

being sure that 'he that knoweth the Lord's will, and doeth it not, shall be beaten with many stripes.'

A NOVA SCOTIAN.

Blandford, August, 23, 1839.

THE MARTYRDOM OF ARCHBISHOP LAUD.*

The night before his execution, he ate a moderate supper to refresh his spirits, and then going to bed, slept soundly till the hour when his attendants were appointed to await his rising. When he was brought out of the Tower, the spectators "were so divided, betwixt be-moaners and insulters, it was hard to decide which of them made up the most part." He proceeded with a cheerful countenance and an unruffled mind, though Hugh Peters and Sir John Clotworthy, [a man worthy of such an associate] were all the way assailing him with inhuman interrogatories. These he took calmly, and "though some rude and uncivil people reviled him as he passed along with opprobrious language, as loth to let him go to the grave in peace, yet it never discomposed his thought, nor disturbed his patience. For he had profited so well in the school of Christ, that when he was reviled he reviled not again, but committed his cause to Him that judgeth righteously. And as he did not fear the frowns, so neither did he court applauses of the vulgar head, and therefore chose to read what he had to speak unto the people, rather than to affect the ostentation either of memory or wit in that dreadful agony."

"Good people," said he, "this is an uncomfortable time to preach, yet I shall begin with a text of Scripture, [Hebrews xii. 2.] 'Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right of the throne of God.'

"I have been long in my race, and how I have looked to Jesus, the author and finisher of my faith, he best knows. I am now come to the end, and here I find the cross, a death of shame; but the shame he despised... or no coming to the right hand of God! I am going apace, as you see, towards the Red Sea, and my feet are now upon the very brink of it, an argument, I hope, that God is bringing me into the Land of promise; for this was the way through which he led his people.... But before they came to it he instituted a passover with them,.... a lamb it was, but it must be eaten with sour herbs. I shall obey, and labor to digest the sour herbs, as well as the lamb. And I shall remember it is the Lord's passover; I shall not think of the herbs nor be angry with the hand that gathereth them, but look up only unto Him who instituted that, and govern these. For men can have no more power over me than what is given them from above. I am not in love with this passage through the Red Sea, for I have the weakness and infirmities of flesh and blood plentifully in me, and I have prayed with my Saviour *ut transiret calix iste* that this cup of red wine might pass from me. But if not,.... God's will, not man's, be done! And I shall most willingly drink of this cup, as deep as he pleases, and enter into this sea, yea, and pass through it, in the way that he shall lead me."

Thus he began his dying address, in that state of calm, but deepest feeling, when the mind seeks for fancies, and types, and dim similitudes, and extracts from them consolation and strength. What he said was delivered with a grave composure, so that "he appeared," says Sir Philip Warwick, "to make his own funeral sermon with less passion than he had in former times made the like for a friend." The hope which he had expressed at his last awful parting with Stafford was now nobly justified; it was not possible for man in those fearful circumstances to have given proof of a serener courage, or of a more constant and well-founded faith. Nor did he let pass the opportunity of giving the people such admonition as the time permitted. "I know," said he, "my God whom I serve is as able to deliver me from this sea of blood as he was to deliver the three children from the furnace; and [I humbly thank my Saviour for it!] my resolution is now as theirs was then: they

would not worship the image which the king had set up, nor will I the imaginations which the people are setting up: nor will I forsake the temple and the truth of God, to follow the bleating of Jeroboam's calves in Dan and Bethel. And as for this people they are at this day miserably misled, [God of his mercy open in their eyes, that they may see the right way!] for the blind lead the blind, and if they go on, both will certainly fall into the ditch.

He then spake of his innocence and the unprejudiced manner of his condemnation.—"You know," said he, "what the Pharisees said against Christ himself: 'If we let him alone, all men will believe in him, *et venient Romani*, and the Romans will come and take away both our place and nation.'—See how just the judgment was. The crucified Christ for fear lest the Romans should come; and his death was it which brought in the Romans upon them; God punishing them with that which they most feared. And I pray God this clamor of *venient Romani*, of which I have given no cause, help not to bring them in! For the Pope never had such an harvest in England since the Reformation, as hath now upon the sects and divisions that are among us." Next he bore testimony to the king his gracious sovereign, as one, whom in his conscience he knew to be a sound and sincere Protestant.—He dwelt upon the popular clamors for justice, as a practice which might endanger many an innocent man, and pluck his blood upon the heads of the people, and of that great populous city: and he spake of the poor Church of England. "It hath flourished," said he, "and been a shelter to other neighboring Churches, when storms have driven upon them. But, alas! now it is in a storm itself, and God only knows whether, or how, it shall get out. And which is worse than the storm from without, it is become like an oak cleft to shivers with wedges made out of its own body, and at every cleft profaneness and irreligion is entering in; while [as Prosper speaks, in his second book *De Contemplu Filia*,] men that introduce profaneness are cloaked over with the name *religionis imaginariae*, of imaginary religion. For we have lost the substance, and dwell too much in opinion; and that Church, which all the Jesuits' machinations could not ruin is fallen into danger by her own."

"The last particular [for I am not willing to be long] is myself. I was born and baptized in the bosom of the Church of England established by law: in that profession I have ever since lived, and in that I come now to die. What clamors and slanders I have endured for laboring to keep an uniformity in the external service of God, according to the doctrine and discipline of the Church, all men know, and I have abundantly felt." Then he noticed the accusation of high treason. "Besides my answers to the several charges," said he, "I protested my innocence in both houses. It was said prisoners' protestations at the bar must not be taken. I can bring no witness of my heart and the intentions thereof; therefore I must come to my protestation, not at the bar, but my protestation at the instant and hour of my death: in which I hope all men will be such charitable Christians, as not to think I would die and dissemble, being instantly to give God an account for the truth of it. I do therefore here, in the presence of God and his holy angels, tell it upon my death, that I never endeavored the subversion of law or religion; and I desire you all to remember this protest of mine, for my innocence in this and from all treasons whatsoever. I have been accused, likewise, of being an enemy to Parliament:—No; I understand them, and the benefit that comes by them too well to be so. But I did dislike the misgovernment of some Parliamentary ways, and I had good reason for it. For *corruptio optimi est pressima*; there is no corruption in the world so bad as that which is of the best thing within itself; for the better the thing is in nature, the worse it is corrupted.—And that being the highest court over which no other hath jurisdiction, when it is misinformed or misgoverned, the subject is left without all remedy. But I have done. I forgive all the world, all and every of those bitter enemies which have persecuted me; and humbly desire to be forgiven of God first, and then of every man, whether I have offended him or not: if he do but conceive that I have, Lord, do thou forgive me,

and I beg forgiveness of him! And so I heartily desire you to join in prayer with me."

He had prepared a prayer for the occasion, and never was there a more solemn and impressive form of words; it is alike remarkable for the state of mind in which it was composed and uttered; the deep and passionate devotion which it breathes, and the last firm fervent avowal of that religious loyalty for which he was at that instant about to die a martyr.—To abridge it even of a word would be injurious, for if any human composition may be called sacred, this surely deserves to be so qualified. "O eternal God and merciful Father! look down upon me in mercy, in the riches and fulness of all thy mercies look down upon me; but not till thou hast nailed my sins to the cross of Christ, not till thou hast bathed me in the blood of Christ, not till I have hid myself in the wounds of Christ, that so the punishment due unto my sins may pass over me. And since thou art pleased to try me to the utmost, I humbly beseech thee, give now in this great instant, full patience, proportionable comfort, and a heart ready to die for thine honor, the king's happiness, and the Church's preservation. And my zeal to this [far from arrogance, be it spoken!] is all the sin, [human frailty excepted and all the incidents thereunto,] which is yet known to me in this particular, for which I now come to suffer: I say in this particular of treason. But otherwise my sins are many and great: Lord, pardon them all; and those especially [whatever they are] which have drawn down this present judgment upon me! And when thou hast given me strength to bear it, do with me as seems best in thine own eyes; and carry me through death, that I may look upon it in what visage soever it shall appear to me. Amen! And that there may be a stop of this issue of blood in this more than miserable kingdom, [I shall desire that I may pray for the people too as well as for myself:] O Lord, I beseech thee, give grace of repentance to all blood-thirsty people. But if they will not repent, O Lord, confound all their devices, defeat and frustrate all their designs and endeavors, upon them, which are or shall be contrary to the glory of thy great name, the truth and sincerity of religion, the establishment of the king and his posterity after him in their just rights and privileges, the honor and conservation of parliaments in their just power, the preservation of this poor Church in her truth, peace, and patrimony, and the settlement of this distracted and distressed people under their ancient laws, and in their native liberty. And when thou hast done all this in mere mercy to them, O Lord, fill their hearts with thankfulness, and with religious dutiful obedience to thee and thy commandments all their days. Amen, Lord Jesus, Amen. And receive my soul into thy bosom! Amen. Our Father which art in heaven!"

He pronounced this awful prayer with a distinct and audible voice, and giving the paper to Dr. Stern, who had been permitted to attend him, desired him to communicate it to his other chaplains, that they might see in what manner he left this world; and he prayed God to bless them. Observing also that a person had been writing his speech, he desired him not to do him wrong by publishing a false and imperfect copy. His countenance had all this while a ruddier and more animated hue than it was wont to have; so that his enemies, with all that malignity which marked all their proceedings towards him, said he had painted it, to fortify his cheeks against discovery of fear. The scaffold was crowded with people, and when he moved towards the block, he desired he might have room to die, beseeching them to let him have an end of his misery, which he had endured very long; and this he did as calmly "as if he rather had been taking order for a nobleman's funeral than making way for his own!" Being come near it, he put off his doublet and said, "God's will be done! I am willing to go out of this world; none can be more willing to send me." And seeing through the chinks of the boards that some persons were got under the scaffold about the very place where the block was seated, he called to the officer either to remove them or stop up the crevices, saying that it was no part of his desire that his blood should fall upon the heads of the people. "Never," says Heylyn, "did man put off mortality with a better courage, nor look upon his bloody and malicious enemies with more

* From Southey's Book of the Church.