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A
S E R M O N

Preach'd before the Right Honourable

The LORD MAYOR

AND

A L D E R M E N

OF THE

CITY of L O N D O N,

AT THE

Cathedral Church of St. PAUL,

ON

Friday, January 30. 1729.

BEING THE

Fast-Day for the Execrable MURDER

OF

King CHARLES I.

By JOSEPH TRAPP, D. D.
Minister of *Christ-Church* and *St. Leonard's*
Foster-Lane, London.

Publish'd at the Request of the LORD MAYOR, and
the SHERIFFS.

L O N D O N:

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James L. Whitney, Ed

Sir RICHARD BROCAS Knt.

Sir RICHARD BROCAS Knt.

Lord Mayor of the City of *London*,

And the Worshipful


JOHN BARBER Esq;

AND

Sir JOHN WILLIAMS Knt.

Sheriffs of London and Middlesex.



 H O' a Request from Your Lordship, and You, Gentlemen, has with Me the Force of a Command; and therefore That alone would have prevailed with Me to send This Sermon abroad into the World; yet I do so the more willingly, because I understand it has been *disliked* by Some



DEDICATION.

Some who did *not* hear it, and (thro' *Inattention*, or *Forgetfulness*, no doubt) *misreported* by Some who *did*. This Publication, I hope, will give Satisfaction to *Both*; and make them see Cause to *alter* their *Opinion*.

If indeed it be a Fault to speak of the King's Murderers with the *utmost* *Severity*, (let it be call'd *Invective*, or by what Name they please,) I must then confess, I am very blameable: But I thought, and still do think, and will for-ever insist upon it, that the detestable Rebellion and Regicide cannot be painted in Colours too black, nor represented in a Light too odious. Certain I am, that while I represent it in a very bad one; I am obeying the Laws of God and Man, and *inveigh* and *declaim* with no more *Bitterness*, than the Act of Parliament enjoining the Observation of the Thirtieth
of

DEDICATION.

of *January*; in which, among many other Words to the same Purpose, we find these. * *The horrid and execrable Murder, committed by a Party of wretched Men, desperately wicked, and harden'd in their Impiety. — That impious Fact, the execrable Murder, and most unparallel'd Treason. — A few Miscreants, who were as far from being true Protestants, as true Subjects.*



As little do I apprehend what Fault it can be to display *the fatal Consequences* of That Treason and Parricide; and particularly to shew how the same Principles and the same Men that destroy'd the *legal Prerogative, Authority, and Life* of the *King*, destroy'd the *Rights, Liberty, and Property* of the *Subject*. Sure, *Liberty and Property* on the one hand, and *Tyranny and arbitrary Power*

* *Stat. 12 Car. II. Chap. xxx.*

DEDICATION.

Power (especially in Subjects over their Fellow-Subjects) on the other, may upon a fit Occasion be mention'd by any *free-born Englishman*, without Offence.

Loyalty to the Crown, and Love of their own just Liberty, in Conjunction with each other, are the *true good old Principles of England, and Englishmen*. That Those Principles may ever be Maintained, by all Magistrates especially, as They are by You the present Worthy Magistrates of This great and renown'd Metropolis; and that She may be always happy in having her Government administer'd by *Such as Yourselves*, is the hearty Prayer of,

My Lord, and Gentlemen,

Your Most Faithful,

And Obedient Servant,

JOSEPH TRAPP.

LUKE xxiii. 28.

*Daughters of Jerufalem, weep not
for me ; but weep for yourselves,
and for your Children.*



HEY are the Words of our Blessed Saviour, when he was going to his Crucifixion. Tho' I am very far from making an exact Parallel between *his* Sufferings, and those of our *Royal Martyr*, which would be Blasphemy indeed; (and, whatever has been insinuated, Nobody, that I know of, ever *did* make such a Parallel) yet I cannot understand where the Blasphemy, or even Indecency, or Impropropriety, lies in making *some Sort of Comparison* between them. Neither can I think (tho' I believe I am not superstitious) that it was altogether *sine numine*, without an especial and particular Providence, that the twenty-seventh Chapter of *St. Matthew*, containing the History of our Saviour's Death, was the second Lesson for the Day of King *Charles's*; and was

read to him as such, immediately before he ascended the Scaffold. The Chapter, of which my Text is a Part, is parallel to it, and contains the same History. *There followed him* (says the Evangelist, Verse 27.) *a great Company of People, and of Women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your Children: For behold the Days are coming in the which they shall say, Blessed are the Barren, and the Womb that never bare, and the Paps that never gave Suck. Then shall they begin to say to the Mountains, fall on us; and to the Hills, cover us: For if they do these Things in a green Tree, what shall be done in a dry?* Which last Expression is proverbial, and the Meaning is; If I, an innocent Person, suffer thus; what shall the Guilty suffer? The whole Passage is a Repetition of the Prophecies he had often made concerning the Destruction of *Jerusalem*, and the unspeakable Miseries of the *Jews*, as judicial Consequences of their shedding his innocent and righteous Blood, and as Inflictions of the Divine Vengeance pursuing them, for their many atrocious Crimes, for *That* especially. He pronounces Those happy who should have no Children in those Days of Distress, for a very plain Reason;

Reason; because Care and Concern for one's Children, in Times of universal Calamity, is (as every body knows) a great Addition to that Calamity. Thus in general: But a learned * Expositor has a particular Observation. This Expression of the Days approaching, when they shall say, *μακάριαι αἱ ἑσθῆαι*, *Blessed are the Barren, &c.* had certainly it's general Completion in what befel *Jerusalem* in the Time of the Siege; but more particularly it may refer to one Passage. After *Titus* had compass'd the City with a Wall, so that none could come out to forage, they were forced to feed on Dung, &c. says *Josephus*; and for want of such Provision as this, one *Mary*, a noble and rich Woman, Daughter of *Eleazer*, kill'd a sucking Child, and dress'd it, and eat Part of it: And the Soldiers, breaking in upon her, and finding a Part left, went away in Detestation, and presently the News of it went over the whole City; every one looking upon it with Horror, (says the Historian,) and with the same Compassion as if they had done it themselves. Then was this Speech fit for them to take up, when they heard this horrible News, *Blessed are the Barren, &c.* in comparison of Those who are forced

* *Hammond.*

to feed on their own Flesh and Blood, and devour their sucking Infants. That such Calamities would befall the Posterity of those *Jews* who murdered the Lord of Life, might reasonably be expected; not only with regard to the Wickedness of the Action itself, but because of That dreadful Imprecation, *Matt. xxvii. 24, 25. When Pilate saw that he could prevail nothing, but that rather a Tumult was made; he took Water and washed his Hands, before the Multitude, saying, I am innocent of the Blood of this just Person; see ye to it. Then answered all the People and said, His Blood be on us, and on our Children.* None of our Ancestors, it is to be hoped, utter'd such direful Words with relation to the King's Blood. But whether there were any such, or no; I am sure we have great Cause to fear, that his Blood may, in some measure at least, be upon Us and upon our Children; and earnestly to pray God that it may not be. Well might he have said to his mourning Friends, and loyal Subjects about him, in Sense and Substance I mean, tho' his Piety would not have permitted him to have spoke in the same Words: "*Weep not for me, but weep for yourselves and for your Children. I am rather to be congratulated with, than pity'd: I leave a temporal Crown, which*" has

“ has prov’d a Crown of Thorns to me, in
 “ Exchange for an eternal one, *a Crown of*
 “ *Glory in the Heavens, that fadeth not away;*
 “ but the Miseries consequent upon my
 “ Death will be grievous to you and your
 “ Posterity.” That he might with Truth
 have said this, will appear; if we consider

- I. That *at the Time*, there was all the Reason in the World to suppose it *would* be so.
- II. That *since* the Time, in *Fact* it *has* been so. Which when we shall have done; we will consider
- III. What *good Uses* we may, and ought to, make of these *melancholy* Reflections.

I. First then, in arguing *a priori*, as the Phrase is, or from Causes to Effects; there was all the Reason in the World to suppose, that the Consequences of the Murder and Regicide upon this Day committed, would to these Nations be most sad and terrible. And that upon a twofold Account: With Respect

1st, To the just Judgment of God.

2^{dly}, To the natural Tendency of Things themselves.

For the *First*; it was not to be expected, but that God should severely punish a Nation which had been guilty of so horrid a Wickedness. For such surely it was; though the detestable Parricide has been justify'd and vindicated by Many, to the yet greater Shame and Reproach of our Country. The King was innocent of the heavy Crimes laid to his Charge; and Those who accus'd him were themselves the Criminals. Some Things, no doubt, had been done amiss on his Part: But if his Ministers did take some unjustifiable Measures, (I say, his *Ministers*, because They alone were accountable,) yet was there not ample Reparation and Satisfaction made for them, long before the War and Rebellion broke out against him? Were ever such Concessions made by any King to his Subjects? There were indeed far more made then were reasonable: And had they not been made; we had in all Probability never seen the dismal Solemnity of this Day. For had he not put so much Power into their Hands; they had never had Power enough to destroy him. But after this, did not their insufferable Encroachments upon him make it plain, that they even then intended to unking him, if not to murder him? And yet after all this, He must be accused of levying War

War against his People: Whereas, if there be any such Thing as Right and Wrong, and common Sense in the World; they were the Aggressors, and he stood wholly upon the Defensive. They who charg'd him with Tyranny, of which he was innocent, were themselves Tyrants, as well as Rebels; of which more hereafter. But This excellent Prince died a Martyr, not only for the Crown, and the Church; but even for the Rights and Liberties of the People: A glorious, Royal Martyr; and so much the more glorious, because Royal: For there is no Doubt but such a Death deserves more Honour and Reward in a King, than in a private Person; and because he wore an Imperial Crown in This World, he will for that Reason wear a more Illustrious one of Glory and Martyrdom in the Next. And indeed, None upon the Whole could better deserve it: For (as the noble Historian assures us) "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 liv'd produced."

The Truth is, as there was Reason to expect the Vengeance of God for This unprecedented Murder; so the Murder itself seems to have been an Instance of his Vengeance, and our
 Punishment,

Punishment, as well as our Sin. Besides That Infatuation of the King's, in perpetuating the Parliament ; what else could make That, in other Respects, wise Prince, so fatally mistaken, as to employ and confide in his Enemies ; advancing to Offices of Honour and Trust Men who hated Monarchs in general, or Himself in particular ? What else can account for the strange Conduct of many of the Royal Party, (almost as prodigious as the Rage, Madness, and Villany of the Rebels !) for the supine Laziness and Indolence of Some, the peevish Humours and Quarrels among themselves about Nothing, when their All was at Stake ; the Coldness, Irresolution, and Unsteadiness of Others ? Then what but a judicial Delusion could make the *free People* of *England* not perceive ; that, supposing the King had been a Tyrant, it was at least as eligible to be Slaves to one Tyrant, as to an hundred ? Unless they thought it better to be in Servitude to Those who were their Fellow Subjects, nay, many of them the Scum and Refuse of the People ; than to Him who was their lawful and natural Sovereign.

But to return : Suppose the King had been guilty of the Crimes laid to his Charge, than which nothing can be more false ; yet That little Cabal of Miscreants had no Authority
to

to try and judge him, much less to put him to Death. By the Laws of God and of our own Nation, the Person of the King is sacred and inviolable; and *who can stretch out his Hand against the Lord's Anointed, and be guiltless?* It would be superfluous to enlarge upon the Description of This execrable Fact; by which not only a most pious and excellent Man, but a King, a Sovereign Prince, was barbarously murder'd, and that not by secret or sudden Assassination, but publicly, deliberately, solemnly, in Form, with all the Pomp of Law and Justice, arraign'd, try'd, condemn'd, executed, by his own Subjects, and before his own Palace Gates! We can say nothing; but that it was, is, and ever will be, the Scandal of our Country, and the Amazement of the whole World; that the more we think of it, the more we shall be astonish'd at it; and that the Guilt of it is such, as no Words can express, no Thoughts can comprehend. Well, therefore, might Those who then liv'd expect the Judgments of God upon *themselves*, and upon *their Children*. I say their Children, as well as themselves: For that God often punishes the Sins of the Fathers in their Posterity; is so plain from the express Words of Scripture, that it were superfluous to go about to prove it.

This holds true, even when the Sins are of a private Nature; especially if they are flagrantly heinous and provoking: So that particular Families are often thus visited: And the Reasonableness and Equity of this Proceeding is unquestionable. God *may*, and it appears from the Examples of Scripture that he often *does*, act in this Manner, even when the Children do not imitate the Wickedness of their Parents, nay when they are good and religious: And that too without the least Impeachment of his Justice; because the best of Men have Faults enough to deserve *temporal* Evils, with which they may be punish'd because their Ancestors were wicked, and from which they would otherwise have been exempted. So that tho' the Person who suffers may *deserve* the Punishment *Himself*, yet it may be *inflicted* for the sake of *another*. As a Prince may for wise Ends, and without any Injustice, prosecute an Offender with the utmost Severity, because his Father was a Rebel, for Crimes which He would otherwise have forgiven or neglected.

But then it is to be observed, that all this Proceeding terminates with the present Life: For in the next the Children shall not in any Degree suffer for the sake of their Parents, any otherwise than as they may be punish'd

punish'd for their own Sins, which were occasion'd by the ill Precepts and Examples of their Predecessors. And This I take to be the only true Way, among many which have been invented, of reconciling those seemingly inconsistent Places of Scripture; in one of which it is declar'd, that God * *visits the Sins of the Fathers upon the Children, to the third and fourth Generation*: In the other, ** *that the Son shall not bear the Iniquity of the Father; but the Soul that sinneth, it shall die*.

Thus then it was most rational to believe, that Misery to this Nation would be the Consequence of the King's Murder upon the Account of God's Judgments and Vengeance. As it was,

Secondly, Upon the Account of the natural Tendency of Things themselves. *Jezebel*, though a very wicked Woman, spoke good Sense, when she said to *Jehu*, *Had Zimri Peace, who slew his Master?* † *Jehu*, indeed, had an extraordinary Commission from God to do what he did; but That was more than *Jezebel* knew. As to the ordinary Course of Things, I say, she spoke very good Sense: And in the Case now before us, could any one imagine, but that the King's Blood being spilt, an Ocean of it must flow from the Veins of

* Exod. xx. 5.

** Ezek. xviii. 20.

† 2 Kings ix. 31.

His Subjects? It was, indeed, a Scene of Blood all over: Much was shed before His could be, and more was shed because His was. The same Stroke which sever'd His Head from His Natural Body, sever'd its Head from the Political Body; and Blood as naturally stream'd from the one, as from the other. Such terrible Convulsions in Government must necessarily occasion more Convulsions; and an usurp'd Power, gain'd by Blood, can by Nothing but Blood be supported.

II. Accordingly, and in Fact it happen'd, that This, and innumerable other Miseries beset these unhappy Nations, as direct Consequences of That Rebellion and Regicide: Which was the second Thing to be considered.

To enumerate the publick Calamities from the King's Death to his Son's Restauration, would be an endless Task. In general, nothing but Wars, Rapine, Extortion, insupportable Taxes, Murder and Bloodshed; perpetual Changes, as many Forms of Mock-Government, in that Space of Time, as there were Years; all Parties grievous Sufferers; and none more than They, who occasion'd all these Mischiefs. Sometimes One Tyrant, sometimes

sometimes a great Many ; sometimes the Presbyterians uppermost, sometimes the Independants ; mortally hating one another ; cutting one another's Throats ; and agreeing in nothing, but oppressing the Loyalists, who yet in Truth were by much the most happy Party of the three. Sometimes again 'twas the Parliament, sometimes the Army, sometimes a Jumble of Both ; All Chaos and Confusion, all Madness and Misery.

Liberty and *Property*, however, were, it is to be hoped, effectually secured ; since Those were the grand Points contended for. *How* they were secured, may in some Measure appear from what has been said. And it will ever be found, as it ever has been, that Those who make the greatest Noise about *Liberty*, when it is no Danger, intend to *destroy* That *Liberty*, and make *Themselves* Tyrants : And when they are so, are of all Tyrants the *worst* and most *insupportable*. In short, they love *Liberty*, when it means *their own* over-grown *Wealth*, and *Greatness*, and *Privilege* of *enslaving Others* ; and hate *Arbitrary Power*, in Every-body but *Themselves*. Be That as it will ; the *free People* of England, it is to be supposed, will always think their *Liberty* in some Danger, when Those who are by Them *chosen*, and *entrusted* to be its

Guar-

Guardians, prove to be its *Betrayers*; are *Tyrants themselves*, or *Instruments of Tyranny* in the Hands of *Others*: Which was the Case in the Times of which I am speaking.

How did *Property* Then flourish; when Matters were brought to such a Pass, that Nobody could call any thing *his Own*! And what glorious *Liberty* was it to be ruled by the *lawless arbitrary Will and Pleasure* of a *base usurping Tyrant*, or *Tyrants*, back'd and supported by a *standing Army*! What is, if This be not, the very Essence of *Liberty*, and *Property*?

An ingenious * Author represents This in very lively Colours; giving us the Character of That great Patron and *Protector of Liberty and Property*, *Oliver Cromwell*. “ No-
 “ thing (*says he*) can be more villanous
 “ and shocking, than for a Person Thus
 “ qualify'd to resolve not only to exalt
 “ himself above, but to trample upon, all
 “ his Equals and Betters; that He should
 “ have the Assurance to pretend Liberty for
 “ all Men, and by the Help of That Pretence
 “ to make all Men his Slaves: To take up
 “ Arms against Taxes of Two hundred thou-
 “ sand Pounds a Year, and raise them him-
 “ self to above two Millions: To quarrel
 “ for

* Cowley's *Discourse on the Government of Oliver Cromwell*.

“ for the Loss of three or four Ears, and
 “ strike off three or four hundred Heads:
 “ To fight against an imaginary Suspicion
 “ of two Thousand Guards to be raised for
 “ the King, and to keep up no less than
 “ forty Thousand for Himself: To under-
 “ take the Reformation of Religion, and rob
 “ it to the Skin - - To fight against the King
 “ under a Commission for him; - - and then
 “ to butcher him with as little Shame, as
 “ Conscience or Humanity, in the open Face
 “ of the World: - - - To fight against Mo-
 “ narchy, when he declared for it; and to
 “ declare against it, when he contrived for
 “ it in his own Person.* To all which may
 “ be added, that he broke the Ballance of
 “ *Europe* by assisting the *French*, and wea-
 “ kening the *Spaniards*: And whereas he found
 “ the *Commonwealth*, as it was then called, in
 “ a ready Stock of eight hundred thousand
 “ Pounds; he left the *Commonwealth*, as he
 “ was still pleased to call it, above two Mil-
 “ lions and a half in debt, and the Navy of
 “ *England* in a sinking and deplorable Con-
 “ dition.” Such was the State of Liberty
 and Property in Those blessed Days.

Upon the Restauration of King *Charles II.*
 there was a fair Prospect of lasting Hap-
 piness.

* Eachard's *History of England*, Character of Oliver Cromwell.

pinefs and Prosperity. But That King,
 though a Prince of excellent Endowments,
 and many amiable and endearing Quali-
 ties, notwithstanding his miraculous Ef-
 cape, and more miraculous Reftauration,
 ungratefully flinging Thofe wonderful Blef-
 fings behind his Back, and indulging him-
 felf in Eafe, Luxury, and unlawful Plea-
 fures; the Face of Affairs was foon clouded
 and overcaft: And the many Troubles and
 Diftractions which follow'd, are too well
 known. Had he liv'd longer, as he might
 have done many Years, under the Precepts
 and Example of his Royal Father, who was
 eminent for Piety, Chafity, and every Mo-
 ral and Chriftian Virtue; Thofe Misfortunes
 in all Probability, had been prevented. How-
 ever, it looks like a Judgment from Heaven,
 that He who had fo many *illegitimate* Chil-
 dren, had not One to *inherit* his Crown;
 And fo it devolved upon his *Brother*, a *bigot-
 ted Papift*: Who never had been fo, had he
 not been driven into foreign Countries by
 the Rebellion againft his moft zealoufly *Pro-
 teftant Father*, to be educated under his *Po-
 pifh Mother*, and furrounded with Perfons of
 That moft corrupt Religion. What was the
Confequence of his being fo perverted; what
 was his *Conduct* when he came to be King;
 and

and what has follow'd from That Time to This, I think I need not enlarge upon.

In a Word; almost all the Miseries and Confusions of publick Rapine, and Poverty, of domestick Commotions, and foreign Wars, which we *have felt*, ever since; some of which we *still do* feel, and God only knows how long we *may* feel, are the genuine Fruit of That accursed Rebellion, and most deplorable Murder. So truly, and justly may the Royal Martyr be supposed to have said; *Weep not for Me, but weep for Yourself, and for your Children.*

But as nothing can more severely punish Sin, than itself; perhaps the worst Consequence of That horrid Wickedness is the reigning Wickedness of the Times we live in. For do we not go the ready Way to *fill up the Measure of our Fathers*, by all Manner of Dissoluteness both in Practice and Principles? Did ever such a Flood of *Debauchery* and *Prophaneness*, and all Sorts of *Immorality*, overspread the whole Kingdom? Are not *Infidelity* and *Irreligion* openly professed? And the *Saviour* who *redeemed* us, and the *God* who *made* us, publicly blasphemed? We cannot indeed say that These Men exactly imitate Those of the great Rebellion: For

as That Age was chiefly renowned for *Hypocrisy* and *Dissimulation*; so the *Impudence* of *Vice* seems to be the distinguishing Character of *This*. We confess they are not Hypocrites; They pretend to no Religion. So far from it; that by the most *barefaced Corruption* they affect to shew their Contempt even of *natural Modesty*: And common Honesty, and Heathen Honour seem in Danger of being laughed out of Countenance. *Shall not God visit for these Things? And shall not his Soul be avenged on such a Nation as This?*

III. What then remains, but that in *another Sense* we weep for ourselves, and for our *Fathers*, as well as for our *Children*; for the most horrid national Guilt as upon this Day contracted; repent of That, and all other our Abominations, and earnestly implore God, that this innocent, this Royal, this sacred Blood may no longer be requir'd of Us or our Posterity. To make us sensible of the great Danger which threatens Us on the one Hand, the Possibility of our escaping it on the other, and the only Means of escaping it, let us seriously apply to ourselves That pathetical Expostulation of

of God with his People the *Jews*, by the Mouth of the Prophet *Isaiah*, in these sublime, eloquent, and most affectionate Expressions. * *Hear O Heavens, and give Ear O Earth; for the Lord hath spoken. I have nourished, and brought up Children; and they have rebelled against Me. The Ox knoweth his Owner, and the Ass his Master's Crib; but Israel doth not know, my People doth not consider. Ah! sinful Nation, a People laden with Iniquity, a Seed of evil Doers, Children that are Corrupters; they have forsaken the Lord; they have provok'd the holy one of Israel to Anger; they are gone away backwards. Why should ye be stricken any more? Ye will revolt more and more. The whole Head is sick, and the whole Heart faint; From the Sole of the Foot even unto the Head there is no Soundness in it, but Wounds, and Bruises, and putrifying Sores; they have not been clos'd, neither bound up, neither mollify'd with Ointment.--- And the Daughter of Zion is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a besieg'd City. Except the Lord of Hosts had left unto us a very small Remnant; we should have been as Sodom, and we should have been like unto Gomorrah.*

D 2

But

But then a little afterwards ;

*Wash ye, make ye clean; put away the Evil of your Doings from before mine Eyes; cease to do Evil, learn to do well; seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow. Come now, and let us reason together, saith the Lord: Tho' your Sins be as Scarlet, they shall be white as Snow; tho' they be red like Crimson, they shall be as Wool. If ye be willing and obedient, ye shall eat the Good of the Land; but if ye refuse and rebel, ye shall be devour'd with the Sword; for the Mouth of the Lord hath spoken it. Let us beware we fall not into such a Condition as the People of the Jews were in, when That happened which is recorded of our Blessed Saviour in his Journey to Jerusalem; which is so moving, that he must be very relentless who is not sensibly affected with it. * And when He was come near, He beheld the City, and wept over it; saying, if Thou hadst known, even Thou, at least in this thy Day, the Things which belong to thy Peace!-- But now they are hid from thy Eyes. And in another Place; † O Jerusalem, Jerusalem, Thou that killest the Prophets, and stonest them that are sent unto thee: How often would I have gather'd thy Children together, even as a Hen gathereth her Chickens under her Wings? and ye would*

* Luke xix. 41, 42.

† Matt. xxiii. 37.

would not. Behold your House is left unto you desolate. Let us beware, I say, we fall not into such a Condition ; and avoid it by truly repenting of our manifold Abominations, especially of those National Crimes which we now sadly commemorate. Let us labour to make ourselves thoroughly sensible of This crying Sin, This prodigious Load of Guilt. *Deliver us from Blood-guiltiness, O God ! from the Guilt of shedding Royal Blood.* Let us fast and pray, not only in outward Appearance, but with the bitterest Compunction of Soul, with *broken and contrite Hearts.*

** Let the Priests, the Ministers of the Lord, weep between the Porch, and the Altar ; and let them say, Spare thy People, O Lord, and give not thine Heritage to Reproach.* And that we may have the fairer Prospect of obtaining these Blessings ; let us reprehend and discourage all Those who have the Impudence to insinuate, that the solemn Fast of This Day will ever be abolished. *Reasons for abrogating the Observation of the 30th of January.* ---- A Pamphlet with That Title, was some Years since printed and publish'd. I say no more of it ; the bare Mention of it, I hope, is sufficient. No ; let the Observation of This Day be mournfully sacred in our Nation,

Nation, even as long as it is a Nation. Let us not upon This solemn, This dismal Occasion, *forfake the Assembling of ourselves together, as the Manner of some is* ; but always consider that the only Way to make God forget This most horrid Murder and Parricide, is for ever to remember it Ourselves.

F I N I S.



Speedily will be Publish'd,

A New and Beautiful Edition, in Two Volumes,
of His PRESERVATIVE against Unsettled
NOTIONS in RELIGION.



