

therein: it is the work of the Spirit to seal and assure thee: and he hath promised him to that purpose to such as seek him, Luke xi. 13. John xiv. 26.

*Direct.* 6. Condemn not thyself presently for an hypocrite, upon the discoveries of thy many weaknesses and imperfections in obedience; these should humble, but not discourage thee; it is not thine inevitable weaknesses, thy sensible dulness, thy lamented rovings, thine opposed distractions, thy mistaken unbelief (as one well notes) that argues thee christless, or excludes thee from the promises, Numb. xv. 27, 28, 29, 30. Heb. v. 2. These break not the bond of the covenant: the Lord expects no angelical perfection from you in this estate, but looks at your sincerity, and knows, as a father, how to pity your lamented infirmities, Psal. ciii. 11, 12, 13, 14.

#### CONCLUSION.

And now I have given you my best advice and counsel, to preserve you from the snares and evils that are, and are coming upon the world; what use you will make of it, I know not. I doubt not but it will find a welcome reception among humble and hungry souls, though the full and wanton soul despise it. "He that hearkeneth unto counsel (saith Solomon) is wise," Prov. xii. 15. And if thy heart be shut by pride or interest against it, it is an ominous sign to thy soul, 2 Chron. xxv. 16. and presages ruin, Which sad event, I shall beg the Lord in mercy to avert.

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### Tidings from ROME: or, ENGLAND'S Alarm.

**E**VERY faithful minister of Christ sustains the relation of a watchman unto the nation wherein he lives\*, as well as of a pastor to the particular flock over which the Holy Ghost hath set him; and, therefore, not only ought to be of a public spirit, to observe the first approaches of national calamities; but also of a courageous and faithful spirit, to give warning of them. Being thus a debtor to my dear native country, and hearing round about me the noise of bloody Papists rallying together, and preparing themselves to make a slaughter; and finding the fears and jealousies of the nation (lately awakened by the flames of London, and the instruments of cruelty there discovered) beginning to abate, though their dangers are still increasing upon them; I could not but present to the public view, these awakening considerations and counsels following; if haply, thereby, true zeal for the protestant

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\* Ezek. iiii. 17. Acts xxviii. 28.

interest might be provoked, and the growing design of the common enemy detected and retarded. For alas! \* “How can I endure “to see the evil that shall come upon my people and kindred?” As Esther said in a like case of common danger: were I sure of personal safety in such a day of slaughter and desolation, yet how terrible a thing would it be to stand upon the shore, and see so glorious a vessel as England is, to be cast away! The golden candlestick removed, and the doctrines of devils preached and professed in those places where Jesus Christ hath been so purely and sweetly worshipped!

O England! God hath set watchmen † upon thy walls, who will not hold their peace day nor night: and though men have endeavoured to muzzle and gag them, yet, like Cræsus’s dumb son, they will cry out when they see thee in danger.

If thou enquire of thy watchmen in this night of thy trouble, as it is Isa. xxi. 11, 12. “‡ Watchmen, what of the night?” they all with one voice return thee the same answer, “The morning cometh, and also the night.” There is indeed a glorious morning of salvation and mercy, which will shortly dawn upon thee, England; but before that, there will be a night of dismal darkness and distress upon thy children §: “For we have heard a voice of trembling, of fear, and not of peace; we see every man with his hands upon his loins, as a woman in travail, and all faces are turned into paleness: alas! for that day is great, so that none is like it; it is even the day of Jacob’s trouble; but he shall be delivered out of it.” They speak unto thee as Elijah spake to Ahab. ¶ “Arise, get thee up, for there is a sound of abundance of rain:” and there came a shower indeed; and that there is a sound of judgment and wrath coming upon us will appear, if you have any regard either, *First*, to the *predictions* of friends; or, *Secondly*, to the *preparations* of enemies; or *Thirdly*, to the *present state and posture* of things among ourselves at this day.

1. As for the predictions of friends, you have had many, both ordinary and extraordinary.

First, *Ordinary*, upon the observations which the messengers of God have made of your barrenness, wantonness, and unchristian divisions, under the fullest gospel-light and liberty, that ever were enjoyed by an unthankful nation; amongst which I cannot omit what a grave and worthy ¶ divine, upon the grounds fore-men-

\* Esth. viii. 6.

† Isa. lxii. 6.

‡ He makes the watchmen to return answer to the troubled or desponding citizens, and to increase their grief. *Luther*.

§ The morning indeed cometh, but at the same time after it there is coming a night of thick darkness and terror. *Muschul. on the place*.

¶ 1 Kings xviii. 41.

¶ Gumal’s Christian armour, part 2. page 429.

tioned, for divers years past, gave us warning of. And O that we had been so wise and happy to have improved such a reasonable admonition! his words were these:

‘ Consider where you are, and among whom; are you not in your enemies quarters? If you fall out, what do you but kindle a fire for them to warm their hands by? *Aha! so would we have it*, say they: the sea of their rage will weaken this bank fast enough, you need not cut it for them. The unseasonableness of the strife between Abraham’s herdsmen and Lot’s, is aggravated by the near neighbourhood of the heathens to them, Gen. xiii. 7. “ And there was a strife betwixt them, and the Canaanites and Perizzites dwelt in the land.” To fall out when these idolaters look on, this would be town-talk presently, and put themselves and their religion both to shame. And, I pray, who have been in our land all the while the people of God have been scuffling? Those that have curiously observed every uncomely behaviour among them, and told all the world of it; such as have wit and malice enough to make use of it for their wicked purposes; they stand on tip-toe to be at work, only we are not yet quite laid up and disabled (by the soreness of those our wounds which we have given ourselves) from with-standing their fury; they hope it will come to that, and then they will cure us of our own wounds, by giving one if they can, that shall go deep enough to the heart of our life, gospel and all. O Christians! shall Herod and Pilate put you to shame? They clapt up a peace to strengthen their hands against Christ; and will you not unite against your common enemy? It is an ill time for mariners to be fighting, when an enemy is boring a hole at the bottom of the ship.’

How often have you been told, both from the pulpit and press, what the sad fruit and issue of these things would be? And as God hath given you timely warnings of this enemy by your faithful watchmen in an ordinary way, so hath he vouchsafed us some extraordinary ones too; amongst which, I cannot here omit a strange and remarkable passage, which for divers years since fell from the pen of an English prophet; and because I live to see one part thereof sadly verified, and the other disposing itself towards its accomplishment (if providence step not out of its ordinary path to prevent it) I shall transcribe some of the most remarkable and bearing passages of it for you; my author having reprov’d the wantonness and vanity of professors, particularly those of London, breaks forth into this threatening and terrible prediction.\*

‘ *London was Troy novant, it is Troy le grand; it will be Troy*

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\* Mr. Reeve’s God’s plea for Nineveh.

‘ *Textinct*, p. 217. I see you bringing pick-axes to dig down your  
 ‘ own walls, and springing mines to blow up your own houses,  
 ‘ and kindle sparks that will set all in a flame, p. 215, they  
 ‘ which were rich owners must then wander abroad for relief, and  
 ‘ be glad to beg gratuities, or be glad to kiss the feet of the adver-  
 ‘ sary for an alms, out of his own fulness; and happy were I if I  
 ‘ could here make an end, and the last post were arrived. But  
 ‘ after all other extremities, conscience at last comes to her pu-  
 ‘ nishment, this must be made a captive; men are not only lock-  
 ‘ ed out of their houses, but out of their temples: their goods are  
 ‘ not only enforced from them; but they are deprived of the pearl;  
 ‘ their liberties are not only lost, but the freedom of the ordi-  
 ‘ nances, pure doctrine, worship and faith are in bondage, and the  
 ‘ soul enthralled. Men that will not permute a God, and suffer  
 ‘ their faith to be new stamped, must either run or die for it:  
 ‘ your looking-glass will be snatched away, your bright diamond  
 ‘ shivered in pieces; this goodly city of yours all in sheards; ye  
 ‘ may seek for a threshold of your ancient dwellings, for a pillar  
 ‘ of your pleasant habitations, and not find them; nothing left  
 ‘ but naked streets, or naked fields for shelter, &c. But this is but  
 ‘ the misery of stone-work, of arches, dormans, and roofs; but  
 ‘ what will you say when it comes to skin-work, arms, necks, and  
 ‘ bowels? Ye which have walked the streets in state, may then  
 ‘ run the streets in distraction, with one leg, or half an arm; ye  
 ‘ may beg the preservation of the rest of your members: what in-  
 ‘ ventions will ye then be put to, to save your lives? Your tears  
 ‘ will not rescue, nor your gold redeem you; but your veins must  
 ‘ weep, as well as your eyes; and your sides be watered as well as  
 ‘ your cheeks; when they allow you no showers of rain, but  
 ‘ showers of blood to wash your streets; when you shall see no  
 ‘ man in your corporation, but the mangled citizen; and hear  
 ‘ no noise in the streets, but the cries and shrieks, yells and pants  
 ‘ of gasping, dying men: when ye shall see your kindred slain in  
 ‘ one place, your wives in another, your children in a third, and  
 ‘ yourselves at last (it may be) cut in two, to increase the number  
 ‘ of the dead carcasses.

‘ As populous as ye are, ye shall then be numbered to the  
 ‘ sword; as puissant as ye are, the valiant shall be swept away;  
 ‘ as fine fed as ye are, ye shall be fed with your own flesh, and  
 ‘ made drunk with your own blood; your politicians can no longer  
 ‘ help you, but have their subtle brains dashed in pieces with  
 ‘ yours. Your lecturers can no longer save you, but you must  
 ‘ meet together at the congregation near the *shambles*; when this  
 ‘ great city shall be but a great chopping-board to quarter out the  
 ‘ limbs of sinners, or the great altar, whereon a whole city is to be

‘ sacrificed. O doleful day! when your breasts shall try the points  
 ‘ of spears, your sides the keenness of swords, your heads the  
 ‘ weight of poll-axes, your bodies made foot-stools, and your dead  
 ‘ carcasses stepping-stones for trusculent foes to tread and trample  
 ‘ on; when there will be no pity upon the aged, nor compassion  
 ‘ upon the young, but heaps upon heaps: tumbling of garments  
 ‘ in blood, and swords made fat with slaughter. Oh! see what  
 ‘ a crimson city, crimson sins will make!

‘ Or if you do escape the dint of the sword, and your lives be  
 ‘ given you for a prey; shall not your goods be made a prey?  
 ‘ Yes, some may be reserved out of the greatest massacre; when  
 ‘ men are weary with killing, a retreat may be sounded, and men  
 ‘ called off from the slaughter; yet can ye then challenge your  
 ‘ own houses, or bring your keys to your old chests? No; your  
 ‘ title is gone, your interest lost, ye have traded yourselves out  
 ‘ of your estates, or sinned yourselves out of your properties: the  
 ‘ enemy is now house-keeper, landholder; ye have forfeited all  
 ‘ to the sword; farewell inheritances, purchases, leases, wares,  
 ‘ wardrobe, furniture, jewels. As you have gotten these goods  
 ‘ unjustly, so they shall be taken away unjustly; and if they be  
 ‘ not slain in the heap, yet they do but live to see their own misery:  
 ‘ their sins have made them bankrupts, they are undone, ruined.

‘ And oh! if the loss of money were the greatest mischief; but  
 ‘ there is a treasure of greater value in danger; there is not an ab-  
 ‘ solute conquest made, till the inner man be in fetters, thou must  
 ‘ be a slave in principles. Oh! it is an hard thing at that time  
 ‘ to be a Jew inwardly, to keep the girdle of truth about thy loins;  
 ‘ thou must then bear the fruit of the degenerate plant, or strange  
 ‘ vine; pour out the drink-offerings of other sacrifices, follow the  
 ‘ sorcery of the mistress of witchcrafts, or learn magic with them  
 ‘ that are brought up in the doctrine of devils; thou must limp  
 ‘ with the halting age; fit thy mouth to answer the general shout,  
 ‘ *That great is Diana of the Ephesians*; thou must taunt thy own  
 ‘ father, spit in the face of thine own mother, and hiss away all  
 ‘ thy true brethren; thou must be divorced from thy own faith,  
 ‘ though never so chaste; and deny Sarah to be thy wife, though:  
 ‘ thy espousals with her were never so solemn. There will be no  
 ‘ safety for incontaminate faith; thou wilt be either a Nicodemus  
 ‘ to come to Christ by night; or if with Daniel thou open thy  
 ‘ windows towards Jerusalem, thou wilt be cast into the den of  
 ‘ lions.’ Thus far he.

An inundation of popery was also predicted by the learned bi-  
 shop\* of Armagh, immediatly before his death, as is well known

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\* Dr. Usher.

to many. And where is the heart that hath any spiritual sense or tenderness in it, that trembles not in a fearful expectation of these things? "Surely, the Lord will do nothing, but he revealeth his secrets to his servants the prophets," Amos iii. 7. This is one ground of fear.

2. And your fears cannot chuse but increase, when you consider the preparation and progress these enemies have already made. Have they been sleeping, think you, all this while? No; they have digged as deep as hell in their counsels, their numbers among us are already formidable, their combinations strong, their confidences high, and their foreign assistants ready. *As the keepers of a field, so are our enemies round about us: the Syrians before, and the Philistines behind, to devour England with open mouth.* Jer. iv. 17. Isa. ix. 12.) Two considerable advantages they have already obtained: *First*, The removal of so many able and godly ministers out of the way. This is done to their hands by a sad providence. It is an old and true observation, that whosoever will attempt the overthrow of religion, must begin with the ministry first. 'These are set for the defence of the gospel.' It was the counsel that Adam Contzen, a deep-pated Athiophel of theirs, long since gave in this case; Suppress (saith he) the ministers; (*Et error cui patrocinium decrit, sine pugna concedet;*) and then the error that hath none to patronize it, will fall of itself: so he calls the precious truth of Jesus Christ; I dare not affirm that this was intentionally done to open a door of opportunity to them; but that eventually it is like to prove so; who that exercises reason sees not? when so many pious ministers went off the stage, it was apparent enough what an opportunity these men had to ascend it, and act their part.

2. *Secondly*, The destruction of our famous city, the strength and glory of the nation, which they have laid in the dust; a design, no doubt, contrived in the *popish* conclave; they well enough knew how able London was to give a check to their designs.

My heart bleedeth for thee, London, to see thee made "of a city an heap, of a defenced city a ruin; a place of strangers to be no city." And if they can have their will, that which follows in the text should be added; "It shall never be built." If parliaments will hearken to them, they will persuade, like Rehum and Shimshai, Ezra iv. 15. that it may still lie in its ashes, and upon the same pretensions, "Let search be made (say they) in the book of records of thy fathers, so shalt thou find in the book of records, and know, that this city is a rebellious city and hurtful unto kings and provinces, and that they have moved sedition within the same of old time, for which cause it was destroyed." But I trust, the Lord will make our rulers wise, to discover their bloody intentions, how speciously soever palliated with pretences of loyalty and fidelity.

But mean while London is ruined! that goodly mountain laid waste! the most glorious city, in all respects, that ever the sun looked upon, now a desolate wilderness. O London! who can sufficiently bewail thy misery! For mine own part, as the orator solemnizing a sad funeral, desired to have learned mortality from another subject, rather than that of Scaliger; so (might it have pleased the Lord) I should have been glad to have learned the vanity of all earthly glory from another example than that of London.

“How doth the city sit solitary, that was full of people! She that was great among the nations, and princess among the provinces,” Lam. i. 1. Lam. ii. 15. O London! thou sealedst up the sun, and wast perfect in beauty: “Thou wast perfect in thy way, from the day thou wast created, until iniquity was found in thee,” Ezek. xxviii. 15. “Thy renown went forth among the heathen for thy beauty, for it was perfect through the comeliness thy God had put upon thee,” Ezek. xvi. 14. “But thy heart was lifted up because of thy beauty, thou didst corrupt thy wisdom by reason of thy brightness,” Ezek. xxviii. 17. “Therefore the Lord hath cast thee to the ground, and brought forth a fire from the midst of thee, which hath brought thee to ashes,” Ezek. xxviii. 18. London “hath grievously sinned, therefore is she removed;” Lam. i. 8. All that knew thee among the people, are astonished at thee, thou art a terror to them. London may now sit down by her sister Jerusalem in the dust, and say, “Is it nothing to you, all ye that pass by? see and behold, was there ever any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger;” Lam. i. 12. “They have heard that I sigh, there is none to comfort me: All mine enemies have heard of my trouble, they are glad that thou hast done it: thou wilt bring the day that thou hast called, and they shall be like unto me,” Lam. i. 21. “Let all their wickedness come before thee, and do unto them, as thou hast done unto me,” ver. 22. “Mine enemies have devoured me, they have crushed me, and made me an empty vessel; they have swallowed me up like a dragon,” Jer. li. 34. “The violence done unto me and to my flesh, be upon Babylon, shall the inhabitants of London say,” ver. 35. “Remember, O Lord, the inhabitants of Babylon, in the day of London, who said, Raze it, raze it, even to the foundations,” Psal. cxxxvii. 7. ver. 8. “O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee, as thou hast served us.”

Let no man think that I endeavour to obscure the righteous hand of God, which is to be owned and trembled at in such a

judgment. Though London must acknowledge his justice in all that is come upon her, yet the wickedness of instruments is not in the least to be excused thereby. God and man may concur in the same action, and yet neither his holiness have any fellowship with their wickedness, nor their injustice be excused by his righteousness; *Idem quod duo faciunt non est idem*; "his work is perfect, for all his ways are judgment; a God of truth, and without iniquity; just and right is he, they have corrupted themselves," Deut. xxxii. 4, 5. Wilt thou not confess, London, that thy sins were the sparks that kindled thy flames? Doubtless thou wilt; such was thy pride, epicurism, formality, and barrenness under such precious waterings as thou once enjoyedst, above all the cities in the world, that thou mayest say, It is of the Lord's mercy thine inhabitants had not all perished with their habitations; and that God had not made thee like Sodom; for what couldst thou expect when thy Lots were going, but that devouring flames were coming?

But to return from this sad (though necessary) digression; hereby it is manifest, the common enemy hath obtained a singular and long expected advantage to their design; often have they in vain attempted it; but now God hath delivered it into their hands: Well might they rejoice (as they did) to see its flames ascend, and drink healths to its ashes. For upon divers politic considerations it might easily be demonstrated, that their cause and interest is revived and warmed by that fire.

3. *Lastly*, It cannot but much more heighten our fears, if we consider the sad posture we are in at this day of our imminent danger. Three or four sad particulars I shall here suggest, and let none think it to be a laying open of our nakedness and weakness to the enemies, for I shall tell them no news, in telling you that.

1. They are much encouraged, in that ceremonies of their religion find such acceptation among us. It was long since observed, that as the morning ushers in the day, so the ceremonies of any religion serve to bring in the religion itself. If we are heartily resolved against popery, what do we with their garments, gestures, altars, crosses, liturgies, and officers among us? Upon this reason the divines of Hamburg\* withstood the ceremonies of the Interim; of which they gave this account to Melancthon. 'These indifferent things (say they) are nothing else but the seeds of corruption, the nerves of papistical superstition, and the little passages by which the adversaries endeavour to creep into our churches, that they may turn them off the foundation.' To the same purpose the divines of Saxony speak †, 'Satan (say they) from those small beginnings of the ceremonies, makes progress to the corruption

\* *Ep. ad Mel.*

† *Contet. Saxon Edit. 1560.*



‘ of doctrine itself.’ If any say, these are but groundless surmises, a fighting with their own shadows; the Papists themselves are more charitable than such objectors; and cannot but know, that although we use these ceremonies, yet not in the same sense that they do. Pray hear what a Jesuit hath observed concerning it. ‘ Protestantism (saith Mr. Chillingworth in his preface, Sect. 20.) waxeth weary of itself, the professors of it, they especially of greatest worth, learning, and authority, love temper and moderation, and are at this time more unresolved where to fasten, than at the infancy of their church. Their churches begin to look with a new face, their walls to speak a new language, their doctrines to be altered in many things.’ If it be again objected, this is but the groundless construction of a peevish adversary: To conclude the controversy; hear what a prelate of our own says in the case, they are the words of the learned \* Primate of Ireland. ‘ The kings and queens of England (saith he) imposed those ceremonies, that thereby they might decline the charge of Schismatics, wherewith the church of Rome laboured to brand them, seeing it did appear hereby, they only left them in such doctrinal points wherein they left the truth. Again, hereby they would testify, how far they would stoop to win and gain them, by yielding as far as they might in their own way: But (saith he) the experience of many years hath shewed, that this condescension hath rather hardened them in their errors, than brought them to a liking of our religion; this being their usual saying, ‘ If our flesh be not good, why do you drink of our broth !’

And have we not grounds for our fears, think you now? If we are blamed for our jealousies, we must blame them that give cause for them. Would bishops cast out those popish ceremonies, our fears of popery would by so much be abated; but those that nurse up these Romish brats, we cannot but suspect to have too much love for that harlot that begot them.

2. We are at this day persecuting and suppressing the faithful in the land, even those that stand in the gap to intercede for it; and are the most considerable persons, both for parts and piety, to oppose the designs of this enemy. How are we hacking at the bough we stand upon; and pulling down our walls, whilst the enemy lies round about them? Is this a time to stop the mouths of so many able and faithful ministers? To drive them into corners, and not only so, but to pull out of those corners too; and thrust them out of the breach, where they stand with prayers and tears, which are their only weapons, and the nation’s best defence

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\* Doct. Usher, of the Ceremon, page 209.

against the common enemy? Would any physician that regards the life of his patient, having to do with a weak, consumptive person, that hath but little blood, and few spirits left, open a vein, and let out a drop thereof? It may be you look not upon them so, but rather as the disease of England, than the good blood thereof. But God judges otherwise concerning them: "The innocent preserve the island, and is delivered by the pureness of his hands," Job xxii. ult. You think if you were once rid of these, you should quickly be a prosperous nation: But verily, "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah," Isa. i. 9.

Ah! How little do our bold informers think whose work they are doing! Little do constables think they are breaking down the walls and gates of the nation; when breaking up the peaceable meetings of God's people. Poor men! did you but see how the Papists laugh among themselves, to see their work so industriously performed by your hands, it would surely cool your courage, and check your irregular zeal: Alas! they are not so much afraid of your swords as of these men's prayers. That popish queen of Scotland spake out, and professed, she dreaded more the prayers of Mr. Knox (a godly Nonconformist) than an army of ten thousand men. And will you so officiously serve them, by disarming so many ten thousands of your friends of their best weapons? O ungrateful England! Dost thou thus requite the saints for all the good they have been instruments to procure unto thee? Wilt thou make them enter an appeal in heaven against thee, in the words of the prophet, Jer. xviii. 20. "Shall evil be recompensed for good? For they have digged a pit for our souls; remember, O Lord, how we stood before thee to speak good for them, and to turn away thy wrath from them."

3. Are not the professing part of the nation at this day divided, both in their judgments and affections? And what a singular advantage the enemy hath thereby, is obvious to every considering person: we have been often told, that except the spirit of *love* did speedily close up those unchristian breaches, the common adversary would enter in at them. It was a worthy speech of Brentius, when the divines of Germany were scuffling one with another in the midst of the popish party, '*Tollendo merito*, &c. Let all quarrelling and bitterness be laid aside, and let us subject our judgments to our Lord Jesus Christ: Our adversaries yet live, and are daily more bold; night and day they labour to extinguish the light of the gospel which is risen among us, and to bring back the ancient darkness; mean while, we, who in the beginning, by the grace of God professed the gospel unanimously, turn our

‘ weapons one against another, and exhibit a grateful spectacle to our enemies; who place more trust and confidence in our contentions, than in the vain foundation of their own cause; and all their own art and power.’

I have a long time looked upon our contentions as upon a blazing comet, portending utter desolation, if the Lord heal them not speedily. Think upon this you that fear the Lord, and tremble at his judgments: How have we beaten our fellow-servants? Unsainted those that jumped not with us in our opinions? That saint was too high, and that too low; but here is an enemy, that like Procrustes the tyrant, will cut you all of a length: If you were ten thousand more than you are, you were no match for them, as long as you lie in this posture. How easily did Gideon, with his little handful, vanquish the huge host of the Midianites; when every man set his sword to the breast of his fellow, and instead of opposing him, slew every man his brother? Judges vii. 22. I make no question but the Papists have blown up these sparks of dissension among us, to warm their own fingers by our flames; they have animated and fomented that spirit of bitterness and wrath among us; as one that hath set two cocks a fighting, that having killed each other, he may sup upon them both at night. This was the sad posture of Jerusalem, when the enemy entered her gates. O England! England! thy destruction is of thyself. “If the hearts of the fathers be not turned to the children, and the hearts of the children to the fathers, what can we expect, but that God should come and smite the earth with a curse?” Mal. iv. ult. “Lord heal the breaches of England, for it shaketh,” Psal. lx. 2.

4. Fourthly and lastly, That which much appals and daunts my spirit is, they find us as deeply guilty of the abuse of the best mercies, as ever any nation was. So that I am afraid this enemy will prove the *flagellum Dei*, the scourge of God, (as Totilas of old, from his cruel persecution of the Christians, was called) to avenge our unthankfulness for those choice favours, which heaven hath showered down upon this ungrateful nation. Saint Jerom speaking of the church’s enemies, ‘By our sins (saith he) our enemies are made strong:’ And history tells us, that when Vespasian had conquered Jerusalem, he refused to have the crown set upon his head, saying, *I indeed am the rod in the hand of God, but it is their sins only that have subdued them.* Upon what nation under heaven hath God more richly heaped his blessings, than upon England? And what people have more wantonly abused them? or more contemptuously spurned at the tender mercies of him that conferred them? What blessing is it which deserves to be stiled matchless, transcendent, glorious, that England hath not enjoyed?

If peace be it, we have had it; if plenty, we have had it; if the light of the blessed gospel shining in its meridian splendour be it, we have had it: "But Jeshurun waxed fat, and kicked." O dreadful fore-runner of national ruin! What was it that gave the Saracens footing in the eastern empire, but the wantonness of those churches, abusing the light which they enjoyed? How impatiently did the people of God in former times thirst for liberty to worship God purely! and when they had obtained it, what was the use they made of it? *Horresco referens*, I tremble in speaking it; did we not play with our light, fight with our brethren by it, till God blowed out the candle? And so (I wish I could say) ended the quarrel.

We may say of our liberty, as the philosopher speaks of waters, *Suis terminis difficile continentur*, They are difficultly kept within their bounds; why, brethren, did you think that God would suffer such precious mercies to run at the waste-spout much longer? did you think he was weary of his mercies, to continue them to such as little regarded them? Or, that it was not as grievous to the blessed God, that his children should smite one another, as to see the enemy smiting them? No darkness is more formidable than that of an eclipse, which assaults the very vessels of light; no taste more unsavoury than that of sweet things when corrupted; and no sin more hideous than that which darkens the brightness of God's love, and corrupts the sweetness of his mercy. O England! thou hast abused a darling attribute of God, thou hast sinned against the most deeply engraven principle, and law of nature: The very irrational creatures, yea, the heaviest and dullest among them, the ox and ass are not so deficient in gratitude to their owners, as thou hast been to thy God, Isa. i. 3. justly therefore may he upbraid thee, and say, "Be astonished, O ye heavens at this, and be ye "horribly afraid," &c. *Sicne rependis?* Is this thy kindness to the God of thy mercies? Marvel not then if God pluck up the hedge of his protection from about thee, and let in cruel foes upon thee to chastise thee for thine ingratitude; and though he will not make a full end of thee, yet may he say concerning thee, as of Israel, 2 Chron. xii. 7, 8. "I will not utterly destroy them, but "will grant them some deliverance, and my wrath shall not be "poured out upon Jerusalem by the hand of Shishak; nevertheless they shall be his servants, that they may know my service and the service of the kingdoms of the countries." The Lord, I trust, will not utterly forsake his dwelling-place in England; but verily I fear he may permit Antichrist for a time to afflict us, that we may know the difference between the sweet and easy yoke of Christ, which we would not endure, and the yoke of Antichrist that shall gall our necks and consciences with cruel ser-

vitute: and “because we served not the Lord our God with joyfulness and gladness of heart, for the abundance of all things, that therefore we shall serve our enemies, which the Lord shall send against us, in hunger, and thirst, and nakedness, and the want of all things?” Deut. xxviii. 47. That so we may return to God with the church, and say, as it is Isa. xxvi. 13. “O Lord our God, other lords beside thee have had dominion over us, but by thee only will we make mention of thy name;” and as Hos. ii. 7. “I will return to my first husband, for then was it better with me than now.”

These are some of the principal grounds of England's fear at this day, in reference to the popish party. Let the serious and considering reader lay them together, allow them but a just and even balance, and doubtless it will hereby appear, that how great soever our fears are, yet our dangers must exceed them.

Having thus hinted the grounds of our fears, what remains but that I next address myself to the principal work designed in these papers; which is to call upon England to awake out of her destructive security, and not to suffer her enemies to surprise her sleeping? And I would do it in the words of the prophet, Zeph. ii. 1, 2. “Gather yourselves together, yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon thee.” O that I could sound this admonition so loud, that all in the nation might hear it! Had I any hopes that these poor papers might be honoured with a glance of his Majesty's eye, I would as it were, prostrate myself at his feet and cry as that woman did, 2 Kings vi. “Help, my Lord, O King.”

Great Sir, The Lord hath done great things for you, and you are scarcely capable of doing a greater service for him and his people, than vigorously to withstand the attempts and encroachments of this subtle and formidable enemy; in that it hath pleased the Lord to move your heart to send forth your royal proclamation against them, we accept it always, and in all places, with all thankfulness; and pray, that he would not only secure your royal person from their attempts, but also make you a shield to his people in these nations.

It is not hid from your majesty, what a perfidious and bloody enemy this is, whose principles as well as practice, tend to the subversion both of \* kings and kingdoms. † One of them affirms it lawful to murder any one (though his own prince) if the Pope hold him excommunicate; and another sets down rules how it may be done; and thinks poisoning to be the best way. What but treason and rebellion can flow from those bloody doctrines of the

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\* Em. Sa. † Mariana.

popé's temporal jurisdiction over princes, and his power to dissolve all oaths and ties of allegiance? So that neither your person nor honour can be safe in their hands; or should your royal person be exempt from danger, yet if this enemy prevail, how many thousands of your poor innocent subjects may fall by their merciless hands; what a field of blood will they make your kingdom? and surely, "the enemy can never countervail the king's damage herein," Esth. vi. 16. Most gladly at your command, would we offer our lives on the high places of the field against them; but to fall by treachery, and be butchered in our beds, is horrible to think.

And O that God would make our honourable representatives in parliament still vigilant to observe, and zealous to oppose the motions of this enemy! We bless the Lord for what you have already done, in detecting them so far; but yet we cannot think our danger over, whilst they swarm in such numbers among us. Hannibal was wont to say, *Magis se a non pugnante Fabio, quam a pugnante Marcello timere*; he more feared Fabius not fighting, than fighting Marcellus. O be as zealous for the Protestant interest as they are against it; if they dare to smite with the fist of wickedness, we hope you will not be afraid to smite them with the sword of justice. Remember what a matchless salvation was once given to our English parliament, I mean from the powder-plot, that *Catholic villany*, as one aptly calls it; such a deliverance as ages past cannot parallel in any history, and of which we may say, as the historian in another case, *Si in annalibus non foret, fabula videretur*. Had it not been recorded in our own annals, posterity would never believe it. They have indeed studiously endeavoured, in their late *bold remonstrance*, to hide from your eyes the goodness of God in that deliverance, that so by forgetting his goodness, they might bury in silence their own wickedness; we hope none of your actings against this enemy will be stained with lukewarmness; if justice be sprinkled with a favourable hand, like a few drops of water upon fire, we doubt instead, of quenching, it will rather increase the flame. Rome is a nettle, the more gently it is handled, the more it stings. My lords and gentlemen, here is an enemy that deserves your hottest zeal, and greatest vigilance, much better than honest loyal Nonconformists, who plead with God night and day on your behalf.

It is acknowledged they differ in lesser matters from the established worship of the nation; but from the toleration of such differences, no public danger can arise. Some differences in opinion (saith an honourable author\*) are as the striving of one Israelite

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\* Lord Verulam Orliand.

with another; and these Moses quiets, and parts them fairly; and some are like the Egyptian striving with the Israelite, whom Moses smites down. \* It was a noble speech of Anthony of Bourbon, king of Navarre, to the Danish ambassador; this king being a peer of France, and first prince of the blood, challenged the regency of that kingdom during the French king's minority: he told the ambassador, ' That he hoped in a short time to procure a free passage for the gospel throughout France; and the ambassador was pleased with it; but desired that Luther's doctrine, not Calvin's, might pass for current. The king replied, Luther and Calvin agree in forty points, and differ but in one. Let those therefore that follow the tenets of these two, unite their strength against the common enemy, and at better leisure, in a more convenient season, compound their own differences.' Grant that Nonconformists be in an error, yet the difference is not fundamental: and the famous emperor Theodosius †, did not only bear with the Novatians, but familiarly consulted with their learned pastors about church matters, though differing in several points of discipline. And Constantine, although he made a law *in terrorem*, yet in point of execution he spared them. O that with one shoulder you might support the tottering interest of Christ in these nations! and be stiled the saviours of England in this time of danger; which will be a more honourable title, than any other you are or can be dignified with.

I would also propound it as a matter of serious consideration to the prelates; whether this be a time to vex and persecute the conscientious and faithful in the land, for ceremonies and trifles, when the substance of religion lies exposed? Will not the late dreadful alarms by the *popish* party sound a retreat, and put an end to this work? Suffer me to propound two or three queries to your consciences.

*Query 1.* Are not *papists* hereby hardened in their errors, and confirmed in their cruel and tyrannical impositions upon conscience, whilst they see you to use the same medium? What plea is left you against their tyranny, if ever God permit them to re-kindle the flames of martyrdom in England? If your way be good, why is not theirs? *Magis et minus non variant speciem*: Is there not as much strength in their arguments of fire and faggot, to convince you, as in your excommunications, imprisonments, mulcts, and penalties, to convince us of the lawfulness of your ceremonies? It is said of Molineus Bonifacius, that his silly reasons for the pope's supremacy did well enough, being propounded with a sword

\* *Comment. de statu reip. et rel.* Cent. 16.

† *Soz. lib. 7. cap. 12.*

in his hand ; a keen sword will make a dull argument cut to the quick ; and if you cannot answer to such arguments yourselves, methinks you should be tender of urging them against others. Sure I am, confiscations, imprisonments, and death, are the most irrefragable arguments for popery, and it is a thousand pities we should tell the world, that the reformed religion must be supported by the like artifices. It would better serve the design in Spain, than Christ's interest in England. I am sure it is the proper cognizance of *antichrist*, and oh that it might remain with them only. Hear what a man of your own character saith, ' It is observable, (saith Dr. Taylor\*) that the restraint of prophesying, and imposing upon other men's understandings, being masters of their consciences, and lording it over their faith, came in with the retinue and train of antichrist ; that is, they came as other abuses and corruptions of the church did, when the church's fortune grew better, and her sons worse, and some of their fathers worst of all ; for in the first three hundred years there was no sign of persecuting any man for his opinion, though at that time there were many horrid opinions.—A wolf may as well give laws to the understanding, as he whose dictates are only propounded in violence, and written in blood ; and a dog is as capable of a law as a man, if there be no choice in his obedience, no discourse in his choice, nor reason to satisfy his discourse.'

*Query 2.* Are you not like to have the same measure you mete to us, meted back to you again with an overplus, if this enemy prevail ? And then you will find how good it is to afflict for conscience sake. Certainly, if you resolve to be faithful to *protestant* principles, you will escape upon no easier terms than us.

*Query 3.* Are not these very persons, against whom you discharge your canons, and worry up and down by your apparitors, like to prove as stiff assertors of the *protestant* cause, (if God call for more blood to witness to it) as yourselves ? You find them (I believe) inflexible enough to your ceremonies ; all your menaces and punishments cannot cudgel them into conformity with them, because they find *aliquid commun cum antichristo*, a spice and tang of *popish* superstition in them ; and, doubtless, they will as freely lay down their lives in defence of the fundamental and weightier points of religion, as their places, liberties, and earthly comforts, for the lesser circumstantial truths thereof : And is it not pity, that you should (especially at such a time as this) suppress, afflict, and silence such men, whose abilities might now be improved to such singular advantage ?

But *aquila non capit muscas* ; lordly spirits scorn to stoop to such

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\* Liberty of prophecy, p. 109.



mean composures, or take notice of a creeping pamphlet: Let me therefore speak to the body of the people, and especially to those among the people, who profess to fear the Lord, and tremble at his judgments. Will you shut your ears to seasonable counsel also? Will you despise your dangers, till you are surprised by them? O England! wilt thou not begin to fear, till thou art past hope? Shall thine enemies find thee sleeping, and leave thee dead? Wretched England! here is thy misery, that thou "knowest not thy time; but as the fishes are taken in an evil net, and as the birds are caught in the snare; so will thou be snared in an evil time, when it falleth on thee suddenly," Eccles. viii. 12. May I freely express my apprehensions in the case? I much doubt thine enemies have so contrived and laid their design against thee, that in their apprehensions, at least, all thy strugglings now are but as the fluttering of a bird in the net, which, instead of freeing, doth but the faster entangle her. However, if God at last will but open thine ears to seasonable counsel, and persuade thine heart to thy present duties, who can tell but the Lord may yet be gracious to his land, and spare his people?

It is not so much their confidence, as our impenitence that is to be feared. Haman was as confident as they can be, and had *cast Pur* for the Jews, as well as they for us, Esth. iii. 7. So was Pharaoh too, when he said, I will pursue, I will pursue: God can quickly give their pregnant designs a miscarrying womb, so that they who have conceived mischief, shall bring forth but a lie; and thou that fearedst continually, because of the enemy, shalt yet praise him, and say, "The heathen are sunk down into the pit that they made, in the net which they hid is their own foot taken: The Lord is known by the judgments which he executeth; the wicked is snared in the work of his own hands, *Higgaion, Selah,*" Psalm ix. 15, 16. And when the enemy cometh in like a flood, the Spirit of thy God can set up a standard against him: If men cannot, winds and waves shall fight for thee, as they have done in former exigencies.

*O nimium dilecte Deo, cui militat æther,*

*Et conjurati veniunt ad classica venti.*

Only obey the counsels of God, and let thine ear be circumcised; and as ever you expect that a door of hope should be opened to you in this valley of Achor, let these following counsels be speedily and heartily practised.

## 1. COUNSEL.

Abhor *poperly*, and be eminent in your zeal against it. Rome is that Amalek, with whom God will never make peace; neither should we. It was Queen Elizabeth's motto, *no peace with Spain*;

and it should be ours, no peace with Rome. My dear countrymen, I beseech you, be not deceived with vain words; suffer not yourselves to be circumvented by a stratagem of the enemy; let not prejudices and discontents which they endeavour to beget and foment in you, against your real friends, cause any of you to fall in with the design and interest of your enemies: It is a dangerous thing to comply with that interest which God hath engaged himself against, and as sure as Christ sits at his Father's right-hand, shall be destroyed: And what cause have you to abhor *popery*, you will see, by that time I have shewed you, that it is a FALSE, BLOODY, BLASPHEMOUS, UNCOMFORTABLE, AND DAMNABLE RELIGION.

*First*, It is a false religion, and that is reason enough to abhor it. You would be loth to be cheated with counterfeit coin, especially if you were to receive your whole portion in it; how much more with a false faith, when it amounts to as much as all your souls are worth in another world? The falsity of the Popish religion, if it yet remain a question with any among us, may be thus evinced.

*Argument 1.* That religion which is not built upon the prophets and apostles, but stands in the wisdom of man, is a false religion.

But the *popish* religion is not built upon the foundation of the prophets and apostles, but stands in the wisdom of man: Therefore the *popish* religion is a false religion.

The major proposition is undeniable, and stands upon the authority of these scriptures; Eph. ii. 20. "And are built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone." 1 Cor. ii. 5. "That your faith should not stand in the wisdom of men, but in the power of God." Isa. viii. 20. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

The minor proposition is as evident, for, (1.) The *papists* themselves acknowledge, that their worshipping of creatures, mass, purgatory, the pope's supremacy, and most other doctrines, wherein they differ from us, cannot be confirmed by scripture, Azorius, *Instit. Mor. par. 2. lib. 4. c. 18.* (2.) They set up the pope, as a judge over the scriptures, subjecting them to the pope's authority: This many of their learned doctors are not ashamed expressly to affirm and defend; *Pighius Hierarchus, lib. 1. cap. 2, 3, 4. Card. Cusan. epist. 7. and Bohem. Cocteus Hollius, &c.* (3.) They reproach and deprave the scripture, calling it an uncertain thing, a dead letter, an insufficient guide of itself, without their tradition; or unwritten word, *Bellar. de. suf. Scrip.* (4.) They add to, and detract from the scriptures at pleasure. Bellarmin saith, *Pontifi-*

*com posse mutare prout ecclesie expedit positiva precepta apostolorum*, i. e. The pope can change the positive precepts of the apostles for the behoof of the church. (5.) They will not stand to scripture trial and judgment for the decision of controversies, but cry out to the fathers, to counsels, to schoolmen, as appears in our *Acts and Mon.* in multitudes of examples. (6.) They restrain the people by penalties from reading the scriptures, persuading them to resolve their faith into the authority of the pope, and believe implicitly, as the church believes. *Ergo.*

*Arg. 2.* That religion which ascribes the glory of man's salvation to himself, and not to Christ alone, is a false religion. But the popish religion ascribes the glory of man's salvation to himself, and not to Christ alone. Therefore it is a false religion.

The major is undeniable; the end of religion is the glory of God; the Christian religion utterly excludes the glory of man in himself, Rom. iii. 27. "Where is boasting then? It is excluded; by what law? of works? nay, but by the law of faith." Tit. iii. 5. "Not by works of righteousness which we have done, but according to his mercy he saved us," &c.

The minor is evident, for themselves teach, that the proper certainty of hope is in merits; that certainty which is not presumption, is of merits, and to be measured by merits, *Alexand. Ales. Quest. 3. 65.* Merits, (saith another) are the foundation of our hope, *Filiucius, Tract. 22. n. 244.* Therefore,

*Arg. 3.* That which is the religion of antichrist, is a false religion; but the popish religion is the religion of antichrist. *Ergo.*

The major is evident, for the doctrine of antichrist is a lie, 2 Thes. ii. 11. "A mystery of iniquity," ver. 7.

The minor appears as evidently, in that the notes and characters by which antichrist is described and indigitated in scripture, agree to popery, and to it only. The pope is that *ανομος*, that *lawless one*, 2 Thes. ii. 8. He sits in the temple of God, challenging supremacy over all churches; he sits there *as God*, exalting himself above all that is called *God*, ver. 4. They attribute to him the name of the Lord our God.

*Oraculo voci mundi moderaris habenas,*

*Et merito in terris crederis esse Deus.* Sixtus 4th.

His coming is after the working of Satan, with all power and signs, and lying wonders, of which there are numberless multitudes in popery, their legends swarm with them. "He hath horns as a lamb," viz. pretences of meekness and innocency, but "speaks like a dragon," Rev. xiii. 11. He "arose out of the earth," *stirpium more*, after the manner of plants, growing by insensible degrees to this monstrous greatness; to him alone agree all other characters in Rev. xvii. *et alibi.* Therefore,

*Arg.* 4. That religion which tolerates and countenances all manner of pride, covetousness, lust, murders, &c. is a false religion; but the popish religion tolerates and countenances these, and many other fleshly lusts. Therefore it is a false religion.

The major (if doubted) may easily be proved by all those scriptures which shew the purity of true religion, as James i. 27. "Pure religion, and undefiled before God," &c. Tit. ii. 12. "Teaching us, that denying ungodliness, and worldly lusts," &c. Psal. xix. 9. "The fear of the Lord (which is there put for his "worship) is clean," &c.

The minor may be as easily proved from their own histories and writings, and many other credible authors. As for their pride, let an instance or two suffice: Sir Richard Baker in his Chronicle, p. 30. tells us, that Aldred, archbishop of Canterbury, upon the repulse of his suit by king William the first, grew discontent, and offered to depart, when the king, in awe of his displeasure, stayed him, fell down at his feet, desired pardon, and promised to grant him his suit. The king being all this while down at the archbishop's feet, the nobles that were present, put him in mind, that he should cause the king to rise: Nay, saith the archbishop, let him alone, let him find what it is to anger St. Peter! Richonius, that proud papist, was not ashamed to tell the world in print, that a priest is as much above a king, as a king is above a beast; yea, as God is above a priest. Their covetousness is also insatiable, all things are vendible at Rome, even the blood of Christ is set to sale for money; they have vast revenues from the very stews and brothels. The blindest times took so much notice of their covetousness, that though they durst not speak out, yet expressed their apprehensions, and just indignation against them in pictures. There was found in the abbey of Fulva, (besides other emblems taxing popish prelates) the picture of a wolf in a monk's cowl, and shaven crown, preaching to a flock of sheep, with these words coming in a pendant out of his mouth, *God is my witness, how I long for you all in my bowels* \*; and underneath was written, *This hooded wolf is the hypocrite, of whom in the gospel, beware of false prophets: This picture was made two hundred years before the reformation by Luther.* Another like this was found at Ptortzheim, only with this difference, that the wolf was preaching to a flock of geese, every one holding in his bill a pair of praying beads. Prodigious lusts are found among them: They forbid marriage, and scatter their lusts like brute beasts, promiscuously. † St Gregory commanded, that their priests should not marry; but understanding what filthiness they com-

\* John Wolf, *lect. memor. tom. 1. advan.* 1500.

† Valeret's *Lives of the Popes*, p. 5.

mitted, and finding in one fish-pond six thousand heads of young infants that had been murdered, he repealed his decree. Yea, their own writers tell us such stories of their wickedness in this kind, that I am ashamed my pen should English them; the learned reader may find more than enough in Bernard, in Cant. Sermon. 66. *Alvarez. Pelag. de planct. eccles. lib. 2. artic. 24. Peter Alcazu, Palengeniis, Cornclius Mus, &c.* Most horrid murders are frequently practised by them, yea, and encouraged with promised rewards in heaven.

\* Hospinian shews us how the Jesuits animate him whom they employ for the murdering of kings: they bring him into a chapel, where the knife lies wrapt up in a cloth, with *agnus Dei* engraven on it; then they open the knife, and sprinkle it with holy water, fastening to the haft some consecrated beads, with this indulgence, that so many stabs as he gives the king, so many souls he saves out of *purgatory*. Then they commend to him the knife, in these words, O thou chosen son of God, take to thee the sword of Jephtha, Samson, David, Gideon, Judith of Maccabeus, of Julius the second, who defended himself from the princes by his sword; go, and be wisely courageous, and God strengthen thy hand: Then they all fall upon their knees, with this prayer, Be present, O ye cherubims, and seraphims, be present ye thrones, powers, holy angels, fill this holy vessel with glory, give him the crown of all the holy martyrs; he is no longer ours, but your companion; and thou, O God, strengthen his arm, that he may do thy will, give him thy helmet, and wings to fly from his enemies:—Then they shew him a crown of glory, and say, Lord, respect this thy arm, and executioner of thy justice:—Then they tell him they see a divine lustre in his face, which moves them to fall down and kiss his feet, and now he is no more a mortal man, &c.

These, and all other lusts are indulged, even by the doctrines and principles of *papists*; for, if venial sins do not render a man unworthy of the love of God, they are but trifles, toys, gnats, as Bellarmin calls them, *lib. 2. de peccat.* If the pope can grant indulgences for certain days or years, some partial, some plenary; for all sins, yea, *interdum plena plenior*, far more than all; some for this life, some for ever: What should hinder, but that they should take the bit in the mouth, and rush into all wickedness, as the horse into the battle? Especially adding, what Navarrus Cordubensis, and others, by † Bellarmin's own confession, teach, that if men rush into sin, upon the hope of such indulgences, they may

\* *Hospin. Hist. Jesuit. p. 225.*

† *Bellar. de Indulg. c. 4. qu. 5. Loc. cit.*

be nevertheless absolved. But I have stood too long upon this head; our *protestant* writers have clearly and learnedly evinced the falsity of this religion; only because many of their arguments are in Latin, I thought it not amiss to add somewhat for the satisfaction of vulgar readers.

2. Abhor popery, for it is a bloody religion. Rev. xvii. 6. "And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." The pope writes his law in blood, wherever he erects his throne; he is the son of perdition in an active, as well as in a passive sense. Poor England hath had experience of popish cruelty, and so hath Ireland too. In one of whose provinces 140,000 *protestants* were massacred by them in the late rebellion. Popish cruelty spares none, pities none; how have protestants been compelled, by tortures, to discover their dearest relations! wives (being first defiled) have been forced to give the death's wound to their dear husbands, bloody villains putting the sword into their hands, and guiding them in the execution; godly Christians compelled to carry faggots, to burn their own faithful pastors: Children of eight years old whipt to death for religion: Yea, such hath been their rage against the sincere professors of the truth, that beyond all example of malice, (for *pacitur in vivos livor, post fata quiescit,*) they have not only hunted after the living, but violated the graves, and burnt the bones of dead saints: Thus they dealt with Bucer, Fagius, Wickliffe, &c. O England! what cause hast thou to bless the Lord, for so long a respite from popish cruelty! Thine own histories may sufficiently inform thee what rivers of precious blood have streamed through thee. What flames of martyrdom have raged within thy cities and villages, when these ravenous wolves, and bloody tygers, were let loose to ravage in all thy borders? And what cause hast thou to tremble at the first approaches of these trusculent foes, whose rage is boiled up to a greater height than ever! And should they return upon thee again, (which heaven prevent) they would exceed all former examples of cruelty. Poor England! those knives which lately providence put in thine hands, were intended to be sheathed in thy bowels. Art thou able to endure such another bout as the last age did? Hear how one of these faithful watchmen\* (now out of their reach) expostulated upon the same account with thee.

'Can you (saith he) endure to see a stranger to lord it in your habitations, and your dwellings? To cast you out? For your pleasant and well-tilled fields to be made a prey? For you to sow, and another to reap? *Impias has segetas, &c.* For the delicate

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\* Mr. Strong.

‘ woman, upon whom the wind must not blow, that scarce dare  
 ‘ venture to set the sole of her foot upon the ground for tender-  
 ‘ ness, to be exposed to the lusts and cruelty of an enemy; to be  
 ‘ glad to fly away naked, to prolong a miserable life, which would  
 ‘ gladly be parted with for death, were it not for fear of the ex-  
 ‘ change? For the tender mother to look upon the child of her  
 ‘ womb, and consider, Must this child, in whom I have placed  
 ‘ the hopes of mine age, (for *omnis in Ascanio chari stat cura paren-  
 ‘ tis,*) he that hath been so tenderly bred up, must he fall into the  
 ‘ rough hands of a bloody soldier, skilful to destroy? It had been  
 ‘ well for me, if God had given me a miscarrying womb, and dry  
 ‘ breasts, rather than to bring forth children unto murderers. Or  
 ‘ if you could be safe, how could you endure to see the evil that  
 ‘ shall come upon your people, and the destruction of your kin-  
 ‘ dred? I do not rhetorize and fawn to draw affection, your bre-  
 ‘ thren are a sad comment upon what I have spoken, and Ireland  
 ‘ the stage upon which you may see this tragedy acted before your  
 ‘ eyes.’

3. O hate popery: for it is not only a bloody, but a blasphemous religion. If we be Christians indeed, the dishonour of God’s name should affect us more than the shedding of the warmest blood in our veins; this scarlet whore is “full of the names of “blasphemy,” Rev. xvii. 3. Popery is a mere rhapsody of blasphemies: Luther\* hath gathered several of their blasphemous doctrines out of their own canons to our hands, of which let a few suffice: (1.) *Papa est sui, &c.* (i. e.) The pope and his are not bound to be subject and obedient to the commands of God. (2.) *Sole significari, &c.* (i. e.) By the sun is signified the papal, and by the moon the imperial or secular power in the *Christian commonwealth*. (3.) *Papam habere in scrinio pectoris sui, &c.* (i. e.) That all laws are in the coffer of the pope’s breast; and full power over all laws. (4.) *Si papa suæ, &c.* (i. e.) If the pope be so negligent of his own salvation, so negligent and remiss in office, that he should draw innumerable multitudes to hell with him, to be there ever tormented; yet may no mortal man reprove him of any fault in so doing. (5.) *Papam habere potestatem, &c.* (i. e.) The pope hath power to commute and dissolve vows made to God, and then if any man defer to pay his vows according to God’s command, he is not held guilty. (6.) *Quod non Papa a Scriptura &c.* (i. e.) That the pope hath not his authority from the scriptures, but the scriptures from the pope. (7.) *Summa summarum, &c.* (i. e.) The sum of all their *canonical law* is this, that the pope is a god in the earth, superior to all cœlestial, terrestrial, spiritual and secular per-

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\* 2 Tom. Oper. Luth. Lat. p. 125.

sons ; that all things are his, and none may say unto him, What dost thou ? I am loth to offend Christian ears with more of their blasphemous tenets ; this is enough to turn the stomachs of Christians with indignation against them.

4. It is a most uncomfortable religion ; it is impossible to get or keep true peace of conscience in that way, Rev. ix. 5, 6. “ And their torment was as the torment of a scorpion when he smiteth a man ; and in those days shall men seek death, and shall not find it, but death shall flee from them ;” that is, (saith a worthy divine) the consciences of poor sinners being stung with guilt and horror of sin, and finding no satisfaction nor remedy in their way, shall be endlessly perplexed and tortured with inward troubles of spirit, which are like the stinging of a scorpion ; so that they shall chuse death rather than life : For do but consider, (1.) They are enemies to free grace and all gospel preaching. Gardiner would not have *this gap of free grace opened to the people*. See (saith \* Contzen a Jesuit) *the fruit of protestantism, and their gospel-preaching*. (2.) They deprive the people of the scriptures, wherein are treasured up all the cordials and soul-reviving comforts of a poor distressed sinner : “ If thy law (saith David) had not been my delight, I should have perished in my affliction ;” and again, “ This is my comfort in my affliction, thy word hath quickened me,” Psal. cxix. (3.) They lay the stress of their hopes of salvation (as you have heard) upon their own merits, and the merits of others like themselves ; so that all the comforts they build upon that foundation must needs be loose and delusory things : *Debile fundamentum fallit opus*, every thing is as its foundation is. *Lastly*, They deny the possibility of the assurance of salvation in this life ; and so consequently, their consciences must be always cauterized and dead, or fluctuating and dubious : O what a religion is this !

5. *Lastly*, It is a damnable religion ; we have no ground from scripture to conclude the salvation of any among them that know the depth of Satan, and live and die in those destructive opinions. Hear what the scriptures say, Rev. xvii. 8. “ The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition ; and they that dwell on the earth shall wonder, whose names are not written in the book of life, from the foundation of the world,” when they see the beast that *was*, and is *not*, and *yet is* : And 2 Thes. ii. 21. “ And for this cause, God shall send them strong delusions that they should believe a lie, that they all might be damned that believe not the truth, but had pleasure in unrighteousness.” When their sorest plagues shall come upon them, they shall not have a

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\* Contz, in Matth. xxiv.



heart given them to repent: but "shall blaspheme the name of God because of them," Rev. xvi. 9. And therefore to shut up this first counsel, you that love the Lord, hate that by which he is so much dishonoured; it will make your blood boil in your veins, to see how he is crucified, dethroned, and trampled on by these his enemies.

## 2. COUNSEL.

Use all proper, preventive means to avert this threatening judgment; of which sort I shall recommend these three in special.

1. Mourn for the abuse of former light and liberty, and say, "O remember not against us former iniquities; let thy tender mercy speedily prevent us; for we are brought very low," Psal. lxxix. 8. O England! what a day of mercy hast thou had! how hast thou been exalted to heaven with Capernaum! thou mightest once have worshipped God as purely as thou wouldest, thou mightest have been as holy as thou wouldest. The lot of this generation was cast upon such an happy nick of time as is scarce to be found in the history of ages past; but the most glorious morning hath its evening, and the brightest sun its clouds, and time of setting. We knew not the time of our visitation, but were both wanton and barren under these precious mercies. God is now coming with his axe in his hand to hew down barren trees. Nothing but unfeigned repentance and speedy reformation can relieve us. *Romanæ legis pœnam pregnantibus deferunt.* Nothing but those fruits can be a good sign of mercy to England. And will you not yet mourn for the loss of such a day? Such peace neglected, and not mourn! Such liberties abused, and for their abuses removed, and not a tear! So many flourishing churches broken, and the heart not broken! So many shining lights extinct, and none lay it to heart! Such black clouds of popish darkness and blood gathering over us, and none tremble! Lord! what hearts have we! How wonderful is the stupifying power of sin! O ye professors of England, that ye had known, at least in that your day, the things of your peace! but now they are hid from your eyes. You once had those mercies, now you have them not; and the Lord only knows whether ever you shall see them again. I am out of hopes of them, till I see the people of God more humble for the sins that removed them.

2. Make up your breaches speedily; it is time, I think, when the enemy is entering in at them. Hear me, all ye friends of Christ, by what names soever distinguished among yourselves; will you come and be friends one with another? Have you not yet enough of your divisions? How do the fruits of your animosities, contentions

and reproaches relish now with you? Do you see whom God is sending to part you? Cannot you yet pray together, mourn together, strive with God together? Will you stand quietly at the stake together? What say you friends? you profess to be the children of the God of peace, and I am sure Christ is the prince of peace, and the gospel, the gospel of peace; and will not you be the sons of peace? If you will not yet unite, let the ruin of England lie upon your score. Do you make no more of the commands of Christ, the credit of religion, the safety of the nation? Ah! methinks as Tertullian told Scapula, *si non vis tibi parcere, parce Carthagini*; If you have no pity for yourselves, have pity for the nation; do not sacrifice all to your unruly lusts. If you profess love to Christ, and yet have no love for those in whom is his image; If you pretend to be saints, and yet had rather hazard the honour of Christ, than deny your passions and lusts, pray pull off your vizards, fall into your places, and appear as you are.

Brethren, I beseech you seriously to consider these three particulars, and if there be any force in them, or tenderness in your consciences, let them at last persuade you to love one another. 1. That scripture makes your love to the brethren a positive mark of your regeneration; 1 John iii. 14. "We know that we are passed from death to life, because we love the brethren: he that loveth not his brother abideth in death." And 1 John v. 1. "Every one that loveth him that begat loveth him also that is begotten of him." And to speak truth, it is (ordinarily) the clearest sign that many poor Christians can find in their own breasts; upon the hazard, therefore, of your own peace and assurance be it, if still you continue to bite and devour one another. 2. I will farther add, that this endeared and mutual love of the saints is the charge, yea, the dying charge of Christ to them; they were some of the last words of Christ in this world. John xv. 12. "This is my commandment, that ye love one another, as I have loved you." Dying charges are commonly received with greatest veneration, and men (whatever they neglect) will be sure to fulfil the will of the dead. So Gen. i. 16. when Joseph's brethren were afraid lest (his father being now dead) he would remember the old injuries they had done him, urge this pacifying argument upon him, "Thy father did command, before he died, saying, 'Forgive, I pray thee now, the trespass of thy brethren.'" And ver. 21. you see how it prevailed with him; *he comforted them, and spake kindly to them.* O my brethren! will you not fulfil the will of the dead, your dead friend, even Jesus that left it as his last dying charge upon you? 3. To conclude, Will you not lay down your private differences and animosities, when God threatens you with a common ruin? When a common danger is upon you all?

In the year 1607, when, by the irruption of the Severn sea, the country in Somersetshire was overflown almost twenty miles in length, and four miles in breadth, and many persons drowned: it was then observable (saith Mr. \* Fuller) that creatures of contrary natures, as *dogs* and *hares*, *foxes* and *conies*, yea, *cats* and *mice*, getting up to the tops of some hills, dispensed at that time with their antipathies, remaining peaceably together, without sign of fear, or any violence one towards another. My reader's thoughts will, doubtless, anticipate me in the application of this strange passage; our want of love hath cut the banks, and let in an inundation of calamities upon us, and a more fearful flood of judgments is yet expected; and will not such public dangers yet cause us to depose our private differences? Shall we act below *dogs*, *cats*, and *foxes*? Shall we prefer private revenge before common safety? If so, I much doubt God will still us, and part the fray in a more terrible manner than most think of. I doubt it may be said of us ere long, as he said who saw the dead carcasses of enemies that had been slain in a duel lie quietly together, as if they had embraced each other, *Quanta amicitia se invicem amplecantur, qui mutua implacabili inimicitia perierunt?* How lovingly do they embrace each other being dead, who perished through their mutual and implacable enmity? How justly may the Lord sweep away this generation of professors, and raise up others in their room who will agree and love one another better?

What shall I say more? "If there be any consolation in Christ, "if any comfort of love, if any fellowship of the Spirit, if any "bowels and mercies, fulfil ye my joy; that ye be like-minded, "having the same love, being of one accord and of one mind." Phil. ii. 12.

Strive day and night with God by importunate prayers for the prevention of those imminent judgments, but strive no more one with another; no more of that work I pray. O it is a thousand pities to see the sheep of Christ push and gore each other.

*Non Secus ac,  
Cum duo conversis inimica in prælia tauri  
Frontibus incurrunt.*———

O rather put on, as the elect of God, bowels of mercy and compassion; let the people of God be but once heartily united, and then Rome, do thy worst! *Associate yourselves, O ye people, and you shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought; speak the word, and it shall not stand; for God is with us.*

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\* Worthies of England, in his last farewell to Somersetshire.

3. *Means.* Lie day and night at the throne of grace, interceding with God for yourselves, and for the nation. What Mr. Perkins said of his times, is no less suitable to these, *Non sunt ista litigandi, sed orandi tempora*; these are not times for contention, but prayer. This will be a good omen of mercy and deliverance at hand. We may say of the spirit of prayer, as Christ said of the budding of the fig-tree, Mat. xxiv. "When ye see the fig-tree, and all the trees of the field put forth tender leaves, ye know that summer is nigh." So the reviving and budding forth of the spirit of prayer, is a sign that salvation is nigh. The Psalmist knew the time to favour Zion was come, and that God would arise and have mercy upon her, because he found a spirit of compassion and prayer for Zion poured out, Psal. cii. 13, 14. When the decree for judgment is gone forth, and God will not be stopt, he usually shuts up and straitens the spirits of praying ones, Jer. vii. 16. He never shuts out prayer till the case become desperate and remediless, Jer. xv. 1. O friends, great is the efficacy of prayer; prayer will ruin all your enemies. David put up but one petition against Ahithophel, "Lord, turn the counsel of Ahithophel into foolishness;" and it ruined both him and his design, 2 Sam. xv. 3. Prayers and tears will do more than guns and swords, 2 Chron. xiv. 9, 11.

O be not discouraged, because you presently see not the effects and returns of your prayers; your prayers are heard, though their answers be suspended, and be confident in due time they shall be answered also. Oh how many millions of prayers are upon the file in heaven, as a memorial before God upon this account! not a good man all the world over, but joins with you in this cry, Lord, raze the foundations of antichrist, pull down Babylon, and build up Zion. Yea, the prayers of thousands, who are now in heaven, are yet to be answered in that matter. For though we say of their persons, as the church speaks of Abraham, they know us not; yet we may say of their prayers, as the church speaks of Abel, though they be dead, their prayers are not dead, they live, and yet speak. O then stir up yourselves to take hold of God, weep and make supplication.

Two things exceedingly discourage our spirits in prayer, great guilt in us, and long delays of answers from God; against both these, the Lord hath laid up encouragements and sweet supports in the word. Are we under great guilt? Have we abused mercy? so did Israel, Psal. cvi. 7, 8, 16, 17, 18, 19, 28. yet mercy comes triumphing over all their unworthiness with a *non obstante*, ver. 44. "Nevertheless he regarded their affliction when he heard their cry." What though England, like Israel, be a polluted nation: "Yet Israel hath not been forsaken, nor Judah of his God;

“ though their land was filled with sin against the Holy One of “ Israel,” Jer. li. 5. Or doth God exercise your faith and patience by delaying the returns of prayer: so that you are ready to look at your prayers as lost? See another *nevertheless*, in that case, to raise up your hearts and hopes, Psal. xxxi. 22. “ I said in my “ haste, I am cut off from before thine eyes: nevertheless, thou “ heardest the voice of my supplication when I cried unto thee.” Up, therefore, every one in whom is the spirit of prayer, pour out your hearts before him in this time of common danger, your God will hear you; but if you are speechless now, it is a sad forerunner of death, and national ruin.

### COUNSEL III.

Prepare yourselves for the worst, that if times should alter, (for there are changes in the right hand of the Most High) yet your hearts may not be turned back, nor your steps decline from those paths of truth and holiness, wherein you have been engaged.

O cleave to the Lord with purpose of heart, and when fiery trials come (whereof most serious and considering Christians are in a trembling expectation) then do not basely desert Christ in open field. To do good (saith Metellus) where there is neither pain nor danger, is easy and common; but to do good in the face of danger, is virtuous, and truly noble. It was the saying of a martyr to his persecutors, ‘ Though you pluck my heart out of my bow- ‘ els, yet you shall never pluck the truth out of my heart.’ O how is Christ honoured, enemies daunted, and your souls secured by your constancy in a time of danger! Hold fast what you have received, and though you lose your heads, yet save your crowns. It was a resolute and noble saying of Luther, when hard put to it to defend the truth of Christ against so many enemies, *Ego Martinus Lutherus*, &c. ‘ I Martin Luther, an unworthy preacher of ‘ the gospel of Christ, do believe and hold, that this article, *viz.* ‘ That we are justified before God, by faith alone, without works, ‘ shall never be overthrown, neither by the Roman Cæsar, nor ‘ by the Turk, Tartar, Persian, Pope, with all his cardinals, ‘ priests, and monks. Kings, princes, potentates, and all the de- ‘ vils in hell, will they, nill they, shall leave me this article un- ‘ shaken.’

Brethren, I much doubt, the wantonness, scepticism, and contentions of the professors of this age, have so weakened the authority and reputation of religion in the world, that God will once more call for Christian blood to seal his truths, and convince the world that there is reality in godliness; and if it should come to that, I even tremble to think what shrinking will be among professors. To prevent which, all that I shall add, shall be in these

two words: 1. See the ground you stand on be good; I do not speak of the cause, for it is beyond dispute the most glorious cause that was ever sealed by the blood of any witness, but of your *condition*. O see that be good also! look to it that you die in, as well as for the faith; are you upon sure and safe grounds as to your eternal state? If not, but that you be still dubious, it is time to make both sure and quick work. 2. Stand your ground; he deserves to be hanged in everlasting chains in hell that relinquishes such a cause, and such a Christ on earth. Christian, I would fain know, how thou canst imagine to close up thy life more honourably, or more comfortably, than by offering it up in defence of the precious truths of Christ, against his bold and blaspheming enemies? The very heathens, heated with love to their country, have made many brave and bold adventures for it; and will you shrink? Eph. vi. 13. "O take unto you the whole armour of God, that you may be able to withstand in the evil day; and having done all, so stand. Stand therefore," &c.

THE END OF THE FOURTH VOLUME.