# Mr. *STACKHOUSE's*

# SERMON

Preach'd at

## *Richmond* in *Surrey*,

On *Monday January* 31. 17$\frac{25}{26}$.

(Price Six-Pence.)

*The Righteousness of God in afflicting Princes:*

A

# SERMON

PREACH'D at

## *Richmond* in *Surrey*,

ON

MONDAY **January xxxi**,

Being the Day appointed for the Commemoration of the Martyrdom of King CHARLES the *First*.

By THOMAS STACKHOUSE, A. M.
Author of a Book, entitled, *The Miseries and Hardships of the inferiour Clergy*.

*Publish'd at the Request of several of the Hearers, and dedicated to the Honourable and Reverend* RICHARD HILL, *Esq*;

*LONDON:*
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TO THE

*Honourable* and *Reverend*

# *RICHARD HILL*, Esq;

TO account for the severer Dispensations of *Providence*, in sending Afflictions upon good Men, and to renew the Remembrance of injured and insulted *Majesty* on the Person of our late *Martyr'd Sovereign* King CHARLES the *First*; thereby to vindicate the Goodness and Justice of God

God in the Method of his Proceedings, and thereby to raiſe our Love, and confirm our Obedience to his preſent *Vice-gerent* here on Earth, was the Intent of my complying with ſome that heard this Diſcourſe, to make it publick; and your great and good *Character* in the Place where it happened to be preach'd, ſoon determin'd me to make uſe of your Name, both for its *Ornament* and *Support.*

If I am culpable in this Preſumption, Sir, you are in a great Meaſure to impute it to the Voice of the *Neighbour-*

*hood*

*hood* (if not the whole Nation) where you live, that is ſo full of the Praiſes of your Zeal for God's Honour, and *Conſecration* to his Miniſtry; of your *Affection* for *Monarchy*, and great Services done the *Crown*, your *Reverence* to the *Church*, and *Reſpect* to all that attend her *Altars*, your great Skill in National Affairs and *Polities*, your conſummate Knowledge in the *ſacred* and *polite* Literature, your ſingular Candour and Humanity, and other private and ſocial Virtues, that I muſt only venture to name, for Fear of offending the innate Modeſty of your Temper, that

deſires

desires to hear nothing, and seems to see nothing of what every one besides admires, and speaks so much of,

*I am, Sir,*

*Your most humble*

*most obedient Servant,*

THO. STACKHOUSE.

# 1 Pet. IV. 17.

*For the time is come, that Judgment must begin at the House of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?*

THE latter Part of this Chapter was wrote with a Purpose to prepare the Disciples for that Cloud of Persecution, which the Apostle foresaw was gathering, and threatning very bitterly the Church of Christ. For by *the House of God* is signified here, either the Ministers and first Teachers of the Gospel, who stand in a nearer Relation to God, than that of common Christians; or, what I rather conceive, all Persons in general, that made a Profession of the Christian Religion. The Number of

ſuch Profeſſors, when this Epiſtle was wrote, was ſo ſmall, but ſo warm in their Affections towards God, and in brotherly Love ſo well united, as to deſerve the Honour of the Appellation: And the *Judgment* they are here bid to expect, are thoſe violent Perſecutions, *and fiery Tryals* (as they are called in the 12th *Verſe*) which they ſhould be forced to undergo, for the Atteſtation and Maintenance of the *Faith*. And ſo the Senſe of the Words will be this---" That, " however, in former Times, and under " other Diſpenſations, God might think fit " to reward a Life of Piety and Virtue " with a continued Courſe of outward " Happineſs; yet, under the Goſpel-State, " it was not to be ſo: The Profeſſion of the " Goſpel would neceſſarily bring upon the " firſt Chriſtians the Malice and Hatred of " Mankind, an eminent Degree of Sanctity " expoſe their Succeſſors, in all Ages, to " Violence and Perſecutions; and the more " holy and upright any Man was, the " more he was to expect to ſuffer." *For the time is come that Judgment muſt begin at the Houſe of God, and if it firſt begin with us*, i. e. " If God, for wiſe Ends of " his Providence, thinks fit to make his " Diſpenſations ſo very ſharp and dolorous, " to thoſe that are his faithful Servants;" *what ſhall the end of thoſe Men be that obey*

*obey not the Gospel of God?* are so far from receiving the Gospel of God, and embracing it, that they put to Death and destroy those, who, by their Piety would recommend, or by their Exhortations would enforce it. *What shall the end of these Men be?* As if the Apostle were at a loss, and all his Divine Eloquence at a stand, to express the Horror and Heaviness of such Mens Doom. He intimates, however, " That while the *noble Army of Martyrs*, " and Christ's worthy Confessors, at the " great Day of Judgment, shall appear at " the right Hand of God, with glistering " Crowns of Glory upon their Heads, and " be for ever received into the Joy of their " Lord, for resisting unto Blood, and be- " having themselves so bravely; the Punish- " ment of such, as have been their Perse- " cutors and Murtherers, shall be intole- " rable and inexpressible.

So that, to suit my Discourse to the sad Solemnity of the Day, my Purpose must be,

I. To evince the Truth of this Proposition, *That the time is come, that Judgment must begin at the House of God*; or, in other Words, that the Gospel-State is a State of Affliction, and that Persons of the greatest Sanctity *therefore*

are often-times made the moſt remarkable Inſtances of Suffering.

II. To give ſome Account for the Adminiſtration of Providence in this reſpect, and to ſhew, for what Reaſons it is, that God, of his infinite Wiſdom, thinks fit, that *Judgment ſhould firſt begin at thoſe of his own Houſe.*

III. To demonſtrate the State and Condition of ſuch, who for the ſake of Religion and a good Conſcience, do freely ſubmit to the Divine Pleaſure herein, to be much more elegible, much more bleſſed, than that of thoſe, that *obey not the Goſpel of God*, be they never ſo outwardly gay and proſperous.

I. The firſt Thing I am to do then, is to evince the Truth of this, *viz.* That the Goſpel State is a State of Affliction; and that Perſons of the greateſt Sanctity, therefore, are oftentimes made the more remarkable Inſtances of Suffering. And he that is minded to be ſatisfy'd in this Thing, need but look into the Goſpel, and there he will find, that Chriſt, the great Author and Finiſher of our Faith, who himſelf has left us the moſt compleat Pattern of Suffering that ever was, has made moſt of

of the Precepts, that are peculiarly his, consist in passive Virtues. There he will find, I say, that Patience and Poverty, Humility and Self-denial, Repentance and Mortification, and renouncing the World, &c. stand in the prime Rank of his Commands, and are made the most distinguishing Characteristicks of a good Christian, * *He that will be my Disciple*, says our blessed Saviour, *let him deny himself, and take up his Cross and follow me*, for *to us is given*, from the very Moment of our Admission into the Houshold of God, *not only that we believe in Christ, but that we suffer with him likewise* †. If therefore we are minded to serve the King of Sufferings, whose Crown was of Thorns, and whose Throne was the Cross, we must resolve to serve him in Anguish and Distress, in Poverty of Spirit, in Humility and Mortification, and for our reward *in this World*, expect Persecution. This was the Foundation upon which Christianity was erected at first, and, if we proceed in our Enquiry, we shall find, that thus it grew.

The College of Apostles, who were ordain'd to convert the World to this new Religion, found their Master's Prediction

* Luke ix. 23. † Phil. i. 6.

verified

verified in them to the full, * *That they ſhould be delivered up to the Councils, and ſcourged in the Synagogues, and brought before Kings and Governours, and hated of all Men for his Name's ſake.* Not one of the twelve, but what ſuffered a violent Death, except St. *John*, and his Deliverance was miraculous. Ten bitter Perſecutions were ſucceſſively raiſed againſt the Church of Chriſt, in the Courſe of which, ſcarce was there any renowned Servant of *God's Houſe*, but what was carried off in the common Calamity. Thirty-three Biſhops of *Rome*, one after another, were all put to violent and unnatural Deaths, and ſo were the Patriarchs of moſt other Churches. For the Space of three hundred Years together, theſe Tryals endured, and Chriſtians were carried like Sheep to the Slaughter, until at length, † without Violence or Arms, without Reſiſtance or Self-preſervation, by the mere Dint of their Humility and Meekneſs, their Patience and Sufferings, their Praying and Dying, they gained a Conqueſt over all the Power and Policy of the World, and Kings and Queens became the Nurſes of the Church.

Publick and edictive Perſecutions were not however long intermitted, till the Riſe

* Mark iii. 9. † *Vid.* Cave's *Primitive Chriſtianity.*

of

of Heresy, and the too frequent Prevalence of Enthusiastick Rage, gave Occasion to the Servants of God, to testify, in all Ages of the World, how much they were willing to suffer for the Retention of Faith and a good Conscience. Instances of this kind we have innumerable, but a more consummate Example of suffering for a righteous Cause, in all the Records of History, I think we cannot meet with, than that of our late Martyr'd Sovereign King CHARLES the First, whose Memory we are, this Day, met together to celebrate. A King, whom none in the World had ever yet the Impudence to charge with any Vice or Immorality, or even with any Frailty and Infirmity, but such might be consistent with Integrity of Heart and Mind; a King (I speak no more than what his Enemies have conceded him) whom no Temptations could allure into Luxury or Excess, no Multiplicity of Business could detain from his constant Exercise of Devotion; no Promises could entice, no Threats could deter from his fixt Resolution of serving the Lord: A King, who had always a tender fellow-feeling Compassion for his Subjects; was always willing to make them easy, where he could; and when he could not, 'twas where the Rights of the Crown, and the Interest of Religion were concerned,

and

and these no *honest conscientious* King did ever yet betray. In a Word, a King who had the Humility of a Subject, the Civility of a Courtier, the Abstinence of an Hermit, the Piety of a Saint, and who (according to the Character, that a celebrated * Historian has left us of him) "Was the worthiest "Gentleman, the best Master, the best "Friend, the best Husband, the best Father, "and perhaps one of the best of Christians, "that ever the World beheld." Such was the Saint of this Day; and yet observe how God was pleased to wound and bruise him, and make his Afflictions *more eminently great*, for no other Reason that we can assign, but merely because the Person, that was to bear them, was *more eminently good.*

Other Kings, we know very well, have been banished from their Kingdoms, and deposed from their Regal Power, slain in Battle, or in Private murthered; but *an Army of Subjects* levied, in the Name of a King, against his own Person; a prodigious and unheard of *Tribunal* erected; a formal Arraignment and Tryal of one, against whom Treason only could be committed, for the *Crime of High-Treason*; a publick and solemn *Execution* of a rightful *Sovereign* as a vile

* *Lord* Clarendon.

*Male-*

*Malefactor*; and all this done by his own Subjects, that had sworn *Allegiance*, nay, by his Christian Subjects, that had the *Vows of God* upon them to the contrary; a Case every where parallel to this; a Case excelling this, in the Horror of its Circumstances (that of our Blessed Lord and Saviour only excepted) I am fully perswaded, is not to be found in all History: And this, I think, is enough to convince us, *that Judgment is* not yet withdrawn *from the House of God*; that no Christian ought to promise himself an Exemption from Sufferings; that an eminent Sanctity is so far from setting us above the Reach of temporal Calamity, that it is a Means to draw it down upon us, and to induce God to exercise our Virtues more thoroughly, that *our Faith working Patience, and Patience having its perfect work, we may be perfect and entire, wanting nothing* *.

The Exhortation then wherewith I desire to conclude this Argument is that of the Apostle foregoing my Text, † *That we think it not strange concerning the fiery Tryal*, when ever it comes upon us, *as tho' some strange thing happened unto us*, but prepare our Mind before Hand with

* James i. 4. † Ver. 12.

proper Considerations, and set our Faces resolutely to endure it. This I mention the rather, because the same turbulent Spirits, that occasioned this Day's Tragedy and Confusion, are still at work in this Nation; the same Principles that love to turn the World upside down, the same unplacable Malice against God's House and Ordinances, the same Contempt of all regal Power and Superiority over them, has descended fresh and unimpaired to their Posterity: If therefore any such thing should happen unto us, let us not think it strange; take we but Care that *we suffer as Christians, and not as Evil-doers*, and *then we need not be ashamed*, but may with Safety *commit the keeping of our Souls to God*, as to * *a faithful Creator.*

" A faithful Creator thou art, O Lord, " and just in every thing, thou bringest " upon us; yet let me, in the Words of the " Prophet, plead with thee for once. " Wherefore are the Righteous afflicted and " brought into so much Trouble? Where- " fore hast thou made their Enemies to tri- " umph over them, and those, that hate " them, to rejoyce in their Blood? Was " thy Arm shortned, or thy tender Mercy

* Verse 19.

" quite

" quite gone, when thou sufferedst our " *Sovereign*, thy Vice-gerent, the Object " of thy Care, and of thy Love, to become " destitute of thy Aid, and to fall a Sacrifice " to fanatick Rage?" These Enquiries have led me now to my

II. Next *Proposition*, which was to give some Account for the Administration of *Providence* in this Respect, and to shew, for what Reasons it is, that God, of his infinite Wisdom, thinks fit, that *Judgment should first begin at his own House*, or that temporal Afflictions should befal the best of Men.

1. How much the Glory of God is concerned in the Propagation of the Gospel, I need not tell you; how far the Sufferings of the Primitive Christians contributed to the speedier Propagation of the Gospel, their Historians do every where inform us. It must needs be a very convincing Proof of the Power and Divinity of any Religion, when, besides the inherent Purity of its Precepts, it has so many Lives laid down in Testimony of its Truth; and 'tis the peculiar Triumph of the Christian Religion, that its Conquest over Vice and Infidelity was merely by the Blood and Sufferings of its Professors. While sucking Infants, tender Virgins, aged Bishops, could approach Death

with ſo much Magnanimity, ſmile in the Sight of Racks, and not ſhrink at the Approach of Fire, 'twas no wonder that Standers by ſhould be ſtruck with Conviction, and their very Executioners turn *Confeſſors.*

How grievous ſoever then the Inſtances of Suffering may prove, yet we ought to eſteem it no ſmall Privilege of Man, that he is by Nature a *paſſible* Creature, and has it in his Power to teſtify his Love to his Creator, in a manner ſuperior to that of Angels. They indeed can ſing God's Praiſes in a ſweeter Note; they can obey him with a readier Will, and execute his Commands with a ſwifter Wing; but as for *dying for the Cauſe of God, and* * *loſing Wives, and Children, and Houſes, and Lands, for his Name's ſake,* this they cannot do; 'tis Man alone that is capable, and the beſt Men only that are willing to do this: for the Principles of Godlineſs muſt be fixed deep in a Man's Mind, before he can ſtand the Shock of *Tribulation, of Diſtreſs, of Perſecution, of Famine, of Nakedneſs, of Peril, of the Sword*; before he can perſwade himſelf *that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, ſhall*

* Math. xix. 29.

*be*

*be able to separate him from the Love of God, which is in Christ Jesus our Lord* *. But when Men are arrived at this heroick Constancy of Mind, they are not improper Persons, to be singled out by Providence, to recommend the difficult Parts of Christianity by their rare Deportment, and to set others an Example, how they are to behave upon the like Occasion: and because the Examples of great Men are more popular and influential; sound farther, and are regarded more, than those of the meaner sort; therefore it is, that whenever God is pleased to give the World a compleat Pattern of Suffering, he generally makes use of a *great* Man, and a *good* Man too; *great* he must be, to make his Calamities more awakening, to the World, and *good*, to make his Example more admirable, and accordingly it is said of Holy *Job*, that he was not only a † *perfect and an upright Man*, but, before his Miseries befel him, *the greatest of all the Men of the East.*

2. The ‖ Prophet has furnished us with another Argument for the Dispensation of Providence in this Regard, full of Comfort and Consolation to us all: *The Righteous perisheth*, says he, *and no Man layeth it to*

* Rom. viii. 35, &c. † Job i. 3. ‖ Isa. lvii. 1, 2.

*Heart,*

*Heart, and merciful Men are taken away, none considering that the Righteous is taken away from the Evil to come; he shall enter into Peace, they shall rest in their Beds*, their Beds of Clay till the Resurrection, and then *each one shall receive the Reward of his Uprightness*. So that in pure Kindness and Commiseration, God often permits violent and unnatural Deaths to befal the Righteous in Order to rescue them from the future Calamities, he intends to bring upon a sinful Nation; to set them above the Reach and Insults of their Enemies; and to receive them, the sooner, into the Arms of his boundless Mercy. * *Count it all Joy therefore* (says the blessed Apostle, who himself knew the Nature of such Sufferings best) *count it all Joy when ye fall into diverse Temptations, because these slight Afflictions, which are but for a Moment, will work out for you a far more exceeding and eternal Weight of Glory.* To apply this then to the Case of the Royal Martyr.

† He had lived long enough to see, his Native and beloved Country turn factious and rebellious against him; the *Odium* of every Mismanagement, which properly belongs to the *Ministry*, cast upon him; and

* 2 Cor. iv. 17. † *Vid.* Lord Clar. *Hist. passim.*

his

his moſt gracious Acts, and Redreſſes, tarniſhed by Malice and Miſrepreſentations; an univerſal Frenzy of Religion, without any Manner of Godlineſs in it, overſpread this Nation, and his pious Deſign to eſtabliſh, in his other Kingdom, the only true Form of *Church Government* and *Worſhip* traduced and vilified, and made the Foundation for taking up Arms. He had ſeen his Honour and Authority inſulted in Parliament, and ſome of the chief *Incendiaries* countenanced and protected againſt him; a whole Bench of his *Friends* diſcarded the Houſe all at once, and ſome of his beſt Servants, in *mock Tryals*, and ſtrange Formalities of Law, condemned unjuſtly, and executed barbarouſly. Scandalous *Libels*, inſolent *Petitions*, threatning *Remonſtrances*, the Clamours and *Menaces* of the *Mob*, and ſometimes a ſeditious *Harangue* from this *ſacred Place* ſounded the *Trumpet*, and then began the horrid Scene of War. He had ſeen Men and Money raiſed in his Name to be imploy'd againſt him; his Fleet, his Forts, his Militia ſeiz'd; Perſons of great Rank and *noble* Extraction, ſome, but coldly adhering to him, ſome forſaking him, and ſome made *Generals* and *Admirals* againſt him; all *Overtures* of *Peace* rejected, nay *Petitions againſt Peace* procured,

and

and not so much as a *Message of Accommodation* allowed to enter.

Eight Battles he had seen successively fought; the Land become an *Aceldama*, and his *Native* neighbouring Nation invited in to assist Rebels in their wicked Enterprizes. After their Conjunction, and when the Fortune of his Arms begun to decline, he had seen himself delivered to the *Scots*; by them sold to the *Parliament*; *thence* ravished away to the Army; *there* kept Prisoner, and treated with Barbarity; his *Servants* removed, and *Spies* set over him, and his very *Chaplins* not allowed to visit him, in this his Distress. He had seen *Servants*, and the Refuse of the People usurping his Dominion; erecting an *High Court of Justice*; appointing their *President*, and, in great Formality, calling their *Sovereign* before them, to be tryed, condemned, and brought upon the *Scaffold*.

These are some of the Calamities (for his tender Care for his poor distressed Family, which was upon his Spirits daily I cannot mention without Tears) These are some of the Calamities that the Providence of God permitted to befal this righteous Man; and how he comported himself under them, we may read in that *precious* * *Book*, wherein

* Eikon Basil.

he

he hath given us the Image and Lineament of his pious Soul; how he behaved himself in his last Hours, when he saw Death approaching him with so much Awe and Terror, the Office of this Day, wherein we thank God for the Example of his *Courage* and *Constancy*, his *Patience* and *Meekness* and *great Charity*, will be an everlasting Record, as long as that Part of the *Liturgy*, and a religious Observation of *this Day* is allowed us.

When the Centurion saw our Blessed Saviour's Behaviour upon the Cross, *he glorified God and said, Certainly this was a righteous Man* †. Our Blessed Saviour, I am satisfied, will never be offended at the Comparison, whatever malignant Men may be, if in the Words of *Solomon*'s Wisdom I say, *When this righteous Man stood with such Boldness before the Face of such as afflicted him*; his bitterest *Enemy*, the hardiest *Centurion* of them all could not but say within themselves, "This was he, whom we "sometimes had in Derision, and a Proverb "of Reproach; we Fools counted his Life "Madness, and his End to be without Ho-"nour, but how is he number'd among the "Children of God, and his Lot is among "the *Saints!*

† Luke xxiii. 47.

III. And this has brought me to my third and laſt *Propoſition*, wherein I am to ſhew, the State and Condition of thoſe, that, for the ſake of Religion and a good Conſcience, do willingly ſubmit to the Divine Pleaſure, in ſending Calamities upon them, to be much more eligible, much more bleſſed, than that of ſuch as *obey not the Goſpel of God*, be they never ſo outwardly *gay* and *proſperous*. For what is the Proſperity of the Wicked? What is all his outward Glory and Greatneſs? Nothing elſe, but the gaudy Cover of a tragical Inſide, of a Mind, that is tortur'd with Pride and Envy, with Malice and Revenge, with boundleſs Hopes and inſatiable Deſires, with Fears, and Jealouſies, and ſad Reflections. *There is no Peace to the Wicked*, no Peace with God, no Peace with his own Conſcience: If he *thinks* at all, Horror and Diſtraction, upon every ſerious Interval, muſt ſeize him; if he has loſt all Senſe of himſelf, * *The very Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall* anſwer it, *Woe unto him that coveteth an evil Covetouſneſs, that he may ſet his Neſt on high, that he may be delivered from the Powers of Evil.* He lives, he rejoyces, he triumphs for a while in the

* Hab. ii. 9, &c.

Spoils

Spoils of his Iniquity; but these happy Days last not long: he sickens, he dies, he goes down to the Pit with a guilty Conscience and polluted Soul, with the Anger of God, and the Detestation of all good Men; he intails a Curse upon his Posterity, and, if the Word of God be true, eternal Plagues upon himself, *for he consulted Shame to his House by cutting off many People, and sinned against his own Soul.*

The righteous Man, on the other Hand, in his lowest Ebb of Fortune, and under his darkest Cloud of Woe, carries a great and happy Soul within, a contented Mind, a chearful Heart, and a smiling Conscience, that is enough to allay the Smart of all he suffers. He considers the Afflictions, that are laid upon him, not only as the tender Tryals of a merciful Father, but the Tokens likewise and Testimonies of his Love; and that they intitle him to the Privileges of his favourite Children, to his peculiar Care, to his spiritual Joys, to his everlasting Kingdom.

With this Consolation he sweetens all his Sorrows, while he lives; and when he comes to die, or to lay down his Life for Righteousness Sake, feels Joys and Comforts that are unutterable: he goes off lamented, and applauded; leaves a precious Name behind him; devolves a Blessing upon his Posteri-

ty; and is himself wafted into that blessed Country, where an Enemy never yet enter'd, and from whence a Friend never went away.

To exemplify this more fully, take we the most distant Characters that can be thought of, that of the most unfortunate good Man, and that of the most successful Villian that ever this Land produced; Your Thoughts must prevent me, in that I mean the Royal Martyr of this Day, and him, that, after his Murther, assumed the Goverment, and stiled himself the *Lord Protector of these Realms.*

* Take the poor King then, in his most distressed Circumstances; when all Attempts of his Friends had proved successless, and himself was fallen into the Hands of his insulting Enemies: Take him, when he was long abandoned to silent Walls, and Rocks, and Seas, and yet more cruel Guards; when he saw other Princes abroad conscious of his Woe, and yet regardless of his Fate; when he found all Overtures at Home rejected with Scorn, and himself hurried away to a speedy Destruction: or when he saw the last Effort of his Loyal Subjects still defeated, and them in the same Condition

* *Vide* Bishop Sprat's Sermon upon this Occasion.

with

with himself: or when he heard the Menaces and Insults of the People, and *fear was on every Side, while they conspired to take away his Life*: or when he was ravished from that dear Part of himself, and taking his last Leave of his weeping and disconsolate Children: or when he beheld the Place of his Martyrdom, and the Instruments of Death that they had prepared for him; or when he was led out—— But I can go no further; for this cannot be spoken without Tears, and Tears do badly become a Death so triumphant, and full of Glory.

* View then the *Usurper*, on the other Side, in all his Pomp and fine Array, with his Guards about him, and his Hand smear'd in the Blood of his Prince and Master: View him, I say, in the very Zenith of his Pride and Glory; banishing the Royal Family to beg their Bread in distant Countries, and never molest him more; trampling upon the very Parliament, that had exalted him, and turning them out of † Doors when he saw fit; raising up a strange Monster out of their Ashes, stifling it again in its Infancy, and then setting up himself the only Idol to be ador'd; traversing the Land in Arms, and, with equal Felicity, subduing both the

* *Vide* Cowley's Vision. † Praise-God Bare-Bones, *Parli.*

Riches

Riches of the South, and the Poverty of the North; calling Parliaments together with the Word of his Pen, and ſcattering them again with the Breath of his Mouth; courted by Foreign Princes, and adopted a Brother to the *Gods* of the Earth. View him, in ſhort, the ſole Lord and Maſter of the Lives and Fortunes of theſe three Kingdoms; ſquandring them away at his Pleaſure, and bequeathing them at laſt to his worthleſs Poſterity: and yet for all this, there is no Compariſon between the State of theſe two Perſons. In the *King* you ſee Innocence oppreſſed, in the *Uſurper* triumphant Wickedneſs; *here* a Courage merely brutal, *there* a Fortitude truly Chriſtian; *here* a Mind diſtracted with Paſſions, *there* a Spirit fully reſign'd; *here* a Conſcience always uneaſy, *there* a Conſcience always rejoycing; *here* a Contract with an * execrable *Fiend*, *there* a Covenant with Almighty God; *here* the Dread of eternal Vengeance after Death, *there* the Expectation of Everlaſting Bliſs. Lo, this is the Man, that took not God for his Strength! lo, that is the Man, that made God at all Times his ſure Refuge and Defence, and therefore now is he ſeated among the Aſſembly of the firſt Born, and his Lot is among the Saints.

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* *Vide* Mr. Eachard's Hiſtory.

And

And for this Reaſon I conceive it is, that the Church of God always celebrates the Memory of *Martyrs*, with Joy and Gladneſs, and keeps the Days of their Paſſion as *Feſtivals*, not as *Faſts*; becauſe they look upon them as the Period of their Miſery, and the Beginning of their Bliſs. And ſo might we, my Beloved, have celebrated this Day, and made it one of the brighteſt Feſtivals in our Calendar, had it not been ſullied with this unhappy Circumſtance, that the Martyr, whoſe Sufferings we commemorate, fell not by the Hands of Strangers or Infidels, but by the more ſavage Hands of his own Native Subjects. This is true Matter of Grief and Lamentation to us; 'tis a ſad Reproach to the *Proteſtant* Religion; 'tis an inſupportable Shame to the *Engliſh* Nation; 'tis an high Provocation to Almighty God, and a juſt Cauſe to dread, that, at one Time or other, he will puniſh us ſeverely for it.

What then ſhall we do to appeaſe his Wrath? (for this is the End of our preſent Meeting) and what laſting Effects ſhould the Senſe of this Day, this Day of our Shame, and Sorrow, and Reproach, have upon us?

1. Surely we are loſt to all Senſe of Shame, if we look not upon this Day's Tragedy, next to the Murther of the Son of God, the moſt violent Barbarity that was ever committed,

mitted, and droop with our Heads for Fear, when we call to Remembrance the Horror of it. And yet how little does the Horror of it affect those, that have been bold enough to * vindicate it in their Writings, and even, on this Day to maintain an horrid and abominable Feast, in Derision of our mournful Commemoration of it. But whatever they do,

2. Surely we remember it not aright, unless, with our earnest Prayers and Importunities to God, we deprecate his Displeasure, and endeavour to obtain a Forgiveness of this black Offence. Our Fathers indeed were the prime Offenders (either thro' their open Rebellion, or cowardly Desertion, or supine and not sufficiently active Adherence to the King) all Sects and Parties of Men were Offenders; but we are their Offspring, and liable to be punished to *the third and fourth Generation.*

3. Surely then we have not the Sense of this upon our Spirits, if we are not provok'd into an utter Detestation of such flagitious Principles, as brought us into this Confusion, and become wiser, for the future, than to trust *Faction*, when it cries aloud for *Liberty*, and *Ambition* when it counterfeits *Religion.* For

* Milton's Vindic. Pop. Angl.

4. Surely

4. Surely the Steps that led to this Confusion, ought to confirm us for ever in all due Respect and Submission to our Governors, both in Church and State. It was from this very Sourse, *viz.* contemptuous Thoughts, and saucy and petulant Carriage towards their Sovereign, loud and insolent Cries for Justice, and opprobrious Petitions and Remonstrances, signed with the Name of *dutiful Subjects*, that the Distraction of the State did arise; and, from the like Outcries against Bishops, Deans, and Chapters; eager Demands of better Preachers, and more *Gospel Ministers*, a Contempt of the *Liturgy*, and the Desire of serving God in their own *rude* Way, that the Confusion of the Church did spring.

To tell you how near we are come to the Iniquity of these Times, is an invidious Task, and what I am willing to decline; this only I shall observe in general, that when the Rights of the Crown are held to be invested in the People, and a Parliamentary Title deem'd sufficient to support the present Establishment; when the * Measures of Obedience (which the Scripture has left indefinite) are pretended to be stated, and Subjects have Directions set them, at

* *Vide* Hoadly.

what Point of Grievances they may lawfully rebel; when the Service of the *Church of England* comes to be nautiated, the Abilities, and Powers, and Persons of the Clergy to be held in Detestation, and † every one thought at Liberty to be of what Religion and Profession he pleases; we are just united like a Rope of Sand, and cannot be at a great Remove from *Confusion and every evil Work.*

This I make my Apology, for treating my Text in this Manner, and at this Length, a little out of Season. The Detestation, that every good Man ought to have of Rebellion and Confusion; the Love and Affection that every *Church-of-England-Man* ought to entertain for the Memory of their *martyr'd* Sovereign; and the particular Call and Authority, that every Minister of the Gospel, who is an appointed Watchman of the House of God, has to decry and discountenance such abominable Principles, will bear me out in what I have said; for no Zeal can be immoderate, that has the Confutation of Error for its End; no Concern imprudent, that has the Peace and Preservation of Mankind in its Aim; no Discourse too long, no Exhortations unseasonable, that have the

† Rights of the Christian Church.

Glory