

MASTER Edmund Calamies

LEADING CASE.

Behold how he seeketh a quarrel against me?

LONDON, Printed in the Year, MDCLXIII.

**Mr. EDMUND CALAMIES LEADING CASE.**

*Lord Mayor's Officer with a Warrant.*

*For as much as I have received a Certificate from, and under the Hand and Seal of the right Reverend Father in God, Gilbert Lord Bishop of London, That Mr. Edmund Calamy late Curate of the Parish Church of St. Mary Aldermanbury, in the said City of London being (according as is provided and enacted by the late Act of Parliament made for the Uniformity of Publick Prayers, &c.) by reason of his Inconformity disabled to Preach or Read any Lecture or Sermon in any Church or Chappel within his MAJESTIES Realm of England, or Dominion of Wales, and Town of Berwick upon Tweed, and continuing and remaining still so disabled, did since the Feast of St. Bartholomew last past, upon two several daies, viz. on Tuesday the twenty sixth day of August last past, and upon Sunday the twenty eighth day of December, 1662 in the said Church of St. Mary Aldermanbury, presume, and take upon himself (without any lawful approbation and licence thereunto) to Preach or Read, and did Preach or Read two several Sermons or Lectures publickly before the Congregation, then, and there in the said Church assembled, contrary to, and in contempt of Authority of the said Act of Parliament: These are therefore (as I am required by the said Act) in His MAJESTIES Name to will and command you to receive into your Custody within the Gaol of Newgate, the Body of the said Edmund Calamy brought unto you*

*herewith, and him there detein for the offence aforesaid, for the Term of three Months from the day of the date hereof, without Bayl or Mainprise, according to the tenor and effect of the Act of Parliament aforesaid. And this shall be your Warrant therein, Dated this fifth day of January, 1662.*

Church-Members.

FAR be this from you, good Sir, spare your self, and retire until this Calamity be overpast. *Come my people,\*enter thou •nto thy Chambers, and shut thy doores about thee: hide thy self as it were for a little moment, until the indignation be overpast.*

Mr. Calamy,

*What mean you to weep,\*and to break mine heart? for I am ready not to be bound onely, but to dye for the Lord Jesus.*

Brethren.

Now you will not be perswaded, we must cease, and say,\**The will of the Lord be done.*

Calamy.

The Lord Jesus did not hide himself when he was to be *taken* for me, but said, *Here I am:* I will not hide my

self now I am to be taken *for him*, but will say, *Here I am*: only I shall entreat some of your Company, to my Lord Mayor, to whom you may give an account of that daies proceeding.

Brethren.

With all our hearts: —

Lord Mayor.

As I would upon other occasions have been glad, so really I am now sorry to see you Mr. *Calamy*: equally sorry I am, that I must inflict such a punishment (as I am obliged by the Act) upon a Person of your Years and Profession; and that such a Person should deserve it: In charity I could not think your Conscience could have allowed you at any time, so open an affront to the most Solemn Establishment of Authority: I reason I could not think your prudence could have allowed it at this time, when His Majesty was so full of gracious thoughts towards you, and all sober men of your way.

Calamy.

In prudence I should not *at this time* have displeased his Majesty: In Conscience I cannot at any time displease God.

Lord Mayor.

I hope His Majesties Government is so just, so moderate, so agreeable to the great Principles of Religion and Reason, upon which mankind joyn in a Society, or ChristJan. in a Church; that there is no discreet and knowing Person put upon the sad Dilemma of either provoking God, or opposing the Authority ordained of God.

Calamy.

Necessity is layd upon us, yea,<sup>\*</sup>*woe unto us if we preach not the Gospel.* That you may have a reason of that which was done by me, and so may not think I did it unwarrantably, I offer your Consideration what hath been much upon my spirit, from the 5. of the *Acts*, As the Apostles taught the People, the Priests, the Sadduces, the Captain of the Temple, came upon them, *being grieved* that they taught the People: And they layd hands on them, and layd them in hold against the next day: Howbeit, many of them which heard the Word believed, and the number of the men was about five thousand. And when they had called them before them, they asked them by what Power, or in what Name have you done this? Then *Peter* filled with the Holy Ghost,<sup>\*</sup> said unto them: Ye Rulers of the People, and Elders of *Israel*, if we be examined this day of the good deed that we have done; be it known unto you all, we have done it in the Name of the Lord Jesus Christ. And when they saw the boldnesse of *Peter* and *John* they marvelled, and they took knowledge of them. But when they had commanded them to go aside out of the Councel, they conferred among themselves,

saying, What shall we do to these men; for that indeed notable things have been done by them, is manifest to all them that dwell at *Ierusalem*, and we cannot deny it: But that it spread no further among the People, let us straitly threaten them that they speak henceforth to no man in this Name. And they called them, and commanded them, That they should not speak at all in the Name of Jesus. But *Peter* and *John* answered and said unto them: Whether it be right in the sight of God, to hearken unto God more than unto you, judge ye; for we cannot but speak the things which we have seen and heard: So when they had further threatned them, they let them go, finding nothing how they might punish them, *because of the People*.

L. B. L.

If it were not our businesse rather to manifest our obedience to the *Act of Uniformity* in performing duty, then to dispute your disobedience in neglecting yours, we could easily show you how many waies you have wrested this Scripture, as the unlearned and unstable wrest them, to their own damnation: and how wide your case is from theirs.

For 1. They were silenced by no L<sup>o</sup>w; you are silenced by a Law: they could say with St. *Paul*, *Acts* 25. 8. for them<sup>o</sup>elves, and answer, *That neither against the Law of the Jewes, nor against the Temple, nor against Caesar, have we offended at all*. You must confesse, That

against the Law of the Nation, against the Church, and against *Caesar*, in many things have you offended all.

2. They were forbid to preach in the Name of Jesus. You are onely forbid to *Rebel* in the Name of Jesus: They were restrained from publishing the Truth: You are restrained onely from publishing Errors.

3. There the whole Ministry was to be silenced: Here you onely, and a few others, are suspended: So that now Christ is preached, and you may rejoice.

4. They were suspended by the prevailing power of oppressions: You are silenced by the reasonable power of your own Representatives in Parliament. •ewes silenced them without a Law; you by a Law, which the men you have chosen have made, have silenced your selves.

5. A necessity which lay upon them, who were called of God, to reveal the Gospel which was hid from Ages; doth not ly upon you, who many of you, are not so much as called by man to preach that Word; which for many years. God be thanked, hath dwelt richly among us.

6. They loved not their life unto the death, that they might preach the Gospel; you love your opinion so well, that you will rather not preach the Gospel then hear it: they would not be silenced to save their lives, you silence your selves to •al•• your r•pute and esteem.

Mr. *Calamy*.

O add not reproach unto affliction▪ O Sir, we would not have left our callings and stations for fear of death, we must now leave them for fear of that which is worse then death: we would *willingly die* rather then not serve the Lord in our calling: we must rather not serve the Lord in our calling then sin.

An honest man.

Really I am afraid that while you think you avoid sin by refusing Ceremonies which are indifferent, you committed sin in neglecting your calling, which was necessary.

Mr. *Calamy*.

Let every man be fully perswaded in his own mind: what is but indifferent in your apprehension, was sinful in mine, and every man must give an account of himself.

B.S.

It is not what you think of the thing imposed can secure your conscience, but what they are▪ that which is good remains good, and that which is evil, evil: and that in the very same degree of good and evil as it was before, neither better nor worse, any mans particular judgement or opinion thereof notwithstanding.



Mr. *Calamy*.

Thats true indeed, yet what is good or indifferent in it self, if I am perswaded it is evil, it is evil unto me: to him that esteemeth any thing to be unlawful to him it is unlawful, *Rom.* 4.14.

B.S.

To him that thinketh a thing unlawful, and is at liberty, whether he doth it or no, to him it is unlawful: but to him that thinketh a thing unlawful, but yet is enjoined by lawful authority to do, to him if he hath not a clear rule to the contrary, it is lawful. Whosoever it commanded us by those whom God hath felt over us  $\langle \diamond \rangle$  in Church, Commonwealth, or Family, which is not evidently contrary to the Law and will of God, ought to be received and obeyed no otherwise, then as if God himself had commanded it; because God himself hath commanded us to obey the Higher Powers, and to submit our selves to their Ordinances, *Rom.* 13. 1. 1 *Pet.* 2.13.

Mr. *Calamy*.

I hope I must not go against my Conscience within me, to comply with my Superiours above me.

B.S.

What a strange thing is this! that when the blessed Apostle commanded you to obey for *conscience sake*, you should disobey, and that for *conscience sake* too: Your Governors charge you upon your Conscience to be obedient, and you pretend your conscience to be free from that subjection: It is a sad thing that you have brought your selves and other poor souls to such • strait between two sins, and you can by no means possible avoid both, as long as you persist in this way; for if you do the things commanded, you go against the perswasion of your own conscience, and that is a great sin; and if you do them not, you disobey lawful Authority, and that is a sin too.

Mr. *Calamy*.

Truly neither fancy, faction, nor humor makes me not to comply, but meerly for fear of offending God: And if after the best means used to satisfie my self; as prayer to God, discourse, study, I was not able to apprehend the lawfulness of what was required; if it be my unhappiness to be in an error, surely men will have no reason to be angry vwith me in this vworld, and I hope God vvill pardon me in the next.

Mr. *S•rin*.

When I vvas called upon either to conform to the Lavvs for Uniformity, or to leave my Ministry, I asked of my self tvvo things, Whe•her I would rather suffer death then use the thing• imposed in a Church professing the

foundation, and urging them as things indifferent, not pressing them as binding consciences in themselves, or as needful to salvation? And whether the execution of my Ministry (which was pressed upon my conscience with • wo, if I neglected it) should be as dear to me as my life.

P.S.

Good God, to see to what pass small errors have brought us! how difference of apprehension hath brought forth difference of judgment: and difference of judgment hath brought forth difference of practice, and disagreement of affection. The difference of practice hath moved Authority to silence and suppress refusers of conformity. The disagreement in affection doth move you who are deprived, to speak and act against persons in authority; whereby in the event the course of the Gospel is interrupted, and of Popery enlarged; the friends of *Sion* are grieved, the enemies rejoyce; the enemy of mankind is gratified, and the Lord is displeased; the Church is rent with schism, the truth scandalized by dissention; the Ministers undone by loss of living, and the unity of brethren living in the same house, professing the same faith and rejoycing in the same hope, is pulled in pieces, and this like to continue God knows how long.

Mr. *Calamy*.

It is sad that Magistrates should enjoy such things as should cause such divisions as cause *great thoughts of heart*.

B.S.

It is sad indeed that Subject• cannot submit to such things as are enjoyed for peace, order, and decency.

L. M.

I wonder you should not consider how dangerous it should be to affront the most solemn injunction of the whole Nation, a Law so universally desired, so deliberately resolved on, so seriously pressed, as the greatest security of Church or State.

Mr. *Calamy*.

I was several times persecuted for owning his Majesties Authority and Interest. I did not think I should live to be imprisoned for opposing it.

Sr. *T. E.*

The more favour his Majestie had for you for former service, the more sorry he is that you have forfeited it by your presen• and 〈◇〉 . His Majestie thought *that*

*Mr. Calamy would not have* ‹◇› *so, of any man in England.*

*Mr. Calamy.*

Really I did not do it upon mine own head, but upon the request of divers honourable and worthy persons who were otherwise like to be disappointed of a morning Sermon.

*Sr. R.B.*

It is generally reported, and upon the extraordinary course of people to your Church, as generally believed that it was designed before hand; several Citiz•n• inviting one another to your Church to hear you preach.

*Mr. Calamy.*

It might be a design upon me, it was no design by me: this is not the first time we have been tr•panne•.

*T.F.*

There are few that know you that can allow you so much indiscretion as to yeild to the private importunities of a few Gentlemen, against the publick authority of a whole Parliament.

*Mr. Calamy.*

I may say (with reverence to the Lord Jesus, of whom it is written) that I had compassion of the multitude, who were as sheep without a shepherd.

E.W.

You would have taught the people better by your silence, then by your Sermon: your obedience had been better than sacrifice • the misguided throng had been better taught by your cheerful submission to authority, then by your indiscreet discourse against it. When you had been importuned to preach, you should have said; I pray you go home and learn what that meaneth, *Submit your selves to every ordinance of* ⋄ *for the Lord's sake, whether it be the King as supreme, or* ⋄ *Governor* • ⋄ *them who are sent by him for the punishment of evil doers, and for the praise of them* ⋄ *do well, for so is the will of God* • *that wish well doing we may put to silence the ignorance of foolish men, as free and using your liberty as a cloak of* • *iniquity* • *ness,* ⋄ *wherefore ye must needs be subject not only for worth, but for conscience sake,* ⋄ 13.5

Mr. Calamy.

I hope an offence of this nature may be passed by, being so innocent in the design of it, so harmless in the consequence of it.

W.F.

How harmless it is in the design of it, be it between you and your God and soul: how dangerous it is in the consequence of it, any man may guess that considers what encouragement it may give your party, if you are not punished; and what offence it may give them if you are. If you are winked at, why say others, are we not winked at too, without respect of persons. If you are punished, then they say, we are persecuted. It is sad that you are become such an occasion of offence between the King and his good people.

Mr. *Calamy*.

I hope I am not so unhappy.

T.M.

You were looked upon as the fittest man to break the Ice, being a man so much esteemed for your own worth, and so much interested in honourable friends and acquaintance. For as formerly *Cartwright* was encouraged by the E. of *Lecester*, *Travers* was entertained by the L. Treasurer *Cecill*, *Walsingham* was owned by Secretary *Walsingham*; so you stir up your honourable women, and look for the favour of many excellent personages.

Mr. *Calamy*.

I hope his Majesties gracious Declaration may excuse me.

F.H.

When my Lord of *London* acquainted his Majestie with what you had done, his Majestie said, *I am sure he hath no encouragement to, if from my declarati•n*: His Majestie never intended any favour of this nature to you• and I fear this p•ssage will obabstract that favour he intended.

Mr. *Calamy*.

So far I hope may this passage be from prejudicing his Sacred Majesty against us•• that it may rather incline him to favour us: considering the necessity he hereby may perceive of our service, and the reasonableness of his indulgence.

M. O.

Flatter not your self with these v•in thoughts; his Majesty may pity you, but he doth not want you. God hath sent his Word, and great are the company of Preachers.

Mr. *Calamy*.

Let not the rigour of one Session restrain those whom the indulgence of another may release.



N.P.

It is a question whether the same Parliament may repeal the act that made it: whether those things that have been over-ruled, may be debated by the same House.

Mr. *Calamy*.

I hope that what a Popish Priest may do without check, a Protestant Minister may do without imprisonment.

R.B.

Neither the one nor the other may be endured to seduce the people, and with fair words to deceive the hearts of the simple, if any man teach any other doctrine, and consent not to wholesome words, &c.

Mr. *Calamy*.

I hope his Majesty will use his interest with the Parliament.

A.C.

You of all men should not expect it, who complained of his late Majesties protecting Delinquents against his Parliament.

A Brother.

It is an unheard of course that the Church should be governed by Civil Laws, and Ministers punished by Laymen.

An honest man.

Since the reformation, by your leave and the Papists, we have owned his Maj. under Christ, Defender of our Faith, and Law-maker of our Church: the Church directs, the State establisheth.

Good women.

Alas, that they should use the good man so unworthily and hardly!

A.B.

When Mr. *Calamy* and Mr. *Love*, &c. were under restraint, and word was sent to the Army in *Scotl.* concerning it, *Harrison* and others said, *If godly men transgress the Law, they should be punished by the Law*

Good w.

Alas what harm hath the good man done?

R. L.

In short he abused the *Kings Authority*, he hath broken the settled Law, he hath vilified the power of Parliam. he hath disturbed the publick peace, he stands to the principles of the Rebellion, and provokes another.

Good wo.

I wonder what he preached?

A.B.

He preached that *glory was departing from our Isr.*

Good w.

These courses will bring us to another war.

A.B.

Not so we hope. What, will you endanger the publick peace rather than be restrained? will you not scruple at Rebellion, who scruple at a few ceremonies? what would you do if you had power in your own hands, that are so bold without it? shall the *minor* part impose upon the *major*? shall a novel fancy bear down an Apostolical institution? shall a *private opinion* contest with a *publick Law*?

G.w.

Alas that our teachers are removed into corners.

A.B.

Our dangers begin at the *Pulpit*, without the aid of seditious Sermons, I do believe the strife had never come to blood: he was a wise man that said, *The single imprisonment of Crofton hath quieted that party more then all the multiplied and transcendent favors of his Majesty.*

Good w.

These are sad times.

A.B.

Say not that the former times were better then these, for thou dost not enquire wisely concerning this thing: when you guided the times others complained; now others guide the times, you complain; when shall we be quiet, I think it is our best way to rest where we are

Good w.

Good man, he hath discharged his conscience.

A.B.

He hath it may be discharged his conscience, and my L. M. must discharge his: he who in order to the making of

good ChristJan., makes bad Subjects, hath a zeal indeed, but it is seditious; a Religion, but it is Rebellion.

G.w.

Now you suffer for righteousness sake, happy is he.

A.B.

Yes, but what glory have you, if when ye are buffeted for your faults you take it patiently. Let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busie-body in other mens matter.

Mr. *Calamy*.

May I but ⟨◇⟩ •espi•ed until •o mo• row.



L.M.

Yes, with all my heart upon your, and your fri••ds word.

Sr. *I.B.*

Remember how you prayed, preached, and what you did *June* 6. 1641. and what was done *Jan.* 6. 1644, and I pray speak not with *Argyle* as you go home.

**Jeremiah 338.**

- 1 *This man se• hath not the welfare of this people, but their*  .
- 2 *Thou fallest away to the Caldeans.*
- 3 *Its false. I fall not to the Caldeans.*
- 4 *Jeremiah said, what have I do•e against thee 'or against they servants that I should be put in prison.*
- 5 *Let my supplication I p•ay*  , &c *accepted before thee O King.*
- 6 *Then took they Jeremiah and sent him to the dungeon.*
- 7 *When Ebed•••lech the EthiopJan. the chamberlain of the Kings house heard that they put Jeremiah in the dungeon, he spake to the King, saying, My Lord the King, these men have done evil in all they have done to Jeremiah the Prophet whom they have cast into the dungeon, &c.*

## **Calamy**

- 1 *This man envieth the establishment of this Nation, and seeks its hurt.*
- 2 *Thou fallest away to the separation at Hemsted.*
- 3 *It is false, I kept no Convenucle at Hemsted.*
- 4 *Mr. Calamy said, what have I done worthy of imprisonment?*
- 5 *Let my petition be re•••ved by your most •xcellent Majestie.*
- 6 *Then took they M. Calamy & sent him to Newgate*

- 7 Now when L.Ch. heard that Mr. *Calamy* was in prison, he went to the King, and said, May it please your Majesty, it is pity that reverend Mr. *Calamy* should be sent to *Newgate*.

*Pana ad unum, terror ad omnes.*

FINIS.