A SERMON
Preacht at
HOLY-ROOD-HOUSE,
BEFORE HER HIGHNESS THE LADY ANNE.

By THO. CARTWRIGHT, D.D. Deane of Ripon, and Chaplain in Ordinary to His Majesty.

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Cum Privilegio.
TO HER HIGHNESSE THE LADY ANNE.

MADAM,

Having had the honour, to be serviceable to your devotions, by preaching in your Royal Chapel, on the Anniversary Remembrance of your Royal Grandfather, of blessed Memory; and received your gracious approbation of my Ser- mon then, and your Commands since to publish it; for the benefit of them who could not crowd in to hear it; it would be a protestation against that obedience which I press'd upon others as their duty, if I should not readily give up it, and my self, in all humility, to your Service.

As many as shall think fit to peruse it, will here find recommended two of the greatest examples of zeal and piety, of patience and constancy, the first Christian Martyr S. Stephen, and the first Christian Prince, who ever sealed his Religion with his Blood: concerning whom, I hope, I have said enough, to convince the Reader, that Death and the Grave have no power over his immortal name, that the sharpest Sword of his most malicious enemies cannot wound it, nor the venom of adders poison it. His Body lies buried in a peaceable obscurity, but His Name is immortal like his Soule, and his righteousness shall be had in everlasting remem- brance; and that his Enemies are now as ridiculous and vile, as they would have rendered the Christian Religion. God hath shewed them to the World, to be the very Persons they were, and the subtile artifices of their wicked contrivances, upon which they wrote his Name,
To her Highnesse the Lady ANNE.

Name, to be the Suggestions of their Father the Devill; he hath rescued his, and the Kings Glory, out of their hands: nor shall they be able again to invest Impiety and injustice with the Titles of his Providence and Spirit. I hope, we shall never live to see the Defender of the Faith any more destroyed for conscience sake; as we did that Glorious Martyr, of whom the World was not worthy. His Blood does still run in your Royal veins: and you have prov'd your self to have such an eminent share of his Piety hitherto, that we have no reason to question, but you will continue a Glorious Pattern of the same to your lives end, and remain constant in that truly Catholique Religion, for which he dyed; for your adherence to which, your Fame is already so deservedly great in these King. domes; in which faith, that you may steadfastly continue, until your Graces be Crown'd with Eternal Glory, you have the daily Prayers of,

MADAM,

Your most obedient

and dutifull Servant,

Tho. Cartwright.
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And he kneeled down, and cryed with a loud voyce, Lord,
lay not this sin to their charge, and when he had
sai dy this, he fell asleepe.

F when Anthony brought Cæsar's bloody
Robe into the Market-place, the people
were observed by the Orator to be in a
tumult, and so passionately affected, ut
non occisus esse Cæsar, sed tunc maxime
occidi videretur, that they looked not
upon his murder, as a thing already done
and pass'd, but as if he were now bleeding
under the parricid's hands; then sure, if
we are not that *Durum genus* which *Ovid* fancyes, nor those *Children which were rais'd up to Abraham of Stones*; it will not be possible for *me* to mention without horror, nor yet for *you* to remember without abhorrence, that execrable thing which was as on this day done among us. That, which we are now met to commemorate, is the greatest *victim* which was ever sacrificed to divine Vengeance, since Christ himself, in so ignoble a way: for the *most Glorious Sun* that ever *Shone in the Firmament of the Britifh Throne*, was this day *turn'd to blood*; the mortality of our *most Gracious, Sovereign Lord, CHARLES the First*, Crown'd with Martyrdom; the relation whereof (if I could suppose it were not still fresh in your memories) though but *weakly performed*, would certainly be a very *forcible argument*, to engage you to that humiliation, which is justly to be expected from you; But, alas, I may easily be confident, that you have *all* sadly felt the incomparable *smart* of that *fatal blow*, it being the heaviest stroke that ever did light upon a distracted Kingdom, and of such pernicious consequences, that the Children that are yet unborn, may have abundant reason to curse those unparralleled villains that gave it.

The *Noble Army of Martyrs* is the supreme of all *Orders* in the Church, both *Militant and Triumphant*; and he who was lately *Ours* is now a *Prince of them*, whose *passion* we are now met on this *fatal day* to celebrate, as that which deserves: to have the greatest price set upon it, next to that of our favour, for as no volleys of persecutions (though discharg'd so thick as God knowes they were against him) could drive him from the *maintenance of his subjects rights and liberties*; so was he a *Defender of the true Catholique and Apostolick Faith* indeed, for he went with it to the *Scaffold* and took his *death* upon it, and I peruse my self; I am now speaking to those, some of whose *pensive Soules* have not yet left off their *Close mourning* for it.

He *humbled himself to death*, even to the death upon the *Block*, for the *joy that was set before him he endured* the bloody stroke of the *Axe* and *depi'd the shame*, in the *hope and comfort of a blessed resurrection* he layd down his head and *died in the Lord* and *for him*, the Royal Martyr followed the *Captain of our Salvation*, that he might be *made perfect through sufferings*; and as Christ, though he could, with
with lefle then a word, have dispatched his Offenders quick into Hell, yet never fo much as open’d his mouth, save only to pray that they might be forgiven, and that the extreme act of their malice might be the only means of their Salvation: fo, though the King had a Spirit not to be outbrav’d with the Terror of an Execution, yet did not their crueltie, exceed the meares of his charity, who call’d for no fire from Heaven, but that of Divine love, to burn up his unnatural subjects hatred and animosities to each other; this great and Christian Antidote he had against their malice, and what a Royal revenge his charity gave him upon and victory over his enemies, let some of his laft words convince you.


I bleffe God, I pray not so much that this bitter cup of a violent death may passe from me, as that, that of his wrath may passe from all those, whose hands by deferting me are sprinkled, or by acting and consenting to my death are imbrued in my bloud.

Whilft therefore I am to discourse, of these laft words of the first Christian Martyr S. Stephen, who was one of the 70 Disciples, chosen by Christ to be a coadjutor to his Apostles, in the work of the Ministrv, a person every way qualified with Zeale and Piety for the service of the Church, whose Crowne of Glory is platted in his name; I am fure, I shall not be to seek for a Parallel.

His cafe was this, his enraged Enemies not only fought his bloud, but with an impatient and misguided Zeale they fied it, and yet he not only pardon’d them himfelf, but with bended knees and ane loud voyce (arguing the intention of his Spirit) he prays to God to pardon them; which speaks him full of faith and the Holy Ghost: our Saviour did the fame before him, our Soveraign of blefled memory, fince him. And he kneeld down, and cryed with a loud voyce, Lord lay not this fia to their charge, and when he had faid this, he fell aslee.

I have a large field, to lead you over, and that an Aceldama a field of bloud, a Tragical theme to discourse of; in which I shall make no longer ftay, then only to fhow you thefe following particulars, reducible to 3 general heads, the Preface, the Prayer and the Date of it.

In the Preface there are 3 things observable.

1. The Petitioner, to whom the pronoun He refers us, S. Stephen, whose honour, I have not now leisure to blazon, nor yet to make that
just report, which another time might challenge me to doe of him, who
first pass’d through the red Sea of Martyrdom, and suffered for our Sa-
vior 3 years after him; the most glorious performance, of which a
creature is capable, and the most advantageous too: for if he who
gives a Cup of cold water shall not lose his reward, no doubt but he
shall find it who gives a draught of warm blood, and that his heart-
bloud too; and therefore the Primitive Martyrs counted it as their
highest preferment.

Vf. 59. 2. The Humility of his posture; when he pray’d for himself be stood,
but as if his Enemies Souls were dearer to him then his own, our
humble suppliant falls on his knees for them: and he kneeld down.

3. The fervency of his Spirit argued from his hearty and zealous
outcry. His voyce was not so low before for himself, but that ’tis
now as high for them; he had need cry aloud indeed who intercedes for
the pardon of such a crying sin as theirs: for he who batles up his Ser-
vants tears, will undoubtedly make an account of their blood, the
tongue whereof is always hoarse. Abels cries still, (so I fear does the
Kings) nor will St. Stephens easily be silenced at his greatest instance:
and therefore when he kneel’d and pray’d for his murderers, it was,
said the Text, with a loud voyce.

In the Prayer we must also observe 3 things.

1. Subiectum cui, the party to whom it is directed, to him who
had so lately suffered for and before him, to his and our Lord, the
Lord Jesus.

2. Subiectum de quo: the persons for whom he intercedes, when he
could scarce gain time to think of his freinds, he is praying for his
Enemies. Lyranus faith, that in some copyes ’tis added, for they
know not what they doe; but for the most part they were mov’d (like
the Kings Enemies) more by passion then ignorance, and even that
ignorance of many was prave dispositionis, caused by a preceeding
malice: for they were cut to the heart, they gnash’d on him with
their teeth and they stop’d their ears (and so they also did to the graci-
ous Messages of the martyr’d King) and ran upon him with one accord
and slou’d him; and yet he knew not how to be angry with them, for
taking away his Temporal, because they hastned his Eternal happines.
Eternal life was the Crown of such a suffering, but Eternal death the
wages of such a sin; which that it might not be the portion of their cup

11. Ps. 6.
to drink his prayers; nor was his prayer left: for Saul who was a principal person in it, had not this sin laid to his charge as himself witnesseth, but was gained to the Church by S Stephens prayer, sayes S. Augustin, Si Stephanus non sic orasset, Ecclesia Paulum non habe-ret; So many, no doubt, were to their Loyalty by those of our Martyr’d Sovereign.

3. Subjectum circa quod, the subject matter of his request, or that which he craves in their behalf is Pardon. Lay not this sin to their charge. He does not pray to God, not to repute it a sin, it were impossible for the just Judge to Justifie such an unjust action, but that he would not impute it to them. God is not like men, apt to forget sins, as soon as they are committed, he beholdeth mischief and wrong, and he writes bitter things against them, nor will he quickly blot them out of the Book of his remembrance. And though he does not always let loose his Thunder to strike those men of blood, to whom his severest Vengeance is due; yet we know not upon what Strapado their soules are sometimes tost, in what a continual Allarum that fury keeps their Consciences, and what an Hell, they have within them; nor will God, who now walkes upon the face of the waters, that his footsteps are not seen, suffer this his forbearance to passe for a payment, for when he makes inquisition for blood, he will remember it. S. Stephen knew, that whilst his Enemies continued in their wickednes without repentance, it would be in vaine to dream of any device to tye the hand of an Almighty Vengeance from seizing on them. Christ hath not born the sins of the impenitent; they themselves must: he therefore prays for their faith and repentance, that so they may be redord to Gods favour, who were under his wrath, that the handwriting which was issued out against them might be cancel’d, and that God in Christ would in mercy reconcile them to himself; this in Heaven is call’d a not imputing of sin, and in the Soules of sinfull men, ’t is a reconciliation of their Rebellious natures to truth and goodnesse.

3. Lastly we are to observe the Date and timing of his Petition. ’tWAS in the extremity of his passion, for when he had said this, he fell asleep, Obdormivit in Domino — — hominem exuit, he willingly puts of the flesh, as a weary man does his clothes and composes himself to rest. The hard stones are a soft pillow to his innocent head.

Death
Death is but the bodies bed Chamber in which it sleepea, till the soule return to awaken it at the Resurrection.

These & more incidental circumstances are full of such variety with which I might pardonably entertain you at any time but this; to wear, out any part whereof, in such unnecessary diversions, as might call me off from this melancholy solemnity, would, I am sure, be too grosse an abuse of your patience, and of this solemn day of Humiliation; in which if I shall chance to give you Epimetrout some thing more than the measure of an ordinary Sermon upon such an Extraordinary Theme and time: at least, when your patience gives me over, endure the rest as an easie penance for the heavy sin of the day.

And I hope you will not think that I shake hands with my Text, whilst I take this just occasion of shoving you, how well it does accord with the time, comparing the Eternal staine of this day, with the sin of that, and the guilt of the Regicides, with that of the Jews; by which we may be the better convinced, that, as the King himself of his Princely Pitty to us did, so had we need to cry aloud for our pardon, humbling our selves, and renouncing that abhorred murder, of Gods Annoyed Servant, and our lawfull Soveraign; lest when he come to make inquisition for bloud, his innocent Royal bloud be still justly required of us and our posterities.

Now though the Charitable Martyr hid his Enemies sin, in such a terminus diminuens, as the close phrafe of this sin; yet, the faithful Minister may not: 'tis for him, to search it, that, he may see, whither it be not like that of Cain, greater than could be forgiven.

The sin therefore, though but express'd in two words, must be explained in many more, 'tis a comprehensive villany, its name is Legion; never any sin had so great a trayne of Hell as this; it is like a mathematicke line divisible in semper divisibilia; I shall but reckon up its aggravations, as the unjust Steward did his Masters debts, of a thousand, set down but fifty: and yet I expect to tire my self and you too before I leave it.

Gentle language does but water sin, and make it grow again; and he who treats it civilly, is guilty of its increase: which I would be loath to be of rebellion; and yet should we strain courtesy with this, the most plausible terme we could give it, would be Murder, a sin which like an armed Gyant, will first or last set upon its authors, and
and rend them with inward tormentes. And ’tis therefore above all other sins, so bedg’d about with thornes, even in this life, ’tis ten to one but Vengeance meets it. ’tis feelus insinandum a wickedness too great for any expression.

The Act it self is abominable: but the Object makes it execrable; a sin out of measure sinfull; such a stupendous villany it was, as our posterity will hardly find faith enough to beleve. ’tis the Murder, not of a private man, but of a King, the best of men. And if Alexander’s killing of Calipshenes, was in Senecas Judgment crimen eternum, what shall so damnable a paradise this regicide be in ours? if ever any corps desvered to swim in teares, ’twas his. And if ever any villany did match that of the Jewes, in the crucifying of Our Saviour, ’twas theirs, in the beheading of Our most gracious Soveraign: for he was not such a Pharoah to us, as to change a Kingdom of free men, into an house of bondage. He neither enslaved us in our persons, labours, possessions nor understandings; (& ’tis a great truth, which may be said without danger of flattery, that His Son walke’s after him) nay so much greater was His care for us than himself, that how much soever our encroaching fingers Itch’d to be ramping with his Prerogative; (as they still doe with His Sons) he tooke care, we should be abridged no liberty of the Subjecte, unless it were a licence of destroying our selves: (of which we in this age seem as fond, as in the last,) and so far was He from invading our rights, that none was ever so forward to part with his own, (in which, I pray God, His Son, Our gracious Soveraign walke not too much alter him) diminish’ning it in so many particulars, as left him open at last to the loosing of all the rest.

Witness the Petition of Right, passed by him, in June, 1628. An Act of such Royal grace, as might easily have put us into an extasy of admiration! In so much as that when he passed that Bill, he almost dealt with his People, as Trajan did with his Pratorian prefett, put his Sword into their hands, and bid them use it for him. If he ruled well, if not, against him; heacted rather like a Steward for his people, then a Lord over them; and so would his Son do too, if we would let him.

Had he without any tryal of Law, made his pleasure pass for Sentence, and lop’d of these rebellious Members, & the rest of the Senators heads as Tarquin did Poppyes. Had he made them feel such times as

Tacitus
Tacitus describes, where no man durft be virtuous leaft he should be thought to our-brave his Prince; and yet to complain of their hard usage had been Capital, and had his Subjects like Naboth been stoned for their Vineyards, they might have used the Churches armes, Prayers and Tears, not Swords or Guns, as they did against him: "but God, Knows, so far was he from bearing unjustly the vast load and guilt of all that blood which had been shed in our unhappy wars, which some men would needs charge upon him, to ease their own souls; that he was ever more affrayed, to take away any mans life unjustly, then to lose his own. He resisted our enemies to the blood, and chose to lose His own Head, rather then one hair should fall from ours: So that next to God and his good Angels, we were most beholding to him for our safety. Rerum prima Salus et una Caesar. He was indeed the Tutelar Angel of his 3 Kingdoms, whom when God called to himself, he quickly sent a destroying Angel among us.

And yet such was the touchinesse of those times (and it more then begins to be the same in these), that, though he intended, not only to oblige his freinds but his enemies also, being perswaded that he could neither grant too much, nor distrust too little; yet his matchless favours did rather exasperate then win them, their poysoned hearts turning all into venome.

The Martyr saw it clearly before he dyed, and His Son cannot chose but see it now: that, malice is not abated by time, nor appeased by any good turnes: and that the Prince who would be wary of conspirators, should be most jealous of those, to whom he has afforded most favours. With what monstrous ingratitude was his indulgence repayed? whilst it forced him, to observe, that his letting some men go up to the pinnacle of the Temple, was a temptation to them, to cast him down headlong; and that others by dropickes insatiableness, learned to thirst the more, by how much the more they drank; in so much that the fountain of his Royal bounty could not satisifie them. An Epidemical disease it is, which rages as much among the people of this age, as of the last. Nor is it any wonder, that he did not answer the unreasonable expectations of those people: for the least they expected from him, was to sacrifice his Honour, break his Oath, and to give up the Government, and with it, his fablest friends as a victime to the fury of his fiercest Enemies, and to violate his conscience in the breach of
those Lawes, which he had sworn to maintain; which were to have
made himself second in a fault, which the impartial world condemn'd
in them, as the first and principal offenders.
Caft but an eye upon his concessions, and you shall quickly perceive,
that never any villains were brib'd into murder, at so cheap a rate,
and with so little colour of provocation as they. (I must always except
their impenitent offspring.)
Was their quarrel commenc'd for the true Protestant Religion? so
was his to the death, when he prov'd himself to have Defender of the
Faith among his Titles, more by desert than inheritance. Was it
for the Priviledges of Parliament? he thought nothing too honourable
for them but Majesty, and 'tis to be hop'd, they will be taught to be
content without that still. Did they aime at the liberty of the subject? So
did He: unless they meant the licentiousness of the rable, which open'd
the floud-gates to that impetuous torrent, which carried down the
Government of Church and State, of Sovereignty, prelacy and peer-
age. Did they stand up for the lawes of the land? so did he, and fell
for them too; so will neither they nor their offspring doe. Was it
for the right administration of Justice? where and when did they ever
know it in greater perfection than in his reign? If peace and plenty
could have stop'd their mouths, Heaven had prevented their clamours
against him: for in no Kings reigne were the Commons in greater
wealth, the Nobility more honoured, or the Clergy less wronged.
And if liberty of Conscience was the thing they strugled for, (the
common Vouchee of all national quarrels) when he himself wanted it,
he was most ready to give it; and so might have said in these points to
them, as S. Paul to the rest of the Apostles, that in all these things he
had labour'd more abundantly than they all, for which, he will al-
ways have his Chair of State in every Loyal breast.
He was indeed a Prince, whose supereminent Graces were such, as
became Gods deputy; of whom the world was not worthy, I am sure,
not these ingratitude Islands: whether he were a better King or Chris-
tian, more innocent in his doing or patient in his sufferings, is not
easy to determine. Natus erat in Exemplar, he was borne for a
President of goodnes, his Great example was both a Law and a de-
monstration, and his chaste life a dayly Sermon against his luftfull
Enemies. His partes and piety, his reason and Religion were be-
D
yond
yond any but his own expression. Nor did ever any age, since our Saviour's passion, furnish the world with so great an example of patience and constancy, as that which he this day set us.

But why should I prayze him to you, who are so much the more miserable in the losse of him, by how much the more you knew him? What gifts and graces were in him, as he used them so let us ascribe them to the King of all Glory.

We have seen, how seldom Excellency is in any Kind long-lived, and how rarely the men of this world can induce any supereminent goodness. It had not else been possible for the sons of Belial, for any, but the Devil and his blacke Angels to have been incensed against such a meek and barmleffe Prince as this, much lesse for his own subjects to have murder'd him; for them who were hatch'd under the covert of his wings, to pick out his eyes, for such Coockoes, to devour him, from whom next under God they received their well being, is a prodigy. Cannot Caesar be butcherd, but Brutus must perfor the stab? cannot Christ be betrayed, but one of his own Disciples must be the chiefe contriver? cannot S. Stephen be stoned, but by his Country men? And must so Gracious a King become the white object for the squint-eyed malice of his own trayterous Subjects, to darte those spleenish arrows at, which they had drawn out of the Artillery of Hell? could there be a greater Piacle in nature? could there be a more execrable and horrid thing? Transanimated Devils was a Stranger metempsychosis than ever Poets fancied; and yet Maximilian you see was little lesse than a Prophet, in styling the King of Great Brittain a Prince of Devils, because of his subjects frequent insurrections against and depozitions of their Princes. We have had the best Kings, and been the worst subjects in Christendome, to our shame be it spoken.

Who can streachout his hand against the Lords Anoynted, and be innocent? can his own subjects doe it? how came the feete by any authority, to judge the head, or subjects to sit upon their Soveraign? Does the King hold his Crown by indentures from his people? as much as the Father does his government, by a Covenant with his Children. 'Tis by me (sayeth God) that Kings reigne. Shall those that are of his making be of the peoples marring? shall Children condition with their Parents upon such and such usage to be acquitted of their duty and obc-
obedience? and must they expect to exchange authority with them? and shall they govern by the wills of their sons and servants or by their own? Of what enchanted cup had they drunk so deep, as to forget themselves to be subjects, and that it was for them to do their duty, and the King his pleasure? If they were above him, how was he supreme, and how they his subjects? or was his supremacy to be torn of by the hands of Reformation a rag of Popery? Or if they were his subjects, how came they to be his judges? and if no judges, how could they be his Avengers? and if no Avengers, why were they not quiet? how durst they lift up their hands, or indeed open their mouths against him? Tacitus said right, even in Machiavels Judgment, that men should wish for good Princes, but whatsoever they are indure them, and verily he who does otherwise (let your Whigs and our Dissenters say what they please) ruines both himself and his Country. God made him King, and us subjects, we were wedded together at his coronation; and so we should have continued like Man and Wife for better for worse: our obedience being not to depend upon his good behaviour, but upon Gods Ordinance; and yet notwithstanding this close eye of Heaven, and their manifold Obligations to him, his own subjects, and the scum of them, destroyed him.

Those who were immanitae scelerum tuti, Secur'd by the greatness of their crimes, were the men who made use of the insolency of the rabble, and the Midwifery of tumults to bring forth confusion, on Church and State. They are now taking the fame methods a second time, pray God, send us better Success. These were those Sainted Salamanders, who courted a combustion and a scramble: because their fortunes were as desperate as their designs; which they could not drive on without grasping upon all the Extremes imaginable. It must be by an Error of Humanity, if we take such ingratitude beasts as these, for men, it being directly against the radical principals of nature, and no less than a demonstration of bestiality, for any to destroy those to whom they owe their self preservation, and to sin with so high an hand, against their principal benefactor.

But yet if He had not been sufficiently secur'd from their violence by the Law of nature, yet certainly he was by the Laws of our Nation; which have abundantly declared "that neither the Lords nor Commons, nor both together in Parliament (much less a Stil-borne house of
...of Commons) not the people collectively or representatively, nor any other persons whatsoever, have or ought to have any coercive power over the person of any King of our Realme: who is so far Pater Patriae, the Father of his Country, that a Woman may as well get a Child upon herself, as both Houses of Parliament produce any Law, till the Kings consent first passe upon them. Omnes sub eo & ipse sub nullo, nis tantum sub Deos layeth Braetou, who was Lord-Chief Justice in K. Henry the thirds time; so that their crime was both unnatural and illegal, even by that very Law, by which they intended to hold and defend their own lives and liberties.

Nay so it likewise was, by that Eternal Law of God, to which most of them have already, and the rest must ere long submit their soules; and of this the rather speak, because the Devil of Rebellion transposed himself into an Angel of Reformation, and is beginning to play the same Game over again. and many were so desperately seduced by that grand impostor, as to shake hands with their allegiance, under pretence of laying faster hold on Religion and Reformation; as if Christian liberty did lose the reins of civil Government, and Saintship give them a Priviledge against the interest of obedience: which they who undertake to maintain must sharpen their Wepons, at the Philistins forge, go to Rome for arguments; whose Schole-men indeavoring to thrust the King below the Pope, thought it their safest way to advance the People in some cases above him; these seeds of Rebellion must be fetch'd from their Schoole Divinity, from whence Christianity received its bane. Rebellion under pretence of Religion, is the vertical point of Jesuitisme, the top branch of Popery, and Jaek Presbyter was over familiar with the whoore of Babylon when he stole that Doctrine out of her bosome; 'tis indeed more like a piece of the Alcoran than of the Gospel, an Article of the Turkish not of the Christian creed. Let us not therefore for feare of losing our Religion, without feare or witt, presently jump into Rebellion: for Christ never taught the sword of the Spirit, to make way to the conscience, by cutting through the flesh; nor did he ever authorize subjects to plant or water his Christian doctrine (much lesse their own phanatical devises) in the bloud of their Soveraign, and fellow subjects. He mentions some who tooke the Kingdome of Heaven by violence, not any who by violence imposed it upon others. Nay the Prophet tell's the Iewes, that in the day when they
Deut. 17. 18.

they found themselves oppressed by their King, they should cry out for redress unto the Lord, as the only arbiter and judge of the deeds of Princes, against whom there is no rising up; and when the Jews ask'd Christ whether they should pay tribute to Caesar or not? he did not ask them, whether there were any Statute against it, nor advise them to defer their payment till the people should agree upon it: he only looked upon the Supercription of the money, and told them to whom it was due; and his practice was answerable to it, when he chose rather to fish for money, and to be at the expense of a miracle to pay his taxes, than to offend the higher powers. And that he might teach submission to the worst of Kings, he acknowledges even Pilate's power to be of God; this I am sure was the Judgment of Christ, and the former of one who liv'd long before Antichrist. Our blessed Saviour obey'd unto the death, under the reign of Tiberius, and his disciples under Nero, Claudius and Caligula. And when Julian from Christianity fell to legal paganism, you shall find the Christians whom he loaded with persecutions, not entering into any rebellious Associations, but fitting their necks to his yoke, and teaching one another postures, how they might stand fairest for the stroke of death: and that, not because they could not helpe themselves (for the greatest part of his army were then Christians) but because they were convinced, that no man could become a Traytor, who had any relique of grace in him; and that he who shakes of this sacred bond of obedience, had first resigned heaven and made shipwreck of faith and a good conscience. He who faltreth in his allegiance to the King the Deputy, does manifestly revolt from God the Deputer. If the King oppresse his subjects, 'tis the abusing of that powre which is in him, which is to be reser'd for a divine judgment; but if the people take up Armes, 'tis an usurping of that power which belongs not to them, an Act of injustice against God, an invading the right and prerogative of heaven, and a leav'ing war against God's ordinance; which ceaies not to be sacred when 'tis wickedly employed; and for this, God hath appointed the King to punisht them, and not to beare the Sword in vaime. And he tooke the Kingdom from Saul, not for being too tyrannical to his subjects, but for being too merciless to his Enemies, in sparing Agag; Let all Crown'd heads take that for a warning.

And yet this was norub at all in our home-bred rebels way, who had neither
neither faith enough to make them true Christians, nor yet so much hypocrisy, as to make them plausibly seem so: (and yet they had more of that, than did themselves or others good too, and so have their offspring) for after they had sworn subjection to him and his Heires, in the Oathes of supremacy and allegiance, and in another which deserves to be named no more amongst us, being first unlawfully taken, and after, more unlawfully keep by too many, after all the complicated Proteftations of the sincerity of their intentions to him, they perfidiously destroyed him; Judas was just such another Saint as they, and much of their complexion and perfwafion. There was not a Petition, not a Message, not a declaration they ever sent him, in which they did not oblige themselves by the faith of Christians (they meant of Devils, who never keep their words but in malice) to have a tender regard for his sacred perfon, and to make him a great and glorious King; and yet they were never so good as their words, till they first platted him a Crown of thornes, and then made his way to a Crown of Eternal glory: one would think, they still had such another under the anvil, for his Son. How much respect soever they acknowledged to be due, they never payd him any: unless like the worshippers of Hermes, they thought the hurling stones at him to be the best instance of their devotion. Their Trojan-horses which they sent him, were consecrated indeed to Pallas without, but liv’d with an ambush of armed Enemies within; and their foule projects the more horrid, for having such a disguizing luster perpetually put upon them. Was the Parliament, to which, they pretended such a zeale, to bring him, held at Holmby-houfe, or at Carisbrooke-castle? Was S. James’s, the High court of Justice, or the Scaffold the place in which they meant to debate with him? Did ever men give themselves the lye so loudly, as these? Or did they ever mean (doe you thinke?) to run the hazard of being honest, whilst such down-right knavery as this would serve their turnes. Their wickedness was not spun with so fine a thread, but that it might be discovered; nor have they taught their Children to mend the matter. They had better have used no pretences at all, for their disobedience, then such frivolous ones as they did: so eafily was their nakedness betray’d through their fig leaves, when they thought they had stiched them together to the greatest advantage. We doe not now want sufficient evidence to prove that Rebellion may be in Mas-karade, as well as Pocery.

But
But the Beast, which hath two hoales to his den, can stop or open either, as the weather sits, and they commene'd their quarrel so cunningly, that as their interested zeale taught them to clip the King in sinder by a State distinction separating his person from his power; so that they might the better disguise their more dangerous secret, they made the specious pretence of fighting against his Evill Councillers, to stalke before it. And who would not willingly offer himself a Sacrifice to so good a cause? who would not lift up his hand against them who intend any Evill to my Lord the King, either in his person or Government; if his sacred life be in danger, all good subjects will hazard theirs to save it. These were those words of enchantment, by which the unthinking people were so unusuall enticed into their own Thraldom, and a great part of that dismal spell, which rais'd the Spirit of discord, to walk so long among them; and I pray God he be not conjur'd again by the same methods.

But alas how soon was this Maske of hypocrye layd aside, and the face of their darke designe overspread with a Rebellious leprosy? How foone was Iacob's voice betrayd by the palpable roughnes of Esau's hands? Was there any one motive by which they were inducd to fight, made good? and which I pray of his Evill Councillers, when they had Him in their power, did they labour to destroy, unleas they rooke his Good Conscience for one? But when faction hath bent her bow, she never wants some Bolts to shooe; they who resolve to pick quarrels, know at leaft, how to feigne suspicions and jealousies, and uppon no better foundation than this did they raise the quarrel: so that the King's Real wrong was to joyn battle with their weake armizmes; for the Injury and invasion, of which they complain'd, was only contingent and conjectural; a Plot wrapt up in the wombe of some darke Cabinet Councils, which engag'd them by a Preventive and Anticipating war, to take up Armes against the King, not because he was, but because he possibly might be a Tyrant: which that they might the better induce the credulous rable to beleive; they dealt with their minds, as melancholy men ufe to doe with the clouds, rais'd monstrous formes and shapes to fright them, where no feare was, as time (the best interpreter of mens intentions) did convince us. By such black Arts did they raise up those turbulent Spirits, which
which they would afterwards, have been glad they could have conjured down again; but armed Petitioners were not so easily disbanded as lifted.

Their security consisted in scaring the people, who are a sort of timorous Deare, and as wild as buckes, whose heads when they are once fly-blowen with the buzzes of suspicion, the Vermin multiply exceedingly and one jealousy begets another. Many were the birds of prey which they threw of from their fists, to devour his reputation; (the same which now fly at his Sons, our Gracious Soveraign) the place of whose breeding was so well known, that they might have venturd to have flon them without varvels, for their owners might have been found in S. Stevens Chappel, without the help of a cunning man. Lord, what weake, groundlesse and improbable conjectures did they raife, of the Kings adherance to the Church of Rome? and how many such bastard creatures of their own corrupt fancies did they lay to his charge? as if it had been part of their Religion to revile him: whereas if they would have spoke their conscience and not their spleen, they must needs acknowledge, that, He had done more for the suppression of Popery, than any Prince before him. Witnesse his answer to the Parliament held at OXON in the first year of his reign, concerning the suppression of Popery A.D. 1625. To the Petition of the Third Parliament A.D. 1628. and his Proclamation, in farther persuance of it 3. Aug. An. Reg. quarto. Witnesse his Confirmation of the third Canon made in the convocation A.D 1640. for suppressing the growth of Popery. Witnesse his Profession which he made neare Wellington, in the county of Stafford 19. Septemb: 1642. Whereby he engaged himselfe in the presence of Almighty God, to live and dye (as he did) in the true Protestant Religion, as it stood in its beauty in the happy daies of Q. Elizabeth, without any connivance at Popery, and to the utmost of his power defend and maintain it: Witnesse his confirmation of that his sincerity, before his receiving of the holy Eucharist at Christ-Church in OXON A.D. 1643, and his Latine Declaration of it to all foreign Churches in May, 1644: and his conference with the Marquefs of Worcester at Ragland Castle, A.D. 1645. And yet for all this, the Popular Maxime prevail'd, That, the King was not to be trusted; and so was his, tis his Sons and the misery of the best Princes, when they
doe well, to be evil spoken of; Our Saviour himself was crowned with reproaches as well as thornes, and if these things were done in the green tree, what shall be done in the dry? No wonder if they whet their Tongues like a sword, and shoot for their arrows such bitter words as these against the King, who was so upright in his heart.

Their Antimonarchical Spirits had fill d them so brimfull of gall and venome against the Crown, that it was not strange, their mouths should run over, with such poysion of Alpes, against the person of the King. Alas they fet their witts on tenter-hooks, to find our matter of accusation, prying into every corner for an imputation whereby they might with some colour bespatter him and lay his honour in the dust, making it their business to load him with dirt before the people, because they hated to see him cleane, and why did they hate him but because they had abused him? Naturale est odisse, quem laeseris, and must heape injuries on whom they had wrong'd, that the latter might adde some countenance to the former. And this was that scale of degrees, by which they ascended to his Murder, as the Jews did to S. Stephens. Nemo repente sui turbissimus, first they disputed with him: (to they did with the Royal Martyr, about Prerogative and Property) then they dispised him; and at last they destroyed him; they begun with arguments and concluded with stones: some few perhaps there were to pity, but none to protect him: And such was their matchless malice to our Martyr'd Soveraign, whom they destroyd by peace-meale as if they had intended, not to cutt off but to unravel the thread of his life. God send his Son our Gracious Soveraign, fewer Enemies and more Friends, than his Father, and us, no more such fatal days, as this in our Kalendar. They stript him in his own person, of all the usual comforts of his life, burying him alive, among Seas and Rocks, hunting him as a partridge on the mountains in continual danger, hurry ing him to and fro from one prison to another, and thereby depriving him of his natural liberty as he was a man; of the Society of his Loyal and Dearest comfort, as he was an Husband; of the conversation of his Children, as he was a Father; of the attendance of his Servants, as he was a Master; of his Chaplains, as he was a Christian, of his faithfull Counsellors when he most needed and desired them; of his Crown, Sword and Scepter, even of all his Royal Prerogatives, as he was aKing, Et quid plus velit ira? They de-
depriv’d him of all comforts which he could possibly mise, but that of a good conscience, which was out of their reach, (afflictions so sharpe that no patience but his could have conquer’d them) carrying Swords in their mouths against his reputation, as well as in their hands against his person & all who durst be guilty of so much Loyalty as to attend or assist him, plundering him of all enjoyments, which might make life valuable for a blessing; and then to complete those calamities into which the Elder faction had thus accursedly plung’d him, the Younger proceeded on this disfmal day, to the utmost essay of malice, they mur-der’d him.

This ended his Passion, this continued ours, till Our Soveraigns miraculous Restauration, and that especially considering with how much heate and boldness and with how little remorse they did it, not ruining him by accident and besides their intention, but with propens’d malice. It was no fault nor vertue of theirs, that their bullets did not dispatch him before in the battle, if Providence had not to a miracle secured him, he had fallen long before by their Swords, but seeing that would not doe, they tooke farther council and resolv’d at last upon that horrid, that bold and insolent sin, which we are now met as becomes us, to lament; and indeed we have the more cause to lament it, because they did not, but with an inhumane delight and ostentation prided themselves in the performance of it, and though a deed of the greatest darkness, the foulest of crimes, yet so strangely were their consciences stupified, that they committed it presumptuously with an unheard of impudence, at noone day, in the fight of the Sun, without any care to cover the conspicuous markes of their own shame. Faux would have smother’d it in a darke Lanthorne, and hatch’d that plot in a Cellar which they brought forth upon an open stage. Nay they made the Place of his Royalty the Seate of his Execution, they conducted him through his greatest roomes of State to that bloody Theatre of inhumanity, and murder’d him on a Scaffold before the gates of his own Royal Palace: so far did the Devil prevale with the Ambitious humour of those irreligious miscreants to drive on such prodigious and preposterous purposes.

Nay so hot was their Zeale, and so cold their charity, that he must dye the third day after his Sentence; a short time for a King to set his house in order, and to take his leave of three Kingdomes; and a shorter for
for so Notorious a sinner (as they would have made the world believe he was) to repent in. But persecutors are always in haste, they will neither tarry Gods nor the Kings leisure, their feet are swift to shed blood, nor can they sleep till those that offend them have slept the sleep of death.

Nay that which does yet more inflame and aggravate their sin, extracting out of it the quintessence of Villany, is this, that Justice it selfe was courted in a complement to own it, and his Judges (who were also his profefs'd Enemies, and persecutors) cloath'd in scarlet, that the people might the more admire them; it was done with a mock shew of pretended Law, and the blood-thirsty Representatives endeavor'd to make their fond admirers believe, that they tooke council of none but of the Holy Ghost, for the management of this their Successful treason. Because none of the sogittae volantes, those arrowes which for their speedy Execution are said to fly by day, did pierce them in their Villanyes, as they had done Ananias and Saphyra, who only liv'd to heare of their sins and immediately to dye for them; some unravelled men of little loyalty and leffe Religion were tempred with Cato to question, and others with Diagoras to deny an over-ruling Providence, and to say as Diogenes did of Harpalus a notorious but properous thief, that it did Testimonium adversus Deum dicer, stand up as a Witness against the all-seeing eye of Heaven, and they themselves gave out that God owned their proceeding, because swift destruction was not the immediate Catastrophe of their disobedience, nor did God presently arise, to vindicate the Kings injured innocence.

They would have made men beleive that they could not follow their Saviour without forsaking their Sovereign, and that they were inspir'd to murder him; they first seek God, and then they find it expedient, to slay his Vicegerent, which was megiston Adikema, the greatest Villany, of which men have been guilty, for above 1600 years; and those who swam to their desired haven, in such a full stream of Royal blood, deserv'd to be stigmatized, at least once a year, for such their Prodigious and unparalleled enormities.

And yet the grand actors in this our national Tragedy, were all this while the greatest pretenders in the world, to Loyalty and Religion; which set them up with such a flocke of reputation, that upon the bare credit there of they might run freely on the score, to the commission of such horrid crimes against both the King
and the people, and yet not have their names once called to an account for any injustice. But we have too much cause to say of the Scythian of these blood-suckers, as Jacob did of Simeon and Levi, cursed be their Anger, for it was fierce and their wrath, for it was cruel; I mean the Worshippers of that Scythian Diana, which was once fed with so many inhumane sacrifices; and to which, as to another Molech, so many men of parts and piety, of courage and loyalty (as well as Children) were compelled to pass through the fire. Not to swim along with the stream of their Rebellion, was present downing, Crede, aut jugulum dabis might have been their motto, considering how many mens lives and fortunes were sacrificed to their revenge and passion; there was no need nor no use of liberty of conscience when that Religion was rampant. Now if these were Saints, who were Scythians? If these were the Children of God, which are the sons of Belial? if these were the paylings of the righteous, which are the crimes of the wicked? Let them wipe their mouths as clear as they can, they were taken bloudy-handed, and their treachery deferves to travel in a Proverb to the end of the world, till they can wash either their hands or mouths in innocence from this great Transgression. Some of the more moderate men (if indeed there can be any moderation in Rebellion) perhaps if they had not found it easier to lay on their bounds than to rate them off, would have desisted sooner, but yet they remembered so much of their practice of piety, (I mean of Machiavels instructions) that they would neither stand, so close to the King (as well as they lov’d him) as to be oppress’d with his ruine, not yet so far off, but that when his ruine came, they might be able to rise upon some parts of it.

They pretended to deserve as well of the Traytors and Usurers, then as they doe now of the King, and as Godly as they were, the Crown and Church-lands, were a great Gain to them; they thought it a mortal sin to rob either but not so much as a venial one to buy the stolen goods. But to think that any reasons of mine, or convictions of their own, should make them believe, that this sin might be laid to their charge, were to entertain a better opinion of their piety and my own parts, than either of them deserve.

Never was any Parracide committed with so high an hand, as this, it was done by the joynt agreement and contrivance of the two imps of rebellion
rebellion, those Bretheren in iniquity, whom faction coupled, and interest divided: for they strugled together in the wombe of ambition, till the elder was indeed craftily supplanted by the younger, who carried away the long expected fruities of the others plotts and practices.

This made them so very busy when the worke was over, to shift off the guilt of this execrable Act, from the one to the other, and whether of the two Harlots was indeed the true Mother of this Monstrous birth, you will best know by attempting to divide it. Solomon would have judged it to belong to her who would rather part with it all, than accept of baife, and then the elder Brother is the principal Murderer. Their cafe in short was this, The One granted Commissions to fight against the King, but yet they would be thought to have provided for his personal safety, in a parenthesis of faire words, they could not sleepe in their beds for feare of the Kings being murdered, and the other judged it as lawfull to behead him. The one gave the council and the other the stroke. The one laid the traine and the other fired it. The one devoured the prey and the other gave a blessing to it. The one carried on the Rebellion in the 4. first Acts of the Tragedy, and the other were the bloody performers of the fifth. The one sharpened the Axe & the other stroke with it. The one brought his Royal head to the block and the other sewer'd it from his shoulders. The elder of the Twines bound his Father, and the Younger butcher'd him. The one first murdered the King of Great Brittain, the other the person of Charles the first, Velneutrum flammis ure, vel ure duos, they run at least parcel guilty, and both of them certainly washed their hands in his bloud, how defirous forever they have been since to wash them of it: But to whether of the two, the sin is more properly chargable, I had rather, a better casuift would resolve them. Between them I am sure, they have brought the greatest scandal upon the Protestant Religion and the English Nation imaginable, making it as much the Scorne and Reproach, as before it was the Envy and Glory of the World.

Pudet hic opprobria nobis,
Et dici potuisse, & non potuisse refelli:

God grant, our posterity may learne to be ashamed of those actions, which have brought such an obloquy and disgrace upon us, as to make
us the sole object of publick excorations and curses.

And that especially considering, what a vaste treasure they squandered away, to purchase his destruction, who was the chiefest instrument of their preservation, and in fine their own destruction too, for Quid tuus perarem ego? What became of the Peerage, when Prelacy and Kingship were run down? Then was a time when Acteons-like they were worried by their own bounds, till they had learned that, Nemo gratis malus est, that they had bought their iniquity at a deare rate; and better they had never been borne, than that the guilt of their iniquity should lye so heavy upon them, and the punishment devolve, as it did, upon so many thousands besides them.

But like blind Samson, so they gratified their own revenge, they were utterly regardleffe bow many they destroyd, in plucking down the glorious fabricke of Church and State about their cares. No calling drank so deep of this bitter cup, in that unnatural war as ours, the States lesse was not to be expressd, but the Churches not to be imagined: for our Privilidges and revenues were not only taken from us, by those Jewes, who would have Crucified Christ himself (as they did his Vicegerent) to get his garments, but our office it self lay a bleeding, and was drawing to its last gaspe, if a miracle of Providence, had not sent us such a Soveraign, such a Nursing Father, as God hath now blessed us with, to revive it.

Now if when so many frightfull circumstances meet together, to wring tears from our eyes, the resentment of such an inconceivable losse, do not engage us in a serious lamentation, and if our foibs do not grave the remembrance of our Martyr'd Soveraigne in our hearts, in Characters as great, as was the crime of His Murderers we are more insensible of Gods dealings, and our own demerits, then becomes us.

There were more Judasses then one, who Sin'd in betraying this Innocent blood. I wish they had learn'd so much ingenuity from him as to confesse it, and so much wisdom from Gods long suffering, as to see it betimes, not dreaming that; a general guiltinesse will amount to innocence in Heaven as it does sometimes on earth. I shall deserve your pardon, if I value your Soules, which cost the blood of Christ at more then a words speaking. There being no flattery so Fatal, as that of the Physician and the Divine. I shall esteem your amendment so much above your favour, as to have more respect to your happiness, then to
to suffer you to live any longer in a mistaken opinion of your own innocence, even as to this crime. And what I speake in this place, will I hope, be the better taken, because 'tis out of a desire to convince all, and not to shame any of you; unless I shame some few by accident, in refusing the glory of true Repentance: for I am fully perswaded that the major part of you are already satisfied that you can never be sensible enough, nor repent too much of this sin.

Let us therefore, not any longer inveigh against those notorious villains, whose faults are written in their fore-heads, but come by a particular scrutiny to enquire into our selves, whither we can plead not guilty to that crime, for which we have heard them indited; and shall not rather be forc'd to say with Aeneas

_Et quorum pars magna fui._

That we have a great share in this iniquity.

There is no beguiling of the pangs of our own consciences.

_Heret lateri lethalis arundo._

Our guilt will stick as close to us as Deianiras poysoned shirt did to Hercules. Let us therefore have mercy on our soules, and not be so desperately foolish, as to flatter them unto destruction.

'Twas the wickednesse of our Sodome, which provoked God to send his Angel, to fetch that righteous Lot from among us; and had we kept God's Commandments better, we might have kept his Vicegerent longer: who like an abused mercy, was in great Justice, taken from us, upon which we may ufe the Prophets language, _And be hath confirmed his words which he spake against us, and against our Judges that Judged us, by bringing upon us a great plague, for under the whole Heaven hath not been the like, that hath been brought upon our Hierusalem. O Lord righteousnes belongeth unto thee, and to us open shame, as appears this day._ Had wee not lulld our selves asleep in the bosome of those vices, to which our soules were so affectionatly wedded, but writ them a bill of divorce, and not suffered them to come any more under our roofes, God would never have visited us with so severa a chastisment; But let the burn'd Children dread the fire, _for if ye doe wickedly, you shall be destroyed both you and your King, and if we say that we did not and do not so still, we deceive our selves._

G 2

But
But I doubt this Sin may be layed to some of your charges much nearer then so, who might be partakers of it, some of these following ways.

1. By Consent and approbation, or taking pleasure in them who did it. Thus, if many people by joynt consent fitt upon a man and Kill him, though one only give him the deadly wound, yet they all are guilty of the murder, because they all intended it, did something towards it: for their number was the cause of his terror; and of the abatement of his courage, and ane occasion to make him despair of defending himselfe, and by consequence that terror was the cause of his receiving his wounds, and the wounds the cause of his death, and so their malice is to be judged equal by their conjunct attempt. Thus Saul was guilty of St. Stephens death; Thus thousands were of Our Soveraign's, even as many as ever drew their swords, nay as ever opened their mouths or purses against him.

2. By Council and Advice, for Qui monet quas adjuvavit; so Caiaphas had a hand in the blood of our Crucified Saviour; so as many as instigated, encouraged, or abetted the rebellion, had, in the blood of our Martyr'd Soveraignt.

3. By appoyntment and command, so Pharoab and Herod slew the Infants; so David, Uriah; so these infernal Judges did the King.

4. By Commending, Applauding, Defending, or Excusing the murder, for woe be to them who call's evil good, who put light for darkness and sweet for bitter.

5. By partaking with his murderers, in the fruities of their Villanies; and so all sequestrators, committee-men and purchasers of the Crown or Church lands were guilty.

6. By concealing the treason when it was hatching; for as good lay thy hand on the Lords anoyted as lay thy hand on thy mouth and conceale the treason, so foule a thing is it to heare the voyce of conspiracy and not to utter it: and yet 'tis hard in our days to avoyd the hearing of it allmoft in all places.

7. By unfeasable silence, and neglect of the Christian duty of reprehension. Qui non vetat peccare, cum potest, jubit. He who is unactive for the King does passively rebel against him; and he bids who does not forbid such outrageous and violences to be committed against the Father of his Country. The mischiefe intended by a Souldier
dier against Creusus, gave his Son a tongue, who never spoke before: to cry out anthropomateine Creuson, man kill not Creusus.

Now according to the degrees of your will and choice, and the tendency of your affections to this disastrous event, will your own Consciences be best able to measure out your fearful expectations; which I the rather counsel you to doe, because men may dye an Eternal death, for that, upon which, our most indulgent Soveraign hath not thought fit, to inflict a temporal. Men may be damn'd for those very sins, which are pardon'd by an Act of Oblivion; the authority of the King of Heaven, being above any Act of Parliament.

Some thousands, I believe, there were, both in your Kingdom and Ours, in the diminution of whose guilt, we may truly say, that through ignorance they did it, and that their crime lay more in their heads than in their heartes, and what they did, was, rather by the instigation of others, than any inclination of their own; being drawn into it by those jugling impostors, who upon the receipte of other mens livings, sealed and delivered up their own consciences to the Rebels service and pay'd them with the interest of as many more as they could seduce.

Examine your consciences therefore, whether you did not perceive some reluctancy then, for those grand impieties, into which you were inveagled, some remorse for them since? And doe you not by so much the more abominate and detest the seducers, by how much the more they had deluded both your reason & conscience? Dare you not remember your Rebellious engagements without displeasure? If not, though you at first entred into a complacency, even at the gate of Zeale, yet you have some reason to hope, that God will not lay this sin to your charge; But hearken to the Kings own prayer for you, which was, "that God would bury this and all other their sins in his grave, that they might never rise up again to work their desparation in this world or their damnation in the next. That when God makes inquisition for blood, he would sprinkle your polluted yet penitent soules with the blood of his Son, that his destroying Angel might passe you over: for fayes the Royal Martyr, As I doubt not but my bloud will cry for vengeance to Heaven; fo I beseech God, not to powre out his wrath upon the generality of the people who have either deserted me or ingaged against me, through the artifice and hypocrisy of their leaders. "--- That my temporal death unjustly inflicted by them may not be revenged
revened by Gods just inflicting of Eternal death upon them, for 
look upon the temporal destruction of the greatest King, as far lesse 
deplorable than the Eternal damnation of the meanest subject. -- 
Though my destroyers forget their duty to thee and me, yet doe not, 
thou O Lord forget to be mercifull to them, though they deserve, yet 
let them not receive to themselves damnation, but let the vowe of 
thy sons bloud be heard for my murderers louder than the cry of mine 
against them.

Repentance is above halfe way to innocence, it changes the person 
with whom God is angry: Let us not therefore flatter our selves in 
any impenitent security, but bewayle our ingagments in that fatall 
quarrel; and that the sooner and the more, by how much the lon-
ger we have continued in it without any fence or feeling: Let us lay 
the Sin to our consciences for our amendment, that God may not lay it 
to our charges for condemnation, nor the Kings bloud be upon us, and 
our Children.

And let us repay with interest that Obedience to the Son, which 
was due and in arrear to the Father; Submitting our selves as becomes 
Good Christian and Subjects, to our now gracious Soveraigne Lord 
King Charles the Second: Who is Heir apparent to that Love and 
Loyalty, which His Royal Father payed so deare for, as to entayle 
it upon him this day, by a deed of Martyrdome. Let us pray to God, 
that he may be Trajanomelior, & Augusto felicior, more vertuous 
then Trajan, and more fortunat then Augustus, and that the most 
righteous Judge of Heaven and Earth, may not make us drinke so deep 
again, of such a cup of trembling, nor leave us to our selves and our 
Sins, nor impune His bloud any farther to us; then to convince us, 
what need wee have of Christs bloud, to wash our fowles from the guilt 
of shedding His. O Lord we befeech the let not his bloud out cry his 
prayers, but let thofe that spilt the one, obteaine the benefit of the other; 
That by their Convictions and Repentance, his innocence may receive 
the happiefst atteft: Our Religion be Vindicated from the Scandal of fo 
horrid a fact; Our Nation be secured from the vengeance of that Bloud, 
and the shedding more of the fame Kind; and thy mercy glorify'd in the 
Conversion of fo great Sinners, and all for Jesus Christ his fake, to 
whom, with the O Father, and the Holy Ghost, be all Honour, 
Power and Glory, now, and for ever. Amen.

FINIS.
dier against Christ, gave his Son a tongue, who never spoke before, to cry out anthrope me kleine Chresin, man kill not Christ.

Now according to the degrees of your will and choice, and the tendency of your affections to this disastrous event, will your own Con-Sciences be best able to measure out your fearful expectations; which I the rather counsel you to doe, because men may dye an Eternal death, for that, upon which, our most indulgent Soveraign hath not thought fit, to inflict a temporal. Men may be damn'd for those very sins, which are pardoned by an Act of Oblivion; the authority of the King of Hea-ven, being above any Act of Parliament.

Some thousands, I believe, there were, both in your Kingdom and Ours, in the diminution of whose guilt, we may truly lay, that through ignorance they did it, and that their crime lay more in their heads than in their heartes, and what they did, was, rather by the instigation of others, than any inclination of their own; being drawn into it by those jugling impostors, who upon the receipte of other mens livings, sealed and delivered up their own consciences to the Rebels service and pay'd them with the interest of as many more as they could seduce.

Examine your consciences therefore, whether you did not perceive some reluctance then, for those grand impieties, into which you were inveagled, some remorse for them since? And doe you not by so much the more abominate and detest the seducers, by how much the more they had deluded both your reason & conscience? Dare you not remem-ber your Rebellious engagements without displeasure? If not, though you at first entred into a complacency, even at the gate of Zeale, yet you have some reason to hope, that God will not lay this sin to your charge; But hearken to the Kings own prayer for you, which was, ,, that God wou'd bury this and all other their sins in his grave, that they might never rise up again to work their desperation in this world or their damnation in the next - - That when God makes inquisition for bloud, he would sprinkle your polluted yet penitent soules with the bloud of his Son, that his destroying Angel might passe you over: for fayes the Royal Martyr, As I doubt not but my bloud will cry for vengeance to Heaven, so I befee God, not to powr out his wrath upon the generality of the people who have either deferted me or in-gaged against me, through the artifice and hypocrify of their leaders. --- That my temporal death unjustly inflicted by them may not be revenged.
Revenge by God just inflicting of Eternal death upon them, for I look upon the temporal destruction of the greatest King, as far lesse deplorable than the Eternal damnation of the meanest subject.

Though my destroyers forget their duty to thee and me, yet doe not thou O Lord forget to be mercifull to them, though they deserve, yet let them not receive to themselves damnation, but let the voice of thy sons blood be heard for my murderers louder than the cry of mine against them.

Repentance is above halfe way to innocence, it changes the person with whom God is angry: Let us not therefore flatter our selves in any impudent security, but bewayle our engagements in that fatal quarrel; and that the sooner and the more, by how much the longer we have continued in it without any fence or feeling: Let us lay the Sin to our consciences for our amendment, that God may not lay it to our charges for condemnation, nor the Kings blood be upon us, and our Children.

And let us repay with interest that Obedience to the Son, which was due and in arrear to the Father; Submitting ourselves as becomes Good Christians and Subjects, to our now gracious Sovereign Lord King Charles the Second: Who is Heir apparent to that Love and Loyalty, which His Royal Father payed so deare for, as to entangle it upon him this day, by a deed of Martyrdom. Let us pray to God, that he may be Trajan melior, & Augusto felicior, more virtuous than Trajan, and more fortunate than Augustus, and that the most righteous Judge of Heaven and Earth, may not make us drinke so deep again, of such a cup of trembling, nor leave us to our selves and our Sins, nor impute His blood any further to us; then to convince us, what need we have of Christ's blood, to wash our foules from the guilt of shedding His. O Lord we beseech the let not his blood our cry his prayers, but let those that spill the one, obtain the benefit of the other; That by their Conversions and Repentance, his innocence may receive the happieft approbation; Our Religion be Vindicated from the Scandal of so horrid a fact; Our Nation be secured from the vengeance of that Blood, and the shedding more of the same Kind, and thy mercy glorify'd in the Conversion of so great Sinners, and all for Jesu Christ his sake, to whom, with the O Father, and the Holy Ghost, be all Honour, Power and Glory, now, and for ever. Amen.

FINIS.