as they * say) he imme- diatly holds his Crowne, and who may for many causes, depose, and butcher him * Bellarmine names six, De officio Chr. Principis. One of them is; If he offer injury to the Pope, who many times will com- plaine without cause; so that if King Charles perhaps should refuse to kisse his cursed toe, (a thousand times more worthy to trample upon his triple Crowne) he might lie open to the bloody stroke of some Clement, or Ravillac: Nay, and had not Christ Jesus given this power to that holy Fa- ther, faith the Glossator upon the fore-named Extravagant, (prodigious blasphemy!) he should have beene undiscreet. These are the words; for he would not seeme to have been discreet to the Gods, (that I may speake with reverence,) unlesse he had left one only such Vicar behind himselfe, who could have done all these things.
Besides, the Romish Locusts falling foule upon Government, upon all Imperiall, Royall, and Princely power; by debasing the originall of it, by disrobing it of that native reverence, due attributions and obligations of State, which divine ordination, and purest times appropriated unto it; by teaching, acting, and approving the bloody killing of crowned Potentates, as appeares before. There is another monstrous engine of Popish imposture; hammerd in the heads of those hellish firebrands, which if it were generally entertained, were able in short time, to cut in pieces and dissolve the finewes, and cement of all humane society, I mean Equivocation, and mentall reservation. Many cunning shifts and evasions have they coined from time to time, to coulen the State, and delude the Magistrate, in their oaths and answers before our just Tribunals. They have vainely laboured to gavebe over and still their consciences against their lies and perjuries, sometimes, first, by the supposed benefit of popish dispensation. 2. Sometimes by a wicked conceit of our Magistrates incompetency. 3. Or pretended unauthenticallnesse of our Bibles in English, upon which they sweare. Fourthly, but at this day, they rest most upon this last Jesuitical stratagem, which was wont to be confined to Courts of Justice and more publike cases; but now the Popish Causiists, by their Conclusions, begin to convey this damnable Doctrine, and accurfed poyson of mentall reservation, into the common passages of ordinary negotiations, and conversation amongst men.

Now
Now I come to the next point, the subject of Soveraignty, a righteous man, whence I briefly, and plainly ground this point.

_Doct._ Those that rule should be righteous: or thus; _Men in Authority should be righteous men._

That you may understand a right, what I meane by righteous, take notice of a double righteousness, first, imputed; second, inherent. Inherent two-fold, first, morall; second, religious.

By imputed, I meane the glorious justice of Jesus Christ, purchased by his blood, and obedience, and imputed as his owne, most sure forever to a truly humbled sinner, wherewith being richly and compleatly arrayed from top to toe, as with a Royall and everlasting Robe, he stands thereby acquitted, justified and accepted at the strictest Tribunal of the ever-living God world without end, and so _ipso facto_, (as they say) becomes ever after a favourite to the mighty Lord of heaven and earth; one of his jewels, as the apple of his owne eye, the dearely beloved of his soule, a Royall Diademe in his hand, (for so are God's Children, though vilified by the world, yet stiled in the Word.)

This righteousness is required in Rulers, and such as are placed above their brethren, to wit, that themselves be reconciled unto God in Jesus Christ: For sense of this alone is able to beget that right noble, and well-composed temper of spirit, those high and unshaken resolutions, which onely are fit to make a Magistrate, and create earthly gods, as Judges are called, _Psal.82.1,6_. Without
out this righteousnesse, assuredly whatsoever faire
pretexets and representations to the contrary, may
dazzle and deceive the worlds eye, yet all is rotten
at the heart-roote. And in the executions of their
places, though they may carry things smoothly
and palliate with much art and policy, yet questi-
onlesse, in case of strong temptation, great advan-
tage, rising, and enriching themselves, gratificati-
on of some great one, hazard of temporal happines,
& c. they will be exorbitant and yeelding, and at the
best, but formal. The cry of that happy soule,
which leans, and hath taken up his everlasting
resting place, upon the rocke of eternity, is constant,
and still the same in all cases and causes. Let right
be done, and a good conscience discharged, and
then come what come will. Let me not onely
loose my place and the favour of the times, but let
even the heavens fall, and they will, all is one to
me; by the mercy of God I shall stand upright
under the ruines, and rejoyce in the testimony of a
good conscience, amidst the confusions both of
heaven and earth. But to speake in Scripture phrase
(for the other was the speech, even of an honest
Heathen.) Ever, when standing on the better side,
and keeping a good conscience, threatneth danger
and disgrace, he growes into Hefters happy resolu-
tion: well, whatsoever comes of me, I will take
Gods part, and if I perish, I perish. But not to pe-
rishe so, is to perish everlastingly: and so to perish, is
to be eternally saved.

But now on the other side, he which hath not
made his peace with God, nor hath any part upon

Ver. 4:13, 15, 16, 18, & 19, 20.
good ground, in the Person, Passion, and promises of Christ, will most certainly, especially in stormy times, and such trials which search whether he be steele to the backe or no, manifest and make plaine by his practice, that in the height of his counterfeit courage, his heart did hold in earnest that pestilent principle; It is better to sleepe in a wholeskin, then with a good conscience, If he be put unto it indeed, (for alas) no heavenly strength as yet, doth steele his spirit, he will warpe, winde-out one way or other, and shrinke in the wetting.

Againe, it is a cause of great comfort, and matter of much joy to have a favourite to the highest Majesty, and one whom God accepts gratiously in his Sonne, to sit in a high place, and beare sway over others. It is a goodly sight, right pleasing unto God, applauded of Angels, amiable and admirable in the eyes of all good men. And thrice happy is that people, which breathes under the influence of such a blessed Authority, and all those who are judged, ordered and over-ruled by him, be he Judge, Justice of Peace, Minister or Magistrate in any kind, whom God ownes for his servant, who entered into his office, Benefice, Bishopricke, or any other publicke employment, in God's Name, and not by bribery, symony, flattery, temporizing, or any other base and unblessed meanes; and afterward in every passage of his place, aimes principally at God's glory, and not at his owne particular, to advance the Kingdom of Christ and not his kindred and outward estate.

And
And it is the better with them, and they are the more blessed, besides many other, in these two respects.

First, He that growes into familiarity with God, by the favour of Jesus Christ; besides an universal and impartial integrity in the managing and discharge of the particulars in his publick calling, may comfortably, and with a good conscience press daily to the Throne of grace, and bring down abundance of blessings, both upon himself, and those that are under him. He doth not only watch over his owne heart, but also wrestle with God continually by prayer, for himselfe, that he may not disparage the Majestie of his place, by any personall lightnesse, or make his person odious, by partiality in his publick deportment; that he may neither poison his people by any scandalous example, or plague them by private revenge; that he neither lessen his Authority, or loose good mens love by serving the time, or servile yeelding, or swel over the banks of patience and moderation, with self-will sowerenes, and unseasonable severity. In a word, that he may doe just so as God would have him; and therefore begs not only general ability, to weld aright the great body of his publick charge, but also, speciall direction, and resolution in every severall affaire which passeth his hand, that it be ever carried faire, and never crookned to his owne ends: For his people, that he may ever pre ferre his peoples spirituall welfare, before the wealth of the whole world.

Now, whether doe you thinke, were it more happy,
happy, and comfortable living under that Minister, Magistrate, or man of Authority whatsoever, who thus acquaints himselfe with God, and walks with him as with his friend, or under that fellow who is an alien, and mere stranger to any such precise mysterie and might of prayer, who never thought with comfort of coming to this place, it being empoysoned unto him, (as he knowes full-well himselfe, though he tell nobody,) with basenesse or indirection, never aimed so much in the discharge of it, at God's glorie, and the good of his people, as at his owne particular; his rising, enriching or revenging; is so farre from discharging Samuels dutie, in constant praying for those committed to his charge, that he prays not even in his owne family constantly, nor in private to any purpose, was never feelingly humbled for his owne sins, or the abominations of the King-dome in any day of humiliation. Give me an Angell upon earth, and an incarnate Divell, a faire coole shaddow under a goodly tree in a sweltering heate, and a scurvie thorny-bush, to which the poore sheepe never flies for succour in a storme, but loo-seth some of her fleece, a showre of raine in a great drought upon the new mowne-grasse, and the scorching Sun upon a dry parched heath, an Obadi-ab, and a Shebna, God's dearing and the Divells drudge, and you have made the difference.

Secondly, Consider the difference of the Kings eye, I meane in respect of anger, and amiablenesse, cast upon a desperate Traitour and his nea-reft Favourite; proportionably, but with infinite more
more loathing or liking, the aspect of God's pure eye is diversifled, looking upon an enemy to the power of Godliness and profession of the Saints, and that happy one who hath made his peace with him, and is cloathed with the righteousness of his Sonne: that glorious eye of his, which is ten thousand times brighter then the Sun, and cannot look on iniquity, doth cast downe a direct perpendicular ray, as it were, upon every wicked man, without any diversion or refraction (that I may so speake) of its fierce edge, and fiery pointednesse; and therefore sees him in his colours, a very vile, sinnefull, cursed loathsome beast, (though he seeme to himselfe, and the great of the world, a brave and jolly fellow) abhorred of God and man, heaven and earth, and by consequent as an object of infinite indignation and hatred. But he ever lookes upon his owne Child, through the meritorious sufferings and satisfaction of the Sonne of his love, in whom all his discontents against him are done away and drowned for ever; and so beholds him such, and so lovely, as the bloud and righteousness of Jesus Christ hath made him. Even as to a man looking through a red glasse, all the world appeares red and orient in his eye. So to the eye of God the Father, looking from his throne of mercy upon a godly man, through the bleeding wounds of his blessed Saviour, he is rendered, and represented right faire and ruddy, deeply impressed with an heavenly die of acceptation and grace. Now tell me, whither a people be liker to prosper under him, upon whom the mighty Lord of heaven looks amiably, or angrily?
2. By morall righteousnes, I meane all those perfections and possibilities of civill honesty, and up-right dealing, attainable by the light of naturall understanding, generall notions of right and wrong, and practice of morall precepts, enlarged, improved, and husbanded to the height; hereby many ancient Heathens went farre, and did many admirable and excellent things, even such, and so worthy, that may justly make the best of our meere civill honest men hang down their heads, and be horribly ashamed.

For instance.

Fabricius, that famous Roman, was so precise, that (as it is reported of him) it was easier to turne the Sunne from his course, then to draw Fabricius from just and honest dealing. King Pyrrhus could with no gold or gifts, no not with promise of the fourth part of his Kingdome, possibly corrupt this man; and yet how many miserable men in this very mid-day of the Gospel will be easily drawn by a secret bribe, office, honor, preferment, some earthly favour, to do villanously, to betray a good cause, a good man, and a good conscience, to shame himselfe for ever, grow odious to God and man, and goe to hell.

In these disolute and formal times, would it not be deemed to draw towards too much strictness, if a Minister should presse this dutie upon Lawyers; that every time before they goe out of their doores to plead at the Barre, they should prostrate themselves in private, and besides other passages, pray unto God, that he would so guide their
their tongues that day, that they may speake nothing but advisedly, and to the purpose. And yet Pericles that famous Oratour of Greece, who for the excellencie of his eloquencie, and mightinesse of his speech, was said to thunder, and lighten at the Barre, out of the very principles of nature, and naturall sense of a Deitie, ever before he went to pleade a cause, (as Plutarch tells us in his life) intreated his gods, that not a word should fall from him besides his purpose; which he praftised no doubt, out of conscience of Platoes principle in Tim. That in all things we goe about, Gods helpe by prayer is to be craved. In the administration and execution of Justice, many of them, though led only and inlightned by the conduct of reason, were extraordinarily exact and of admirable integritie.

Zaleucus made a law that every adulterer should loose his eyes, his sonne was first taken in the fact; lest that law should be violated, he was content to part with one of his own eyes, and his son was punished with the losse of another.

Cambises King of Persia, having detected the corruption of a judge in his Kingdome, commands him to be put to death, his skin to be plucked off, and spread upon the judgement Seate as a Carpet, his sonne to sit in the fathers throne so adorned, that he and all posteritie might feare for ever to pervert Justice, and to deale untruly in judgement.

The Egyptian Kings solemnly and usually presented this oath to their Judges: Not to swarse from their consciences, what command soever they
they should receive from themselves to the contrary.

The Roman lawes, called the lawes of the twelve Tables, so often magnified by Tully, appoints, That if a Judge, or any other in Authority for that purpose, should take money in the point of administering Justice, he should die for it. If any should beare false witness, he should be throwne downe from the Tarpeian rocke.

Thus you heare in a few particulars, that Morall righteousness, guided only by the light of natural conscience goes farre, and yet it comes farre short of that righteousness required by my Text, and in Christian rules, it is many waies defective.

First, There wants a right root, Faith in Jesus Christ, and therefore all its productions, famous achievements, and excellencies were stiled by the Fathers, but beautifull abominations, having no better grounds, then selfe-love, vaine-glory, rules of policy, natural notions at the best, they all withered and came to nothing.

Secondly, There wants speciall grace, as the soule and life, to quicken and sanctifie it in every passeage, and particular circumstance, to Christianize it, that I may so speake, and crowne it.

Thirdly, there wants supernatural principles and divine light to irradiate, enlarge, and fortifie it.

Fourthly, There wants the right end, Gods glory. Liberty, and immortall fame, (faith Austin) were the aime in the Actors of those admirable things amongst the Romans. Adde then these, and we have,

Thirdly,
Thirdly, religious righteousness, which ever strikes the stroke, doth the deed, and goes through stitch indeed, in all comfortable Christian government. It onely steeres aright in all publicke employments, stands upright in all storms, and is steele to the backe. Either there must be an addition of Religion to reason, piety to policy, counsell out of God's Book to the light of naturall conscience, sanctified righteousness to civill honesty: or as the preferred party himsele though otherwise of never so good parts, never so universally and excellently enriched with all endowments of all kinds, naturall, morall, politicke, learned, is but as a dead man, a rotten carrion stuck over with flowers; so certainly with whatsoever outward flourishes and formalities he may seeme to daze the eyes of underlings; he will poison his place, by preferring his owne particular and private ends, by putting sometimes hatefull business into good language, for his owne advantage and further advancement, and ever by temporizing, rather then hazard his temporall happiness. Heare what judicious Master Hooker did happily let fall from his pen to this purpose. So naturall (faith he,) is the union of Religion with Justice, that we may boldly deeme there is neither, where both are not. For how should they be unfainedly just, whom Religion doth not cause to be such, or they religious which are not found such by the prove of their just actions? If they which employ their labour and travaile about the publick administration of Justice, follow it onely as a trade, with unquenchable and unconscionable thirst of gaine,
gaine, being not in heart persuaded, that Justice is God's own work, and themselves his Agent in this business; the sentence of right, God's own verdict, and themselves his Priests to deliver it, formalities of Justice do but serve to smoother right, and that which was necessarily ordained for the common good, is through shameful abuse made the cause of common misery. It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious from whose abilities the same proceed.

Note.

This explication thus premised, I come to confirm the point, first by Scripture.

1. By Scripture.

And first take notice of God's owne words to King David, 2 Sam. 23. 3. The God of Israel said, the Rocke of Israel spake to me: He that ruleth over men must be just, ruling in the feare of God. And why a Rocke? upon purpose to intimate, and give assurance of an all-sufficiency, and omnipotent armes, for protection in such cases: And why so? because all that set themselves to governe graciously and as God would have them, shall be sure to be mightily set against by all the powers of darkness, all the Devils in hell, and all their wicked instruments upon earth. Magistrates that are no medlers, as they say, but only seekethemselves, and a name, and an honour in their places, need no Rocke. The Governor of a Corporation, who will suffer himselfe to be intreated, for the erecting and supporting of those bloody dens of swinish drunkards, schooles of misrule, and nurseries for the gallowes, resolves to
to take no notice of those sons of Belial, who
belch out their blasphemies in the street, against
that blessed law provided in such a case, is willing
to be accessory to all those sins through his whole
year, which out of cowardliness or connivency,
he left unpunished; I say such a one is like enough
to sleep in a whole skin, he needs no Rocke.

The negligent and unconscionable Minister,
which never goes about to stirre the Divell in the
ignorant, prophan, and those that hate to be refor-
med, but is well enough content, that so he may rise
and jovialize it in the meantime, to treasure up the
bloody cries of so many murdered souls against
the day of wrath, he shall not have so much as a
drunkard to open his mouth, or wag his finger
against him, he needs no Rocke.

The idol Justice, that only hunts after plausible-
ness and popularity, and for the good word of all
the good-fellowes about him, to serve his owne
turne for some intents when the time serves, and for
that purpose upholds as much as he can for shame,
or dare for law, all prophane sports, rotten Ale-
houses, I say, there where the Justice of Peace is
milde, and the drunkard merry, as they say, there is
mischief enough, he needs no Rocke.

But now that man of Authority, who in love to
the Lord Jesus and out of the Lion-like bold-
ness of a good conscience, dare and will draw the
sword of Justice against the proudest Nimrod, if need
require, sets his breast from the beginning to the
end of his yeare, with impartiality and resolution
against all the floods of Belial, bends himselfe with
such
The Second

such an universal sincere severity against all sinne, that he is now become the drunkards song, &c. That man of God which being sensible of the horrible sin of killing soules, dares not but discover unto his people, the damnablenesse of their state, all kinds of hypocrisy, all sorts of unregeneration, the whole counsel of God, and so dwell upon their bosome sins with terror, and truth, and still beat upon those barres, with the hammer of the Word, which keepes them from Christ, untill the Di-vell be driven out of them. (Which you know, what a world of ungodly opposition, bedlam rage and railing it will raise against a faithfull Minister.)

The Iustice of Peace which resolves to be serious, and reall to doe his Countrey good indeed, and to discharge a good conscience undauntedly without all feare or faction, and lookes upon blasphemers, drunkards, whore-masters, railers against Religion, &c. as the North winde upon raine, &c.

I say such as these, and in a word, all who deal uprightly, and rule in the feare of God, have need of a Rocke, against the rage of all ungodly oppositions. And such a Rocke will the God of Israel be unto them; all that set against them, shall set their shoulders against a Rocke; all their cunning and close projects, and open base practis of all pro-phere opposites and underminers; the plausible, politicke tyrannize of those that sit in the gate, all the scurrill, dunghill rimes and railings of deboist Belial drunken jesters; all that man or Divell can any waies doe against them, shall all be but like so many proud and swelling waves, which dash them-
felves against a strong impregnable rocke, which the more boisterously they beate against it, the more desperately are they dissolved, and broken into a vaine foame or froth.

The ever glorious Princesse of sweetest, and dearest memory, Queene Elizabeth, is a most memorable, and matchless instance of protection in this kind. The mighty arme of God was as a Rock of brasse, to beate back from her sacred & Royall person, defending the Gospell of Jesus Christ, such variety of murderous complotments, as no age, or story can possibly parallell. Whereas on the other side, that knife that could but strike out the teeth of Henry the fourth, while he stuck to the truth of God and true Religion; upon the pulling downe the Pyramis for their gratification, and admitting againe those bloody fire-brands and cut-throats of Christendome, the Jesuites had power to take away his life. 

Secondly, consider that counsell given to great ones, Psalm 2:10, 11, 12. Be wise now, therefore O yee Kings, be instructed yee Judges of the earth, Serve the Lord with feare, and rejoice with trembling. Kisse the Sonne least he be angry.

Here Princes, Judges, and all that beare Authority, are charged to lay hold both upon imputed and inherent righteousnesse.

Kisse the Sonne entertaine and embrace Jesus Christ, bleffed for ever, bleeding upon the Crosse for your finnes and fakes, and sweetly, and amiably offering himselfe to all broken hearts, in the armes of your faith, love, and everlasting affection.
And Serve the Lord in fear] Let the fear of God be ever before your eyes in all places, at all times, about all affairs, and thereupon; neither think, nor speake, nor do, neither judge, nor plead, nor bring in verdict. &c. but so, as you would be content, when it is new done, to go immediately to give an account of it, before the high and everlasting Judge; otherwise this Sonne whom you should Kiss, and to whom all Judgement is committed, John 5.22. will be angry, and if once a fire be kindled in his anger, against an impenitent wretch, that hates to be reformed, it will burne unto the bottome of hell, and set on fire the foundations of the mountaines. And howsoever you may carry things faire to the worlds eye in the meane time, yet assure your selves very shortly, (for that day hasteneth apace,) all the judgements, pleadings, sentences, verdicts, which have passed against Iesus Christ, the truth, any good cause, or a good conscience, they shall all be reversed and repealed before that last, and highest Tribunall, in the face of heaven and earth, before Angels, men, and Divels; and there, and then you shall be horribly, universally, and everlastingely shamed: be then advised before hand, and in the Name of God, take heed what ye doe.

Thirdly, for our purpose, let us ponder well those properties, which the Scriptures require in a man of place, Ex. 18.21. Deut. 1.13. They are seven in all, foure in the first, three in the second place. I name them not in their order; you shall finde them all in the Text, Magistrates should be,

First, Ablemen, apt to fill the place with some com-
competency of parts and equality of worth, to answer and sustain the heat and burthen of it, with a sufficiency of endowments, ability, activeness, and industry. There ever ought to be a convenient correspondency between the importance of the place, and the capacity of the party. It is a thousand pities to see in a Church, and Commonweale, many places full, and yet so few filled, when there is no proportion, nay a vast distance between the height, or rather the weight of the place, and the weaknesse, worthlesnesse, if not the notorious wickednesse of that unworthy person, who either by a golden violence, or temporising baseness, hath most impudently thrust himselfe into it.

Secondly, Wise, sapient men, Such as are skilfull in the Theory, nature, mystery and meaning of the place, and Office into which they are to be preferred. A man can never happily execute, and successfully any function, office, or Art, which is not learned in the speculative part, before he descend unto the practicke. Is it fit, thinke you, for a man to plead at the Barre, before he hath well studied, and profitably passed thorow the course of the Common-law? If a Phylistian should fall to practise, before he be skilled in Hypocrates and Galen, in the natures, causes, signes, symptoms, prognosticks, and remedies of diseases, he is like enough to kill all before him. Proportionable miseries and mischiefe, may be expected, and ensue, when important places are prest into, and undertaken without habituall understanding, and speculative skill what belongs unto them. It is a pittifull thing, when a man will needs
needs thrust into publicke employments, onely for the gaine and honour, and depend upon others for the discharge of them, or else do them beastily.

Thirdly, Prudent, So fitly rendred by Junius, approved also by Vatablus, that great Professor of the Hebrew tongue. They must not onely be Sapient, if I may so speake, and it cannot possibly be otherwise express in the English tongue, but also Prudent, endowed with a prakticall dexterity and discretion, to order wisely all the particulars in the execution of their place. This prudence, which is, as the Moralists speake, the generall Queene, superintendent, and guide of all other vertues, Auri ga virtutum, without which there is nothing good, beautiful, fit and decent, being sanctified especially, will enable them, by comparing one thing with another, by well weighing all accidents, circumstances, appurtinances, times, persons, places, &c. to guide and manage all the severall passages of their publicke charges, with wisdome, equity, and impartiality. It consists principally in three things, which are all of one ranke; to consult, and deliberate well; to judge and resolve well; to conduct and execute well. It hath a chiefe stroke in affaires of judicature to moderate rigour with equity.

That you may more clearely apprehend the necessity of adding this, to the former requisite in a good Magistrate, take an instance or two.

It is not enowgh for a Minister of God to be a good Scholler, and preach generall truths, (though I confesse a great deale of learning is required in every Minister of our times) I say besides his specula-
lative Divinity and ability to preach, he must exercise a prudent zeal to winde himselfe by the Word into the consciences and affections of men, to convince, and cast them downe, and so conduct them thorow the pangs of the new birth into the holy path; he must labour to add to the excellency of learning, the art of converting, else woe unto the people that are under him.

It is not enough for a Justice of Peace, to have a good revewew and rich attire, and to present himselfe solemnly upon the Bench every Sessions and Assize: but he must be skilfull in the duties of his office and Statutes, so farre as they concern it: otherwise he will fit but as an Idoll, or cipher upon that Tribunall, which requires a great deale of understanding, and action. Nay, and not only so, knowledge in the duties of his place, though never so universal and exact, will not serve the turne, except he be also active, and implored. Being thus furnished with speculative abilities, and wisdome for that purpose, he must take to heart the good of the Countrey, out of conscience; labour, and pray for an holy dexterity, to discover and dive into the depth of the Divels Agents, their combinations, haunts, and hypocries, to search busineses that are brought before him to the bottome, and that with gravity and in earnest; out of a spirituall prudence to take all advantages, and fit opportunities, to suppress the floods of Belial, to disgrace a gracelesse, and honour an honest man; otherwise he will be so farre from being a good Patriot, that he may prove a very plague to the Countrey. There is not a more
notorious villany, there can be no greater wrong and greater indignity offered to an ingenious and free people, then to have a Magistrate set over them, which adding craft to his power and skill, welds them all three to work his owne ends, and practise his private revenge from time to time upon his supposed opposites.

Fourthly, Men of truth, Let them be true-hearted Nathaniels in their private and personall conversation: let them prize and prefervé the truth in all causes that are brought unto them, and all matters they meddle with, before gold or friend, favourite or richest favour.

There is a truth in things when they are conformable to the divine Idea. There is a truth in the minde, when there is an adequation betwene the conceit, and the thing apprehended out of the understanding. There is a truth in the tongue, when there is an agreement betwene the speech, and the thought. There is a truth in the action, when there is a correspondency betwene a mans word, and deed; let mee add a fisht, fittest for the present, to make you compleatly true. There is also a truth, (let them consider of it seriously whom it neerely concerns,) when the verdict answers exactly, and punctually to the evidence, and the Sentence to the true meaning of the Law.

Fifthly, Haters of Covetousnese: For assuredly if these Kite-footed corruptions domineere in the Magistrate, all is mard; then must his high place, honour, friends, favourites, servants, dependants, officers, all occasions, circumstances, advantages, wit,
wit, pollicy, nay religion, conscience and all, be made to serve and feede this unsatiable daughter of the horse-leach. Sacriledge, that monstrous incongruity of Lay-mens taking Tithes, and not preaching to the people, Symony, Bribery, turning of judgement away backward, temporing, betraying the truth and good causes, selling of offices, benefices. Justice, silence, sharking of under officers, &c. are the filthy vermine, that breed onely in this Burrow. Excellent then was the counsell of * Bernard to Eugenius; So rule that the people may prosper and grow rich under thee, and not thou wealthy by them.

Sixtly, Such as feare God; Here is the life and crowne, which gives a spirituall being and gracious beauty to all the rest, which were it possible, a man could possesse in perfection, yet without this, they would be but as matter without forme, a body without a soule, a soule without Jesus Christ. Nay in this case the greater sufficiency would prove, but as a sharper sword in a madder hand, ever the greater man without grace the greater beast, as a good Divine concludes from that Ps. 49.20. Man that is in honour, and understandeth not, is like the beasts that perish. If the feare of God be not planted in the heart, to season and sanctifie the other severall endowments, they will all degenerate; wisedome into craft; power into private revenge; valour into violence; prudence into plotting for his owne ends; courage into foole-hardinesse to uphold a faction; pollicy into putting faire pretences upon foule businesses; all his abilities and sufficiencies, into

*I. 59. 14.*

*Præce ut de subditis crescat? nequaquam, sed ut ipsi dete.*
into setting forward, and securing his own temporall happiness. If this holds him not in, and serves him as a load-stone to steer still aright, we cannot look for an universal uprightness, and constancy of just dealing in any man of place; but sometimes at least, especially in time of some great tryall, and when he is put to it indeed, he will flinke and fall off. A great man, his friend, his enemy; his feare, cowardlinesse; affection, faction; covetousnesse, malice, or something will ever and anon transport inordinately, and sway him away. So that he will be in great danger of turning judgement into gall, and righteousness into hemlocke.

Seventhly, Men well knowne, And that two waies principally, for the present purpose. 1. To be honest in their personall conversation; if there be but any one sin that corrupts their conscience, staines their life or disgraces their calling, to which they give allowance in themselves, it will not onely hinder and discourage them from drawing the sword against that, but also the sense of its guiltinesse, will put such an universal faintnesse in the arme of Justice, that they will be much disabled from a resolute execution of their place, and cordiall punishment of sin. 2. To rule well their owne house. If a man, saith the Apostle, knoweth not how to rule his owne house, how shall he take care of the Church of God; or indeed any publicke charge at all? Is it fit, think you, for one to be a Justice of Peace, who is a swearer himselfe, &c. and harbours under his roofe drunkards, swearers, scorners of Religion, Papists, &c. Is such a man fit or like to execute with any heart or resolu-
resolution those excellent acts against swearing, drunkenness, Recusancy, &c. upon offenders abroad? Is it fit for a man to undertake any Ministerial charge, who is an haunter of Ale-houses, a fashion-monger, an idle fellow himselfe, and a patron of good-fellowes, and if he hath a family, had never any care to pray evening and morning, sing Psalms, &c? Is such a companion like to lift up his voice like a Trumpet, against the sins of the time, and stand at swords point against the severall corruptions, all the sinful prophanations of his Parish, himselfe being a notorious delinquent?

A Magistrate thus endowed, as the Scripture appoints, is a man after God's own heart, and a starre in his right hand; he that wants any of these is but a blazing Comet, how high soever he seems to soare.

2. By Reasons,

The first, may be taken from the maine, and principal end of all government, Regall, or subordinate. To wit, the advancement of the Kingdom of Jesus Christ, and the cherishing of his Children. For let men of the world which have their portion onely in this life, thinke, and say what they list, it is for the sakes, and safety of the Saints alone, whom they looke upon so disdainfully, themselves being extremely contemptible, and would if they might have leave, trample them into the dust with the feet of pride and malice, who ordinarily become the drunkards song, a by-word to men, viler then the earth, and Musicke at the tables of graceless great ones. I say, it is onely for them,that the mighty Lord of Heaven, not only supports
supports and preserves, all the States and Monarchies, all the Common-wealses, and Kingdomes of the earth, but even the world it selfe. Assuredly, when the last of these Elected ones, whom God hath everlastingly loved from before all worlds, shall be called, converted, and fitted for Heaven, the world shall stand no longer, but the heavens shall shrivel together like a scrole, and passe away with a noise, the whole frame of this inferiour world, shall be turned into a ball of fire, the Imperiall Crownes of the greatest Monarchs upon earth, shall flame about their eares; you that carry now all before you, and wallow impenitently in the glory, pleasure, applause, and wealth of the world, shall tire the rockes and mountaines with bootlesse cries, and intreaties to fall upon you, the Trumpet will sound, and we shall all come to the Judgement of that great, and last day.

This serviceableness, and subordination of all Imperiall, Regall, and inferiour power whatsoever to the Kingdome of Christ, King James of famous memory, clearly intimates, and acknowledgeth in his Royall remonstrance, when hee speakes thus: To that God, that King of Kings I devote my Scepter, at his feete in all humblenesse of spirit, I lay downe my Crowne, to whose service, as a most humble homager, and vassall, I consecrate all the glory, honour, splendor, and lustre of my earthly Kingdome. And what will become of all the power and pollicy, that opposeth the people of God, we may see in the second of Daniel, ver. 34, 35, 43, 45. Those foure strongest Monarchies, and mightiest States,
States, that ever the Sunne saw, shadowed by Nebuchadnezzars great Image, setting themselves against the servants of God, were beaten upon, and blasted by the curse of divine wrath, and so sunk in their several times, into the jaws of ruin, and irrecoverable desolation. They blustered a while like mighty winds with much threatening, and impetuous rage, but presently breathed out into naught, and vanished for ever. That stone, faith the Text, which was cut out without hand, smote the Image upon his feete, that were of yron, and clay, and brake them to pieces. Then was the yron, clay, the brasse, and silver, and the gold, broken to pieces together, and become like the chaffe of the Summer threshing flower, and the wind carried them away, that no place was found for them. And so let all the implacable enemies of Jesus Christ perish to the worlds end. Selah.

Thus you see what is the maine end of Magistracy: which necessarily requires righteousness in Rulers. For

A wicked Magistrate or Minister entering into this place, not by Gods doore, but by the Devils window, as they say, which is ordinary with men of ill conscience; if they be of a medling and malignant humour, sense of his guiltiness in coming in basely, and at a backe-doore, enraging him, or the curse of God for his Symony or Bribery justly hardning his heart; it is his wont to vexe and fall foule upon honest men, to stand for rotten causes, to take the worse part without repentance all the daies of his domineering. But if he be of a duller, and more unactive spirit, and given to the world;
The second

he is resolved to meddle as little as he may, to live reservedly, make a show, grow rich, and there is an end; of what temper soever they be, if they feare not God, they are so farre from seeking his Kingdom, and righteousness in the first place, that it is least, and lowest in their thoughts. Nay, doth not every spiritual eye see, that they are upon the matter close Agents, or publicke actors against the power, and holy precipitation of it? Their seeking is themselves, their serving is the time, their heaven is their high place. But now give mee a godly man indeed, and as he would rather lie in the dust, all the daies of his life, and die in obscurity, then be advanced by any wicked, or unworthy meanes: So being pulled into any place of publicke employment, his holiest and highest desire, and ambition is, to be as a refreshing comfortable shower in a great drought, to every honest man: but as a terrible tempest upon the face of every sonne of Belial, and hairy-pate of every one that hates to be reformed; to stand no longer in his slippery place, then he may continue an upright industrious instrument to advance God's glory, promote good causes, protect good men, ever most willing, rather to part with the highest promotion in the world, were it crowned with the riches and revenewes of all the Kingdomes upon earth, then with a good conscience. It was a right noble and worthy answer, and exemplary of Benevolus to Instina an Arrian Empresse, offering him preferment to be an instrument in some vile service; what, faith he, doe ye promising me a higher place for a reward

Diic of Conf. pag 140.
reward of iniquity: Take this away, and welcome, which I have already, so that I may keepe a good conscience: and thereupon threw at her feete his girdle, the ensigne of his honour. Thus undoubtedly will a good conscience trample under foot the highest preferment, to preserve its owne integrity.

Secondly, the righteous man onely will be thorowly, and universally resolute, for he knowes full well, and feeles, that he cannot possibly have any higher preferment then Jesus Christ, whom he already happily possesseth in the armes of his faith, nor any greater crosse then a wounded conscience, and thercfore he dares by no meanes either hurt the one, or hazard the other. Hence it was that Moses casting the eye of his faith upon the recompence of reward, refused to be a favourite in Pharos Court, and that Joseph did so invincibly withstand the impure, and impudent sollicitations of his wicked, and wanton Mistrefse; he clearely foresaw what horror was like to seize upon his heart, by so sinning against his God. Now the reason that the righteous man is so resolute; is the sense of his reconcilement to God, and the clearenesse of his conscience: and the cause that every wicked man is a coward, and will so conform to the current of the time, is his ill conscience. The wicked flee, faith Salomon, when no man pursueth: but the righteous are bold as a Lyon, Pro. 28.1. The word in the originall signifies a young Lyon, which as a Lyon feares neither man nor beast, great nor small, he turneth not away for any, Pro. 30. But as young, by the fresh and furious boyling of his abundant native heat, is more
The second
more audacious, and undaunted for any adventure then other Lyons, so Lyon-like bold, should every Magistrate be, for he must pull the prey out of the Lyons mouth, and rescue the oppressed from the man that is too mighty for him, he must not be afraid either of mortall, or immortall adversaries, he must not feare the face of man, or frownes of greatnesse, the losse of preferment, present or promisèd: he must hold to the death, such principles as these: Let Justice be done, and let the heavens fall; if I perish, I perish; Should such a man as I flee, and be faint-hearted? lively-hood, liberty, life and all for a good conscience, &c. And so bold can a Ruler never be, unlesse he be righteous, and reconciled unto God. It is the comfort of a good conscience alone, which is able by a secret, and sacred influence, not onely to fill the body with marrow, and fatnesse, inspire the affections with a calme, and composed sweetnesse, but also begets in the spirit that strong, and heavenly vigour, which inkindles, and keepes in life all such true courage, and noble resolution. There may be a brazen-face, and much foole-hardinesse without grace, but never a brave mind in-deed, and spirit of steele. A wicked man advanced, and hoifted into some high place, may looke bigge, domincere, and give soule words, Nay, to be plausible, and please he may doe many good things; stand to it stoutly a good while; but bring him once to a strong temptation, or tryall, put him upon the push of the Pikes, & he will presently pull in the hornes, and start a side like a broken bow. He that is a slave to his lusts, and slavishly serves the time
time, will be sure to hide his head at the rising of every storme, and ever turne true coward, when his temporary happinesse is hazarded. And cowards, as a worthy Divine hath characterized them, are slaves to their superiours, fellow-fooles to their equals, tyrants to their inferiours, and wind-mills to popular breath, not being able to any of these to say so much as, No.

Thirdly, unrighteous Rulers are the onely men to ruine a Kingdom: wicked Magistrates, and Ministers are able in a short time to dissolve the sinewes of the strongest State in Christendome, and to bring the most flourishing Church of the world into confusion; Many waies, is the measure of a peoples rebellion made up, and full ripe, and ready for the Sickle of God's vengeance, and beosome of utter destruction; by many abominations is the Lord's indignation set on fire against a Nation, but I know not whether by any more, set Idolatry aside, then by perverting of Justice: when judgement is turned away backward, and Justice standeth a farre off, when truth is fallen in the street, (Alas for pitty! where so many passe by, and not put too their helping-hand,) and equity cannot enter. O the Lord the righteous Judge of all the world, is extremely angry, when judgement goes not forth, and Justice is turned into gall, when those that sit in his place, either judge not at all, or judge unjustly, punishing the innocent, which should be cleared, and clearing the guilty who should be punished. When private men do wrong, the sin is their owne, it is their personall offence, and they must answer it with
with their heads; but if private mens enormities and abominations passe unpunished, be borne with, or boultred out by authority; if the wicked be justified, and the just condemned, if execution be not done upon Achans, if he be saved, whom God hath appointed to die, if publicke power be villanously abused to private revenge, profit, or pleasing of great ones, if good Lawes be not executed for the protection of the innocent, and punishing of the wicked. In a word, if publicke Tribunals, and seates of Justice, be any waies corrupted, if Justice, that glorious cement of all societys, be neglected or perverted, if truth fall in the streete, and equity grow lame, I say then the offence growes publicke, even the sinne of the whole Kingdome, and causeth God to enter into judgement, not with the Elders of his people, and Princes alone, but with the whole Land, even with the State in generall. Heare the Prophets of old, expressing Gods mind herein. Esayah, 59.14,15,16,17. Let us take notice, and tremble, Judgement is turned away backward, and Justice standeth a farre off; for truth is fallen in the streete, and equity cannot enter. Nay, truth faileth, and he that departeth from evil maketh himselfe a prey, and the Lord saw it, and it displeased him, that there was no judgement. And he saw there was no man, and wondered that there was no Intercessour. Therefore his arme brought salvation unto him, and righteousness, it sustained him. For he put on righteousness as a brest-plate, and an helmet of salvation upon his head, and he put on the garment of vengeance for cloathing, and was clad with scale, as a cloake.
As a cage is full of birds, so are their houses full of deceit: He means wealth hoarded up by dishonest gaine, therefore they are become great, and waxen rich: They are waxen fat, they shine, yea, they overpass the deeds of the wicked: they judge not the cause of the fatherlesse, yet they prosper, and the right of the needy, they do not judge. 

Shall I not visit these things, saith the LORD? Shall not my soul be avenged on such a nation as this? as if he had said, I will be most certainly, and severely revenged of it. A wonderful and horrible thing is committed in the Land, the Prophets prophecy falsely, and the Priests beare rule by their meanes, and my people love to have it so. And what will you doe in the end thereof? Micah 3.9, 10, 11, 12. Hear this, I pray you, ye heads of the house of Jacob, and Princes of the house of Israel, that abhorre judgement, and pervert all equity. They build up Sion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the Priests thereof teach for hire; and the Prophets thereof divine for money, yet will they lean upon the LORD, and say, is not the LORD amongst us? None evil can come upon us. Therefore shall Sion for your sake be plowed up as a field, and Jerusalem shall become heapes, and the mountaines of the house as the high places of the forest.

Unrighteous Ministers also, as well as wicked Magistrates doe a great deale of mischief to a State, and hasten captivity. Their unjust dealings in their place, are by so much the more pestilent, by how much the condition of their calling is of its owne nature most excellent, Degeneratio optimi pessima.
See the perniciousnesse of their unrighteous ruling in two or three passages.

First, when they take temporary things from their people, but make no conscience, take no care to give them spiritual. The blood of those soules which perish under the unconscionable, and cruel negligence of an unfaithfull Pastor, pierceth the heavens with a more horrible cry, then the lowdest thunder, able to pull downe plagues, and dreadful judgments upon a whole Land, especially, where such bloody floath is pleaded for, and not punished. O but will some say, when the Sermon is done: these are great words indeed, swelling phrases, &c. *Projectit ampullas & sesquis pedalia verba*. No, no, that is not it, it is the true, and piercing sense of these honest words meeting with your galled, and guilty consciences, which makes you rage, and stampe, and raile. I assure you if we were able to compose words of thunder and lightnings, they would be too weak to awake a great number out of their cursed cruelty of horrid bloodshed in this kind.

Secondly, When Ministers like those dawbers with untempered mortar, and pillow-flowers under mens elbowes. *Ezech. i. 13.* make the heart of the righteous sad, whom God hath not made sad, and strengthen the hands of the wicked, that he should not turne from his wicked way, by promising him life. As it is in the last verse but one of that Chapter.

Thirdly, By tampering with our Articles of Religion, (as found and orthodoxe, for any thing
I know, as any since the Apostles times, which make our Church as happy at this day, as any under the cope of Heaven. If we be so happy as to hold them in that purity, and true sense, as we received them of our predecessors, and as they came streaming down to us in the blood of our glorious Martyrs) by labouring to put false glosses upon them, and talking of some reconcilement of our Church to the Romish Synagogue, which is as impossible, as to reconcile Christ unto Antichrist. Besides the concurrent judgement of those uncomparable, and renowned Divines in Queen Elizabeth's time, our present orthodox Divines, and Doctors, apprehend aright and acknowledge the infinite antipathy and utter impossibility, speaking thus; *Roma is irreconciliabilis*, faith the Bishop of Exeter: Light and darkness may meete, faith another, in the twilight, but mid-day and mid-night can never possibly come together; and such is Poperity, and Protestantcy. The truth is, faith Doctor Worship, such is the antipathy betwenee a Protestant and a Papist, as there is betwene the two birds in Plutarch, the Siskin, and the Muskin, which will fight eagerly alive, and being dead, if you mixe their blood it will runne apart, and dislocate. They are like the two poles of Heaven, faith another, which stand for ever directly, and diametrically opposite.

If any by the way, marvell why I meete with Ministers, let them know,

First, That many of my Brethren are in mine eye, and a worthy part of this great Auditory.

Secondly,
Secondly, That the Civill Magistrate may see, whereas we preach impartiality to them, we are not partiall towards our owne Tribe. As we desire to deale faithfully with them, so we spare not our owne Coat. And that all the world may know, that wee approve no Ministery in this Church, but that which is honest, orthodoxide, and painefull.

Thirdly, Ministers lie directly within the verge of my Text. For we are called Rectors, Rulers, and our Personages, Rectories.

Even honest Politicians require righteousness in Rulers, for many reasons. 1. Because they are as it were, earthly gods, and represent the person of God himselfe in their places of Authority, and upon their just Tribunals. 2. For the eminency of their honour, which is due not to the man, but to his vertue. 3. For imitation to those who shall succeed them in their places, who will looke back upon them, as patternes, and presidents, for themselves to follow. 4. For feare of scandall and giving offence, which inferioris will be very apt, and eager to take. 5. For the universall good of those they governe, which is the end of all Authority over others.

This point thus proved by Scriptures, and Reasons, I come to the Use of it, which may be three-fold.

1. For Reproofe. 2. Instruction. 3. Exhortation. The time runnes away so fast, that I can but onely name the two first, because I desire to insist the longer, and enlarge myselfe the more upon the last.

First,
First, Reproofe to all unrighteous Rulers, Ministers, Magistrates, or whatsoever they be. Many now a daies runne a madding after promotions, and serve themselves, vijs & medis, into Offices, Benefices, preferments, high rooms, and being most unworthily advanced, they hold it a speciall happiness to have an hand over men, farre worthyer then themselves. Let them alone, this is their day, a day of domineering, and of theirfooles Paradise, and serving themselves sensually, but assuredly without speedy repentance, turning on the better side, taking Gods Childrens part,

There is a day a comming upon them, it is neere, it is neere, it hasteneth greatly, faith the Prophet, when the mighty man shall cry bitterly. That day is a day of wrath, a day of trouble, and distress, a day of waftnesse, and desolation, a day of darkness, and gloominess, a day of clouds, and thicke darkness; (they are the the words of the Holy Ghost,) which no earthly glory, noglittering of outward pompe, noshining heapes of gold and silver, not the Prince of all the lights in heaven, nor the whole stary Firmament shall ever be able to enlighten, or refresh; though they swell never so bigge with pride, and disdain, looke they never so high, should they exalt themselves as the Eagle, and set their nest among the starres, they shall certainly downe with a vengeance, God shall sud- denly shoote at them with a swift arrow, it is already in the Bow; even a Bow of steele shall send forth an arrow, that shall strike them thorow, shive off their gall, as Job speaketh, throw them downe

Zeph. 1. 14, 15
into the dust. Their pride, and their power shall be overthrowne in the turning of an hand, then must they lay downe their cold carkasses among the stones of the pit, at the rootes of the rocke, and their poore sinfull soules must presently be presented at that last, and stricktest Tribunall, where never bribe, or bigge looke, gold or greatnesse, beares any sway. O then they will gnash the teeth, and roare, and wish that they had lyen in the dust all the daies of their life, and never knowne what preferment had meant, when they shall finde by wofull experience, but too late, that to mighty men there are mighty torments prepared, and that they shall be horribly plagued, proportionably to the pestilent abuse of their high places, and those publick employments, into which they have corruptly thrust themselves without cleare entrance, and due calling. Then will they tremble, take on as wild Bulls in a net, as Isaiah speakes, full of the fury of the Lord, and cry out with those sinners in Zion, Who amongst us shall dwell in everlasting fire? Who amongst us shall dwell in everlasting burning? The day of recompence is now come upon them. They have had their heaven in this world, and therefore they must now have their hell in another. They have domineered for a while upon earth, done what they list, and had what they would, yet now must they downe into a land of darkness, of horror, and confusion, whence they shall never rise up againe. Onely repent, and you may prevent all this; but doe it to day, we little know what sad newes the evening may bring.
bring. If thou die in an impenitent estate, thou art damned everlastingly: and in this passage I value all men alike, of what cloath soever his coate be made. He that layes his foundation with fireworke, must looke to be blowne up at last, he that doth not confesse his sins, forfake them, enter into the narrow way, leade a new life, stand on Christ's side, love the Brother-hood, he can never be saved I know not how my words be taken, or mistaken, yet sure I am, before any man can deny this to be true, or say any thing against that I have said, he must turne Atheist, and prove Scripture is false, and that there is no God, no heaven, no hell, which would be a brainelesse and bootleffe taske of the most desperate, and prodigious incarnate Divell upon earth.

Secondly, For Instruction, to teach us, whenssoever we have any power to dispose of any place, or preferment, to bestow any office and Bene

Vse 2.

fice, &c. and whenssoever we are called to give our voices, in the election of any Magistrate or other man to be publickely employed for the good of the Countrey any way, let us ever be sure to cast our eye upon the worthiest, and without all feare or favour, or faction, impartially, and resolute

ly, to pitch upon him, who, as we are perswaded in our consciences is most able, and is best furnished with those properties, which God's Spirit requires in a Ruler mentioned before. And let friend, kinsman, neighbour, favourite, money, letters, Land-lord, Lord, or any man alive, say what they will; (if the Land-lord, or Lord, or
whosoever take the right way, and stand for the best, sticke to him, and welcome; and bleffe God for so good a guide:) Let the current of the times runne never so boisterously a contrary course, let the event, and successse, be for thee, or against thee, as God would have it, &c. thou shalt have more honour, and comfort, in doing as the Holy Ghost directs, and as an honest man should, then if thy voice were able to purchase for thee, the riches of both the Indies, or advance thee as high as Heaven.

And furthermore consider, if thou shouldst have thy hand in the preferment of any wicked, and unworthy man to a place, whether thou hast not thy hand also in some sort, in all the miseries, and mischieves which may fall out and follow upon his ill discharge of the place.

Doe you not think, (for the purpose) if a Patron should preferre corruptly to a living, an idle, disolute Minister, a selfe-preacher, temporizer, enemy to God's people, &c. that he should not in some measure be accessory to the blood of all those soules, which should perish by the default, and under the cruell hand of such a negligent unconscionable fellow?

Thirdly, for Exhortation to all Rulers, and whosoever take into their hand the raines of Government over other in any kind, that they would be righteous; that they would first, furnish themselves, with Imputed, 2. Morall. 3. Religious righteousness, with those seven-fold fore-mentioned endowments in a good Magistrate. That they may behave
behave themselves, as God would have them, which that they may comfortably, and conscionably doe, let them take good counsell, and amongst many other directions, doe, as I now advise: Let them 1. Get Jesus Christ. 2. Enter into their places purely in God's name. 3. Be illightned, directed, and quickned to a thorow, and constant discharge of them, principally by the divine light, and heavenly motions of God's holy truth. 4. Keepe ever a cleare conscience, both in respect of their personal walking, and right managing all the particulars of their publicke charge. 5. Have an eye still upon that last, and dreadfull Tribunall, at which they must shortly give a strict account for all things done in the flesh.

But here before I enter upon the particulars, give me leave to prevent an exception, remove a scruple, which may perhaps arise already in some mens hearts, and so dull their attention, and blunt the impression of the ensuing points. What may some say, here is nothing but Jesus Christ, pure preferment, holy truth, divine light, I know not how many kindes of righteousnesse, cleare conscience, sad fore-thoughts of the last day, &c. All (for anything I see) tending wholly to Puritanisme; I think he would have us all so righteous, that we should turne Puritans.

Before I speake to the point, let mee tell you, that I am right glad, that I have now in mine eye, such an honourable, noble, judicious, and understanding Auditory, who I know will doe mee right, were there now before mee a number of L 3 drun-
drunkards, whore-masters, deboist swaggerers, scorners of Religion, sensuall Epicures, Stigmaticall scurrill jesters; O how would they take on, stampe, and play the Bedlams! how they would rage, raile, and cavill: though by the mercy of God, they should be no more able to overthrow by any sound reason what I say, then to remove the mightiest rock, when they are reeling-drunke, either with wine or malice. Now upon this occasion let me acquaint you with the truth, about this unhappy imputation, ordinarily laid by Protestants at large upon the power of godlinessse. Now a daies, every boisterous Nimrod, impure drunkard, and selfe-guilty wretch, is ready with great rage to flie in the face of every professour, with the imputation of Puritanisme; if he doth but looke towards Religion, labour to keepe a good conscience in all things, he is presently a Puritane, and through this name, many times by a malicious equivocation, they strike at the very heart of grace, and power of godlinessse, at Gods best Servants, and the Kings best subjects. For there is none of them all, but in their fence, with all their hearts, they would be the strickeft Puritanes in a Countrey upon their beds of death; I meane, that their consciences should be enlightened, and they not sealed up with the spirit of slumber, like drunken Naball, for a day of vengeance. But let none heere out of humour, malice, faction, or mistake, straine, and wrest, for I meane not,

First, the naturall Puritane intimated, Prov. 30. 12. There is a generation, &c. You shall finde many
many of these, especially among the common and ignorant people; charge them with sinne in general, and they will confess and yeeld: but descend to particulars, and you can fasten nothing upon them, they are true Justiciaries; press one of these with the first Commandement, and how he stands in his carriage towards it, O he is infinitely free, he never served any God, but one, &c. with the second, Images, I never worshipped any Images in my life, I desiethem, &c. They are excellently laid out in their colours, and to the life, by that Reverend man of God Master Dent in his Plainemans Path. They are a kind of people who yet lie in the darkness of their naturall ignorance, and dung of their owne corruption, and yet with their own testimony, confirmethemselves in a great opinion of their owne integrity.

Secondly, I meane not the morall Puritane, who thinks himselfe as safe for salvation by the power of civill honesty, as if he were already a Saint in Heaven; whereas it is cleare, Heb. 12.14. without addition of holinesse to civill honesty, and conscionable dealing with our Brethren, none shall ever see the Lord.

Thirdly, I meane not the superstitious Puritane, who out of a furious selfe-love to his owne will-worship, and fenceleffe doting upon old Popish customes, thinkes himselfe to be the only holy devout man, and all forward professours profane. You shall heare a knot of such fellowes speake, Isa. 65.5. Come not nere to me, for I am holier then thou.

Fourthly,
Fourthly, I mean not the Pharisaical Puritane, characterized to the life, Luke 18. 11, 12. Who being passingly proud of the godly flourish of out-side Christianity, thinkes himselfe to be in the only true spiritual temper, and whatsoever is short of him, to be prophaneness, and whatsoever to be above him to be preciseness.

Now these kinds are true Puritanes indeed: for they think themselves to be the only men, and all others hypocrites; whereas poore soules, they were yet never acquainted with the great mystery of grace, but are meere strangers to that glorious worke of conversion, pangs of the new birth, wraftling with inward corruptions, breaking their hearts, and powring out their soules every day before God in secret, open heartednesse, and bountifull doles to distressed Christians, and the poore members of Christ, selfe-deniall, heavenly-mindednesse, walking with God, &c.

Fiftly, I mean not the true Catharists, pestilent heretickes about the yeare of our Lord, 253.

They were also called Novatians, of Novatus their Author, but Cathari, from their opinions, and profession, who wickedly denied to the relapsed, reception into the Church upon repentance, &c. and called themselves pure.

Sixthly, I mean not the African Donatists, about the yeare of our Lord, 331. who were also called, Circumcelliones, Circuitores, Permenians, Montanista, Montenses.

Seventhly, Not the furious Anabaptists, of our times, who are as like the ancient Donatists, as if they had spit them out of their mouth. Eight-
Eightly, Not the giddy Separist.

Ninthly, Not the unwarrantable Opinionist, quâ talis, as ungroundedly disopinionated; I speake thus, because I am perswaded, good men may differ in things indifferent without prejudice of salvation, or just cause of breach of charity, or Disunion of affections. If I see the power of grace soundly appeare in a mans whole carriage and a constant partaking with God, good causes, and good men, he shall for my part, be ever right deare unto my heart, though he differ from mee in some indifferent things.

By Puritanes, then I meane onely such, as Jesus Christ his own mouth stileth so, John 13.10. and 15.3. The same word is used here, but in a more blessed sense, that Eusebius hath to describe equivocally, the cursed Sect of the Novarians. You are all pure, or cleane, faith Christ, by the word which I have spoken unto you; I meane then onely Christ's nathagei, whom the powerfull worke of the Word hath regenerated, and possesed with purity of heart, holiness of affections, and unspottednesse of life, to whom he promiseth blessednesse, Mat.5.8. Blessed are the pure in heart: And to whom alone his beloved Apostle promiseth the blessed vision of God in glory, I John 3.3.

Now that the name of Puritanes (which is, as you may conceive by that which hath beene said, a very equivocall terme) is put upon such as these in contempt, and reproach; is more then manifest by a thousand experiences, and by the testimony of a great Doctor at Saint Pauls Crosse. And yet I dare say,
And I prove it out of Bish. Dow, in Abra- 

hams Trial, pag. 72.

Puritanos, Puritanos incla-
mant, vociferat-
tur, at per Pur-
tanorum latera 

orthodoxam 

vulnerant ve-

ritatem.

Puritanos, Puritanos incl-
mant, vociferat-
tur, at per Pur-
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orthodoxam 

vulnerant ve-

ritatem.

Hac}a{(ell a-

gainlt 

Carrier, fay, the greatest opposites to these derided waies of 
purity, if he die not like drunken Nabai, would upon 
his bed of death, give ten thousand worlds, to have 
lived as one of them. And through the name of Pu-
ritane, by a malicious equivocation, they strike at 
the very heart of grace, and the power of godlines.

Secondly, I add, thorow the sides of this Nick-
name, they have laboured to wound, and lay wait 
the truth of our blessed Religion, as pure as any 
since the Apostles time, &c. Heare what I heard 
Doctor Abbofs Professour there complaine of, at Ox-
ford Act.

What Doctor Hackwell faith of Carrier. Thus 
those whom we call Papists, he calls temperate 
Protestants, and those whom we call Protestants, 
he calls State Puritanes, Epif. Dedicatior.

He concludes it by good consequent, that by 
Carriers affertion, our greatest Bishops, our wisest 
Counsellours, our gravest Judges, and our Sove-
raigne himselfe, must be accounted Puritanes and 
not Masters of Schisms.

And now I come to tender my counsell to men in 
Authority, and all those who are, or may be hereafter 
put into any place, preferment, or publicke em-
ployment over their brethren, that they may go-
verne righteously, and make the people rejoyce.

In the first place, let them be sure to get posses-
sion of Iesvs Christ, and assurance upon good 
ground, that the All-sufficient God is their owne. 
Else fay, or do what ye will, men will be ambitious, 
covetous, sensuall, they will hunt after preferments, 
profits, honours, precedency, or whatsoever will 
add
add to their outward happiness. But plant once the eye of faith in the face of the soul, which will utterly darken with its heavenly brightness, the eyes of sense, and carnal reason, as the presence of the Sunne obscures the stars, and then, and then alone, and never before, we shall be able to looke upon the world, set out in the gaudiest manner, with all her baities, and babies of riches, honours, favours, greatnesse, pleasures, &c. as upon an unfavour-ry rotten carrion. For all true Converts desire, and endeavour, and have in some good measure the world crucified to them, as they are to the world, Jesus Christ embraced in the arms of their faith, so fills, and satisfies the soule, that so they may please him, they are at a point for any worldly preferment, except it comes fairly by good means, and his allowance.

Here then it will be very reasonable to give some light for tryall, whether you have Jesus Christ already or no, if not, how to get him: for both which purposes, know that that blessed Lord of life, is brought into the soul by such saving works of the Spirit, such degrees, and acts as those, described in my book of Comforting afflicted consciences.

Secondly, Let them enter into their Offices, Benefices, preferments, high roomes, in Gods name; I meané not by money, or any wicked means; not by Symony, Bribery, slattery, temporising; not by any tricks, over-reaching, undermining, supplanting competitors, imployment in any vile service; not by any basenesse or iniquity at all, no, not so much as by ambitious seeking.
Neither am I now upon a precise point, except the prodigious iniquity of the times in this kind represent it so, thorow the false glasse of commonnesse and custome, to the covetous and carnall eye; be but honest Heathens, but ingenious Turks, and that is not much I require of those who profess Christiannity, and you will be on my side: witness,

That famous Iulian-law De ambitu, amongst the ancient Romanes, whereby it was enacted, that if any man should attaine honour, or magistracy by money, he should both be punished with a great pecuniary mulct, and also made infamous.

That right noble carriage of mighty Tamerlane, a Scythian, and commander of the Tartars, who is reported in the Turkish Story, never to have bestowed his preferments upon such as ambitiously sought them, (as deeming them in so doing, unworthy thereof,) but upon such as whose modesty of desert, he thought worthy of those his great favours.

We are come unto a strange passe, that it should be holden a Puritanicall point, to condemne all corrupt comming into places of preferment, and publicke charge, fith even politick Pagans, and barbarous Nations, out of light of reason, and ordinary notions of nature, did abhorre it. And no marvell, for besides motives of piety, and the feare of God, which they wanted, even grounds of policy, give us to understand, that this base, and accursed course, was able to become the bane, and breake-necke of the strongest States upon earth in short time. I leave it to your wisdomes to weigh well in your own bosomes, what strange degenerations from worth, and honour;
honour; what fearfull Apostle from orthodoxeness, and zeal, it may bring upon a Commonweale in few yeares.

If the world once take notice, that money doth the deed; men to make way for preferment, will seek more to get money then merit.

Those who should rise into high roomes in the Common-wealth, will labour rather to furnish themselves with heavy purses, then noble parts. Ministers will study more to become pragmatical Traders about Benefices, and other Ecclesiasticall promotions, then compleat Divines, and powerful Preachers; and having learned the Trade, they would heape living upon living, cry downe preaching, plunge into the world, and secular employments, gather a hoard, hoping thereby at length to be hoisted into some higher place, &c. which you know were a very horrible thing, would marre all, and undoe us quite.

Againe, it is a common saying in this case: what we buy by grosse, we must sell by retaile. He that buyeth, faith Mornay, is shrowdly provoked, nay is after a fort openly dispensed withall, to sell againe. And what wofull worke and intollerable misery, that brings upon a people, you may easily guess.

These two reasons I have insinuated unto mee, in the French Story, where the Author gives this excellent eulogy of Lewis the ninth.

The Realm was corrupted with the injustice, and extortion of former raignes, by the sale of Offices, being most certaine that what we buy in grosse, we must sell by retaile. He did therefore expressly pro-
prohibit these sales, and supplied such places as were void, according to the merit of persons, after due examination; to draw good men, and of understanding, to apply themselves to study; otherwise they would have beene throwedly tempted, rather to have stored themselves with money then merit, with gold then goodness. Wise, and gracious then, is the counsell, which the forenamed noble and learned * Morray gave unto another French King, in his Meditation upon *Psalm* 101.

The Prince's eye, faith he, and care should be upon the best sort of people, to set them in offices, and bestow charges upon them. He should take this course. Those that shall affect such places, he should alwaies suspect them, their persons, and practices; for certaine it is, that he that very earnestly aimeth at an office, or living, hath laid his plot already; and without doubt, he desireth it for the profit, and not for the charge.

Heare also what old reverend Latimer said to this purpose, in *Edward* the sixts time, and the Saint.

God defend, faith he, that ever any such enormity (take notice, he takes it for an enormous sinne,) should be in England, that civill offices should be bought, and sold, whereas men should have them given for their worthinesse. And a little after, the holy Scripture qualifieth the Officers, and sheweth what manner of men they should be; men of courage, wise, fearing God, &c. O, if Latimer had lived in our times! I am sure, if he had, he would have beene a great honour, and ornament to our Church.

Nay, heare your owne Law, and *Popular legem quam ipse*.
ipsos_boldis. The title is, None shall obtain offices by suit, or for reward, but upon desert. The Chancellor, Treasurer, or Keeper of the privy Seal, Steward of the Kings house, the Kings Chamber-lane, Clarke of the Roles, the Justices of the one Bench, and of the other, Barons of the Exchequer, and all other that shall be called to ordaine, name, or make Justices of Peace, &c. nor other officer or Minister of the King, shall be straightly sworn, for any gift, nor brokage, favour nor affection; nor that any which pursieth by himselfe, or by other, privily, or openly, to be in any manner of office, shall be put in the same office, or any other; but that they make all such officers, and Ministers of the best, and lawfullstest men, and most sufficient to their judgement and knowledge.

Now blessed be God for this blessed law, holding such a comfortable conformity to God's holy Word; complying so exactly, with the grave counsels of all truly learned, and godly Divines, the auncient uprightnesse of morall Puritaines, reason, honesty, common sense, rules of naturall equity, and necessity of holding up States, Kingdomes, and humane society, for the contrary overthrowes them all, and crossing directly the mighty torrent of the times corruptions.

You see here, as in the former passages, not onely the viler, and baser, and more grosse waies of getting into places of preferment, and rising, as by gifts, brokage, affection, favour, &c. are forbidden, and condemned, but even ambitious seeking also.

For howsoever it may seeme a strange paradox, com-
compared with the strong corruptions of the times, yet notwithstanding, it is a true principle in godly policy; that he which ambitiously seekes a place, even in so doing, makes himselfe most unworthy of it.

An excellent Interpretor of Josuah, intimating that God's extraordinary earnestnesse, and iteration of encouragements to Josuah, implied his lothnesse, and backwardnesse, to be advanced into Moses room, though he was a man of invincible spirit, and incomparable wisdome, lets fall upon consideration thereof this conclusion: That none are lesse worthy of advancement, then those who hunt most eagerly after it; that those who ambitiously seek an office, or honour, doe ipso facto, by that very Act discover their extreme unworthinesse, and that of all other men, they deserve it not. Nay, the very light of sounder reason led Tammerlane to a right conceit herein, as I told you before. And Mornay tells Henery the fourth of France, that such have laid their plot already, and most certainly seek the place, for their owne profit, not for the publick good. Excellently then doth our Law, exclude such fellows, not onely from that office, they so greedily gape after, but also from all other. It is great pity, so goodly a body should want a soule.

And it must needs be so, by that observation from men of best conscience, greatest worth, and deepest understanding, and noblest parts, if truly sanctified unto them are most unambitious, loth to rise, and fearfull ever to enter upon, and undertake any publicke charge. A modest undervaluing
valuing of themselves, (an ordinary attendance upon true worth) sensiblenes of the burthen, doubtfullnesse of a thorow discharge of the place, fearefullnesse of being ensnared, and overcome by temptations, a right apprehension and fore-conceit of the great account, &c. easily take them off from too much forwardnesse, coole their courage for over eager pursuit, and quite extinguish all ambitious heate; nay, many times thereupon, they draw back, and retire. A rare thing in this age, but former times afford many examples.

It is reported of Father Austin, a man of more incomparable learning then thousands that thinke themselves worthy of a Bishopricke, that he would runne from those Cities which wanted Bishops, least they shoulde lay hold upon him.

Nazianzen having all the voices heaped upon him, solutely refused the advancement, and at the length, faith the story, very hardly after many intreaties, and persuasions of the Emperour yeelded.

Great Basil was hald into the Bishopricke with much adoe: *Chrysostome hid himselfe, and desired to be excused. And this their practise is answerable to the principle intimated before; That men of honesty, and sufficiency are more sensible of the burthen, carefull of the charge, and apprehensive of the account, then affected with the honour, or in love with standing in a slippery place.

These Fathers that feared these great charges, were resolved to preach every day, twice a day, sometimes thrice a day; and they did take to heart aforehand that account they must give for the soules

* See the Argument before Chrysost. De Sacerdor.
soules committed to their charge: the terror of that commination, faith Chrysostome, Heb. 13:17. For they watch over your soules, as they that must give account, makes me quake and tremble. From such grounds as these, men of innocency, and true worth, especially enjoying the comforts of a good conscience, and communion with Jesus Christ, are well enough content to continue in a private estate, and would not willingly stirre, except by a direct and comfortable calling, God would have them to do him service, in a more publicke employment, and higher place; and they ordinarily undertake them with much feare, selfe-distrust, and extraordinary prayer. Full little doe you know, who in the meanet ime stop the cries of your guilty consciences with gold, good-fellowship or great place, what the pleasures of an appeased conscience are; had you ever truly tasted their sweetnesse; and soundly smar ted with the anguish of a troubled one in conversion, I dare say you would not by your good wills wound it for a Kingdome, for a world. A good conscience (faith onewell) is of the same mind with the trees in Tobams Parable, Judges 9. It will not with the Olive loose its fatnesse; nor with the Fig-tree loose his sweetnesse, nor with the Vine, its wine of chearefullnesse, to have the fatterst, and sweetest preferments, and pleasures of the world: no though it were to raigne and domineere over all the trees in the forrests. Only the Bramble as you know, the most base, and contemptible, a dry saplesse keex and weed, will needs up into a high roome. Weake, and worthlesse men, ordinarily are
are the only men, old excellent, as they say, most active, and pragmaticall to secure themselves by Bribes, and base tricks into Benefices, Offices, and other undeserved places of preferment. For they want honest wit to conceive & foresee the weight of the charge, and conscience to discharge it faithfully; their onely aima, and aspiration out of an ambitious itching humour, is to advance their owne particular private ends, and although they be many times as empty of all true worth, as the vaineft Idoll, yet they desire to sit aloft, and be adored above others. Though they may take some directions, and motives from the grounds of reason, and light of natural conscience, to deal honestly and ingeniiously in their places; yet for a thorough universal, unshaken stoutnesse and integrity in the discharge of them; let them principally be enlightened, guided, quickned, by the supernaturall principles of divine truth, and dictates of a conscience sprinkled with the blood of Christ, and sanctified by speciall grace.

The ordinary temptations to which the profession of Lawyers is sometime subject, are such as these.

First, Patronage of bad causes, which they know out of their Legall skil, and in their own consciences are rotten at the roote, and will prove naught at the last. 2. Pleading against the right. 3. Mercenary silence. 4. Wire-drawing their Clients suites for their owne advantage, using causes, as unconscionable Surgeons do forelegs, hold them long in hand, not for the difficulty, but for the gaine of the cure.
5. Taking unreasonable fees. 6. Tampering about their Law businesse upon the Lord's day. 7. Receiving the fee, and not speaking in the Clients cause. The last of which, I could never yet beleve of any: because in my conceit, for any thing I know, he might as well take their swiftest horse, and keeneft sword, and lie by the high-waies for a rich Usurer, or wealthy Clothier: what? to sell so much as in them lies, to a poore man the ruine of his live-liet-hood, for his owne pееce of gold! where is the valuable consideration so much talked of? in a part unvaluable is the wrong, whereas if they had not trusted in him, he might perhaps have prevented the mischiese.

But for my purpose to instance in two of them, pleading for a bad, and against a good cause, are both upon the matter, and in plaine English, lying against the truth.

Now if any palliate and pretend, that an officious lie, especially accompanied with so much gaine, is no such great matter. Let them looke then upon the light of founder reason, which inforced the very heathen Philosopher Aristotle to affirme, that a lie is καθ ἀντο φαίλον, evill per se, in it own na-ture, and therefore no consideration, circumstance, or Religion can possibly legitimate it; but it is still a basе and loathsome vice. But principally let them cast their eye upon God's blessed Book, and tremble and be forever frightened from all false dealing in this kind, by such places as these, Isa. 5. 20. Woe unto them that call evill good, and good evill. & c. Rev. 21. 8. All Lyers shall have their part in the Lake
Lake which burneth with fire and brimstone, which is the second death.

Judges may be accessory to bloodshed two waies, especially if they doe it knowingly, and swayed away by by-respects. 1. By condemning the innocent, which is cleare, and 2. By letting the guilty escape, which appeares by God's owne words, 1 Kings 20.42. Because thou hast saved him whom I appointed to die, thy life shall be for his life, &c. And by that Advocates speech to a Judge in Germany, aggravating the fault of a murtherer, that had killed sixe men, No my Lord, faith he, he hath killed but one, you are guilty of the blood of the other five, because you let him escape upon the first murther. Now in this case let them take a curbe, and restraint from consideration, that the very heathens, to shadow out their torment, did faine hellish furies to follow such hainous offenders with burning firebrands, &c. But especially let the Book of God beate them off, from any tainture that way. Amongst many others, that place, Num. 35.33. is able to pierce an heart of adamant, where the Spirit of God tells us, that besides personall guilt, blood involves, even the whole Kingdom in the staine and mischicfe: for blood, faith he, defileth the Land, and the Land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. I intend nothing in these last passages, to the prejudice, or offence of any. For my part I honour the reverend Judges, and worthy Lawyers of this Land, at this day, as one of the noblest limbes of the State. And I cannot but looke upon the Lords
Lords my Judges, with more then ordinary respect, for Justice Nichols fake, my worthy Patron, that reverend and renowned Judge, whom I honour in the dust. And yet for all this, I must tell you the truth, deale plainly I must and will, from this place, in this place, though I should die in it.

Me thinkes the very providence of reasonable men should move you that are Magistrates, in this and other Corporations, to relieve your poore with the forfeitures of oathes, and Ale-houses: But when you have besides God's blessed Law, so mighty against drunkards, blasphemers; and that King Charles also hath so graciously confirmed those blessed Acts provided in that case, to sharpen the sword, and strengthen the arme of Authority for that purpose, you ought to be extraordinarily vigilant, active, and conscienceable in the execution of them, otherwise assure your selves, you rob God of his honour, the King of his service, and the poore of their aimes, and your selves of good consciences. And this fourfold cord without repentance, and quickning, is able to bind the curse of God fearfully to the consciences of those which should be faulty this way. I charge none in this point, but onely them, whose consciences if they will give them leave to speake out, may justly accuse; if any of your hearts should condemne you, God is greater then your hearts, and will pay you home: be not deceived, nor flatter your selves with any ungrounded selves conceit. It is a principle, even in morall policy, that an ill executor of the Lawes is worse in a State,
State, then a great breaker of them. Not to punish an offence, being under your charge, and in your power, is to commit it.

We that are Ministers, and called Restours, are bound, and may be stirred up by the grounds of common equity to feed the flocke, if we take the fleece; to give spirituall things, where we have temporall.

But that dreadful charge of Paul to Timothy, 1 Tim. 4.1. is able to trouble, and affright ever a Chrysoſtome, a Calvin, who preached every day, and such others illustrious lights, and earthly Angels, for powerfull, and plentifull preaching; what terror and trembling then should it put into the hearts, (if they be not turned into rocks,) of silken, seldome, negligent, and no Preachers? I charge thee before God, faith Paul, and the Lord Jesus Christ, who shall judge the quicke and the dead, at his appearing, and his Kingdom, Preach the Word; be instant in season, out of season, reproove, rebuke, exhort, with all long suffering, and Doctrine. When I seriously ponder the severall effectuall enforements of this terrible obteftation, me thinkes Ministers should do nothing but study, preach, and pray.

FINIS.