

AN
Humble Plea
FOR THE
QUIET REST
OF
GOD'S ARK.

IN A
SERMON

Preached before the Right Honourable

S^r. John Moore,

LORD MAYOR of the CITY of

LONDON,

At S^t Mildred's Church, Feb. 5. 168 $\frac{1}{2}$.

By Samuel Crossman, B. D. Prebend of BRISTOLL.

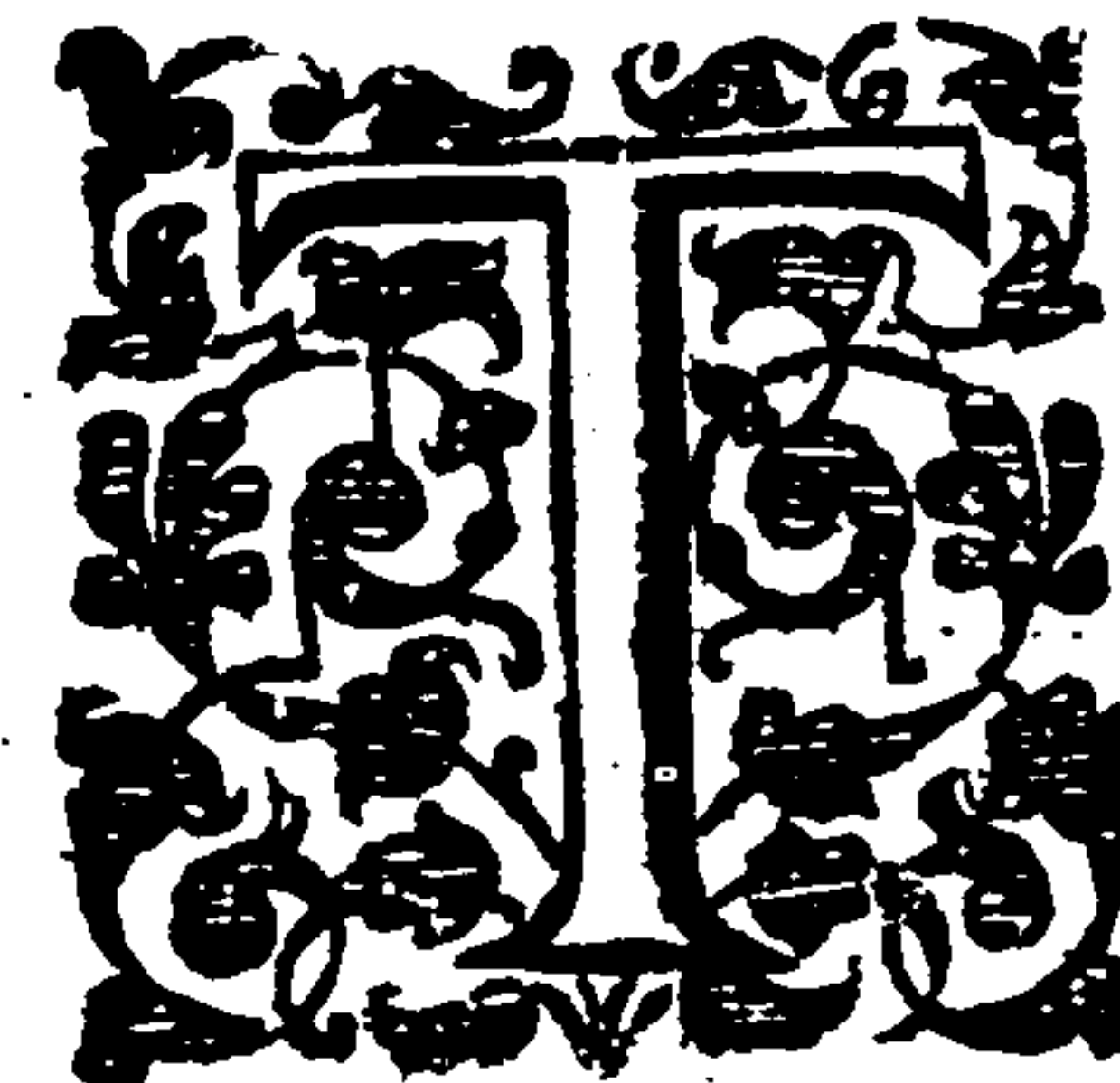
Discidia nostra amicorum dispendia, hostium compendia, & publica ira divina incendia sunt. Hieronymus.

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THE PREFACE.

Reader,



HE ensuing Discourse being in part
a difficult expostulation with the
renitencies of our present Age, I
intend not to involve any mans
name in the Patronage of it.

Let it stand or fall, as the
worth of the Subject (how weakly soever prosecuted)
shall plead for its due Patronage in the hearts of all
that wish well to the Peace of Church and State
amongst us.

The Preface.

May any who yet wander, be recovered from the error of their way, and the end of this exposure is fully attain'd. I have chosen for their sakes, to mention several persons and passages (highly and deservedly) honoured by themselves: Hoping they will please to give a kind audience (if not to us yet) at least to them.

In the search of former times, both they and we may soon meet with the mournful complaints of History; while eminent Reformers in other Countries have taken all faithful care to redress whatever was truly evil: The giddy multitude, * Some to whom no Reformation seems pure enough, would notwithstanding separate from them, set up private Conventicles of their own, and run into endless Schisms. Such sport was made for Rome.

* Erant (apud nos) quibus nihil in reformando satis purum videbatur, unde & ab

Ecclesiâ sese segregabant, & conventicula peculiaria constituebant. Qua mox Schismata & varia secta consequebantur. Jucundum Papisticis Spectaculum. Epist. Hen. Bullingeri Episcopo Winton.

This hath been the Epidemick distemper of England. Sad it is; but so it proves: We fastidiously refuse our own mercies, and are impetuously fond of inconsistent vanities.

So great an evil must be seriously withstood. And it may be a real kindness, though unkindly taken. 'Twas the just observation of a most worthy person; calculated indeed for another Meridian, but may as truly

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truly serve our own: Had none (saith he) been willing to bear the envy and censures of the common people, in withstanding the enterprizes and proceedings of the Anabaptists when they began in Germany: Anabaptism had overrun those Churches, and utterly destroyed them.

Arch-bishop Whitgift's Answer to the Admon. In the Epistle.

What was their danger then, hath been ours since.

* And there needs no more to make us miserable, than that Anarchy and Confusion which some excentric opinions, and ways of Separation would introduce.

* Si suo quisque feratur impetu, non plane unitas erit, sed confusio. Bern. in Cant.

This necessitateth a Moses-like standing in the gap; and happy are they that can do it with his zeal, and yet with his compassion. And he said, this people have sinned a great sin; yet now I beseech thee, O Lord! forgive their iniquity.

Serm. 49. Exod. 32. 32, 33.

We owe (and that justly) the utmost tenderness towards the persons of all; even those who dissent furthest from us. There is no good Christian but wisheth we might live at circumstances of ease and comfort one by another. Every man sitting under his Vine, and under his Fig-tree. May the Patient be thus happily cured, and the disease only destroyed.

'Tis observ'd of Meteors, though they both blaze and frighten for a time; yet in conclusion, they spend themselves, and go out.

We will also modestly hope, that these fiery exhalations, these passionate divisions of ours (the Achans that have so long troubled Gods Israel) may now

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at length expire and die. And the desired Shechinah of a Divine Presence rest upon the land.

This seems the Princely aim of our Gracious Sovereign, in the most admired conduct of his Government over us. This, the very summi of those Royal expressions of his heart so condescensively vouchsafed to his people. As once the Eastern Constantine in his time,

* Κάειν αὐτῷ λαβεῖν, ἀρεσὴν τῷ θεῷ, τῷ κοινῷ δεσπότῃ, ἐμοῖτε λαβεῖν, καὶ ὑμῖν δοῦναι πρέπουσαν. ἡ δὲ ἐστὶ, ὁμόφρονα καὶ εἰρηνάϊον τοῖς τῆς ἀμφισβητήσεως αἰτίαις ἐπιθῆναι τέλος. Constantini Orat. ad Concil. Nic. Sozom. lib. 1. cap. 18.

so our Western Constantine at this day to us. * My Subjects, I have

one thing to ask of you, in the name of the Great God, our common Master. 'Tis that

which is acceptable to him, 'tis that which is proper for me to

demand, 'tis that which is bounden duty for you to yield; Lay down all your quarrelsome controversies, and live henceforth in Love and Peace.

O how undeniably must our reverence to God, and his Vice-gerent; the sacredness of the authority, and the justness of the charge, even adjure us to the most cheerful immediate comportment with our duty?

In order whereto, I cannot forbear mentioning the affectionate language of that reverend aged Bohemian, particularly directed by him (upon his Majesties happy Restoration) to the Church of England; as the last token of his love to us, and his own Swan-like Song before his death.

* Bre-

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* Brethren, (says he) you have been toss'd hitherto with various storms: but are now come in prospect of a quiet Harbour (upon your Sovereigns safe return) I commend you to the Spirit of Grace, and that Apostolical counsel, Let all things be done decently, and in order. That as Britain appeared lately a sad spectacle to the whole World for strife and variance, so it may now shine forth as a bright lively example of Peace and Concord.

* Ecclesia Anglicana variis haereticis procellis jaectata, jam tranquillitatis suae portum prospiciant — (nempe reditu Regis) — Fratres, vos Spiritui gratia com-

mendo & Apostolico concilio, Omnia decenter & ordine fiant. Ut sicut Britannia nuper triste Discidiorum theatrum orbi visa fuit: Ita jam vivum concordiae fiat exemplar. Jo. Am. Commen. Ratio Discipl. Dedicator. Alloq.

'Twas his Desire; 'tis our Concern: The God of Heaven grant it may be our happy lot. Amen.

Febr. 8. 1682.

S. C.

PSALM



P S A L M C X X I I . viii.

Arise O Lord! into thy rest: thou and the Ark of thy strength.



Christian Religion, as it is our highest Glory; so the true repose, the quiet settlement, and administration of it, must needs be the fairest Heaven we have to expect here on Earth.

How unhappily soever we differ in these divided times upon other accounts (as we cannot conceal how far the * great Enemy of our Salvation hath wrested many of our dearest comforts out of our hands) yet in this, I hope, we may all unanimously agree; to wish we could love one another better, and that we might together see the Ark of God at rest amongst us.

Ταύτην τὴν ἐμφύλιον εἰσιν (διὰ βολῆ) ἡγάγε νευροσῆσας τοῖς ὑμετέροις ἀγαθοῖς. Constantin. ad Concil. Nic. Sozomen. lib. 1. cap. 18.

B

This

A. Sollerius.

This Psalm, whether made by *David* or *Solomon*, was certainly intended as part of the *Jews Divine Service*. *Ut assidue à piis decantando repeteretur*. As a kind of *Consecration-Anthem* for the *Temple*.

Gods Publick Worship was not then left loose or arbitrary, as every wind of extemporaneous fancy should happen to blow. 'Twas more deliberately settled, being first indited by the Holy Ghost in Heaven, and after that establish'd by Sovereign Authority for the use of Gods Church here on Earth.

We all know how greatly *David* had set his affection upon the house of God: Nor does he more signally express it in those generous preparations which he made for the structure of the Temple, than he did in his Pious Zeal for the Liturgy of it.

Herein he furnisht it (as *Josephus* attests) with those choice *κειμήλια*, the Treasures of Heaven *, *Psalms and Composures* which he set in order, both for the Sabbath, and their other Festivals. That the solemnness of their Service might be the more suitable to the Majesty of that Great God, to whom 'twas offer'd up.

* Ωδαις εις τον θεον κ̄ υμνους συνετάξατο, ὀργανά τε κατωσκηνάσας, ἐδίδαξε πρὸς αὐτὰ τὰς λευίτας ὑμνεῖν τὸν θεόν, κατὰ τε τὴν τῶν καλυμένων σαββάτων ἡμέραν, κ̄ τὰς ἄλλας ἑορτάς. *Joseph. Ant. Jud. l. 7. c. 10.*

This religious care succeeding Princes were still

still as zealous to preserve. 'Tis expressly said, *Hezekiah the King, and the Princes commanded the Levites to sing praise unto the Lord, with the words of David and Asaph the Seer. And they sang praises with gladness, and they bowed their Heads, and worshipped.* *2 Chron. 29. 30.*

We read not here of any *Dissenters*, we meet with none complaining of the Mischief of this Imposition: We hear of none refusing their presence or reverend compoiment with these solemn assemblies. The King commands, and all *Israel* obeys. *They praised God with the words of David and Asaph the Seer: And the people bowed their heads and worshipped.* Liturgy and Decency were then no crimes.

The Text, with the two following Verses, contains an humble address tendered to the King of Kings * for the support of Church and State. *Arise O Lord! into thy rest; thou and the Ark of thy strength. Let thy Priests be cloathed with righteousness; and let thy Saints shout for joy. For thy Servant Davids sake turn not away the face of thine anointed.*

* *Omnis religio quae sincerè ab hominibus colitur, Imperii conservatrix est. Blacuod. Apol. pro Regib.*

He that loves Gods Church truly, is likewise most highly concerned for Gods anointed. He prays not for the one, without the most affectionate remembrances of the other. For

thy Servant Davids sake, turn not away the face of thine anointed. That is, remember O Lord! the rare pieties of the Father, and be thou pleased to be for ever propitious to the Son.

Such an Orator at the Throne of Grace says not as some in our late wretched Wars, who insolently boasted, *That God had cast the King out of the Hearts and Prayers of his Saints.*

So blasphemously would some men force Almighty God to patronize their highest affronts to his Vice-gerent. So easily can they canonize their own Partizans. And by a new kind of Popery play over the old game, of treading upon the necks of Princes, and deposing Majesty at their pleasure. We will chuse rather to sigh and mourn, than further aggravate what so openly proclaims its own shame.

'Tis too much that the whole Land saw, what our Dread Sovereign at so dear a rate personally felt, and with a bleeding Pen too truly recorded to all future ages; that *The Devil of Rebellion doth commonly transform himself into an Angel of Reformation.*

But we will pass by, and go on. The Address of the Text is now safely presented, and soon after as graciously answer'd. The pioufness of the matter had made it dearly welcome.

Ἐικὼν βα-
σιλ.

welcome. It pleased the Lord that they had asked this thing: And he replies,

Vultu quo cælum tempestatesque serenat, as once to Solomon; Be of good comfort, I have heard the Prayer and Supplication which you have made unto me for the welfare of Church and State. Mine eyes and my heart shall be on both for good. *The Lord hath chosen Sion: Ver. 13, 14, He hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it. I will cloath her Priests with Salvation, and her Saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a Lamp for mine anointed. His Enemies will I cloath with shame, but upon himself shall the Crown flourish. Amen.* Should our Lips be silent, our very hearts would become vocal, and readily Echo *Amen, Amen.*

Such Prayers on Earth, such Answers from Heaven; such Zeal in Christians toward Gods House, such Loyalty in Subjects toward their Prince; and all this crown'd with such a benign aspect; such sacred influences of tenderest love and mercy from Almighty God upon the whole: Lo here enough to render both *Throne and Ark* for ever happy. Lo here a salve sufficient for all our sores. *Heal us O Lord! and we shall be healed.*

The

The affairs of *Israel* from their first coming up out of *Egypt* had been both in Religion and Civil Government much unsettled. Long had they desired some quieter state of life; but in part, their continual travels in the Wilderness, in part, their frequent oppressions under *Eglon*, *Jabin*, and others, (as the Annals of those times attest) obstructed their arrival at so comfortable a condition of Repose and Peace.

In *David's*, and far more in *Solomon's* time, God gives them rest from all their Enemies round about. And now *Solomon* having these noble advantages before him, successfully effects what his Royal Father so earnestly desired, the fuller settlement of Religion*. A work meet for the care of Princes; a Province reserved for their peculiar honour.

Ἄσ' εἰ ζεῖσιν ἀνίστην ἡρώτων (οἱ βασιλεῖς) τῆς ἐκκλησίας

as ἀνάγκηματα ἡρώτων ἐξ αὐτῶν. Socrates Schol. Praemi lib. 5.
Servium reges terra Christo, etiam leges ferendo pro Christo. Aug. Epist. 48. ad Vinc.

In pursuance hereof he fixeth the Officers and Offices; the Rites and Ordinances of Divine Service. He raiseth that holy and beautiful house (as the Prophet delighted to call it) wherein the Fathers praised God. Thither he bringeth up the Ark, with as high solemnities of joy and devotion, as any History hath ever

ever yet related. And having humbly tendered his Dedication Prayer, closeth with these very words, *Arise O Lord! into thy rest: thou 2 Chron. 6. and the Ark of thy strength.* 41.

As if he had said, *Thou O Lord! hast given us thy holy Ark; the pledge of thy favour, the sign of thy presence with us. Long has it wandred to and fro in the Wilderness; long has it dwelt between Curtains, in a mean obscure condition, such as our present circumstances were then able to bear. I have now by thy express order built this house, hither have I brought up thy Ark as to its resting place: And now I do most humbly beseech thee that this Sacred Ark may be toss'd up and down no more. O let Church and State, Religion and Government remain at rest in that happy fixation to which thou hast in so rare a conduct of Divine Providence, at length brought them.*

Such was *Solomon's* Prayer then, and such should be every good mans Prayer now. In the sequel of our discourse I shall take leave to remove the scene from *Jerusalem* to *England*; and so come nearer home.

Wherein we shall consider, 1. How far the Ark hath already advanced toward its resting place amongst us.

2. I shall entreat that we would suffer it now to rest.

As

As to the former. 'Tis sufficiently known how early the Gospel arriv'd here in England. Scarce was our Saviour arisen from the dead, but presently all the glad tydings of this great Salvation were brought hither.

'Twas with a most amazing success that the Apostolical Fishers became Fishers of men in this Island. Then was it * Britannia Felix, and the whole Land, as the Prophets Beulah, a people married to the Lord.

* Οἱ δὲ ἡμέ-
τεροι ἀλιεῖς
— καὶ βρεπτα-
νὸς δὲ ἕσθως
τῷ σωτηριῶντος νόμῳ ἀνέπεισαν. Theodoret.

But this Golden Age too soon decayed, our Silver by degrees became dross; and the whole face of these Western Churches (as the Field of the sluggard) overgrown with weeds and corruptions.

So far, that an eminent Writer amongst the Papists freely acknowledgeth *, There was scarce any sin that could be devis'd or thought on, wherewith the See of Rome was not filthily defiled.

* Vix ullum peccatum (solâ ha-
resi exceptâ) excogitari potest,
quo sedes illa non fuerit turpiter
maculata. Stapleton.

These pollutions were now so open, they could be no longer concealed; so odious, that they could not with any face of modesty be further excused. Whereupon Pope Adrian the Sixth instructed his Legate to the Diet at No-
remberg,

remberg, to make Promise in his name *, That as this whole evil had arisen from his Court, so he would use the utmost endeavours, that from whence this corruption had originally sprung, from thence likewise Reformation might for the future stream forth.

* Polliceberis nos omnem operam adhibituros, ut primum curia hæc, unde forte omne hoc malum processit, reformetur, &c. Ex instructionib. Papæ Adr. sexti Franc. Cheregato. Vid. Spec. Eccl. Pontif.

But these fair Promises being more speciously made, than Religiously kept; the disease increasing, and the Patient still languishing, the concern great, and he that would needs impose himself upon us as sole Physician, being beyond Sea, and very far off; we did, as * we justly might, make use of lawful help nearer hand.

* Quis enim membro vitio vertat, si

reliquo corpore laborante, & sui curam negligente, ipsam sui curam suscipiat? Non in reliquo corpori insultet, sed ut curandi exemplum præbeat, & ad sui imitationem incitet. — Geor. Galland, de officio pii viri, &c.

Our Church (without any indecent reflections upon others.) proceeded to its own due Reformation; rather than incur more guilt and danger under that common infection.

The whole conduct of this good work were a voluminous History. The summ is this:

The exorbitancies of Rome were grown our heavy burdens: Our Physician little better than

our Disease : And the casting off his usurpations and evil practices upon the Patient, our only way of cure.

Hereupon the Popes Titular (I might say Chimerical) Supremacy became thrown down. His Tables of Money-changers, those sordid pecuniary Indulgences, and other the like dehonourations of Christian Religion, turned out of the Temple ; The inherent hereditary Prerogatives re-assum'd into the Crown ; and the Ancient Faith , and way of Worship so unanimously observ'd in the purer ages of the Church, freely restor'd.

Thus the Waters formerly bitter, were now healed. The Naaman before leprous, became now cleansed. And the Ark , after many high indignities put upon it, restor'd once more with much joy and comfort to a state of better rest amongst us.

I might now justly say, as once Jonathan to his Father Saul concerning David, with very little alteration ; *This great Salvation God wrought in Israel : Our pious fore-fathers saw it, and highly rejoiced in it. Wherefore then should we sin against such riches of Divine Goodness, and ungratefully turn our backs upon so happy a Reformation ?*

1. So happy, that the whole Kingdom in Parliament assembled, resented our Liturgy as a work

a work done by the aid of the Holy Ghost ; Giving their most hearty and lowly thanks to King Edward for his godly travel therein. 2,3 Edw. 6. cap. 1.

Nor did they less publickly lament the want of it, (when it had been for some time interrupted) They thought fit to declare again in Parliament, that the taking of it away had proved to the great decay of the due honour of God, and a discomfort to the Professors of the truth of Christs Religion. So highly have our sage Governours revered, what our common people can now as rashly despise. Primo Eliz.

2. So happy, that experience hath been able to set a fair Seal to the good fruits of it. As a person of great Honour and Piety (upon undeniable observation), assur'd Queen Elizabeth's Council : Certifying them, That in King Edward's time, and in the beginning of her Reign, while this Book of Publick Prayers was uniformly used, the Gospel mightily prevailed ; but since this Schism and Division, the contrary effect hath fallen out. Whoever are gainers, we see Religion is a sufficient loser by our divisions. Arch-Bishop Whigg. in a Letter to the Council. Fullers Church-Hist. Book 9. 146.

3. So happy, that Foreign Divines have highly congratulated our Church herein *, Greatly commending that timely care which Arch-Bishop Cran-

* Vehementer laudo ut mature apud se religionem plebis animi.
Angli constituent. Ne diutius rebus incertis, suspensi hæreant
Calv. Cranmero Epistola 127.

mer, and others took for the good settlement of Religion amongst us, before it grew too late. And (soon after) when we became thus settled, then as

* *Fruatur sane istâ singulari Dei beneficentiâ. Que utinam sit illi perpetua.* Beza.

heartily * wishing, We might long enjoy this singular benefit of God, and that it might be continued to us for ever. God forbid we should

count that a burden now, which was thought so great a blessing then.

4. So happy, that our Neighbours of Scotland (as their own Historians attest) could then take hold of our skirt, and cheerfully resolve

* *Scoti Anglorum auxiliis è servitute Gallicâ liberati, religionis cultui & ritibus cum Anglicis communibus subscripserunt.* Buchanan. Hist. Scot. lib. 19.

to go with us *. They subscrib'd and promis'd to use the same way of worship and rites there, which our Church useth here. A harmony not more comfortable, than need-

ful in both Kingdomes. Oh how good and pleasant a thing it is for brethren to dwell together in unity!

5. So happy, that our reverend and rare Jewel hath been able in words of truth and soberness

* *Accessimus (quantum maxime potuimus), ad Ecclesiam Apostolorum, & veterum Catholicorum Episcoporum, & Patrum,*

quam scimus adhuc fuisse integram, (utque Tertullianus) incorruptam Virginitatem. — Nec tantum doctrinam nostram, sed etiam Sacramenta, precumque publicarum formam ad illorum ritus & instituta direximus. Jewelli Apol. Eccl. Angl.

to tell the whole world *, We are in this Reformation come (so far as through frailty we could at-

tain)

tain) to the Church of the Apostles, the Church of the ancient Catholick Bishops and Fathers, which we know to have been a pure and uncorrupt Virgin; and that not only in our Doctrines, but in our administration of Sacraments, and Publick Prayers. In the bosome of such a Church let us live; in the bosome of such a Church, O Lord! let us die.

Lastly, (Which will be yet more Sacred with us, as a Divine Sentence from the lips of a King)

6. So happy, that our late Sovereign, under the greatest violence from his Rebellious Subjects, when he apprehended he might never see his dear Childrens faces any more (as indeed he did not, but became buried in that barbarous obscurity) yet then, even then, he leaves this Royal Legacy of Divine Counsel to our present Sovereign, I require and entreat ^{Εἰκόνη βασιλ.} you, as your Father and King, that you never suffer your heart to receive the least disaffection from the true Religion established in the Church of England. I have tried it, and after much search, and many disputes, have concluded it to be the best in the World; not only in its Community, as Christian; but in its special notion, as Reformed.

Such is the state of the Church of God amongst us. Encompassed with so great (I might still have added a far greater) cloud of

of

of Witnesses, all of them bearing their several testimonies of honour to it.

And now let the whole World judge from what Spirit those men speak, who can take upon them before all *Israel*, and before the Sun, temerariouſly to revile this good order, as a meer *Antichristian* incroachment upon the inheri-

tance of *Christ*: Our Liturgy and

Episcopacy, as *The two great Plague-sores of the Land*: The

Reverend guides of the Church,

as *The Military Instruments of the Devil*: The Inferiour Clergy, as *Hogs, Dogs, Wolves, Foxes, Forlorn Atheists*: And the whole body of our Divine Worship, as *A stinking heap of Atheistical Roman rubbish, full of all abominations*.

But these calumnies (though very lewd) were thrown out generally amongst the inferiour common people. Our accusers have appeared yet higher, threatening (even to astonishment) so august an Assembly as that of Parliament*, *If they learn not to detest this our English Church with a perfect hatred, they shall be left without excuse before the Majesty of God*.

Nor have they feared to arraign both Governours and Government with this odious charge*, *We are so far from having a Church rightly reformed, that as yet we are not come to the outward face of it*.

So

So in Print from several persons of note, though not named here.

* Admonition to the Parliament, in the beginning of it.

* *Ut supra*, Soon after the former.

So heavy were their censures of us; and yet the actions wherewith those censures were to be seconded, much heavier. They have elsewhere expressly menac'd*, *That they would set themselves against us as the professed Enemies of the Church of Christ*.

* Second Admonition.

Lord! what strange language is here? Who can forbear trembling, to think what dangerous issues such venomous expressions seem to drive at? Yet these are the reproaches our Church bears in its bosome. These are the Wounds she (almost daily) receives in the house of her Friends. She hath nourished, and brought up Children, and they have rebelled against her.

Such amazing virulences (we must confess) may serve to trouble the Waters, to inflame the poor unstable multitude; but alas, all sober persons will sigh and say, *Railing is not Religion*.

O that men would commune a little better with their own hearts, before they speak or write such rash things. O that they could be perswaded in cool blood to reflect upon those ponderous words of our Saviour, *Ye know not what manner of Spirit ye are of*. It may be, the meditation might work kindly, as in *Peter's case*, *And when he thought thereon he wept*.

Luke 9. 55.

Mark 14.

72.

How-

Arch Bishop
Ushers
Sermon be-
fore the H.
of Com.
Febr. 18.
1620.

However our best answer to whole Volumes of this intemperate Dialect, will be calmly to reply as once the Angel, *The Lord rebuke thee.* Or as that mild reverend man Bishop Usher, *Little (says he) do these men consider how precious the Peace of the Church ought to be in our eyes, and of what dangerous consequence the matter of Schism is to all our Souls.*

2.

And so we proceed to the Second: To intreat, that the Ark thus settled, might be suffered now to rest.

We read of the *Philistines*, how rudely they carted Gods Ark in their time. From *Ashdod* to *Gath*, from *Gath* to *Ekron*; any way whither fancy and humour had a mind to drive it. Truly, we have had too much of such carting of Religion up and down amongst us. From this Opinion to that Opinion, from this Conventicle to that Conventicle, whithersoever giddiness inclin'd to go; till we have almost carted the *Glory of Israel* out of our Land.

Most men will industriously strive to excuse themselves. But to be plain with you, our posture (in this very particular) may be just matter of astonishment to all: And I presume, there are few, but sit at this day (as once *Eli*) our hearts trembling within us for the *Ark of God*. O let it rest.

I. I

1. I entreat you by all the Religious care that has been shown in the good settlement of it amongst us.

It began (as we all know) with that pious charge of King Edward to Arch-Bishop *Cranmer*, and others, as the Act of Parliament still openly records, *That having as well an eye and respect to the most sincere and pure Religion taught by the Scripture, as to the usage of the Primitive Church, they should draw up one meet form of Common Prayer and administration of the Sacraments to be used amongst us.* 2, 3 Edw. 6. cap. 1.

As it began with God, so it proceeded, so it ended still with God. We can scarce read words of more solemnity than what we find extant from those reverend persons, whose lot it was to close this honourable work. *We have endeavoured (say they) to discharge our duties in this weighty affair as in the sight of God; And to approve our sincerity therein (as far as in us lay) to the Consciences of all men.* Preface to the Liturgy.

And now for which of these good deeds do we so fiercely stone the memory of these worthy persons? O that men would be modest and sober-minded! The search of truth is deep, and the lapse of time now very great; above sixteen hundred years since the first planting of Christian Religion.

D

What

What a prodigious piece of Confidence must it needs be, for every illiterate Mechanick, for every private or discontented person scornfully to tread under foot the most deliberate Constitutions of their lawful Governours; and audaciously to set up another Altar besides the Altar of the Lord!

It will become us to conclude and act far otherwise. Lo! here the Authority, the Wisdom, the Learning, the Piety of the whole Kingdom, saying to us (as that voice in the Prophet) *This is the way, walk ye in it.*

2. I entreat you by the manifest clearness, so apparent through the body of our Reformation thus established.

'Tis not possible to enumerate every particular. Let it suffice to say, We have here no administration of Gods Worship in an unknown Tongue, we have here no mutilated Sacraments obruded upon us, no Key of Knowledge taken from us; but all things so

fairly ordered (as * our learned Apologist avouches) that our Adversaries themselves being Judges, it must be acknowledged, Our Church is very far restored to the chaste and reverend administrations of the Apostolical and

Lo

* *Accessimus ad illam Ecclesiam, in qua ne ipsi quidem, si vere, & ex animo loqui volunt, negare possunt, omnia caste, & reverenter (& quantum maxime assequi potuimus) proxime ad priscorum temporum rationem administrari.* Jewell Apol.

Primitive times.

Lo here the words of eternal life. In Gods name what would we have, or whither would we go? 'Tis true, mens mouths are full of objections. But Manna is Manna still, though we through length of time may grow weary of it. The fault is not in the Bed, 'tis the inward indisposition in the sick person himself, that makes him so restless upon it.

1. Is it objected that we have here set forms of Prayer? Calvin * will readily answer for us, and acknowledge, That he approves greatly of it, and would by all means have it so.

* *Quod ad formulam precum & rituum Ecclesiasticorum, valde probo, ut certa illa extet; à quâ pastoribus discedere in functione suâ non liceat.* Calvin. Epist. 87.

2. Is it urg'd, O but we retain the sign of the Cross in Baptism, and still receive the Holy Communion in that offensive gesture of kneeling, both of them gross superstitions? To this we answer; That learned man Bucer will be our sufficient Advocate in the one, and the Brethren of Bohemia in the other.

The former, says he *, Being so very ancient, and a plain harmless memorial of Christs passion; and our bounden mortification; I conceive it neither uncomely, nor unprofitable.

* *Signum hoc (nempe Crucis) usus in Ecclesiis antiquissimis, cum sit admodum simplex, & presens crucis Christi admonitio; nec indecens, nec inutile existimo.* Bucer. de signo Crucis.

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* *Procumbimus in genua* it : And this rite of Kneeling (being piously used) may increase our devotion, and teach us how to rejoice even with trembling in the sight of God.

Ipse in genua procumbendi ritus, pie à piis usurpatus devotionem ipsam & in conspectu Dei humilitatem, adeoque gaudium cum tremore auget. Ratio Discipl. Ord. Eccl. Fratr. Bohem.

3. Is it further alledg'd, Ay, but we have Festivals and Holy-days for Christ and his Apostles? Melancthon, that modest man, will

* *Se adesse velut spectatorem illorum eventuum cogitabit; quibus Deus illa tempora insignivit. Imo cogitemus hos pulcherrimos congressus imaginem esse aeternae consuetudinis cum Deo, Christo, Patribus, Prophetis, Apostolis, aliisque Sanctis. Melanct. Loc. Com. de Ceremon.*

both justify and commend us in it*. At these Anniversary Solemnities (says he) every good man will reckon himself an auditor of the Doctrine then taught, a Spectator of the Miracles then wrought; a contemporary, as one who liv'd in those illustrious Gospel times, and still discerns

these Festival Assemblies a fair adumbration of our future blessed communion with God, with Christ, the Patriarchs, Prophets, Apostles, and Saints for ever.

4. It were needless to take any notice of that weak clamour against the use of the Surplice, or such vulgar murmurs: Our ancient Reformers have done it to our hand. Say they*,

they*, These innocent Vestments were piously used by the Holy Fathers long before any such thing as Popery ever was. Aaron's garments may and ought to be significant of good things to Gods Israel.

* *Ejusmodi vestium usus ante Papam Rom. fuerit pie à sanctissimis patribus usurpatus — Oportet ministros vestibus uti, quae aliquid significant, & aliquis admoneant. — Populus debet ex harum vestium conspectu de nullâ aliâ recitare, quam de caelesti puritate, atque candore. Bucer. de re Vestiaria.*

Instead of that angry captiousness (which so much disquiets the present age) we may freely say of this point, as the same Reformers have also said before us, From the consideration of these White Garments, the peoples minds should be devoutly raised to aspire after that spotless purity in which we ought all to appear before the Holy God.

O what restless endeavours have been us'd to bring up an evil report upon a good Land! But the accusations have been observ'd unhappily to recoil upon the Accusers.

When our Dissenting Brethren had made their bitter complaints (to some beyond Sea) against us; expecting thanks and countenance from Reformers there: Instead thereof*, several eminent persons, upon a fuller know-

* *Nos certe istorum narratio vehementer perturbavit. — Non multo post, evidentius apparuit, quid molirentur sub disciplina Ecclesiastica pretextu. — Ab eo tempore cum vanis istis rixatoribus nobis nihil rei fuit, Gualtheri Epist. Episcopo Eleensi. 1572.*

ledge of the whole matter, openly disclaim'd their case, and as deeply condol'd with ours.

* Expressing a great sorrow of mind, that persons professing so much for Reformation, (as these zealous accusers did) should notwithstanding so apparently dishonour and obstruct it.

* *Dolet nobis non medio-criter, quod tot vobis se objiciunt obstacula, atque remora, ab illis quoque exorta, qui maxime Evangelici videri volunt.* Hen. Bullingeri Epistola Episcopo Winton. 1572.

And now if the sense of so many famous persons must be perfectly set at nought, if all those old objections (long since answered) must needs be rak'd out of their graves, and reviv'd as fresh matter of endless quarrel amongst us; God forgive them that do it. Our condition may become hereby joyless enough to all of us. But however the real merits of the controversy are still the same. The Church will be yet found (as Joseph in that case of his) falsely slandered, and the present Schism not at all justified.

Our severest pleaders for this uncomfortable Separation, we might fairly refer them to that grave censure of Holy Clement; a person so venerable that St. Paul was pleased to call him his Fellow Labourer; * Brethren (says he) I perceive ye strive about things not at all conducing to your Salva-

Phil. 4. 3.

* φιλονεικοῦτε ἀδελφοί,

καὶ ζηλοῦται

περὶ μὴ ἀπὸ ἀνάγκης σωτηρίας.

Clem. Epistola ad Corin.

Clem. Epistola ad Corin.

tion.

tion. The truth is, men might (if they would) imploy themselves and their time far better.

3. I entreat you by all the sad History, and experience of our divisions: So sad, that 'tis now high time to recollect our selves, and say as Luther *, We have had enough and enough of these wranglings, for any good we ever got by them.

* *Satis jam altercatum, si quid modo*

altercando profici potuit. Luther. ad Helvet.

The subject is here too joyless to be long insisted on. Such miscarriages may serve as Sea marks to warn us: (and would to God they could.) But we must by no means look upon them as pleasant Prospects to delight us.

What work and havock the old Donatists made, is not yet forgotten: Nor have the fruits of our new Donatism been much better. Here has the world sometimes heard and seen the bitterest (I might say childish) * quarrelings amongst themselves; Sometimes the most execrable Blasphemies against God, at other times † Treasons, and crimes of an unsufferable nature against all quiet civil Society amongst men.

* Thus between Brown and Harrison, Johnson and Ainsworth, Melvil and Buchanan, &c.

† As in the cases of Hackett, Coppinger, Penry, Barrow, Wightman, Thacker, Copping, &c. Stows Annals.

What Alarms the Government receiv'd in Queen Elizabeth's Reign from seditious Sectaries,

ries,

35 Eliz.
cap. 1.

ries, appears not only by their own daring Pamphlets, and the Sword of Publick Justice drawn upon diverse of them, but by the Act of Parliament then made, and so much at this day discoursed of. Doubtless had not the danger been real, so strict an Act, at such a juncture, had not been made.

And how far our late horrid Rebellion was animated (if no more) from the encrease of this ill humour, may not be so meet for me here to determine. The wound still bleeds: And the arguments (if but named) would be too demonstrative and upbraiding. *The good Lord forgive us all.*

'Twere little better than the abandoning of

* Reason as well as Religion, to run upon those dangerous Rocks again: God hath been pleased in much mercy to speak peace to us; O let not us return to those fol-

lies any more. May the issue of such woful obliquities for the future, be like those last words of Mr. Cartwright; who having been so long the Chieftain to the dividing party, when he came to die (as our Author relates) *He seriously lamented the unnecessary troubles which he had caused in the Church, by the Schism he had been the great fomenter of; and wished he were to begin his*

Sir Henry
Telverton's
Preface to
Episcopacy
justified.

* *In tranquillo tempestatem ad
versam optare dementis est:
Subvenire tempestati quavis ra-
tione, sapientis.* Cicero de Of-
fic.

life

life again; that he might testify to the world the dislike he had of his former ways: In which good frame of mind (saith our Author) he died. May none (who have been unhappily drawn aside) die worse.

4. I entreat you by all the critical difficulties and distresses of our present times. So great, that we are a grief to our Friends, a scorn to our Foes, and an object of deep amazement to all.

'Tis hard using a due freedom in so tender a point: But pray bear a little with me. The veneration and dread of Majesty is strangely fallen amongst us, the Reverence of Government almost lost, the mutual good offices of true-hearted Christian Charity generally suspended, the rights of civil conversation openly failing in the streets, the sweetness of life perisht, and the whole land (as once Israel) at the waters of strife, where all flesh is too prone to speak unadvisedly with our lips.

The hard question will now be, Where's the fault? Truly every where. We have all sinn'd together, pray God we may all mend together.

But still where's the fault? Our Saviour will tell us, *An Enemy hath done this.* *Histo-* Mat. 13. 28.

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ry will inform us, one of Samaria can scarce afford so much as a cup of Water to one of Judea, without some curst *Sarcasm* or other to imbitter it. *How is it that thou being a Jew, askest Water of me, who am a woman of Samaria?* They were (it seems) as the Panther and Dragon, the fiercest opposites: No meeting without snarling. * Such indecent violations of humanity are various opinions, and modes of Worship, prone to breed.

* *Summus utrinque inde furor vulgo* Juvenal.

* *Magis me commovet publica Ecclesia ratio. Video enim suboriri quoddam hominum genus, qui si invalescant, viresque in hoc regno colligant; piget hic referre quid futura perturbationis prasagit mihi animus. — In istis, nescia quod, novum monachorum genus reviviscere videtur, &c.* Vide Fullers Church-Hist. Book 9. 106.

And if I may have leave to repeat the words after him, Mr. Foxe * (that painful Writer of the Book of Martyrs) hath further told us, *He saw a new generation of Monks springing up* (for so he calleth the Puritans of those times) *who if they gathered strength; it sorely griev'd him to express how much trouble and distraction he foresaw, would ensue by them to this Church and State.*

Come my Brethren, let not any of us trouble Gods Israel. Dissention and Religion are two different things; We may be Christians, we need not be Dissenters. The Jews (that poor unhappy people) were contrary enough to all men, and yet they pleas'd not God neither.

We

We will choose rather to weep in one anothers bosomes, and strive who shall exceed in love. If our *Divisions* have had an unhappy hand in raising the Storm; 'tis but just, our better *Consistency* should now promote a *Calm*.

5. I entreat you by all the tender Sympathy between Church and State. So tender, that if one be wounded, both bleed. We have not yet forgotten those days wherein that mournful *Elegy* was heard in our Land,

Duo nunc moriuntur in uno.

Two Funerals in one. Church and State both buried together in the same grave.

These high concerns of Religion and Empire, were anciently vested in one and the same person.

Rex Anius, Rex idem hominum Phæbique Sacerdos.

Holy Scripture confirms it to us, both in the *Type* and *Antitype*. The same *Melchizedec* that was Priest of the most high God, was also King of Salem. So that we must now fear and tremble; lest our striving with the Priest, should run into Rebellion against the Prince.

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Sure

Sure we are, *Corah's* invading the Priest-
 hood is arraign'd as an insurrection against
 him that was King in *Jesurun*. The conspi-
 racy was as truly against the Magistrate as
 against the Minister. The Text tells us, *They*
 gathered themselves together against Moses, and
 against Aaron.

God resents the Treason, grants a particu-
 lar Commission of Oyer and Terminer, finds
 the Bill, and passeth as severe a judgement
 upon it: *The Earth opened her mouth, and swal-*
lowed them up, and they went down alive into the
pit. God is not mocked.

'Tis a remark well worthy all mens seri-
 ous thoughts, which a considerable Writer
 hath made on this account. * *The giddy people*
 (saith he) *in one and the same moment cast off both*
God and their Prince: Nor would they ever bear
any just Government, after they had bidden defiance
to the holy things of God, and of his Priests.

* *Uno eodemque momento nuntius, & principis jugum excusserunt. Nec justum magistratum agnoverunt, ex quo Sacris & Sacerdotibus bellum indixerunt.* Blacuod. Apol. pro Regibus.

This says *Zuinglius*, have our Anabaptists
 sadly exemplified *, *Rending the Church, dis-*
quieting the State, and making meer Cyphers of
dogmata Ecclesiarum unitatem scindere, rerum ordinem interturbare, & omnes Magistratus
Sanctiones annihilare constat. Zuingl. Respons. ad Libell. Baltaz. in fine.

all.

all the Sanctions of Magistracy amongst us.

And thus far their Principles seem to lead
 them; If they own what some of the greatest
 Writers (in this Separation-controversie) ex-
 pressly assert. Say they, *As the Hangings are*
made fit to the house, so the Commonwealth must be
made to agree with the Church, and the Government
thereof with her Government. It seems then, it
 must be a *Common-wealth*; or at best such a
 Government, as must be made to agree with
 their Church.

From which bold Premisses, he that runs may
 plainly read, what a dismal conclusion is
 like to follow. The whole *Systeme* of our
 present Monarchy must then lie at the mercy
 of those who now separate from us; what
 they and their Church will please to have done
 with it.

The truth is, the Schismatics Loyalty is
 a deep riddle: He must be an *Oedipus* indeed
 that understands it. 'Twas but an odd me-
 thod which was sometimes taken, *To reform*
the Church by ruining the State, to inthrone Christ by
dethroning Cæsar.

And yet such procedures from evil to evil
 are plainly natural, if God doth not almost
 miraculously restrain us. The same evil Spi-
 rit which thus easily seduceth us from the *Ark*,
 can

can with the like facility absolve us from our Allegiance to the *Crown*.

Their eager zeal for the *Holy Discipline* in Queen *Elizabeth's* time satisfied them not. There were high words of some *special service* they had to do. They boasted much of a *hundred thousand* already of their mind.

The great distaste which stuck with them was, *Spretæ injuria formæ*; That the Queen was not for their *Geneva* platform: But steady in maintaining the present Government of the Church. This they were pleas'd to call *the defence of abomination, and a bearing the mark of the Beast*.

Disappointment in their hopes, bred rage in their Councils. The next measures are plainly desperate: Because the Queen could not be perswaded, she must be compell'd. And accordingly (as appears by several Confessions of themselves and others) the black design was now very far laid, *To remove the Lords of the Council, to secure the Queens person, as one whom they esteem'd worthy to be deprived, for giving credit and countenance to the Bishops, and such other wicked persons. To such poysonous bitterness do some adust opinions of course, ferment.*

Flectere si nequeo superos, Acheronta movebo.

Dangerous Positions,
p. 133, 166
167, &c.

The History proceeds still further; but I forbear. 'Tis well there is a God in Heaven, to defeat the Hellish Machinations of evil and unquiet men on Earth.

That poor wretch in the same Queens *Hickett's* Reign, who could by no means come to our *Stows An-* assemblies, for fear of being defiled, staid *nals. 761.* not long there; but soon after stabb'd the *And the* Queens Picture, as an argument of his Treasonable intentions against her person; for which he justly suffer'd. Nor were Parliaments much better handled by them, being displeas'd at some proceedings of Parliament in that Queens Reign; what thundring *History by* *it self.* *Anathema's* did they presently send forth? *It shall* *Second Ad-* *monit. p. 3.* *be more tolerable* (say they) *for Sodom and Gomor-* *rha in the day of judgement than for such a Court.* *Not a man of their seed shall prosper to be a Parlia-* *ment man, or bear rule in England any more.* *Suppl. p. 43.*

A *John of Leiden* does but half his work in pulling down the Oeconomy of Religion; his next business was (as that lamentable story relates) to set up himself (according to his goodly revelation *) as *King of Sion.*

coronas, torquem, sceptrum, & alia id genus ornamenta. *Sleidan. Comment. lib. 10.*

* *Rex factus
Etus deligit
sibi proceres.*

When the disease is thus flown up into the head: When 'tis once come to the Prophets censure.

The

sure.

Hosea 9. 7. sure, *That the Spiritual man is mad*; Lord! what popular phrenzies must needs ensue? What firebrands and arrows are then thrown up and down; with all manner of mischief throughout the Land?

Pro. 11. 29. But let men take heed, *If he that troubleth his own house shall inherit the Wind*; that is, (as some read it) he shall leave his blasted family an inheritance of sighs*, the stones of emptiness, and the line of confusion stretched upon it; of how much sorer punishment shall he be thought worthy, who troubleth both the *Ark of God, and the Throne of his anointed?*

Here (if ever) it becomes us to stand in fear lest that severe Thunderbolt which fell so heavy upon the head of the offender of old, should light on us likewise now. *And Joshua said, why hast thou troubled us? The Lord shall trouble thee this day. And the malefactor died.*

'Tis true, such is the levity of humane nature, that every novel mode of Religion is prone to please our fancy, and carry us captive after it. But when it comes to trial, 'tis usually found impracticable; like *Sauls Armour to David*, very uneasy; *The Government cannot go in it.*

The case is not, we want a better Government: God Almighty give us better Hearts
and

and Lives to adorn and practise what we already have, and we may be happy.

The Close.

And now Men, Brethren, and Fathers! Are we in earnest? Do we sincerely desire this Holy Ark of God might be at rest amongst us? O then let us turn every one from the evil of our ways. Let there be all due exemplariness in the Clergy, all religious conformableness in the Laity; all true Piety and Loyalty in both.

Let not *Eli's Sons* cause the *Sacrifices of God* to be abhorr'd through their profaneness, lest it proves *Shilo's* fall, as well as their ruine. Let not *Uzzah* dare to touch the Ark pragmatically with his Lay-hands; lest it pulls down another *Peretz uzzah*, Gods displeasure, and some fatal breach upon us.

We have no less than Life and Death this day set before us. On the left hand all the woful miseries of our Divisions, if we will needs wilfully persist in them. Then must it be*, *Ichabod, Ichabod.* Farewel thou dear Ark of God. The staves of Beauty and

* Non mihi si lingua certum sint orationum, Schismatis infandos valeam memorare dolores. Parei Iren. de discipulis Evangelicorum componend. 74.

Bands are broken. And poor *England* left bleeding in its own Dissentions, biting and devouring one another, till we are consumed one of another. At so dear a rate do we buy our joyless differences.

On the right hand we have the comfortable fruits of Concord and Union. Our present dangerous Collisions, our sore Convulsions might then be fairly cur'd. The inveterate envy (of so long standing) between *Ephraim* and *Judah* would then cease for ever. A perfect *Amnesty* of all former Animosities. Our *Gracious Sovereign* highly pleas'd, and truly great in the good harmony of his people. The Church even over-joy'd in the re-imbacement of her children. The ancient honour of our *English* Nation safely retriev'd. And (which is yet far more) that worthy name of God, by which we are all called, would then be but one, and his praise one throughout the Land.

I must be bold to say, we have here mercies more worth than our very lives. Our bowels cannot but secretly yern within us. *O that we might see such good days, and peace upon Israel.*

You will give me leave to call to you as that man of *Macedonia*; *Come over* (O let all good men) *come over, and help us.* That the

great

*Quis non vic-
ta etiam sua
redimeret
submotum
istud infini-
tum discidii
scandalum?
Bucer.*

great things of Religion, the practick part of Piety and Vertue, so much impaired, so manifestly obstructed by our unkind breaches, may be henceforth as effectually carried on by our better accord.

And thou *London*, the Imperial City of our Great King, whose Merchants are as Princes, and whose Traffickers as the honourable of the Earth; let no man take thy Crown from thee: but be thou a leading example to all *England* herein. O let us never be, as that infamous *Babel*, a by-word of confusion: Where we may (with so much thanks and ease, with so much honour and comfort.) be as *Gods Jerusalem*, a people of unity and decent order.

I beseech you bear with my iterated importunity. The extreme importance of the matter exacts it from us. Your selves right well see, how far the Honour of God, and of our holy Religion; the welfare of our native Countrey, and all our comforts lie at stake.

* Our gainsaying as *Core* (if not given over) will most certainly undo us. *A Kingdom divided against it self cannot stand.* Pray let a generous united zeal for our happy Government in Church and State preserve us.

* *Metuendum ne diuturnis hisce ac funestis contentioneibus (quod Deus avertat) suum omnes accelerent interitum. Davenant. adhort. ad pacem. Quid nobis felicius, si positus discidiis concorditer versemur in domo Domini? Erasm. de Eccl. Concord.*

An humble Plea for

The persons name
is forborn.

If others could heretofore think the Pulpit
a fit place, from whence to tell their hearers,
*They desired to be look'd upon as those who came to
beat a Drum in their ears,* though that Drum
was little less than a Drum of downright
Rebellion: I hope it cannot be offensive
to any, if all modest earnestness be used
in the discharge of our Sacred Ministry, to re-
commend (what better becomes the Gospel)
the things which belong to our Peace.

That it might be no longer so wildly said,
Lo here, and lo there: but rather a sober unani-
mous practice of that indisputable Scripture
Uniformity: *Come let us go to the house of the Lord,
Psal. 122. 4. for thither the Tribes go up, the Tribes of the Lord;
to the testimony of Israel, to give thanks to the name
of the Lord.*

To which I hope no good man will scruple
saying, *Amen.*

*Now to him that loveth the Gates of Sion more than
Psal. 87. 2. all the dwelling places of Jacob; to him be Glory in the
Church through all ages. AMEN.*

F I N I S.