

A 6
SERMON

Preached on the 29th of May 1661.

THE DAY OF
His MAJESTIE'S BIRTH,

AND HAPPY
RESTAVRATION,
After along Exile, to His CROWN
and KINGDOME.

Before His EXCELLENCY
WILLIAM L^d MARQVIS
of NEWCASTLE.
at his House of WELBECK.

By
CLEMENT ELLIS M. A. Household
Chaplain to his EXCELLENCY.

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TO

HIS EXCELLENCY

WILLIAM

L^d MARQUIS OF

NEW-CASTLE,

PRIVY COUNCELLOUR

TO HIS

MAJESTY, &c.

My most Noble Lord and Patron.

May it please your EXCELLENCY,



He Duty which I
owe, first unto
GOD, as his Mi-
nister, then to my
SOVERAIGN,
as his Subject, and in

the next place to Your EXCEL-

A 2

LENCY

The Epistle

LEN^{CY}, as Your *Domestick Chaplain*, made the *threefold cord* whereby I found my self indispensibly obliged, to contribute that little I was able, towards the Solemnity of that memorable and happyest Day, which this poor *Kingdome* hath in many yeares beheld. And having, after my *weak* manner, preach'd this *plain* and *short Sermon*, which had then Your Excellency's *approbation*, and (I hope) since *GOD's pardon* for my failings therein; I had very well satisfied my self; as I shall alwayes have great reason to doe, when by *serving GOD*, I can please Your EXCELLEN^{CY}. I confesse, I then understood no *obligation* that lay upon

DEDICATORY.

upon me to doe; what now *I* am
commanded to doe, to preach it o-
ver again this *Second* time to the
World; beeing (*I* bleſſe *G O D*
for it) yet uninfected with that
ambitious itch of making my ſelf
known abroad, and loving to be
gazed upon, as ſome-body by the
Multitude. 'Tis very fitt that *they*,
and *onely* they, ſhould wear great
names, who have great *meritts* to
ſupport them; and that *they* alone
ſhould be permitted to præſent
their labours to the *publike* eye,
whoſe great *abilities*, by being ſo
made *manifeſt*, may become more
instrumentall to the *publike* Good:
But (*My LORD*) Your *HONOUR*
ſeem'd very well to un-
derſtand

The Epistle

derstand the extent of that *Talent* wherewith GOD hath intrusted mee, when You presented mee to the charge of my *little Flock* in the Country; but too much to *value* it, when You committed to mee that *other* of Your *Family*: being thus *en-tertained* and *employ'd*, I need not seek abroad for more *worke* or more *honour*: and therefore (My LORD) that I now expose this *rude* piece, & my *selfe* with it, to the *forward censures* of all that see it, it is a piece of *meer Obedience* to Your *EXCELLENCE*'S expresse, and indeed, *importunate* Commands: I alwayes resolving, soe farre as they are *Iust* (and I know they will ever be most exactly so) rather to *suffer* by them, then to *disobey* them. I

DEDICATORY.

I have often heard Your EX-
CELLENCY, and My Lord,
(would it signifie any thing to say
what *pleased mee*) I would say, with
much *pleasure* I have hearken'd to
You, discoursing of that satisfac-
tion You reap'd, from that sweet
privacy and *retirement* his MA-
JESTY is pleased to grant Your
LORD-SHIP here in the Coun-
try, where You live free from the
Noise and *Cumbrance* of Court and
Citty. Indeed, the greatest reward
his MAJESTY can possibly re-
compense Your *matchlesse* services
withall, is thus to bestow YOUR-
SELF upon YOUR-SELF; and
I know You think it greater hap-
pinesse to enjoy My LORD
MAR-

The Epistle

MARQUIS of NEWCASTLE
at WELBECK, then all the Offi-
ces and Honours which your exem-
plary Loyalty has meritted : And
there's all the reason in the World
for it, that *Hee* who hath so Nobly
sacrificed the Fairest of his Yeares,
and the Amplest of his Revenues, to
the service of his King and Country,
should now have leave to Conse-
crate the remainder to his Health
and Quiet. My LORD, could I
ever hope to merit of Your EX-
CELLENCY, I would not
yet leave begging a Favour of the
same kind; that, as I have an Ho-
nourable place in Your Family, so I
might live retiredly from all the
world besides. But seeing (My
LORD)

DEDICATORY.

LORD) Your commands lye
 so *heavy* upon me, I will endeavour
 to bear them with the best strength
 I have, and still encourage my selfe
 with this confidence, that it is all
 one with Your EXCELLENCY
 to *Command* and *Patronize*: And
 therefore after others have served
 in their solemne joyes, with all be-
 coming *State* and *Magnificence*, I
 hope I may (at least) obtaine a *par-*
don, If I make bold to drop in, in the
Rear, and offer too my *poor dish of*
cold water in the name of a Disciple.
 Many, 'tis true, goe *before mee*, and
 it is very *fit* they should; Others
 come with *richer cloathing*, and *finer*
language, and why not? *They that*
weare soft rayment, and *they that speak*

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soft

The Epistle

Soft words too, are in Kings houses. It is the great freedome Your EXCELLENCE is pleas'd to indulge me, to speak mine owne sense in mine own words, fully and freely; and I am so much the servant of my greatest Master, that I greedily embrace all the Liberty can be granted mee in this kind. If there be any thing in this short Discourse, disrelishing to the palates of those that read it; it will be enough for mee to tel them, it is a Sermon, and therefore not purposely suited to any man's humour: and yet, I will adde; it hath passed Your EXCELLENCE'S approbation, and that will be enough to answer whatever may be objected against it. Let men say what they

DEDICATORY.

they will, I have abundantly satisfied my selfe, by praying that *all*, even they that *dispiſe* it (if it be possible) may be *better'd* by it; and in taking this opportunity of expressing my selfe, by this, as by all *honest* meanes, I shall alwayes labour to doe, My LORD,

Your EXCELLENCY'S

most obedient Servant,

and Chaplain

CLEM. ELLIS.

DEDICATORY.

they will, I have abundantly failed
need my selfe, by praying that all
even they that dislike it (if it be pos-
sible) may be better'd by it; and in
taking this opportunity of ex-
pressing my selfe, by this, as by all wo-
rds I meanes, I shall always labour
to doe, MY LORD.

JOHN EXCELLENCY

most obedient servant,

and Chaplain

CLEM. HENRY.



Pfal: CXVIII. v: 22, 23, 24.

v: 22. *The stone which the builders refused, is become the Head-stone of the Corner.*

23. *This is the LORD's doing, and it is marvellous in our Eyes.*

24. *This is the day which the LORD hath made, we will rejoyce and be glad in it.*



Should the great GOD forbear to expresse his Goodnes towards the sinfull sons of men, 'till man begin to understand what is best for himself; we should soon become all as mi-

ferable, as at present we are ignorant; we should die in our sins, and drop into Hell, ere we would understand the happynes of an Heaven, or the lovelinesse of that way which leads unto it. And yet doth our grossest Ignorance fall much short of our perversenes; what now aggravates our guilt, and (without a timely repentance) will add to our torments hereafter, is this, that we so often know what we ought to doe, when we yet stubbornly refuse to doe what we know to be our duty. So that if our good GOD did delight only there to shew Mercy, where he meets with meritt, did he not, on the contrary, love to magnifie his Goodnes, by pittying even those, whose dayly busines it has been to provoke his Justice: Blessings would soone be as rare, as Sins are rife; and Heaven would at last be as empty of men, as Hell is of Saints.

But (Blessed be our Good GOD!) his mercy endureth for ever. The unnaturall sinner ever Kicks and Spurns at the yerning bowells of a tenderly compassionate Father; and

and they onely *swell* the more, and extend the wider towards the miserable wretch; even so wide, till they reach a *Miracle*; such a miracle as forceth Stupidity it self into wonder and *Admiration*; yea such a wonder as cannot contain it self, but suddenly breaks forth into a signall joy, and a solemne *thanks-giving*. This, and more then all this, we read in the Text.

1. A blessing proffer'd, no sooner proffer'd but rejected, and though rejected, yet sent againe, and that with advantage. *The Stone which the builders refused is become the Head stone of the Corner.*

2. This great mercy thus rejected, and thus returning, is (as it ought to bee) humbly acknowledged, highly admired. *This is the LORD'S doing, and it is marvailous in our Eyes.*

3. This great wonder and Humility are seasonably seconded with an Hearty Joy, and Solemne Thangs-giving. *This is the day which the LORD hath made, we will rejoyce and be glad in it.*

Thus,

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Thus, the *Text* wants nothing that's fit for the *day*, presenting us with a *Wonderfull Blessing*, an *Humble Reception*, and a *joyfull Thanks-giving*: In all which we shall briefly consider, first, the *History* and the *Doctrine*; next, the *Parallel* and the *Use*.

1. We begin with the great *Blessing* concerning which, let us enquire, 1. What it was? 2. To whom it was proffer'd? 3. What welcome it found?

1. This *Blessing* in the *Metaphor*, is a *Stone*; in the *History*, *David* in the *Prophecy*, *Christ*: and whether *David*; the *Type* of *Christ*, or *Christ* the *Seed* of *David*; still wee shall find it a *Precious Stone*, and a great *Blessing*.

1. The *Stone* in the *History* is *David*, that holy King, in whose Royall *Person* most of the *Happinesse* of the *Old*, & in whose *Heavenly Seed* all the *Happinesse* of the *New Israel* of *G O D* did consist: *David* the *Author* and the *Subject* of this *Gratulatory hymne*, an *Hymne* composed and set for the *Solemne Quire* of *Israel* to be sung by them in their
joyfull

joyfull commemoration of the happy return of *God's Anointed*, and their long exiled *King*: He is the *stone*. A *stone* heven out of the rock, by *God's* own hand; consecrated with the Holy Oyle by *God's* own Prophet; set apart by *God's* appointment, to smite down the great *Goliath* of the Philistines, to dash in pieces the Tyranny of a wicked *Saul*, to crush to nothing the Enemies of *God* and of his chosen *Israel*. A *stone* fitted and squared to be the foundation, and pillar of his *Hierusalem*, his *Sion*; solid and firme, such as the hottest fires of Persecution could not crack, nor all the stormes and tempests of Affliction impaire; of that weight, and so well fixable, that all the strength and art of *Sathan* and his Instruments could not remove or shake it: but still he stood fast, the Foundation, the Pillar, the sure stay and support of *God's* Church and People committed to his Charge. Hee is the *stone* in the History: which in the Prophecy is—

2. *Christ IESVS* our Lord, the everlasting seed of *David*. The sure rock of our Salva-

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tion. So *He* himself applies the text to himself. (*Math: 21.*) and after him, his Apostle *S^t Peter* (*1 Pet: 2.*) *He*, who was a *Stone of stumbling*, and a *Rock of Offence*, to the *Jew* first, and then to the *Gentile*; is a most sure hold, and a strong Tower of defence to all those that stedfastly believe in him; the firme and everlasting Foundation of the *New Hierusalem*: the chief corner-stone, In whom all the building fitly framed together, groweth unto an *Holy Temple in the Lord.* *Ephes: 2. 20 & 21.* This is the living stone, of which that former was no more but the bare shadow: the stone whereon our Hopes, our Comforts, our present privileges, and our future Inheritance, all are surely founded: the Rock on which, if we be once well bottomed, let the winds blow, and the waves beat, and all these with all the violence they can, yet shall we stand sure and unshaken to all eternity. These be the stones here proffer'd in the Text, *David* first and afterwards *Christ*; and (what I would desire you to note) both these *Kings*

A good King is indeed a most precious stone, the most solid foundation of the Church's peace and the People's happynes: remove this stone, and the whole house comes down upon your head; touch but the *Lord's anointed*, and you disjoint all, the whole Kingdome shatters into confusion; all falls into pieces, and all the wit of man is not able to bind it up again: Proofs and instances of this sad truth we have too many, our own lamentable experience, still fresh in our memories, renders all citations of them at present needlesse: Hereby we have found, that whosoever wildly pushes at these sacred stones, he onely runs his head against an hard Rock, which though he should have the unhappy strength to shake a little, yet he shall be sure withall to dash out his own brains; at least he must expect to receive such a wound, as cannot easily be healed but he is like to bleed into a too late repentance: He that fights against the powers set up by God, can onely beat the skin off his own fingers. It will be therefore our *Prudence* as

well as our *duty*, not to strike with too much violence upon these holy *stones*, lest like men hammering too boldly on a good flint, wee thence produce such a fire as will not again be quenched: *Saint Paul* dares not warrant so strange a Confidence, when he tels us, (*Rom. 13.*) *They that resist the power shall receive to themselves Damnation*. Rather pray we, that we may never come to want such a *Stone* as God here profer'd in the Text. but,

2. To *whom* did he proffer it?

Even to *those*, who wanted not eyes to see it, nor experience to understand the worth and value of it, nor skill sufficient to make a right use of it. *David* was profer'd, not to the poor *rude Israelites*, that could not distinguish their right hand from their left, but to the *Grandeers of Israel*, to *Saul* and his *Councillours*; whose businesse and Profession it was to deal in such *Stones*. Our Blessed *IESVS* was profer'd, not onely to a few blind *Gentiles*, who had all their knowledg but at the second hand; the wonder had

not

not been great if these had refused what they so little understood; but he was proffer'd to the *Wise men* and *Rulers* of the *Jews*, to the great *Maister-builders* of that Church, *Scribes* and *Pharisees*, *Lawyers* and *Doctors*; those that knew the *Law*, and had read the *Prophets*, and understood what was foretold, and prefigured concerning him: whose bare acceptance of him, had been precedent and warrant enough for the *Peoples Faith*; as appears by that question (*Iohn 7, 48.*) have any of the *Rulers* or of the *Pharisees* believed on him? So would they doubtlessly have said, Have any of the *Rulers* or *Pharisees* received this Stone? If they have, then so will we.

This is God's method, he so proffers his great *Blessings* as to leave the refuser without excuse; to those who best could discern the worth of it, and therefore should first in all reason have begun to use it, was this Gift proffer'd: lest afterwards they should goe about to excuse themselves with a *Non novimus*, we knew it not: The fittest *Blessing* to the

the fittest persons, the stone to the builders.

3. Lett's now see, what's it's welcome.

Indeed very *course* and more *strange*, considering the persons to whom it was proffer'd: so *foolish* were they, or so *selfish*, or both; they refused it.

1. David is thrust out from the presence of Saul, bannish'd the Land, driven into Caves and Dens, to lead a sad & melancholly life with Bears and Tygres; or at best, amongst strangers, too frequently more inhumane and barbarous, then those beasts of prey. He is hunted like a silly partridge upon the Mountains, and no means that a cruell and jealous Saul could invent, left unattempted, to rid him of his Kingdome and the world at once.

2. And in this particular too, was our Blessed JESVS, very truly the Son of David. He is refused of his own People and Nation: rejected by the chief Rulers, and High-priests, with a— No King but Caesar:— Not this man, but Barabbas. Any murderer, rather then the Lord of life; a bloody Tyrant,

Tyrant, rather than the God of mercies; a way to the *Crosse* with him. This is the very voyce of the builders, No stone of God's squaring for our building, out with it amongst the rubbish: Give us rather a *Nero*, any lump of clay kneaded up in Christian blood: Give us such stones as will admit of no Cement, but what's made of the *blood of us and of our Children*: that blood which *Cesar* sheds, be it on the heads of us and ours, but this stone which God would in mercy bestow upon us, be it thrown out into the streets, and trampled under our feet forever. This is the language of these prudent builders.

Thus, even thus doe the *builders* too often prove the unhappy *demolishers*, and when they should strengthen, rase to the ground the walls of *Hierusalem*: whilest they lay their own *ambition*, their *Humors*, and their *Interests*, the onely Foundations of all their actions; they are sure to *refuse* that *stone*, which is sent down from Heaven. Here's the *Wisedome* of the *Wise*, this is the Coun.
faile

saile of the Prudent, when they have not God before their Eyes. The *stone is refused*, which yet in spite of all their little Policies, and petty devices, shall most certainly return the *Head stone of the building*. Which brings us from the Folly and Baseness of the builders, to the unerring Wisedome, and Constant Goodnesse, of God Almighty.

They cast out the stone, God brings it in again, They reject it with scorn, He sets it in with advantage, They refuse it as uselesse, and unfit for any thing, He restores it the Beauty, the strength of the whole Fabrick.

David, after his long and tedious exile, is call'd home again, even by those same persons who at first were as ready as any to reject him; with the shouts and acclamations of *Israal* he is welcomed, and made the Glory of that people, and their bulwark, by whom he had been so much sleighted.

And thus was it with the great Rock of our Salvation, after his numerous and grievous sufferings, hardly ending in a bitter and a shamefull death; He rose again, and ascended

cended into Heaven in Glory and Triumph,
and is become the *Head* of the *Universall Church*,
and the onely Sanctuary those very Enemies
who refused him can confide in.

God will have his designe, let man do his
worst; he will make all those in his due time
to understand their own folly, who would not
when they ought, embrace his Counsaile. The
Stones which He sends are more precious in his
eyes then to lye always unreguarded on a Dung-
hill: *David's* Palace and Kingdome shall not
forever be a Cave and a wildernesse; *Christ's*
Crown shall not alwaies be made of Thornes;
Those Cruell hammerings, and rougher usages,
which the despised *stone* at present undergoes,
shall not break and Crush it, but, on the Con-
trary, Square and smooth, and polish it, and
make it the more serviceable, and fitter for the
building; His Enemies at length shall know,
that those many torments they barbarously in-
flicted on him, shall reflect with doubled force
upon themselves; and by a seasonable and un-
expected restauration they shall be made to ac-
knowledge, that the undeserved exile of their

David, was not the punishment of his Sins, but the greatest curse could be lay'd upon his very Persecutors.

And here, on the one hand, we may clearly behold, the folly and blindness of worldly men, even of those who would fain be esteem'd the wisest and skilfull'st *builders* & repairers of a broken state; on the other hand, the Infinite Wisedome and Providence of *God*, even in those actions which seem least considerable to the dim eyes of men. Here we see man's Unworthynesse and perversnesse in slighting and *refusing* the very choicest of God's blessings, *there* God's Infinite mercy and unalterable Goodnesse in *redoubling* his blessings after they have been *refused*: In short, *here's* man's Impiety in rejecting the *stone* which *God* had design'd, and by *proffering* it, Commended: *there's* God's Justice in making that despised *stone* to become at last, all that he intended it for at first, even the *Head-stone of the Corner*.

2. Thus are we, from the *wonderfull* mercy, come to the *cheerfull* reception thereof. It is received (as so great a blessing ought to be) with an *humble* acknow-

acknowledgement of the Author, with an high admiration of the Mercy.

1. This is the Lord's doing: *There King David* acknowledgeth, and there he would have all those that joyne with him, to acknowledge the *Divine Author* of this great blessing. To the *Honour & Glory* of his gracious G O D, to the *Comfort and Iustification* of the late suffering David, to the *shame & confusion* of his once insulting persecutors, he utters it aloud -- *It is the Lord's doing.* The Restoration of this Royall person, and in him of *Israel's happines*, was a work more peculiarly & properly the *Lord's* whereby he was wonderfully pleased to exhibit to the world, as it were, under his hand and seal, a most signall testimoniall of *David's Just and Righteous cause*: Most things He brings to passe by such ordinary & common Instruments, and after so plain and easie a manner and method, that, though they be the *Lord's doings* too, yet the homelinessse of the visible Instrument, together with the frequency of such operations, keep us from taking so much notice of them, as we ought to doe: But such rare and remarkable passages of providence as this was,

cannot goe by us without a due observation, a seasonable wonder, and an humble reflection upon the glorious and Omnipotent agent: If *David* had yet had any visible meanes left him, of ridding himselfe out of Danger, and attaining unto that Crown, which was fitted by *God* for his head, they would have been lesse apt through the multitude of humane means, to eye the hand of *God* in his advancement: But that he should be restored even *now* and *thus*, whose *doing* should *this* be but the LORD's? for

1. Behold the poor exiled Prince, wandering to and fro, in a rude wilderness, as destitute of all hopes to man's thinking, as of companions: his strength failing him, his lovers and his friends standing aloof from his Soul, many enemies on all sides, and perhaps some few well wishers, but, alas, no helpers:

2. Behold the sweetness of his generous & Princely Soul, abhorring to be cruell more then desiring to be King: more delighting in Mercy, and contented in his sufferings, and confiding in his GOD, and reverencing a King, though a Saul, a Tyrant, then to revenge himself, when

GOD

GOD had put the life of his Enemies into his hand.

3. Behold his Enemies, for multitude innumerable, for malice implacable, for Interest insatiable; no force could subdue, no Reasons persuade, no condescensions mollifie, no hopes of a reconciliation or agreement upon terms or articles; so that in the first place to the *Glory* of the *Author* we must confesse. *It was the LORD's doing.*

And again, for the Justifying of *David's* righteous cause, and for the abatement of his *adversaries* confidence and boasting, he shewes, it was the LORD's doing. Prosperity and Success accompany'd with Oppression and Violence, make but a slender argument, for the Honesty and Innocence of a thriving Tyranny: but a sudden promotion out of the dust, by an unexpected hand from Heaven, conducting a poore rejected *David*, through the fury of his Enemies, into the embraces of his friends, from a Cave to a Throne, may beget a very strong perswasion of a *Righteous cause*: when the mouth of the fierce Lyons are closed by a *naked Daniel*; when the extreame raging of a fiery Furnace is still'd and

cool'd at the approach of three *fetter'd Innocents*; when the Bolts fall off, and the doors fly open without a Key or a File, to set the *shakled Apostles* at Liberty; who will not presently say, that *G O D's* favour is Sanctuary enough for an Injured Innocence; his purpose to save, armour enough against man's endeavours to destroy, that there is no Policy against Providence, no stratagem against Heaven? Had *David* by force of armes, with a great Hoste of men enter'd the Land, and so made havock of his Enemies, the residue of them might still have cheer'd themselves up with such hopes as these, that seeing there were yet more men in the world, they might yet come to regain all, as they got it a first, or lost it now, by an *arme of flesh*. But now when they behold the *L O R D* making bare his own arme from Heaven, & shewing himself mindfull of *David* in his lowest condition, bringing all the subtile devices of the long prosperous sinner to none effect, & without the help of man, even against all the projects of man, restoring his *Anointed* to his own: how can they chuse, but seeing, be amazed & wonder, be silenced, and condemning themselves

selves and their own Folly, with all humility, at least, with shame and confusion of face acknowledged, that *it is the LORD's doing?* and therefore

2. Truly Marvellous in our eyes.

Indeed all the works of *G O D*, when consider'd as they ought to be, are *wonders*, but such works as this was, the more immediate *doings* of the *L O R D*, are to be acknowledged above measure *wonderfull*: Considering

1. The *rarity* of them, such blessings come not every day, the *L O R D* *makes a Day* for them, and by them. He is not altogether prodigall of his Miracles, but reserveth them for speciall occasions, and for great Ends: that he may thereby manifest his power in the weaknesse of his servant *David*; and his adversary's weaknesse and folly, in the very height of their policy and Confidence; and the equity of *David's* cause in the midst of his Enemies triumph: Ordinarily *G O D* works by common and known methods, but when such a singular act of Providence, as unusuall and new, as true and effectuall, discovers it selfe to our view, must it not be *marvellous in our eyes?* 2. A-

2. Again, when such deliverances are wrought by methods so farre above all, both expectations and Inventions of friends; and not onely so, but above all fears too and preventions of Enemies: when so many means formerly, in the eyes of man more likely, had proved utterly ineffectuall; so many endeavours and projects, in the opinion of most men strong and sure, had been altogether quash'd and frustrated; and yet notwithstanding all this, the blessing, when even almost despair'd of, comes at last, and that with interest; it must needs be truly *marvellous*.

3. Once more, When GOD so works, that man doth not see it, yea even secretly in the hearts of those who do not yet understand it; directing their actions to thole very ends which, it may be, they least intended; strangely, and secretly charming the Disobedient into Duty, the Rebellious into Loyalty: when the promoters of *David's* exile, are made the main Instruments of his restauration; and all those fretting *Shimeies* which would still faine curse, can or dare do nothing but blesse and congratulate: certainly, *This must needs be the LORD's doing, and altogether marvailous in our eyes.* And

And as it was the L O R D's *doing*, thus graciously to re-establiſh, what man had ſo ſtubbornly and ſcornfully rejected; ſo muſt it too be acknowledged *his doing*, to make theſe fooliſh men embrace what the ſecond time he profer'd them. However without all doubt, it is man's duty in receiving the many and great bleſſings which G O D of his infinite bounty conferres upon him, to look upon them as G O D's *doings*, not as the rewards & purchaſes of his own *merits* and endeavours; & withall to admire therein the Goodneſſe, the Power, the Wiſdome and Juſtice of the Author and Donor; all which if we do but ſee as clearly as we ought and may, we ſhall not reſt till we break out into an holy Joy and *thankſgiving*: after ſuch a mercy, and ſuch a wonder, 'twere a greater wonder yet, if Iſrael ſhould not be *Glad and Rejoyce*.

3. Which is the *third* branch of the Text. And truly David was never backwards, nor David's followers, to answer God's miracles of Mercy, with holy returns of *Praise*. Whileſt the Bleſſings of G O D deſcend upon the wicked as

— for great is the Lord's mercy to the
Secondly

the dew of Heaven on a dung-hill, begetting nothing but a nauceous stench, & unwholsome weeds; when they meet with a *David* like the same dew upon a good and pleasant Garden, they produce first a fair Spring-tide of sweet and lovely flowers, and afterwards as full an harvest of sound and wholsome fruits. Good words of Praise, and better workes of Righteousnesse.

And, as private mercies challenge our private praises, so publike and *Nationall* blessings call for publike and *Solemne thanksgivings*: when the Crowne is restored to *David*, and *David* to his People, 'tis very fit that all *Israel* should keepe *Holy-day*: And thus they did, and for this they have a double warrant.

First, *David's* command, or (if any will rather have it so) his invitation. He sends forth a Generall Summons unto all *Israel*, in the second verse; particularly to the house of *Aaron*, verse the third, and in short, to all that feare the *LORD*, at the fourth verse: and all the reason in the world they should comply with his will, who would share in his happinesse. And yet behold, a greater authority then *David's* is here, for--

Secondly,

Secondly, 'Tis the Day which the LORD hath made. He that made every Day, is pleased to make some dayes over againe and againe: and so hath he *new-made* by some extraordinary mercy or other all those dayes, which Holy Church has commanded us (in commemoration of the same) to keep Holy: such was *this Day*, made againe, by a new Sun-shine of his Speciall favour over the Land; a Day by a most glorious mercy, so guilded and dignified, that it were a profanenesse to fuly it with the low drudgeries of our common employments: Graced it must be with hearts and countenances as glad and cheerfull, as the day it self is bright and glorious.

There must be gladnesse in the heart; not only in the mouth and in the cloathes: such *new-made* dayes are to be celebrated with all inward cheerefulness and alacrity of soul, proceeding from a sweet and pleasing sence of his favour who made them for us: away with that grudging and irksomenesse of spirit, we meet with Amos 8.5. which is ever crying out, *when will the Sabbath be gone, that we may sett forth wheat: except wee please our selves in the observation of these*

Dates, we cannot please the LORD that made them: And as *Gladnesse* is required; so is
 2. *Rejoycing*: a signification of that gladnesse to the world: an externall expression and profession ought always to be the inseparable attendant of that internall affection which GOD delights in; thus were the feasts of old celebrated with shoutings, and soundings of trumpets, and distributing gifts &c: all sober manifestations of Joy become that day, whereon GOD vouchsafes to manifest his Favour: Onely men are to take heed, how instead of be glad and rejoyce, they read, be drunk and Prophane: that were not to sanctifie but pollute the Day: David and his Subjects expresse their joy, by entring into the *Gates of Righteousnesse*, into the *Courts of GOD's house*, provoking mutually each other cheerfully to acknowledg, and heartily to sing aloud to his Honour and Glory, who had done such great things for them, whereof they are glad, with an -- O give thanks unto the GOD of all GOD's for his mercy endureth forever.

We have heard of the Day which the LORD once made for *Israel*, let us now descend to consider

sider the *Day* the LORD hath lately made for
England: where it would be very easie, would
it not be too tedious, almost in every particular
to shew you, how *King David* and *his Day* is
paralell'd by *King CHARLES* the Second (to
whom God make many long and happy *Dayes*)
and *his Day*.

How much of *England's* happinesse is bound up in the Prudence and Fortune of *England's Kings*: How long this famous Nation may possibly continue *one Body*, without *one Head*, How long those two great sides of this glorious Fabric the *Church* and *State*, may stand firme and unshaken, as they ought to be, the beauty, the strength and support of each other, if not well knit together by these *Corner-stones*: Our ancient flourishing, and our late miserable and never sufficiently deplored condition, when compared together, will too manifestly evidence. We have known what it is to have *Kings* our *Nursing Fathers*, and *Queenes* our *nursing Mothers*: and how happily those two *Twins* the *Church* and *Commonwealth* did thrive, and grow, and flourish, when fed and cherished at such breasts: and,

E 2 alas!

alas! we have to our sorrow found, what sad
Daies those were, wherein *there was no King* in
our Israel: *dayes* full of nothing but black clouds,
 raging winds, and fatall stormes; in which both
God's house and *Cesar's* were blowne downe to
 the ground; all honest and Loyall men driven
 out of the Land, or dispersed, and scatter'd, and
 hurled into the little narrow Corners of the
 earth, making privacy and poverty their sanctu-
 ary: nothing appear'd for many yeares together
 but the horrid face of Rebellion and confusion;
 no Religion, no Law, no Justice, no Charity,
 no Order, nay, nothing but the bare name of
 that, a meer pretence wherof was craftily impos-
 sed upon a deluded multitude as a sufficient
 warrant for their disobedience, & a sure basis for
Anarchy, or what's neereft of Kin to it, a *Democ-*
racy, indeed nothing but the bare name of Li-
 berty. Was it ever thus, so long as *England* wil-
 lingly embraced the *Corner-stones* which *GOD*
 proffer'd her? and did she ever want such prae-
 cious stones, till her *State-Architects* became alto-
 gether as wise as the foolish *builders* in the text,
refusing the stone which *GOD* had prepared?

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They rejected a *stone* such as *England* never saw before, and therefore could never know how to prize sufficiently; and I would to GOD, that it might truly be said in diminution of their guilt, that *through Ignorance they did it!* The singular worth and use of that *Head-stone* they first rejected (alas, so altogether brutish were we) nothing could teach us to understand, but the succeeding ruine of three most flourishing Kingdomes. A *stone* indeed he was so truly precious in himselfe, and for those many signall excellencies, which never shone brighter to the eye of the Christian world, then (as such true starres and Diamonds use to do) in the darkest night of his persecution; that he was highly and deservedly valued of all that knew him, is still cabineted up in the hearts and affections of those that loved him, and shall (I doubt not) be found in the first row, in that great day, when *G O D* shall make up his Jewells. And as our *Corner-stone*, he was so exactly squared, so solidly laid by the great author of all piety and Justice, that nothing but *Sathan* and *Envy* could find a fault. His *Pious* reign had left us nothing but a superfluity of
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happinesse to be sick of, and his exemplary Clemency nothing but too much mercy to complain of, the noted softnesse and freedome of his nature, gave those rude flints that came against him too great an advantage over him: so good a man, and so gracious a King, that his most inveterate enemies had nothing else to fear, hardly to pretend, but that *God's house* would, by the help of such a stone, in a very short time, become more strong & glorious then their own. Late Posterity may indeed very well believe that *God* removed this stone so early, as too rich a Pearl to be thrown away upō such unworthy swine; but what faith will be so daring as to believe, that the very *Master-builders* did reject this stone as uselesse and cumbersome. Oh! that it might be however forgotten in *Gath*, & silently bury'd in the streets of *Ascalon*, how that a *Christian Nation*, an *English Subject*, rejected a King that vvas a *Saint*, & such a *Saint* as *CHARLES the First*! Oh, the desperate temerity of a blinded zeale! The insatiable fury of a covetous Sanctity! The horrible attempts of a malicious Hypocrisy! What execrable villanies barbarisme may execute vwhen it vvalkes under
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the vizard of purity and Reformation: for The
LORD's Anointed was murther'd.

And, can it be so much as thought, that those
very Builders who were call'd together to make
up the breaches, and repair the decayes in the
walls of Sion, should thus rashly pull out, and
dash in pieces in the open street the Corner-stone
thereof, and afterwards contrive and labour to
fill up it's room with such Rubbish as a Com-
mon-wealth; or such a rough and unbewen Flint,
as that late prodigious Tyrant, which whilest
with all their Art and skill they strove to fit and
polish, they could never hope to produce a-
nything but a fire to consume at once both the
builders and the building? But will it not yet
seem more strange and incredible, that even our
Spiritual builders too, those that pretended to be
joynt labourers with Christ for the edification of
his heavenly kingdome upon earth, should
make it their Pulpit and their Lecture-trade, to
mete out to their auditors such large measure of
factions and seditious doctrine each Market day,
and like the Jewish High-priests move and in-
cense the People to run raging up and down

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the streets with a--*Crucifie him, Crucifie him*; and never cease watching at the doors, with their trayterous Petitions in their hands, till they had obtain'd their request, the *Murder* of their *King*, and the *ruine* of his *Kingdom*? And yet such unskiltull *builders* had unfortunate *England* on all sides set on work, who had a farre greater longing to grow rich upon the ruines, then famous by the repairs of *Hierusalem*.

Yet, as if this had amounted but to some light matter, and were a thing excusable, or (as they would have it) very commendable: Observe how bravely and resolutely they go on. It had pleas'd our Indulgent *GOD* to hew us out a *Second* most excellent *stone*, out of the same *Royall* rock; exactly squared and fitted for the same place, and dignity too: and this again the *Builders* reject, and throw as farre out of their sight as out of their affections, saying within themselves, as those honest servants we know where, *This is the Heir, come let us kill him, and the Inheritance shall be ours*; thus stoutly resolve they, that neither they themselves who had been so long fools, would ever again grow wise; nor that
Church

Church, which they had so Sacrilegiously ruin-
ed, glorious.

But there is no fighting against Heaven, the
same wise hand which fitted this *Second stone* is
an Omnipotent hand too, and hath fixed it. E-
ven that same *Royall stone*, which (with shame
we may speak it) for so many years together had
layen in the dust, neglected by the People, Ha-
ted by the *Builders*, beat upon by stormes and
Tempests; and hath felt the heavy hammers of
his implacable Enemies; is now sent home a-
gain, more solid and firme for all that Ham-
mering, more sound and undecayed by reason
of that long obscurity, more welcome and ac-
ceptable, after so long an absence. With whom
is restored a lost Justice, a long time smother'd
amongst numberlesse Interests and Factions; a
lost Liberty, so long shackled by a most intol-
erable Tyranny and Usurpation; a lost Religi-
on, so long buried in grossest Atheisme, onely
with a fair flourish of Hypocrisy, and an inscrip-
tion of Holinesse over her grave: This *stone*, the
Basis of our Laws, the Pillar of our Church, the
Bulwork of our Peace, and I may truly adde,

the Landmark of our Estates, for whilest he was removed, no man knew what to call his own, even this stone, uncrack'd by the blows of his Enemies, unmollified by the flatteries of his false friends, which the *builders* for so many years have shamefully refused, is now become (Blessed be our good GOD) the *Head-stone of the Corner*.

And now, Whose doing is this?

Whose but *his* who is the great *King of Kings*, *Protector of the Fatherlesse*, *Wise*, *Mighty*, and *lust*, who putteth down one, and lifteth up another, and makes the most prosperous sinners to know themselves to be but men: He alone it is, that could do these mighty things for us, whereof we are Glad, he that hath so strangely turned againe the *Captivity of Sion*, that we seem yet like men that dream: Nowv vve see vwhat that is, whereof our adversaries so boasted themselves, *Divine Providence*; and in whose power it is, to still the raging of the waves, and in whose hands are the *Hearts of the Mighty*; and by whom it is that *Kings* do reign.

This is a work which the LORD hath
all

all this while reserved to make his own *Doing*, that all the Earth might see, and be afraid, because there is a reward for the Righteous, there is a *G O D* that judgeth in the Earth. This cannot be the work of any hand but *G O D's*: for

1. If we cast an eye back upon our gracious *David* whilst under the cloud an Exile: what can we see, but the *L O R D* alone, he had to confide in? How was he round about begirt with miseries? It is hard to say in which he was most unfortunate, his many inhumane Enemies, or his more cowardly friends. They of his own Religion (If they were of any) thought it more prudence to comply with a prosperous Tyrant, then to succour a banish'd Prince; The sons of Rome grudged him their friendship, who was afraid to share in their slavery: Nay such is the naturall sweetnesse wherewith *G O D* hath blest our Prince, and such a gracious Prince hath *G O D* designed for us, that he was afraid to become a King by Conquest, and chose rather to wait for the Affections, then to triumph over the Lives of his rebellious Subjects.

2. Again,

2. Again, amongst his enemies here at home, we saw nothing could befriend him: A Power seemingly invincible, a malice utterly implacable, a Confidence built upon a long and wonderfull success; and yet certainly a conscience full of guilt, and consequently full of jealousies, and therefore most vigilant: Interests espoused in Rebellion, and therefore onely to be maintained by Injustice and Cruelty. Besides all these, a Confederacy of Oathes, Covenants, and Engagements, though these ('tis true) made little opposition to any thing but honesty, and Loyalty; being onely set up as meer engines of Policy, which might easily be scrwed into all postures, to serve the Swearer's Interest. Adde now unto all this, on the one hand, that grand and Master-craft of Hypocrisy, whereby their enemies did their best endeavours to cozen even God himselfe as well as men into a false beliefe of their Integrity and Innocence; and on the other hand the Irreligion & profanenesse of pretended friends, whereby too many were throughly perswaded that a King could have no favourite but wickednesse, no friend, but the profane: considering this lewd

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temper of spirit in too many, and a coldnesse, an indifferency, a cowardise in more, we must needs confesse, *it was the LORD's doing.*

And certainly a very wonderfull Doing in our eyes. Hopes and expectations all dying, all Projects and endeavours failing, enemies rejoycing, flourishing, triumphing; friends scatter'd, impoverish'd, imprison'd, all disponding; the Conquerors sitting downe securely, and dividing the spoyle, and crying with *David's* enemies, *Ah, so would we have it, persecute and take him, for there is none to deliver him:* even then God throws in the Apple of dissention, and in pieces they fall, and a sudden storme from the North scatters them. An Army marches up not knowing whither; all Sects and Factions meet it, and congratulate, and know not for what; Well, the all-knowing God brings all this to an happy Issue; the LORD's Anointed is restored, his dying friends revived, all barking *Shimees* silenced, Sectaries and Schismaticks confounded, Rome and her Children troubled and amazed. This surely *was the LORD's doing, and therefore marvailous in our Eyes.*

What

What *Praises* therefore do we now owe unto God for all these his *Marvailous* workes? *This is the Day, which God hath thus (as you have heard) re-made for England;* a bright and clear Sunshine, after black clouds and thick darknesse; The *Day* of our Redemption from a more then *Ægyptian* bondage and slavery; the *Day* of our freedome from Tyranny and Oppression; the *Day* wherein our gracious *King* was at first usher'd into the world with a *new & miraculous* light from Heaven; and the *Day* wherein he was welcomed into his *Kingdome* by all the lights of the Nation, Starres of all Magnitudes with all the lustre and Glory they could cloath themselves withall. A *Day*, by the light whereof we begin to see our late Follies, God grant we may truly repent us of them! And our present happinesse, Oh, that we could be heartily thankfull for it! A *Day*, wherein Religion begins to appear again in her own dresse, and all those maskes and vizors, too frequently worne in the darke night of Ignorance, begin to fall off frō her face: All the Night-birds of prey and rapine begin to betake themselves to their Holes: & the doors of God's house

are

are set wide open, that we his servāts may freely enter in and worship the *God* of our Fathers, after the manner of our Fathers, solemnly and decently. Twere an endlesse task, to recount half the blessings of this *Day*; the summe of all is this, The Anointed of the LORD, whom we fear'd to have been taken in their nets, is return'd in peace.

Let us therefore be Glad and Rejoyce: be Glad inwardly, and Rejoyce outwardly, be so glad, that *God* may accept of our Joy, as an acceptable sacrifice of praise and thanksgiving for his great and provident mercy, in having regard unto his holy One: and so rejoyce that the world may see we are glad indeed, & acknowledg him the Author of our Happinesse. It is most fit, that as the world hath seen us sad, yea, perhaps too sinfully dejected in the *Day* of our Afflictions; so it should now behold us cheerfull and full of joy, but still without sinfulness, in this *Day* which the LORD hath made.

Onely let us here beware, lest we so rejoyce as to forfeit againe the ground of our joyes: In vain do we observe this *Day* as a *Thanksgiving*.
G
day

day, except we labour to keep every Day of our life henceforward *Holy-day*. It is not enough to say LORD we thanke thee, but we are to Sacrifice our Persons and our endeavours to his honour and glory; returning him not onely the Calves of our lips, but the Affections of our hearts, and the labours of our hands, and the obedience of the whole man for the abundance of his mercies. Our *King*, our *Church*, our *Land* have all too long groaned under our *Sinfull* rejoycings, and let us take heed lest all these suffer over again by our confident and presumptuous re-assuming of such carnall Joyes: Why should it be any longer said, and that with so much colour of truth, that *Loyalty* and *Piety* cannot dwell together in the same brest? Why should it be any longer said to our shame, that *swearing*, & *drinking*, and *deriding Religion*, and *making a mock of Holinesse*, are the Principall badges of such as call themselves *Royallists*? We know *who* and *what* they are who have long agoe publicly boasted, that they have been the *King's* best Subjects and Friends, the way to confute them is not to *swear* they are not so, but to prove by our *actions* that

we

we indeed are so: and to do this, there's no way left us but to be as *sincerely* Religious, as they *hypocritically*: We may safely give leave to the *Covenanter*, the *Engager*, and the rest of a *Schismaticall* people to pretend as high as they can, whilst we are sure we are as much as they can pretend to. Let us but once *out-doe* and *out-live* them, 'tis no great matter who *out-talks*, and *out-braves* us: but let us by no means, give occasion to the enemies of God to *BlaspHEME*; but whilst we endeavour to expresse our *Loyalty* in our *Joy*, let our joy be most clearly manifested in our *Obedience* to *His* just commands, and in our *Conformity* to his good example; whose *first Proclamation* was to *condemne* and *prohibit*, and whose whole course of life is to *shame* all manner of *Profaneness* and *debauchery*. Let but our good and righteous actions first stop the *mouthes* of our Enemies, and then our Righteous God will undoubtedly bind their *hands*, and turne their *hearts*, and make us all at last charitably and unanimously to joyne in the Praises of that great God, who hath miraculously restored our *Corner-stone*, and rebuilt our *Hierusalem*, and made her once more

a Citty in a fair way to be at unity within herself. He will then make our King a glorious Prince, and us happy Subjects, and all of us at last more happy Saints, when we shall all obtain Crownes and Kingdomes, and be built up together one triumphant Church on our Head Corner stone Christ IESVS; full of all Gladnesse, and Rejoycing, and perpetuall singings, to the Honour and Glory of him that sitteth upon the everlasting Throne, who is LORD of Lords, and KING of Kings; to whom for his unspeakable mercy to our Gracious King, and to us his Subjects in his happy Restauration, let us ascribe all Honour and Glory, Praise and Thanksgiving now and for ever.

A M E N.

