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Die fouis 26. Decemb. 1644.

IT is this day Ordered by the Lords in Parliament Assembled, That the House doth hereby give thanks to Master *Calamy* for his great pains taken in the Sermon he Preached on Wednesday the 25. of this instant *December*, in the Abby Church *Westminster*, it being the day of the monethly Fast. And this House doth desire him to Print and publish the same. And lastly, It is Ordered, that none shall Print or publish his said Sermon without being Authorised so to doe under the hand of the said Master *Calamy*.

Io. Browne Cler. Parliamentorum.



I Doe appoint *Christopher Meredith*, to Print this Sermon, and no man else.

EDMUND CALAMY.

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AN
INDICTMENT
AGAINST *ENGLAND*
BECAUSE OF HER SELFE-
MURDERING DIVISIONS:

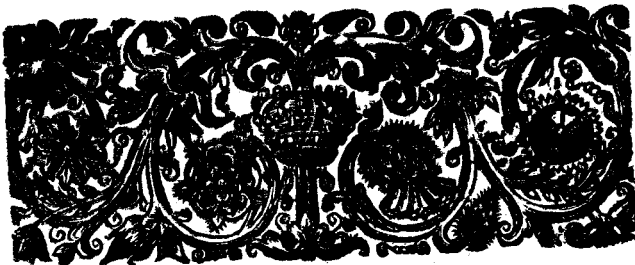
Together
VVITH AN EXHORTA-
TION TO AN *ENGLAND*-
preserving Vnity and Concord.

Presented in
A SERMON PREACHED
before the Right Honourable House of
Lords in the Abby Church at *West-*
minster; at the late Solemne Fast,
December 25. 1644.

By
Edmund Calamy, B. D. and Pastour of
Aldermanbury in LONDON.

Cyprian. Pacem Ecclesie Martyrio praeferrimus.
Peius est scindere Ecclesiam quam sacrificare Idolo.

LONDON,
Printed by *I. L.* for *Christopher Meredith*, at the sign of
the *Crane* in Pauls Church-yard. 1645.



TO THE RIGHT HO-
NOVRABLE HOVSE OF
Lords Assembled in
PARLIAMENT.

T*He differences and Divisions of
England at this day are so many,
so great, and so destructive to
Church and State, as that it can-
not but be accounted a transcen-
dent act of Piety and Charitie
for any man to endeavour according
to his place to compose the one, and remove the other.
But though this worke be very excellent, yet it is also
very dangerous to him that shall undertake it. For it
is often found, that he that will step in to reconcile two
parties that are a fighting, doth prove the party a-
gainst which both of them will fight. Or if not both,
yet alwaies the party that doth the wrong will be a bit-
ter enemy to him that would make up the breach. And
therefore it is expressly said, Act. 7. 26, 27. That
when Moses saw two of his brethren striving one a-
gainst*

The Epistle Dedicatory.

against the other, and stept in to set them at one, saying, Sirs, ye are brethren, why wrong ye one another? He that did his neighbour the wrong thrust him away, saying, Who made thee a Ruler and a Judge over us? But yet notwithstanding, happy is that man whom God shall make any wayes instrumentall to the bringing in of a holy and blessed Peace into this distressed Island, though with the losse of his owne life. Famous is the example of Gregory Nazianzen, who was Bishop of Constantinople, eminent for Learning and Piety: And yet when he saw a prevailing Faction endeavouring to choose another into his place, and that it would much disturbe the peace of the Citie if he did not yeeld it up; he brake out into this speech: Abfit, inquit, ut mei causâ aliqua simultas oriatur in Dei Sacerdotibus. Si propter me est ista tempestas, tollite, & mittite me in mare, & desinet à vobis quassatio. God forbid that for my cause any difference should arise amongst the Ministers of God: If this tempest be raised for my cause, take me, & throw me into the Sea that so the tempest may cease. A sentence worthy to be written in letters of Gold, and to be put in practise by every true hearted Englishman. The like we read of Codrus a Heathen King, who for the love of his people exposed himselfe to death. And of Curtius, and of three Decii that devoted themselves to ruine for the safety of their Countrey. The Booke of God calls us of Moses that was willing to have his name blotted out of the Booke of life: and of Paul that was willing to be an Anathema, that so God might be reconciled to the people of Israel with whom he was displeased. But the greatest example of all is of our Lord and blessed Saviour

Ruffini histor.
Ecclesiast.
lib. 2. cap. 9.

The Epistle Dedicatory.

Saviour, who emptied himselfe of his Divinitie, and became a servant, and a curse, that he might become our Peace-maker.

Much to this purpose is said in the insuing Sermon, which is now made publique by your Commands. Something also is said to keep up your spirits from being over-dismayed at the consideration of these Land-destroying Divisions. Great are the searings and tremblings of heart, because of these Divisions. But be not over-discouraged: It is Gods Prerogative to bring light out of darknesse, good out of evill, unitie out of division. He worketh by contrarie meanes as well as by unlikely meanes. He delivered Jonah by a Whale, and kept him (as Basil saith) vivus in sepulchro. He raised Joseph by casting him into prison; he cured the blind man by clay and spit-tle. And I doubt not but he will bring a great deale of good at last out of our Divisions. It is observable that Simeon and Levi, that at first were brethren in iniquitie, joyning together to destroy the Shechemites, and for this cruel act, as a futable punishment, were divided in Jacob, and scattered in Israel, Gen. 49.7. Yet notwithstanding because afterwards Levi was zealous for God against the worshippers of the golden Calfe, and did appeare valiantly on Gods side, Exod. 32.26. God did turne this curse into a blessing, Deut. 33.10. For Levi was consecrated to teach Jacob Gods judgement, and Israel his law, &c. And the Simeonites, as Ainsworth observes, were also Teachers of the Law in the Synagogues of Jacob; and the Levites in the Schooles of the sonnes of Israel. This story is written for our consolation. The time was when we dwelt in peace and unitie,

Ainsw. in
Gen. 49.7.

The Epistle Dedicatory.

unity, but then we combined against God and his children; and for this cause as a just ~~cause~~ ^{cause}, God hath divided us one from another, to the utter ruine one of another. But yet notwithstanding, if you (Right Honorable) will goe on to shew your selves zealous for God and his Cause, and to appeare vigorously and faithfully on his side; God will turne our great curse into a great blessing. And as the dividing of the Red Sea was made by God a way and meanes to lead the people of Israel over into Canaan, and to destroy the Egyptians: so God will make our Divisions in this Red Sea of bloud, into which we are plunged, a way and meanes to a happy Canaan of unitie and peace; and to the utter ruine of our implacable Adversaries. Thus he did with the divisions of Paul and Barnabas, as this Sermon relates unto you. Onely be couragious for God, and in nothing be terrified at our differences, but make your peace with him, and he at last will make us at peace one with another: which is the earnest prayer of

Your Honours

Spirituall fervant,

EDMUND CALAMY.



A SERMON PREACHED TO
the Right Honourable House of
Lords on the Monethly Fast,
December 25. 1644.

Matth. 12. 25. latter end.

Every kingdome divided against it selfe, is brought to desolation: and every citie or house divided against it selfe, shall not stand.



Hese words are a iust Apology of Iesus Christ, against the uniuert accusations and blasphemies of the Scribes and Pharisees. There was a man brought unto Christ that was possessed with a Devil that made him dumbe and blind; and Christ bealed him, insomuch that the blind and dumbe, both spake and saw; Verſ. 22. This great miracle had three different effects. The common people were astonished and said; *Is this the sonne of David?* Verſ. 23. His own kindred thought him mad, and sought to lay hold on him, *Mark. 3. 21.* But the Pharisees when they heard of it, they blasphemously said; *This fellow doth not cast out Devils, but by Beelzebub the Prince of Devils.* Now Christ to cleare himselfe from this cursed aspersiõ brings foure Arguments, whereof this in my Text is the first. Interpreters take much paines to make out the strength of the Argument. The

B

summe

summe of what they say is this. It is an Argument drawn from the policy and subtiltie of the Devill. For if Satan cast out Satan (saith *Christ*) then Satan should be divided against himselfe. And if Satan should be divided against himselfe, then Satan should seeke his own ruine. *For every kingdome divided against it selfe, is brought to desolation, and every citie or house divided against it selfe shall not stand.* But it is incredible to thinke that Satan should seeke the ruine of his own kingdome, which he indeavoureth by all means to promote and propagate. And therefore it is certaine, that I do not cast out Devils by the power of Beelzebub the Prince of Devils. This is Christs first Argument.

But my purpose is to handle these words, only as they are an *intire proposition* in themselves; as they are a *generall Maxime*, written in great Characters, not only in the *Booke of God*, but in the *Booke of Nature*: and as they are a *cleare Looking-glasse*, in which with sad countenances we may behold the woefull condition that *England* is in at this present. For these words are the words of *Iesus Christ*, who is truth it selfe. *Every kingdome divided against it selfe is brought to desolation, and every house or citie divided against it selfe cannot stand.* And if every Kingdome, then the Kingdome of *England*, divided against it selfe is brought to desolation, and if every Citie, then the Citie of *London* divided against it selfe shall not stand. In the words themselves, we have two parts.

First, Christ doth here set down *one great Cause of the ruine of Kingdomes, Cities, and Families*: and that is *division against it selfe*. Every Kingdome *divided against it selfe*: The word in the Greeke is *μεριδιον*, which doth not signifie every little, small division, but such a division, that doth *μερίζειν την πόλιν*, that doth cut a Citie in pieces, such a division, when it is *καθ' εαυτῆς*, when it is *intrinsecall* to a Kingdome, when it is got within the bowels of a Kingdome, it is like unto the winde, which when it gets into the bowels of the Earth, makes an Earth-quake, and blows up Towns, and Houses, and Kingdoms. So doe these divisions, whether Ecclesiasticall, or Politicall, whether about matters of Religion, or of Civill Government, when they get within a Kingdome, they blow up a Kingdome, a Citie, and a Family.

Secondly, Our Saviour Christ here sets out the *greatnesse of the*
ruine

ruine that is caused by these divisions; and that both *Intensively*, and *Extensively*. First, *Intensively*, and that by two expressions.

First, Christ here sayes, such a divided Kingdome is brought to desolation: the word in the Greeke is ἐρηϊστῆται, it is made a wilderness: Though a Kingdome in time of Peace be as happy as a *Paradise*, division will turne a *Paradise* into a desolate wilderness: And the words are in the Present tense, to show the certaintie of it: It is brought, not it will be brought; Every Kingdome divided against it selfe is brought, and it is brought to desolation. Divisions doe not onely distemper a Kingdome, and make a Kingdome diseased, but they are deadly, and fatall to a Kingdome, they are like unto a great and wide breach made in the Banks to let in the Sea, to swallow up a whole Kingdome: they are like a breach made in the walles of a Citie besieged, that lets in the Enemy to take the Citie. And then,

Secondly, Christ sayes, such a divided Citie shall not stand. Christ doth not onely say, it shall reele, and totter; but he saith expressly, ἢ σαθίσηται, it shall not stand: or as it is in the 3. Mark. 24. It cannot stand; it must tumble and fall. Divisions in a House, are not only like unto the breaking of the Windows, or the pulling down of the Tyles, which may be done, and yet the House may be safe: but they are like unto a House all on fire, which must necessarily be burnt down if it be not quenched. Or like unto a House, when the Pillars of it are pull'd down, and the House it selfe falles with it. So is a Kingdome, Citie, or Family, divided against it selfe, it cannot stand, sayes Christ, ἢ σκυνήσεται, Mark. 3. 24.

Secondly, Our Saviour sets out the greatnesse of this ruine by the Extension of it; It is here said, Every Kingdome divided against it selfe. Divisions in a Kingdome, are like a sweeping plague, that devoures whole Kingdoms, without any distinction. Though a Kingdome be never so well provided with Men, Armes, and Ammunition, Ships, Walles, and Bulwarks: yet notwithstanding, if divisions get into that Citie, and Kingdom, they are as a spreading gangrene, that will quickly infect the whole Kingdome, and destroy it utterly, be it never so well fortified by Sea or Land. Nay, though there should be a Kingdome of Saints; yet notwithstanding, if Differences and Distractions get within that Kingdome, they will prove like the worme that did eate up Ionah's gourd in one

might; Divisions in a very little space will swallow up, and devour all the outward happinesse, even of a *Kingdome of Saints*.

And not only so, but *every Citie*, (sayes Christ) and *every House*, though it be never so Religious, so Honourable, so rich a Family; yet notwithstanding if divisions get into that Family, it cannot stand. These divisions, they are like unto the *Mors in olla*, like unto the *Coloquintida*, that spoiled all the pottage; They are as a *poysounfull herbe*, that spoiles all the riches and goodnesse of a Family: like unto *Eagles feathers*, which (as some say) when they are mingled with other feathers, spoile all the feathers they are mingled withall. So doe Divisions, Contentions, and Factions, when they get into a *Citie*, or *Family*, they spoile all the wealth, riches, and honours of that Family: for so sayes our Saviour Christ; *Every kingdome divided against it selfe is brought to desolation, and every Citie, or House divided against it selfe shall not stand*. The words thus explained, will afford us this Doctrin.

Doct. That Divisions, whether they be Ecclesiasticall, or Politicall, in Kingdomes, Cities, and Families, are infallible causes of ruine to Kingdomes, Cities, and Families.

* Lib. 5. de Bello Gallico. quod factionibus & studiis trahantur.

Camden Britannia magis civilibus bellis, & partium studiis, quam Romanorum viribus attrita, post varias clades ultro citroque illatas in Romanorum potestatem paulatim concessit.

Dum enim singuli pugnabant universi sunt victi, sic in mutuan perniciem ruentes ut non nisi oppressi senserint omnibus perire, quod singuli amiserunt. Claudius his discordiis fretus, &c.

This Doctrin is proved, not only by the History of the Bible; but by the History of all Ages. The Kingdome of *England* is sufficient alone to prove the Truth of this Doctrin. Historians observe, that there was never any great mischiefe fell upon *England*, but the Cause of it was, the Divisions that were among them. When *Cæsar* first made inrode into *Britaine*, he was called in by the Faction of * *Mandubratius*. And *Tacitus* sayes, that all the Victories that the *Romanes* got, it was by the Factions and Divisions that were among the *Britaines*. And afterwards, when the *Saxons* made a Conquest of *Britaine*; *Vortigern* that had got the Kingdome by a Faction, to maintaine his Party, sent for the *Saxons* in, as some say, or at least employed them, when, in, to take his part, as others write. But all write, that by this meanes he destroyed himselfe, and the whole Kingdome. And so likewise, when the *Normans* made a Conquest upon *England*; they were invited hither by the Factions that were in *England*. Especially, by the Faction that the *Earle Goodwin* made, and his sonne *Toussaine*, as our Historians doe relate. And since the *Norman* Conquest, I need not put you in minde of the great effusion of blood that was here in *England*,

England, all the time of the *Barons warres*: And of the miserable condition of *England*, When the *House of Yorke* and the *House of Lancaster* rose up one against another. And what shal we say to the desolate and bleeding condition of *England*, and *Ireland*, at this present? Doth not our forlorne, and miserable estate sufficiently make good this Doctrin: *That Divisions in Church and State, are destructive to Church and State?*

But besides the Kingdome of *England*, I might shew you, how the *Empire of Grecia* as long as *Alexander* kept it in unitie flourished in great prosperitie, but after the death of *Alexander*, it was divided into foure parts, and these foure *Gouvernours* destroyed one another by divisions. I might also instance in the *Empire of Rome*, as soone as ever it was divided by *Constantine* into two parts, from that very time (as *Sigonius* relates) the *Romane Empire*, which before that was very strong and potent, began first secretly to grow weake, and afterwards to decay, till at last it came to utter destruction.

I might instance also in the people of the *Iewes*, as long as they were as a *Citie united Within it selfe* in *Dauids* and *Solomons* time, so long they did exceedingly flourish; but as soone as ever they were divided into ten Tribes, and two Tribes, they presently began to warre one against another, and to open the doore to foraine Invasions; till at last they were all of them utterly ruined. Famous is the story of the *Citie of Ierusalem*, when it was besieged by *Titus Vespasian*, *Iosephus* tels us it had three mightie Factions in the very bowels of it: The chiefe of which Factions were *Iehochanan*, *Eleazar*, *Schimeon*. And that these three Factions did kill more then the enemy himselfe; and were the cause of the taking of that famous *Citie*. The like is reported of the famous *Citie of Constantinople*, when it was taken by the *Turks*, &c.

But let us a little consider the Reasons why Divisions are so fatal and destructive to Kingdomes, Cities, and Families.

The first Reason is, because that these intestine divisions they destroy all those things that are as walls, and bulwarks to preserve a Nation from ruine. As for example:

First, *Divisions destroy the peace of a Kingdome*: Now there is nothing that preserves a Kingdome more then peace:

B 3

Reason 1.
Why Divisions are so fatal to Kingdomes, because they take away all the preservatives of a Kingdome.

1. They take away Peace from a Kingdome.

And

* Dr. Stoughton
Sermons.

And therefore the *Hebrewes* comprehended all blessings under the name of *Peace*. *Heaven* it selfe, it is nothing but *tranquillitas pacis*; what is *God*, but the *God of peace*? and what is *Christ*, but the *Prince of Peace*? And therefore, as * that Cardinall made his Embleme, *A Beach tree*, with this Motto: *Take off the top and it is the ruine of all the rest*: for such is the nature of the *Beach tree*, that if you cut the top off, the tree presently withers: such may be the *Motto* of every Kingdome: *Take off the top, and it is the ruine of all the rest*: Take away *Peace*, and you destroy a *Kingdome*. The truth is, there is no outward blessing, is a reall blessing where peace is wanting: your *Estates*, your *Honors*, are no blessings, if you have not peace to enjoy them. And therefore, as the Artificer carved his owne name into the *Buckler of Minerva* so exactly, that whosoever should undertake to pick out his name, must necessarily spoile the *Buckler*: so it is with *Peace*, peace is so *woven* into the prosperitie of a *Kingdome*, that whatsoever destroyes peace, must needs destroy a *Kingdome*. Now *Division* takes away peace, and therefore *Division* ruines a *Kingdome*.

2. They take
away unitie,
love, and con-
cord.

And then secondly, *Division takes away the Vnitie of a Kingdome*; now *Vnitie* is the great preserver of *Church and State*: it is the great preserver of all bodies, both *Naturall*, *Politically*, *Artificiall*, and *Theologicall*. What is that, that keeps the fabrick of *Heaven* from dissolving into pieces, but the *Vnitie* and the agreement of the discordant Elements? What keeps this great fabrick here from falling, but the *Vnion* and conjunction of the parts of it? *stones ioyned together make a building, but stones uncemented, destroy and overthrow a building: boards ioyned together make a Ship, disioynted make a ship-wrack*. What keeps the body of a man in health, but the just proportion and harmonic of every part? the members of the body divided from the head are presently destroyed: the branches divided from the *Vine* receive no juyce, no sap, no vertue: Every thing is preserved by unitie and concord. *Lords and Commons* united save a *Kingdome*: divided make *Ship-wrack* of a *Kingdome*. The *Church of Christ* at first, when the *bloud of Christ* was yet warme, was at unitie within it selfe, and all with one accord praying and serving *God*, and then it flourished exceedingly. The *Church* was then like a pure *Virgin* attended with

*Calente adhuc
sanguine Chri-
sti.* Hieron.

with all the graces of Gods Spirit as with so many *Hand-maides*. But afterwards when it fell into divisions it lost her *Virginity*, and all her hand-maids forsook her. For this is true both in Philo-
sophy and in Divinitie, *Omne divisibile est corruptibile*: What-
soever is divisible, is corruptible. And the like I say of concord,
love and friendship, which are nothing else but *unitie in affection*:
These are the glew that soders; these are the nerves and sinewes
that joyne a Kingdome together. And therefore the Apostle saith,
Above all things put on love which is the bond of perfection: it is a
bond to joyne Kingdomes, and Cities, and Families together. And
therefore, whatsoever breakes this bond of Kingdomes in pieces,
must needs devoure and destroy Kingdomes. But divisions doe
this. For they are like a Caterpillar to devoure all peace, unitie,
love, friendship, and concord, which are the great supporters of
Kingdomes. They are like unto the great Plague of the Locusts
that devoured all the greene things in the land of *Egypt*: There
is nothing that is good in a Nation, nothing that is greene and
flourishing in a Nation, but division and contention will destroy it.
And therefore divisions must needs be destructive to Kingdomes.
This is the first Reason: and then

Hegeſip. ex Eu-
ſeb.

Col. 3. 16.

Exod. 9.

Secondly: As divisions take away all those things that are the
Buttresses to uphold a Nation: So on the other side, they open a
doore to all kinds of misery; they bring in myriads of evils into a
Kingdome: They are like unto *Pandora's box*, which when it
was once opened, out flied all kind of sicknesses and diseases: As
for example:

Reason 2.
Why Divi-
ſions are ſo de-
ſtructive to
Kingdomes,
becauſe they
open a doore
to all miſery.
1. They let in
confuſion.

First, Where intestine divisions dwell, *there dwels strife and
envie*; and where envie and strife is, there is *confusion and every
evill worke*, Iam. 3. 16.

Secondly, Divisions open a doore to let in a *foraine enemy*:
and it is a free and miraculous mercy that God hath kept out the
French, and the *Spaniard*, and the *Danes* from invading *Eng-
land* in these times of our divisions.

2. They let in
a foraine
enemy.

And then thirdly, Divisions *weaken a Kingdome, and make it
unable to resist a foraine enemy, if he should come in*: for divide
a Citie, and so many divisions you make, so much you take away
from the strength of that Citie. Let five men joyne together to
beare a burden, and they will beare it with ease: but if three of
those

3. They diſen-
able us to reſiſt
a foraine
enemy.

those five shall divide from the other two, the burden will sinke the other two. *Vis Unita fortior*, strength conjoynd is a great deale stronger; strength divided is weakened; Counsels divided are weakened; men divided are weakened: But then

4. They set a kingdome against it selfe.

Fourthly, and especially, Divisions *set a Kingdome against it selfe*, so sayes my Text, *Every Kingdome divided against it selfe*: Divisions make the father to fight against the child, and the child to fight against the Father: Divisions set the husband against the wife, and the wife against the husband: Divisions make us to be our own hangmen, our owne executioners. Divisions make us *Viper like to eat out the bowels one of another. Divisions make us to sheath our swords in our owne bowels*. As God caused the Midianites to destroy one another: so these Divisions set a Kingdome against it selfe; they set a man against himselfe; a Citie against it selfe, to destroy it selfe,: In a word, that I may expresse all misery in one phrase: *Divisions bring in Civill Warres*, which of all warres are most *uncivill*. There are three Iron whips with which God doth whip man-kind, when it grows monstrous in iniquitie; the *Plague, Sword and Famine*, which *Tertullian* calls *Tonfuras insolentis humani generis*, *The loppings and prunings of Man-kind when they grow ranke in iniquitie*. Of those three plagues Warre is the greatest. And therefore when the Prophet put *David* to his *Trilemma*, he chose the Plague, rather then the Sword, or Famine, and beseecheth with great earnestnesse: *Let me not fall into the hands of man*. Of all judgements Warre is the greatest, which for the most part is attended with Famine and Plague. But of all warres no warre so mischievous as Civill warre, for these Reasons.

They bring in Civill warres.

Civill warres are the worst of warres, for foure Reasons.

First, Because there is *no Warre so unnaturall as Civill Warre*: for in Civill warre, the father fights against the child, and the friend against the friend, and the brother against the brother.

Secondly, *There is no Warre so cruell as Civill Warre*: and therefore you shall observe, that the *Hagarens*, and the *Ammonites*, and the *Moabites*, and the *Edomites*, were the greatest enemies that the people of *Israel* had: Now these were of the kindred of the people of *Israel*; *The hatred of brethren is most bitter when they fall out*: You have an example of this in the 20. of *Judg.* 48. The people of *Israel*, they went to fight against their brethren, and when they had conquered them they did not onely kill every

Odia proximorum sunt certima.

every man they met withall, but they kild every *beast that they met withall, and they kild every thing that came to hand*: It is a strange expression, to shew the crueltie of Civill warre: and you know how the bloud-thirstie Cavalieres, at *Oxford*, doe hunger and thirst to drinke *Cups full* of the bloud of the Round-heads (as they call us).

Thirdly, These warres, they are most treacherous; no warre so treacherous as Civill warre, for there will alwaies be false brethren, that will labour to betray their brethren into the hands of the enemy, for it is a warre amongst Brethren; and these are the times wherein we may take up the complaint of *Jeremy*, *Ier. 9. 2. 3, 4, 5.* and wherein we had need follow the example of *Mica. 7. 5, 6.*

Fourthly, and lastly, these wars of all wars are most *uncomfortable*. And therefore you shall read that when the people of *Israel* had overcome the *Beniamites*, in stead of rejoycing for the victory, they all fell a weeping because of their brethren that were slaine, *Indg. 21. 2.*

These are the Reasons why Civill warres are the worst of wars. But of all Civill wars that ever were, none so wicked, none so mischievous as the Civill warres of *England*. Of all the *arrowes* that are in the *quiver of Gods judgements*, there is no *arrow* so *sharpe*, so *keene*, as this *arrow* that *God* now shoots out against *England*. For there is a *Generation* of men risen up amongst us that fight against the Parliament whom they themselves did choose, and intrust with their lawes, liberties, and religion. Men that fight against a Reformation: That fight themselves into *Po-pery*, *Slavery*, and *Beggery*. That joyne with the *Papists of England*, and *Papist Rebels of Ireland* to fight (as they lay) for the *Protestant Religion*. That fight for their *Liberties* against the *Parliament*, the great and *only Conservator of their Liberties*. That call God to record that they intend nothing but the preservation of the Protestant Religion, and of the liberties of the people, and yet endeavour by all treachery and bloody ways to subvert Religion and Liberties. That God should suffer such multitudes of men to be so farre drunke with error, and to be so farre blinded with prejudice, this is a judgement of all judgements most superlative.

C

Now

Now all these are the fruits of our divisions, and therefore certainly, Iesus Christ might well say, or if Christ had not said it, our owne experience would have taught us the truth of this Text: *Every Kingdome divided against it selfe is brought to desolation, and every house, and every citie divided against it selfe shall not stand.* This is all that I shall say for the explication of the Doctrine.

But now (through the blessing of God) I shall come to the Application.

Use 1.

If intrinsecall divisions be so destructive to the Kingdome, let us weepe and mourne before the Lord this day, at the consideration of the *sad condition* that *England* is in at this present. This day is a day of weeping and mourning: And I shall present a subject before you that will move you to teares if there be any bowels of compassion in you, and to say as *Ieremie 14. 17.* *Let mine eyes runne downe With teares night and day, and let them not cease, for the virgin daughter of my people is broken With a great breach, With a very grievous blow.* And if a tender and dutifull child cannot without great mourning and lamentation behold his Mother rent and torne in pieces by wild Beasts; surely it will be most unnaturall in us who are the sonnes and daughters of *England*, to heare of the divisions and distractions of *England* with dry eyes, and hard hearts. *It is reported of Cato, that from the time that the Civill Warres began in Rome betweene Caesar and Pompey, he was never scene to laugh, or to wash his face, or to shave his beard, or cut his haire.* This example will rise up in judgement against many of us who are so unaffected and insensible of the great and unexpressible calamities of poore *England*, once a pleasant Paradise, but now a howling Wildernesse.

If Divisions destroy a Nation, it is a miracle of mercy that *England* is yet a Nation: for our divisions are multiplied exceedingly. Our times run all upon divisions, and subdivisions. We may say of *England*, as *Austin* of *Africa*, That it is divided in *minutula frustula*, it is crumbled into very little little pieces. I will bring them all into two heads.

1. *Our Divisions from God.*
2. *Our Divisions one from another.*

First,

First, *Our Divisions from God, by our most grievous finnes and iniquities.* For as *smoake driveth Bees out of their Hives*, so doth *sinne drive God away from a Kingdome.* And there is nothing that makes God forsake a Kingdome but sinne. *Isaiah 59. 2. Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not heare.* Now there is no Nation under heaven, that hath divided it selfe more from God by sinne then *England* hath. There was a time when the *Parliament of England* made a *whip with six strings* to whip many godly people to death. This was in *H. the eighths dayes.* There was a time when the *Parliament of England* did *solemnly upon their knees abiure the Gospell, and desire reconciliation With Antichrist.* This was done in *2. Maries dayes*; after which followed the bloody persecution by the Lawes then established. And though these Lawes were afterwards repealed, yet how often have we Apostatized from God since that time? And even at this very day, though there be much talke of *Reformation*; yet (alas) there was never lesse practise of *Reformation.* Our Churches indeed are *Reformed*, but our hearts and lives are no whit *Reformed.* Our high altars are taken down, but our high mindes are not taken down. The worship of God is purer, but the worshippers are as impure as ever. We have no bowing to the name of *Iesus*, no bowing to *Altars, Images, and Crucifixes.* There is lesse *knee-Idolatrie*; but I feare me, we have as much *heart-Idolatrie* as ever, as much *Covetousnesse*, as much *trusting to an Arme of flesh* as ever. And though our *Idolatrie* be lesse, yet *Adulteries, and Fornications*, were never more, I cannot say *punished*, but I must rather say, *Never more committed, and never lesse punished.* Doe not men boast of their adulteries, and yet escape unpunished? It is a mercy of God, that *scandalous Ministers* are thrust out of their livings. But I beseech you tell me, *Is there a Law to punish a scandalous Minister*; and is there no *Law to punish a scandalous Gentleman*, and a *Lord* also if he grow scandalous? Shall the *Cheapside Crosse* be taken down (wherein you have done well;) and shall your *Cheapside iniquities*, your *Cheapside adulteries* yet remaine? It is a mercy, that we are freed from the *tyranny and crueltie of the High Commission, and Star-chamber.* But I am sure, there is as much complaint; I doe not say, as *iust complaint*; but as much complaint, of *oppression and iniustice in the Parliament-Committees in*

A Catalogue of the divisions of *England*, and what cause to mourne for them.

1. Our Divisions from God.

the Counties; as ever there was of the Star-chamber, or High Commission.

We live in times wherein there was never more *indging of others*, and never lesse *indging of our selves*. We live in the *sadest* dayes that ever *England* law, and yet what abundance of *pride* is there in *apparell*? what *lustfull fashions*, even in these *bloody dayes*? what *securitie* in sinne, even whilest the *Ship of the Kingdome* is *sinking*? What deadnesse of heart? What coldnesse and formality in Gods worship? What unthankfulnesse? what unfruitfulnesse, &c. Indeed here is much fasting, but little weeping. Never more murmuring, more censuring, & never lesse reforming, then in these dayes, even in these dayes of *Reformation*. And shall we not weep bitterly before the Lord this day for these sinnes? These are the sinnes that divide a Nation from God. And if God once forsake a Nation, it is left in a desperate condition. For as the Trojans when they lost their *Palladium*, were presently vanquished: so when a Nation hath lost Gods favour, it sinks into ruine irrecoverably and presently.

2. For our divisions one from another.

But secondly, Let us mourne this day also for our Divisions one from another; and first for our State-divisions, and then for our Church-divisions.

1. For the divisions of the Commonwealth.

First, Let us mourne for the Divisions of the Commonwealth. Is it not a sad thing to see the *Head* rent from the *Members*; and that that *Head* that should be a preserver of the Body, is now, by ill counsell, a *destroyer* of his *Body*? that, that *Head*, that should be like a head of *gold*, is now, through ill counsell, made a *head of iron*, to crush its own body in pieces? Oh! let us mourne for this, this day.

And then let us mourne for the rent that is amongst the *Members*. Is it not a sad thing to see the *Members* rent and torne one from the other? Nobleman against Nobleman, Gentleman against Gentleman, Citizen against Citizen; Father against Sonne, and Sonne against Father, &c. And that which *England* never saw till this day, *A pretended Oxford Parliament, against a true Westminster Parliament*?

And especially, Let us bemoane, and bewaile the Divisions that are amongst our selves here at home: That we that are all ingaged in the same Cause, and in the same Covenant, and that are under the

the same condemnation, under the unjust charge of Rebellion, that there should be such differences, and such divisions amongst us, even amongst us, whose heart doth not bleed to thinke of it? That though *Hannibal ad portas*, yet the Senators of *Rome* should be at difference amongst themselves; the *Lords* should divide from the *Commons*, and the *Commons* from the *Lords*, whilst the enemy is seeking to destroy both *Lords and Commons*?

But above all, let us bemoane the Divisions that are in the Church about matters of Religion. For * *Constantine* saith well, *That the dissensions of the Church are more terrible and more pernicious then any Civil warre*. And these are exceedingly increased amongst us especially in the famous Citie of *London*. One saith, I am of *Paul*; another saith, I am of *Apollos*; a third saith, I am of *Cephas*. Some are *Antinomians*, that is, Patrons of *free vice*, under the maske of *free grace*. Some are *Anabaptists*, that say, That the condition of an *Infant* of a beleeving Parent, is as sad and miserable as the condition of an *Infant* of a *Turke* or *Infidell*: and one of them was not ashamed to say, *That it is as lawfull to Baptize a Cat or a Dog, as an Infant of a Christian Parent*. Some are *Brownists*, that say, That all our *Ministry* is *Antichristian*, and our *Worship*, and *Churches* *Antichristian*. Some are of *no Church at all*, beleeving all Churches to be falsely constituted, and therefore refuse to joyne with any Church in the worship of God, and waite till God raise up Apostles to plant new Churches. Some beleeve that the *Soule dyeth with the body*, and that both shall rise againe at the last day. Others begin to say, they beleeve that the *Soule* is *mortall*, as well as the *Body*, and that there is no *Resurrection*, neither of *Soule* or *Body*. Some plead for an *illimited toleration of all Religions*. It would seeme a wonder, if I should reckon how many seperated *Congregations*, or rather *Segregations* there are in the Citie: What Churches against Churches, &c. But I forbear. The Lord knows, that I mention these things with a *sad heart*, and that I doe not hereby intend to exasperate your *Lordships* against the persons that hold these opinions, above what the *Word of God* doth clearly require at your hands; or to *uncover any nakednesse* of our Deare Mother that was unknown before, but onely to present before you our sad and miserable condition; that thereby you may be quickned unto prayer, stirred up to hu-

2. Divisions in the Church.

* Euf. de vita Constantini. Dissensiones in Ecclesia sunt horribiliores & perniciosiores quovis bello Civili.

The mischiefs
that Church
divisions
breed.

miliation in a day of Fasting and Weeping, and also provoked to use all Scripture-helps for the suppression of these distractions.

For great and wonderfull are the mischiefs that proceed from these Church-divisions: Give me leave to mention a few of them.

First, *Hereby Gods Name is exceedingly dishonoured, and the true Religion ill spoken of.* *Iulian* that cursed Apostate, railes against the Christians in his dayes, and saith of them, *That they lived together as so many Dogs and Beares, rending and tearing one another:* and addes, Who then would be so simple as to become a Christian? The very Heathen in their Interludes scoffed at the divisions that were amongst the Christians (as the Histories of the Primitive times informe us) to the great disgrace of Christian Religion. And I with this might not also be verified of our dayes.

Secondly, *Hereby the happy Reformation that all good people expect and long for, is much hindered.* For as the building of *Babel* was hindered by the confusion of Tongues, so is the building of *Sion* also. For every man drives his owne private way of *Reformation*, and strives to hinder all other wayes that are opposite to his way. It is with us in *England*, as it was with the *Suiters* in *Plutarch*, who because they could not all of them obtaine the *Virgin* they sued for, agreed to cut her in pieces, and every one to take a *bit* of her. We are all *Suiters* for a *Reformation*, and because we cannot get such a one as may please every man, hence come our *Divisions*; by which what doe we else but agree together to cut the Kingdome in pieces and every man to take his morsell? *E-*

Epiphan. heref.
68.

piphanius tels a sad story of *Meletius*, and *Peter* Bishop of *Alexandria*, both confessors of the Christian faith, both of them condemned *ad metalla*, for their profession, who upon a small difference fell into so great a Schisme, that they drew a *partition* betweene each other in the Prison, and would not hold communion in the same worship of Christ; for which notwithstanding they joyntly suffered; which dissention of theirs did cause such a rent and sect in the members of the Church, that it did more hurt then any persecution of the enemy. Just so is our condition: For we are here in *London*, and in the Associated Counties, shut up as in a Prison, (for we dare not travell beyond our line) and whilest

we

we are in prison we draw *partitions* one from another, and separate from one another, whilst we are all suffering for the same cause. And this hinders *Reformation* more then all that the enemy can doe to obstruct it.

Thirdly, *Hereby the good cause we fight for is exceedingly disparaged.* For doe we not heare the enemy boasting and saying, These are the men that cry downe *Prelacy*: you see they can agree in nothing but in *Anarchie* and *confusion*! Are there not many that beginne to grow weary of these warres, and cold in the prosecution of the Parliaments most just cause, even for this very reason, because they know not amongst so many Religions (as they call them) for what Religion they fight?

Fourthly, *Hereby the enemy is much encouraged.* His hope of conquering is built upon our Divisions. And therefore he doth as *Medea* did, who when she fled away with *Iason*, and was pursued by her father, tooke her brother *Abysrtus*, and cut him in pieces, and scattered him in the way that she fled in, that so her father might be busied in taking up the scattered pieces of his sonne, and she in the meane time flie securely away. Even so doe our enemies labour to cut us in pieces by our divisions, (for the enemy hath a chiefe stroke in our divisions) that they in the meane time may securely study our ruine, while we are gathering up our divided parties.

Fifthly, *Hereby the hearts of people are mightily distracted, many are hindered from conversion, and even the godly themselves have lost much of the power of godlinesse in their lives.* I say, The hearts of people mightily disturbed, while one Minister preacheth one thing as a truth of the Gospel, and another Minister preacheth the quite contrary with as much confidence as the former. And thus, as *Optatus* saith, *Inter licet tuum & non licet meum nutant & remigant anima Christianorum.* While one Minister saith I, and another saith No, the common peoples minds are mightily distracted. And many also are hindered from conversion. For who Will venture into a ship that is tossed with contrary Waves, and ready to sinke? And even the godly themselves are much decayed in the studie and practise of faith and repentance, and of the power of godlinesse. For all their time is so much taken up with unnecessary disputations, as that they have little leasure to repent, and

and to study to increase in holinesse. *Inter disputandum religio amittitur.* The truth is, *Here is so much dispute about the government of Christ in our Churches, as that there is little of Christs government in our hearts or houses. So much dispute about the gathering of Churches, as that there were never fewer gathered really to the Church then in these our dayes.*

Sixthly, *By these divisions godly Ministers are mightily discouraged:* in so much as there are many that grow weary of their standings in Gods Church, and beginne to thinke of leaving their places, and of going to live in private, and to shut themselves up in their Studies, (as *Luther* was once counselled) and to cry, *Domine miserere nostri.*

Seventhly, *Hereby a doore is opened to all kind of Atheisme:* For doe not our profane men begin to say, We know not of what Religion to be, and therefore we will be of no Religion. If we hold of such, others will condemne us, and if we hold of them, others also will condemne us; and therefore we will rather stand Neuters, and professe no Religion at all?

Eighthly, *Hereby God is necessitated to prolong our Warres:* For all the bloud-thirstie Cavaliers are but as so many Shepherds dogs sent out by God to gather his sheepe together. Gods people are now as sheepe scattered one from the other to the reproach of Religion, and dishonour of God; and God hath sent the enemy as his dog to call them all together, and till this be fully accomplished these dogs will not be taken off.

Ninthly, *These divisions open a Wide doore to the utter ruine and destruction of the Kingdome.* For they bring in deadly hatred above the hatred that is caused by *Civill dissensions*; even such a hatred that tursteth asunder the very bonds of nature it selfe, as Christ foretels, *Ioh. 16. 2. They shall kill you, and thinke they doe therein God good service.* What abominable hatred was there between the Jew and the Samaritane; in so much as that the Woman of Samaria wondered that Christ would aske a little water of her that was a Samaritane? From this hatred followeth, *Excommunications, Anathematizations, &c.* And from thence to fire and fagot, and to as exquisite torments as the wit or malice of men could invent. *Witnesse the tenne Persecutions. Witnesse the Spanish Inquisition. Witnesse the Parisian Massacre of the*
Protestants

Protestants upon Bartholomew Eve. *Witnesse Queene Maries bloody dayes.* Witnesse the Divisions of the Greeke Churches betweene the *εικονομάχοι* and *εικονομάτροι*, and divers others of that kind (*Pezelius* reckons tenne) which divisions first brought in the *Saracens*, and afterwards the *Turks*, who are the great scourge of Christendome to this day. These and many more are the mischiefes that arise from our divisions about matters of Religion.

Pezel. mollific. hystor.

And therefore if there be any bowels of compassion in us towards a poore bleeding, dying Kingdome, let us weepe before the Lord this day; and with that our heads were fountaines, that we might mourne continually for the Virgin daughter of England. *Let there be great thoughts of heart for the divisions of our Reuben.* It is reported of certaine young debauched Gentlemen that were swaggering in a Taverne in the Market-place, while the Citie wherein they dwelt was in great calamitie; and one of them putting his head crowned with a garland out of the window, was espied by the Magistrates of that Citie, whom when they saw, they caused him to be beheaded because he was so insensible of the publique danger. A famous Story for our Times. The Lord make us more apprehensive of Englands miseries in a spirituall way.

D^r. Stoughtons Sermons.

And let us also this day admire the mercy of God that we are not yet consumed notwithstanding our manifold divisions. And let us expect certaine ruine and destruction, if these divisions continue. The word of Christ must be true. *A Kingdome divided against it selfe cannot stand.* England is tottering, and it will fall if these divisions last; and the fall thereof will be great. And therefore let us prepare for desolation, and provide an Arke of safety for our selves by faith in *Iesus Christ*: a Kingdome that cannot be shaken; an house made without hands, eternall in the heavens.

If Divisions be so destructive to Kingdomes, Cities, and Families? This reproveth those that are the *Authours and Fomenters* of these Divisions that are now amongst us. These are the *Incediaries* of England. If he that sets one house on fire deserveth hanging, much more they that set a whole Kingdome on fire. If he that murders one man must be put to death, much more he that murders three Kingdomes. Marke them (saith the Apostle, *Rom. 16. 17.*) that cause divisions and offences contrary to the doctrine which

Use 2.

ye have learned, and avoid them. Avoid them as the greatest enemies of England. These are like the Salamander that cannot live but in the fire of contention. These are of a Jesuiticall spirit. And no doubt the heads, and hands of the Jesuits are in all our divisions. There are Seven things, saith Solomon, Prov. 6. 16. which are an abomination to the Lord: and the seventh and last, and not the least, is he that soweth discord among brethren; but much more he that soweth discord amongst three Kingdomes. And if it was a signe of the false mother to desire to have the child divided; much more is it a signe of an unnaturall and cruell child to endeavour to divide his mother in pieces.

Use of reproofe
of the causers
of our divisions.

1. Such as cause
divisions be-
tweene King
and people.

More particularly here are two sorts to be reprov'd.

First, Such as sow divisions betweene the King and his people. That labour to keepe up and to increase the walls of partition betweene them. These are the Sanballatts and Tobiah's that tell the King that the Parliament are Rebels, that they seeke his life, and would uncrowne Him and his Posteritie, and bring in Anarchy and confusion. These are they that tell the King, (as Rehuma the Chancellour, and Shimshai the Scribe wrote to Artaxerxes, concerning Ierusalem, Ezra 4. 13.) that the Citie of London is a rebellious and bad Citie; hurtfull to Kings, and hath alwaies moved sedition, &c. These give the King this Motto, *divide et impera*. But these are without my reach, and therefore I shall speake no more of them.

2. Such as
cause divisions
at home.

1. Such as are
false-hearted.

Secondly, and especially such Incendiaries and fire-brands that kindle the fire of contention amongst our selves at home: and these are of two sorts.

First, Such as are absolutely false-hearted, and have made their peace at Oxford; and are here at Westminster onely to cast in bones of contention, to divide our counsels, and to worke factions amongst us. These are men hardened in sinne, and there is little hope of reclaiming them. These build their houses upon the bloud of three Kingdomes. These are the Indasses of England; and it were just with God to give them the portion of Judas.

2. Such as are
discontented.

Secondly, Such as are discontented, though not false-hearted; and through discontent and dislike of the proceedings of Parliament do much hurt, and create many factions amongst us. These discontented persons are like pieces of soft wax, ready to carry any

any impression that the adverse party shall stampe upon them. These are of three sorts.

First, *Such as are discontented out of pride and covetousnesse*, because they cannot get those places of profit and honour which they expect; and because they have not that credit and repute amongst the people that others have: hereupon they come to dislike the publique proceedings and to make parties and factions. There were many such in the Primitive Church that turned Heretiques, because they could not obtaine the preferment they stood for. These men seeke themselves and not the publique. These are not *Common-wealths men*, but *Private-wealths men*: *These seeke their owne belly, and because they cannot have a Cabbin so richly furnished as they desire, therefore they endeavour to drown the ship wherein their cabbin is. These are like those that will set an house on fire to roste an egge.* Marke what the Apostle saith of these, Rom. 16. 18. *They that are such serve not our Lord Iesus Christ, but their owne belly; and by good words and faire speeches deceive the hearts of the simple.*

A second sort are such as are *discontented out of a blind zeale*; such as differ from us in opinion, and because they begin to perceive, that if matters of Religion were once settled, their wayes of worshipping God would be discountenanced, therefore they labour to put all things into confusion, and to hinder a settlement as much as they can; that so in the meane time, their numbers may increase. *For as Toads and Serpents grow in darke and dirtie cellars, so doe Sects, Errors, and Heresies grow in times of distraction and confusion.* These are the men that desire to *fish in troubled waters*, because they can catch most fish in troubled waters. These are like unto *Sanballat and Tobiah, &c.* who foresaw that if the Temple were once rebuilt, that then their way of worship upon *Mount Gerizim* would be *condemned*, and therefore they laboured to cast bitter aspersions upon the *Workmen*, they laid heavy things to their charge, and used all kinds of Policy to obstruct the *Temple-work* they had in hand. Iust so doe these men cast bitter aspersions upon the *Assembly of Ministers*, and upon every *Parliament* man that opposeth their way, and labour by all meanes to hinder their proceedings; because they foresee that if by their advise, matters of Religion were once established, their wayes and opinions would be presently disgusted. It is very observable, that all the severall Sects

Three sorts of discontented persons.

1. Such as are discontented out of pride and covetousnesse.

2. Such as are discontented out of a blind zeale.

Nice. lib. 8. cap.
46.

Lib. 12. cap. 8.

Such as are
discontented
by way of re-
venge.

amongst us, though they differ one from another, yet they all agree together in their *opposition against the Assembly of Ministers as their greatest enemies*. Iust as we read in the 83 *Psalm*, of ten Nations, differing one from another in Religion, Place and Customes, and yet all of them confederating against the people of God. Niccphorus telles us, that the *Meletiani* and *Ariani*, did at first much disagree, not onely in opinions, but in affections; but afterwards when they saw the *Orthodoxe party* increase to mightily, as that it was likely to swallow both of them up, they joyned together in a firme league to oppose the *Orthodox Party* (though still differing one from the other) infomuch that in proceesse of time, the *Meletiani* were called *Ariani*, and the *Ariani*, *Meletiani*. So also in *Africa*. The *Rogatianist*, *Maximinianists*, and *Donatists* joyned together as *Sampsons Foxes* not in one Opinion, but in a league of friendship for a while, that they might make up the greater number against the *Orthodox Party*. And is not this the practise of our times? Doe not *Anabaptists*, *Brownists*, *Antinomians*, agree together in opposing the *Assembly of Ministers*, and in *Independency* from all superiour Ecclesiasticall Government, without the bounds of a particular Congregation.

A third sort are such as are discontented, and thereupon disturbe our Peace by Way of revenge; that lye under Jealousies and Suspitions (whether just or unjust I dispute not) and cannot regaine their credit, and therefore labour to cast a blame upon all others, and bring as many as they can into the same condemnation with themselves. Iust like the Foxe in the Fable, that had his taile cut off, and therefore perswaded all other Foxes to cut off their tailes, telling them it was an uncomely thing for a Foxe to have a taile. Even so doe these men. Because they lye under suspicion themselves, therefore they would perswade others also, that they are under the like suspicion, that thereby they might make them discontented, as they themselves are. And thereby the building of the Temple is much hindered, publique affaires disturbed, and the poore Ship of England ready to sinke under the burden.

Now all these sorts of men are sharply to be reprov'd, every man according to his degree of guiltinesse. These are the *Devils Agents*. For it is the proper worke of the *Devill* to divide God from men, men from God, and one man from another. And as it is a worke

worke of the Devill, so it will bring us to the Devill, if we repent not of it.

If Divisions be so fatall and destructure to Kingdomes, Cities, *Vſe 3.* and Families. Oh let us all be intreated according to our severall places, to contribute what help we can possible to the *healing* of our *Divisions*, and to the bringing in *Peace, Love, Unitie and Concord amongst us*. Oh that God would make me his *instrument* this day, to raise up your hearts to the obedience of this duty.

First, *Let us labour to be at Peace with the Kings Maieſty, as farre as is possible, and may be obtained, ſalvâ conſcientiâ.* Let us not onely pray for Peace, but follow after Peace, and if it flies from us, let us pursue it. I remember what I have read of *Calvin*, that he should say; *That he would willingly travell over many Seas, to see one Uniforme draught of Religion, wherein all Protestants might agree.* And who would not willingly sacrifice up his life to the fire to see King and Parliament thoroughly agreed? To see a Holy, Safe, and well-grounded Peace made? I say, a *Holy well-grounded Peace*. For there are some amongst us, that are like the *Gadarens*, that preferre their *Hogs* before *Christ* and his Cause; that wish more for the settlement of their Trading, then of their Religion. These are *Swines* not *Christians*. There are others as bad that desire a *Peace upon any termes*, though with the losse of Libertie and Religion. Iust like the *Israelites*, that would needs have *Quailes*. *But while the meat was yet in their mouthes, the Wrath of God came upon them.* He that desires Peace without respect to Religion, the plague of God will goe along with that Peace. There is a double Peace.

First, *A treacherous Peace.* Such as shall betray us into *Popery, Tyranny, and slavery*; Such as was made with the *Protestants in France, a London massacring Peace.* Such as the *Israelites* made with the *Cananites*, which was a perpetuall thorne and snare unto them. Such as *Ahab* made with *Benhadad*. This is a Land-devouring, and a Religion-destroying Peace. This is to betray *Christ* as *Judas* did with a kisse of Peace.

Secondly, *A holy, safe, well-grounded Peace.* And Cursed is the man that is an enemy to such a Peace. My prayer is; That God would make our King a *Melchisedeck*, who was King of *Righteousnesse*, and King of Peace. That *Righteousnesse* and Peace may

Exhortations
to unitie and
peace.
And first with
the Kings
Majestie.

A double
Peace.
1. A treacherous
Peace.

2. A holy and
safe Peace.

kisse each other in his dayes. That this may be added upon the Kings Coine. *Henricus Rosas, Regna Jacobus, Populum Carolus.* And here let me crave leave humbly to beseech your Lordships, that in this *Treatie* that is shortly to begin, you would make *Religion* your Jewell, and *Peace* as your golden ring, on which it may be put. To make *Peace* your boxe of *Alabaster*. And *Reformation* the precious oymntment within it. To make *Peace* as the gold, and *Religion* as the Temple that sanctifieth the Gold. Happy is the people that is in such a case. Happy England if once it comes to sing the Angels Song. *Glory be to God on high, in earth Peace.*

And yet let me forewarne you also, not to trust too much to *Treaties*, and overtures of *Peace*. *David* had a sonne whose name he called *Abolom*, which in *Hebrew* signifieth a *Father of Peace*. *David* promised to himselfe great felicitie in that childe. But he proved a *Father of warre and misery* to his *Father*. Say not. This *Treatie* will be an *Abolom*, for feare it prove an *Abolom* in a contrary sence as *Abolom* himselfe did. It is very fatall, that in the midst of our *Treaties*, there have alwayes been great Plots to destroy us, as we see verified at this day.

1. One with another.

Secondly, But that which I especially ayme at this day, is to perswade you that are here present, to be at peace and unitie amongst your selves, and to ioyne together against the Common enemy. But most of all you that are *Earles, Lords, and Gentlemen* of ranke and qualitie. For the greater the persons are that disagree, the more is the hurt that is done by their disagreement. As in a House, if the Master and Mistresse agree the house will stand and subsist, though the inferiour servants fall out one with the other. So if the Lords and Commons unite together the Citie and Kingdome will stand, though there should be many divisions amongst the Common people. And therefore it is your dutie above others (*Right Honourable*) to follow after those things that make for * *Peace, Vnitie and Concord*, to be ambitious of *Peace* as you are exhorted, 1 *Thess.* 4. 11. to speake the truth in love. * *Eph.* 4. 15. and to love in the truth. * 2 *Epist.* of *Iohn* vers. 2.

* φιλοτιμείσθαι
ἡσυχάζειν.
* ἀληθεύειν
ἐν ἀγάπῃ.
* ἀγαπᾶν, ἐν
ἀληθείᾳ.

Now that your hearts and affections may be fully wrought up, to make it your chiefe designe to practise this dutie. I shall use these ensuing Motives and Arguments.

First, Consider how Pathetically and Emphatically, the holy Apostle

Apostle perswades all Gods people to the practise of this dutie. I will name but two Texts. 1 Cor. 1. 10. *Now I beseech you brethren, by the name of our Lord Iesus Christ, that ye all speake the same thing, and that there be no divisions among you, but that ye be perfectly ioyned together in the same minde, and in the same iudgement,* Phil. 2. 1, 2. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies; fulfill ye my ioy, that ye be like minded having the same love, being of one accord, of one minde, &c.*

Motives and Arguments to perswade us to study unitie and peace.

Secondly, Consider what excellent Arguments the Apostle useth, Ephes. 4. 3, 4, 5, 6. *Endevouring to keepe the unitie of the spirit in the bond of peace. There is one body, and one spirit, even as you are called in one hope of your calling. One Lord, one faith, one baptism, one God, &c.* These are omnipotent Arguments. If one God, and one Lord, and one body, &c. Shall not his children be one? And afterwards, *vers. 11, 12, 13.* the Apostle tels us. That when Christ ascended up to Heaven, *he gave some to be Apostles, some Prophets, some Evangelists, some Pastors, and Teachers for the perfecting of the Saints, &c. Till we all come to the unitie of the faith, &c.* Christs intendment in appointing a Ministry in his Church was not onely to bring his people to *veritie*, but also to the *unitie* of the faith. This is the great worke of a Minister, to bring his people to *unitie* as well as *veritie*.

Thirdly, Consider what a horrible sinne it is to divide one from another, and to be at hatred and variance one with another. This is a worke of the flesh, Gal. 5. 19, 20, 21. where it is observable that the Apostle reckons up seven *synonymicall* expressions to set out the greatnesse of this sin. The works of the flesh are *hated, variance, emulation, wrath, strife, sedition, envyings*; of the which I told you before, as I have also told you in time past, *that they which doe such things shall not inherit the kingdome of God.* This sin alone unrepented on will shut a man out of heaven. Therefore it is said, Revel. 22. 15. *without are dogs. This sinne alone makes thee unfit to come to the Sacrament,* Mat. 5. 23. *This sinne alone makes God abhorre our Fasting-dayes,* Isa. 58. 4. *Behold, ye fast for strife and debate, &c. This sinne alone turnes our prayers into curses:* For when thou prayest unto God, *Forgive us our trespasses, as we forgive them that trespass against us,* if thou beest in malice and hatred with

with thy brother, thou prayest unto God not to forgive thee thy trespasses. Notable is the speech of Cyprian, *Prius est scindere Ecclesiam quam sacrificare Idolo*. Schisme in the Church is a greater sinne then Idolatry. Austin saith, it is a greater sinne then heresie. And this (saith he) God himselfe declared when he punished Corah and his company that were Schismatiques with a greater punishment then ever he punished Idolaters or Heretiques: *Quis iam dubitaverit hoc esse sceleratissimum commissum, quod est gravius vindicatum*.

Fourthly, Consider the wofull mischiefs that are brought into Church and State by these our divisions. If all the Iesuites in the Christian world; If all the Devils in hell should joyne together, to devise a way to undoe the Parliament, and the good Cause they manage, they could not invent a readier way then by dividing you one from another at this time. This makes you to fight against your selves, to murder your selves; your Cause, your Religion, and to murder all that adhere unto you. Hereby God is dishonoured, Reformation hindered, Religion discredited, the good Cause disliked, the Enemy strengthened; You are weakened, your Counsels disturbed, the Warre prolonged, the Power of godliness abated, &c. as hath beene formerly mentioned. Hereby we are all *tantum non*, destroyed, and destroyed we must be if our breaches be not made up. For if we bite and devoure one another, *We shall be consumed one of another*, Gal. 5. 15. Famous is the Story of Menenius Agrippa, who, when the people of Rome had divided themselves from the Senate of Rome, came to the people and told them an Apologue of the members of the body, how they did once conspire together against the belly, because that the belly did live idly, & devoure all the meat that the hands did work for and feet walke for, &c. And therefore they agreed together to starve the belly. The hands refused to work for to feed it; the mouth refused to take in meat; the feet refused to goe to fetch it, &c. But within a very little while the members of the body saw their error: for the feet began to grow feeble and unable to walke; the hands grew weake; the whole man sick: and then they understood that the belly was not idle; but that it conveyed the nourishment it received to every part of the body: and hereupon they all agreed to joyne together to provide for the belly as well as for themselves.

themselves. This Fable reconciled the people, and Senators of Rome. This Fable teacheth us, *That divisions in the body naturall, and so also in the body politique, are ruinating and destructive to the body.*

And the truth is, All the hope the *enemy* hath, is in our *divisions*; herein he boasteth, and glorieth: There is nothing that strengthens their designs at *Oxford* so much: nothing that puts so much courage and resolution into the hearts of our Adversaries, as the Divisions that are amongst us.

This is the argument *Melancton* used to perswade the divided *Protestants* of his time to peace and unity; and he illustrateth his argument by a notable parable of the *Wolves* and the *Dogs*, who were marching on-ward to fight one against another. The *Wolves* that they might know the strength of their adversary, sent forth a *Master-Wolfe* as their *Scout*: The *Scout* returnes and tels the *Wolves*, That indeed the *Dogs* were more in number, but yet they should not be discouraged: For he observed, That the *Dogs* were not one like another; a few *massives* there were; but the most were little *curses*, which could onely barke but not bite, and would be afraid of their owne shadow. Another thing also he observed which should much encourage them, and that was, That the *Dogs* did march as if they were more *offended with themselves then with us*; not keeping their ranks, but grinning, and snarling, and biting; and *sometimes tearing each other, as if they would save us a labour*. And therefore let us march on resolutely, for our *enemies*, are their *owne enemies*; enemies to themselves, and their owne peace; they bite and devoure each other, and therefore we shall certainly devoure them. I need not make any Application of this Parable. There is nothing that more *heartens our enemies, and disheartens our friends, then our Divisions.*

Fourthly, Consider the great happinesse that would accrue to Church and State, if we were united together against the Common Enemy. If all the *Saints upon earth, and Angels in heaven* should study to find out a way to save *England* from ruine, they could not find out a readier way, then by uniting us together at this time. *England* is an Iland divided from all the world; and if it were not divided within it selfe, it need not feare all the world. If *London* were as a City at unity within it selfe, what could de-

stroy it? Did we all doe as the *Israelites* did, *Judg. 20. 8. They all arose as one man, &c.* and as *Ioshua 22. 12.* how quickly would these wars (through Gods blessing) be at end? What an honour would it be to the Cause we fight for; to the Reformation we pray for; the Religion we professe; to the God we worship, if we did with united strength pursue these things? How should we support and helpe one another, *et portantem portare*, as the *Cranes* do one another in the manner of their flying. I must not here forget to mind you of that known story of *Scyllurus* that had eighty tonnes, and when he was dying he called them all before him, and presented them with a bundle of speares, and bad them try whether they could breake that bundle; and they tryed, but were not able. Afterwards he puls out one javelin out of the bundle, and bade them break that, which they easily did; and so a second, and a third, till they had broken them all. Intimating thereby, that unity in Families, and compacted strength is the bond that preserves the whole Family; and wheresoever this bond is broken, that Family is quickly destroyed. The like story doth *Salust* tell of one *Micypsa*, who when he was dying called his sonnes and caused them to write this sentence in *Golden letters: Concordiâ parvæ res crescunt, discordiâ magna dilabuntur.* Oh that God would give us hearts to spiritualize these stories!

Fifthly, Consider the late *Nationall Covenant* you have taken, wherein you have lifted up your hands to the most *High God*, and have sworn to study unitie and conformitie in Religion, &c. And to endeavour according to your places, to extirpate Heresie, Schisme, &c. I know not how it is come to passe, but sure I am, our divisions are greater since we took this Covenant then before. And sure I am that God will call us to a strict account for this grievous sinne of *Periurie*. And if ever *England* perish by these wars, this shall be *Englands Motto: Here lyeth a Nation that hath broken Covenant with God, and therefore is this great evill come upon her.* And therefore I beseech you, be mindfull of your Covenant; and remember it is not the taking, but the keeping of Covenant that prevails with God. And if he shall be shut out of heaven that *keepe not his promise, though it be to his hurt, Psal. 15. 4.* much more he that keeps not his oath, when it is for his good.

Sixthly, Consider further, That our enemies that fight against
us

us agree together: Herod and Pilate are made friends, and joyne together to put Christ to death. The Herodians and the Pharisees, though dissenting one from another, yet both agree against Christ, Mar. 12. 13. The Herodians were Courtiers, and fought to bring in Tyranny; the Pharisees were popular, and fought to maintaine the peoples liberties; and yet they both joynd together against Christ. thus did the Sadduces and Pharisees also. Thus Act. 17. 18. The Epicures and Stoiques combine against Paul. Shall Indas conspire with the Pharisees and Sadduces to betray Christ? and shall the Disciples of Christ fall out amongst themselves? Shall Paul and Barnabas divide one from another? God forbid! Shall the Irish Rebels, the Oxford Lords and Gentlemen, the English Papists, and the English Bishops: The Protestants at large, and the seduced people all agree together like Sampsons Foxes with fire-brands at their tayles to burne three Kingdomes? And shall not we agree together to save three Kingdomes? Shall the Lions, Bearee, Tygers, Wolves, Lambes and Sheepe, &c. that were shut up in the Arke, agree together while they were in the Arke? (for we doe not read that they did hurt one another all that while) And shall not we that are shut up here, in London, and in a few associated Counties as in an Arke, agree together to preserve one another from a Deluge of Waters that is drowning us all, though we should differ in some few things one from another?

Seventhly, Consider the very Heathen how carefull they have beene to maintaine unitie and peace in times of publique danger, and how carefull to lay aside all private quarrels. I will instance onely in the speech of Aristides to Themistocles. Plutarch tels us, that from their very childhoods they did differ one from the other, and never could agree. But when a common enemy came against them, then Aristides comes by night to Themistocles, and saith unto him, *Si sapimus, omisâ tandem iuvenili et inani concertatione, contentionem de servanda Græcia salubrem honestamq; suscipiamus,* &c. Let us leave all youthly contentions, and rend unanimously to the publique good. Oh that this counsell might take impression in the hearts of us Christians at this time.

Eightly, Consider further, how that the very Devils in hell agree to promote their owne kingdome. If Satan be divided against Satan (saith Christ) how can his Kingdome stand? And my Text

is brought (as I have said) as an argument to prove that Christ did not cast out Devils by the power of *Belzebub*, because then Satan should be divided against himselfe, and seeke his own ruine which he will never doe. There is peace amongst the Devils in hell. And certainly there cannot be better Musicke to the Divels in hell, then to see the *Parliament* divided against it selfe; and the *City* divided against it selfe; and the *Godly Ministers* divided against themselves at such a time as this is.

Ninthly, and especially, Consider the *Lord Iesus Christ* who is the *Great Peacemaker*, who came into the world when all the world was at peace; at whose birth the *Angels* sang, *Glory to God on high, and in earth peace*: who when he was dying left a *Legacie* of peace to his people, and gave his Disciples a *New Commandment*, to *love one another*: (which was therefore called a *New Commandment*, because it was inforced with a new example; even the example of Christs love to us) Who when he made that admirable Prayer, *Iohn 17.* the chiefe part of it was, that *God would make his children one, as he and the Father were one.* And he gives the reason of it, *vers. 21. That the world may beleeve that thou hast sent me.* The world will not beleeve in Christ when they see Christians disagree. *Nothing hinders men from beleeving in Christ more then the differences and divisions of those that doe beleeve in Christ.* It is an excellent observation of *Athanasius*: That the very manner of Christs death doth preach the Doctrine of Vnitie and love to Christians. For *Christ was not sawen asunder as the Prophet Isaiah was.* He was not beheaded as *Iohn Baptist was.* There was not a bone of his broken, nor any whit of his garment rent or torne. And all this to teach Christians (faith he) to be at unitie within themselves. Was not a bone of Christ broken upon the Crosse, and shall all his members breake in pieces now he is in heaven? Was his garment kept whole, and shall his body be rent and torne in pieces? This is *Pauls* Argument to perswade the divided *Corinthians* to Peace and Vnitie, *1 Cor. 1. 13. Is Christ divided? And why are Christians divided if Christ were not divided? Why doth one say, I am of Paul; another, I am of Apollo; another, I am of Cephas, &c.* And therefore if you be Christians live in love and unitie, as the Disciples of Iesus Christ, that so the world may beleeve in Christ.

Oh

Oh that these *Motives* might take deepe rooting in your affections: And that every one in his place would labour after Peace and Vnitie. That you that are Magistrates and Iustices, would *bind your selves to the peace*! It is no discredit in this sense to be *bound to the peace*. You are called *Iustices of the Peace*, not because you should hold your peace when God would have you to speake; but because it is your dutie to make peace, and to keep peace. Let all godly *Ministers* preach up the duty of *brotherly love*, which is quite forgotten amongst most Christians. It is a dutie quite *dead and buried*; let us labour that it may have a speedy *resurrection*. The Apostle saith, *1 Thes. 4.9. As touching brotherly love ye need not that I write unto you, &c.* But we Ministers, now a dayes, need to write and preach of no duty more then this. And then let all Ministers and people, *Pray for the peace of Ierusalem*, and give the Lord no rest untill he make *England and Ireland, a praise in the earth*. Let us pray for peace, and fight for peace, and contribute our money willingly for a peace. For indeed, all our fighting, and all our vast expences, are but as wayes and meanes to a safe and well grounded peace. *Let us fight for peace, with peace one towards another*. And let us not complaine and murmur at the greatnesse of our contributions; but remember the story of the old covetous Miser that hung himselfe to save charges; and his man comming in unawares and seeing his Master a hanging, cut the rope in pieces and thereby saved his Masters life. The Master being recovered, instead of thanking his man, fell a chiding of him because he cut the rope in pieces, and so did put him to the charges of a new rope: whereas he should rather have untied it, then cut it. This man, you will say, did little deserve to have his life saved. Iust such is our condition. Our cruell enemies are ready to devour and destroy us. All that the *Parliament* doth, is to cut the rope in pieces with which they would hang us. And if we be put to more then ordinary charge, let us not grumble at those expences which are the *preservation of our lives*. *That man is unworthy to live, that murmurs to lay out a little money to save his life.*

But here I must put in three Caveats, & beseech you *in the first place*, to remember that when I speake so much for unity, I would also have you to remember that *Unum & verum convertuntur*. That *unity* without *verity*, is not a *true peace*, but a *conspiracy*. *Omnis*

nis concordia in veritate. Unity ioyned with falshood is execrable adulterie, saith Cyprian. When unitie and falshood are married together, it is no lawfull marriage, but execrable adultery. If I cannot have peace with men, but I must lose my peace with God; farewell peace with men that I may keep my peace with God. One great reason why we have so little peace upon earth, is because we seek after it more then after the glory of God in heaven.

You must remember *in the second place*, that this *Unity* that we must labour after, must be in a *Scripture way*. The *Primitive Church* for Vnity sake, and to prevent Schismes, set up one *Presbyter* as a *Bishop* to rule over the rest with *Majority* of power in Jurisdiction and Ordination. But this at best was but a *humane invention*, and it proved an increaser of Schisme and Division. The *Papists* set up the *Pope* to preserve unitie: But he is the *greatest Apple* of strife the Christian world hath. It will be our care to studie to promote a *unitie* in such a *way* which the Scriptures hold forth, and this will prosper.

You must also remember *in the third place*, that our *unitie, peace, and love*, as it must be *in the truth*, so it must be *in truth*. It must be cordiall and reall. Oh, that I could once see all Gods people of *one lip*, as it was before the confusion of Tongues, *Gen. 11. 1.* That this might be the Motto of Gods people in *England: Cor unum, via una*, One heart, and one way. That they that shall sing one and the same Song in heaven, may agree in the same way of worship here upon earth. Excellent was that speech of *Gryneus*, when he was dying: I am now going (said he) to a place (meaning heaven) *ubi Lutherus Calvino bene convenit*: where *Luther* and *Calvin* agree well together. Shall we agree well in heaven, and shall we not agree together upon earth? God forbid. Let us alwaies remember that speech of *Ioseph* his brethren when they were going home to their Father, *Gen. 45. 29. See that you fall not out by the way.* We are all *pilgrims*, travelling towards our heavenly *Canaan*, to one and the same *God and Father*. Oh let us not fall out by the way. And let the two Arguments that *Abraham* used to *Lot*, *Gen. 13. 7, 8.* mightily prevaile with us, to make us more ambitious of unitie, peace, and concord, then ever yet we have beene. *Let there be no strife betweene me and thee, &c. for we*
are

are brethren, and the Canaanite is in the Land. These are two golden allurements: the Lord make them effectual! I had almost forgotten Davids Arguments in the 133. *Psalm*. Behold, how good and how pleasant it is, for brethren to live together in unitie. The word Behold, is prefixt that so the commendation might take the deeper impressiō. Many things are good which are not pleasant, and many things pleasant, which are not good; but it is both good and pleasant for brethren to dwell together in unitie. It is like Aarons precious oyntment that went downe to the skirts of his garments, &c. It is a communicative mercy that perfumeth whole Kingdomes with blessings. It is like the dew of Hermon, &c. It makes barren Lands fruitfull. It is like the dew upon the mountaines of Sion, where the Lord commanded the blessing, even life for evermore.

But you will say, Here are Motives and Arguments sufficient to perswade any man to the practise of this blessed grace. Let us heare some helps and meanes to procure this great mercy, that so our Divisions may be healed; and peace, unitie, and concord may dwell in our Land.

This is a worke worthy of a God, and none but a God can doe it.

It is with us in England, as it was with the women that went early in the morning to the Sepulchre, and there they found a great stone, and they said, *Who shall roll away this stone? for it is very great.* Mar. 16. 3, 4. And behold, there was a great earthquake, for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and sate upon it. This is our condition. There is a great Mountaine of Division that obstructs the happinesse of England, and that hinders the Lord Christ and his Kingdome from rising out of the grave of superstition. But who now shall roll away this great stone from the doore of the Sepulchre? I feare it will cost an earth-quake before it be removed. Oh that we had faith to remove Mountaines! Oh that God would send his Angel to roll away this stone! That God would make the Assembly of Ministers his Angels to take away this great Mountaine, that so there may be a Resurrection of Jesus Christ, and his pure Worship in all its glory and beantie even in our dayes! The story of Iehosaphat, 2 Chron. 10. 12. will very well suit with our times:

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times: We are in a very great straight as he was; and what he did, and said, will very well befit us. Let us goe to God by prayer, and say. *Oh our God, we have no might against this great company that cometh against us. We have no strength to heale our Divisions in the Church, and in the State, they are so great and so many. We know not what to doe, but our eyes are upon thee. Thou that didst find out a Way hid from ages and generations, Col. 1. 26. A way hid from Angels and Archangels, hid within thy selfe, Ephes. 3. 9. To save poore undone, fallen, lost man, even by Iesus Christ.* Oh find out a way to reconcile King and Parliament, to unite thy divided people in the truth! Oh blessed Iesu that camest into the world to breake downe the middle Wall of partition betweene Jew and Gentile; that art the great Peace-maker, *make up our Wide and great breaches, and take away the many Wals of partition that divide us one from another.* After this manner we must wraastle with God in prayer, and watch thereunto with all perseverance.

But besides this generall helpe by Prayer; give me leave to name a few other which are more particular.

1. Helpe.

First, *Let us labour to make our peace with God, and God will make us at peace one with another. Tranquillus Deus tranquillat omnia.* If God be at peace with thee, he will make the very stones in the street to be at peace with thee; he will make peace flow downelike a river, and like a mighty streame. *When a mans Wayes please God, he Will even make his enemies to be at peace with him, Prov. 16. 7.* You shall finde in Scripture, that when a Church, State, or person divided it selfe from God by sinne, God suffered it as a punishment to be divided from it selfe by faction. As soone as ever Solomon had forsaken God by Idolatry, God presently divided his Kingdome from him. And God threateneth *Jerem. 13. 13.* That because his people had forsaken him, that therefore he would fill the Inhabitants of Ierusalem with drunkenesse, and he would dash them one against another, even the fathers and the sonnes together, he would not pity, &c. You shall find also that when a King and Kingdome returned to God, then they had peace, and flourished in all outward happinesse, *2 Chron. 15. 3, 4, 5, 6, 8, 12, 13, 19. 2 Chron. 17. 3, 5, 6, 10.* And therefore if ever you would cure Englands distractions to purpose; strike at the root and cause of our divisions. Let us labour to find out all those sinnes that separate between us
and

and God; And when you have found them out, you must not deale with them as the *Parliament* doth with their prisoners which they take, using them more kindly and courteously then they were used before they were prisoners: nor as *David* would have his sonne *Absolom*, concerning whom he gave a strict charge, that they should use him kindly for his sake: but you must doe as the *Oxford* men doe with our prisoners, use them cruelly. Doe as *Ioshua* did with the five Kings whom first he kept up close prisoners in a Cave, and afterwards sent for them, and trod upon their necks, and hung them up before the Lord. Thus must we deale with our sinnes, and then we shall have peace. For as the lines in a circumference that are drawne to the Center, the neerer they are to the Center, the neerer they are one to another: So the neerer any men come to God in similitude and likenesse, the neerer they will be ioyned one to another in unitie and love. For if any may say he loveth God and hateth his brother, he is a lier. For he that loveth not his brother whom he hath seene, how can he love God whom he hath not seene? And this Commandement have we from him, that he that loveth God, love his brother also, 1 *Ioh*. 4. 20, 21.

Secondly, Take heed of the Land-destroying Opinion of those that plead for an *illimited toleration of all Religions, even of Turkisme, Iudaisme, &c.* The Lord keepe us from being poisoned with such an Error! This Text riseth up against it. For it will divide a Kingdome against it selfe. It will rend it into a thousand pieces. It is a Doctrine directly contrary to your late Oath and Covenant. A Doctrine that overthroweth all Church-Government, bringeth in confusion, and openeth a wide doore unto all irreligion and Atheisme. For at the same doore tha all false religions come in, the true Religion Will quickly get out. And if it be as bad for a man to live where nothing is lawfull, as where all things are lawfull: surely it is every way as uncomfortable to live where there are all Religions, as where there is no Religion at all.

Thirdly, To heale our Divisions, we must labour to be clothed with the garment of humility: For onely by pride (saith the Wiseman) cometh contention, Prov. 13. 10. Now there is a double humilitie we must be clothed withall; humilitie of iudgement, and humilitie of heart. First, humilitie of iudgement, to thinke that others may know the truth as well as our selves; to have a low

esteeme of our owne understanding : For he that thinketh he knoweth any thing, he knoweth nothing yet as he ought to know, 1 Cor. 8. 2. And if any man teach otherwise, &c. saith the Apostle, 1 Tim. 6. 3. 9. He is proud knowing nothing, &c. And therefore let us not be wise in our owne eyes, nor leane to our owne understandings, Prov. 3. 5. 4. Secondly, humilitie of heart. An humble heart is a peaceable quiet heart. An humble heart will be sensible of the least sinne, much more of this great sinne to distract and destroy the peace of three Kingdomes by unnecessary disputations.

Fourthly, Labour for grace to contemne the world and all worldly things. For many times divisions arise out of base Covetousnesse. It was the love of the world that divided Demas from Paul. And therefore it is said, 1 Tim. 3. 3. That a Minister must not be greedy of filthy lucre; and as if that were not sufficient; he addes nor covetous. And therefore if you would live in unitie and peace; Take heed and beware of covetousnesse.

Fifthly, Pray for the spirit of meeknesse, patience, long-sufferance; and for mortified affections. It is one of the Ingredients required in a Minister, that he should be one That is not soone angry, Titus 1. 7. and one that is patient, no striker, no brawler, 1 Tim. 3. 3. Meeknesse, and Patience, and Mortification, are necessary Ingredients into that Medicine that must cure our divided Kingdome. For an angry man stirreth up strife, and a furious man aboundeth in transgressions. Prov. 29. 22. Unmortified affections are the cause of much disturbance in Families and Cities. And therefore Christ saith, Mar. 9. 50. Have salt in your selves, and have peace one with another. This salt is the salt of Mortification. We must labour to have our anger mortified; our love of the world mortified; our pride mortified; and this will be a notable meanes to make us at peace one with another. As in the Old Law, every sacrifice was to be seasoned with salt: So let every man pray for This salt within himselfe to season his unmortified affections, and this will keepe him from putrifying in malice, envie, hatred, &c.

Sixthly, Let all thy private aimes be swallowed up in the publique good. Let the Cause of Iesus Christ and his Church be dearer to thee then thine owne life; and this frame of spirit will exceedingly incline thee to all lawfull waies of peace and unitie. Remember Old Ely, and how his heart trembled for the Arke of God,
1 Sam.

1 Sam. 4. 13, 18. He trembled not for the thought of his children, but for the Arke; and as soon as ever mention was made of the taking of the Arke, he fell downe and brake his necke: he was not troubled at the mention of the death of his two sonnes, &c. The like we read of his daughter in law, 1 Sam. 4. 19, 20, 21, 22. The like of *Nehemiah* who was in great prosperitie himselfe, and yet how was he distressed in spirit for the miseries of *Ierusalem*, *Nehem. 1. 4*. The like we read of *Daniel*, &c.

Seventhy, *We must nip Divisions in the bud*, and quench the fire of Contention at the beginning. That fire is easily quenched at first, which when it hath once taken possession is not to be quenched. The Lord grant it be not laid to our charge, that we have suffered *Englands* distractions to grow to such a height, and have not laboured in our severall places to compose and quiet them.

Eighthy, *Let us yeeld one to another for peace sake*. Famous is the example of *Abraham*, and worthy of all imitation, who yeelded his right up to *Lot*, who was his younger and inferiour, for peace sake, *Gen. 13. 9*. *If thou wilt take the left hand, then I will goe to the right; or if thou departest to the right hand, then I will goe to the left.*

Ninthly, *Take heed of groundlesse jealousies and suspicions one of another*. This is *Englands* great sinner, and the chiefe cause of many distemmers amongst us. We are like unto the children of *Israel*, who when they came first out of *Egypt* did almost deifie *Moses* and *Aaron*, But afterward, as soon as ever they began to meete with straights and difficulties, they began presently to murmur against them, and to call their fidelitie into question; and to accuse them, as if they had a designe to bring them into the *Wildernesse* to destroy them, *Exod. 16. 2, 3*. Iust to doe we. When our Armies for our sinnes are justly punished with ill successe, instead of reflecting upon our sinnes, to be troubled for them; we fall a murmuring against our Chiefe Commanders, and question their fidelitie; as if they had a designe to betray us into the enemies hand. I doe not speake this as if I would countenance any Commander that is guilty; or hinder just complaints of, and inquiries after those that are guilty; or the use of just meanes to be rid of such. But all that I say is: That to fasten *unjust suspicions*,
F 2 and

and groundlesse jealousies, upon those that venture their lives and estates in the common cause, is to be guilty of Robbery and Murder: it is to steale away and murder their *good names*, which is as precious as life it selfe: and it is a sinne that God will not pardon unless the party that is guilty endeavour to make *restitution* of his good name, which is a worke not easie to be done. *For a mans good name is like a white piece of paper, which if once blotted it will be hard to wipe out that blot so as to leave no print of it behind. A mans good name is like a Merchants estate which is long in getting, but is lost in a minute: and when it is lost in the bottome of the Sea, how shall it ever be recovered againe? So is a mans good name. But yet God will accept of our endeavours to make restitution if faithfull and industrious.*

Tenthly, To heale our Divisions, we must make conscience to *silence all our private Opinions, and differences. Hast thou faith?* (saith the Apostle, *Rom. 14. 22.*) *have it to thy selfe before God.* Doe not disturbe the Church of God at this time with thy private faith. Indeed if it be a matter absolutely necessary to salvation, it is charitie to acquaint the Church of God with it: but if we can be saved without it, this is not a fit time to broach any new Opinion. For as *Elisha* said to *Gehezi*, *2 King. 5. 26.* *Is this a time to receive money?* &c. So say I: Is this a time to trouble England with New Opinions? *Aulus Gellius* tels us of certaine men that were in a Ship ready to perish by reason of a great Tempest, & one of them being a Philosopher, fell asking of many trifling Questions: to whom they answered: *ἡμεῖς ἀπολλόμεθα, καὶ σὺ παίζεις;* We are perishing, and dost thou trifle? So say I; *Is England a perishing, and is this a time to trouble it with unnecessary disputations?* I doubt not but there will a time come wherein every mans owne opinion shall be heard: but this is a time wherein we should all unite against the Common Enemy that seekes to devoure us all. For my part, I doe here openly profess, That if I had an opinion disagreeing from that way of Reformation which is likely to be set up, and did see that the publishing of it would disturbe the peace of the Kingdome, I would doe with it as the Mariners did with *Jonah*, *I would cast it into the sea rather than increase the Tempest by my opinion; especially at such a time as this is.* And I doubt not but every honest man will do the like.

Lastly,

Lastly, It is your *dutie* (*Right Honourable*) whom God hath betruſted with great power, to ſuppreſſe theſe diviſions and differences in *Religion* by your *Civill Authoritie*, as farre as you are able, leſt you be *acceſſary* unto them. For God hath made you *Custodes utriusque tabula*, Keepers not of the ſecond Table onely, (as ſome fondly imagine) but of the firſt Table alſo, and not onely Keepers, but *Vindices utriusq; Tabula*, Punishers alſo of thoſe that tranſgreſſe againſt either of them. For you are the *Miniſters of God for good*, and *Revengers to execute Wrath upon him that doth evil*. Rom. 13. 4. And God hath deputed you for the *puniſhment of evil doers*, and for the *praiſe of them that doe well*. 1 Pet. 2. 19. There are ſome that would *blot out halfe your Commiſſion*, and reſtraine this *Good and evil* to civill good and to evils onely againſt men. But this is againſt that generall Rule, *Non eſt diſtinguendum ubi lex non diſtinguit*. Where the Law doth not diſtinguiſh, there muſt not we diſtinguiſh. Tell me I beſeech you, *Shall it be lawfull for Magiſtrates to puniſh thoſe that deſtroy mens bodies, but not thoſe that deſtroy mens ſoules*? Shall they be blamed for ſuffering men to draw people away from obedience to the Laws of the Land and to themſelves, and not alſo for ſuffering men to draw away people from the truth of the Goſpel, and from the wayes of God, ſuch as *Hymenaeus* and *Philetus*, who *overthrow the faith of ſome*, and their words *eate as a Canker*? Shall Chriſtian Magiſtrates take up the Maxime of *Tiberius*, *Deorum iniurias Diis cura eſſe*? Let God himſelfe take care to vindicate himſelfe from injuries committed againſt God? As for me, I will (juſt like *Gallio*) take care of none of theſe things. Can Chriſtian cares endure ſuch language? Doth not God prophecy, *Iſaiah 49. 23*. That in the New Teſtament *Kings ſhall be our nurſing Fathers, and Queenes our nurſing Mothers*? And how can a Chriſtian Magiſtrate diſcharge that dutie aright if he hath not power from God to puniſh thoſe that would poiſon the ſoules of his *weake children* with hereſies, and ſoul-deſtroying opinions? I do not deny, but that there is great wiſdome to be obſerved by Magiſtrates in diſtinguiſhing between *perſons and perſons*, betweene *errors and errors*. Some *perſons* are pious and peaceable, others turbulent and furious. Some errors are ſuch, as *ſubvert the faith, and deſtroy the power of Godlineſſe*: others are of a leſſer nature,

Bloudy Tenent.
The Good Samaritan.
John Baptist.

* 2 Chron. 15.
13.
2 Chro. 34. 32.
Ezra 10. 8.
Deut. 13. 5, 6.
2 King. 23. 1.

which may consist with the power of Godlinesse, and with an unitie in the faith. But that which I now speake against, is that unbounded libertie that is pleaded for in divers books lately written, which hold forth this prodigious Tenent. *That every man is to be suffered to have the libertie of his conscience, be it never so Hereticall or Idolatricall.* This overthroweth all the power of the Magistrate in punishing heresie, blasphemy, Idolatry, and is contrary to many plaine Texts of the * Old Testament, and to those of the New Testament above mentioned.

Object. *Will you allow the Magistrate to Tyrannize over mens consciences.*

Ans^r. By no meanes. But I beleeeve it is the Dutie of Magistrates to keepe men from infecting their Subjects with soule-destroying errors. If thou hast an Hereticall opinion, have it to thy selfe, and the Magistrate will not; nay, cannot meddle with thy private conscience. But if thou labourest to infect others with thy grace-destroying opinions. I doubt not but the Magistrate is bound to keepe thee from spreading thy infection to the undoing of the souls of his Subjects. If he may lawfully shut up a man that hath the plague upon his body, that he may not infect others, why not a man that hath the plague of Heresie upon his soule, that so he may not destroy the soules of thousands? Shall a *Master* in a Family have power to put away a *servant* that is tainted with a grosse opinion, and yet not be called a *Tyrant* over that *servants* conscience? And shall not the *Chiefe Magistrate* of a *Kingdome* have power to *put out of his Kingdome* (at least to shut up from doing hurt) one that is his *subject* and polluted with blasphemous hereticall Idolatricall opinions? *Is not the Kingdome the Magistrates House and Family?* But enough of this.

These are the meanes that are to be used to cure the miserable distractions of *England*. The Lord give us grace to put them in practise.

Vse 4.

There is one Vse more yet behind, and that is an *Vse of Consolation* to the people of God. Notwithstanding, all the Divisions and Distractions that are in the Kingdome. This is an Alabaster boxe full of precious oyntment, and it consists of foure particulars.

1. *Remember for your Comfort that there was never any great Reformation brought in by God into a Kingdome, but it hath alwaies been*

been attended with divisions and differences in Religion. In *Luthers Reformation*, How great were the differences between him and *Calvin*; Inſomuch, as the *Reformation* was more hindred by their Diviſions, then by the power and policy of the Enemy, and yet notwithſtanding, God carryed on the Worke of *Reformation* maugre theſe diviſions. In the *Primitive times*, many and great were the Diviſions of the Church and of the Miniſters thereof; Inſomuch, as *Nazianzen* ſaith, that in his time there were *ſixe hundred errors* in the Church; and in *Constantines* time, the differences between the *Bishops* were ſo many, that they brought *bundles* of petitions one againſt another, which the *Emperour* out of his wonderfull deſire of Peace would not ſo much as read, but burnt them all before their faces. How ſad was the diviſion between *Paul* and *Barnabas*, and yet God turned it to a good effect. For by that meanes the Goſpel was the more ſpread throughout the world! And therefore let us not be over-diſcouraged. For theſe Diviſions are no new things, and therefore no ſtrange things.

2. Conſider for your comfort, *Magna veritas et prevalebit*. Truth is a beame of God, the purchaſe of *Ieſus Chriſt*, and it ſhall prevaile at laſt. Though our diviſions and diſtractions do much weaken us and prorogue our ſettlement, yet notwithſtanding the Cauſe we manage is Gods Cauſe, and it ſhall prevaile at laſt. As *Chriſt Ieſus* roſe from the grave in ſpight of the *Jewes* that rolled a great ſtone before the doore of the Sepulchre to hinder him. So the Cauſe of *Chriſt*, and the worſhip and government of *Chriſt* ſhall riſe and flouriſh: and there will come a time wherein the Church of God ſhall be glorious here upon earth; and the Motto of it ſhall be *Cor unum, via una*. One heart, one way. This will come to paſſe in ſpight of our Diviſions. For God hath promiſed it, *Ier. 32. 39. Zeph. 3. 9.*

The third Comfort is: That *Antichriſt* ſhall downe though he be never ſo firmly united. The *Kingdome* of the *Devil* ſhall be deſtroyed though *Satan* joyne with *Satan*. And though *Satan* will not caſt out *Satan*, but is ſtrongly compacted, and as a Citie at unitie within it ſelfe, yet God will caſt out *Satan* at laſt, and his kingdome ſhall periſh. Though *Turke* and *Pope*; though *French* and *Spaniard*; though the *Irish Rebels*, and *Engliſh Papiſts* and
Proteſtants

Protestants at large should joyn hand in hand & conspire together to overthrow the little flock of Iesus Christ, yet notwithstanding they doe but *kick against pricks*. Antichrist is fallen, and the poore flock of Christ shall be as a *burdensome stone unto all people*; all that *burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it*, Zach. 12. 3. Bellarmine makes *unitie* a signe of a true Church. But then there should be a true Church amongst the Devils; for where he dwels there is peace. And yet the Papists cannot boast much of their *unitie*. For they have their different Sects opposite one to another, and the Iesuite to them all. Vnitie without verity is a signe of the Malignant Church, but not of the Church of Christ. And unitie without veritie, shall not uphold a State. *For though hand ioyne in hand the Wicked shall not be unpunished*, Prov. 11. 21.

Lastly, *Remember in what state and condition the people of the Jewes were in when Christ came into the World*. It was when the government was departed from *Iudaah*, and the *Kingdome* given to a *stranger*; when the *Sanedrim* (which was their Parliament) was destroyed; and they themselves brought into perfect slavery. Their condition was never so bad as at that time. And also they never had more Sects and Divisions then when Christ was borne: There were in *Ierusalem* the *Herodians*, the *Scribes* and *Pharisees*. There were also the *Esseni*, (though the Gospel makes no mention of them.) In this sad juncture of time *Iesus Christ* was borne. Oh what abundance of consolation may be sucked out of the breasts of this truth! Christ came into the world when his Church was in the greatest extremity. And are not we at this time in great extremity? Are we not brought very low by our sinnes, and by our divisions the fruit of our sinnes? We have divided our selves from God by our sinnes, and God hath divided us one from another. Let us beseech the Lord Iesus Christ to come once more into the world by his Spirit of power! Let us not despaire of his coming. For he is *Deus in monte*. He is our peace now the *Assyrian* is in the Land, *Mic.* 5. 5. And when he comes he will come as a Conquerour to subdue his enemies under his feet.

This day is the day which is commonly called *The Feast of Christs Nativitie*, or *Christmas day*: A day that hath been heretofore

tofore much abused to *superstition* and *prophanenesse*. It is not easie to reckon whether the superstition hath beene greater, or the prophanenesse. I have knowne some that have preferred *Christmas day* before the *Lords Day*, and have cryed downe the *Lords Day*, and cried up *Christmas day*. I have knowne those that would be fure to receive the Sacrament upon Christmas day, though they did not receive it all the yeare after. This and much more was the superstition of the day. And the prophanenesse was as great. Old Father *Latimer* saith in one of his Sermons, That the Devil had more service in the twelve Christmas holy dayes (as they were called) then God had all the yeare after. *Seneca* saith of his time, *Olim December mensis erat, nunc annus est*. There are some that though they did not play at Cards all the yeare long, yet they must play at Christmas; thereby, it seemes, to keepe in memory the birth of Christ. This and much more hath beene the profanation of this Feast. And truly I thinke that the superstition and profanation of this day is so rooted into it, as that there is no way to reforme it but by dealing with it as *Hezekiah* did with the brazen Serpent. This yeare God by a *Providence* hath buried this Feast in a Fast, and I hope it will never rise againe. You have set out (Right Honourable) a strict Order for the keeping of it, and you are here this day to observe your owne Order, and I hope you will doe it strictly. The necessitie of the times are great. Never more need of Prayer and fasting. The Lord give us grace to be humbled in this day of Humiliation for all our owne, and *Englands* sinnes; and especially for the old superstition, and profanation of this Feast: alwaies remembring upon such dayes as these, *Isa. 22. 12, 13, 14.*

FINIS.

A Catalogue of the Sermons Preached and
Printed by Order of both or either Houses
of Parliament, From January 1643.
to January 1644.

January 21. { Master *Cawdrey*. Prov. 29. 8.
1643. { Master *Rutherford*. Dan. 6. 26.

February 28 { Mr. *Baylie*. Zach. 3. 1, 2.
1643. { Mr. *Young*. Psal. 31. 24.

March 27. { Mr. *Gelespie*. Ezek. 43. 11.
1644. { Mr. *Bond*. Isaiah 45. 15.

At the Thanksgiving for the Victory given to
our Forces under Sir *William Waller*, and Sir *William*
Belfore, over Sir *Ralph Hoptons* Armie.

April 9. - { Mr. *Obediah Sedgwick*. Psal. 3. 8.
1644. - { Mr. *Cafe*. Daniel 11. 32.

At the Thanksgiving for the Victory given to the
Forces under the Command of the Lord *Fairfax*
at *Selby* in *Yorkeeshire*.

April 23. { Mr. *Perne*. Exod. 34. 6. not Printed.
1644. - { Mr. *Caryl*. Revel. 11. 16, 17.

April 24. { Doctor *Staunton*. Deut. 32. 31.
1644. { Mr. *Greene*. Nehemiah 1. 3, 4.

May 29. { Doctor *Smith*. Psal. 107. 6.
1644. { Mr. *Hall*. Matth. 11. 12.

June 26. { Mr. *Hardwick*. Psal. 126. 5, 6.
1644. { Mr. *Hicks*. Isaiah 28. 5, 6.

At the Thanksgiving for the Victory over Prince
Rupert, and the surrender of Yorke.

July 28. - { Mr. Vines. *Isaiah* 63. 8.
1644. - { Mr. Hinderson. *Matth.* 14. 21.
 { Mr. Herle. not Printed.

July 31. { Mr. Rathband not Printed.
1644. { Mr. Gower. *Dan.* 12. 10.

At a Fast Extraordinary.

August 13. { Mr. Hill. *Hag.* 1. 7, 8.
1644. { Mr. Palmer. *Psal.* 99. 8.

August 28. { Mr. Rayner. *Hag.* 2. 6, 7.
1644. { Mr. Tyssdale. *Psal.* 122. 6.

At a Fast Extraordinary for the Dylaster
in the West.

Septemb. 12. { Mr. Newcomen. *Ioshua* 7. 10, 11.
1644. { Mr. Coleman. *Psal.* 65. 5.

Septemb. 25. { Mr. Proffet. *Isaiah* 9. 13.
1644. { Mr. Seaman. *1 Kings* 3. 9. 440

At a Fast upon the Uniting of the
Armies together.

		Before the Lords,
	{	Mr. Temple.
		Mr. Chambers.
		Mr. Palmer.
Octob. 22.		} not yet printed.
1644.		
		Before the Commons,
	{	Mr. Calamy. <i>Acts</i> 17. 30.
		Mr. Sedgwick. <i>Hebrews</i> 11. 7.
		Mr. Vines. <i>2 Sam.</i> 15. 25, 26.

Octob.

Octob. 30.
 1644.
 {

Before the Lords,
 Doctor *Smith*.
 Doctor *Stawnton*. *Psal.* 106. 30.
 Before the Commons,
 Mr. *Scudder*. *Micab* 6. 9.
 Mr. *Woodcock*. *Revel.* 16. 15.

Novemb. 5.
 1644.
 {

Before the Lords,
 Mr. *Strickland*. *Psal.* 46. 1.
 Mr. *Spurston*. *Ezra* 9. 13, 14.
 Before the Commons,
 Mr. *Herle*. *2 Sam.* 21. 16, 17.
 Mr. *Anthony Burges*. *Revel.* 19. 2.

Novemb. 27.
 1644.
 {

Before the Lords,
 Mr. *Hill*. *2 Corinib.* 17. 18.
 Mr. *Wilkinson*. *1 Chron.* 21. 24.
 Before the Commons,
 Mr. *Pickering*. *Zach.* 3. 2.
 Mr. *Gipps*. *Psal.* 46. 1.

Decemb. 25.
 1644.
 {

Before the Lords,
 Mr. *Calamy*.
 Mr. *Sedgwick*.
 Before the Commons.
 Mr. *Thorowgood*. *Phil.* 4. 5.
 Mr. *Langley*. *Psal.* 74. 19, 20.

