17.13 xx. p. 264.

Lamentat: 4. 20. The breath of our Nostrills, the Anointed of the Lord was taken in their pitts.

Of the Autor of this booke I think there was never doubt made. but yet it is starke safely done by the Counsell of Trent, when in that Canon wch numbers the Books of Canonicall Scripture they leave out this booke of Lamentations. for, though I make no doubt but that they had a purpose to comprehend and involue it in the name of Jeremy, yet that was not enough; for so they might have comprehended and involud Genesis and Deuteronomie and all between, in one name of Moses: and so they might have comprehended and involud, the Apocalipse and ~~John's~~ some Epistles in the name of John, and have left out the booke it selfe in the number. But one of them ~~among~~ Jesuites, though some

MVSEVM BRITAN

some, (whome in that Canon they seeme to
Castro: have followed) make this booke of Lamen=
tations but an Appendix to the booke of
Jeremis, determine for all that Canon,
that it is a distinct booke; Indeed, if it
were not, the first Chapter would have
been called the 53th of Jeremy: and not the
first of the Lamentations. But that
wth giues most assurednes to it, is, that in
divers Heb: Bibles it is placed otherwise,
then we place it; not presently
after the prophecy, of Jeremy though
it were ever undoubtedly received to be
his.

The booke is certainly the prophet Je=
remies: and certainly a distinct booke;
but whether the booke be a History, or
a prophecy, whether Jer: Lamentedy,
which he had done, or that which he
foresee, calamities past, or future
calamities.

calamities, things done, or things to be done, is a question which hath exercised and busied divers expositors. But as we say of the parable of Dives and Lazarus, that it is an historicall parable, and a parabolicall history, some such persons there were, and some such things were really done, but some other things were figuratively, symbolically, parabolically added, so we say of Jeremias Lamentations, it is a prophetiracall history, and it is a historicall prophecy; some of those sad occasions of these Lamentations were past, when he writ, and some were to come after: for we may not despise the testimonie of the Chaldee paraphrasts, who were the first that illustrated the Bible in that nation, nor of S^t: Hiero: who was much conversant with the Bible, and with

with that Nation, nor of Josephus who had justly so much estimation in that Nation, nor of those later Rabbins who were ye learnedest of ye Nation, who are all of opinion, that Jer: writ these Lamentations after he saw some declinations in that state in the death of Josiah, and so the booke is Historiall, but when he onely foresaw, their transportation into Babilon, and before ye fell upon them, and so it is prophetiall. Or if we take the composition of the others, that the whole booke was written after their transportation into Babylon, and so be in all, historiall, yet it is prophetiall still; for he prophet Laments a greater desolation then ye, in the utter ruine and devastation of that City and Nation after the death of Christ Jesus: Neyther is any peere of this booke, the losse still to be our text, this day, because it is both historiall and prophetiall; for, they from whome God in his great mercy, gave us a deliverance this day are

our historiall enemies, and our prophetiall enemies; historically we know, they haue attempted our ruine heretofore, and prophetically we may be sure, they will do so again, when soever any new occasion provoke them, or sufficient power enable them.

The text then is as the booke presented to Ezechiel. in it are written Lamentations, and mourning, and woe: and all they are written within, and without, says the text there: within, as they concerne the Iewes, without as they are applicable to us. And they concerne the Iewes, historically, Attempts upon that state, Jeremie had certainly seene, and they concerne them prophetically, farther attempts Jeremie did certainely foresee. They are applicable to us so to; historically; we saw what they would haue done; prophetically, we foresee what they would do. so

Dunghi. 2. 20.

So that here is but a difference of the computation; here is Stilo veteri, and Stilo nouo: here the Iews Calendar and the Papists Calendar. In the Iews Calendar one Babilon wrought vpon the people of God, and in the Papists Calendar, an other Babilon. Stilo veteri in the Iews Calendar 700 year before Christ came, & here were pitts made, and the breath of our Nostrills, the Anointed of the Lord was taken in their pitts. Stilo nouo in the Papists Calendar, 1600 year after Christ came in all fullnes in all clearnes, & here were pitts made againe, and the breath of our Nostrills, the Anointed of the Lord was taken in their pitts.

It is Jeremies, and a distinct booke; it concerneth the Iews, and is too; and bothe, bothe ways; but whether Jeremie lament here the death of a good King Josias

Josias, (for so S: Hierome and many of
the auncients, and many of the Jews
themselfs take it, and Ezra to that ye
words have relation to those lamenta=
tions, And Jeremie lamented for Josiah, 2 par: 35. 25.
and all the people spoake of him in
their lamentations to this day), and
behold they are written in their lamen=
tations for wherein he lament the trans=
portation and the misery of an ill
King of Zedichia, (as it more ordina=
rilie and more probably seeth by the
expositors,) we argue not, we dispute
not now: we embrace that which ari=
seth from hence, that both good Kings,
and bad Kings Josiah and Zedichia,
are the anointed of the Lord, and the
breathe of the Nostrells, that is, the
life of their people; and therefore
hee to be lamented when they fall
into dangers, and consequently hee
to be

to be prosecuted by all meanes, by prayer
from them who are private persons, by
counsayle from them, who haue the
great honour, and the great regarde
to be near them, and by support and
supplie from all of all sorts, from fal=
linge into sure dangers.
These consideracions, will, I trusse, haue
the better impression in you, if we
proceed in the considering of them, thus.
First, the maine cause of the lamentation,
was the ruine, or the dangerous de=
clination of the kingdome, of that
great and glorious state, the King=
dome. But then they did not sediti=
ously stayer the King and the King=
dome, as though the kingdome could
be well, and the King ill; that
safe, and he in danger; they see
cause to lament, because misery
was fallen upon the King; I grauna
upon Josiah, a good, a religious
King

Kings, ~~upon Hamon~~ but upon Zedichia a worse King: yet which soever it be, they are noe=
tooye him to be Unctus ~~Dei~~ Domini,
the anointed of the Lord, and to be Spi=
ritus narium the breate of their Nostrills.
When this person therefore was fallen
into the pitts of the Enemie, the Sub=
iect lamented; but this lamenting,
which was because he was fallen, im=
plyed a deliverance, a restitution; he
was fallen, but he did not lye there; so
the text which is yet a lamentation, ..
groweth an Honore here to be a congra=
tulation; and then we shall see, that who=
soever hath lamented a danger and seen
congratulated a deliverance, he will pro=
vide against a relapse, a fallinge againe
into that or any other danger, by all
meanes of sustayning the Kingdome,
and the King, in safety, and in Honor.
Our first step in this Royall progresse Regnum
is, that the cause of this lamentation
was,

was the declination, the diminution of the
kingdome. As the Center of the world
should be moved, but one inch, out of the
place, it cannot be restored some many
miles the Iland, or any buildings in it,
would be thrown out of their places: So
declination in the kingdome of the Iews,
in the body of the kingdome, in the
Soule of that state, & that forme of gover=
ment, was such an earthquake, as could
leave nothing standing. Of all things that
are, there was an Idea in God; there
was a Model, a platforme, an exemplar,
of every thing, which God produced, and
created in time, in the Minde and pur=
pose of God before. Of all things God
had an Idea, a conception; but of Mo=
narchy, of kingdome, God, who is but
one, is the Idea; God himselfe, in his
unity, is the Model, he is the Type of
Monarchy. He made but one world; this
and the next, are not two worlds; this
is

is but the morninge, and that the over=
lastinge Noone, of one and the same day,
which shall have no night. they are not
two worlds; Tis the gallery, that the bee=
chamber of one and the same pallace
which shall hold no ruine. He made this
one world, but one Eye, the Sun; the
Moone is not another Ey, but a glasse
upon which the Sun reflects. He made
this one world but one Ear, the Ocean:
he tells not us that he heard in a left ear,
by Saints. but by his right ear, the Ocean,
he does. One God, one faith, one Baptisme,
and this leade us to the Lord of one Soue=
aigne, of Monarchy, of Kingdome. In that
name he gate power to us the state of
grace, and the state of Glorie too; and
promises here, in enioyninge that prayer,
Adueniat regnum; thy kingdome of
grace come, thy kingdome of Glorie
eternall. All formes of government
have the same Soule, Soueraintye; that
method shine where, in every forme; and
this

this Soueraintye is from the same roote in them all; from the Lord of Lords, from God himselfe, for all power is of God: but yet this forme of a Monarchye, of a kingdome, is a more lively, and a more mastrell organ, and instrument of this Soule of Soueraintye, then the other formes are. We are sure women haue Soules as well as Men; but yet it is not vrgyd, that God breathed a Soule into woman as he did into Man: All formes of gouernment haue this Soule, but yet God infused it more manifestly, and more effectually in that forme, in a kingdome. All places are alike near to heaven; yet the wise would take a hill for the place of his Ascension. All gouernments may rightly represent God to vs, yet he is the God of order, and fountaine of all gouernment. But yet I am more cast and more accustomed to the contemplation of heauen in that notion, as a kingdome, by hauing been borne and bred in a Monarchye. God is a King of it; and yet vs a King of heauen.

this

Judais promissa.

This form then, in nature the noblest, and in use the profitablest of all other, God allways intended to his best beloved people; God allways meant that the Jews should have a King, though he prepared them in other formes before; he meant them peace at last, though he corrected them in war; he meant them the land of promise, though he led them through the wilderness; he meant them a King though he prepared them by Judges. God intended it in himselfe, and he declared it to them: 400 years before he gave them a King, he told them what kind of King they should sett over them, when they came to that kinde of government. And longe before that, he made a promise by Jacob to Judah of a kingdome, and that the Scepter should not depart from him till Silo came. And when God came near the time, in which he intended them that government, in the time of Samuel, who was the immediat ~~[illegible]~~ predecessor

Deu: 17: 14.

Gen: 49. 10.

to their first King Saul, God made way
for a Monarchy; for Samuel had a much
more absolute authority in that state, then
any of his Judges had; Samuel iudged
them; and in their petition for a King
they asked but that, Make us a King to
1 Sam: 8: 5. iudge us. Samuel was little lesse then
a King: and Saules raigne and his ar-
rowness in one number and made allow.
when that it said that Saul reigned 40
Act: 13. 21. years, Samuels time is included; for
all the years, from the death of Heli, to
the beginning of David are but 40.
God meant them a kingdome in Emisseth,
promised them a kingdome in Judah,
made lawes for his kingdome in Deute-
ronomie, made way for his kingdome
in Samuel; and yet then was God
displeased with their petition for a King?

It was a greater fault in them, then it
could have been in any other people, to
aske a King: not that that was not his
most

most desirable forms of gouernment, but
that he governed them so immediatly, so
presentially himselfe, as that it was an
ingratefull intemperance in them to turne
upon any other mandate. God had ever
performed that white he promised; Ye
shall be a peculiar treasure unto me
above all people; And therefore Josephus hath Exo: 19. 5.
expressed it well; All other people are
under the forms of Democratie or Aris-
tocratie or mixe, composed of men, Sed noster
Legislator Theocratiam instituit & gentem
were onely under a Theocratie, an im=
mediat government of god; he ruled
them himselfe, and he fought their
battayles himselfe: and therefore he
says to Samuel, They have not rejec=
ted thee, Thou art not king, but they
have rejected me; I was
To be weary of god,
yt it mouge to call it a louity? But if
they did onely compare forms with forms,
and not god himselfe with any forms
if they did onely thinke a Monarchy best,
and

and before that God intended a Monarchy
to them, yet to limit God his himself, and to
make God performe his promise before
his day, was a fault in pardonable. Dani
ell saw that the Messiah should come within
70 weeks; Daniel did not say, Lord let
it be within 70 weeks, or let it be hun-
weeks. The Martyrs under the Altar,
they cry usq; quo Domine. but yet they
leave it there; even as long as it pleased
the. Here petition should have been,
Adveniat regnum, let have that king-
dome, we cry, because thou knowest it is
good for us, thou hast promised to us,
but yet fiat voluntas tua, let
have it then, when thy wisdome sees it
best for us. you said to me, says Sa-
muel, 1 Samuel 12-12-Nay but a king
shall raigne over us, when the Lord
your God, was your king. They would
not trust Gods meanes, there was their
first fault; and then hunge they desired
a good king, and intended to them, yet
they

they tie God his hymn, ~~and~~ they would not stay his leasure; and ~~bade them~~ both this to aske other things then God would give, or at other times then God would give them vs displeasing to him. so his meaus and.. stay his leysure. But yet though God were displeased with them, he executed his owne purpose; he was angry with their manner of asking a King but yet he gaue them a King. Howsoever God be displeased with them that probaritate in his cause, we should sustayne him, and do not, Gods cause shall be sustained, though they do it not. Data.

we may distinguish the period of the Jewish state well nouge, thus. That they had Infantiam or pueritiam, their infancy, their Minoritie in Adam, and the first Patriarches till the flood; That they had Adolescentiam a growing hyme, from Noah througe the later Patriarches, till Moses. That they had Juventutem, a youth and strength from Moses

througe

strength he fuged to Saul. But when he
had virilitatem, virilem ætatem, their
established prior under their King: and
after them, they were in Senectute, in a
wretched and miserable decay of ye age.
Their kingdome was their best state,
And that, God in his prophet intimate
pregnantly, when retrospecting unto their
Memorials, in a particular Inventary, and
Ezech: 16.13. Catalogue, all his former benefits to them,
how he cleaved Jerusalem, how he fed her,
how he beautified her, so much by all his
His and, Et profecisti in regnum, & have
advanced here to be a kingdome. There
was his Tragique, here was his Solstice;
farther then it, in this world, we know
not how God could goe; a kingdome
was really, his best state upon earth, and
Symbolically, his best figure, and type
of Heaven. And therefore when his
prophet Jeremie historically bewailed his
declination of his kingdome in his death
of Josiah, and prophetically foresaw
his ruine hereafter in his transportation
of

of Zedechiah, or, if he had seene what
Historically too, yet prophetically he fore=
sawe the utter devastation, and depo=
pulation, and extermination, which
scattered that nation seene after Christ, to
this day, and God, and no man, knowes
how long, when they, who were a king=
dome, are ~~nowhere~~ nowhere a pillage, and they,
who had sure titles and ~~nowhere~~ nowhere a
constable of their own, Historically, pro=
phetically, Jeremie had just cause of
lamentation for the danger of that
Kingdome.

We had so also, for this our kingdome, this
day. God hath given us a kingdome,
not as other kingdomes, made up of
diverse Citties, but of diverse kingdomes.
And all those kingdomes were destroyed
from to desolation in one minute. It
was not only the destruction of the
~~present~~ present persons, but of the kingdome;
for to submitt the kingdome to a
forreine prelate, was to destroy the
Monarchy, to annihilate the Supremine,

to

to ruine his world, form of his King=
dome; a kingdome under another Gods
besides his King, is not a kingdome, as ours
is. The oath that his Emperour takes to
his Pope, is by his own autors calld Juramen=
tum fidelitatis an Oath of Allegiance,
and if they had brought our King to take
an oath of Allegiance so, he is more no
kingdome; Pope Nicolas 2 went about
to create 2 kingdomes, That of Tuscan
and that of Lombardy: his successors
have gone about to destroy many, for to
make it depend upon him, more to
destroy our kingdome. That they ~~have~~
have attempted Historically; and as long
as these Axioms and these Aforisms
remaine in their Autors, that one sayes,
All christian kingdomes are de Jure holds
of the Pope, and are de facto forfeited
to the Pope And another sayes, Christendome
would be better governd, if the Pope
would take his forfeiture, and take all
these royall formes into his own demesne,
we see also their prophetiall desire,
their prophetiall intention, against his
kingdome

Evidence
Popes.

kingdome, what they would do. In their Actions we have their History, and in their Actions their prophecy.

Jeremie lamentes their desolation of the kingdome, but expresses in their death and destruction of their king. He did not divide their king and their kingdome, as if their kingdome could be well and their king in distress. Omnipotentia Dei asylum Haereticarum; it is well said by more then one of the Antients the omnipotence of god, is the Sanctuary of all heretiques: when they would establise any heresy, they fly to gods Almightinesse; God can do all, therefore he can do these. So they establise their heresy of transubstantiation, so they deliver a Soule not onely from purgatory, but from Hell itself. They write to stopp all Mouthes with that, God can do it, no man dares doubt that; when, is that more grounded Logick, in Heretics, where simply contradiction in themselfe, or contradiction to gods words, cannot be granted, god can not do that, for god cannot lye yet heretics can

Regnum in Rege.

ran do yt, concludes not that god will do yt, or that doms it. Omnipotentia dei Asylum Hæreticorum, And so Salus regni Asylum proditorum, Extator treasons, and seditions, and rebellions that never been set on foote, then upon color and pretence of a rare of the state, and the good of the kingdome. Whereupon the king is Sponsus regni, the husband of the kingdome; and to make bound to the kings wife, and subordinate unto him, must needs make any king idalous. The king is Anima regni, the Soule of the kingdome; and to provide for the of the health of the body, by the detriment of the Soule, is ill physick. The king is Caput regni, the head of the kingdome, and to cut a member, by cutting of the head, is ill Surgery. Man and wife, Soule and body, Head and Member, god hath joyned, and ~~hath~~ teaches man sunder: Salus god hath joyned let no man sunder: Salus regni asylum proditorum, to protend to behold the kingdome, and under the no the king hath been the tentation before, and

and they refuse after in the greatest broa=
bows. In that action of the People, being no
mistake upon before, in their pressing
for a King. The Elders of Israel gathered
together, So far they were in their way; 1 Sam: 8
for this was no popular, no seditious
assembly of light and turbulent Men;
but the Elders: and then they came to Sa=
muel; so far they were in their right
way too: for they did not rumsingle apart,
but came to the right place, for redress
of grievances, to their then Chiefest go=
vernor, to Samuel. When they were
then lawfully met, they forbear not
to lay open unto him, the injuries of
his officers, though it concerned the very
Sons of Samuel: and this far they
kept within convenient limits: but
when they would press Samuel to a
new way of remedy, to an inconvenient
way, to a grievous way, to their own
way and refer nothing to him, what care
sooner they pretended of the good of the state,
it

it is evident that they had no good opi=
nion of Samuel; and then that dis=
pleased God, to be ill affected to his per=
son whome he had set over them. To
secure his King and his kingdome,
and preserve his Weale of his one, with
out his other, is to shake, and distroyse
Gods buildinge.

Historically this was his fate, when Jere=
mie lamented here, if he lamented his desol=
ation of that state, in his death of his King
Josiah, and if he lamented his transportation of
Zedechiah, and that that were not yet come, or
if he lamented his devastation of that nation
occasioned by his death of his King of King
christ Jesus emisselfe, when he came, this
was their fate prophetically. Either way,
historically or prophetically, Jeremie took
upon his kingdome through that glasse, through
his King. The duety of his day, and his or=
don of his text minister vs to an application
of this theme too: our adversaries did not
come to say to them selfe, Nolumus reg=
num hoc we will not have this kingdome
stand

Luc
19.14.

benefits, and in titles of honor, Quare fre=
Psa: 2.1. muerunt, why did these Men rage, and
imagine a vayne thinge? what they did Hist=
orically we know: they made that house
where it was the Hyne of his kingdome, from
whence all our Hyne romes, that house, where
Justice our selfe is conveyed, in their preparing
of good Lawes, and maintaines and quirkes
and borne by the Royall assent then given,
they made that whole house, one Murdering
place: and having put in their powder,
they rearyed that place with flowers, with —
people, with trinkets, with the King, and
meant to discharge it upwards at the face of
heaven, to shoote God at the face of God, Him,
of whome God had sayde, Dij estis, you are
Gods, at the face of that God who had said
so: as though they would have reproved the
God of heaven, and not have been beholden
to him for sure a King, but shoote him up
to him and bid him take his King a
gaine

against, for Nolumus hunc regnare, we
will not have this king to reigne over vs.
& this was our rase historically, and what
it is prophetically, as longe as that remaines
their doctrine, which is, against whome
that attempt was principally made, found
by their examinations to be their doctrine,
& that they, and no sect in the worlde but they,
did make treason an article of Religion,
& that their Religion bound them to these at=
tempts, so long they were never at an end;
till they disauow these doctrines, that ren=
dere to it, prophetically they wise, prophe=
tically they hope for better sure be in
worse attempts.

It is then the kingdome that Jeremie lamentes: Lex
but this neareste object is the king: he la= bonus
mentes him first, that it be, as wise Hie=
rome, many of the Antients, and wise them
Many of the later rabbins, will have it for
Josias, for a good king, in whose death
the honor and strength of that kingdome,
tooke that deadly wound, to be rome tri=
butario

butary to a forraine prince: for to his
lamentation, they refer, these words, which
Zecha: describe a great sorrowe, In that day, shall
12.11. there be a great mourninge in Jerusalem
as the mourninge of Hadradrimmon
in the valley of Megiddon; which was the
place where Josiah was slaine, & there
shall be such a lamentation, as was for
Josiah. This king was for him, for a
good king. wherein hath he his goodness
expressed? Abundantly. He did that which
was right in gods eyes. And whose ey-
nedes he feare, that is right in his eyes of gods?
2 reg: but how longe? To his end. for Nero who
22.2 had his Quinquennium, was worse of all.
He that is ill all his way is but a Tirant,
He that is good at first, and after ill, An
Angell fare, and a Gorgons tayle make
him a monster, Josiah persevered; he
turned not a side to his right hand, nor
to his left. As we applie it to Josiah
of our tyme, neither to his fugitive, that
hands

leaueth our Church, and yet doth he neuer
nor to the Separatists, that leaueth our --
Church, and yet to none. In the eighteenth
yeare of his reigne, he vndertooke the repa=
ration of Gods house; It was he applied that
to the Iosiah of our tymes, & hee in
that yeare of his reigne, he visited the
walls. In one word, like to him there was
no King before, nor after; and therefore 23.25
there was iust cause of Lamentation for
his King; for Iosiah; Historically, for
the very losse of his person, prophati=
rally, for the miserye of the state, after
his death.

Our errand is to day, to applie all the
bramble to the day. These men who intended
to his cause of Lamentation this day, in
the destruction of our Iosiah, spared
him not, because he was so, because he
was a Iosiah, because he was good.
No, not because he was good to them; his
benefits to them, had not mollified them
to him

to Emp. for that is not their way. but they
strong Henries were their own, good to them;
and did that restrain either of them, from the
knife? and was not that Emperour wch they
poysoned in the Sacrament, their own, and
good to them; And was that any Antidote
against their poyson? To so reprobate a
sense gave God given them over, as that, being
they by examist in their booke, upon prim=
rose of our religion, yet truly they cau..
destroyd more of their owne, then of ours.
Thus it is (historically) in their proceedings
past, and prophetically), yt can be but hence,
sure no king is good, in their sense, if he
agree not to all points of doctrine wise them, and
when that is done, not good yet, except he
agree in all points of Iurisdition too; and that
no king can do, that will not be their far=
mer of his owne kingdome. They autors cau
distinguished Auferibilitatem papae; They)
cau

have made it a Problema, whether the Office of God might not be without a King, and some of their authors have diverted towards an affirmation of it. but Auferibilitas potestatis, to imagine a King without kingly Soueraintie, neuer came into problema, into disputation. We all lamented, and bitterly, and iustly the losse of our Deborah, the Office where we all saw a Josiah succeeding: but if this had ~~reduced~~ moued our Josiah.. and this Heroon, and this forme of gouernment, where, or why, or what had been an obiect of consolation into vs?

The cause of lamentation, in the losse of a good King is certainly great; so it was, is.. Jeremie lamented Josiah, but is it true but for Zedechiah an ill King (as the greater partake Expositors take it) yet the lamentation was so vs the same. How ill a King was Zedechiah? very ill; as ill as

Rex Malus.

as Josiah was good; ~~yet~~ yet yis measure,
for yo did evyll in yo sight of yo Lord, arrey=
ding to all yat Jehoiakim yad done: yis
2 reg: yis Syn; by yrendent, yo sore yo wrost.
24.19. knigt before yim, and is as bad as yoy:
23: vet were yat yad Jehoiakim done? yo yad done
evyll in yo sight of yo Lord arrewding to
all yat yis fatyers yad done. It is a great,
and dangerous wickednes, were yis done
upon pretext of antiquitie. & yo religion of
our fatyers, yo Ceremyes of our fatyers, yo
worsyip of our fatyers, is a pretext yat
colers a great deale of Superstition. yo
did evyll, as yis fatyers, yere was yis com=
parative evyll; and yis positive evyll in
particular was, & yet yo Jewiskes not yim
2. Chron: solfe to yeed prophets, to Jeremie speaking
36.12. from yo Mouty of yo Lord, & yere was
irreligious; And yen yo ~~yad~~ broke
yat oath, were yo yad sworne by
yeed, yere was faitylesnes; And lastly
v.13. yo

he stiffned his neck, and hardned his heart,
from turning to the Lord God of Israel
There was impenitible: This was ayll
was Zedechia, irreligious to God, trea=
rerous to Man, impenitible in himselfe
and yet he state lamented him; Not his
spirituall deformitiens, his Synes; for they
did not make themselves Judges of their
but they lamented the calamities of the
kingdome, in the loste, upon of an ylll king.
That Man must have a large comprehension
that shall adventure to say, of any king he
is an ylll king. He must know his office well
and his actions well, and the actions of other
princes too, who have correspondence with
him, before he can say so. When Christ says
let your communication be yea yea, and Mat: 5
nay, nay; for whatsoever is more then 37.
he sayth, when it comes to Swearing, that
commeth of ill, Saint ~~Augustine~~ Augustine does
not understand it of the ayll disposition
of

of ye Man that swears, but of them yt
will not believe him without swearinge.
Many tymes a prince departs from ye exact
rule of yt duty, not out of his own ridispo=
sition to truth and clearnesse, but to coun=
termyne undermyned. That wise David
sayth he speaks of god himselfe, Cum
peruerso peruerteris, with ye froward
thou wilt show thy selfe froward: Gods wy
Isa: 18 26. ves of no froward nature may be made fro=
ward. wise traffic ingeybourd a prince
will be traffic and yonrgaine false wyth
ye false. Also, to looke into no other pro=
fession but our own, how often do we ecclesi=
disponsations, and pluralitys, and Nonresi=
dencys, with an Omnes faciunt, I do but
as other Men do of my profession do: Allow
a knight but that, he does but as other knights
do, or but that, as their doings put him to a
necessity to do, and you will not quickly call
a knight, an ill knight: when god shall his
people for ye good, and for nought, and
ignor

quod his enemyes abundant, when god com=
manded Abraham to sacrifice his own and only
sonne, and his enemies came ~~thereon~~ at their
pleasure as David speaks, to give your
selfe the libertie of humane affections, ~~that yo~~
would write to god an ill god: but yet they
are to him a royall priesthood, and a holy
nation for all that, and all their teares are
in his bottle, and registred in his booke for
all that. when princes intermitt in some
benefit, the present benefit of their Sub=
iects, and confer favours upon others, give
your selfe the liberty to iudge of princes
actions, with the affections of private men,
and you may write a king an ill king.
but yet we are to him as David says
2. Samuel 19. 12. His brethren, his bone,
his flesh, and so reputed by him. God
himselfe cannot stand springs in a —
naturall Mans interpretation, nor
any king in a private mans. but
when time shall our adversaries come to

rall kings, yll kings, we see historically), when they had all power deposed kings Quia minus stilis, because another gate seemed to them fitter for that government, and we see prophetically by allowing these misdemeanors and attainders of kings wrings stands in their books de Syndicatu, that that king that neglects his duty, shall give place, that occasioned his prerogative without his fault, that breeds his Subverts, may that winds himself to intemperate fumings for in his very particular, they restame that in such rasels kings are as mere in their mery, ~~and~~ as subject to censure and correction: we proceed not so in censuring the actions of kings. we say with Cicil, in John 1. 12. 36. impium est dicere regi, impius agis. we remit the judgment of their action to God, where they are secret, and if they were evident and bad, yet we must endeavour to preserve their persons, for there is danger in the fall, and lamentation due to the fall, when of Zedechiah,

for

for owne sure, are sancti Domini, the anointed of the Lord, And spiritus narium, The Breath of our nostrills.
First, he saith vt Spiritus Narium, he breathed of our Nostrills. first, Spiritus; a name most peculiarly belonging to God. That blessed person of his glorious Trinitie, whose office it is, to sanctify, to ~~inlighten~~ sinnate, to apply to us his merits of his passion, and his Merits of his Doctrine, it calls by this name, by his word of his Text, Spiritus, Ruach, even in the beginning of the Creation. God did create heaven, and earth); and then his Spirit of God, Sufflabat, saith Pagnins translation, and so saith his Vatable paraphrase, it breathed upon the waters, and so nidurit or vodait particular, and specifique formes. So God hath made us a little world of our own, his Hand; he hath given us heaven and earth, his trusty of his gospell, our earnest of heaven, and of his abundance of his earth, a fruitfull land; but then, he was it his Spirit of his Lord, he was it his breath of our Nostrills, Incubat again, he moved upon his waters, by his royall and

Spiritus Narium.

Spiritus Sanctus.

and warlike Navy), at Sea, in which he hath expressed a speciall, and a particular care, and by his breath and influence of his providence brought out his Lands, he refreshed, he applies, he makes profitable his Ships into it. Of his breath, that is his power, be at any time corrupt in his passage, and contrary an ill Dauer, by his pipes wheir conveyd it, and his good intentions and ill executed by inferior Ministers, his must not be imputed to him; That breath that comes from his Lips, his bed and Chamber of spices, is, when it is breathed out here, a perfume; by passing over his bed of Sepulchre, and putrified Lakes, it may be a breath of poyson, in his mouth. princes purpose something for his ease of his people Land as sure, they are sometymes presented to them and if they proud ministers, they tooke their putrifaction in his way, hedyst corruption from corrupt executors of good intentions.

Spiritus Sermo.

But here, we carry not his word, Quarth, Spirit, so hygge: hence, sure God hath said, that

that knight are gods, & attributes of the Holy
ghost, and his offices, which is to apply to Man, the
goodness of gods, belongeth to Kings too; God gives,
but they supplie all blessings to us. but yet
we take the words literally, as it is in the text, Non ma=
ledictio.
Ruach, Spirit, is the breath, that was breath,
the life, that was life. The King is that, & breath,
that life, and therefore that belongs to him.
first, our breath, that is, Deum, our Spirit.
Be faithfull unto him, and speaks good of his Psa: 100.
name, is commanded by David of gods. to
gods appointed, we are not faithfull, if we
do not speake good of his Name. first, there
is an internall speech in the heart. God hath
said. The fool hath said in his heart, there Psa: 14.
is no gods; though he say it but in his heart, 1.
yet he is a fool. for as wise as a politi=
cian would think him for saying it in his
heart, and nominings no farther, yet even
that is an ouert act with gods, for gods sees
the heart. It is the fool says in his heart, there ~~Psa:~~
100.
is no gods; And it is the fool that says in his

Jud: 19.30. Yet, it would gone more no king. Yet ou=
armous, that rifamous tragedy of the Levite
Gonubim. and yon Murder, of wing it is
sugd here, there was no sing dood dame
nor seene before, and many things are c
dome, that are never seene, with that em=
21.25 phatiall addition, remember it, advise, and
say your mind, that his addition to, In those
dayes there was no king in Israel: If there
had been any king, but a Zedechiah, it
Eccles: not have been so. cursed the king, not in thy
10.20. Lowgh: for they are synne that break
upon the gods of onoanother, that ridure
one another, to vnrayne ylle of gods Anoi=
nant, and of gods himselfe: for so the
prophet rayne them, Esaye 8.21. They
shall fret themselfes, and curse their king
and their gods. So that begining wise one,
will proxeed to the other.

Bene= They lyen lyen in its our breate; our breate
dictio. is his; our speere must be rentaind, not ex=
pressed in his dishonor: not in misinter protati=
ons of his actions. Takoushes on have often
made

made women yll: Curiosity, suspition, and
ialousy in her subiect gave occasion ill offerts
upon spirits, otherwise not yll. We must not
speake ill; but our duty is not accomplished in
that abstinence; we must speake well. And
in these things being still not admitt a good
interpretation, we must be apt to remove
her obliquitie and peruersnes of her art,
from him, who is her first mouer, to these
who are inferior instruments. In these di=
uers opinions, being are pontificates in the
Church, yet God concurrs to the preferring
of seruants and subordinate causes, that opinion
yt, (I think) the most antient, & that denies
that God works in the seruants cause, but only
gave communicated a to that, a power of wor=
king and rest in himselfe: & yet it not true;
God doth worke in every Organ, and in every
particular action: But yet though he do work,
in all, yet is no cause of her obliquity, of her
peruersnes of any action; now varyly prin=
ter are not equall to God; they do not worke
in

in particular actions; many times they com=
municate power to others, and yet themselves;
and the power is from them, but the perver=
sness is not. God doth worke, and is not guilty;
but sinners do not so much as worke therein,
and therefore are excusable.

They are our betters; our betters is heyne, in good
interpretations of their actions, and it is heinous
especially in our ~~acts~~ prayers to almighty
God for them. The Apostle exhorthe us to pray.
Preces.
for whomes first for all men in generall:
but in the first particular that he destoundh
1 Timo: 2. 1.
to, for Kings: And both Theodoret and
Theophylact make that the onely reason, why
he did not name Kings first, ut non vide=
atur adulari: least he should seeme to flatter
Kings. whether mentioned itselfe, or Kings
Magoli=
ands.
by whome Mentioned is happie here, be to
be preferred in prayer, you see both
Theodoret and Theophylact make it a
Problime. And these prayers were for
infidell Kings, and for persecuting Kings:

for

for when they were he breath of their Nostrills;
Their breath, their speech, their prayers
were due to him. But then, beloved, a man may
remay a Satire into a prayer, a man may
make a prayer a libel; if he intention of
he prayer be not so much to minister God to
give those graces, to the King, as to tell he
world that he King wants those graces, it
is a libell. we say sometymes in storme to
a Man, God helpe you, and God send you wit,
and therein, hewing it have he sound of a
prayer, we call him fool. So we have
seene some of late in obscure rendezvous,
institute rentayne prayers, That God would
bless he King, and he prince in his re=
ligion. The prayer is allways good, allways
useful. but when that prayer is accompa=
nied with circumstances as hewing he King
and prince were declining from that
religion, then even he prayer itselfe is
libellous and seditious. Semit Paul
in

in that former place, appointed a subiecte
prayer well, when he says, Let prayers be
given with humbly. Let our prayers be for
the continuance of the blessings wherewe
have, and let our acknowledgment of pre=
sent blessings, be an incurement for fu=
ture. pray and pray the together; pray
humbly, pray not suspitiously. for be=
cause in the bowells of christ Jesus, before
whose face I stand now, and before whose
face, I shall not be able to stand amongst the
righteous, at the last day, if I by now, and
make his ~~profit~~ pulpit my stay, to vent
sophistirate ~~[illegible]~~ warrell in the presence of you
a holy part (I hope) of the Militant
church, of which I am, in the presence of
the whole triumphant church. of which
by grace, in whome I am that I am, I
hope to be, in the presence of the God of
that whole church I wo it all in all, I,
and I humble, that I have the spirit of
God, 1 Corinthians 7.40, It am sure
I have

I gave not wished it in mine ~~[illegible]~~ point) I, and
I may be bought to know something in
civill affayres, (I am sure I gave not been
stupified in these points) do deliver that,
noting upon the twy of a Morall Man,
and a Christian Man, and a Christ Man,
I believe to be true, That go wee to the
breath of our Nostrills, yes, in this sort,
far from submitting us to that Idolatry,
and superstition, that did goe to the oppresse
us, as this immediate procedure, in these
Memory is highly precious to you, was
These wayes may be divers, and yet bee
one to the same, The glorie of God. And to a
sister companion, then wing her, I know
I cannot carry it.

So is the breath of our Nostrills, our breath Vita
is this, That is our spirit first in the con=
taining it, not to speake in this diminution,
then in setting it among Men, to inter=
pret fayrely and loyally this procee=ding in then
setting it to God, in sure prayers, for the

continuance

to communicate herewith, we imply a hearty full acknowledgment of her present blessings spiritual and temporall, being we enjoy now, by him. So breath is spirit, but breath is life too, and so our life is his. How willingly his subjects would give their lives for him, I make no doubt, but he doubts not. This is argument strong for their proportions, to give their lives for his honor, or for his possessions of his Hereon, that hence not contra voluntatem, yet praeter voluntatem, without any declaration of his pleasure by command, they have been as ready voluntarily as if a press had commanded them. but these words being his misdeame hate reason for procuring peace, have text of murtherall act. How willingly his Subjects would give their lives for him. yet their lives are his, we is the breath of their Nostrills; And therefore hence they do not leave them for him, but them leave them for him; hence they be not called to

dy

by for to him, ~~yet~~ let them live so, as it may be for to him; live peaceably, live honestly, live industriously; all this is for him; for the Spirit of the people endeavour the Prince, as much as this ought. When it shall be required at your hands, by for him. In the meane tyme live for him; live so, as your livings do not kindle gods anger against him, and hath a good confession, that he is the breath of your Nostrills, that your life is his.

As then the breath of our Nostrills is expressed by this word in this text Ruach, Spiritus, Spiraculum, and life, so it is his. When the breath of life was first breathed into man, here it is called by another word, Neshamah and hath the Soule, the immortall Soule: and is the Anima

Gen. 2. 7.

that breath of life; is the soule of this Subsists so, as that their Souls are his? So as that they must shine towards men, in innocent actions, or ~~sinne~~ sinne towards gods

in ~~but~~ forsaking or dishonouring ~~god~~ him,
if he will have him, & if had he honour of
to aske his question in his royall presence,
& know he would be his first man, that would
say no; No; your Souls are not mine,
so. And as he is a most perfit hot man
in his booke of God (and by his way &
should not easily fear his being a parrist
that is a good hot-man) & know he
would like Daniel, though our God do
not deliver us, yet know, O King that
we will not worship his gods; & know he
would like Saint Peter, we ought to obey
Act: 5. 29. God rather then man; And he would
like Christ himselfe, fear not them (for
he sayd) that cannot hurt his soule. he
claimes not ~~he~~ your Souls so. Tis
Nuach here, tis not Neshamah;
your life is his, your soule is not
his in that sense. but yet, belonds,
he

he

these two words are promiscuously used in the Scripture; Ruach is often the soule; Neshamah is often but the temporall life: and how far, the one as well as the other, is the things that we must answer for your Soule; So they are Eis; for we is not a thing of bodyes, but ~~of men~~ a thing of men; bodies and Soules; not a thing of men onely, but of Christian men: So your religion, and your Soule are Eis; Eis; appertaining to eis rare. And therefore hence you are no obedience to any power under Heaven, to darline you from the true god, or the true worship of that god, and the fundamentall things thereof, yet in these things are in their nature but circumstantiall, and may therefore according to time, and place, and persons, admitt alterations, in these things, hence they

to heaven ~~[illegible]~~ to religion, submit your selfe to his direction, for here he two words moste, Ruach, and Neshamah, your lifes are his his, and your Soules are his: his and being to adiuance gods truth, you are bound to trust him with his way. He is Spiritus, as it is his holie ghost, an instrument of his holie ghost, to conveye blessings to us; Spiritus, as it is our breathe, our speeche; Spiritus, as it is our life; Spiritus as it is our Soule, even in heaven conversinge his Soule, so far as communicate spiritualle, as tymes of meetinges and proceedings when we are met, ~~for~~ he is his breathe of our Nostrilles, our speeche, our life, our Soules, in that limited sense, are his.

But did he so subscribe of his (and I regarde none but his subscribe with his

ghost

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plot) from whome God deliuered him this
day, did they hinke so ofte him, that he
was the breate of our Nostrills? If he
breate be sweete, if it be tainted and
corrupt, (as they would fayne hinke in
his rage) is that good Assistance, for
an ill breate, to cut of his eares, to suffo-
cate it, to smother, to strangle to
murder that man? Is it his breate
of his Nostrills, they owe him their
Eyes, their hands, their prayers,
and how gaue they the children of fools
made him their Songe, and their
byword? How gaue they drunkards,
mon drunke of the Babilonian Cup,
made libells against him? How gaue
they Seminatores verborum; do=
famers him with contrary defamations,
then, that he persuaded their religion,
when he did not, now that he hate to
his

Job: 30.1

Act: 17. 18

his own religion when he gave not? Yea
is their breath, they owe him their tongues,
and how foully do they speake; their
breath, they owe him their life, and how
prodigally did they give away their
lifes, to take away his? Yea is their
breath, their Soule, that is accomptant
for their Soule, (hence his account to
God will be easie for them) and how gave
they rash themselves out of his Court,
withdrawn themselfe from his Allegi-
ance? This they gave doome thy (Christian)
and to say prophetically what they would
do, first their estimation of his fact,
when they call it an enterprise of a
few unfortunate gentlemen, and then
their exaltation of his fact, when
they make he principall person in it,
a Martyr, this is prophetic enough, but
sure they are not ashamed of that Ori-
ginall

gniall, they will not be affraid to oppose it often, and pursue the same practise till they have driven out.

Let it be Josiah, let it be Zedechiah, yet was he broake of his Soueraigntie, that was his first attribute, and he was anointed of his Lord, that is his next portion it seems allways seperated that were anointed from prophane and secular vse: Division was a religious distinction. It had that signification in practise, before any law given for it. When Jacob had had that vision of sleeping upon his stone, were made him see that that place was the house of God and he gate of heaven, then he tooke that stone, and set it up for a pillar, and anointed it. This was his practise in nature; and then was he prompt in his law, was, as for

Domini.

Gen: 28 18.

for he attain it selfe, so for many other
things belonging to the service of god, in
Exo: the temple, & you shall anoint them, to
29.36. sanctifie them. & thus it was for kings,
and then is the rankest persons, we
see the dignitie that anointing gave, for
it was given but to three sorts of per=
sons, to kings, to priests, and to
Prophets: Kings, and Priests had it to
testifie their ordinarie and permanent
and indelible institution: their power is
layd on in oyle; and prophets had it, because
they were extraordinarily raysed to de=
1 reg: nounce and to execute gods indgements
19.15. upon persons that were anointed, upon
Priests and Kings too, in their rasles,
for were they were particularly em=
ployed. & thus then it is, Anointed kings
could not be touched but by anointed
persons; and then anointed persons
could not be touched but by persons
anointed;

anointed; the priest not ~~ordained~~ directed but by
the King, the King, an King, not corrected
but by the prophet. And this was he..
that that they lamented so compassio=
nately, that their King, their anointed, --
their Crownpheed, was taken prisoner,
saw his Sonne slaine in his presence,
then had his eyes pulled out, and was
bound in chaines, and carried to Babel.
And besides then this, in himselfe, and in his
sonne, and in all, was not intended, this
day, against our, not Zedechiah but
Josias; for David (speaking in nature)
had all particular misteryes in it. An
had all anointed King (and many Kings anointed
heere are not) and he that is (unctus
pro Consortibus, above his fellow Kings,
(for, if he be no other King of his religion,
is anointed) the anointed of his Lord,
he who in his Court had heere great
names

namely Meshiach Jehouah, christus
Judg: Dominus, that howsoever he hath been but his bram-
9. 8. ble anointed for king of his trade, and so
made his fitter fuell for his fire, that
howsoever, (as Davids lamentation is for
Saul) he hath not been anointed with
2. Sam: oyle, that is by of gods, his by whome god
1. 21. looketh upon him, that is hand of god, his by
whome god protecteth him, that is foote of god,
by whome, in his due tyme, (and usque
quo Domine how long o lord before that
tyme comes.) god shall tread downe his
own and our enemies, was swallowed
and devoured by them, in their infallible
assurance of his promisings. So it was
historically. And how it standeth prophe-
tically, that is what sure as they were
would do for his future, that longe as
Eccleses they write, not in libells clandestinely and
subreptitiously stolen out, but with publicke
publique autority, that our fiendishe and
no

no anointed priest, but he priest of
Baal, for that they write, that he con=
spiracy of his day bearing against him,
was opposite religion, was act unlit, act
that against Athaliah, was did ~~not~~ but opposite 39.
he state and ~~they~~ that they write, that
he he was was he actors, and therefore 43.
sands, because at their execution they
submitted all to he Romane Church,
and were reuniet, is that Church con=
demnethat fact, then to repent yt, so 78.
they write to; that he religion of our
present King, is no better then he reli=
gion of Jeroboam, or of Numa Pom=
pilius, that also they write; that he
last Queene beinge an heretique, yet 65.
because she was anointed did ruse
that disease, he knight obyll, but be=
cause in Rome however he King refusis
to be anointed at his Coronation, here=
fore he rammed ruse that desease, and
therefore

therefore Non dicendus, unctus Domini
saith their author, (for all these are the
words of one Man; and one who had no
other occasion to say all this, but onely
his Kings Apology for his oath of Alle=
giance) by retaining and relying --
upon such authors, and authorities as these,
using remaining for their future in=
struction, we see their disposition for
the future, and indeed of them prophet=
rally, as well as Historically).

Now the misery being its own Lamentation,
Captus. the declination of the Kingdome in the
person of the King, it hath been said,
He was taken in their pits. Taken,
taken in pits, taken in their pits, and
so many stayres down, so many dest=
rouys, so many gradations or rather
degradations in this calamity. Let it
be Jehoiakim, let it be Zedechiah, they
were taken, taken and never restored.

Let

Let it be our Josiah, and will it hold
in that application? was it taken?
He was plotted for; but was it ta-
ken? when he himselfe tasted knowledge, Jos. 19.
that both at home and abroade, hosts of
his Romane persuasion, assurd them=
selfe of some especiall works, for
the advancement of their cause at
that time, when they had taken that
assurance, it was taken, taken in
their assurance, infallibly taken in
their opinion. As his kingdome
was taken in their opinion, yet thought
that Nay minister, so his king was
taken in their assurance, yet thought
that plot infallible.
He was taken, And in foueis, in pits, says Fouea
he text. If our first translation would
serve, his sorrow were his losse, for time
it is, he was taken in their Not; now, a
man that flatteringly spreadeth a Not;
a

Prov: 29. 5. Prudence that discerneth not a flatterer from a Counsaylor, is taken in a net: but heath not so desperate as in a pit. In Josiahs rage it was a pit, a Grave it was a [illegible] In our Josiahs rage In Zedechiahs rage it was fully as it

Foueis is in the text, Not in fouea, but in foueis, plurally in their pits, In their diuers pits; death in the Mynes, death in the Collar.

Illorum And then it was in Foueis illorum, saith the text, in their pits but the text does not tell us in whose. In the verse before, it is said our persecutors did hit, and hit, And then it follows he was taken in their pits; in the persecutors pitt: certainely, but yet who are they? If it were Josiah, the persecutor was Necho

2 Chro: 35. 23. King of Egypt, for from his army Josiah receyued his deaths wounds; If it were Zedechiah, the persecutor he was Nebuchadnezzar, King of Babilon, for he carried Zedechiah into Captivity

trinity: Certenly the Holy ghost knowes well inough, and could gaue speake playne, whose hose pitte were; but it pleases him to for=
beare Names. Certaynly our Josiah knowes well inough, whose hose pitte, that were digged for him, were; but according to gods naturall prouidence, so doth he drawing out more blood, then necessarily he must, or he layeth out imputations and aspersions upon more then necessarily he must, he gate forbearing Names. The Holy ghost knowes better then all the depositors in all our Libraries, who digged hose pitte; our Josiah knowes better then all we who come but to Solemnize the deliverance, whose sends, and whose remayns were in the digging out hose pitte too.

The was taken, says our Cod. trie it in Fuit.
Josiah, whe was taken, and nouer ta=
ken back, trie it in Zedechiah whe
was

were taken, and never taken back, they, both perished, in both them there is must cause of perpetuall and permanent lamentation; But transfer it to our Josiah, and then he was taken, yet, he was but taken; God did not suffer his holy one to see corruption; and so the lamentation is changed to a congratulation; so our Ora is an Euge, our exclamation turned to acclamation, so our De profundis, is a Gloria in Excelsis, he pit the vault, is become a hill, wherein we behold the power of our great God; the Sepher Kinoth, the booke of Lamentation, is become Sepher Tehillim — . the booke of Psalms, and hymnes giuings; Davids bonus es omnibus, o Lord thou art good to all, yet come to Moses his Non talitER omni, thou hast not dealt so well with any Nation, as with us; And when we might haue feared a Bereliquisti, that God hath forsaken us

it, we have Saint Augustine Assertorim=
quam et nesciebam, we rame nearer
and nearer to God, and know yet not; we
know not our danger, and therefore we knew
not his especiall protection. It was one
particular degree of his mercy, to preserve
so: as it is an easie to a Man not to hear
of his friends sickness, till he hear it by
hearing of his recovery, so God did not
suffer us with the danger, till he established
us with his deliverance. and by making
his Servant and our Soueraigne, he
blessed meanes of his deliuerey, and he
blessed meanes in all deliuerance, he hath diuerted us in all
apprehensions of danger, to rely upon
that misdoome in Civil affaires of State,
that misdoome in rasher of religion,
and upon that Zeale, in rasher of religion,
which he hath imprinted in his royall
heart; Historically God hath done great
things for us, by him, prophetically God
might for us, by him, prophetically God
hath great things to do for us, and all
he

the Christian world, and will make him the
his instrument to do them.

Auxilia. We referred at first, for the last gasp, for
the knott to ty up all, his restauration.
That he was truly assisted with the said
sense of sure a danger, and the great sense
of sure a deliverance, would also stir all
manner to his power, to secure the future,
That his kingdome in that kind might
allways be safe from the like dangers.
No doubt, our Josiah does that, in that meane
appertaynes unto him; and all (his rare
of all) appertaines unto him. If God hath
made him his rod to scourge others with
warres and armies, we might be afraid,
that when God hath done his work by
him, he would cast the rod into the fire:
God does not allways bless the same in=
struments who love blood, hence they pro=
tend his glorie: but since God hath
made him his dove, to fly over the
world with the Olive branch, with en=
deavours of peace in all places, as the

Dove

Your dis, so shall wee bring his alive
branch to his Darke, and our only sure
pearce wee may adorne his Ministry of God,
and establish your of Constitione in him
selfe.

Ne
necce=
mus.

If wee take on his part, shall wee restore
him; and for his preservation, and our
in him, these he might are to be done on our
part. First, let us returne to God, so wee
God may looke upon us through in his
righteousnes of Christ; wee will not be
put on, as a fair gowne to cover our
shame; but first put off your Sinne,
and then put on him; Sinne of his time,
sins of your age, sins of your Sex, sins
of your Complexion, sins of your pro=
fession; put off all; for, your time, your
age, your Complexion, your Sex, and your pro=
fession shall not be damned, but you;
your selfe. Do not hinke that your
Sundays zeale, our a mooke, can burne
out all your extortions, and oppressions,
and usury, and bribery, and simony,
and

and rambler wrigt, and wantonnes practises
from Monday to Saterday. Do ye not hynke it
to be so with yee spirituall Man, as with yee
Naturall; in yee naturall body, a great pro=
portion of Choler will vertifie a rolo, or
ola, an flegmatique man; yet it will by
gaining so mure roler, but a bedgement zeale
on Sonday doth not vertifie yee sixe dayes
sinner to tryout upon, yam stirrus for want
of an afternoones Sermon, and to fast all
yee week longe so, as never to taste gow=
swedle yee Lord it, in Clensing yee Eare,
and withdrawing yee Eaues from sin, yet
it no good did. not only upon your allege=
and to god, but upon your allegeance to yee
king, be good. No wrence can gaue a bet=
ter guard yon Subiects truly religious.
Quantus murus patria, vir iustus, Saint Ambrose
giu holy exclamation. Yee sins of former
tymes, yee sins and provocations of Ma=
nasseth lay heavy upon Josiah, as well
as yee Lord him. Yee sins of our days,
our sins, may open any wrence to yee
anger

2 reg: 23. 26.

anger. This is the first way of preserving our Josiah, to turne away the wrath of God, by our repent and of former, and abstinence from future sinne.

A strong is to uphold his honor and estimation with other men; especially amongst strangers that live with us; who, for the most part treate princes so, as they think their Subjects to salute them. Ambassadors have ever been sacred persons, and partakers of great priviledges. A prince that lives, as ours, in the by of many Ambassadors, is not, as the children of Israel, in the midst of Canaanites, Gergesites and Jebusites, and Amorites, who all waited their destruction, but he is in the midst of Tutelar Angells, Nationall Angells, who study, by Gods grace, the peace and well fare of the Christian state. But all strangers in the land are not noble, and random, and in-nonymous Ambassadors; and when they are to be misled to an undertaking of the - may be, by rumors, by disloyall, and mercenary spirits from the subject. We have not

not feel Salomons weight, but our weightinge,
and repinings, and discontents may bringe vs
to Rehoboams Scorpions i. reg: 12.11. This
way gate a part in his kings safety, and
in our safety, to gate in our selfe, to wrong to
strengthen, a good estimation of that happy
gouernment, wherin vs truly good in it selfe.

Subsidia And then a kind, and verie important way
towards his preservation, is a regardfull dis=
position to supplie, and to support, and to assist
him, with sure kings as are necessary for his
outward dignity, when god himselfe was
his immediate king of the Israelites and
gouerned them by himselfe, he tooke it ill,
that they would depart from him, who ncz
ded nothing of theyrs; for there could be no
other king but must necessarily be supplied
from them. And yet, rouished, beloued, what
god, who needed nothing tooke. The sacri=
fices of his flock, were sure, as would haue
kept diuers royall houses. Take a bull of
them

them but in one passouer, that Josiah kept 2 Chro: 35.
and compare that, and other his like wise
his smallnes of his lands, wherin they possess=
ed, and that that they gaue was a very ve=
ry great proportion. Now it is his seru=
ice of gods to contribute to his king as
well as to his priest; he that gives to a
prophet, shall haue a prophets rewards, he
that gives to his king shall haue a kings
rewards, a crown, in his rash, where to
give to his king is to give to god, where
his care of his state, and his glory of
his gospell so much depends upon his --
sustentation of his outwards honor and
splendor of his king. preserue him so,
and he shall his hosts be subject to his
dangers.

But lastly, and especially let us preserue Religio
him, by preserueing gods amongst us in his
true and sincere profession of his religion.
Let not a mist-grounded and a disloyall
imagination, of rooles not in him, roole you
in

in your own families. Omnis spiritus qui
solvit Jesum, says Saint John in his Epis-
1 John 4. 3. tle. Every spirit that dissolves Jesus, that
embraces not Jesus intirely, all Jesus,
all his truth, and all his, all that suffer
for him, is not of God. Do not say, I will
hold as much of Jesus as shall be necessary;
as much as shall distinguish me from a
Turke or a Jew; but if I may be the better
for parting with some of his rest, why
should I not? Or, I will hold all my selfe,
but let my wife, or my Sonne, or one of
my servants go his other way: as though pro-
testant and papist, were two severall rai-
bows, and as you would make one Sonne
a Lawyer, another a Merchant, you will
make one Sonne a papist, another a pro-
testant. Excuse not your own loyalty, with so
high a dishonor of his person: when have
you heard, that ever he hanged any Man
for becomming a papist? I have his word
to him selfe; he works into his kingdome
and

and he dwells with in his Kingdome, he
walks and his prisonn. Looke how seriously
to his own house, so his own family,
and keeps ~~him~~ all right here. A theife
that is let out of Newgate, is not therefore
let into his house. A priest that is let out
of prison, is not therefore sent into hell-
house. Still it may be felony to harbor
him, though there were mercy and benignity, to
let him out. Cities are built of families,
and so are Churches too; Every man keeps
his own family, and then every pastor
shall keep his flock; and so he Church
shall be free from Scisme, and he state
from sedition, and our Josiah pre=
serues, prophetically, for ever, as he was
historically, this day, from them, in
whose pitts, the breath of our Nostrills,
he anointed of the Lord was taken.
Amen.