

St Mary's Episcopal Cathedral
300 Great Western Road, Glasgow, G4 9JB
Tel: +44 (0)141-339-6691
office@thecathedral.org.uk
www.thecathedral.org.uk

The St Mary's Heritage Project

Sermon for King Charles the Martyr Day, 30 January, 1713,
preached at Glasgow by William Cochrane, A.M.,
Minister of the Episcopal Congregation there.

SOURCE:

"A Sermon upon the xxxth of January, 1713, being the anniversary fast for the martyrdom of the blessed King Charles the First." Preached at Glasgow, by William Cockburn, A.M. Minister of the Episcopal Congregation there, printed in Edinburgh by Robert Freebairn, 1713.

Robert Wodrow, the Scottish Church historian, purchased a copy of this sermon, and criticised it. Wodrow had recorded in 1703 an earlier service marking King Charles the Martyr day, on that occasion resulting in a riot.

Transcribed from a copy in the library of the University of Glasgow, bound into a volume with two other Episcopalian sermons marking the day, preached at Edinburgh in 1711, and 1715. Spelling modernised, capitalisation reduced, and punctuation adjusted.

[RGE, 2009]

A Sermon upon the xxxth of January, 1713, being the anniversary fast for the martyrdom of the blessed King Charles the First.

Preached at Glasgow, by William Cockburn, A.M. Minister of the Episcopal Congregation there.

Natura simile est facere scelus & probare. Quintil.

To:

The Honourable Mr. Charles Maitland, The Honourable Mr. William Cochran of Kilmarnock, The Honourable Sir Donald McDonald of Slate, James Stirling of Keir, William Stirling of Northside, Robert Grahame of Gartmore, Laurence Crawford of Jordanhill, John Walkinshaw of Barrowfield, John Crawford of Jordanhill, Advocate, John Walkinshaw of Scotstoun Junior, James Bell of Hamilton's Farm, Patrick Bell of Eastfield, Doctor William Wright of Faskin, Captain Robert Walkinshaw, James Colquhoun of Langlon, John Gibson of Barsegere, The Reverend Mr. Alexander Duncan, Minister of the Gospel, Lieutenant John Campbel, John Barns, late Provost of Glasgow, John Herbiston Merchant, James Fogo Merchant; and to the other members of the Episcopal congregation at Glasgow.

Gentlemen,

Upon your desire, I have published this sermon, which exposes the prevailing base principles that cut off the royal martyr, and would certainly have ruined our holy Church, if Christ's promise of its perpetuity had not secured it even against the gates of Hell.

I hope that your steady adherence to Her and the Monarchy, will excite and animate others to imitate your good example. You have to your great praise, fitted up a chapel for the service of God, where the Liturgy has met with a favourable reception, in a populous city, hitherto thought averse to Episcopacy. This your worthy and religious act is a pregnant proof, that the North part of Great Britain is disposed to embrace with open arms the ancient government of the Church. For since the West of Scotland is so inclined to receive the uniform worship and essential doctrine of the Church, what may not be expected from the South, North, and Highlands, the generality of whose inhabitants have always signalized themselves by their fidelity to the Mitre and Crown?

I cannot but here take occasion of applauding your unanimity in carrying on the interest of the Church, and your frequency and seriousness at divine Worship, I heartily pray that God may crown with success all your pious endeavours, that many who are deceived or have swerved from the Truth, may be daily added to the Church.

As it is my continual and fervent prayer that so great and good a design may be accomplished, so I shall think myself happy if (by God's blessing) I can in any degree contribute towards it.

I am, gentlemen, your most humble servant and sincere friend,

Will. Cockburn.

Genesis XLIX 5,6,7,

Simeon and Levi are brethren: instruments of cruelty are in their habitations.

O my soul, come not thou into their secret; unto their assembly, mine Honour, be thou not united: for in their anger they slew a man, and in their self-will they digged down a wall.

Cursed be their anger, for it was fierce, and their wrath, for it was cruel.

As the Holy Scriptures were written for our instruction, so they are all along filled with most admirable precepts and examples; the rule and standard by which all Christians ought to square their lives and actions. The many pious and excellent instructions, the many shining and illustrious patterns of holy men there enumerated, may serve to guide and conduct us into paths of godliness, and enable us to live up, in some measure, to that divine light, which God has so graciously bestowed upon us.

When we read in sacred writ the many resolutions and sufferings of the Patriarchs, the bare consideration of which should (methinks) stir us up to imitate their glorious examples; when (I say) we consider how much peace and resignation to the divine will appeared in all their actions, and did so eminently distinguish them from other men: how much reason have we to detest and abhor the wicked and abominable practices of the restless turbulent set of men, who, lost to the sense of religion, swerved from all the ties of duty and obedience to God and their Prince, of which this day is a too too melancholy instance.

The Jews, for the treacherous murder of Gedaliah, only an inferior magistrate, kept an annual fast during the 70 years of their Babylonish captivity; which they have ever since looked upon, as not only odious in itself, but a reproach and indignity thrown upon their whole nation. (Jer. c.41) This laudable practice tacitly commends the solemnisation of the present anniversary, and silently points out our abhorrence of that abominable murder that was perpetuated upon this day, to the scandal and reproach of our nation and holy religion.

Therefore, with righteous Jacob, well may we join in his denunciation against his sons; *Simeon and Levi are brethren: instruments of cruelty are in their habitations.* The original expresses it: *instruments of cruelty are in their covenants; or they make their covenants instruments of cruelty.* *O my soul, come not thou into their secret; or rather O my soul, thou wast not in their secret, counsel or company. Unto their assembly mine honour, be thou not united.* In the Hebrew, the word *honour*, is frequently put for *tongue*, because the speech (which distinguishes us from irrational creatures) is the glory of man. So the sense will be that Jacob neither assented to this cruelty in thought or words. *For in their anger they slew a man*, i.e. all the Schemites to a man, *In their self-will they digged down a wall.* *In their self-will* i.e. without any necessity or provocation. These words, *they digged down a wall*, some translate, *they ham-stringed or killed an ox*, i.e. Schem, in him including all the princes and people. Thus in the Psalms we find that by oxen, princes are meant; as *bulls of Bashan compassed me about.* (Ps 22, v. 12 & 68 v 30) But I shall consider the words as they are in our version, and then they will denote the demolishing of the walls or fences of the Schemites. *Cursed be their anger, for it was fierce, and their wrath, for it was*

cruel, i.e. their anger was execrable both before God and man; such as deserved and brought the curse of God upon them.

In the further prosecution of my text, I shall observe the following method:

First, I shall give you an historical account of the barbarous murder mention in my text. Secondly, I shall compare it with the more tragical scene of the day.

Thirdly, I shall endeavour to lay before you our duty to our superiors in general, in showing that we ought not to comply with their wicked combinations, whose self-will moves them to rebellion.

Fourthly and lastly, I shall make some short improvement of the whole, and show the reasonableness of observing this day.

First then, you may have an historical account of the barbarous murder in the text, from the 34c. of Gen. thus:

Dinah, only daughter of Jacob, going out of curiosity to visit the daughters of Sichem, encountered occasionally with Shechem, son of King Ewor, who, fired with her beauty, sacrificed her chastity to his burning lust.

This grieved Jacob, and his sons, who were not a little enraged at the barbarous treatment of their beloved sister. Emor and Sichem communed with Jacob and his sons, hoping to engage their favour by proposing mutual alliances of marriage, and an intercourse of trade. To compass this amiable union, they proffered any dowry or gift they pleased to demand, in satisfaction and recompense for the injury committed. But the sons of Jacob dealt treacherously with those princes; in answering deceitfully and making the holy ordinance of God a mean to complete their wicked purpose. Upon this account, they declined to give the least hearing to any proposals of accommodation, unless the Sichemites would condescend to an initiation into their rites by circumcision. By this show of sanctity they concealed their malicious intention, and pretended that God would be dishonoured, and themselves reproached in disposing of their daughters to the uncircumcised. Here religion was made the pretext, but in reality they had no scruples of conscience at heart, but only intended to varnish their perfidiousness with a colour and shadow of piety.

Sichem's soul cleaving unto Dinah, he deferred not to suffer the bloody agony of circumcision, persuading all his people to imitate his example; which they were induced to comply with. While the Sichemites were under these grievous pains, Simeon and Levi, on the third day entering into the city, put to the sword Emor, Sichem, and all their males, and the rest of Jacob's sons spoiled the city. Jacob, hearing of this massacre and breach of faith, severely rallied his sons, saying, *You have vexed and troubled my spirit, making my breath to slink among the inhabitants of the land*, who being incensed with your hellish stratagem, will destroy me and my house.

The good old patriarch, finding his years declining and being sensible of the approach of the dissolution of his earthly tabernacle, sent for his sons to announce to them the divine pleasure in the residue of their lives with relation to their prosperous or adverse state upon Earth. He no sooner comes to relate Simeon and Levi's fate, but the remembrance of their wickedness strikes him with horror and amazement, which forced him to breath out his indignation in those lamented (but pathetic) expressions of my text: Simeon and Levi are brethren &c. as if he said,

“They are related in cruelty as well as by blood; for they both delighted in violence. O my soul, give not the least approbation to their cursed stratagem!

but abominate their secret conspiracy: Let not my honour or good name be sullied with the shameful action of perjured wretches who have violated all faith, and bond of society : as my soul did not know or approve of their wicked project, so my tongue shall not now even by silence seem to own it, but shall publicly declare my detestation of it. Because in the rage and fury of their self-will they murdered princes: Therefore cursed are my sons for the commission of this treachery, upon which account, God will plague them, divide and scatter them in the land.”

Murder is a crying and horrid sin that calls aloud for God’s wrath. Bloodshed cries from the ground to whom vengeance belongeth. If the murderers of private persons are thus severely punished, how great will the condemnation of those be, who have embued their perfidious hands in the blood of their sovereign, God’s viceregent upon Earth, and the most peculiar favourite of Heaven? Which reflexion leads me, in the second place, to compare the cruelty in the text, with the more tragical scene of this day.

Those base regicides copied in some manner after the example and article of Simeon and Levi; but they exceeded them in the commission of a fact, that carried along with it more aggravating guilt. For the latter were provoked to fury by the ravishment of their sister, by one of whom they owed no subjection; whereas the former being subjects could find no provocation in our pious martyr, but that he was too great a favourer of our holy religion; for which reason they ravished out of his royal hands the sceptre, murdering their own land and sovereign.

The sacred blood of this pious and incomparable prince, is such a monumental scene of treason and rebellion as must make rebels and traitors (if they have any remains of modesty in them) blush and be confounded for ever. Those infamous brethren treated a blessed king with the greatest indignities and cruelties, which, even at this distance of time, we cannot but reflect on with horror, that will raise the most tender passions of the most obdurate hearts, *O my soul, enter not into their secret!*

Religion was attacked and dishonoured by the dismal consequences of this fatal day’ wherein the honour of our nation suffered by the martyrdom of our sovereign, and has made us a reproach and byword to all the kingdoms of the Earth, so that no naked declarations of loyalty to a prince (even tho he was an infidel) are able to wipe off this stain, contracted, first by rebellion, and then regicide, committed upon a Christian, nay a Protestant prince, who was in his life the great ornament of true religion, and in his death the most devout example of it.

As the sons of Jacob made religion a plausible argument for compassing their cruelty, as well as covetousness and ambition; so did our zealots and bigoted saints pretend that the cause of God would suffer unless the king would circumcise the rites and ceremonies of the Church, and lop off its chief ministers, the bishops; a compendious way to have lost our religion as well as monarchy. Thus their avarice led them not only to prey upon the rents of the Crown, but sacrilegiously to devour the revenues of the Church, that were dedicated to the support of the priests.

Such pretenders to holiness run down with clamour and harsh names everything that contradicts their imperious dictates. For in religious matters everything is styled Popery, that does not quadrature with the model of their whimsical Reformation, as

everything is branded with the odious name of Tyranny that in the least opposes the platforms of their Utopian schemes of government.

Thus Liberty and Property is another tool that rebels must work with in order to delude and debauch the populace: whereas faction and confusion are the fatal issue of a too extensive interpretation of those words.

Mistaken zeal transports men into sedition, the punishment whereof they cannot escape, but by rebellion, in which being once engaged, they have no other sanctuary but regicide: thus they were in their fury and despair hurried on to imbrue their wicked hands in the royal blood of the best of kings.

But this could not be accomplished till they digged down a wall. His Majesty was not to be attacked so long as he was screened and protected by a House of Lords, and the power of the sword. Therefore those fences and walls which guarded him must be broken down by their fury and self-will, contrary to Religion and Justice.

First then, they declared the bishops their sitting in Parliament an innovation, and frightened them from attending the House, tho Bishops always made up a part of the House of Peers ever since we had Parliaments.

Then, to advance the work of Reformation (as falsely pretended) they declared Episcopacy and the Liturgy of the Church (the greatest bulwarks against Popery) Popish superstition. Thirdly, because the Lords would not close with their measures, they voted their House a nuisance. Lastly, for defence of the King, but rather their own illegal procedure, they ordered guards to attend their House, which wrested from His Majesty the power of the sword, obliging him (as they foresaw) to retire from them his enemies.

In the meantime, some rebellious Scots were prevailed upon to assist their English brethren, against the King and his adherents, rebels forsooth to the House of Commons. Some of the rebellious ring-leaders of the Scots army delivered up the King into republican hands, upon honourable terms; as if treacherous subjects would have kept any conditions. Thus they made their leagues and covenants instruments of cruelty. But had all my countrymen acted a sincere and loyal part, they would never have abandoned their master till his enemies had been entirely routed and his throne established in peace and righteousness. So that in his mournful scheme both nations were too deeply engaged; which heavy judgment was brought down upon us by the crying sins of the nation.

After the King's most gracious and too long concessions, he suffered, because he refused to abandon Episcopacy and deliver into the hands of rebels the power of the sword. Thus they attempted to rob him (with his own consent) of two most valuable jewels of his crown, and the two main support of his throne.

But such was his heroic resolution that he would rather suffer anything than yield to such unreasonably demands that would, in the issue, have divested him of his regal power.

His Christian deportment was worthy of such a cause, passing thro' his sufferings in such a manner as became the honour of our holy religion, with the greatest piety towards God, with the greatest charity towards man. Amidst all the storms that beat upon him, he had a lively faith in God's promises, which was the rock he sheltered himself upon from the unnatural assaults of his rebellious subjects.

Justice as well as the King did suffer by the abuse of the names of religion and liberty. An infamous and pretended Court of Justice, trampling under-foot both divine and humane laws, condemned the Lord's anointed, their supreme governor, to suffer death, and that contrary to reason and law. O monstrous and unheard of villainy! that subjects should pretend to sit in judgment against their prince, who gives life and vigour to all courts of justice. O perfidious treachery and bloody cruelty! that subjects should so much as have presumed to affront Majesty! How much more hideous and impudent was it to sign or put in execution any condemnation against the fountain of all justice, in whose power it was to give life and death, and without whose consent no court can proceed: consequently no judicature can arreign, convict, or condemn the sovereign. Notwithstanding, these barbarous and inhumane rebels brought their sovereign to a scaffold. But being grieved to pursue any further this melancholy theme, I shall only give you the King's eminent character, briefly, but elegantly summed up by the quaint pen of that noble historian, the Earl of Clarendon.

He was the worthiest gentleman, the best master, the best friend, the best husband, the best father, and the best Christian, that the age in which he lived produced.

Thirdly, I come now to set before you our duty to our superiors, and to show that we ought not to comply with their wicked combinations, whose self-will moves them to rebellion.

The ministers of religion have a strict apostolical charge given them, *to put men in mind to be subject to principalities and powers*; but not one command, not one example, or any allowance given throu' the whole sacred code to put subjects in mind to arm against their sovereign. (13.Rom.1. Ep.S.Pet.c.2.v.13.)

Let us then guard against all approaches to this sin of witchcraft, and all dangerous tenets that threaten the thrones of princes, and the peace of societies: for dire and tragical are the plots and rebels which in the end expose their guilty head to the thunderbolts of the Almighty.

I shall then give a few instances from the Holy Scripture that do clearly command our duty and obedience to the supreme Magistrate.

We are obliged to pay such honour and reverence to our superiors that we must not show the least disrespect to them in thought or word. So sacred are dignities and powers in the sight of God, that He (who is the searcher of hearts) would have us to entertain good thoughts of them (Eccles.c.10.v.20.) *Curse not the king, no not in thy thought. For it is written, Thou shalt not speak evil of the ruler of thy people.* Acts c. 23. v.5. So that we must guard our very souls from harbouring any bad notions of them, least our thoughts be productive of evil words and actions, which proceed from our corrupt hearts and affections. Altho' our thoughts do not come under the cognizance of any human judicature, yet we are accountable to God for them. This is intimated by our Saviour in the case of adultery, which may be also applied and extended to that of rebellion, even in the thoughts. St. Mat.c.5.v.28.

If then we are neither to think nor to speak evil of powers, much less ought we to injure, vex, affront or rebel against them, who are called in Scripture the *Ministers of God* (Rom.c. 23.v.6.) *The Christ's or anointed of the Lord.* 1Sam.c.26.v.9). They are styled *Gods*, and the *children of the most High*, Psal.82.v.6. Their kingdom's are said to be given them by God, and they to be advanced to their thrones by God. (Dan.c.2.v.21&37. *Thou, O King, art a King: The God of Heaven hath*

given thee a kingdom, power, strength, and glory. The Apostle also tells us, *the powers that be are ordained of God.*

The sacred scriptures intimate that we ought not so much as to quarrel the actions of a prince. *Ecles.c.8.v.4. Where the word of a king is, there is power, and who may say unto him, what dost thou? Prov.c.25.v.15. By long forbearing is a prince persuaded, Job.34.v.18. Its it fit to say to a king, Thou are wicked? and to Princes, Ye are ungodly? Prov.20.v.2. Whoso provoketh the king to anger sinneth against his own soul.*

We ought not to intermingle with such as are given to change. *Prov.24.v.21. Fear thou the Lord, and the king, and meddle not with them that are given to change.* It is a shrewd sign of men's being given to alterations, when they advance the principles of *speaking evil of dignities*, and of vilifying their conduct.

Our Blessed Saviour orders us to *render Caesar his 'Due'*. By the whole tenor of the 13.c. of the Romans, we are strictly enjoined to honour the persons of kings, reverence their authority, assist them against their enemies, and defend the rights of their government. To enforce this obedience, no less punishment is pronounced against resistance than *'Damnation'*.

That submission is due to kings, we are ascertained from *St. Pet.1.Epist.c.2.v.13. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, &c.* This Epistle was written either under Claudius or Nero, whose uncontrollable wills were the only laws of their government; yet we find St. Peter enforcing obedience, even to those wicked princes, ordering the Christians, *not to use their liberty for a cloak of maliciousness.*

Fourthly and lastly, I come to make some short improvement of what has been advanced, and to show the reasonableness of observing this day.

In acting conform to those above quoted scriptural rules, we are encouraged by many worthy examples. First, King David, who, tho' anointed to be king, and persecuted by Saul, yet he never pleaded religion or necessity for *stretching forth his hand against the Lord's anointed*, even when he had two favourable opportunities of cutting off the king, his declared enemy. When David had lopped off Saul's skirt in the cave, his heart smiting him, made him breath forth this pious expression: *The Lord forbid, that I should stretch forth my hand against the Lord's anointed.* At another time, he cried to Abishai: *Destroy him not, for who can stretch forth his hand against the Lord's anointed, and be guiltless? 1.Sam.c.24.v.5 and c.26.v.9.*

Secondly, we have the blessed example of Jesus Christ, his disciples, and the primitive Christians; *who, for the joy that was set before them*, patiently, even unto death, submitted to the ordinances and persecutions of cruel heathenish tyrants.

Thirdly, this doctrine is agreeable to the strict obedience expressed in the homilies of the Church. Therefore we ought to live, and act suitably to its principles; that we may not be upbraided with being only professors, and not observers of its pure doctrine, as, alas, too many are.

Fourthly, as without government there can be on Society, so without obedience to the supreme power there can be no government. Now by the laws of the realm, the sovereignty is vested in our kings or queens, above whom there is no superior power, and consequently they cannot be accountable to any other power but to God, *by whom kings reign, and princes decree justice.*

Upon these considerations, if we would evade God's wrath, as well as the penalties inflicted by humane laws, we ought to behave ourselves always as loyal and Christian subjects, not murmuring against their judgments and determinations, or censuring their actions.

When our nation did rebel against God's vice-regent, and brought him deliberately, by an unnatural and unparalleled precedent, to the block, no wonder if so enormous and unnatural a crime drew such a train of evils and calamities after it as this kingdom has felt and smarted for. The banishment of the Royal Family, and all the unfortunate consequences of it, were owing to the barbarous treatment of subjects to their native prince. No sooner was monarchical government suppressed, than our religion was exposed, and swarms and sects of monstrous names, and more monstrous tenets, like devouring and infectious locusts, did over-spread the land.

It is observable, both from History and woeful experience, (by experience immediately after the regicide) that rebellion has brought more insupportable evils upon a people than ever did equal the calamities of the most tyrannical reign. A greater expense of blood and treasure issue from rebellion, than from submission to any prince, whose power cannot in reason be thought will be extended to the ruin of his subjects, which will at last terminate in his own destruction. As the happiest government is under a good king, so an evil king is not so bad as an evil and corrupt senate that is always managed a few, who for their own private interest may betray and fell a nation, which a king cannot do, because there is no equivalent for a crown.

That our monarchical constitution is the best may be easily perceived, if we reflect how that in our late Troubles, our state, like a giddy brained person, staggered and fluctuated finding no ease or quiet till the happy Restoration of the King to his inherent right to the Crown, by his birth and blood (and that only could do it) redressed the miseries we were then plunged into by rebellious practices.

Give me leave to say and complain that the present age has not made a good use of the detestable crime which we bewail this day; I mean, that the enemies to monarchy have not repented of their wicked principles. For these republican spirits are so far from amendment in this point, that they do still entertain treasonable notions and want only an opportunity (which God avert) of putting them in practice.

For the observance of this anniversary, we have (as was hinted in the beginning) the example of the Jews. Further, ought not we to lament the sins of our fathers, when we are assured by the penalty annexed to the second Commandment, that *God visits the iniquities of the fathers upon the children, even to the fourth generation*. Now, one generation has scarcely past since this tragedy was acted.

Is it not our duty then, by fasting to humble our souls and bodies before God, for all the provoking sins of the land which occasioned the shedding of this innocent blood. As we express our sorrow for it in our devotions, so let us (like good Jacob in my text) declare our abhorrence of it to man, that God may not visit us any more for the guilt of our predecessors.

Some would have this day scored out of our Kalendar, and buried in perpetual oblivion, which I heartily wish - provided all the rebellious principles of schism in Church and State, were obliterated also. But alas! These abominable tenets, which at first sowed all dissention among us, are daily propagated and maintained, not only by

the enemies of the Church and Monarchy, but by such who pretend to be friends to the Church, which one would imagine incredible if experience did not confirm this deplorable truth. Such can be no true sons of the Church; they are *time-servers, wolfs in sheep's clothing*.

But how surprising it is to find that there are monsters of men who should be banished humane society and made converse with lions and tigers: I mean these cruel and waspish men who celebrate this horrid 30th of January with an execrable solemnity of scandalous mirth, jesting and feasting, whereas the laws of the land have commanded it to be perpetually observed in fasting and humiliation. Herein they show their implacable hatred to the title, name and family of Her Sacred Majesty, and vent their cursed spleen against Monarchy and all its abettors, whom they would (if in their power) sacrifice to their rage.

Do not some pretenders to the purity of religion, at this very day, canonise for saints those who were legally condemned for rebellion, and whose hands were barbarously imbrued in the blood of that reverend and religious prelate, Archbishop Sharp! Is not the inhumane execution of the great Montrose (whose illustrious memory is an honour to our nation) with the King's commission about his neck, to this hour vindicated and the loyalty of that great hero branded with the odious epithet of rebellion and desertion of the godly party, into which he was once unluckily engaged; but he (to his great honour) relinquished them when he perceived that they intended the overthrow of the King and monarchy.

Has not the unfortunate and treacherous murder of that worthy patriot, the late Duke of Hamilton, been so far approven that wishes and prayers have been put up to heaven, that all loyalists, who are enemies to God's cause (as it is impiously styled) may have the fame or worse fate. Because the well-contrived counsels of a chief Minister of State has been blessed with success in supporting the interest of his mistress and country, has not his life been twice attacked that the Throne might be the more easily insulted, and the country ruined.

Are not all these instances so many clear evidences that the seeds of rebellion have got too deep root in this country and that the impious murder of the King I not yet sufficiently repented of.

Let us then all endeavour, by words and actions to express our abhorrence of those black counsels and accursed practices which in the least contribute towards such tragical scenes. Let all of us be most industriously watchful, that the same schismatical designs and anti-monarchical principles which then inspired so many ill men, misled some good men, and cost our pious King so dear, may not once more revive and insinuate themselves again, under the same, or newer, or craftier disguises, and find an opportunity to attempt the like mischief, which God in His mercy prevent.

If we look on this day as a dreadful judgment for sin not yet entirely repented of, which may still draw down the further vengeance of God, let us endeavour to prevent the same by a speedy and sincere reformation of our lives, and by our hearty supplications to God, that He would *heal our divisions*, that in His mercy, He would *build up the walls of our ruinous Jerusalem* in a glorious restoration of Episcopacy in this part of Britain; that He would *preserve the royal person of our gracious Queen* from all attempts of violence; that He would so direct her Counsels, and prosper her pious inclinations

and designs, that her government may be a long and public blessing to those nations; which God of His infinite mercy grant, thro' Jesus Christ our Lord, to whom with the Father and blessed Spirit, be ascribed, as is most due, all honour, praise, might majesty and dominion, for ever and ever. Amen.