Fifty Sermons
Preached by That Learned and Reverend Divine, John Donne, D' In Divinity.

Late Deane of the Cathedrall Church of S. Paul's London.

The Second Volume.
SERM. XLIII.

A several Societies, in many several Parishes, and thus, here, in this Mother Church, in this great Congregation of thy Children, where all, of all sorts, from the Lieutenant of thy Lieutenant, to the meanest slave of thy slave, in this Assembly, come with hearts, and eyes, full of thanksgiving: Thou Lord, open their lips, that their mouth may sing forth thy praise, for, Thou, O Lord, didst make haste to help them, Thou didst make speed to save them. Accept, O Lord, this Sacrifice, to which thy Spirit gives fire; This of Praife, for thy great Mercies already afforded to us, and this of Prayer, for the continuance, and enlargement of them, upon the Catholic Church, by them, who pretend themselves the only fountains thence of; disdained this Day; upon these Churches of England, Scotland, and Ireland, fluxed and threatened dangerously this Day; upon the forms, our Sovereign, her Defence of the true Faith, desired to ruin this Day; upon the Princes, and others derived from the same root; some but infants, some not yet infants, enwrapped in dust, and annihilation, this Day; upon all the deliberations of the Council, that in all their Consultations, they may have before their eyes, the Record and Registers of this Day; upon all the Clergie, that all their Preaching, and their Government, may preclude, in their several Jurisdictions, all re-entrances of that Religion, which, by the Confession of the Arians themselves, was the only ground of the TGood of this Day; upon the whole Nobility, and Commons, all involved in one Common Distraction, this Day; upon both our Universities, which though they lacke no Arguments out of thy Word, against the Enemies of thy Truth, shall never leave out this Argument out of thy Works, The History of this Day; And upon all those, who are any ways afflicted, that our afflictions bee not multiplied upon us, but seeing them multiplied amongst us, who would have diminished thee, and annulled us, this Day; And lastly, upon this Auditory assembled here, that till they turn to after in the Grave, they may remember, that thou tookest them, as firebrands out of the fire, this Day.

Hear us, O Lord, and hearken to us, Receive our Prayers, and return them with Effiff, for his sake, in whose Name and Word, we make them:

Our Father which art, etc.

The SERMON.

Of the Author of this Book, I think there was never doubt made; but yet, that is scarce falsely done, which the Council of Trent doth, in that Canon, which numbers the Books of Canonical Scriptures, to leave out this Book of Lamentations. For, though I make no doubt, but that they had a purpose to comprehend, and involve it, in the name of Jeremiah, yet that was not enough.
At Saint Paul's Crose.

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for so they might have comprehended and involved, Genesis, and Deuteronomy, and all between those two, in one name of Moses, and so they might have comprehended, and involved, the Apocalypse, and all Epistles in the name of John, and have left out the Book it were in the number. But one of their own Joelm, though Joelm, (whom in that Canon they seem to follow) make this Book of Lamentations, but an Appendix to the Prophecy of Jeremiah, determines, for all that Canon, that it is the 35 of Jeremiah, and not the first of the Lamentations. But that which gives us place in, and not perfectly, and immediately after, Prophecy of Lamentations, was discontinued, though here we were no doubt to be the Author thereof.

This Book is certainly the Prophet Jeremiah, and certainly a difficult Book. But whether the Book be a history, or a prophecy, whether Jeremiah lament that which he had, or that which he foretold, calamities past, or future calamities, things done, or things to be done, is a question which hath exercised and baffled divers Expositors. But, as we say of the Parable of the Deeds, and Lazarus, that it is a Historical, parable, and a Parabolical history, so such passages there were, and such parabolical things were really done, but some other things were figuratively, symbolically, or parabolically added. So we say of Jeremiah Lamentations, it is a Prophecical history, and a Parabolical prophecy. Some of the sad occasions of the Lamentations were past, when he wrote, and some were to come after, for, we may not dispute the testimony of the Critics, Kirchhoffs, who were the first that illustrated the Bible, in that Nation, nor of S. Hieronymus, who was much confirmed in that Nation, nor of the late Rabino, who were the learnedest of that nation, that Jeremiah wrote those Lamentations, after he saw them, that which he foretold, calamities past, or future calamities. But when he wrote after their transportation into Babylon, before that thing fell upon them, and that is Prophetic. Or, if we take the explanation of the other, that is, the Historical, yet is it Prophetic in a sense, for the Prophet Lament a greater Deforation upon them, after their transportation into Babylon, and to be, in all parts, then that, in the utter ruine, and devastation of the City, and Nation, which they could have fall in, that fit to be our Text, this day, because it is both Historical, and Prophetic, for they, from whom, God, in his mercy, gave us a Deliverance, this day, are our Historical Enemies, and our Prophetic Enemies, because they knew, they had seen, that is, whenever any new occasion provokes them, or sufficient power enables them.

The Text then is as the Book presented to Ezekiel. In it are written Lamentations, and Mourning, and Woe; and all are written within, and without, says the Text there, within, as they concern the Jews, without, as they are applicable to us; and it attempts upon that State Jeremiah had certainly seen, that is, they are applicable to both ways too: Historically, because they have been, and Prophetically, because we foresee what they would have done. And Prophetically, because we foresee what they will do and Joel notes, here is the Jeremiah Calendar, and the Psalms Calendar; in the Jeremiah Calendar, there Babylon, and in the Psalms Calendar, one Babylon is written upon the people of God, and in the Psalms Calendar, there Babylon is written, and the sight of those nimbis, The anointed one years after Christ, came in all fulness, in all strength, those were on their tops.

Buth whether Jeremiah lament here the death of a good King, of Zedekiah, (for so Saint
This form then, in nature the noblest, in use the profitableness of all others, God always intended to his best beloved people, God always meant that the Jews should have a King, nor through he prepared them in other forms before; As he meant them peace at last, so that he executed them in Warre, and meant them the Lamb of God, though he had led them through the Wilderness, so he meant them a King, though he prepared them by Judges, God intended it in himself, and he declared it to them, 400 years before he gave him a King, he instructed them, what kind of King they should set over them, and began to give them that kind of government: And he began before that he made a promise, by Jacob to Jaeliah of a Kingdom, and that the Sceptre should not depart from the house of Judah, until Siblah came. And when God came near the time, in which he intended to them that, the time of the Samuel, who was the immediate predecessor to their first King, Saul, God made way for a Monarchy, for Samuel had a much more absolute authority, in that State, then any of the Judges had, Samuel judged them, and in their petition for a King, they ask that, Make us a King to judge us. Samuel was little less then a King; and Sem reign, and his, are reckoned both in one number, and made as the reign of one man; when is said in the Add, that Saul reigned forty years, Samuels time is included in that number, for all the years, from the death of Eli, to the beginning of David, are but 40 years. God meant them a Kingdom in his heart, promised them a Kingdom in Judah, made Laws for their kingdom in Deuteronomy, made way for the kingdom in Samuel, and why then was God displeased with their petition for a Kingdom?

It was a greater fault in them, then it could have been in any other people, to ask a King, for that not it was the most defensible form of government, but that God governed them, so immediately, so pretentially himself, as that it was an ingrateful ungrateful unprofitable form in them, to turn upon any other means; God had ever performed that which he promised them, in that which comprehended the most to restore unto above all people; And therefore Josephus hath express it well, all other people are under the form of Democracy, or Aristocracy, or such other forms, composed of men, so after Levitic, Thesaurus, the Jews were only under a Theocrate, an immediate government of God, he judged them himself, and he himself fought their battles: And therefore God says to Samuel, They have not rejected thee, man. Thou wilt not King, but they have rejected me, I was to be weary of God, is it not to call a living? But if they did only compare form with form, and not God himself with any form, if they did only think Monarchy best, and believe that God intended a Monarchy to them, yet to limit God hath not promised that, but to make God perform his promise before his day, was a fault, and insupportable. Daniel says, that the Messiah should come within seventy weeks: Daniel did not say, Lord, let it be within fifty weeks, or fifty, or sixty, or sixty, we the Martys under the Altar, cry, miserabilis Domine, how long Lord, but then, they leave it there, even as long as pleareth thee: Their petition should have been, Adonizahbregnum teum. Let us have that Kingdom, which because thou knowest it is good for us, thou hast promised to give, and yet we expect not. Let us have it, when the Wildfire goes it best for us: You fail to see me (I say, Samuel, by way of Reproach and Inception) You fail, Nay but a King shall reign over us, Now, that is the way, that many people, that many people that to which they follow, The unfeinableable and incondideration of their clamorous Petition, You fail, a King shall reign over us, when the Lord your God, was your King. They would not have God's means, when they were his first fault: And then, though they defined a thing good in itself, and a good good to them, yet they find God his time, and they would not stay his leisure, and either to steal, To take other things then God would give, or at other times, then God would give them, is displeasing to him: Life his means, and stay his leisure.

But
A again, with a nulamam base regnum. we will not have this King to reign over us. This was our con-fess. Historically, and what it is prophetically, as long as that remains to be their doctrine, which be, against whom that attempt was principally made, found by their examination, to be their doctrine. That they, and no Sect in the world, but they, did make treason of an article of religion. That their religion bound them to those attempts, & so long they are never at an end; till they dis-avow those doctrines, that concern to such, prophetically they confess, prophetically they hope for better successe in all attempts.

It is then the kingdom of Jerusalem, but his nearest object is the King. He lamens him. First, let it be, (as with S. Hieronymus, and the Ancient) the Lord will have it for scourge, for a good King, in whose death, the heavenly, and the strength of the kingdom are destroyed, and that in the highest degree, & most wondrously, & most divinely, to a forrius prince: for, to this lamentation refer they those words of the Prophet, which do deliver a great sorrow. In that day shall there be a great mourning in Jerusalem, as the mourning of Haelam, in the valley of Megiddon, which was the place, where Josiah was slain. There shall be such a lamentation, (saith the Prophet) as was that for the death of Josiah. This then was for him, for a good King. Wherein I have we his goodnesse express'd. Absolutely. How did this which was right in God's Roy. (And whose Eye none do tear, that's right in the Eye of God.) But how long did he live? To the end of, and the time, and season of others, who had their temporization, and upon a good Em-pire a few years, was one of the worst of all: Hee that is ill all the way, is but a Tyrant, Hee that is good at first, and after ill, an Angels face, and a Seraphs soul, make him a Monarch. Josiah began well, and persevered so, he turned not aside to the right hand, nor to the left. This is, (if we apply it to the Josiahs of our times) neither to the fugitives, that leave our Church, and goes to the Roman, nor to the Separatists, that leave our Church, and walks to none. In the eighteenth year of his reign, Josiah undertook the reparation of God's house. If we apply this to the Josiahs of our times, I think, that in that year of his reign, he repair'd this Church, and those walls, and meditated, and perfidious the separation therefrom. In one word, let us use Josiah, where there was not death, and the life was after. And therefore there was just cause of lamentation for this King: Josiah, historically for the very los of his person, prophetically for the misery of the State, after his death.

Our care is to day, to apply all these branches to the day. Those men who intended us, this caufe of lamentation this day, in the destruction of our Josiah, fearing him not, because he was so, because he was a Josiah, because he was good, no, not because he was good to them, his benefits to them, had not mollified them, towards him for that is not the case. But the French profeters were their own, and good to them, but did that rescue either of them, from the knife? And was not that Emperor, whom they professed in the Sacrament, their own, and good to them? And yet was that, any Antichrist against their poison? To fo reproduce a fief hale; God given them over herein, as that, through them, they ly heavier upon Princes of our Religion, yet truly they have defroved more of their own, then of ours. Thus is it historically in the foregoing paff. And prophetically it can be but thus, since no King is good, in the fenate, if he agree not to all parts of Doctrine with them: And when that is done, not good yet, except he agree in all parts of Doctrine also, and that, no King can doe, that will not be their Famiher of his Kingdom. Their Autours have diptuated, and that our Ins puep, whether the Church of God might not be without a Pope, they have made a problematical, a disputable matter, and some of their Autours have diver ted towards an affirmation of it, but Anselmus postulat, to imagine a King without Kingsly Soveriengie, to come into probleme, into disputation. We are all heard, and bitterly, and unjustly, the fide of our Deborah, though then we faw a fief hale, excusing them: But, though they had removed our Ins puep, and their Royal children, and fe, this form of government, where, or who, or what had been an object of Confection to us?

The caufe of lamentation in the lofe of a good King is certainly great and do so it was, if Jerusalem lamented Josiah, but if it were but for Zedekiah, even King Zedekiah, the loss of Exploiters take it; yet the lamentation you fee, is the fame. How ill a King was Zedekiah! As all, as Josiah was good, that's his measure. He did evill in the fief of the Lord, according to all that Isaiah said. Here is his time, fine by precedent, and what
At Saint Paul's Cross.

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First (as it lies in our Text) The King is Sinister armium, the breach of our natures.

First, Spiritus, a name, most peculiarly belonging to that blest People the glorious Trinity, who are the King to convey, to intimate, to apply to us the Mercies of the Father, and the Merits of the Son: He is called by this Name, by the word of this Text, anath, even in the beginning of the Creation, God had counselled the earth, and then the Spirit of God, fūsilāt, faith Pāginn tranlation, (and so faith the Chaldee, kātāb, it brake upon the waters, and so induced, or deduced particular forms. So God hath made us, a little World of our own. Thus he hath given us Heaven and Earth. The truth of his Gospel, which is our carnal of Heaven, and the abundance of the Earth, a fruitful Land, but then he, who is the Spirit of the Lord, he is the breach of our nostrils, ūandāq, as (it is said therein the Creation) he moves upon the waters, by his royall and warlike Navy at Sea, in which he hath expressed a special and particular care: And by the breath and influence of his power and dence throughout the Land, he prefers, he applies, he makes usefull those blessings unto us.

If this breath, that is, this power, be at any time found in the passage, and contrast an ill favor by the pipes that convey it, so that his good intentions are ill executed by inferior Ministers, this must not be imputed to him: That breath that comes from the East, the bed and the garden of Spices, when it is breathed out there, is a perfume, but bore to: for, as we see the beds of Serpents and purblind Lakes, it may be a breath of porphyr in the West: Princes purpoise some things for cafe to the people, (and as such, they are sometimes presented to them) and if they prove grievances, they take their purfication in the west, that is, their corruption, from corrupt executors of good and wholesome intentions; The thing was good in the roote, and the ill cannot be removed in an instant.

But then, we carry not this word anath, Spiritus, so high, though fince God hath said that Kings are Gods, the Attribute of the Holy Ghost and his Office, which is to apply all God's good intentions, of committing to Kings andects, is fulfilled, so far, for God gives, but they apply all blessings to us. But here, we take the word literally, as it is in the Text, the Psalms, the Spirit, is the Breath that we breathe, the Life that we live, The King is that Breath, that Life, and therefore that belong to him. Furt this Breath, that is, forms, our Spirit before long to be delivered unto him, and腺 God, is commanded by Dauid of God. To Gods Anointed, we are not faithful, if we do not speak that well of his Name. First, there is an internal speech in the heart, and God lookes to that: The soul hath said in his heart, there is no God, though he say it in his heart, yet he is a God: yet, for all this, his children are to him, a Royal Priesthood, and a holy Nation, and all their teats are in his hands, and require in his hands. When Princes pretend in some things, the present benefit of their Subjects, and confer favours upon others give yourself the liberty to judge of Princes actions, with the actions of private men, and you may think a King an ill King: But yet we are, as David spake, his brethren, his bone, his flesh, and so reputed by him. God will give you no passage, nor make you sit as you sit, as you sit.

But thus, when we confider our observatories to come to Kings, ill Kings, we see historically, when they have no right to have deposed Kings. Sūgu impression, because some other hath seemed to them, fitter for the Government; and we see a prophetically by the following these Indiciments, and Atandcrs of Kings, which stand in their books of the Holy cannon, that King which neglects the duties of his place, and they must prescribe the duty, and judge the negligence too.

That King, that exercises his Prerogative, without just cause (and they must prescribe the Prerogative, and judge the case) that King that vexes his Subjects, that King that gives himselfe to intemperate basting (for in that very particular they instance) in that case, and they multiply the case, in that case, the thing of Kings are in their mercy, and subject to their censures, and corrections. We protest not, nor do we confiner the actions of Kings; we lay, with Justice, not to other Kings, and they have no right upon them to lay to the King, or to the King, his government not as a King is bound to do: we remit the judgement of those their actions, which are re
cr to God, and when they are evident, and bad, we yet must endeavour to preserve their persons; for there is a danger in the loes, and a lamentation due to the loss, even of Zedekiah, for even such are with Domini, The anointed of the Lord, and the breath of our natures.

First,
At Saint Pauls Crofe.

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A Prater voluntatem, without any Declaration of his will, or pleasure, by any Command, they have been as ready voluntarily, as a Preife had commanded them. But these ways, which his wildone hath chosen for the procuring of peace, have kept off much occasion of trial, of that, how willingly his Subjects would have given their lives for him. Yet, their lives are his, who is the breath of their nostrils: And therefore, though they do not leave them for him, let them lead them for him, though they bee not called to die for him, let them live fo, as that may bee for him, to live peaceably, to live hand in hand, to live industriously, to live for him, for the finnes of the people endanger the Prince, as much as his own. When that shall be required at your, then die for him, in the mean time, live for him, live fo, as your living do not kindle Gods anger against him, and that is a good Confession, and acknowledgment, that he is the breath of your nostrils, That your life is his.

As then the breath of our nostrils, is expressd by this word in this Text, Breathe, spiritus, breath, and life, fof is it is. When the breath of life was first breathed into man, there is called by another word, Nemaham, and that is the foule, the immortal foule: And is the King the breath of that life? Is he the breath of his Subjects life, as that their soules are his, fo, as that they must fume towards men, in doing unjust actions, or fume towards God, in forfaking, and dishonouring, him, if the King will have them? If I had the honour to ask this question, in his royal presence, I know he would bee the first man, that would say No, No, your fouls are not mine, fo. And, as he is a most perfect Textman, in the Bookes of God, (by the way, I should not call his being a Passif, that is a good Textman) I know he would cite Daniel, saying, Though our God do not deliver me, yet know, O King, that we will not worship thy Gods, And I know he would cite S. Peter, We ought to obey God, rather then men, And he would cite Christ himself, Perpetuals, that cannot hurt the foule. He claims not your fouls for it: It is Breathe, here it is, Nemaham, your life is his, your foule is not his, in that fene. But yet, beloved, these two words are promisely used in the Scriptures, Breathe, is often the foules, Nemaham is often the temporall life; And therefore, bee given with thanks, Let our prayers bee for continuance of the breathings, which we have, and let us acknowledge our continuance in these breathing, bee an inducement for future: pray, and praisse together: pray thankfully, pray foolishly: for, beloved in the bowels of Christ Jesus, before whole face I stand now, and before whole face, I shall not be able to stand amongst the righteous, at the last day, if I live now, and make this Pulpet my shop, to vent sophistick Wares. In the presence of you, a holy part, I hope, of the Militant Church, of which I am, in the presence of the whole Triumphant Church, of which, by him, by whom I am that I am, I hope to live, In the presence of the Head of the whole Church, who is All in All, I (and I think I have the Spirit of God, or I am sure, I have not refitted in this point) I, (and I may bee allowed to know something in Civill affairs) (I am sure I have not been stupefied in this point) doe deliver that, what I the written word of a Morall man, and a Christian man, and a Church man, believe to be true, That he, who is the breath of our soules, is in his heart, as farr from submitting us to that Idolatry, and superstition, which did heretofore oppresse us, as his immediate Predecessor, whose memory is justly precious to you, and which may bee divers, and yet their end the same, that is, The glory of God, And to a higher Companion, than to her, I know not how to carry it.

As then the Breath of our nostrils, our breath, is his, that is, our speech, first, in communicating, not to see him in his diminution, then in uttering it among men, to interpret faithfully, and locally, his proceedings, and then in uttering it to God, in such prayers for the continuance thereof, as imply a thankfull acknowledgment of the breathings, spirittual and temporal, which we enjoy now by him; So farre, Breath a speech, but not a word, for to the word, we doe not add, or to the word, we doe not add, or to life as he, or to sufciency, to smoothe, to frame, to murder that man: He is the breath of their nostrils, they owe no duty to them, for their thanks, their prayers, and how have they children of foules made them their song, and their by-word? How have the Drunkards, (men drunken with the Babylonian Cup) made Labels against him? How have they Seminatures verborum, M word.

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E
At Saint Glasgow.

SERM. XLII.

A word or two, which they contend, though not very far, but that they have not his own Religion. He is their breast, they owe him their tongues, and how fully do they speak; and they owe him their lives, and how fully do they give away their lives to others, that they might take away his life. He is their breath, (as breath is the soul) that is, Assumptors of their souls, (what is it that they have) out of his hand, and by what power do they apply themselves from his Almsgiving? This they have done in history, and by faith for what they shall do, as their Excommunication of this fact, when they call on an enterprize of a few unfortunate Gentlemen. And then their Excommunication of this fact, when they make the principal person in it, a Mary, that is prophesy, that since they are not advanced at the Original, they will not be afraid to copy it often, and pursue the same practice, to the same end.

As an example, let it be Joseph, he was the Brethre, the life of his Subjects, and that was the first attribute, and he was the Anointed of the Lord, which is the original of his Christ. He was not eaten, but he was eaten, and from the purple lute, was a religious deftification. It had that signification in practice, before any Law was given for it, when Jacob had had that vision upon the fowl, which made him a beast, that place was the house of God, and the gate of heaven, then he took up that which he had thrown upon, and set it up a pillar, and anointed it. This was the prosperity in nature, and then the prosperity in the Law, as for the altar it self, for many other things, belonging to the service of God in the Temple, Thou shalt anoint them, to sanctify them. Thus it was for things, and then, if we consider person, we fee the dignity that anointed gave; for it was given not to three sorts of persons, to Kings, to Priests, and to Prophets: Kings, and Priests had it, to fulfill their ordinary, and permanent, and inculcately, their power is laid on in style. And Prophets had it, because they were extraordinarily raised to denounce, and to execute Gods Judgments, upon persons that were not anointed, upon Priests too, in what they were then particularly employed. Thus then it is, anointed persons could not be touched, but by anointed persons; and then anointed persons could not be touched, but by persons anointed; The Priest not directed, but by the King; The King, as King, not directed, but by the Prophets. In that, when they lamented, they lamented compassionately. That their King, thus anointed, thus exemplified, was taken prisoner, saw his Sonnes face in his presence, and then he had his owne eyes pulled out, was bound in chains, and carried to Babylon. Then they left off this, in himself, and in his Sonne, and in all, was not intended this day, against us, not Zedekiah, but Josiah: for death (speaking in nature) hath all particularities in it. An anointed King (and many Kings anointed there are not, and he that was anointed pro Confessioni sui, above his fellow Kings, (for, this think, no king of his Religion, is anointed) The anointed of the Lord, in this Text hath both those great names, Melchisedech, Christ, Domini; as though he had been but the beamish anointed for King of the Trees, and made the firer fulfill for their fire, as though (as Davids lamentation is for Saul) He had not been anointed with Oyle, This eye of God, he by whom God looks upon us, This hand of God, he by whom God protects us, This foot of God, he by whom, in his due time, (and Vpsum Domini, When long, O Lord, before that time come to) God shall tread downe, his own and our enemies, was swallowed and devoured by them, in their confidence of their own plot, and their infallible assurance of his prevailing. So it was historically true; and how it stands prophetically, that they should be the future, as long as they write, (not in Libels clandestinely and subreptitiouslly flown out, but avowed by publicke Authority) That our Priests are not Priests, but the Priests of Judah, for they write, That the conscience of this day, here we are not to blame, in the eyes of God, was at this time, against Caesar, who did oppose the State, and that they write, That the King and the other hereof, are therefore faced, because at their execution, they submitted all to the Roman Church, and were content, if the Church condemned it, then to repent the Fact, for so they write also; That the Religion of our present King, is no better, than the Religion of Freeman, or of Huma Temples, far to they write, that
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And in our safety, to hold in our selves, and to convey to strangers, a good estimation of that happy government, which is truly good in itself.

And then a third, and very important way towards his pretension, is, a cheerfulness of disposition, to supply, and to support, and to assist him, with such things as are necessary for his outward dignity. When God himself was the immediate King of the Israelites, and governed them by himself, he took it ill, that they would depart from him, who needed nothing of theirs, for there could be no other King, but most necessarily be supplied by them: And yet, consider, Beloved, what God, who needed nothing, took:

The jesters of the Jews, were such, as would have kept divers Royall Hous: Take a bill of them, but in one Passeover, that Job took, and compare that and other the like, with the finenesse of the land, that they possessed, and you will see, that that they gave, was a very great proportion, to the King, as well as to the Priest: He that gives to the Priest, shall have a Kings reward, a Crown: in those days, where to give to your King, is to give to God, that is, where the peace of the State, and the glory of God in his Gospel depends much; upon the sustentation of the estimation, and outward honour and splendour of the King: Prefer him to, and he shall be subject to these dangers, of such falling into their pits.

But lastly, and especially, let us prefer him, by preferring God amongst us, in the true, and sincere profession of our Religion. Let not a mid-grounded, and dilatory imagination of coiners in him, cool you, in your own families. Omnium qui...