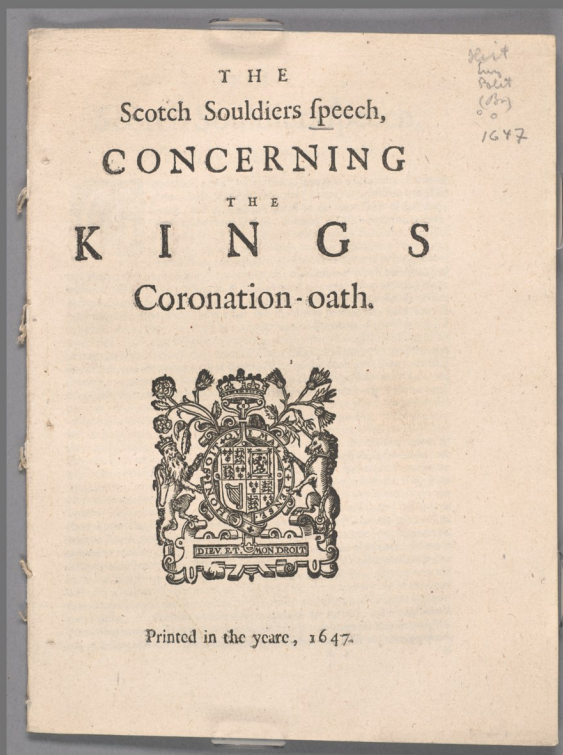


The scotch souldiers speech, concerning the kings ...



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Tillkomstår 1647
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THE
Scotch Souldiers speech,
CONCERNING
THE
K I N G S
Coronation-oath.

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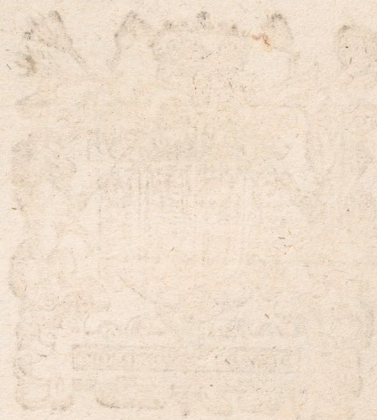


Printed in the yeare, 1647.

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CONCERNING

THE
KING

Coronation Oath



Printed in the Year, 1712



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Scotch Souldiers speech,

conserning the Kings coronation oath.



Entlemen, and fellow Souldiers, though as a Scotchman I may be plaine, and a Souldier blunt, yet (I hope) as a christian I shall be honest, and as a subject loyall in the expression of that duty, which by the lawes of God, of nature, of the kingdome, of gratitude, and of humanity is due to one, who is by Sovereigne Majestie our King, by birth our Country man, by education a Protestant, by profession, and actions a most pious Prince, and by his gracious compliance with us confident in our loyalty, the confluence of which oblidgements hath made all the powers of heaven, & earth to stand as it were in amaze being bigge with expectations to see how well or ill we deport our selves in this businesse of such high concernement, who knowes but that the divine providence, hath sent his Majestie to us, that we might be made the happy instruments of a well grounded peace, and of restoring Religion to its purity, the church to its rights, the King to his prerogative, and lawes to their channell, the nobility, and gentry to their honours and estates, and the people to their liberties, if we resolve upon these things, we may crowne our nation with honour, but if unworthy thoughts possesse our soules, we may justly feare, that (although salvation may come some other way,) yet we, and our party shall perish; it is true that we have an hard game to play, but having the cheife tryumph trump in our owne hands, besides so many honours, we shall prove but ill gamesters, if we be not gainers by the deale, and give Religion and Justice their due, besides the saving of our owne stakes, but for the effecting hereof it behooverh us to looke with our owne eyes and not through those spectacles, or prospective through which others present matters unto us; we have hetherto benee made believe, that the end, and designe of all this warre was to fetch the King from his evell councillors to his Parliament of England, his Majestie very often, (yea even beneath the dignity of so great a Prince) desired to comply with them, but they instead of accepting his Majestic, voted him a prisoner, his Mjestic having honoured us with his Royall presence, there are now no evell councillors about him, there are no armyes to animate his non-compliance, what is now the rocke of offence, believe it (all the circumstances of this warre considered) we may justly feare, that we have benee made but a stale to the designes of those sedicious Scismatickes, who are now the obstacles of the kingdomes peace, and that they (like the Ape) made use of the Carrs foote to plucke thole chesnutts out of the fire, which themselves had designed for there owne pallat; It behooves us now duly to examine the busines, and we are bound (according to the trust reposed in us by his Mjestic) to vindicate his Mjesticys rights, and to see him restored to all his legall prerogatives, but shall I tell you the true causes

of this present difference, and that which we may upon good groundes suspect to be the true occasion of these most horrid, and unnaturall warre, his Majestie at his coronation in England tooke an oath in these wordes: I will maintaine, and preserve to you, (the Bishops) & to the churches committed to your charges, all canonically priviledges, and I will be your protector, and defender to my power, by the assistance of God, as every good King in his Kingdome in right ought to defende the bishops, and churches under their government, then (laying his hand on the booke on the communion table) he saith, these things I have before promised, I shall performe, and keepe, so helpe me God, and by the contents of this booke, heere is an oath able to stricke terror and amasement in to the hearts of all, (the due circumstances, and clymares whereof being considered) as well as feare and reverence in his Majestie about the performance of the same, it is taken by Gods Annoynted, in Gods house, at Gods table, upon Gods booke, tendred by Gods ministers, to defend Gods rights, in the presence of Gods people, and that with the imprecation of Gods curses, and forfeiture of Gods blessings, so that if ever any oath could properly by way of eminency be called the oath of God this is it, his Majestie therefore out of his princely piety (concerning himself, bound in duty to God, in honour to the church, in Justice to his subjects, and in obedience to christiane principles to maintaine his oath,) refuseth to consent to the roote and branch bills against episcopacy, but some (whom I will not name) forgettfull of his Majesties honour, & conscience & resolving to execute their owne designs in altering the government of the church, have raysed a militia, & called us in to their ayde, thereby to force a compliance, from his majestie, and the royall party with them, and now what soule is not astonished? what heart doth not bleed? whose eares doe not tingle? to heare that we, (unhappy wee) should under the pretence of holy covenants, be made the instruments of such horrid impieties, what could the diel, and all the friends of hell have thought on more impious then perjury, what more obnoxious to the church of God then sacriledge, what more rebellious then by force of armes to compell the King to both? what more blasphemous to God, and scandallous to Christianity then to doe all these things under the name and pretence of religion? what? was God the God of trueth when he gave us the precept of performing all our vowes, and is he now become the God of perjury, did God detest the withholding of tythes, and offerings as robbery done to himself, and is he now become a patron of Sacriledge, did he enjoyne subjection to superiours as to his owne ordinances, and that upon paine of damnation, and is he now become a generall to rebels, whereby to force the King against his oath, and conscience? Heare δ heavens, and hearken δ earth, if ever any such thing were committed, that a great councill of a kingdome, of Christians, of protestants, of subjects, of those that were sworn to defend the Kings rights, should countenance tumults, connive at assaults upon his Majestie, examine the circumstances of his birth to prove Bastardy in him, that thereby they might remove him, and his Royall posterity from the crowne, raise a militia against him, vote him that he was seduced by evill councill, that he sought the destruction of the Parliament, to bring in popery, and to rule by an arbitrary way, vote his Royall Consort to be guilty of

high

high treason for her loyalty, murder his nobility, destroy his gentry, oppress his subjects, wincke at the blasphemous hew and cries of Britanicus, and vote his Majesty to prison, because out of a pious, and princely resolution, he is fully bent to maintaine his oath, rather to part from his life, and crowne, then from that religion, and government, both in church and state, which he is sworne, and hath so often deeply protested, and declared to maintaine. Good God what shall we say to this, whether shall we cause our shame to flie, to whom shall we appeale for excuses, shall we ascend up into heaven for them, Loe there we shall finde all the saints, and angels of God, who continually behould the face of their heavenly Father, detesting those new doctrines of forcing the Kings conscience contrary to his oath, as such whereof all the Patriarches, and Prophets, and martyrs of God were formerly ignorant, shall we appeale unto men behould Ireland conquered, our own country up in armes, the greatest part of the nobility, and gentry, and all the heades of the Universityes, together with the learned part of the clergy of England, detesting our actions with as much abomination, as ever, the Egyptians hated the Profession of Shepherds, and if we had put the case at the election of the Parliament members, if the King will nor contrary to his oath taken at his coronation, consent to the pulling down of Episcopacy, and alteration of the church government, whether or no it be the subjects mindes, by force of armes to compell him thereunto contrary to his oath and conscience, all people would have been ready to stone us, as not thinking it possible, that such horrid impieties should enter in to the hearts, or thoughts of the great counsell of the Kingdome, and certainly if we had ingeniously confessed the truth at the first, without the cloake of a showrowe reformation; or of fetching evill counsell from the King, we should never have raysed so great a power, and if we looke beyond the seas, we are accounted the shame of christians, and the scorn of christianity, yea even all protestant churches (when they are really enformed, against what principles we have proceeded) will hate, and detest our actions, shall we ranfacke the sacred scriptures, I have shewed you before against what divine precepts we have proceeded, but behould there indeed the pure fountaines of living water blundered, and abused for the justification of our cause, when one shall tell us, that we may fight against our King, because it is written; thou shalt binde their Kings in chaines, and their nobles with linckes of Iron: Another (blaspheming the King with horrid slanders) shall conclude that Tophet was prepared of olde, yea for the King it was prepared: And a third (as though he would foreprophecy of the Kings destruction) sayeth though Jeconiah weare the signet upon my right hand, yet will I pluck him from thence; are not these horrid things, such as would make a dumb man speake, and a wise man dumbe with horreur, and amazement? If (fellow Souldiers) you intend to be ruled by the scripture, let me put you a scripture case, in Saules seeking to make havocke of the Gibonites, contrary to the oath given them, you may observe, how this oath was obtayned by fraude, and by a lye, that it was expressly against the covenant of promise given to Abraham, Isaack, and Jacob and afterwards to Moses, Aton, & the people, that it was given rashly without asking counsell of God, and to a people by nation heathens, by religion Idolaters, and by condition vessels

to be

so be drawers of water and hewers of woode, that what Saul did was at the least 300 yeares after the oath given, in which time that oath may seeme to some to be antiquated, and that he did it in zeale to the people of Israel; But what the success? the blood of the men shalld be by reason of this perjury cryed aloud to heaven for vengeance, Gods eares were opened to ther cries, he punisheth the whole land with famine, and would not be pacified but with the hanging up of almost all Sauls posterity, are not these things writen for our instruction, and what judgements (think we) shall attend us if we force the King to violate that oath, which his Majestie tooke by the lawes of the Kingdome, for the preservation of Gods, and the churches rights, shall we then looke with in us, and there make boasts of the spirit? but if Gods word be the tryall of the spirit, that spirit which is repugnant to the word of God can not be the spirit of God, Gods spirit comes to us in truth not in perjury, in meeknesse in the forme of a Dove, not of an Eagle, or with vultures tallons to steale flesh from the altar, and we know this to be the difference betweene the spirit of truth and the spirit of error, that truth desires nothing but the armes of righteousness, the armes of prayer, and teares, and the sword of the spirit, which is the word of God, to fight for the profession thereof against their lawfull Kings, whereas the doctrines of setting Kingdome against Kingdome, and nation against nation, by forreine warres, and of setting the father against the sonne and the sonne against the father by civill dissensions, are the doctrines of those false Christs, who shall deceive many, and are reserved for the worst of times, to be maintained by the worst of men, who by their boasting of the spirit, fill the church with heresyes, and schismes, the Kingdome with rebellion, and the world with confusion: shall we pleade the votes, and orders of the Parliament of England, or the nationall covenant, what were this but under pretence of pulling down popery to set up Idolatry, and to lay aside all the lawes of God for the covenant, and for the votes, and orders of the houses, but if the covenant be to maintaine religion, and the Kings honour, we shall then truly performe the covenant in both, when we detest those doctrines, and actions, that dishonour God, and the King by accursed perjury, and that were a covenant with hell that should covenant to force the King to forswear himself, but tell me, (I pray you) is it the votes, and orders of the houses, & the covenant, or the commandements of God that shall justify or condemne us at the last day, shall we pleade the lawes of England, but (I pray you) what lawes can be of force to intite the selves against the lawes of God, and what lawes of the Kingdome were ever produced to justify the raising of a militia, and the calling in of forraigne ayde, and joyning in covenants thereby to force the Kings violation of his coronation oath, againe (if we believe them that are professed in those lawes) they lay this as a maxime, that no law, statute, or custome, which is either against the law of God, or principles of nature can be of any validity, or force, but are voyde, and nul in law, they say further, that therefore this oath was by the fundamentall lawes, and constitutions of the Kingdome presented to his Majesty of purpose to bynde his conscience to preserve the ecclesiasticall rights for the comfort, and encouragement of true piety, and learning: that as the lawes, and statutes of Articuli Cleri, and other recordes should

Should binde the handes of the subjects, so this oath should binde the conscience of the King from violating the churches rights, and therefore it is expressed as a severall atticle in the coronation oath, that the King should never assent to any act, that should trench upon their rights, and that how soever the Kings conscience was at libertie to consent to the alteration of any other of the municipiall lawes, yet it should be bound as to this by the especiall, and direct wordes of the oath, as likewise his Majestie is bound by the wordes of that oath, to doe justice to all, and therefore by vertue of this oath, as well as of honour, and Justice, if the houses tender any bills which his Majestie conceives to be against common right, or Justice, his Majestie is bound not to give his Majesties Royall assent thereunto, which can not but strike amazement in all knowing men, that any should be soe impudently wicked, as against all the lights of God, of nature, and the Kingdome to taxe the King with perjury, because he will not consent to the roote and branch bills against Episcopacy, and the royall party desires no other happines then to be admitted to a full, and free disputation upon that point; and that their reasons might be published in all churches, and declared to all the world, for the justification of his Majesties and their innocencies in this cause; Against this shall we pleade the pride, and arragancie of the Bishops and clergy, but I feare this will be with greater pride, suppose some Bishops and clergy exalt themselves against some of Gods people, must we therefore exalt our selves against God, and Gods Anoynted, because some Bishops are proude, must ye subjects therefore take up armes to force the King to perjury, and sacriledge, let their insolencies be punished, but let Gods and the churches rights remaine, it is graunted that some of the clergy by the irregularity of their actions, and laying clogges upon mens consciences, gave a great scandall to the church, but these might be legally proceeded against, and what innovations they had brought in contrary to lawe might have bene reformed, but must therefore the function contrary to all the principles of religion, law, and reason, be rooted out because there was a Judas amongst the Apostles, did Christ take away the Apostle ship, because many angels did rebell against God, did God destroy the whole Hierarchie; suppose some Bishops sought to set themselves the one at the right hand of the King, the other at his left, as James, and John did at Christs, must their ambition cause all to be despised, if God should roote out all man kinde, because some are most refractory wicked persons, what would become of us, the doctrines of rooting out all for the abuses of some are agreeable neither to the precept, nor patterne of him, who will have the wheate, & tares grow together till the harvest, and it hath formerly bene accounted the wisdom of Parliaments to reforme abuses by regulating, not by extirpation, but yet what hath the righteous done, whose eyes are so swelled with pride, or blinded with malice, that do not see how many Saints of God, there were both of the Bishops, Doctors, and other clergy, who willingly layed downe their lives for that cause, and religion, which his Majestie doth now maintaine, and for us to say that if they had lived in these dayes, they would have sided with us, is a speech as full of arigoancy, as ignorance, and expressly against all their actions, and how many are there of their successors who before this unhappy difference, were men famous in
their

their generations, and have now none other fault but their constancy to their religion, and their loyalty to their King, shall we then justify our cause, for that God hath gone along with our armies: O Poore miserable creatures if we have no better then such fig-leaves to cover our nakednesse, because God doth often blesse the adulterous seede, is he therfore either the cause, or lover of adultery, if we have nothing but the power of the sword for the justification of our cause, by this title the blasphemyes of Mahomet in the Alcheron, and the dorages of the popish superstitions in the legend may lay claime to heaven as well as wee, but what if God out of the heate of his wrathfull indignations towards us, have (as he useth to doe to those whome he gives over to a reprobate sence) given us the victory thereby to obdurate us in our rebellion, that through pride of heart, and vaine conceite of a just cause, we might be made more uncapable of repentance, and pardon. It is true, that God hath had a controversy with the English, and we for their sinnes may be made the rodde of Gods anger in punishing the King, and all his Royall party, but we knowe not how soone for our owne sinnes God may throwe this rodde into the fire; perchance you will say, that the King in taking away the churches rights should doe noe more, then what he himself in parte, and his Royall predecessors have formerly consented unto; but who knowes not, that his Majestie never willingly, agreed to the abrogation of any of the churches dues; & if his pious heart finite him for cutting of the lappe of their skirts, must he be forced to strippe them as naked as the young man that left his linnen garment behinde him, and who knowes not that all those Kings, who have bene regardlesse of their oathes in taking away the churches rights, have bene pursued by the hand of Justice, so that there is not so much as the name, or posterity of any of them remaning, and who knowes but that those acts of impietic might be amongst those crowdes of sinnes, which have cryed so lowd for judgement against these Kingdomes. But shall we say that this oath is an evill oath, and so evill in the taking, and worse in the keeping, this were to cast dirt upon the face of the whole constitution of that church, and state, of that Kingdome which appointed the tenure of this oath to his Majestie. But wherein (I pray you) doth the malignity of this oath consist, suppose that there were now a Parliament of Papiſts, who would take up armes under pretence of a throwrow reformation, and of voting all protestants that should side with the King evill counsellors, and of fetching the King from them to his great counsell, should not we that are protestants stand up in his Majesties justification, should not we abominate the violating of these lawes of God, of nature, and of the Kingdome, under the pretence of the power of the great counsell, as Jesuiticall imposteries, as it is unlawfull for the King to breake his oath for any votes, orders, or ordinances of Popish Parliaments, and shall protestants now doe that which they so much detest in Papiſts; but if there be any that will pleade for Baal let them stand up, and produce their stronge reasons; let the case be truly stated to the assembly of divines and if they have any new directories for the regulating of the Kings conscience against his oath, as well as for thrusting the Apostles Creed out of the church, let them be published to the world, that all Christians may judge how orthodox they are, first let them resolve whether or noe the King (not withstanding

the

the taking of this oath) be bound to take away the churches rights and whether or
no (like so many popes) they or the houses have power to dispence with oathes
& to nullifie them at their pleasure. Secondly if the King will not bend his conscience
to be warped into perjury, by the scortching heate of their zeale, whether or no it
be lawfull for the subjects to raise a militia, and to call us in to their ayde to force
the King there unto, and whether or no it be rebellion so to doe. Thirdly where
the King is persued because he will not committe perjury whether or no the subjects
by that account which they are to give to God, by the duty which they owe to the
King, and by the oathes of allegiance which they have taken, be not bound to
stand up in his Majesties ayde, for the vindication of his Majesties honour, and con-
science. Fourthly where the subjects do upon these grounds engage themselves in
his Majesties service, whether or no it be according to the rules of religion, or justice
to vote, or publish them to be enemyes to God, and all Godlynesse, Papiſts, Popishly
affected, traytors to their King, enemies to their country, disturbers of the Peace, and
such like. Fifthly whether or no all those clergymen that have taken the oathes of cano-
nicall obedience, and to maintaine the discipline, and government of the church,
all those of the laytye that have taken the oathes of offices, of trusts and of
allegiance, can justify the violation of those oathes, to comply with the houses,
in forcing his Majestie to violate this. Sixtly whether or no all the lawes of God,
and man which justify, and vindicate the Kings rights, and conscience are to be
esteemed as voyde, and nul in law, and whether or no all the blood shedd in this
most horrid, and unnaturall ware shall be imputed to them, who seeke to vindicate
his Majesties honour, and conscience, or to those, who (under pretence of a thorow
reformation, and of fighting against evill counsellors,) give the King so many
battells, and turn these Kingdomes into so many Achadames, filling them not only
(as Manasses did Jerusalem) with blood from one end to the other, but also with
so many perjuries, factiledges, and horrid blasphemyes. If the assembly of divines be
asshamed to owne these accursed impieties, why should not we be asshamed to
defend those things by our swords, which they are asshamed to justify with their
pens. I thinke impiety is not yet growne to that height of impudency, that any
man dare dispute these questions in the discussing whereof it will appeare, that if
all the precepts of divinity were taken out of the word of God, all the dictates of
reason blotted out of the booke of nature, and all the maximes spunged out of the
lawes and statutes of this Kingdome, which have beene violated in the justification
of this ware against the King, there would be neither scripture, reason, nor law left
us how to walke as Christians, men, or subjects, but if there be any whose desperate
condition hath sould him (like Ahab) to worke wickednesse before the Lord,
and to pleade for the violation of the Kings oath, that were not only to sharpen
the toungues, & pennes of men, but even the arrowes of Gods Judgements against us,
and our cause, and to make the enemyes of God to blaspheme religion, yea to
expose our selves, our Kingdomes, our religion, and all that we have to the con-
tempt and scorn of all nations, and religions what soever, what Kingdome can
with safety, enter into a league, or confederacy with our King, what forreigne
nation

nation can with security relye upon the honesty of our marchants, what religion will not feare to hold communion with such a religion, or nation, whose principles either in religion, or state, maintaine, that the subjects may take up armes to force the King contrary to his oath, yea his coronation-oath, how often have our pulpits, rung that faith is to be kept with heretickes, & shall now the subjects take up armes to force the King to perjury, Lord, what shall we say? is the councill of Trent now removed into Henry the Seventh's chappell; Is the popes chaire at Rome changed into the speakers chaire at West-Minster, must our newe reformed religion be founded upon the foure corner stones of blasphemy, perjury, sacriledge, & rebellion, and shall we temper the mortar thereof with the blood, and teares of his Majesties loyall people, of our fellow-subjects, of our brethren, and of those, who live, and dye in the same faith of Christ with our selves. I tremble to thinke what the event of these things may be, though we have hitherto escaped the sworde, I pray God that a serpent out of the wall do not bite us, if it were taken so ill that the late Lord Archbishoppe of Canterbury, and some other counsellors of state should alter the Kings oath in some circumstances (the substance of the oath still remaining) how ill will it be taken that we should rise in armes to force the Kings conscience against this oath, but admitting it had bene but a private oath, nay if a wicked oath, and his Majesties conscience had ledd him to take and defend the same, what doctrine is there in the scripture that enables the subjects to rise in rebellion against him for it: we may now see the score of the churches strangely altered; the church, and true religion formerly suffered persecution by the tyranny of Kings, but now Kings (yea pious Kings) suffer persecution by the tyranny of religion, these, these & such like arguments are those rockes upon which the royall party hath built their Judgement, who although they be overcome by the sword, are not yet vanquished in their cause, for which they make their appeales to heaven, and call God, and man to witness their innocency, rejoycing in nothing more, then that there will be a day of Judgement, when the righteous, and impartiall Judge, shall judge both them, and us according to the Justice, and innocency of the cause, in the meane time now that God hath done with them, who knowes how soone he may beginne with us, & call us to an accompt, Let us therefore hasten on the peace thereby to prevent those cloudes of bloud, which threaten to dissolve themselves upon us in fire, and hayle stones, let us lay the foundation thereof in heaven, by rooting out those accursed doctrines of sedition, which have watered our furrowes with so much bloud; let us by a generall counsell chosen out of all the Provinces with in his Majesties dominions according to the ancient, and knowne lawes of the three severall Kingdoms, restore religion to its purity of doctrine, and the church to its unity of discipline, but for us to think of a reformation by faction, and rebellion, and to talke of religion whilst we hold up our swordes, to force the Kings conscience to perjury, is to blaspheme, not to maintaine religion, and yet as one absurdity opens the doore to a thousand more, and one sinne makes way for another, I have heard some of our leaven, (finding that they have done what they could by the sword, and all to no purpose) thinke to cover the shame of this tenent with a worse, and (as David thought to cover his adultery by murder

murder,) so these would cover their murder by adulterating the church of God and would cloake the forcing of the Kings conscience by armes, with proceeding against him by ecclesiasticall censure, but was ever any hereticke so blasphemously impudent, as to talke of a tradatur Satanæ against their King because he will not perjure himself to committe sacriledge and Apostacy, this were to deliver our selves not the King to Sathan, and to burne our selves in hell for thus blaspheming God, and the King, whilst his Majestie sings his Hallelujahs in heaven, the curse causelesse shall not come, and the arrowes that we shall shoote against him will fall upon our own heades, this was not it for which his Majestie put him self upon our loyalty: If the King would have bene forced against his conscience, he needed not to have hazarded either his life, or crowne, or to have committed himself to our trust, he could have foresworne himself without our counsell, or compulsion, let us take heede that we make not a prey of that deere, which flies to us for succour from the hunts-mans, howndes. Let us power balme into the wound of the three Kingdomes, by vindicating his Majesties honour, and conscience, and by restoring the King, his Royall Consort, the Prince, the church, and the other subjects to their lawfull rights, so shall we by giving unto Cæsar the things that are Cæsars, and unto God the things that are Gods, truly make a covenant with heaven by our Religion, and Justice, and we may make up all the breaches of dissention by an happy union, God may be pacified towards us, we may prevent the plots of future designes, obtaine honour with all christian Princes, and be restored to our own homes, with the plentisfull reward of religion Justice, and Loyalty.

Finis coronat opus.

