Papists, but were of the Protestant Religion, and
that by their taking of the Oath of Allegiance and
Supremacy, and the Test; yet these Evil Coun-
fellors have in effect annulled and abolished all
those Laws, both with Relation to Ecclesiastical
and Civil Employments.

7. In order to Ecclesiastical Dignities and Offices,
they have not only without any Colour of Law,
but against all express Laws to the contrary, set
up a Commission of a certain Number of Perons,
to whom they have committed the Cognizance
and Direction of all Ecclesiastical Matters; in the
which Commission there has been, and still is
one of his Majesty's Ministers of State, who
makes now publick Proclamation of the Popish
Religion, and who at the time of his first professing
it, declared that for a great while before he had
believed that to be the only true Religion. By all
this, the deplorable State to which the Protestant
Religion is reduced, is apparent, since the Affairs
of the Church of England are now put into the
Hands of Persons who have accepted of a Com-
mition that is manifestly illegal, and who have
executed it contrary to all Law; and that now one
of their chief Members has abjourned the Protestant
Religion, and declared himself a Papist; by which
he is become incapable of holding any publick
Employment. The said Commissioners have hi-
thereto given such Proof of their Subversion to the
Directions given them, that there is no Reason to
doubt, but they will still continue to promote all
such Designs as will be most agreeable to them.
And those Evil Counsellors take Care to raise none
to any Ecclesiastical Dignities, but Perons that
have no Zeal for the Protestant Religion, and that
now hire their Unconcerned for it, under the
specious Pretence of Moderation. The said Com-
missoners have upbraided the Bishop of London,
only because he refused to obey an Order that was
sent him to upbraid a worthy Divine, without so
much as citing him before him to make his own
Defence, or observing the common Forms of Pro-
cess. They have turned out some of the Prebendaries
by the Fellows of Magdalen College, and afterwards
all the Fellows of that College, without so much
as citing them before any Court that could take
legal Cognizance of that Affair, or obtaining
any Sentence against them by a competent Judge.
And the only Reason that was given for turning
them out, was their refusing to chuse for their
President, a Person that was recommended to them
by the Inflation of those Evil Counsellors; tho'
the Right of a Free Election being unobstructed.
ly their Prebendaries have been turned out of their
Bipend contrary to Law, and to that express Provi-
sion in the Magna Charta, That no Man shall lose
Life or Goods, but by the Law of the Land. And
now these Evil Counsellors have put the said Col-
lege wholly into the Hands of Papists, tho' as is
above said, they are incapable of all such Employ-
ments, both by the Law of the Land, and the
Statutes of the College. These Commissioners have
also cited before them all the Chancellors and
Archdecons of England, requiring them to cer-
tainly, and to the Opinion of all such Clergymen all
have read the King's Declaration for Liberty of
Conscience, and of such as have not read it; with-
out considering that the reading of it was not in-
joined the Clergy by the Bishops, who are their
Ordinaries. The Illegality and Incompetency of
the said Court of the Ecclesiastical Commis-
ners was so notoriously known, and it did evi-
dently appear that it tended to the Subversion of
the Protestant Religion, that the most Round
Father in God, William Archbishop of Canterbury,
Prime and Metropolitain of all England, seeing
that it was railed for no other End but to oppresse
such Perons as were of eminent Virtue, Learning
and Piety, refused to sit, or to concur in it.

8. And thes there are many express Laws against
all Churches or Chapels for the Exercise of the
Popish Religion, and also against all Monasteries
and Convents, and more particularly against the
Order of the Jesuits; yet those Evil Counsel-
lors have procured Orders for the building of se-
veral Churches and Chapels for the Exercise of
that Religion. They have also procured divers
Monasteries to be erected; and in Contempl of
the Law, they have not only set up several Colleges
of Jesuits in divers Places for the corrupting of
the Youth, but have railed up one of the Order
to be a Privy-Counsellor, and a Minister of State.
By all which they do evidently shew, that they
are restrained from no Rules of Law whatever;
but that they have subjected the Honours and
Estates of the Subjects, and the ehaliblish'd Religion
to a Deporterior Power, and to Arbitrary Gover-
ment. In all which they are fered and feconded
by those Ecclesiastical Commissioners.

9. They have also follow'd the same Methods
with relation to Civil Affairs; for they have pro-
cured Orders to examine all Lords-Lieutenants,
Deputy-Lieutenants, Sheriffs, Justices of Peace,
and all others that were in any Publick Employ-
ment, if they would concur with the King in the
Repeal of the Test and Penal Laws; and all such
whole Conscience did not suffer them to comply
with their Designs, were turned out, and others
were put in their Places, who believed would
be more compliant to them in their Designs of
defeating the Intent and Execution of those Laws
which had been made with so much Care and
Caution for the Security of the Protestant Religion.
And in many of these Places they have put pro-
divided Jesuits in situations of preferment, and
warranted the Subjects not to have any Rel-
gard to their Orders.

10. They have also invaded the Privileges, and
feized on the Charters of most of those Towns
that have a Right to be represented by their Bur-
gessies in Parliament, and have procured Surronders
to be made of them, by which the Magistrates in
them have delivered up all their Rights and Pri-
ileges, to be dispofied of at the Pleasure of those
Evil Counsellors, who have thereupon placed new
Magistrates in those Towns, such as they can most
intirely confide in; and in many of them they
have put Popish Magistrates, notwithstanding the
Incapacities under which the Law has put them.

11. And whereas no Nation whatsoever can
subsist without the Administration of good and
impartial Justice, upon which Mens Lives, Liber-
ties, Honours and Estates do depend, those Evil
Counsellors have subjected thee to an Arbitrary
and Deporative Power. In the most important
Affairs, they have fiducied to discovery, before-hand,
the Opinion of the Judges and have turned for
such as they found would not conform themselves
to their Intentions, and have put others in their
Places, of whom they were more affracted, without
having any regard to their Abilities. And they
have not fluck to raise even proceed Papists to the
Courts of Judicature, notwithstanding their Incap-
acity by Law, and that no regard is due to any Sen-

Fears of what may be justly apprehended from the
arbitrary Power which is set up there; which
has made great Numbers of them leave that King-
dom, and abandon their Estates in it, remembering
well that cruel and bloody Mafiacre which fell
out in that Island in the Year 1641.

14. Tho' evil Councillors have also prevailed
with the King to declare in Scotland, that he is
chastised with absolute Power, and that all the
Subjects are bound to obey him without Refuse:
Upon which he has given a Draught of arbitrary Power
both over the Religion and Laws of that King-
dom; from all which it is apparent, what is to
be looked for in England, as soon as Matters are
duly prepared for it.

15. Tho' great and insufferable Oppressions,
and the open Contempt of all Law, together with
the Apprehensions of the sad Confusations that
must certainly follow upon it, have put the Sub-
jects under great and just Fears; and have
made them look after such lawful Remedies as are
allowed in all Nations; yet all has been without
Effect. And tho' evil Councillors have ende-
voured to make all Men apprehend the Loss of
their Lives, Liberties, Honours, and Estates, if
they should go about to preferve themselves from
this Oppression by Petition, Representations, or
other Means authorized by Law. Thus did they
proceed with the Archbishop of Canterbury,
and the other Bishops, who having offered a mutt
Bumble Petition to the King, in Terms full of Re-
spect, and not exceeding the Number limited by
Law; in which they set forth in fluent, the Rea-
sons for which they could not obey that Order,
which, by the Inquisition of those evil Councillors,
was sent them, requiring them to appoint their
Clergy to read in their Churches the Declaration
for Liberty of Conscience; were sent to Prison,
and afterwards brought to a Trial, as if they had
been guilty of some enormous Crime. They were
not only obliged to defend themselves in that Pur-
suit, but to appear before professed Papists, who
had not taken the Oath, and by Consequence were
Men whose Interests led them to condemn them;
and the Judges that gave their Opinions in their
Favours, were theretupon turned out.

16. And yet it cannot be pretended, that any
Kings, how great soever their Power has been,
and how arbitrary and despoticke soever they have
been in the Exercise of it; have ever reconn'd it
a Crime for their Subjects to come in all Submitti-
on and Respect, and in a due Number, not ex-
ceeding the Limits of the Law, and represent to
them the Reasons that made it impossible for them
to obey their Orders. Tho' evil Councillors
have also treated a Peer of the Realm as a Cri-
monial, only because he said, That the Subjects
were not bound to obey the Orders of a Papist
Judice of Peace; though it is evident, that they
being by Law rendered Incapable of all such Truths,
no Respect is due to their Orders. This being the
Security which the People have by the Law for
their Lives, Liberties, Honours, and Estates, that
they are not to be subjected to the arbitrary Pro-
ceedings of Papists, that are contrary to Law put
into any Employments Civil or Military.

17. Both We ourselves, and our dearest and
most entirely beloved Confort the Prince, have
effortved to signify, in Terms full of Respect
to the King, the just and deep Regret which all
their Proceedings have given us; and in Con-
sequence, his Majesty's Defencesfigured to us,
We declared both by Word of Mouth, to his En-
yoy, and in Writing, what our Thoughts were,
touching the Repealing of the 7th and Penal
Laws; which We did in such a Manner, that We
hoped We had promoted an Expedition, by which
the Peace of this Kingdom, and a Happy Agree-
ment among the Subjects of all Parliaments, might
have been settled: But those evil Counsellors
have put such ill Constructions on these our
good Intentions, that they have endeavoured to
alienate the King more and more from us; as if
We had delt wilfully to disturb the Quiet and Hap-
niness of the Kingdom.
18. The last and great Remedy for all those
Evils, is the Calling of a Parliament, for hearing
the Nation against the evil Practices of those wick-
ed Counsellors: But this could not be yet com-
passed, nor can it be easily brought about. For
those Men apprehending, that a lawful Parlia-
ment being once assembled, they would be brought
to an Account for all their open Violations of
Law, and for their Plots and Conspiracies against
the Protestant Religion, and the Lives and Liber-
ties of their Subjects; they have endeavoured,
under the pretence of Precedent of Liberty of Conscience,
to hinder the calling of a Parliament, be-
tween those of the Church of England and the
Dis JCaters: The Design being laid to engage Pro-
tentists, that are all equally concerned to preserve
themselves from Papish Oppression, into mutual
Quarrellings, that to be by such, some Advantages
might be given to them to bring about their De-
signs; and that both in the Election of Mem-
bers of Parliament, and afterwards in the Par-
liament itself. For they see well, that if all Pro-
tentists could concur and Under-
standing one with another, and concur together in
the preserving of their Religion, it would not be
possible for them to compait their wicked Ends.
They have also required all Persons, in the fe-
velar Counties of England, that either were in
any Employment, or were in any considerable
Esteeem, to declare bel-c-hand, that they would
concur in the Repeal of the 7th and Penal Laws;
and that they would give their Voices in the De-
cision to Parliament, only for such as could con-
cur in it. Such as would not thus pre-engage
themselves, were turned out of all Employments;
and others who entred into those Engagements,
were put in their Places, many of them being
Papists. And contrary to the Charters and Pri-
ileges of those Boroughs that have a Right to
send Burgesses to Parliament, they have ordered
such Regulations to be made, as they thought fit
and necessary, for affording themselves of all the
Members that are to bechosen by those Corpora-
tions: And by this Means they hope to avoid
that Punishment which they have deferred: tho'
it is apparent, that all Acts made by Popish Ma-
gifrats, are null and void of themselves. So that
no Parliament can be lawful, for which the E-
lections and Returns are made by Popish She-
riifs and Mayors of Towns; and therefore as
long as the Authority and Magistry is in such
Hand, it is not possible to have any lawful Par-
liament in England, only for such as can con-
form to the English Government, and immemoral
Custom, all Elections of Parliament Men ought
to be made with an intimate Liberty, without any
Sort of Force, or the requiring the Electors to
chuse such Persons as shall be named to them;
and the Persons thus freely elected, ought to give
their Opinions freely, upon all Matters that are
brought before them; having the Good of the
Nation ever before their eyes, and following in
all Things the Dictates of their Conscience; yet
now the People of England cannot expect a Re-
medy from a Free Parliament, legally called and
chosen. But they may, perhaps, by the same call,
in which all Elections will be carried by Fraud
or Force; and which will be composed of those
Persons, of whom those evil Counsellors hold
themselves well affi red; in which all Things will
be carried on according to their Direction and
Interests, without any regard to the Good or
Happiness of the Nation. Which may appear evident from this, that the same Persons tried
the Members of the last Parliament, to gain them
to consent to the Repeal of the 7th and Penal
Laws; and procured that Parliament to be dis-
folved, when they found that they could not, nei-
ther by Promises nor Threatenings, prevail with
the Members to comply with their wicked De-
signs.
19. But to crown all, there are great and vio-
 lent Prejudgments, inducing us to believe, that
the Parliament will, in order to the carrying
on of their ill Designs, and to the gaining to
themselves the more Time for the collecting of
them, (for the encouraging of their Complices,
and for the discouraging of all good Subjects;
have published, that the Queen hath brought
forth a Son; that there have appeared, both du-
ring the Queen's pretended Bishops, and in the
Manner in which the Birth was managed, so ma-
 ny just and visible Grounds of Suspicion, that not
only ourselves, but all the good Subjects of
those Kingdoms, are directly accused of the
pretended Prince of Wales not being born by the
Queen. And it is notoriously known to all the
World, that many both doubted of the Queen's
Bishops, and of the Birth of the Child; and yet
there was not any one Thing done to satisfy them,
or to put an End to their Doubts.
20. And since our dearst and most interiorly
beloved Comfort the Prince, and likewise we
ourselves have to great and important Service to
render, and such a Right (as all the World knows)
to the Succession to the Crown: Since also the Eng-
lisli did in the Year 1672, when the States Ge-
neral of the United Provinces were invaded in a
most unjust War, use their utmost Endeavours to
put an End to that War, and that in Opposition
to those who were then in the Government; and
by their so doing, they run the Hazard of losing
both the Favour of the Court, and their Employ-
ments; And since the English Nation has ever
exhibited a most particular Affection and Esteem,
both to our dearst Comfort the Prince, and to
ourselves, We cannot excuse ourselves from
eouting their Interests, in a Matter of such high
Consequence, and from contributing all that lies
in Us, for the maintaining both of the Protestant
Religion, and of the Laws and Liberties of our
Kingdoms, and for securing to them the conti-
 nual Enjoyment of all their just Rights. To the
doing of which, We are well satisfied by the
blessing of God, that by a great Labour, both Spiritual and Ter-
poral, and by many Gentlemen, and other Sub-
jects of all Ranks.
21. Therefore it is, that We have thought it
fit to go over to England, and to carry over with
us a Force, sufficient by the Blessing of God, to
defend us from the Violence of those evil Con-
"Kibbs.
of God for the Success of this our Undertaking, in which We place our whole and only Confidence.

25. We do in the last Place invite and require all Peoples whatsoever, all the Peers of the Realm, both Spiritual and Temporal, all Lords-Lieutenants, Deputy-Lieutenants, and all Gentlemen, Citizens, and other Commons of all Ranks, to come and affit us, in order to the executing of this our Declaration, against all such as shall endeavour to oppose us; that so we may prevent all those Mischeries which must needs follow upon the Nations being kept under Arbitrary Government, and that all the Violences and Disorders which have ensued, and the Corruptions of the Government, may be fully redressed in a free and legal Parliament.

26. And We do likewise resolve, that as soon as the Nations are brought to a State of Quiet, We will take Care that a Parliament shall be called in Scotland, for the refounding the ancient Constitution of that Kingdom, and for bringing the Matters of Religion to such a Settlement, that the Peoples may live free and happy, and for putting an End to all the unjust Violences, Calamities, and Miseries which have been in that Kingdom daily increasing.

27. And We will also Study to bring the Kingdom of Ireland to such a State, that the Settlement there may be religiously observed; and that the Protestant and British Interest there, may be secured. And We will endeavour by all possible Means to procure such an Establishment in all the three Kingdoms, that they may all live in a happy Union and Correspondence together; and that the Protestant Religion, and the Peace, Honour and Happiness of those Nations, may be established upon lasting Foundations.

Given under our Hand and Seal, at our Court in the Hague, the tenth Day of October, in the Year of our Lord 1688.

WILLIAM HENRY, Prince of ORANGE.

By his Highness's Special Command,

C H Y U G E N S.

His Highness's Additional Declaration.

A For We had prepared and printed tis our Declaration, We have undertook, that the Subverters of the Religion and Laws of the Kingdoms, hearing of our Preparations to afford the People against them, have begun to extend their arbitrary and despotic Powers that they had abused, and to occupy some of their unjust Judgments and Decrees. The Sentences of their Guilt, and the Difficult of their Force, have induced them to offer to the City of London some fermenting Relief from their great Oppressions; hoping thereby to quiet the People, and to divert them from the Resettlement of their Religion and Laws under the Shield of our Arms: They do also give out, that we do intend to conquer and enslave the Nation; and therefore it is that we have thought fit to add a few Words to our Declaration.

We are confident, that no Peoples can have such hard Thoughts of us, as to imagine that We have designed any Declaration in this Undertaking, Contemplating the whole Conduct of the Liberties and Properties of the Subjects, upon so
Then the LORDS adjourned to their House above.

Monday, March 6. The Seventh Day.

THE Lords coming down into Westminster-hall, and being seated in the Manner beforehand mentioned, Proclamation was made by the Serjeant at Arms as follows:

Our Sovereign Lady the Queen doth strictly Charge and Command all manner of Persons to keep Silence, upon Pain of Imprisonment.

Then another Proclamation was made: Henry Sacheverell, Doctor in Divinity, comes forth, face thee and thy Bail, else thou forfeittest thy Recognizance.

The Doctor appearing at the Bar accordingly, with his Counsel as before:

Lord Chancellor. Gentlemen, you are our Counsel for the Prisoner, may proceed in his Defence.

Mr. Dodd

My Lords, We who are Counsel for Doctor Sacheverell, beg the Favour that you may enter upon the Doctor's Defence as to the second Article of this Article is divided into three Heads. 1. That the Toleration is unnecessary, and the Allowance of it unanswerable. 2. That he is a False Brother, who defends Toleration and Liberty of Conscience. 3. That it is the Duty of the chief Pupils to hinder our Ancestor's, &c.

The first Head I shall speak to is, as to the Toleration. My Lords, we say there is no such Thing as a Toleration granted by Law; the Word is not to be found in the Act of Parliament; there is an Act (which we suppose is intended) to exempt Protestant Dissenters from the Penalties of certain Laws therein mentioned: However, in this Debate, we shall take Notice of it as a Toleration; after we think, when there is a legal Proceeding, the Act should have been called by its own proper Name: Now, my Lords, this Act of Parliament hath several Restrictions and Limitations in it, and (amongst others) not to exempt any Persons from the Penalties, that do not frequent some religious Assembly thereby allowed. The Doctor no where finds Fault with a legal Toleration, or a Toleration granted by Law, within the Description and Meaning of this Act of Parliament. My Lords, we think the Doctor has taken such Care, left any Expression should undergo a wrong Construction, as if he were uneasy at the Toleration, that he explains himself very particularly about it: We shall read the Words out of the Sermon, which I think will clear the Doctor as to this Objection; the Doctor says, Pray do not misunderstand me, as if I reflected upon that Toleration the Government has given the Dissenters, which I am sure all Well-wishers to our Church are ready to grant; nor do I intend to call the least Reflection on that Toleration, which the Law has given to Consciences truly scrupulous; let them enjoy it in the full Limits the Law has prescribed.

Now after such a Declaration, so plain a Confession, so full in the Cafe, in Words as significant as can be to shew his Meaning, we hope there is no Room to tax him with Part of the Article by any incoherent Words, or Inferences, when it
is directly contrary to what he has in Words at length express'd.

My Lords, This being considered, we think it is too hard to draw Inferences, and Consequences, that the Doctor is against the Toleration allowed by Law; it is not to be done with Candor, by any one that reads the Sermon without Prejudice, and considers the Care he takes to avoid giving any Offence in this Cafe.

As to the second Part of this Article, we think it may receive the same Anwer; That he is a False Brother who defends Toleration and Liberty of Conscience. The Doctor does not say they are False Brethren that defend a legal Toleration; No-body complains of that; but the Perons intended, are those that defend an unlawful Toleration, and not a legal Toleration; which legal Toleration the Doctor admits to be good and just, in the Passages I have before repeated. We apprehend, the Doctor means those are False Brethren, and blameable, that excite the Separation from the Church, not on account of the Toleration, but by laying the Faults on the true Sons of the Church, for carrying Matters too high; there are the People, the False Brethren, that cry out against the Church upon all Occasions.

As to the Doctor's Expressions about Archbishop Grindal, the Doctor thought he had good Grounds for them; but at least they were but unwary Expressions, and we hope not criminal. The Toleration he mentions Archbishop Grindall to be blamed for, was quite another Thing from the present Innuendence now granted; the first was by Queen Elizabeth herself, or by the Archbishop's Authority under her, and without the Parliament; the Difficults were then few, and it had been no great Difficulty to have wrought it out. But now the Nation, and the Difficults are a considerate Part of the Nation, have great Riches, and Properties amongst us, and it became the Will of the Legislature, to give them an Indulgence according to the Restrictions in the Act of Parliament: But this is a different Cafe, and by a different Authority, from what was in Archbishop Grindall's Time.

The Story of that Archbishop, as related by one of the Gentlemen Managers, does indeed account the Archbishop's Absurdity. In his Time Queen Elizabeth, we must leave to your Lordships; for should a great Favourite Attempt to procure a Grant of the Archbishop's Palace, or a Chief Revenue of that See or Church, and that the Archbishop's opposing the Favourite herein (as was by the Gentleman suggested) should be the Reason of his Disgrace: or, if the Archbishop did procure or punish a Man in the Spiritual Court, for having two Wives at the same Time; (which Prosecution or Punishment was highly commendable in the Archbishop, and was his Duty to do) it would be hard to think, that Queen Elizabeth should suspend him from the Archbishoprick for such a Proceeding, for thus discharging his Duty; therefore we cannot give Credit to that History as it is related; but we shall shew your Lordships, from the Archbishop's Letter to the Council, and Letters from Bzoz and Cafesin at that Time, that it was his Indignity due to the Difficults of that Time, that drew the Anger of Queen Elizabeth on him; and that this was the Reason of it, we shall make out by undeniable Proof. Now, my Lords, we apprehend the Fault the Doctor finds in his Sermon is against an universal general Toleration that tends to a Diflusion of all Things; and such a Toleration, would make Religion like that of the Samaritans, a Mixture of all Sorts, that was enemies to the World, and an Abomination to the Jews; and indeed, my Lords, we apprehend such a Toleration the Doctor had great Reason to find Fault with. Surely such a Toleration is not to be defended, nor would be of any Service to either Church or State: This is the Toleration which we think the Doctor intended, and not against a legal or particular Toleration, which the Wisdom of the Nation hath thought fit to give. Indeed he thinks, that Occasional Conformities do attempt to hoiiff the Toleration into an Establishment, and come into the Comm union of the Church to serve a particular Purpo se; and this at most can only be said to be the Doctor's Opinion of that Matter, and whether true or false, cannot be criminal. To speak against a Law, or to break a Law, is not to be justified: Nor has he spoke against this Law; but if he had, surely he had been punishable in the ordinary Methods of Justice, and not in a Proceeding of this Nature.

As to the next Head, that is, as to that Part of the Charge about thundering out Anathemal; the Difficure is general, and not determined to any Person, nor pointed at the Doctor, but generally intended against Irreligion; and the Sentence that he dares any Power on Earth to reverse, is such, and such only, as is ratified in Heaven. He believes some Sentences of the Church to be ratified in Heaven; and if that Sentence which is pronounced here on Earth, be ratified in Heaven, it is, beyond all Dispute, out of the Power of Man to reverse it. He supposes some Persons exempt from Punishment by particular Laws, may yet, by the Law of Church, be liable to such a Sentence: But from hence, or his Anwer to the Article, he draws a Conclusion, that he affords the State had not Power to reverse the Sentence of the Spiritual Court, (of which there can be no doubt, but that the Legislature has such a Power) or that the Legislature is guilty of Blasphemy, (as has been objected by one of the Gentlemen Managers) is neither true Reason nor Logick.

That Schlim is a Sin punifiable by the Laws of the Church, will not be disputed: If the Sentence is just: But how far this is such a Separation, or that the Act of Parliament has taken away this Schlim, this Sin, we submit to your Lordships.

Mr. Pepys. M Y Lords, We are come now to the second Article; and we humbly apprehend, shall give your Lordships as full Satisfaction of the Doctor's Innocence, as to that Crime charged in this Article, as we hope we did as to those contain'd in the first Article.

As to that Part of the second Article which says, That the Doctor does forge and maintain, that the Toleration granted by Law is unreasonable, and the Allowance of it unwarrantable: He conceives there is nothing in his Sermon can warrant that Charge. The Toleration Act is not what the Doctor finds Fault with, but the Perons that abuse it; and I beg Leave to say, that the ill Use which is made of it, is unreasonable and unwarrantable. But, that the Doctor affords the Toleration itself to be unreasonable, or the Allowance of it unwarrantable, will appear to be a great Mistake, when the Paragraphs in the Doctor's Sermon, upon which this Article is founded, are consider'd.

5 D My
My Lords, the first Page is in Page the 8th, where the Doctor says thus: If upon all Occasions to comply with the Difficulties, both in public and private Affairs, Pray to be tended by Heaven and Piety, to promote their Interests in Elections, to stock them for Places and Preferment, to defend Toleration and Liberty of Conscience, and under the Pretense of Moderation, to excuse their Separation, and lay the Fault upon the true Sons of the Church for carrying Matters too high, &c. These are some of the Characters which the Doctor gives of False Brethren: But, is there any Thing in this Page that avers Toleration to be unreasonablc, or the Allowance of it unwarrantable?

Page the 10th, the Doctor hath these Words, which are not the least plain printed this Article: Our Constitution, both in Church and State, has been so admirably contrived, with that Wisdom, Vigilence, and Vigor, that the Powers and Duties of each, so exactly Suited and Modell'd, to the mutual Support and Affiance of one another, that 'tis hard to say, whether the Doctrines of the Church of England contribute more to authorize and enforce our Civil Laws, or our Laws to maintain and defend the Doctrines of our Church. The Natures of both are so nicely correspondent, and so happily interwoven, that 'tis almost impossible to offer a Divisio to the one, without breaking in upon the Body of the other. So that in all these Caves before mentioned, whatever prehens to invocate, alter, or misrepresented any Point in the Articles of the Faith of our Church, ought to be arraigned as a Traitor to the State, a Heretic in the Doctrines of the one, naturally producing, and always necessarily informing Rebellion and High-Treason in the other; and consequently a Crime that concerns the Civil Magistrate as much to punish and restrain, as the Ecclesiastical. Can this be meant by Toleration? Is the Toleration so much as mentioned here? Does he not here speak against such as innovat, alter, or misrepresented the Articles of our Faith? Is there any Innovation, Alteration, or Misrepresentation of any Article of our Faith by the Protestant Difficulties? The Difficulties do not differ from us in Matters of Faith, but in Matters of Form and Ceremony; if they differ'd from us in Matters of Faith, they would be Hereticks, and Herefry was never intended to be tolerated by the Act of Indulgence: And therefore what the Doctor says in this Paragraph, can never be taken to be a Reflection on the Toleration.

I shall next humbly offer to your Lordships Considerations another Clause, which was cited by the Gentlemen of the House of Commons to support this Article, which is Page 14, where 'tis said, These False Brethren in our Government, do not singly, and in private, spread their Poison, but what is lamentable to be spoken are juxted to combine into Bodes, and Seminaries, wherein Atheism, Deism, Trinitius; Socinianism, with all the Blackest Principles of Fanaticism, Regicide and Anarchy, are openly professed, and taught, to corrupt and debauch the Youth of the Nation, in all Parts of it, decay to Piety, to the present Prosperity, and future Extirpation of our Laws, and Religion. Certainly the Toleration was never intended to indulge, and cherish such Monstrosities and Vipers in our Bofoms, as Atheists, Trinitians, Socinians, &c. And the Doctor is well warranted in saying that, because those monstrous Crimes are particularly excepted in the Act of Toleration, and for this we refer to the Act itself.

The next Clause that was urged to maintain this Article is in the 16th Page, where the Doctor expresseth himself in these Words: But since this Model of an universal Liberty and Coalition failed, and these False Brethren could not carry the Conventicle into the Church, they are now reduced to bring the Church into the Conventicle, which will more plainly and easily effect her Ruin: What could not be got by Compromise and Toleration, must be bought about by Moderate and Occasional Concessions; that is, that they could not do by open Violence, they will not fail by secret Treachery to accomplish. If the Church can't be pulled down, it may be blown up; and no Matter with these Acts but "its defory'd, so that it is destroy'd." Does this suggest the Toleration to be unreasonable, or the Allowance of it unwarrantable? It rather excites me from having hurt the Church: For he says, What could not be got by Toleration, must be bought about by Moderate and Occasional Concessions; so that the Injury which is done to the Church is ascribed by him to those other Causes. Therefore Lordships observe there is no such Page as this in the Doctor's Sermon, whereby he suggests that the Toleration granted by Law is unreasonable, or the Allowance of it unwarrantable, and consequently no Foundation for this Article, unless it is to be supported by Inferences contrary to the Doctor's Express Words: For the Doctor in his Sermon, Page 20, says, I would not here be understood, as if I intended to call for the Toleration by the Condition, on which the Indulgence the Government has condescended to give them, which I am sure all things that are well to our Church are very ready to grant to Conversions truly repentant; let them enjoy it in the full Limits the Law has prescribed. By which 'tis evident, he allows the Indulgence given by the Act to Difficulties, and is very far from suggesting, that it is unreasonable, or the Allowance of it unwarrantable. He wishes with all his Heart they may enjoy it in the full Limits of the Law. And therefore if there be any other Ejaculation of the Toleration, which may carry a dubious Sense, 'tis humbly conceived they ought not to be applied to the Exemption granted by Law, but will be so interpreted as may conflict with his avowed Approbation of that Law. For in all Writings, such Exposition is to be made, that one Part may not contradict or be inconsistent with the other. But to strain the Sense of any ambiguous Clause, and to put such a Construction upon it, as to make it contradict a plain and positive Affirmation in the same Writings, was never allowed, and I am sure will not be permitted by your Lordships, who have had such a just Abhorrence of strain'd and foreign Infiltrations and Intrusions. And therefore he seems to blame those who defend Toleration, he cannot be thought to condemn the Indulgence granted by Law, because he hath in such positive and express Terms allowed and approved of it.

But it must have some other Meaning, and I think his Meaning is very plain. For by condemning such as defend Toleration, 'tis evident, he means such as maintain, that the Act of Indulgence is a Justification of the Separation, and extol them from the Sin of Schism: For the Defence of Toleration, and Exult of Separation, are mentioned in
humbly submitted to your Lordships, when 'tis con-
sider'd, That Archbishop was once in the highest
Eftewm with the Queen. She made him Bishop of
London, then Archbishop of York, and afterwards
promoted him to the See of Canterbury; and that
after this he was in Dligrace, and died in her Ma-
jesty's Displeasure, cannot be deny'd. The Reason
afflig'd him, and his Dignity, was, that he was a great
Encourager of unlawful Conventicles, and Pseudo-
fings, as they were then called. Whether that
Charge against him was true, or whether it was
only a false Suggestion of the Earl of Leicester,
to remove him from the Queen's Favour, I will not
preyume to determine. The learned Manager
who spoke first to this Article, was pleased to ac-
quaint the Archbishop, and lay the Fault upon the
Queen; though, whoever reads Catesby's and Bea's
Letters to him, when Bishop of London, whoever
reads Queen Elizabeth's Letter to the Bishops, da-
ted the third of May, 1577, and the Archbishop's
own Letter to the Lords of the Council the 25th
of November, 1577, will be fully satisfied that he
was not innocent; for he confesses he was com-
manded by the Queen and Council to suppress the
Prophecyings, and that he refuted, and could not
comply with that Command; and acknowledged it
to be an Act of great Clemency in her Majesty,
that he carried her Reconvenant no higher. So, I
think, that pious good Queen is truly acquited
by the Archbishop himself.

All Historians admit, that in his Time the Pur-
tans were very numerous, and their Party very
strong; and it is evident they grew so dangerous,
that the Statute of the 35th of Elizabeth was made
to suppress their Conventicles, and compel them
to come to Church. And at his Death the Affairs of
the Church were in so great Confusion, that his
Successor, Archbishop Raleigh, was put to a
Trouble to check that growing Faction, and reduce
Things into good Order again. If therefore the
Doctor was of Opinion the Puritans receiv'd too
great Encouragement by the Conveniences of any
Great Man, and if it was his Zeal for the Church,
and the Refinement he had that it should receive any
Prejudice by the Conveniences of one at the Head of
it, that provoked him to use a hard Exprefion of
that Archbishop, 'tis humbly to be hoped that is
not a sufficient Ground for an Impeachment of High
Crimes and Misdemeanors.

The Gentleman that spoke first to this Article,
was pleas'd to admit, that what the Doctor said in
relation to that Archbishop, was not an offence,
as it was a Reflection on the Archbishop; but that
using such Expressions, the Archbishop for his
Moderation to the Puritans, was a Reflection on
the late Act of Toleration granted to Protestant Di-
fencers; and that calling the Prophecyings as
Prophecyings in Queen Elizabeth's Time Wholes-
some Severities, is an Encouragement to use such
Severities against the Protestant Difencers now.

Can what was done in Queen Elizabeth's Time
reflec't on the Toleration? Can calling the Pro-
cution by Queen Elizabeth against such as fre-
quented Conventicles against the Law, and for which
there was no Toleration; I say, can the calling such
Prophecyings Wholesome Severities, and on this
Toleration granted by Law? Or can it encourage a
Prosecution against the Difencers, who are intitled
to the Benefit of the Toleration, and are exempt
from the Penalties of the Laws?

The only Thing that can be infer'd from what
the Doctor says, in relation to the Wholesome Se-
votes
As to the last Part of the Second Article, which charges, that the Doctor infamously dares and defies any Power on Earth to reverse such Sentences, which Sentences are there intimated—to be the Sentences, or Anathemata, given and thundered out by Superior Fathers; there are no such Words in the Doctor's Speech. For, the Doctor's Words are, Let any Power on Earth dare reverse a Sentence ratifed in Heaven. So that the bare Recital of the Doctor's Exposition, is a sufficient Confutation of that Part of the Article. For, if the Judgments or Anathemata's denounced by Superior Fathers against Sin, are such as are denounced against such Sins in Scripture, such Sentences may truly be said to be ratified in Heaven; And if so, then no one can dare to think, that such Sentences, so ratified in Heaven, can be reversed by all the Powers on Earth united together. And therefore, the Doctor hopes it will not be thought Infidelity, or a High Crime or Misdemeanor in him, to afford what he conceiv'd would be Blasphemy in any one to deny. This is what I humbly offer to your Lordships Consideration on this Article.

Mr. Day. My Lords, I humbly beg the Favour of a few Words on this Article. It is divided into Three Parts. The first is concerning Toleration; the second, against the Doctor, that he has denied the Authority of Indulgence, and that it is Established by Law. I crave Leave to take Notice, that upon considering the whole Sentence, there are two distinct Toleration's mentioned in it; a Toleration that is Legal, (for so I call the Act of Indulgence) and a Toleration that is general; and we think that Diftinction, well observed, will clear the Doctor of any Crime in this Particular. Where he neglects on Toleration, it is not the Legal Toleration, but the general; and if it will bear this Construal, you will not put the other upon it; for where he has taken Notice of a Legal Toleration, (which he hath done only in one Place of his Sermon) he is for extending it to the utmost Bounds; his Words are these, I would not have be misunderstood, as if I intendment to confine the high indulgent Restitution upon that Indulgence the Government hath confided to give them; which I may give all those that wait well to our Church, are very ready to grant to Confessors truly Sincerely; let them enjoy it in the full Limits the Law hath prescribed. But where he speaks against Toleration, it is a Toleration of such enormous Crimes, as are not fit to be tolerated in any Christian State.

As to the Second Part of the Article, for reflecting on Archbishop Grindal, and thereby reflecting on the Toleration, it was given up on the other Side; and admitted, that, whether True or False, it was not material, and then surely that hardly amount to a Crime. But, we shall be so far from giving up that Point, that we shall shew he was False to the Church at that Time; and it was a Crime in him, to give up the Discipline of the Church. No Laws were then made to indulge any Separation: And so, Head of the Church, who gave up the Discipline of the Church, was a high Crime in him; and though it may be thought harsh, will bear the true Term of a False Brother.

As to the Third Part of the Article, the thundering out Anathemata's, I would beg Leave to read that Part of the Doctor's Sermon, which, I hope, shall not be applied to those that are within the Legal Toleration. Schifia and Faflan are Things of Impeccable...
1709. H.L. for High Crimes and Misdemeanors.

and the Church, which defends Toleration and Liberty of
Conscience. But it has not been said by any of
the Learned Managers on this Head, that either of
these two Branches of this Article are expressly deli-
vered in any Part of the Sermon preached at St.
Paul's; but what is no where affirm'd, is said to be
suggested, and this Charge is maintained by Infor-
mation only, because there is no plain positive Prop-
osition at all can be supported.

My Lords, it is humbly hop'd, that if an Infe-
rence may be allowed as Proof to accuse him, an
open Declaration will be heard in his Defence: if
what another Man makes him say be thought Ground
enough for an Accusation, then certainly what he
himself openly declares will be esteemed something
more than a dry Caution, and have its due Weight
with your Lordships in his Vindication. I would
therefore beg Leave to read a Paffage where he
explains himself, and plainly declares what his
Thoughts are concerning the Indulgence granted by
Law: This Paffage is in the twentieth Page, where
speaking of some wholesome Severities used in former
Reigns, he adds, I would not here be misunderstood,
as if I intended to call the least inviolable Reflection
upon that Indulgence the Government has so abundantly
given to them, which I am sure all those that are well
with our Church are very ready to grant to Con-
ferences truly necessary; let us enjoy it in the full
Limits the Law has prescribed.

My Lords, these Words are plain and express,
and not capable of being misconstrued or misunder-
stood: Whether those Learned Gentleman, who have
applied some Parts of this Sermon to Purposes
directly opposite to this plain Declaration, have
misunderstood or misconstrued those Paffages, must
be submitted to your Lordships Judgment; but it
seems hardly reconcileable, that the same Person in
the same Discourse should declare, that all who
with well to the Church are ready to grant Indu-
gences to Conferences truly necessary, and at the
same time maintain, That such Toleration is un-
reasonable, and the Allowance of it unwarrentable;
that he should define it may be enjoy'd in its full
Latitude, and yet affect that he is a False Brother,
that defends it.

My Lords, This seeming Difficulty will be easily
reconciled, by considering what those Persons are
who are designed to be edified by the Act of Exem-
ption, and the Falle Brethren are, described by
Doctor Stoborough in this Sermon:

That Act, in the Preamble, is said to be intended
for the Ease of Jealous Confessions; one Set of
the Falle Brethren, mention'd in the Sermon, are
Men of no Confidence at all; whether Dissenters, or such
as protest themselves with Zeal to be of the esta-
blished Church, but yet break her Communion by
not obeying her Precepts.

That Act was intended for such only, as qualify
themselves according to the Directions laid down
in that Act; the Falle Brethren which the Doctor
every where speaks of are such, and such only, as
neither qualify themselves according to that Act,
nor think themselves subject to the Penalties of
former Acts.

This Act was intended in favour of such as either
subscribe the Articles of Religion, excepting only
the thirty fourth, thirty fifth and thirty sixth, some
Part of the twentieth, and that Part of the twenty
seventh which relates to Infant-Baptism, or else for
such as subscribe a Profession of their Christian Be-
lief in these Words; I profess Faith in God the
Father, and in Jesus Christ his Eternal Son the
true

Dr. Huxham. My Lords, we are now ende-
avouring to defend Doctor Stoborough against the Charge contain'd in the Second
Article of Impeachment, in the two first Clauses of
which he is said to be unjustly and unjustly, that the
Toleration granted by Law is unreasonable, and the
Allowance of it unwarrentable: And to effect,
that he is a False Brother with Relation to God, Religious.
true God, and in the Holy Spirit, one God blessed for evermore; and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration. These are the Qualifications required of such as will intitle themselves to the Benefit of this Act.

On the other hand, theFalse Brethren, described by Doctor Sacheverell, are Atheists, Deists, Freethinkers, Secularists, Reivers of the Holy Scripture, and such like. Are not Men of these Opinions False Brethren, with Relation to God and Religion? Or shall such Men be suffer'd to cover themselves under the Protection of an Act of Parliament, devised only for the Sake of scrupulous Controversies. That there are Men among these Principles, will be but too visible, from a Pamphlet or two, which I beg Leave to lay before your Lordships from Books lately publish'd.

The first which I shall mention, is intituled, A brief but clear Confirmation of the Trinity: If the Title itself has not given too much Offence to your Lordships, I will proceed to look into the Book itself; and in the Ninth Page there is this Proposition laid down, The Divinity attributed to the Son and Holy Ghost is unscriptural and intolerable; and in Page the Tenth he goes on in these Words, This one Fundamental False Principle, as well with Jews and Turks, as Heathens, has done more mischief to Christianity than all other Errors besides. These are such bare-faced blasphemies as must make every Man's Ears tingle that hears them; and the Respect which is due to your Lordships, and this Assembly, makes me forbear inflicting any Things more from this Author; But he does not stand alone; out of many more of the like Sort I shall mention but one only, and this is a Book, intituled, The Rights of the Christian Church; and the Author, in p. 108, lays down this Doctrine.

Among Christians one to more than another can be reckoned a Priest. And a little after, The Clerk has as good a Title to the Priesthood as the Parson. Thus, my lords, these two Men strike off our whole Religion at once. A Fundamental Doctrine of our Faith is destroyed by the skill of 'em; and the Ministers, who are to support and defend that Doctrine, are set aside by the other.

If these and such like Opinions have any where prevailed, is it not high time that some wholesome Severities were used to stop the growing Contagion? Or, if the Superior Pastors of the Church should thunder out their Ecclesiastical Anathemas against the Authors and Adboters of such horrid Blasphemies, by what Construction can this be said to be done against Perils intituled to the Benefit of the Toleracion?

But, my Lords, there is one Pamphlet in this Sermon, which has been urg'd by the Learned Managers on this Head with more than ordinary Force, and as a direct Brach and Inflict upon the Toleracion; with your Lordships Patience, I shall endeavour to set that Pamphlet in a true Light. It is in the Eighth Page: Said any one, out of Ignorance or Prejudice to the ancient Rights and essential Constitution of the Catholic Church affirms, that the Divine Appo- liick Institution of Episcopacy is a novel Doctrine, not sufficiently warranted by Scriptures, and that it is indifferent, whether the Church be governed by Bishops or Prefeysters; is not such an one an Apostate from his own Orders?

It was said, my Lords, that all those Diflenters who do not acknowledge the Divine Right of Episcopacy, and are therefore specially exempted by the Act of Indulgence from Subscribing some of the Articles of Religion, and who are immediately under the Protection of that Act, are yet, in the End of this Paragraph, charged with being False Brethren, where he prays, That God would deliver us from all such False Brethren.

But, my Lords, it is plain, that these Words are not meant, nor can be construed, generally of Diflenters, who deny the Divine Indituation of Episcopacy; but are intended peculiarly of such Perions as have themselves been Episcopally ordain'd; the first of these cannot be said to be Apostates from the Church where they are owned, nor Subscribed to; the latter, the Heathens, could not but be admitted to their Orders till they had subscrib'd the received Doctrine of our Church, are the only Perions who can be said to be Apostates from their own Orders, if they deny that Divine Indituation, by which they themselves had been Ordain'd, and consequently, the only Perions who are intended in this Pamphlet, and termed False Brethren.

My Lords, I shall not presume to say, what the Sentiments the Superior Pastors of the Church, when our Religion and Discipline is invaded by Atheists and Schismatics, much less to determine what Sentences justly pass'd by them on Earth, may be pass'd in Heaven. This much I hope I may say without Offence, That the Spiritual Power of Church-Pastors, is not derived from the Civil Magistrate, but from God; that one Branch of that Power is the conferring of notorious Offenders, and excluding them from the Communion of the Church; and that this has in all Ages, in Facts, and of Right, been exercised by the Pastors of the Church, by Permission of the Civil Magistrate. The Revend and Learned Bench of Bishops well know, That before the Civil Magistrate did embrace the Christian Religion, the Pastors of the Church did inflict Spiritual Ceruries on Offenders, for doing such Things as the Imperial Edicts did not only permit, but command; and this Power of inflicting Ceruries on Perions excepted from Punishment by the Laws of the Land, has been on both Accounts, and is now exercised by the Reformed Churches abroad; and by the Rubrick of our own Liturgy, open and notorious Evil Lives are to be repel'd from the Lord's Table, until they have openly declared their Repentance and Amendment.

We are told by the Learned Managers, That in case any Ecclesiastical Judge should inflict an illegal Ceriture of Excommunication, the Temporal Courts may, and would soon give Relief, by rendering forth Prohibition. But, your Lordships will consider, that there is a wide and manifest Difference between an Excommunication founded upon a Proscription in the Ecclesiastical Courts, and the pronouncing Ceritures purely Spiritual. The external coercive Jurisdiction of Ecclesiastical Courts being derived from the Laws of the Land, may, and is frequently by those Laws refrain'd; but such Retract however does not hinder the Pastors of the Church from exercising the Spiritual Power of the Keys, which they derive not from the Laws of the Land, but from the Institution of Christ; and therefore tho' it be provided in the Act of Exemption, that Perions taking the Oaths, and making the Declaration in that Act mention'd, shall not be prosecuted in any Ecclesiastical Court for not conforming to the Church of England, yet it is not by that Act express'd or intended that Non-conformity to the Established Church should no longer be looked upon as Sinfull; or that
that Separatists may not, by the Offices of the Church, be pronounced Schismatists. If Separatists from the Church of England were guilty of Schism before the Act of Exemption, they are as much guilty of it since; the Laws of the Land which are in continuance, being not by that Act repealed, tho the Transgressors of those Laws are related from those Pains and Penalties to which they were before obnoxious: But were the Laws of the Land which require Conformity to the Church of England expressly or virtually repealed, yet whilst the Laws of God requiring Church-Unity, and forbidding Schism, are uncancelled, and remain in their full Force, those who make cauleles and unnece-

sary Divisions are still guilty of Schism, and may, by the Offenders of the Church be confounded as such.

My Lords, I shall add but one Word in relation to Archbishop Grindal, not to disturb his Attes, or blacken his Character, but to vindicate the Memory of that Glorious Queen, under whose Dis-

pleasure he died.

It was said, my Lords, that the true Ground of that Archbishop’s Suffering, was partly because he would not give up his Manor of Landells to the Earl of Exeter; and partly because he had con-

fessed one Julius an Italian for an illegal Marriage. Had these been the known Reasons of his Suffer-

ing, he would have had just Cause to complain loudly of that Confine; but without entering into the Secret History of that Reign, I shall put the whole Matter upon that Archbishop’s own Senti-

ments, both as to the Cause of his Sufferment, and the Justice of it.

By the Account which is yet extant under his own Hand it appears, that there were in those Days Men of a Fanatical Spirit that called themselves Pappists; that that Archbishop had been order’d by the Queen and Council to suppress such Exercises within his Province, as contrary to the Laws of the Land, and the Established Discipline of the Church; but this Archbishop thought it not only to delay, but absolutely to refuse to join in suppressing such Exer-

cises; and for this Disobedience to the lawful Com-

mands it was that he was Suffered.

My Lords, His own Words which he utters upon this Occasion are very remarkable, when he applies to the Council to intercede with his Majesty to be suffer’d to his gracious Pavour, viz.:

And whereas I have faith’d the Refraction of my Liberty, and the Suppression of my Jurisdiction, away by the Space of Six Month; I am far from requiring thereof, or thinking my self injuries or distress’d with therein by her Majesty’s Hands, that I do thankfully embrace, and frankly, with all Humility, acknowledge her Privity and Gracious Care and Clemency towards me, also having Authority and Power to have used greater and shewer Severity against me, and for good Policy and Example thinking it expedient, hath not shew’d my distress to be misfortune-

able, and ready with me.

My Lords, in this Letter that Archbishop frankly acknowledges that he had given Offence, and was, for good Policy and Example, justly punished by her Majesty; but had it been known, that he was instigated for not tamely parting with the Revenues of his See, or for pronouncing a Sentence in a Court of Justice against an unlawful Marriage, there could have been no Reason for him to have acknowledged the Justice of his Suffering; neither could it be for good Policy and Example expedient, that he should be punished for not alienating the Revenues of his Church, or for not pronouncing Julie’s Mar-

riage with another Man’s Wife lawful.

Mr. Dodd. We shall spend a little of your Lord-

ships Time in reading to this House, we shall only read the first Part of the Act that gave the Exception in

it; and offer the Archbishop’s Letter to be Council-

ed; and the Queen’s Letter to the Bishops. We have the Letters of Calvijn and Beza; but I believe we shall not have occasion to read them, but only the other Three. The first is the Act of Tolera-


ton.

Clerk reads.] Amo Primo GUILFONI & MARIE. An Act for Exempting their Majesties Proftant Subjects, Diftinguishing from the Church of Eng-

land, from the Penalties of certain Laws.

F

Orafomuch as some Eafe to scrupulous Con-

Sciences in the Exercise of Religion may be an effeetual Means to unite their Majesties Pro-

tftant Subjects in Interest and Affiliation, Be it Enacted by the King and Queen’s most Excellent Majesties, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons in this present Parliament Assembled, and by the Authority of the same, That neither the

Statute made in the Three and twentieth Year of

the Reign of the late Queen Elizabeth, intituled, An Act to retaine the Queen’s Majestie’s Subjects in their due Obligations: Nor the Statute made in the Twenty ninth Year of the said Queen, intituled, An Act for the more free and easy Execution of certain Branches of the Statute made in the Three and twentieth Year of the Queen’s Majestie’s Reign,

Nor the Statute made in the First Year of the Reign of the said Queen, intituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments; whereby all Persons, having no lawful or reasonable Excuse to be absent, are required to resort to their Parish Church or Chapel, or some usual Place where the Common Prayer shall be utd, upon Pain of Punishment by the Judges of the Church, and also upon Pain that every Person offending shall forfeit for every such Offence Twelve-pence: Nor the Statute made in the Third Year of the Reign of the late King James the First, intituled, An Act for the better Discovering and Repressing Papists Recusants: Nor that other Statute made in the same Year, intituled, An Act to prevent and avoid Dangers which may arise by Popish Recu-

sants: Nor any other Law or Statue of this Realm made against Popists or Popish Recusants, except the Statute made in the Five and twentieth Year of King Charles the Second, intituled, An Act for preventing Dangers which may happen from Popish Recusants; and except also the Statue made in the Thirtieth Year of the said King Charles the Second, intituled, An Act for the more effectual preventing the King’s Persons and Government, by disabling Papists from sitting in either House of Parliament; shall he confirmed to extend to any Person or Persons Distinguishing from the Church of England, that shall take the Oath’s mentioned in a Statue made in that present Parliament, intituled, An Act for removing and preventing all Questions and Disputes concerning the Affirming and Sitting of this present Parliament: And shall make and subscribe the Declaration mentioned in a Statue made in the Thirtieth Year of the Reign of King Charles the
the Second, intituled, An Act to prevent Papists from sitting in either House of Parliament. Which Oaths and Declaration, the Judges of Peace at the
General Sessions of the Peace to be held for the
County or Place where such Perfon shall live,
are hereby required to render and administer to
such Persons as shall offer themselves to take,
make, and subscribe the fame, and thereof
to keep a Register. And likewise none of the
Persons aforesaid, shall give or pay any as Fee, or
Reward to any Officer, or Officers belonging to
the Court aforesaid, above the Sum of six Pence,
from and for every such Oath, and for the Entry of
his taking the said Oaths, and making and sub-
scribing the said Declaration. Nor above the
further Sum of six Pence for any Certificate of the
fame to be made out, and signed by the Officer
or Officers of the said Court.
And be it further enacted by the Authority
aforesaid, That all and every Perfon and Persons
already convicted, or prosecuted in order to Con-
viction of Recusancy, by Indictment, Information,
Action of Debt, or otherwise, grounded upon the
Oaths and Declaration, or upon the立志 of the
General Sessions of the Peace, shall take the said Oaths mentioned in the said Statute made
this present Parliament, and make and subscribe
the Declaration aforesaid, in the Court of Ex-
chequer, or Assizes, or General or Quarter-Sessions
be held for the County where such Perfon lives,
and to be thence respectively certified into the Ex-
chequer, shall be thenceforth exempted and dis-
charged from all the Penalties, Seizures, Forfei-
tures, Judgments and Executions, incurred by
Persons or by any of them for taking any of the
foresaid Oaths, or for subscribing the said Decla-
rations, or for any Composition, Fee, or further Charge whatsoever.
And be it further enacted by the Authority
aforesaid, That all and every Perfon and Persons
that shall as aforesaid, take the said Oaths, and
make and subscribe the Declaration aforesaid, shall
not be liable to any Pains, Penalties, or Forfeitures,
mentioned in an Act made in the Five and thirtith
Year of the Reign of the late Queen Elizabeth,
titled, An Act to un the Queen's Majesty's
Subjects in their due Obedience. Nor in an Act
made in the Two and twentieth Year of the Reign
of the late King Charles the Second, intituled,
An Act to prevent and suppress Seditions Contro-
verticals. Nor shall any of the said Persons be pro-
scribed in any Ecclesiastical Court, for or by Rea-
son of their Nonconforming to the Church of
England.
Provided always, and be it enacted by the Au-
thority aforesaid, That if any Abettor of Per-
sons, differing from the Church of England, shall
be had in any Place for Religious Worship,
with the Doors locked, barred or bolted, during
any Time of such meeting together, all and
every Perfon or Persons that shall come to and be
at such Meeting, shall not receive any Benefit
from this Law, but be liable to all the Pains and
Penalties of all the aforesaid Laws recited in this
Act for such their Meeting, notwithstanding his
taking the Oaths, and his making and subscribing
the Declaration aforesaid.
Provided always, That nothing herein contained
shall be construed to exempt any of the Persons
aforesaid from paying of Tythes or other Parochial
Duties, or any other Duties to the Church or
Minister; nor from any Prosecution in any Eccle-
siastical Court or elsewhere for the fame.
And be it further enacted by the Authority afo-
resaid, That if any Perfon differing from the
Church of England, as aforesaid, shall hereafter be
chosen or otherwise appointed to bear the Office
of High Conscient, or Peer Conscient, Church-
warden, Overseer of the Poor, or any other Pa-
rochial or Ward-Office, and such Perfon shall
fruple to take upon him any of the said Offices
in regard of the Oaths, or any other Matter or
Thing required by the Law to be taken or done
in respect of such Office, every such Perfon shall
and may execute such Office or Employment by a
sufficient Deputy, by him to be provided, that
shall comply with the Laws on this Behalf,
which Deputy shall be allowed and approved by such Perfon or Persons, in the Manner as such Office or Officers respectively
should by Law have been allowed and approved.
And be it further enacted by the Authority
aforesaid, That no Perfon differing from the
Church of England, in holy Orders, or pretended
holy Orders, or pretending to holy Orders, nor
any Preacher or Teacher of any Congregation of
Dissenting Protestants, shall make and pub-
lish any Declaration or Oath, nor take the said
Oaths at the General or Quarter-Sittings of the
Peace, to be held for the County, Town, Parks
or Division where such Perfon lives; which Court
is hereby impaired to administer the fame; and
shall also declare his Approval of, and subcribe
the Articles of Religion, mentioned in the Statute
made in the Thirteen Year of the Reign of the
late Queen Elizabeth, except the Thirty fourth,
Thirty fifth, and Thirty sixth, and these Words
of the twentieth Article, viz. [The Church, hose
Power to decree Rites or Ceremonies, and Authority
in Controversies of Faith] and yet shall be liable
to any of the Pains or Penalties mentioned in an
Act made in the Seventeenth Year of the
Reign of King Charles II. intituled, An Act for
refraining Nonconformists from inhabiting in Cor-
porations; nor the Penalties mentioned in the
aforesaid Act made in the Two and twenty-
eth Year of his said late Majesty's Reign, nor or
by reason of such Persons preaching at any Meet-
ing, or the aforementioned Act, nor to the pe-
alty of One hundred Pounds, mentioned in an
Act made in the Thirteen and Fourteenth of
King Charles II. intituled, An Act for the Uniform-
ity of publick Prayers, and Administration of Sacra-
ments, and other Rites and Ceremonies; and for
establishing the Form of Making, Ordaining, and
Consecrating of Bishops, Priests, and Deacons in the
Church of England, for officiating in any Congre-
gation for the Exercise of Religion, permitted and
allowed by this Act.
Provided always, That the making and sub-
scribing the said Declaration, and the taking the said
Oaths, and making the Declaration of Approba-
tion and Subscription to the said Articles, in Man-
nor as aforesaid, by every respective Perfon or
Persons herein before mentioned, at such General
or Quarter-Sessions of the Peace as aforesaid, shall
be then and there entered of Record in the said
Court, for which Six-pence shall be paid to the
Clearance of the Peace.
Provided, That such Perfon shall not at any
Time preach in any Place, but with the Doors not
locked, barred or bolted, as aforesaid.
And whereas some dissenting Protestants scrup-
ule the Baptising of Infants; Be it enacted by
the Authority aforesaid, That every Perfon in pre-
tended holy Orders, or pretending to holy Or-
ders, or Preacher, or Teacher, that shall disburse
the
the aforesaid Articles of Religion, except forexcised, and also except Part of the Seven and twelfth Article, touching Infant-Baptism; and shall take the said Oaths, and make and subscribe the Declaration aforesaid, in manner aforesaid, every such Person shall enjoy all the Privileges, Benefits and Advantages, which any other Disowning Minister, as aforesaid, might have or enjoy by virtue of this Act.

And be it further enacted by the Authority aforesaid, That every Justice of the Peace may at any Time thereafter require any Person, that goes to any Meeting for Excercise of Religion, to make and subscribe the Declaration aforesaid, and also to take the said Oaths, or Declaration of Fidelity herein before mentioned, in case such Person scruples the taking of an Oath; and upon Refusal thereof, such Justice of the Peace is hereby required to commit such Person to Prison without Bail or Mainprize; and to certify the Name of such Person to the next General or Quarter Sessions of the Peace to be held for that County, City, Town, Part or Division where such Person then resides;And if such Person so committed, shall, upon a Second Tender at the General or Quarter Sessions, refuse to make and subscribe the Declaration aforesaid, such Person remaining shall be then and there recorded; and he shall be therefor, to all Intents and Purposes, for a Popish Recant Convinced, and further accordingly, and in all the Penalties and Forfeitures of all the aforesaid Laws.

And whereas there are certain other Persons, Disowners from the Church of England, who renounce the taking of any Oath; Be it enacted by the Authority aforesaid, That every such Person shall make and subscribe the aforesaid Declaration, and also this Declaration of Fidelity following; viz.

1 A B. do Sincerely Praise, and Solemnly Declare before God and the World, that I will be True and Faithful to King William and Queen Mary; and I do solemnly profess and declare, that I do from my Heart Abhor, Detest and Reconcile, as impious and heretical, that damnable Doctrine and Opinion, That Princes Excommunicated, or deprived by the Pope, or any Authority of the See of Rome, may be deposed or overthrown by their Subjects, or any other lawfulever. And to declare, That no Foreign Power, Person, Pretend, State or Power, without the Consent of the Church and State, hath or ought to have, any Power, Jurisdiction, Supremacy, Preeminence or Dominion, Ecclesiastical or Spiritual, within this Realm.

And shall subscribe a Profession of their Christian Belief, in these Words; VOL. V.

I A B. profess Faith in God the Father, and in Jesus Christ his Eternal Son, the True God, and in the Holy Spirit, One God blest in Eternity, and do acknowledge the Holy Scriptures of the Old and New Testament to be given by Divine Inspiration.

Which Declarations and Subscription shall be made, and entered on Record, at the General or Quarter Sessions of the Peace for the County, City, or Place where every such Person shall then reside. And every such Person that shall make and subscribe the Two Declarations and Profession aforesaid, bring thereunto required, shall be exempted from all the Pains and Penalties of all and every the aforementioned Statutes made against Popish Recanters, or Protestant Nonconformists; and also from the Penalties of an Act made in the Fifth Year of the Reign of the late Queen Elizabeth, entitled, An Act for the Affirmance of the Queen's Royal Power, over all Ecclesiastics and Subjects within Her Dominions; for or by reason of such Persons not taking, or refusing to take the Oath mentioned in the said Act; and also from the Penalties of an Act made in the Thirteenth and Fourteenth Years of the Reign of King Charles II. entitled, An Act for preventing Mischiefs that may arise by certain Persons (called Quakers) refusing to take Lawfull Oaths; and enjoy all other the Benefits, Privileges and Advantages, under the like Limitations, Proviso's and Conditions, which any other Disowners shall, or ought to enjoy by virtue of this Act.

Provided always, and be it enacted by the Authority aforesaid, That in case any Person shall refuse to take the said Oaths, when tendered to them, which every Justice of the Peace is hereby empowered to do, such Person shall not be admitted to make and subscribe the Two Declarations aforesaid, tho' required therein either before any Justice of the Peace, or at the General or Quarter Sessions, before or after any Conviction of Popish Recusancy, as aforesaid, unless such Person can with- in Thirty one Days after such Tender of the Declaration to him, produce Two sufficient Protestants, to testify upon Oath, that they believe him to be a Protestant Dissenter, or a Certificate under the Hands of Four Protestants who are conformable to the Church of England, or have taken the Oaths, and subscribed the Declaration above-mentioned; and shall also produce a Certificate under the Hands and Seals of Six, or more, sufficient Men of the Congregation to which he belongs, owning him for one of them.

Provided also, And he enacted by the Authority aforesaid, That until such Certificate under the Hands of Six of his Congregation (as aforesaid) be produced, and Two Protestant Witnesses come to attest his being a Protestant Dissenter, or a Certificate under the Hands of Four Protestants (as aforesaid) he produced, the Justice of the Peace shall, and hereby is required to take a Re cognition with Two Suturies, in the Penal Sum of Fifty Pounds, to be levied of his Goods and Chattels, Lands and Tenements, to the Use of the King and Queen's Majesties, their Heirs and Successors, for his producing the same; and if he cannot give such Security, to commit him to Prison, there to remain until he has produced such Certificates, or Two Witnesses, as aforesaid.
Provided always, And it is the true Intent and Meaning of this Act, That all the Laws made and provided for the frequenting of Divine Service on the Lord’s Day, commonly called Sunday, shall be still in force, and executed against all Persons that offend against the said Laws; except such Persons come to some Congregations, or Assembly of Religious Worship, allowed or permitted by this Act.

Provided always, And be it further enacted by the Authority aforesaid, That neither this Act, nor any Clause, Article, or Thing herein contained, shall extend, or be construed to extend, to give any Easie, Benefit or Advantage, to any Papist, or Popish Recusant whatsoever; or any Person that shall deny, in his Preaching or Writing the Doctrine of the Blessed Trinity, as it is declared in the aforesaid Articles of Religion.

Provided always, And be it enacted by the Authority aforesaid, That if any Perfon or Perfon’s, at any Time or Times after the Tenth Day of June, do and shall, willingly and of purpose, maliciously or contumaciously, come into any Cathedrals or Parish Church, Chapel, or other Congregation permitted by this Act, and disquiet or disturb the same, or misuse any Preacher or Teacher; such Person or Persons, upon Proof thereof before any Justice of Peace, by Two or more sufficient Witnesses, shall find Two Sureties, to be bound by Recognizance in the Penal Sum of Fifty Pounds; and in default of such Sureties, shall be committed to Prisons, there to remain till the next General or Quarter Sessions; and upon Conviction of the said Offence at the said General or Quarter Sessions, shall suffer the Pain and Penalty of Twenty Pounds, to the Use of the King and Queen’s Majesties, their Heirs and Successors.

Provided always, That no Congregation or Assembly for Religious Worship, shall be permitted or allowed by this Act, until the Place of such Meeting shall be certified to the Bishop of the Diocese, or to the Archdeacon of that Archdeaconry, by a Justice of the Peace, at the General or Quarter Sessions of the Peace, for the County, City, or Place in which such Meeting shall be held, and registered in the said Bishop’s or Archdeacon’s Court respectively, or recorded at the said General or Quarter Sessions; the Register or Clerk of the Peace whereof respectively, is hereby required to register the same, and to give Certificate thereof to such Person as shall demand the same; for which there shall be no greater Fee nor Reward taken, than the Sum of Six Pence.

Mr. Dodd. The next is the Queen’s Letter to the Bishops: We have it from the Cotton Library, and a Person here, that has the Custody of it, and proves it a True Copy.

Then Mr. Rawlinson was sworn.

Mr. Dodd. Pray give my Lords an Account, whether you examined that Paper; and where; and whether it be a True Copy.

Rawlinson. I examined it in the Cotton Library, and (Errors excepted) I believe it a True Copy.

Mr. Dodd. Do you believe it to be a True Copy? Rawlinson. Yes, I do believe it.

Clerk reads. A Letter from the Queen, 

Judgy, sent to the Bishops through England, 

for the suppressing of the Exercise called Pre- 

aching.
you lymite the Curates to read the publicke
Homilies, according to the Injunctions heretofore
by us given for like Causes: And furthermore,
considering, for the great Abuse that have bin
in sundrie Places of our Realme, as well as of our
forefaire Amnesties called Exercis, and for that
the fame are not, nor have not been Appointed nor
Warranted by us or by our Laws, we Will and
straightlie Charge you, that you do charge the
fame forthwith to cease, and not to be used: But
if any shall attempt, or continue or renew the
same, We will you not to omitte to charge them
unto Prifon, as Maynteyners of Diforders, but al-
so to allert Us or our Counsaille of the Names
and Qualities of them, and of their Maynteyners
and Attenders: and so forth, as the Example
Punishment may be more sharp for their Re-
formation. And in these things we charge you to
be so careful and vigilant, as by your Negligence if
we should hear of any Perfon attempting to fowd
in the Premisses without your Correction or In-
formation to us, we be not forced to make fome
Example or Reformation of you, according to
your Deferts.

Given under our Signet, at our Manor of
Greenwich, the 7th of May, 1577.

Mr. Phipps. Your Lordships obserue, this is a
Letter from Queen Elizabeth to the Bishops, taking
Notice of the Danger that might arise from the Pro-
Phesying, and directes them to take care to fuppreff
those unlawful Amnesties; and afterwards will read to
your Lordships the Letter from the Archibishop to the
Council, where he tells them, that he could not comply
with Her Majestie's Command.

Clark reads.]
To the Lords of the Privy-Council.

RIGHT Honorable and my figner good
Lords; I cannot deny but that I have been
commanded both by the Queene Majestie her
self, and also by divers of your Honorable Lord-
ships in Her Name, to fuppreff all thofe Exerci-
ses within my Province, that are commonly called
Prophecies; but I do protest before God, the Judge
de all Harms, that I did not of any Stubbornnes
or Whilomrefs refuse to Accomplish the fame, but
only upon Confiquence; for that I found foch
Exercife fett down in the Holie Scriptures,
and the use of the fame to have continued in the
Primitive Church, and was perfuaded that
(thofe Abuses being reformed which I always offer'd
myself ready to Labour in) the faid Exercife might
yet serve to the great Profit of the Church, and
fear that the utter fuppreffion of them would
breaf Offence, and therefore was a moft humile
Suffer unto Her Majestie, that I might not be
made the chiefe Inculpation in fuppreffing the
fame: Yet not prejudicing or condemning any
that in respect of Police, or otherwife, should be
of contrary Judgment, or being of Authority,
shoud fuppreff them: For I know right well, that
there be fome things of that Nature, wherein di-
verfe Men may be of diverse Opinions, and abound
in their owne Sentences, (being not repugnant to the
Analogie of Faith) without any Prejudice to
their Salvation, or any Prejudice of eruer to other.
Notwithstanding however others being other-
wife perfuaded, might safely do yt; yet I
thought it not fufficient (being fo perfuaded in
Minds) to be the Doer of that whereof my
own Heart and Confidence would condemn me.
And whereas I have fuffered the Reftraint of my
Liberty, and Sequestration of my Jurisdiction
nowe by the Clofe of fix Monethes, I am f corre
from Repining thereof, or thinking myfelf in-
juriously or hardlie dealt withal therein at Her
Majestie Hands, that I do thankfully Embrace,
and acquaint all, with all Honor, acknowledge her
Princeely, Gracious, and Rare Clemencie towards
me, who having Authoritie and Power to have
used greater and sharper Severitie againft me,
and for good Policie and Example thinking it fo
expedient, hath notwithstanding dealt fo merci-
fullie, myndlye, and gentlie with me. But the
greatteft Griefe that ever I have had or have, is the
Lofs of Her Majestie Favour, and the fufferinge of
the Diffpearance of fo gracious a Sovereigne,
by whom the Church and Realm of England hath
been fo longe: and fo haplye Governed; and by
whom my felf privatelie and particulie above all
Subiects have received fo many and fo great Be-
nefits above all my Devotions, for the recovery
of whole gracious Favour, I most humbly beseech
your Lordships to be a mesnes to Her Majestie for
me: The which obeyed, I fhall esteem e f c e.
above all worldly Benefits whatsoever. And I pro-
test here before God and your Honours, that not
only my devoutfull and humble Obedience to
her Majestie fhall be ftreightly perfuaded,
but that I will be moft obediencie to Her Caufe to Repeate Her of her gracious Goodnes
and Clemencie fhewed unto me; but alfo that
by mofte fervente, heartlie, and daillie Prayer (as
I have done hitherfo) I will continuare, accon-
ding to my bownden Devtie, to make mofte
cerreffe Sute unto Almighty God for the longe
Prefervation of Her Majesties molt happye Raigne,
to the unspeakable Benefit of the Church and
Realm of England, etc.

29 Novembr. E D M CANTUAR. 1577.

Mr. Dodd. We hope thofe Two Letters have fet
that Matter in a true Light, that the Reafon of the
Archibishop of Difgrace was, for not complying with
the Command of the Queen. We will add no more
upon this Article, but proceed to the Third.

Mr. Phipps. My Lords, The Dates of thofe Let-
ters are Material, for your Lordships take notice,
they were writ, the Year 1577: and Her Ma-
jesty's Commandes for fuppreffing the Prophesying
not being obeyed, the Puritanes in few Years became
fe dangerous, that the Parliament was necelfitated
to make the Act of the 35th Year of Her Reign,
(with thofe fervere Penalties, which have been fo
much cenfur'd by one of the Learned Managers)
to give a Check to them.

Mr. Dodd. M Y Lords, The Third Article that
the Doctor is charged with, is
That he does fuggest and affift, That the Church of
England is in a Condition of great Peril and Adver-
sity under Her Majesties Administration; And that,
in order to arraign and blacken the Vote or Resolution
of both Houfes of Parliament, approved by Her Ma-
jestie, be, in Opposition thereto, does fuggest the Church
to be in Danger. And, my Lords, this we take the
Liberty totally to deny: the Doctor affifts no fuch
Thing in his Sermon, nor hath it (as we apprehend),
been proved upon him.

But this it is, that he affists That when National
Sins are reproved to Mankind, with other Immodeli-
ties and Irreligious Practices therein mentioned, then such a People and Church are in very great Danger, as we apprehend, from the Sins and Vices of wicked Men. My Lords, This we conceive no ways to be opposite to the Votes of the Two Houses of Parliament, nor to Her Majesty’s Declaration: We think we have followed the Acts of Parliament of the 6th and 10th of King William, for suppressing Blasphemy and Prophaneness, and other Acts of Parliament, in afflicting this Murther. It must be agreed, that the Church, as a Church Militant, is always in Danger, till it is a Church Triumphant: It is always taken Notice so to be; she has many Enemies; she ought to be always on her Guard and Watch, and all good People ought to pray for her Support. The Prayers directed by Her Majesty to be used, and that are used in all Churches, are, That no Sedition may disturb the State, nor Schism divide this Church; and that we all ought to lay it to Heart, how great Dangers we are in by our unhappy Divisions; These are the Prayers that are put up every Day in the Churches. Now to object from this, that we look on the Church to be in Danger under Her Majesty’s Administration, is so directly contrary to what the Doctor has affurged in his Sermon, wherein he does, as a good and loyal Subject, pray, and pray heartily for the Belt of Queens, that the way may long last for the Comfort and Support of this Church and Nation; after this, one would think, when he has so positively laid it down in plain Words, there could be no Ground to quarrel with him on this Head. And as to that which was urged by one of the Gentlemen Managers for the House of Commons, obviating that the Doctor’s Expressions were taken out of the Lamentations, and that the Lamentations were written, the King was a Prisoner, and the People in Captivity; and therefore the Doctor intended the Parallel to answer the present Times; surely no such Inference can be drawn from these Passages: I hope the People are in no Captivity whatsoever; nor is our Queen (blasph’d be God!) a Prisoner. And if it were a Subject that was enough for me (as I suppose it was) that the Doctor herein meant the Pretender; the Doctor utterly denies it, and has all along disclaimed his Right, and affurged Her Majesty’s Right in very express Terms. But in this Place cited by the Doctor, is represented the Prophet’s Lamentation for the Sins of the People, and the Judgments that had overtaken the Jews for their Sins and Rebellion. The like Prayers may be obviated to have been made by King David, and yet the Church of the Jews was in the greatest Prosperity in his Time. However, there is scarce a Psalm but he laments the Sins of the People, for fear left they should bring down Judgments on the Jews: This is pathetically expressed almost throughout all the Psalms. As to the Allegation, That the Members of both Houses were Conspiring the Ruin of the Church, he totally denies it; nor has the Doctor, in all his Sermon, mentioned the Votes of the Two Houses: Therefore for the Article to charge the Doctor with alleging, That the Members of both Houses, who pass’d the Vote relating to the Danger of the Church, were Conspiring her Ruin, when they voted her out of Danger, is a mistaken False. That Vote was almost Four Years ago. There could be no Rebuttal to think he reflected on that Vote; nor is there any Thing that can induce your Lordships (as we humbly apprehend) in the Doctor’s Sermon, to believe such a Charge. The Palliage in the Doctor’s Ser-
I beg Leave to take Notice, that the First Part of the Fourth Article explains this Branch of the Third Article, and shews what the Commons meant by the Church being in Danger under Her Majesty's Administration: For the First Part of the Fourth Article says, That the Doctor suggests, that her Majesty's Administration in Ecclesiastical and Civil Affairs tends to the Deformation of the Constitution. So that by charging that the Doctor affords the Church is in Danger under Her Majesty's Administration, it must be intended, that he affords the Church to be in Danger by Reason of Her Majesty's Administration; or, that therefore if there be any Expriement in the Doctor's Sermon which fug- gis the Church to be in Danger; yet if it be not so therein affected that the Danger proceeds from Her Majesty's Administration, the Doctor cannot be an Offender within the Meaning and Intention of this Article: And the Doctor denies, that he hath affected any thing in his Sermon, from whence any such Suggestion can be inferred.

To give your Lordships full Satisfaction in this Point, I shall first take Notice of the several Clauses in the Doctor's Sermon at St. Paul's, which have been cited to make good this Article.

The first Passage quoted for this Purpose, is in Page 56, where the Doctor thus expresseth himself: I shall take the Expiation in its full Latitude, without confining it to the express Definition of the Place, that it were very obvious to draw a Parallel here between the sad Circumstances of the Church of Corinth formerly, and of the Church of England at present, when her Holy Communion has been rent and divided by factions and schismatical Impositions; her pure Doctrine has been corrupted and defiled; her Primitive Worship and Discipline profaned and abridged; her fained Orders denied and vifited; her Prifts and Professors (like St. Paul) calumniated, misrepresented and ridiculed; her Altars and Sacra-
ments prostituted to Hypocrisies, Deists, Socinians and Atheists; and this done, I wish I could not say, without Disconvegence, I am sure with Impatience, not only by our professed Enemies, but, which is worse, by our pretended Friends and False Brethren.

This is the Passage which is chiefly infinited on to make good this Branch of the Fourth Article. My Lords, Is there not too much Truth in this Clause? Hath not the Communion of the Church been rent and divided by some Factions and Schismatical Teachers in Separate Congregations, who have no Orders at all; and by others who refuse to take the Oaths, and will not comply with the Act of Toleration; by Papist Priests, who have drawn away Persons from our Communion to their Church; Have not her Sacred Orders been denied and vifited by the Papists, who pretend to the same Gifts as the Brethren of St. Paul's? Are her Altars and Sacraments prostituted to Atheists, Deists and Socinians, who communicate to qualify themselves for Offices and Places of Trust; and yet, Is there anything in this Clause can support this Article? Are these Evils charged upon Her Majesty; or is it affected, that these Michiefs are owing to, or proceed from Her Majesty's Administration?

The next Paragraph cited to maintain this Article, is in the 14th Page, where the Doctor says, in short, as the English Government can never be secure an any other Principles, but only tho' of the Church of England; I will be bold to say, where any Part of it is trusted in Persons of any other Nations, they must be false to themselves, if they are true to their Trusts; or if they are true to their Oligarchies and In-
Preferrments in Church and State, what Possitute the Church may receive from such Fall: Buttion, I submit to your Lordships Judgment; begging Leave only to offer to your Lordships, what was said by the Commons in a Conference with your Lordships, upon the Bill for preventing Occasional Conformity; and which, I hope, in an Impeachment by the Commons, will have some Weight with your Lordships.

The Commons upon that Conference were pleased to say, That when the Corporation Act was made, the Parliament had troth in their Minds the Confusions and Calamities that had been brought upon the Nation, by such as pretended to be at the same time in the true Interest of Religion and their Country. That the Parliament by that Act, and afterwards by the Tol- Act, thought they had secured their Establishment both in Church and State; and that they had provided a sufficient Barrier to defeat and disappoint any Attempts upon them, by Enacting, That all in Office should receive the Sacrament of the Lord's Supper, ritual or null, in any Church of England; and never imagined a Set of Men would rise up, whose Confessions were too tender to obey the Laws, but harden'd enough to break through any.

Thus, my Lords, having shewn what the Passages cited by the Managers do not maintain this Article, and that the Doctor hath not affected the Church to be in Danger by Her Majesty's Administration; I will next shew, from what Causes the Doctor doth affect the Danger of the Church to arise: And of these, Schism is one.

That Schism may disract the Church, a Prayer lately added to our Liturgy tells us. That Separation from the Establishment Church, which impothe no Sinful Terms of Communion, is Schism, all the Learned Men of our Church agree; and that there are many People in this Nation that are guilty of Schism, I think no body will deny. And altho' it cannot be imagined, no is it affected by the Doctor, that such Schism should grow to such a Head as will affect the Church, during Her Majesty's happy Administration; yet, what will Consequence it may be to the Church in another Age, no body can pretend to know, tho' every body may have too much Restion to fear.

So, my Lords, when Men attack the Articles of our Religion and our Histories, and represent them as Spurious; when they call the Doctrine of Non-Reliance and Passive-Obedience a Blasphemous Doctrine, what Inference may have hereafter upon our Government both in Church and State, your Lordships are the last Judges. I submit to your Lordships, if the Queen can be safe, when it shall be aver'd in Print, that there is one on the other Side of the Water that is a just Divine King, and hath an Hereditary Right. Can the Queen or Church be safe, when all the whole Administration is vitally and abased as it is in the Observer, in this Manner? Countraymen asks the Question, How have any more Knaves to talk of? Obs. Countraymen, What would you have me to do? If I must run through all the Lamps of Knaves, I must bring in all the Courts, all the Employment, all the Clarges of Publick Affairs in the Nation.

Can the Queen be safe, when the Murder of King Charles the First is justly laid in Print, by the Review and Observer? When the Wet Martyrdom of King Charles the First, and Dry Martyrdom of King James the Second are laid to be all one, and no Difference between them? I say, How can Her Majesty be safe, when such Rebellion Principles are so publicly avow'd? And if Her Majesty be in Danger, can the Church be safe?

All Learned Men that understand our Constitution, have always agreed, that there is such a near Relation between the Church and Monarchy, such a Dependance of one upon the other, that where one falls, the other cannot stand.

Can either Church or Queen be safe, when great and most dangerous to our Constitution, our Parliament, is brisk at? When it shall be said that the Members in the House to do nothing, make long Speeches without meaning, and Vote Bills without Design to have them pass? And when such Rebellion Principles are broach'd, as I mentioned to your Lordships upon Friday last out of the Review, to shew the Necessity of Preaching the Doctrine of Passive Obedience, viz. if the next Parliament found prove like this, the Nation will be so much the nearer that Crisis of Time, when English Liberty begins to the left Extremity, may open the Magazine of Grief and Misery. These are little of the Things alledged by the Doctor to be dangerous to the Church and State.

But the chief Causes from whence the Doctor suggests the Danger of our Church and State to proceed, are Atheism, Prophaneness, and Immorality; for he thus expresseth himself, Pag. 20. What Reason have we to think but that the National Sins are ripe'd up to a full Maturity to call down Vengeance from Providence on a Church and Kingdom that debauch'd it's Principles, and corrupted in it's Manners; and instead of the True Faith, Dishonour and Disgrace, given place to all Licentiousness both in Opinion and Practice; to all Sensefulness, Hypercricy, Lewdness and Atheism?

From these Sins it is he apprehends the Church and Nation to be in Danger; and what Judgments have been brought down upon Kingdoms and Nations for these Sins, we have Multitudes of Instances, both in Sacred and other Histories, sometimes they have been deprived of the true Worship of God, and overwhelmed with Idolatry and Mahometanism. Be not the Sins of God's People a miraculous Birth? And is not the Light of the Gospel totally extinguished where it first so gloriously shined? And by what Means? By Inidelity, Prophaneness and Immorality. And may not the same Causes produce the same Effects?

Can England be always secure from such Judgments, when some amongst us fear even the first Peron of the Trinity, by whom they were created? But many have the Boldness to deny the Divinity of the second Peron, by whom they were redeemed, and many other such Blasphemous and Atheistical Notes are daily propagated and spread abroad among us; of which I shall beg your Lordships Permission to cite some few Instances, of theke many we shall offer to your Consideration in the Course of our Evidence; and they are such as I hardly dare name, and as your Lordships will fear bear to hear.

There is a Verset call'd, A brief but clear Confirmation of the Divinity of the Trinity, Page 9, he says, The Divinity attributed to the Son and Holy Ghost is unscriptural and idolatrous. Page the 14th. To be short, Trinitarianism is Polytheism and Idolatry, if there be no such Thing in Nature. And a Book called Brief Notes on the Creed of Athanasius, speaking of the Trinity and Incarnation, says, A Belief in these Points is in no degree necessary, much less necessary for all Things. The
The Account of the Growth of Dr. John, Page 17.

Many Defects are made necessary to Solution, which it is impossible to believe, because they are not in their Nature Anabolist. Isid. p. 22. One of my Old Acquaintance always taught the moral Part of the Bible very good; but he also taught that by the Strength of his own Reason, he could force what is good a Moral Beneficent.

There are Sins of a very deep dye, and may justly draw down very heavy Judgments; and although we are very well assured, that the Piety of her Majesty'sienne is sufficient to keep those Judgments that are due to such Crimes during her own Life; and although we are sure, that, by her Majesty's Care, and the Vigilance of Her Ministers, those Sins will not grow to such a Head during her Majesty's Life, as to endanger the Church and State; yet (if not prevented) they may take such Root now, as may hereafter endanger the State, the Church, and even Christianity itself; for as among Men, Nemo repulsi factur turpissimi, so Heretics and Schismatics in the Church of England, Falsities in Principles in the State, are not invented and arrive to the Height of once, but steal by degrees into the Church and State; And therefore, as in the Body Natural, so in the Body Politick, we must meet the Disease, and prevent the spreading of its Contagion: And one of the best Methods to do it, is by our Ministers frowning the Heinousness of such Crimes, and the dangerous Consequences that attend them. And we submit it to your Lordships, whether the Doctor hath any otherwise affected the Church to be in Danger, than what may happen to her from the Consequences of such Sins; and whether he any where averts the Church to be in Danger by or under her Majesty's Administration.

As to the Vote of both Houses, we dare not presume to say how far they were deserved so extended: But I humbly submit to your Lordships Confidante, whether the Vote of both Houses in 1705, did relate only to such Suggestations and Infirmations of the Church's Danger, as should be made about that Time, or some short time after; or whether it was intended to have a Prospect, and relate to what should be supposed four years after; whereas it was improper for the Wit of Man to foresee what should happen in so long a Time.

We were then, as we are now, engaged in a War with a powerful Enemy; a Pretender, supported by that Enemy, and who, since that Vote, attempted to invade those Kingdoms, if that Army of the French had been successful in Flanders, and the Advantage of the War had turn'd on their Side; and if the Pretender had landed with such a successful and powerful Army of French Papists in Great Britain, I believe it would have been impossible to have made the Generality of the People avoid thinking both Church and State too in Danger under those Circumstances.

To conclude this Branch, If there be any Thing in his Sermon, from whence it can be inferred that he suggests the Church to be in Danger, yet if it be not suggested to be by Reason of her Majesty's Administration; and if it was not done with a wicked, malicious, and diabolical Intent to damn Her Majesty's Administration, and to contradict and arraign the Reputations of both Houses of Parliament; and unless such Intention plainly appears, without Innunations, he cannot be guilty within the Intent of this Article.

And as to so much of the third Article, which clargeth that the Doctor, as a Parallel, mentions a Vote that the Person of King Charles the First was voted to be out of Danger, at the same time that his Ministers were opposing his Death, thereby wickedly and maliciously influencing, that the Members of both Houses who pass'd the said Vote were then conspiring the Ruin of the Church; I cannot give a better Answer than the Doctor himself hath given to it, viz.

1. That he doth not draw any Parallel between the Vote concerning the King's Person, and the Vote of the Two Houses.

2. That he does not in his Sermon mention the Vote of the Two Houses.

3. That if he had mentioned it, he would not thereby wickedly and maliciously have intimated that the Members of both Houses, who pass'd that Vote, were then conspiring the Ruin of the Church; but would have intimated, that as some Persons were conspiring the Murder of the King, whilst others, no way privy to their wicked Intentions, voted his Person to be out of Danger, so when the Two Houses voted the Church to be in no Danger under her Majesty's Administration, there might be some others who were conspiring the Ruin of the Church, and many others, who by their Vice and Infidelity were drawing down God's Vengeance both on Church and State.

Mr. Doe. M A Y ye please your Lordships to indulge me a little upon this Article, and I beg leave to make a Diffinicion, as on the last Article, that is, that these Words, Danger of the Church, even in the Articles to bear one Sense, and in the Doctor's Sermon another. The Danger suggested in the Article, is a Danger under Her Majesty's Administration. I must beg leave to say, these Words were put in, to intitle, that the Doctor does in his Sermon urge the Danger of the Church to arise from her Majesty's Administration; which, I think, is not to be found there; and if they were omitted, it then will stand only that, That the Doctor doth affirm that the Church of England is under great Peril and Adversity; and I hope, the Affirmation is not Criminal. I can't, by saying this Observation I have made on the Doctor's Sermon, find that the Doctor suggests that there is any form'd Body of Men conspiring to overthrow the Church; but the Doctor says, that there are such Men that are false Brethren that endanger the Doctrines and Discipline of the Church. That there is some sort of Danger, appears by the Form of Prayer that is daily offered up for her Safety, and therefore a general Suggestation of Danger would not have answered the End of the Commons to make the Doctor Criminal, without adding the Words under Her Majesty's Administration; and if they can shew that the Doctor in any Part of his Sermon has charg'd the Queen with such Administration as endangers the Church, I am sure I should be very much to blame to appear for him at this Bar: but the contrary, I think, appears, when he prays for her Life, with these Words added, For the Comfort and Support of this Church and Nation.

My Lords, I shall say no more to that Part of the Article, it having been fully spoken to already, but beg leave to take Notice, that the Managers for the House of Commons have been pleased to say, That the Doctor has reflected upon the Resolutions of both Houses of Parliament, by drawing a Parallel between the Vote relating to the Murder of King Charles, and the Vote of the Two Houses that
that the Church was not in Danger. My Lords, To make a Parallel there must be Two Lines, a Line first given to draw the Parallel Line to; and I beg leave to say, that in the Doctor's Sermon there is no such first Line given; for he has not in all his Sermon taken Notice of any Vote of both Houses. If he has not taken Notice of this Resolution of both Houses in his Sermon, the Law will not imply that he had any Notice of it. For Votes are private Resolutions of the Houses, and always were so till of late they have been published in Print, and the Printing of them will not infer that he had Notice of them. The Doctor's Difficult in his Answer is very true and plain, that he doth not charge the Persons concerned in passing that Vote with being concerned in that odious and execerable Design of carrying on the Murder of that Royal Prince; (and I hope Charity will carry us so far as to think that very many Persons that joint'd in that Vote were not concerned in it) but that yet at the same Time they professed that Vote, that bloody Design was carry'd on by a private Juncto of Blood-thirsty Men.

My Lords, I do not admit, but supposing I should admit the Doctor hath contradicted the Resolutions of both Houses, I submit to your Lordships what Crime the contradictions a Vote of the House of Commons, or the Resolutions of both Houses, is. The contradicting a known established Law may be Seulitions; but I submit it whether a Vote is so publish an Act, that contradicting it, at least without taking Notice of it, be any Crime, or at least be so high a Crime as to deserve a Confinement. It is very certain by many be thought Saucy and Unmanly to do it, or it may be a Breach of Privilege; but whether your Lordships will interpret it to be a Crime, and such a Crime as will bear an Impeachment for High Crimes and Misdemeanors, I submit to your Lordships.

My Lords, We humbly hope, that notwithstanding any thing yet offered against the Doctor, that your Lordships will use of Opinion, that the acquittal of the Doctor of this Impeachment will be a noble and convincing Proof of the unlauded Truth of that Vote. That the Church of England, (of which the Doctor is a true, though an unfortunate Son, whilst under a Charge by the Commons of Great Britain for High Crimes) under Her Majesty's Administration, is in a safe and flourishing Condition.

Dr. Heucieanar. My Lords, We are now upon the Third Article of Impeachment, in which Doctor Sacheverell is charged with [falsely and frivolously preaching and advising, That the hon b of England is in a Condition of great Peril and Adversity under Her Majesty's Administration.] By these Words, under Her Majesty's Administration, your Lordships are to understand by the Course and Tendency of Her Majesty's Administration, that Charge we positively deny, and humbly assure you that the Learned Managers have not been able to maintain it, either from the general Scope and Design of the whole Sermon, or from any Passages contained in it.

If by these Words, under Her Majesty's Administration, is to be understood only during the Time of her Majesty's Administration, then we apprehend that there may be Perils under her Majesty's Administration, which do no ways proceed from such Administration, and which may be mentioned without any Illusion, Thought or Intention of Reflecting upon her Majesty's happy Administration.

If your Lordships look thro' the whole Sermon, it will appear, that he who now stands accused for casting this foul Aspersion upon her Majesty, never once mentions her throughout this whole Discourse, but in Terms full of the profoundest Respect and Reverence. In the very beginning of this Sermon, in the Second Page, this is reckoned as one chief Part of that Day's Deliverances, which he was then solemnizing. That this good and great Re- lish of the Royal Family lies now happily upon the Throne of her great Ancestors. In the 19th Page we find him, with an earnest Reference to her Majesty's Right to the Throne, and praying God to bless her in it; and within a few Lines he again repeats that Prayer, That God would long preserve her on that Throne, for this very remarkable Reason, because she is the Comfort and Support of the Established Church.

Is this, my Lords, the Language of one that would suggest and affect, that very church to be in a Condition of great Peril and Adversity from her Majesty's Administration? Or can your Lordships impossible, that any one can so far preevaccinate with God and Man, as openly to thank God for the peculiar Happiness that we now enjoy by her Majesty's sitting on the Throne of her Ancestors, and to beseech him long to preserve her there for the Support and Comfort of the Established Church, and yet affect that that Church is in great Adversity under, that is from her Majesty's Administration?

In this Case, your Lordships will offer me to shew what those Perils are which the Church is said to be in, in this Discourse, and how they do not proceed from her Majesty's Administration.

The Dangers spoken of in this Sermon are either such as arise from the Infidelity and Prophaneness, the Vice and Immodesty of the Age, or else such as always have attended the Christian Church from her first Foundation, and always will attend her whilst the continuance Militant upon Earth. That there are Dangers arising to the Church from Infidelity and Prophaneness, is already, I doubt, too evident from the Authors I mentioned under the second Article, and from what the Gentlemen who have spoke before me, have observed upon this: If it yet wants a Confirmation, we shall beg leave to lay before your Lordships a black Catalogue of Prophanesses and Blasphemies, not fit to be heard more than once.

As to the Dangers proceeding from Vice and Immodesty, the Laws of the Land, and the many Proclamations issued by Royal Authority upon that Occasion, are an undeniable Evidence of the growing Danger to the Church on that Head, and of her Majesty's special Care to suppress and prevent that Danger. In the Catechisms Proclamations Her Majesty declares Her Royal Resolution to punish all manner of Vice, Immodesty and Prophanesses in Persons of all Degrees whatsoever, and particularly in such as are near Her Royal Person; and these Proclamations are ordered to be read by all Ministers in their respective Congregations at least Four Times in every Year; and they are directed to incite and stir up their Congregations to the Practice of Piety and Virtue, and the avoiding all Immodesty and Prophanesses. My Lords, here I am the Fates of Ministers, if they must reproach Prophanesses in Men of all Degrees under Her Majesty's Displeasure; and yet if they once happen to mention Men of Characters and Stations in their publick Discourses,
courts, that too much must be made one Part of the Impeachment against him.

My Lords, It was laid indeed by a Learned Manager, that the Pulpit was not a proper Place for Complaints of this Nature; that these things ought not to be spoken of in Publick, unless they could be proved; and if they could be proved, those that are known to have been guilty should be prosecuted in a due Course of Law. But, my Lords, I humbly apprehend it to be the Duty of a Minister of the Gospel to be inquisitive in such cases, not only (as is often the Duty of a good Manager) to substantiate the Charge with Authority, and without Difficility. This their Holy Function obliges them to do, and the Duty of that Function does and ought to protect them in the Performance of that Duty; but that Ministers should be obliged to prosecute every Offender in a Court of Justice, is not yet known to be any Part of their Office; and he that at any time should take that Part upon him, would hardly avoid that Impression which many People are ready to lay upon the whole Profession.

In the next Place, your Lordships will consider whether the Dangers mentioned in this Sermon are not such as have in all Ages, and under the best Princes, inflamed the Church.

I appeal to the Reverend Bench of Bishops, whether even in the Apostolic Times there were not Men of able and honest creeds in among them; some carried about with every wind of Doctrine, deceiving; some, who had become excessively corrupted, and abandoned the Traditions of Men; and whether in the immediate succeeding Ages the Church was not miserably rent and divided by factions and schismatical Impostors. Their Lordships well know that the pious Care of Christian Emperors was not able to prevent the spreading of old Errors, and the continual springing up of new ones; neither has Her Majesty's peculiar Piety and Zeal prevented many Infringes of Pre-phantenec and Irreligion under Her happy Administration; but certainly no Inference ought to be made from an Historical Account, or bare Mention of such like Perils of the Church, as if that was intended to arraign the Administration of those Princes in whole Times they happened.

My Lords, That there are such Dangers attending the Church, even under Her Majesty's happy Administration, needs no other Evidence than that Form of Prayer which is by Her Majesty's Authority directed to be used in all Churches; in which we beseech God, That no Solution may disturb this State, nor Schism disturb this Church; and that we would give all Grace and joy in Joy to Heart the great Danger we are in by our unhappy Divisious. My Lords, this Prayer is enjoined to be used by publick Authority; and particularly mentions the great Danger of the Church, in being at this Time distracted with Schism; and I must submit it to your Lordships Consideration, how hard it is that a Minifier may not from his Pulpit mention these Dangers without Offence, which he is judicially commanded to pray against in his Def.

Mr. Dodd. We shall beg leave to produce several Books, wherein there are the strongest Opinions that perhaps your Lordships ever heard of; And we shall first confine ourselves unto which relate to blasphemy, Irreligion and Heresy, which we conceive are not pleasant to be heard, or fit to be published, if it were not absolutely necessary for the Doctor's Defence.

Mr. Phelps. My Lords, We begin with some Miscellaneous Tracts, published by Mr. Edward Vol.L. V.

Flickering. And we offer them first to your Lordships Consideration, because he was a false Brother; and we think his Treats will justify the Doctor in what he hath laid in relation to the Church being in Danger, from the Blasphemy and other enormous Crimes mentioned in his Sermon.

Mr. Dee. It's in Page 12.

Clerk reads. 1 The Second Pren- fend to Infallibility is the Bible; Part 2, p. 12.

and that I admit too, fo soon as

'tis agreed which Chapter and Verse is God's

Word, and whichnot, and why.—Foras for some

Verses andClauses in the Holy Bible, the very

Pensmen thereof did not sometimes know very well

whether the fame were the Diatases of the Spirit

of God or no.—Sometimes they write—Thus faith

the Lord—and not I, but the Lord commands, fo

and fo and then again in a Qualm or Quandary,

modestly pretend to guelling: I think also, says

St. Peter, that I have the Spirit of God.

Mr. Thoosfen. My Lords, upon what is offered to be given in Evidence, the Managers apprehend there is something that will require their Consideration.

Accordingly the Managers withdrew, and then the Lords adjourned to their Hous above, and in a short time their Lordships being returned, and seated as before, and the Managers being return'd to the Place appointed for them at their Lordships Bar, Prolanction for Silence was made by the Serjeant at Arms.

Mr. Thoosfen. My Lords, The Managers have consider'd the Nature of the Evidence open'd by the Council, and without troubling your Lordships to observe how material it is for the Provener's Defence, submit it to your Lordships, whether such impious and blasphemous Passages as the Council were alham'd to repeat, shall be republish'd in so solemn a Manner, by reading them in Evidence before your Lordships.

Lord Chancellor. Gentlemen, You that are of Council for the Doctor may proceed in your Evidence as you shall think proper.

Mr. Dodd. My Lords, We must own there are a Multitude of Sentences never to be repeated, if it were not necessary for our Defence; but we think it is material for the Doctor's Defence, that we dare not depart from it without your Lordships' Order.

Mr. Pipps. My Lords, The Reason that Learned Gentleman gave against reading them, is the very Reason we offer for reading them; for the Doctor acribes the Danger of the Church to those Blasphemies and impious Doctrines and Tenets, that are so frequently published, and which call for God's Judgments on the Nation.

Mr. Dee. My Lords, we define he may read in the fame Book he was reading before.

Clerk reads. 1 For Sabbathifying, The

Sabbath, Oh the Sabbath—called by Ibid. p. 17.

the cunning Priestcraft, not by the

Holy Scripture, the Lord's Day, to recommend it

the better to the unhinking Mob.—Of all the

other Seven Days the Priest's last Market-Day to

put off his Wares, and turn them into Money.

Family Duties are the next plasti-

ble Piece of Priestcraft Divinity, I

mean Praying with the Family, (not

5 F 1 that
Sacheverell D. D.

Mr. Dr. The next Book we offer to your Lordships is Blount's Oracles of Reaion.

Clerk reads.] Reaion is able to furnish us with enough to make us Preface, p. 3.

Mr. Phipps. The next is Dr. Burnet's Archeologia Sacra.

Clerk reads.] Id utique videtur gravissimum, & afferrinum in Sac Narratione, quod Gentium inhumanam plissifie, et perdivisse dictatur Deus eam evulgare, & exiguam, & feminilis ingenii licitate perpetuam.

Mr. Phipps. The next is, An Account of the Growth of Deiun.

But since the Gospel Simplicity has been worn off, the Priests of all Churches have agreed, first, That it is necessary for all Christian People to communicate at the Lord's Table. Secondly, That this Sacrament cannot be rightly celebrated without the Assiilation of a Priest, who must consecrate the Elements to the Use for which they are designed, whereby the Priest is made absolutely necessary to the very Being of the Sacrament. The Priest also making himself Judge of every one's Preparation for this Sacrament, has in it his power to admit to a Participation whom he thinks fit; as likewise to exclude whom he pleases from this necessary Means of Salvation: And hereby he is enabled to make his Terms with his People, who must be contented to have their Souls upon what Conditions he will admit. No wonder, then, that so great a Noise has been made concerning this Sacred Commemorative Repast.

That Christian Communion which you read of as practiced in the Apostles Days, was nothing else but a Religious Conversation with Christians one amongst another. *Twas for Society-like that they went from House to House, that they eat, and drank together frequently.—Now it's plain, that this sort of Religious Conversation may be kept up among Christians without either Priest or Altar, or any fict Form of Prayer, or Prais.

It was long after the Apostles were dead and buried, before the Temples were built, or Altars erected, or fict Orations were made to the People in Churches. And what if you should further consider, if there be any Part of this Primitive Church-Communion that might not have been performed by a Woman as well as a Man?—When the Primitive Christians met together to break Bread, from House to House, had any of their Women, a Blessing on that Bread, as well as the Men?
1709. H. L. for High-Crimes and Misdemeanors.

have no Reason to doubt but that God would have heard his Prayer.

Mr. Pepys. The next is, A Letter concerning Lutheranism.

Clerk reads.] Is the doing Good
for Glory's sake to Divine a thing?
Or is it not diviner to do Good even
where it may be thought inglorious, even to the
ungrateful, and to those who are infernible of the
Good they receive? How comes it then, that
what is so divine in us should lose its Character in
the Divine Being? And that, according as the
Deity is represented to us, he should more reform
the Wits, Womankind, and impotent Part of
our Nature, than the Generous, Manly and Di-
vine?

One would think it were easy to
understand, that Provocation and
Offence, Anger, Revenge, Jeal-
ously in point of Honour, or Power, Love of Fame,
Glory, and the like, belong only to limited Be-
ings, and are necessarily excluded a Being which is
perfect and universal.

It is Malice only, and not Good-
ness that can make us afraid.

So that we have only to consider,
whether there be such a Thing as a
Mind that has relation to the Whole,
or not: For if there be no Mind, we may com-
fort our selves however, that Nature has no
Malice.

For no body trembles to think
that there should be no God, but
that there should be one.

I am not a Divine good enough
to resolve what Spirit that was which
proved so catching among the ancient Prophets,
that even the Propheane Shuld was taken by it.

Mr. Pepys. The next is, A Brief, but Clear
Confutation of the Doctrine of the Trinity.

Clerk reads.] The Divinity at-
tributed to the Son and Holy Ghost,
is unscriptural and idolatrous.

This one Fundamental fallacious Prin-
ciple, as well with Jews and Turks,
as Heathens, has done more mischief to Chri-
tianity than all our other Errors besides.

For my part, I declare I shall ne-
evermore admire at the Aburdity of
either Papists, Turks, or Heathens;
be they as grofs as they will, I am sure they
never will be able to exceed this Doctrine.

To be short, Trinitarianism is
Polytheitism, and Idolatry; if there
be any such Thing in Nature,
Revelat. 15. 5. And upon her Forehead was a
Name written, Mystery, Babylon the Great, the
Mother of Harlots, and the Abominations of the
Earth. And to what I pray, in Popery can that
Word Mystery there fo properly relate, as to the
Trinity?

Mr. Pepys. The next is, Brief Notes on the Creed of Athanasius.

Clerk reads.] A Belief in these
Points, that have been always con-
trived in the Churches of God,
is in no degree necessary, much less before all
things.

And now I appeal to all Men that have any
Freedom of Judgment remaining, whether this
Cred is fit to be retained in any Christian, much
less Protestant and Reformed Church? Since it
slanders the Foundations not only of Christianity,
but of all Religion, that is to say, Reason and
Revelation.

Mr. Det. There is a Book marked with the Let-

Clerk reads.] Many Deists are
made necessary to Salvation, which
is impossible to believe, because
they are in their Nature Aburdities. I reply'd,
that these things were Mysteries, and f6 above
our Understanding. But he asked me, To what
End could an unintelligible Dostrine be revealed?
Not for infinit, but to puzzle and amuse.

One of my old Acquaintance al-
ways thought the moral Part of the
Bible very good; but then he also
thought that by the Strength of his own Reason
he could have written as good a Moral himself.

If you look over the State of Re-
ligion, as it floundeth in Christendom,
there is no Church whatsoever which
will accept you as a Member of its Communion,
but upon some particular Terms of Belief, or
Practice, which Christ never appointed, and it
may be such as an honest and wise Christian can-
nor consent to. — It looks like a Trick in all
Churches to take away the Ue of Men's Rea-
son, that they may render us Vaffals and Slaves
to all their Dictates and Commands. But what
greater Slavery than to force on Men a Belief of
such Things as necessary to Salvation, of which
it's not possible to form an Idea? Though I am fa-
tisfied there is no such Thing as a Change of
Bread into the Flesh of Christ, yet I can form an
Idea that such a Thing may be, that the fame
Power that changed Earth into a Man, may change
Bread into flesh; but I can frame to my self no
Idea of what your Church teacheth in the Sacra-
ment, That the Body and Blood of Christ are verily
indeed taken and received of the Faithful;
And when I ask, how can this be understood by
a Protestant who believeth that there is no other
Body but that of Bread? I am told that the
Church means it in a Spiritual Sense. Now I have
try'd, and find it impossible for me to form to my
self an Idea of a Body verily and indeed in a
Spiritual Sense.

Your Church will require me to
believe other Aburdities as bad
as those, as that Kings and Bi-
shops have Divine Right to that Power which
they exercise over us; whereas with my own Eyes,
I saw our great and gracious King accept the
Crown of England as the Gift of the People. And
I see as plainly that Bishops are an Order of
Men of their own (not of Christ's) making.
I can find no Footsteps of any
Jurisdiction given to the Twelve
over the Seventy, or indeed over
any body else.

Mr. Det. The next is, The History of Religion, Clerk reads.] Strange and puzz-
ling Methods of religious Cer-
emonies and Mysteries, and of va-
rious Rites of facticking, good for nothing but
to confound and distract the Minds of Men.

In very deed, Creeds were the
Spiritual Revenues of Deism
Ibid. p. 312. Parties upon one another.

Mr.
Mr. Dodd. The next is Affray's Argument.  

Preliminary Notes:  
- God told Adam,  
- that if he did eat, he should die;  
- the Devil told Eve, that they might eat and not die.  
- These were the first Words,  
- spoken to Man by God, or the Devil, upon the  
- Truth or Fallibility, whereas, the very Beings of  
- them both were to depend for ever: For which  
- ever of them could maintain the Truth of his  
- Word against the other, he must have been God,  
- and the other the Devil. And therefore God,  
- having turn'd the Eye upon the Devil, he is from  
- thence called a Lyar from the Beginning, and the  
- Father of it, and will never be believ'd again for  
- ever. God could not nor did dispense with his  
- Word, without complimenting the Devil, with his  
- Godhead.

What is it that you do, or would  
Ibid. p. 82.  
- believe of Christ, or in Christ?  
- Answ. Why, we believe him for  
- our Saviour. Save you from what? Why, from  
- our Sins. Why, what hurt will Sin do you?  
- Why, it will kill us. How do you know? Why,  
- the Law of God saith so; In the Day thou eat'st  
- thereof, thou shalt die. Why, but then will not  
- this Saviour save you from this Law, and from  
- this Death? No, he'll save us from Sin. Why,  
- then it seems you have got a Pardon for Horse-  
- Stealing, with a Non Obstante to be hanged. Do  
- but fee now what a Jiff you have made of your  
- Faith. And yet I defy the Order of Priesthood to  
- form a better Creed than this, without admitting  
- the Truth of my Argument, or to make Sacrament  
- of their own Faith without adding mine to it. It's  
- much easier to make a Creed, than to believe it af-  
- ter it's made: Nor can any Man really believe any  
- Part of the Gospel that doth not believe it at all.  
- For it is a Doctrine so dependant upon itself,  
- that unless we know the whole of it from the Be-  
- ginning to the End, we can't know the Uic and  
- Realism of any Part of it. Wherefore (notwith-  
- standing this Intraduction of Death in the World,  
- and the Infection of Fear contracted upon Man  
- from hence) I am not allur'd from re-affirming  
- my Affirment at the beginning. That this long  
- Poffecion of Death over Man, is a Poffecion  
- against Right.

Ibid. p. 97.  
- Behold, ye Deprivers, and won-  
- der! wonder at what? Wonder to  
- see Paradisal Loft, with the Tree  
- of Life: in the midst of it! Wonder and curve at  
- Adam for an Original Fact, who in the Length  
- of one Day, never so much as thought to put  
- forth his Hand for him, and us, and pull, and  
- eat, and live for ever. Wonder at, and damn your  
- selves for thatof tlie ill Impression, that in the  
- Space of 1,000 Years, never so much as thought  
- to put forth our Hands every one for himself, and  
- fail and execute the Covenant of Eternal Life,  
- and live for ever.

Ibid. p. 98.  
- To be even with the World at  
- one, be that wonders at my Faith,  
- I wonder at his Unbelief. And  
- that as long as you will, I am sure that  
- neither my Physiogonomy, Sins, nor Fortunes,  
- can make me look so unlikely to be translated, as  
- my Redeemer was to be hanged.

Mr. Dodd. The next is a Book call'd, Christianity  
un. Mythrums.

Clerk reads:] God himself, nor  
any of his Attributes are Mytho-  
racies to us for want of an ade-  
quate Idea: No, not Eternity.  
As far as any Church allows of  
Mythologies, so far it is Antichristian,  
and may with a great deal of Ju-  
lice, though little Honour, claim Kindred with  
the Scarlet Whore.  
For to speak freely, Contradic-  
tion and Mystery are but two Em-  
phatic Ways of saying nothing.  
Contradiction expres's nothing by a Couple of  
Ideas that destroy one another; and Mystery  
expresses nothing, by Words that have no Ideas  
at all.

It will not be amifs to lay down  
a short Parallel of the ancient Hea-  
then, and new-coined Chriifian  
Mysteries. And I shall endeavour to do it, as  
to make it evident they were one in Nature,  
however different in their Subjects.

Mr. Dot. The next is Sermons and Eflays of Mr. Wightman's.

Clerk reads:] When the Scrip-  
tures speak of the one God, or  
Pag. 213.  
- of one God, they plainly and di-  
- finitely mean, one Original Fountain and Author  
- of all Beings whatsoever; or mean thereby one  
- Supreme God, the Father only.  
- The Moderns call'd thefet, three  
- Divine Persons but one God, and  
- Ibid. p. 215.  
- fo introduced at last a new, and  
- unfeatural, and inaccurate, if not a false Way  
- of speaking in the Church.

Mr. Dodd. He makes it an Errata, that he has  
named the Trinity, and put it out of the Book.

Clerk reads:] Errata, Pag. 121.  
ln. 23. 74. To whom with the  
Ibid. p. 415.  
- Father, and the Holy Ghost, read,  
- in the Holy Ghost, and do the Three Persons and  
- one God.

Mr. Dodd. The next is, The Unreasonableness of  
making and Impifying Creeds.

Clerk reads.] But what Creeds  
- and Articles of Faith can be pro-  
- duced that are not doubtful and  
- disputable? That which goes under the Name of  
- the Apologies not excepted. It being neither of  
- undoubted Authority, nor disputable, ornamen-  
table Sentences in some Articles thereof, though  
- it is generally received by Christians and as va-  
- nerable for its Antiquity, and professed, or ra-  
- ther said, by all, even those who understand not  
- what they say when they recite it.

Mr. Dodd. The next, An Account of the Growth of  
Delfia.

Clerk reads.] If those Writings  
- which they call Holy Scriptures Page 25.  
- are of their Side, as they all say  
- they are, I make no doubt, but they are of their  
- own inventing. And if Jesus Christ their Pa-  
- tron laid their Foundation of those Powers,  
- which both Papist and Protestant Clergy claim to  
- themselves, from under him, I think the old Re-  
- mons
1709. H.L. for High-Crimes and Misdemeanors.

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maus did him Right in punishing him with the
Death of a Slave.

Mr. Plippy. We shall next few some Papers
that reflect on the Church and Clergy; and shall
first offer to your Lordships Consideration the
Rights of the Christian Church.

 Clerk reads. Not only an inde-
pendent Power of Excommuni-
cation, but of Ordination in the
Clergy, is inconsistent with the Magistrates Right
to protect the Commonwealth.

The question now is where make
Ibid. p. 104. the receiving the Lord's Supper
from a Priest necessary; nay, not
one Instance of the Lay's receiving it so can be
produced from thence.

It can belong only to the Peo-
ple to appoint their own Ecclesi-
satical Officers.—It's an inherent
fundamental Right of all Communities.

None pretend to impose a Con-
ligion. 

Ibid. p. 240. auctor or Director, on another in
Temporal Affairs, but every one
is left to manage them, as he thinks best for his
own Interest, as being presumed to understand
it better than another; and therefore is to cluse
his own Lawyer, Physician, Brewer, Baker, &c.
and by the name Reafon he ought to cluse his
own Spiritual Conductor.

It's absurd to imagine every

Ibid. p. 137. Christian is not capable of such
Circumstances, as praying aloud,

distributing the Bread and Wine, or (according
to the recent Mode) of feeding an Infant, and
repeating a lit Form of Words.

Have they not inferred this
Ibid. p. 402. Power of theirs in an Article of the
Credal, commonly called the
Apostles, viz. I believe the Catholick Church?

Mr. Dee. We shall next offer the Review:

 Clerk reads. Whether our Fa-
ligion. 

Ibid. Vol. 2. Numb. 112. thers had a Necessity to make
p. 447, 448. those exclusive Laws, and impose
anecessary their indifferent Things,

Ibid. Vol. 3. Numb. 27. acknowledge'd to be fo, as Terms of Communion:
Nor is this all, but supposing they had which ne-

Ibid. Vol. 3. Numb. 27. vertheless I do not grant; then this Address is fur-
ther preter'd to your Lordships, to examine whe-
ther that Necessity does yet continue, or no? Eh-
ther of which will be the same Thing. For if
there either was not a Necessity at the Time of
their Erecting, or that Necessity does not yet re-
main, let which will happen to fall out, the Act of
Uniformity, imposing such and such indifferent

Scandalous to the Church, Injurious to the pub-
lick Peace, and a Grievance to the whole Nation.

ib. p. 106.

Ibid. Vol. 3. Numb. 27. I cannot but tell him, should I
p. 106. publish the Matters of Fact which
Ibid. Vol. 2. Numb. 107. I am Master of, with respect to
p. 27. the High-flying Gentlemen of the
Clergy; should I give a faithful Account of the
most infamous and scandalous Behaviour, the
Notorious Lives, the Befallty Excesses, and the
futious Treatment of their Brethren the Differ-
ters, which on a small Search I have been ac-
quainted with; the Inferior Clergy of his Party
would appear the most wretched, provoking, abo-
ominable Crew, that ever God suffered to live un-
punish'd, since he destroyed Sodom and Gomorrah
by Fire from Heaven.

If Words could be made Trea-

Ibid. Vol. 2. Numb. 105. son, one at least of the Inferi-
or Clergy in England would be
hang'd.

I again appeal to you, Gentle-

Ibid. Vol. 2. Numb. 36. men, Whether, generally speaking,
after this unhappy Nation, the
Clergy are not Three Parts in
Five, in a close Conjunction with the Enemies
of the Church's Peace, and the professed Enemies
of the Crown them?

Ibid. Vol. 6. Numb. 115. Others, not so directly, but alto-
gether as fatally, and tending to
the same End, with subtle Designs
to divide and amuse the People,

Ibid. Vol. 3. Numb. 126. by Preaching, Writing, and Print-
ing, endeavour to revive the said exploded Doc-
trines of Non-Resistance, and absolute uncondi-
tion'd Obedience, as things the People of Eng-
land ought to think themselves oblig'd by;
which if in themselves, or in no other, yet mani-
feely tend to unavow the Constitution, to invali-
date the Queen's Title to the Crown, and de-
stroy the legal Authority of Parliament in the
Nation. An eminent Proof of which is now
depending before the House.


Drunkennes, Oaths, and abomi-
nable Lewdness; Ignorance, Negli-
gence, and scandalous Inufficien-
cy; abomin'd Error, Defin and So-
cinism have overs-run the Clergy.

You know the Church he means
is High-Church, which is a Ficti-
on, a Church of the Brain, sup-
ported by a little, insignificant, tri-

Ibid. Numb. 89. fling Number of Brainless People;
and the People of England are no more concern'd
about that Church, than about the Institutions of
Government laid down in More's Utopia, Haring-
ton's Oceana, or Bacon's New Atlantis; and all the
Canons, Rites, and Ceremonies of that Church are
to be the same, or to be believ'd by you, or me, than
so many Ballads, or Duck-Lake Penoy Histories.

The Universities have large En-
dowments, which I fancy may be
Ibid. Numb. 67. better employ'd for the publick
Good than at present. Let you and I Vote them
ufefles.

Country-M. With all my heart, Master.

Mr. Dodd. My Lords, The next Thing we
should go upon, is to fhow several Passages which
reflect upon the Queen, the State, and Miniftry;
there are Five or Six Iniances which we shall read,
and then we shall have done.

 Clerk reads. In short, if there

Ibid. Numb. Review. Divino comes upon the Stage, the
Vol. 2. Numb. 519. Queen has no more Title to the
p. 519. Crown than my Lord-Mayor's
Horre. All the People are bound
by the Laws of God to depose Her as an Ufurer,
and reforfe their Rightful and Lawful King James
the Third,

Ibid. Vol. 7. Numb. 122. The Line of all the World
p. 436. famed for Blood, and that had
Ever raved't the best Families of the
Kingdom.
Ever since the coming of King James the First to the Crown, this Nation has been perplexed with Divisions, Uneasiness, Op- pressions and Murrmurs, both in Sovereign and Subject.

Either the Differers had Reca

The Balance between 41 and 123. p. 489. will appear to run against him; and the Difference between the dry Martyrdom of King James, by his Haughty-Obstinate Church-Subjects, and the wet Martyrdom of King Charles the First, by People that never made any such Pretence, will appear to small, that it's not worth Dr. D—'s while to meddle with it.

there a great many of those People alive, that cut off the Head of King Charles the First?

Oluj. No, no; they are dead and gone a long time ago. However, the Story serves some Men as Raw-head and Bloody-bones, to alluring Je

I was born since the Restoration; and I have to high a Value for the Prudence and Justice of our Forefathers, as not to condemn any of their Actions for the common Good. We are unkind to our selves in cenfuring the Justice of our Forefathers.

I recite this, to let you know the Encouragement the Papists have had in this Reign; when by their Interest they can get such as write against them proclaimed, &c.

Should I tell you, honest Coun-
yrman, the Accounts I have had of the Numbers of Popish Priests and Emigrants come into England the first Two Years of Her Majest's Reign, it would make your Hair stand an end.


and Emigrants into England the first Two Years of Her Majest's Reign, it would make

They would have but a forry Foot Soldier of the Oldravetor. 

And yet I have been where those People that would find me durst not come, and where perhaps I have con

My Fortune to be in a fighting Army under a General that we now dearly want who did not use to return from the War, but Clade Viter,

and then rise in Triumph over his Queen on a Medal.

I am sorry that the Folly of some, and the Bribery of others, have brought us into such ama

and diurnal Circumstances, that either our Liberties must be lost, or be main

by a Body that is neither of us, nor from us.

I shall produce my self as an Example of the Arbitrary Power. This Parliament; and the Man that does not acknowledge their Proceedings against me to be Arbitrary, must assert, that an Arbitrary Power was never executed.

Now if this isn't Arbitrary, I don't know what to call it. The Spanish Inquisitors have so much regard to Justice, or the flow of it at least, that they'll suffer a Man to speak in his own Behalf, &c. Now, Countryman, do but con

I was send to the Lofts of my Liberty without being heard.

Which plainly shews, that what the Commons condemned me for, would not bear an Action at

My Intent is to inform such as you, honest Roger, how much you have been abused by your Re

This Parliament is the very Re-

vers of former Parliaments; as

they were merciful, this was cruel; as they made good and wholesome Laws to pre

fer the Liberties of their Electors, these took away the Freedom of their Electors without any Law; as they used all Means to keep their E-

lectors out of Jail, these used all Means to put 'em into Jail.

Oluj. Honest Countryman, what wouldst thou have me to do? If

I must run thru' all the Lift of Knaves, I must bring in all the Courts, all the Employments, all the Clasps of Publick Affairs in the Nation.

I really find the State of Eng-

land in general to be thus: Its Review, 

Trade under a nefible, miserable Decay in all its Branches—Its Navy great and flourishing; but all her well-laid Designs either defeated in their Preparations, by the miserable Methods, and ill Government, with relation to Seamen, or disapp

appointed by the ill Conduct or Cowardice of her Commanders. In Civil Concerns, in the unnot Confusion of Parties—blending together the most absurd Contraditions, such as propagating Religion by a Scandalous Ministry,—reform

Manners by debauched Magistrates, and clus-

Men to make Laws, by Bribery and Corrup

Mr.
Mr. Pepys. My Lords, we shall offer but one Pallium more, and that is out of The Divine Rights of the British Nation vindicated.

Clerk reads: 4 And if he will Page 105. 5 but stay till the end of this present Seffion of Parliament, he'll find several new Powers annexed to the Regal Office, and perhaps some made void and repealed for the Publick Good.

Mr. Dodd. My Lords, we have now done with our Proofs; we have gone over the Heads of Blasphemy, Irreligion and Hereby, the Church reflected on, the Queen, Ministry, and all Orders of Men reflected upon and abused. We have cited these Books and Passages, not to reflect on the Government, but as those which put the Doctor in some Heat and Concern both for the Church and State; and we hope your Lordships will make the best Construction of the Doctor's Intentions in this Matter.

Mr. Pepys. If Blasphemy and Irreligion can endanger the Nation, I think, with great Submission, the Doctor has made good his Answer; and therefore I hope he is not guilty of any Part of this Article.

Mr. Des. My Lords, I beg leave that we may apply some Part of the Proofs we have read to-day to the Fourth Article.

Mr. Pepys. My Lords, The other Article, I fear, will be longer than what is fit to trouble your Lordships with now; we shall be ready to proceed when it is your Lordships Pleasure.

Then the LORDS Adjourned to their House Above.

Tuesday, March 7. The Eighth Day.

The Lords coming down into Westminster-Hall, and being seated in the manner before mentioned, Proclamation was made by the Serjeant at Arms as follows:

Our Sovereign Lady the Queen doth strictly Charge and Command all manner of Perons to keep Silence, upon Pain of Imprisonment.

Then another Proclamation was made: hereby Sacheverell, Doctor in Divinity, come forth, take thee and thy Bail, else thou forfeittest thy Recognizance.

The Doctor appearing at the Bar accordingly, with his Counsel, as before:

Lord Chancellor. Gentlemen, you that are Council for the Prifoner may proceed in his Defence.

Mr. Dodd. If your Lordships please, we will proceed to the fourth Article.

That Article contains several Heads: 1. That the Doctor suggests Her Majesty's Administration tends to the Destruction of the Conftitution. 2. That there are Men of Characters and Stations in Church and State, who are false Brethren, who undermine and betray, and put it in the Power of others to overturn and destroy the Conftitution. 3. That the Doctor charges Her Majesty, and those in Authority under Her, with a general MaleAdministration. 4. That he perniciates the Subjects to keep up a Difdivision of Opinion and Parties, infuits Jealousies, fummons Disputes, and diverts the Subjects to Arms, and perverts several Parts of Scripture.

My Lords, As to the First, the Doctor is so far from forgetting that her Majesty's Administration tends to the Destruction of the Constitution, that he has not, as we apprehend, said any thing that can bear such a Conftitution. The Doctor denies, that he has made any Mention of Her Majesty's Adminiftration in Church or State in his Sermon: Therefore, How can he argue that it tends to the Destructiion of the Conftitution? It has not been proved. But he takes all Opportunities to speak of the Beflings we enjoy under her Majesty's Government, prays for Her Prefervation; and that She may long Reign for the Comfort and Support of the Church, &c. proffes when he spoke proceeded from a tender Concern for Her Majesty and Her Government; So that we humbly apprehend there was little Occasion for such a Charge against him.

The Second Part of the Article is, That there are false Brethren, that are Men of Character and Station in Church and State, who undermine and betray, and put it in the Power of others to overturn and destroy the Conftitution. Now the false Brethren by him defcribed, are Perons who propagate false Doctrines, who give up the Difcipline and Worship of the Church, who are for Neutrality in Religion, or who with ill to the Church, but do not fly to the Zetz in changing her Precepts, and defending her Rights: Those are the false Brethren intended; and this is very different from the Allegation in the Impeachment. As to that Part of the Charge, of putting it in the Power of others to destroy the Conftitution, he does not mention Men of Characters and Stations in this Place; but, as I take it, in Pag. 15, where this Palliage is supposed to be contained; and yet it is Twelve Pages after, before these Words are mentioned. They are not joined together, as is supposed by the Article; and speak nothing of that Matter. It is a Conjunction of Palliages widely different from, and not relating to one another. The Betrayers of the Conftitution, to whom the Doctor does refer, are such as by Writing endeavour to subvert the Foundation of our Church and State; such as are of a Latitudinarian Principle, who neither believe her Faith, even her Msfian, submit to her Discipline, or comply with her Liturgy. My Lords, these are the Heads, and Perons, that the Doctor refers to; and not such Persons or Things, as are pretended by the Article.

As to a General Male-Administration under Her Majesty, he alludes the Charge; has no where laid it: Always, as a good Subject, maintained her Majesty with the profouls; Dout and Resped, nor does he tax any in Authority with a Male-Administration. And surely it is not sufficient to charge the Doctor, as if he had fallen foul on the Ministry, when there is no Proof of it, and when there is no Palliage in his Sermon, as we apprehend, that tends to it. The Doctor has on all Occasions, as a good Subject, justified her Majesty's Title; and particularly at the Beginning of this War, he preach'd a Sermon at Oxford, before the University, therein justifying her Majesty's Title to the Crown, and Her entry into the War against France and Spain, wherein he has very clearly demonstrated the Two Points. And as to the Charge of endeavouring to keep up Distinction of Parties, he is so far from it, that he complains of those that have divided us with a Distinction of High and Low Churchmen: They have willingly divided us with known Dif distinctions: And what could he mean by all this, but a Service to the Government; and that they which rate such false Infirmations, such Fears and Jealousies, are the People he intended, and complains of? And
And as he has done that, so he takes all Opportunities to pray, that we may be one Field under one Shepherd, and that all invincible Difficulties might be vanquished at once.

My Lords, The next Thing is, The raising these groundless Fears and Jealousies, that are suggested. As to that, the Passage we read before is quite opposite: The Prophet rebukes them, that do as ill Christians, and ill Subjects; and earnestly furs forth the Milk of their. He is so far from encouraging it, that he has upon several Occasions severely confuted it. And as to stirring up Her Majesty's Subjects to Arms and Violence, he abhors it, and throughout his Sermon affords the Doctrine of Non-Resistance, which is quite contrary to this Part of the Charge, altho' he conceives it to be the Ground of the Impeachment. Sure there is not any one Passage, that tends to excite the Subjects to Arms, in his Sermons.

My Lords, There was Notice taken of a Passage (that has little in it) exciting Christians to put on the whole Armour of God: But that is a distinguishing from the Arms of Flesh and Blood: It cannot be so misunderstood, as to be underfooted by any Earthly Power whatsoever; for as it is in the Scripture, so it is in the Doctrine of the whole Armour of God; Patience, Suffering; &c. This is the Armour he excites Christians to put on; nothing of fleshly Arts.

As to the Charge of perverting several Texts of Scripture, to make ill Impressions on the People; he denies it, and had no ill Impressions to make on any Person whatsoever: His Work was to do good, and make good and religious Impressions on his Hearers. But he thinks it hard, when he cites Texts of Scripture against Vice and Immorality, by a Contradiction in Prejudice of the Preacher, those Texts should be said to be applied to particular Perfons. The Story of the Prophet, in the Second Book of Kings, Chap. vi, as printed in the Doctor's Sermon, is miraculous, but the Two Reflections made upon it are very unnatural, and not credible. The first Impression was, That he had it by Hearsay, and that he had not read it. Sure your Lordships cannot think, but that he, that is a Doctor of Divinity, has read every Chapter in the Bible; He, that has been a Student in the University of Twenty Years flowing, and more, and contantly hearing the Church, certainly some one can think, but he has read the Bible. But then it is turn'd the other way upon him: That, taking it to be so, then he represents himsell to be the Prophet that could see the Danger, and makes the Lords and Commons the People that were blind.

My Lords, This, I suppose, was intended to be wittily said; but if it be seriously (and without Railing) confederate, there is no Wit or Sense in it. He mentions not the Lords and Commons at all: But it is true, lie, as a Preacher, warns the People to have their Eyes open, to see the Dangers of Sin and Vice; so that we apprehend, there is no Ground, from that Passage, to charge the Doctor with corrupting the Scripture.

My Lords, The next Text that is quoted against the Doctor upon this Head, is, Blow the Trumpet in Zion; found an Alarm. Now it is urged by the Gentlemen Managers, That this can be for nothing but for War; and this (it's pretended) was only to be done in Time of War, when the Preists with the Silver Trumpers were to found in Battle. But, my Lords, this cannot have that Conjunction; for wh'hever looks into the Scripture, particularly into the Prophet Joel, and other Places (where that Exception is used) will find it to proclaim a Fait; They were not to blow the Trumpet, to dignify the Generality, and that all should take notice of it. The Allusion is carried by an Elegancy to the Trumpet, to shew the Generality of it, and that all the People should humble themselves before the Lord. Now, to make this Sermon, to infer it to be to excite the People to War and Rebellion, is not right Reasoning, nor is there the least Colour for it.

Another Question he makes it much prefixed upon the Doctor, where speaking of the Church, he cites that Passage out of the Laconiamus: Her Adversaries are chief, and her Enemies at present prophets. This is prefixed upon us, as if the Doctor had an Eye in it on the Ministry. But this we think, is straining the Words beyond their Sense or Meaning: For, first, he does not lay her Adversaries are the chiefest, but in the lowest Degree of Comparison, her Adversaries are chief; that is, that amongst her Adversaries there are some considerable Perfons, some Men of Elats and Figure. And this, I think, appeared Yesterday in pamphlets that were read, some whereof are supposed to be written by no mean Perfons; the Doctor cites the Words, and shows, that they are not applied to ill Conjunction. As to the second Part of the Ex- preston, Her Enemies at present prophets, they are the Words of the Prophet; and how true in the present Case, we must submit to your Lordships, upon what has been already offered, whether any ill Conjunction can, or ought to be made of them. Neither the first nor second Part of these Words are determined to any particular Perfons; we cite the Words themselves; they are not determined to any Person whatsoever; and we hope no Offence can be taken at them, nor any fleshly Inference drawn from them, as hath been endeavoured to be represented to your Lordships. The Doctor declares in his Sermon, as we formerly mentioned, and read to your Lordships, that he hoped what he had spoken would be without any Offence, as it proceeded from an honest and good Intention, and a tender Concern for Her Majesty's Perfon and Government, and an hearty Zeal for the Honour and Safety of our excellent Church and Conjunction: And so we hope your Lordships will continue and intend it. And so we submit this Article, and the Doctor's Discourse to all Humility to your Lordships. We shall read no more than two or three Proclamations: The first is against Vice and Immorality, and to stir up Magistrates to take care to execute the Laws. A second takes Notice that Her Majesty's Commands had not been obeyed nor the Laws executed to suppress Vice, and commands the Magistrates to be careful to do their Duty herein. And, thirdly, a Direction that this Proclamation shall be read to the People out of the Pale. And fuce the reading them then, and preaching thereon or the Subject Matter of them in the Pulpit, are consonant together.

Mr. Phipps. My Lords, We are now humbly to offer to your Lordships Consideration, our Answer to the fourth and last Article of the Impeachment, to which we think there is no Necessity of giving any Answer, because we humbly apprehend there is not any Offence charged upon the Doctor in that Article; for the Article faith, that the Doctor doth falsely and maliciously forge, &c. &c. No to forgett can amount to no more than to injure him, and is far short of an Aversion of
or Afferent; and whether a bare Suggestion or In- 
formation can be a sufficient Foundation to ground an 
Impeachment, is humbly submitted to your Lordships. But since 'tis made an Article against the 
Doctor, we humbly hope we shall give as full an 
Answer to the Suggestions and Informations con- 
tained in that Article, as we have to the Offences 
charged in either of the other Articles.

The first Part of the Article faith, That the Doctor 
doth falsly and maliciously suggest that Her Majesty's 
Administration, both in Ecclesiastical and Civil Af- 
airs, tends to the Defenestration of the Conspirators. In 
answer to which it's humbly ofJered, that the Doctor 
doth not any way mention Her Majesty's Ad- 
mnistration, either in Ecclesiastical or Civil Affairs. He 
effemns it one of the greatest Blessings and De- 
leverances, That her Majesty now happily sits on the 
Throne of Her Ancestors; he prays, that God would 
long preserve Her, for the Comfort and Support of the 
Church; he profesteth, That what he speaks proceed- 
ed from a tender Concern for Her Majesty and Her 
Government, and an hearty Zeal for the Honours and 
Safety of our excellent Church and Constitution; he 
solemnly declares, That his only Aim and Intention 
is entirely for the Safety, Rights and 
Etablissement of her Majesty, together with those of 
the Church. And how after all this can be inferred, 
he suggesteth that her Majesty's Administration, in 
Ecclesiastical and Civil Affairs, tends to the Defenestration 
of the Constitution, I cannot imagine. I humbly 
submit, whether such a Charge can be inferre'd from 
his Sermons, without carrying Innuendo's farther 
than ever hath been attempted.

As for that Part of the Fourth Article, which 
chargeth, that the Doctor doth suggest that there are 
Men of Characters and Stations in the Church and 
State, who do themselves weaken, undermine and 
betray, and do encourage and put it into the Power of 
others, who are professed Enemies, to overturn and 
defy the Constitution and Etablissement: The 
Doctor denies he fuggesth any such things concern- 
ing Men of Characters and Stations.

I can't but observe what Art hath been used to 
amake up this Article, and I do not doubt but your 
Lordships will be of that Opinion; for the Doctor in 
Page 22, mentions Men of Characters and Stations, but does not mention Men of Character 
and Station in Church or State; but says, there are 
Men of Character and Stations that flout and prevaric- 
ate with their Principles, and part from their Religi- 
on upon any Occasion of Difficulty, which has a 
charge upon them in their private Capacity, and does 
not charge them with any Misbehaviour in their Sta- 
tions, or in any thing relating to the Publick Ad- 
imistration; nor does he mention in that Place 
their weakening, undermining and betraying, or the 
encouraging or putting it in the Power of our 
professed Enemies to overturn and defy the Con- 
stitution and Etablissement.

And in Page 15, where he mentions the weakening, 
undermining and betraying in a generall, and the en- 
couraging and putting it in the Power of our 
professed Enemies to overturn and defy the Constitution and Etablissement of both: There he does not mention 
Men of Character and Station, but chargeth the weak- 
ening, &c. on the False Brethren in Church and State; 
so that he thinks it very hard that a Part of one 
Sentence in Page 22, should be brought back seven 
Pages, and coupled with Part of another Sentence, 
Page 15, and put together as one Sentence, to make an 
Article of High Crimes and Misdemeanors, 

whereas one of the Sentences hath no manner of 
Relation to, or Dependance upon the other, and 
neither of the Sentences alone can amount to or be 
charged as a High Crime and Misdemeanor.

By this Method they might have charged him 
with High Treason, or any other Crime, Nay; 
your Lords, by this transposing and altering of Sen- 
tences, by taking a Part of one Sentence and cou- 
piling it with Part of another, they may make the 
Scripture it self speak Blasphemy.

But suppos'd it had been one entire Sentence, had 
this been a Ground for an Impeachment? By Men 
of Characters and Stations, full Men of the highest 
Characters and Stations in the Church and State? No, 
your Lords: Are not inferior Officers, even Con-
tables, Mayors, Justices of the Peace, Officers of 
the Militia, Deputy-Lieutenants, Officers of the 
Army, Officers of the Customs, and other Branches 
of the Revenues, all Men of Station? And are not 
some of the Stations very good ones? And are not 
many of the Perions that enjoy them Men of Cha-
racters too? And if among all these there may be 
found some whofe Conferences are so tender, that 
they think it a Sin to communicate with the Church 
without an Account to, and Qualification of 
Etablissement of her Majesty, together with those of 
the Church. And how after all this can be inferred, 
he suggesteth that her Majesty's Administration, in 
Ecclesiastical and Civil Affairs, tends to the Defenestration 
of the Constitution, I cannot imagine. I humbly 
submit, whether such a Charge can be inferre'd from 
his Sermons, without carrying Innuendo's farther 
than ever hath been attempted.

The Learned Gentleman who spooke first to this 
Article, feemeth to allow that Men of the highest 
Characters and Stations were not intended; but he 
objected, that to charge the inferior Magistrates 
with a Negleit of their Duty, is charging the Go-
vernment with Male-Administration; in which I 
cannot concur with him. But as this Caffe is, I 
take it to be plain, that to charge inferior Officers 
or Magistrates with a Negleit of their Duty, can- 
not
not reflect on Her Majesty's Administration; for there are Magistrates which Her Majesty cannot remove, there are Neglects which Her Majesty or Her Ministry cannot be presumed to know, as I before mention'd. And to fet this in a true Light, and to give a full Answer to this Objection, we have Her Majesty's Authority to vindicate the Doctor in this Point; for Her Majesty chargeth the Magistrates with a Neglect of their Duty, and carrick the Charge higher than can be inter'd from the Doctor's Sermon, I mean the several Proclamations that have been issued by Her Majesty, by the Advice of her Privy-Council (which are Her Ministry) for suppressing Profaneness and Immorality. Utter Proclamations take Notice of the several Acts of Parliament against Profaneness and Immorality, and charge the inferior Magistrates with a Neglect of their Duty, in not putting those Laws in Execution. And is it an Offence for the Doctor to mention that in his Pulpit, which hath been so often repeated by her Majesty under Her Great Seal?

It has been objected, That the Doctor, speaking of the Church, says, That Her Adversaries are Chief. This is a Quotation out of Scripture, which signifies that they are Mighty; but that this reflects on the Ministry, or Her Majesty's Administration, I cannot understand. But it is also objected that the Doctor, Page 5, faith, That the Communion of the Church hath been rust and divided by factions and schismatical Injurers, &c. Is the saying this done with Impunity, a Reflection on the Administration? That Blasphemy, Atheism and Profaneness have been justly in Print; that the Worship and Discipline of the Church hath been profaned and abused, her Orders denied and vilified, her Pricks and Preachers calumniated, misrepresented and ridiculed, that Trumpets have been raised to Rebellion; that Her Majesty and Her whole Administration have been reflected on, I think was sufficiently proved to your Lordships Yesternight, and that it hath been done with Impunity hereunto, I believe will not be denied, for I have not heard that any of the bold Offenders have yet been punish'd, and that the inferior Magistrates have negleg'ted their Duty in that regard, we have Her Majesty's Authority for it. But that this is a Reflection on Her Majesty, or Her Ministry, is totally denied; for the Execution of the Laws against such Injurers is within the Province of inferior Magistrates; and God forbid that the Fault of inferior Magistrates should be charged upon her Majesty. The several Proclamations issued out by Her Majesty, by the Advice of her Privy-Council, shew, Her Majesty and Her Ministry have done all that in them was to suppress Blasphemy, Profaneness, and other Vices, and that the Fault and Neglect lies mainly at the Door of the inferior Magistrates: And this sufficiently answers the Objection, that what is charg'd upon inferior Magistrates cannot reflect on Her Majesty, or Her Ministry. And this is also a full Answer to that Part of the Fourth Article, which accuses the Doctor with charg'g Her Majesty, and those in Authority, both in Church and State, with a general Management, and that we should say what the Doctor hath said in his Answer to this Article, viz. "That he abhors the Thoughts of bringing "any Charge against Her Sacred Majesty, whom he "never mentions but in Terms of the profoundest "Duty and Respect; that he doth not charge those "in Authority with any Male-Administration; that "he doth not so much as mention the Word Male-

"Adorning," nor any other Word Syonymous "with it, or from whence it can be inter'd, or in "which it is or can be imply'd." As to such Part of the Fourth Article, which chargeth, that the Doctor, as a publick Incendiary, preaches her Majesty's Subjects to keep up a Div"ision of Factions and Parties; he invites the Diff"erents to leave their Schism, and come sinc"erely in to the Church: He complains of those who have villainously divided us with the knavish Dif"ictions of High and Low Church. He wiseth we were all one Fold under one Shepherd; and that all those invidious Dif"ections, that distrust and confound us, are left off. If willing that People would leave their Schism, and come sinc"erely into the Church; that we were all one Fold under one Shepherd, makes a Man a publick Incendiary; if blackening those that divide us with knavish Dif"ictions with the Character of Villainous; and wisith that all those invidious Dif"ections which distrust and confound us were left, be to keep up Dif"ictions of Factions and Par"ties, the Doctor is Guilty; but if not, then he con"ceives there is nothing in his Sermons which can be a Foundation for the Charge in this Branch of the Fourth Article.

But it hath been objected, That the Doctor invites the Differents to come into the Church, yet he invites them upon his own Terms: And I hope, my Lords, they shall never come in upon any other Terms than their conforming to the Doctrine and Disciple of the Church. I hope I shall never for the Confession of our Church weakened, and her Pales and Fences broken down, to let her Enemies into it.

As to the other Part of the Article, which chargeth the Doctor with inflitling groundlees Jealousies, and fomenting destructive Divisions among her Majesty's Subjects, there is no Foundation for it; for, on the contrary, he rebukes and condemns those who by false Infirmations, and raising groundless Jealousies and Fears, embold and bring it into Confusion.

As to that Part of the Fourth Article, which chargeth, That the Doctor excites and fires up Her Majesty's Subjects to Arms and Violence; if Preaching up Passive Obedience be to fire up People to Re"bellion; if Preaching up the Illegality of Refiance be to excite Her Majesty's Subjects to take up Arms against her, I own there is a sufficient Ground in his Sermon for this Charge; but otherwise, there is not one Paltage in the Sermon to warrant this Ac
culation.

I do admit, the Doctor, in the last Page of his Sermon, hath this Exhortation of St. Paul's Part on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil, for we combat not only against Flesh and Blood, but against Pr"incipalities, against Powers, against the Rulers of the darkness of this world, against Spiritual Wickedness in high Places. I pray, my Lords, What is it that the Doctor in the Words of St. Paul advises his Au"ditors to resist? Is it not the Wiles of the Devil? With what Armour are they to resist? 'Tis with the Armour of God. What is the Armour of God? Are Guns, or Swords of Iron or Steel, the Armour of God?

The Learned Manager that spoke to this Point said, the Doctor could not mean the spiritual Ar"mour, because he departed from the Apostle's Spi"ritual Meaning. And to make good this Charge, he uthe the same Method that was taken to make up the first Part of this Article; for the Words cited by the Doctor are in the Eleventh and Twelfth

Verks
Veres of the Sixth Chapter of St. Paul to the Ephesians; and to find out the Doctor's Meaning, he goes back to the Thirty-first Verse of the Fourth Chapter, where St. Paul saith, Let all Bitterness, and Wrath, and Anger, and Clamour, and Evil-speaking be put away from you, with all Malice. And why this should be alleged to shew what the Doctor means, when in the Words of St. Paul he advieth his Auditors to put on the Armour of God, I cannot imagine. If he had read but two Verses after these Words cited by the Doctor, he would have found the Armour of God to be, The Shield of the Spirit, the Shield of Faith, the Broad-plate of Righteousness, and the Helmet of Salvation; and the Doctor could mean no other Armour: And how Her Majesty, or those in Authority under her, can be refitted by this Armour, or what Violence Her Majesty's Subjects can use with their Arms, I submit to your Lordships. 'Tis plain, that the Principalities, Powers and Rulers here meant, are not Earthly Principalities, Powers and Rulers; but the Principalities, Powers and Rulers of Darkness, against which Swords and Guns are but a very weak and feeble Defence. 'Tis Things being considere'd, I think it nothing to be censured from this Paragraph, that can excite Her Majesty's Subjects to Arms and Violence; unless it be, to into the Army of God, to retch the Devil and all his Works, which, I hope, is not a High Crime and Misdemeanor.

As a further Evidence that the Doctor excites Her Majesty's Subjects to Arms and Rebellion, it is objected, That the Doctor, in his Sermon, Pag. 26, lays, Let us therefore, being well assured how much our Cause deserves, and how much at present it requires our brave Resolutions, hold fast our Inte-grity of Religion without corruption, and constandy contend for the Faith which was once delivered to the Saints. And is not this wholesome and religious Advice? The more strongly and openly the Cause is oppugned, the braver Resolution it requires to defend it. The Cause of Religion is attack'd by Atheists and Deists; the Cause of Monarchy, by Atheists of Republican and Seditious Principles; the Cause of the Church, by Papists and Sceptics of all sorts; and therefore it requires our brave Resolutions to defend the Church, the Queen, and the Constitution, with the same Zeal they are attack'd, as the Doctor explains himself: Not doubting, if we follow the same Course, and Instructable Zeal and Labour to defend, as our Ancestors to re-press, decide and rain our Church; neither their united Malice nor Power, nor all the Plots and Machinations of Rome, nor the Gates of Hell! Is it of the utmost, be able to prevail against her. And shall this be construed to excite Her Majesty's Subjects to Arms and Violence?

A to the left Part of the Article, which chargeth, That the Doctor daub wickedly and pervert divers Tests of Holy Scripture: It seems, the Printer of the Second Edition misprint one Text. If the Doctor had perverted, or wickedly wrested the Text, he must have been subject to a Prosecution in another Place; but it would not have been a Ground for an Impeachment of High Crimes and Misdemeanors.

To conclude:—My Lords, if condemning the Detroning and Murdering the Royal Martyr, King Charles the First, be to call black and odious Co-lours on his late Majesty and the Revolution; if the averring the utter Ilegality of Refitance to the Supreme Power in all things lawful; if Preaching the Doctrine of Passive Obedience and Non-Refitance, which hath been enjoined by our Church, and confirmed by the Legislature, and if the Doctrine of all Christian Churches, shall be construed to be a Reflection on the Revolution, and a greater Reflection on it now, than the Preaching of the same Doctrine was in the Reign of his late Majesty, who was the Happy Instrument of that Revolution: If the Doctor be a Criminal for Preaching that Doctrine which the Right Reverend Fathers of our Church, and other Eminent Divines, have preach'd, with the Approbation and Applause of the Crown, and both Houses of Parliament; then the Doctor is guilty of the High Crimes and Misdemeanors in the first Article.

And if to with that Diffenders, who qualify themselves according to the Act, may enjoy the full Benefit of it; if to define the Laws to be put in Execution against such, who will not comply with the Terms prescribed by the Act, and against Atheists, Deists, and who frequent no Religious Worship at all, and are particularly excepted out of the Act of Toleration: and if to assert, that a Sentence ratified in Heaven cannot be revoked on Earth, be to affirm the Toleration unenforceable; and the Allowance of it unmeaning; then the Doctor is also guilty of the High Crime in the Second Article.

And if to affect the Prejudice the Church receives by Schism and Occasional Conformity; if the throwing the heavy Judgments which may be brought down upon a Church and Nation, by Blasphemy, Atheism, Prophaneness and Immorality; if to shew the Danger the Queen and Church are in, by the rebellious Principles that are daily broach'd and publish'd, be to affect the Church is not affected Under Her Majesty's Administration; the Doctor is likewise guilty of the Crimes in the Third Article.

And lastly, If to pray for Her Majesty's long Continuance on the Throne, for the Comfort and Support of the Church and Nation; if to shew that the Laws against Atheism, Blasphemy, Prophaneness and Irrreligion, be not put in due Execution by inferior Magistrates; that is, if to affect in his Pulpit what Her Majesty, by Advice of her Ministry, hath affect in their Proclamations, be to reflect on Her Majesty and her Ministry, to charge Her Majesty with Male-Administration in Church and State; and if exhorting the People to put on the Sword of the Spirit, the Shield of Faith, the Broad-plate of Righteousness, and the Helmet of Salvation, to retch the Devil, and all the Powers of Darkness, be to excite Her Majesty's Subjects to Arms and Violence against her Majesty; and if Preaching up Passive Obedience and Non-Refitance, is to stir up People to Rebellion; then the Doctor is guilty of the High Crimes and Misdemeanors in the Fourth Article; especially, if brain'd, foreign and unnatural Inferences, Infininons and Innuendo's are to pass for Proof. But otherwise I presume to say, the Doctor is not guilty of any of the Offences charged in either of the Articles; and I humbly hope, your Lordships will be of that Opinion.

Mr. Dow. My Lords, This Article is short of the former Articles, in the manner of the Charge. The first Part of it is a Charge upon the Doctor. That he sugggests only. That her Majesty's Administration tends to the Distraction of the Constitution. As to this Part of the Article, (as

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has been observed) there is no Paffage in the Sermon mentioning Her Majesty, but with the greatest Respect, and with hearty Prayers for Her. The Words Minifters, and Minifters, are not found in the whole Sermon: Therefore, to find any Charge on them by the Doctor, we must look to the Second Part of the Article, which charges the Doctor with figuring, That there are false Character and Stations, who are false Brethren, and do undermine the Constitution, the Public Authority of the Church, and consequently makes the Minifters with a General Male-Administration.

My Lords, As to this Part of the Charge, viz. That the Doctor doth figure, that Men of Characters and Stations are Underriners of our Constitution, it is not to be found in any Part of the Sermon: But if he doth figure, that Men of Characters and Stations (not saying of what Characters, or what Stations) are false Brethren, (if your Lordships take notice what these Men are, whom the Lord doth choose them false Brethren) it will not be a sufficient Ground for a Charge of High Crimes and Misdemeanors. There are Four Sorts of Perons, that the Doctor charges as false Brethren: Thofe that propagate false Doctrines; Thofe that give up the Discipline of the Church; Thofe that are for a Neutrality in Religion; and Thofe that own themselves to be of the Church, but live not according to her Rules. Now to say, that there are some Men of Character and Stations in the Nation that are false Brethren, within some one, or other of these Descriptions, I wish I could say it was not true. But when the Doctor comes to charge some Perons as Underriners of the Church and Constitution, they are decribed to be either those Perons that subvert the Fundamentals of Religion, as Atheists, Deists, Secuits, and such like; or Occifional Conformists, Perons that creep into the Church, only with a Design to do it a Miftichet. And I think those Perons may be jufly laid to be Underriners of the Church.

My Lords, There is a General Charge against the Doctor, That he is excommunicating the People to Rebellion. If this could be naturally inferred from his Words, he must be guilty of Self-Contradiction, and ought rather to be pitied as a weak, foolish Man, than punifted as a cunning Incendiary. For when he hath so positively affirmed the utter illegality of Resistance to the Supreme Power, if any Thing had shou'd fall from him in the same Assembly tending to Rebellion, he would have exprefled himfelf to the utmost Ridicule.

My Lords, Some Things have been observed out of the Preface to his Sermon at St. Paul's: One Expiration is that of founding a Trumpet. I should not have thought this worth taking notice of, but that some of the Gentlemen did lay some Stress on it, as if this were founding an Alarm, exciting People to Arms: But I conceive, that the Words out of the Mouth of the Doctor, bear the fame Signe as out of the Mouth of the Prophet. But for fear that he should be misconstrued, the Doctor explains himself by the Words immediately following, and shows, that such Prohibition or Restraint laid on the Clergy, as are there figurred, are expressly contrary to the Command of God. His Words are these: We are told by those Men, who would float both our Eyes and our Mouths, in order the more effectually to undermine and defray us, that the Pulpit is not a Place for Politicks; and that it is the Business of a Clergyman to preach Peace, and not found a Trumpet in Sion; so expressly contrary to the Command of God, to cry aloud, and spare not. So that the Words do plainly interpret what the Doctor meant by founding a Trumpet.

My Lords, There was another Thing taken notice of from this Preface, and that was the Encouragement he gives to People to Arms and Violence, against such as would delint the Church, &c. The Words of the Doctor are these: If bounty Men would give up their Charge through want of Courage, or if a Jew Scape of the vigorous Attempts of our Enemies, we say, without the Spirit of Wisdom, forest all that will become of our Constitution, when it is so vigorously attack'd from without, and so forcibly defended from within. This was looked upon as dividing the People, and exciting them to make Resistance. But if the Gentlemen had looked a little before, in the same Paragraph, they would have found who the Affiliants he mentions were; and they would not, I conceive, have blamed the Doctor, in encouraging the People to make a vigorous Defence. The Affiliants are those who make rebellious Appeals to the People, as the only Judges of Right and Wrong, and the dernier Resort of Justice and Dominion: Thafe, he says, are the fashionable Methods now made use of to undermine the Church and Legislature, by breaking up the Prerogative of the Crown, by threatening them with imaginary Legions, and a popular Tribunal, where their Authority is to be tried and determined. To put a stop to this Thing, is what he says is the Interest of his Prince. Now if there are the Perons that attack the Constitution, that appeal to the People as the only Judges of Right and Wrong, if there are the Affiliants, surely the Doctor may encourage the People vigorously to defend themselves against them.

My Lords, There was one Thing more taken notice of by the Gentlemen Managers, That the Doctor had given great Quidate to the Commons, by an Expiration he has made ttle of, by way of Exclamation, in the Cline of his Arifer to the Articles; and that runs in the Words of the Minifters of the Gospel, if when they cite the Word of God in their General Exhortations to Pity and Prizes, or in their Reformats of Men's Transgresfions, or where they are Labouming the Difficulties and Conflicts with which the Church of Christ, subject Militant here on Earth, must always struggle, the several Testes and Passages by them cited, shall be said to have been by them meant of particular Persons and Things, and shall be construed in the most Criminal Sense, and be used in this Constitution as Ground of an Impeachment for High Crimes and Misdemeanors. If this Supposition, as the Doctor has put it, be turned into a Position, he hopes you will punish him for his Exclamation. If Generals have not been tied to Particulars, to make up these Articles, then the Doctor had no Reason to make this Exclamation: But if the Doctor's Sermon hath been so treated, in order to frame the Articles against him, then he is not blameable for that Expiration.

My Lords, The Doctor has never before been charged with Disloyalty to the Government: He hath always been a Man of that Probity, and of that Life and Conversation, that he hath not been so much as attack'd on that Account. And when a Man of his Character is brought before your Lordships, for a Sermon preached in a publick Congregation, for a Doctrine that is the Doctrine of the Church of England, and for which he
has the Authority of so many of the Fathers of that Church, as well as of many of her Learned Sons: for him, I fly, to be brought before your Lordships (by an Impeachment) on that Account, fully he may be allowed to fly this: His Lot (at least) is hard, that he should be made the first, for Learning and Examples, when he only followed so many and great Examples, as have been set him from the Beginning of the Reformation down to this Time. And when your Lordships consider the Circumstances of the Doctor, I hope your Lordships will think, that the Defence of this Prosecution, must be a sufficient Punishment for any Crimes he is charged with, and of which he can be acquitted guilty: And so I libel him, and his Cause, to your Lordships' Justice.

Dr. Henebman. My Lords, in the General Preamble to the Articles of Impeachment, Doctor Sacheverell is said to have preached and published Two Discourses, with an Intention to defame Her Majesty's Administration; and this last Article contains several particular Charges, of a very High Nature, and great Magnitude, against Her Majesty's Happy Administration.

For a General Answer to this Article, I must beg your Lordships' Patience, to look back again upon those Passages of this Sermon, which I humbly offer to your Lordships' Consideration under the Third Article, which will set the Doctor's Intentions in a clear Light. In one of them, he readily acknowledges the great Blessings we at present enjoy, by Her Majesty's happily sitting on the Throne of Her Ancestors: And in the other Places, where he mentions Her Majesty, it is with great Respect, and hearty Address to God, long to prefer her on that Throne; and at last concludes with this solemn Proclamation: That what he had then spoken, proceeded from a good Intention, and tender Concern for Her Majesty's Peace and Government, and a hearty Zeal for the Honour and Safety of our Excellent Queen, and Country.

My Lords, some Regard is to be had to the Declarations of every honest Man, in relation to his own Thoughts: and Intentions, which are known only to God, and his own Conscience: And certainly, when a Priest of the Church of England does, in the Presence of God, and the Face of the Congregation, solemnly declare, That what he speaks is with a tender Concern, and hearty Zeal for Her Majesty's Peace and Government; no Jovial Words, or dil Tate and unconnected Expressions, ought to be considered as a direct Contrary Sense of so express a Declaration. My Lords, the Sense of these Words is plain and obvious to every Man's Understanding: But if a Passage in the Two and Twentieth Page of this Sermon, in it self, and as it stands in its proper Connection, (not Criminal,) must be construed by what is said in the Fifteenth Page, little relating to the same Purposes, and both these Passages explain'd by a third still farther distant; by such a Method, the most inoffensive Discourse may be made blameable, and it will be very difficult to make any Defence.

My Lords, it has been objected by the Learned Managers, That the Doctor chose an unmeaning Title, and an improper Place, to vent his Notions in. But how does it appear, that either the one or the other was of his own Choice? Does it not rather appear, that he was called to perform that Duty by the publick Magistrate; and that both the Time and Place were of his Appointment? Or how can it, at this Time, be thought unreasonable, to maintain the Doctrine of our Church, when such Swarms of infamous Libels are daily published in Opposition to it? Or what Place can be more proper for this Purpose, than that in which such Libels are most likely to appear? But after the Doctor performed his Day, by Preaching that Doctrine there, which the Rubric of our Liturgy expressly commands him to teach on that Day, must be submitted to your Lordships: And certainly it will always be thought proper, on that Day that our Church and State were delivered from a most horrid Conspiracy, to procure against the Sin of Rebellion: Upon that Day that the Whole Nation was delivered from a Popish Conspiracy, it will always be proper to show, that Resistance of the Higher Powers is the Doctrine of Popes, and first proceeded from them. It is well known to your Lordships, what the General Duty of Ministers obliges them to; but upon State Days, when they are commanded by Supreme Authority, and directed by the Rubrics, what Subject to treat of; it would be Contempt in them not to obey the Commands of their Superiors, or not to infall upon that Doctrine which they are peculiarly ordered to explain. And I humbly apprehend, that this Re- versal Prelates, some of whose Expressions were lately read to your Lordships, would not have received the Thanks of this Honourable House, if they had not adapted their Discourses to the Sensibility of that Day, which they then celebrated.

My Lords, Upon a general View of this and the other Articles, the whole Charge will appear to be supported, not by any one plain Proposition, but by Inferences and hyp'd Conclusions. It has been my Endeavour, under every Article, to lay before your Lordships one or more clear Passages of this Sermon, which sufficiently declare the Author's Intention as to that Article; and I must leave it to your Lordships Consideration, how an Inference or Inference will be outweighed by an Author's Declaration. If there are any Words in this Discourse which seem to bear a doubtful Meaning, your Lordships will in all Cases incline to the most favourable Sense: and in this Particular, the Character and Function of a Minister will decide more than ordinary Allowance. My Lords, it is a known Rule in the Roman Law, in ambiguis orationibus maxime facultatem fecundandi eum qui eam protestavit. Wherever Words are capable of a double Conception, there the Intention of the Speaker is chiefly to be looked after, and attended to. Every Man has a Right to explain his own Intention; and the darker and more obscure Expressions of his Discourse must be construed by those Passages which are more plain and explicit. This is a Rule in all Civil and common Causes between Man and Man; but in Criminal Causes, there that Law excels a Flitter and a nicer Proof: Wherever the Life or Liberty of a Citizen is concerned, there the Proof ought to be Lucis meridianae clarae, as evident as the Sun at Noon-day, and such as will convince every one at first Sight.

My Lords, I mention these Directions of the Roman Law only as they are agreeable to the common Sense and Understanding of Mankind, as Rules of Reason and Equity, which your Lordships have always governed your Selves by, and always will. The last of 'em I mention with the greatest Confidence, because I find it has once already received the

the Sanction of this honourable House, in Sir Sa-
unel Bernardesque's Cafe; in which it is declared,
That Immuno's or suppressed Confessions ought not
to be allowed; for all Actions should be plain,
and the Crimes averted. This, my Lords, has
once been the Resolution of this Honourable House,
and we humbly hope your Lordships will not
depart from a precedent so well established.
My Lords, one Part of this last Article is, That the
Docet has wrested several Texts of Scripture to
fuditious Purposes; but it has not yet appeared that
he ever harboured one seditious Thought: Wher-
ever he has perverted any Texts of Scripture will
be best explained by himself, when your Lordships
shall be pleased to hear him.

Mr. Dodd. My Lords, We define to read two or
three Proclamations: The First is to direct the Ma-
gistrates to put the Laws in Execution against Pro-
phaneps and Immorality; and that not being duly
observed, the Second Proclamation notices thereof,
and directs the Magistrates to put the same in
Execution: And there are two subsistence Pro-
clamations to the same Purposes.

Cherl. Raels.] By the Quean, A Proclamation, for
Refusing the Spreading False News, and Printing
and Publishing of Irrisistible and Sedulous Papers and Libels.

ANNE R.

W

Heres with an Act of Parliament made in
the Third Year of the Reign of King
Edward the First. It is Enacted, that none be fo
hardy to tell or publish any false News or Tales,
whence Difcord, or Occasion of Difcord or Sla-
der may grow between the King and his People,
with the great Men of the Realm; and that he that
so doth shall be taken and kept in Prisone until
he hath brought him into Court which was first
Author of the Tale. And by another Act made
in the Second Year of the Reign of King Richard
the Second, it is declared, That the deviling,
freaking and telling such false News and Tales,
was likely to occasion great Peril and Mishief to,
and the quick Subversion and Deftuction of this
Realm: For the preventing whereof, it is thereby
Enacted, That none be so hardy to devile, speak
or tell any false News, Lyes, or other false Things,
of Prelates, Noblemen, and Officers of the Crown
therein named, whereas Difcord, or any Slander,
might arise within this Realm, under the Pain or
defined by the said Statute of King Edward the
First. And by another Act made in the Twelfth
Year of the Reign of the said King Richard the
Second, it is Enacted, That when any such shall
be taken and imprisoned, and cannot find him by
whom the Speech be moved, that he shall be punish
for such his Offence. And whereas the
preventing of the spreading and publishing of false
News and Tales, and the Writing, Printing and
Publishing of Heretical, Blasphemous, Irreligious,
Treasonable, Seditious and Scandalous Books,
Pamphlets, Libels and Papers, is a Matter which
requires our Publick Care, and is of great Con-
cernment; especially considering, that by Reason
of the general Licentiousness of the Times, since
Act for preventing Absurd in Printing Seditions,
Treasonable and Unwholesome Books and Pamphlets,
and for regulating of Printing and Printing-Precis,
made in the Thirteenth Year of the Reign of
Our late Royal Uncle King Charles the Second,
and continued by an Act made in the Fourth
Year of the Reign of the late King William and Queen
Mary, expired, many Evil-disposed Persons have
Written, Printed and Published divers Heretical,
Blasphemous, Irreligious, Treasonable and Seditious
Books, Pamphlets, Papers, and many false, impo-
tious and scandalous Libels, and do continue such
thei unwarrantable and exorbitant Practices, endanger-
ning thereby to traduce and reproach the Eccle-
siastical and Temporal Government of this King-
dom, and the publick Ministers of the same, and
the Proceedings and Members of both Houses of
Parliament, and other our loving Subjects, to the
high Difhounour of Almighty God, and the en-
dering the Peace of these Kingdoms, contrary
to the said Statutes, and the common Laws of our
Realm; We therefore (with the Advice of our
Privy-Council) do by this Our Royal Proclamation
Charge and Command all our Subjects, upon
what State or Condition ever they be, That they
do not henceforth presume, either by Writing,
Printing or Speaking, to tell or publish any false
News or Tales, contrary to the Statutes before-
mentioned; nor Write, Print, Publish or Sell,
or cause to be Written, Printed, Published or Sold,
any Heretical, Blasphemous, Irrreligious, Treasona-
ble, or Seditious Books, Papers or Pamphlets, or
any scandalous Libels, reflecting upon us, or upon
the Ecclesiastical or Temporal Government of this
Realm, or any of our publick Ministers or Officers,
or any proceedings of either of the Houses of
Parliament, or any the Members thereof, or upon
any other of our loving Subjects. And we do
hereby further declare, That we will proceed with
the utmost Severity and Rigour of Law, against all
such Persons who shall be Guilty of any the ma-
licious and unlawful Practices aforesaid: We be-
ng resolved, as much as in us lies, to suppress the
said Enormities by a more strict and exemplary
Punishment of all such Offenders herein, as shall
hereafter be discover'd: To the Discoverers where-
of we will give all due Encouragement. And we
do hereby strictly charge and command all and
forego our Subjects, either of the Peace, Sher-
riffs, Mayors, Bailiffs, and all other our Officers
and Ministers whatsoever, to take effectual Care
for the speedy Apprehension, Prosecution and
Punishment of all such Persons, who shall at any
Time hereafter be found Offenders herein.

Given at Our Court at Whitehall, the Twenty-
Sixth Day of March, 1702. In the First Year
of Our Rege.

GOD save the QUEEN.

Mr. Dodd. Now read the Second. Read the Date
first.

Cherl. Raels.] Given at Our Court at St. James',
the Fifth and Twenty-first of February, 1702.
In the First Year of Our Reign.

By the Queen, a Proclamation for the Encouragement of Piety and Virtue, and for Preventing and Punishing of Vice, Prophaneness and Immorality.

ANNE R.

W

Heres on our Accession to the Throne, we
thought fit, by the Advice of our Privy-
Council, to issue out our Royal Proclamation for
the Encouragement of Piety and Virtue, and for
the Prevention and Punishing of Vice, Prophan-
ess and Immorality: And whereas we have been
informed, that our Laws mentioned in the said
Proclamation have not been executed according to our just Expectation and Commands. We must seriously and religiously considering, That it is an indifferent Duty on us, to be careful, above all other things, to preserve and advance the Honour and Service of Almighty God, and to discourage and suppress all Vice, Prophaneness, Debauchery and Immorality, which are so highly displeasing to God, to great a Reproach to our Religion and Government, and (by Means of the frequent ill Examples of the Practicrs thereof) have to fatal a Tendency to the Corruption of many of our loving Subjects, otherwise religiously and virtuously disposed, and which (if not timely remedied) may justly draw down the divine Vengeance on us and our Kingdoms: We also humbly acknowledging, That we cannot expect the Blessing and Goodness of Almighty God, (by whom Kings and Queens reign, and on which we entirely rely) to make our Reign happy and prosperous to our Self and our People, nor hope for the Divine Affliance to deliver us from the great and imminent Dangers which our Kingdoms, and the true Protestant Religion established among us, are in this present Juncture threatened with, without a religious Observance of God's Holy Laws. To the Intent therefore that Religion, Piety, and good Manners may, (consistent with the true Honor and Glory of our Country) flourish and increase under our Administration and Government; We have thought fit (by the Advice of our Privy-Council) to issue this our Royal Proclamation; and do hereby declare our Royal Purpose and Resolution to discourage and punish all manner of Vice, Prophaneness and Immorality in all Persons, of whatsoever Degree or Quality, within this our Realm; and particularly in such as are employed near our Royal Person: And that for the greater Encouragement of Religion and Morality, we will, upon all Occasions, distinguish Persons of Piety and Virtue by Marks of our Royal Favour. And we do hereby kindly ensure and promis all our loving Subjects, of what Dgree or Quality soever, from playing on the Lord's Day at Dice, Cards, or any other Game whatsoever, either in publick or private Houses, or other Place or Places whatsoever; and do hereby require and command them, and every of them, decently and reverently to attend the Worship of God on every Lord's Day on Pain of our highest Displeasure, and of being proceeded against with the utmost Rigour that may be by Law. And for the more effectual reforming of all such Persons, who by Reason of their dissolute Lives and Contaminations, and Scandal to our Kingdom, our further Pleas-ure is, that we do hereby strictly charge and command all our Judges, Magistrates, Sheriffs, Justices of the Peace, and all other our Officers and Ministers, both Ecclesiastical and Civil, and all other our Subjects, whom it may concern, to be very vigil-ant and strict in the Discovery, and the effectual Prosecution and Punishment of all Persons who shall the least guilty of excessive Drinking, Bawdry, profligate Swearing and Curting, Lewdness, Prophanation of the Lord's Day, or other difsortes, immoral or disorderly Practices; and that they take care also effectually to suppress all Bawdry-Houses, publick Gaming-Houses and Playhouses, and other disorderly Houses; and to put in Execu- tion the Statute made in the nine and twentieth Year of the Reign of our late Royal Uncle King Charles the Second, intituled, An Act for the better Observation of the Lord's Day, commonly called Sunday; and also an Act of Parliament made in the ninth Year of the Reign of our late dear Brother King William the Third, intituled, An Act for the more effectual suppressing of Gambling-Houses and Prophan- nesses; and all other Laws now in Force for the pun-ishing and suppressing any of the Vices aforesaid; and also to suppress and prevent all Gaming whatsoever, in publick or private: Loins on the Lord's Day; and likewise, that they take effectual Care to prevent all Persons keeping Taverns, Choco-late-Houses, Coffee-Houses, or other Publick Houses whatsoever, from making Wine, Chocolate, Coffee, Ale, Beer, or other Liquors, or receiving or permetting Goods to be brought, or sold, or consumed therein the Lord's Day, (except in Case of Necessity and Charity,) as they will answer it to Almighty God, upon Pain of our highest Displeasure. And for the more effectual Proceeding herein, we do hereby direct and command all our Judges of Assize and Justices of the Peace, to give strict Charges at their respective Assizes and Sessions, for the due Prosecution and Punishment of all Persons that shall presume to offend in any the Kinds aforesaid; and also of all Persons that contrary to their Duty, shall be remiss or negligent in putting the said Laws in Execution; and that they do at their respective Assizes and Quarter-Sessions of the Peace, cause this our Proclamation to be publicly read in open Court immediately before the Charge is given. And we do hereby further charge and command every Minister in his respective Parish-Church or Chapel, to read or cause to be read this our Proclamation, at least four Times in every Year, immedi-ately after Divine Service, and to incite and stir up their respective Auditories to the Practi- ce of Piety and Virtue, and avoiding of all Im- morality and Prophaneness. And to the end that all Vice and Debauchery may be prevented, and Religion and Virtue practiced by all Officers, private Servants, Mariners, and others, who are employed in our Service by Sea or Land; We do hereby strictly charge and command all our Commanders and Officers whatsoever, That they do take care to avoid all Prophaneness, Debauchery, and other Immorality; and that by their own good and virtuous Lives and Conversations, they do as good Examples to all others as are under their Care and Authority; and likewise take care of and inspect the Behaviour of all such as are under them, and to punish all those who shall be guilty of any of the Offences aforesaid, as they shall think fit, for the ill Consequences of their Neglect herein.

GOD save the QUEEN.

Mr. Dodd. My Lords, There are two subsequent Proclamations professing Magistrates to put the Laws in Execution in this City; but they are to the same Purpofe, therefore I think we need not spend your Lordships
Lordships Time to read them: They are to the same purpose with the last, taking notice that the Magistrates had not done their Duty as required.

My Lords, We have now done our Defence; only we have one Petition to make, That your Lordships would be pleas'd to hear the Doctor speak for himself: There are some things more proper for him to give an Account of, than for his Council. We apprehend the most proper Time will be after the Gentlemen Managers for the House of Commons have replied; but we thought it proper to mention it to you now, and humbly submit it to your Lordships.

Mr. Phipps. My Lords, The Reason why we troubled your Lordships with reading those Proclamations, was to show your Lordships, that the inferior Magistrates being negligent of their Duty in putting the Laws in Execution against Prophanedom, her Majesty put another Proclamation to quicken them to it; therefore, when the Doctor charges the Magistrates with a Neglect of their Duty, it cannot be underhand to be a Reflection on the Queen or the Ministry, because you see what great Care her Majesty has taken: So that we think this last Article is sufficiently clear'd by their Proclamations.

One thing, my Lords, I think we have not troubled your Lordships with, and that is the Journal of your own House in the Cafe of Sir Samuel Barnardiston: If the Gentlemen of the House of Commons think it otherwise, we are ready to read it.

Sir Josiah Jekyll. My Lords, I have the Commands of the Gentlemen employed in this Service with me, to mention to your Lordships, that they are under a great Surprise, that the Council for the Doctor should take upon them to propitiate to your Lordships, that the Doctor might speak after the Commons Reply: I have Instructions (since the Doctor's Council have referred some Part of the Defence to himself) to tell the Doctor, that if he has any thing to say for himself, now is his Time before the Commons reply, the Commons claiming it as their Right to lye. But

Mr. Dollis. My Lords, we submit to it. Doctor, go on.

Dr. Sacheverell. My Lords, the Defence made by my Council has been so full and particular, and the Trial itself drawn out into so great a Length, that I should not add to your Lordships Trouble by laying any thing for myself, did I not think that in such a Cause as this, (wherein the Doctrine of our Church, the Dignity of that Holy Order to which I belong, and even the Common Interest of Christianity itself, are so nearly concerned) it becomes me not to be altogether for my own Preservation.

For, my Lords, it has been owned by some of the Managers for the Honourable House of Commons, that tho' I am the Person impeached, yet my Condemnation is not the Thing principally aimed at. I am, it seems, an insignificant Tool of a Party, not worth regarding; the avowed Design of my Impeachment is, by the means of it to procure an Eternal and Indelible Brand of Infamy to be fixed, in a Parliament where, on all those who maintain the Doctrine of Non-Resistance, and have the Clergy directed how Duties they are to perform, and what not. And therefore, as insignificant as I am in the State, yet the Consequences of my Trial (if rightly represented to your Lordships by some of those Gentlemen) are of the highest Moment and Importance.

Since I am the unfortunate Occasion of bringing these Matters in Judgment before your Lordships, it will be my Duty, I think, after what has been pleaded in my behalf, by my Council learned in the Law, to say something also for my Self, in order to clear the Imulence of my Intentions, and remove that Load of Guilt and Infamy, which may be laid upon me, should your Lordships determine, (as I trust in God, you will not) that the Articles of Impeachment Exhibited, have been made good against me.

With your Lordships Permission then, I shall lay before you some few General Remarks, which in my Humble Opinion may be added to what we have heard already obvius'd, concerning the Methods taken by the Managers for the Honourable House of Commons, to prove and Support the Articles of their Charge. And shall then, with your Lordships leave, say somewhat generally to the Articles themselves, which may serve to remind your Lordships of what my Council before offered more at large. But I shall go on.

My Lords, The Charge brought against me in these Articles is of a very High, and Heinous Nature; and had it been as clearly made out, as it has been strongly affirmed, it would justly have exposed me to a very severe Sentence. But the more heinous the Charge is, the more evident and undeniable, I should think, the Proof ought to be. And how, my Lords, has this Charge been supported in the several Articles of it? By Plain, direct, and express Passages produced, and read to your Lordships out of my Sermons; or by Intentions, unnecessary Impositions, and Dead Conclusions? By laying the entire Sentence before your Lordships, and relying upon what was manifestly contain'd in them; or by piecing broken Sentences, and conjoining distant and independent Passages, in order to make me speak, what I never thought of?

I am unacquainted, my Lords, with the Methods of legal Proof, and little thought I should have had this Occasion of examining into. But, as far as I am able to comprehend any Thing of this Nature, I should think, that there cannot be a clearer Indication that I am not guilty of having afforded what I am charg'd by the several Articles to have said, than that so many Hours Learning and Evidence have been employ'd in proving me to have said it. Had I really affin'd tho' Propositions for which I am accused, my Sermons being before your Lordships, the Places wherein such Propositions were directly contain'd might have been referred to, and read, with the same Ease as my Council refer'd to the Passages contained in the several Writings, and Sermons of the Recusant Fathers, and Divines, then they Taught the Doctrine of Non-Resistance in the same Extent as I maintained it, or in Terms much stronger.

These Passages produced by my Council, were barely Read to your Lordships: No Argument, no Colours were used, because none were necessary, to prove what Propositions were laid down in these Passages. Whereas, to prove me guilty of having afforded what is laid to my Charge, after my Sermons and Preaches were read to your Lordships, much Art and Industry were used to prejudice your Lordships, that such Affections were really contain'd in them.

My Lords, When my Words were capable of Two Senses, the worst and most incendiary, though
at the same Time the most strained and unnatural Conformation, has been always made of them. Nay, when my Words were so plain and express, that it was impossible to put any criminal Glosses or Colours upon them, I have been accused of meaning the direct contrary to what I have said: And when I prefixed the Duty of Allegiance to the Queen, your Lordships were told, that it was most certain, I meant the Pretender.

To Agritate my Guilt, I have been accused not only for what I am supposed to have said, but for what I am allowed not to have said: Not only for what I am accused of saying, but for what I have professed unadvised: I have been charged with Negative Crimes; as if what I omitted to say, had been omitted with Design, and my Silence itself was Criminal.

Thee, my Lords, are the Methods, that have been made use of to prove me guilty of Crimes, which if proved, might affect my Liberty and Fortune: no favourable Allocazons have been made to a Minifter of the Gospel, discharging the Duty of his Profession, and rebuking vice and Irreligion with an honest and well-meaning Voice; but sometimes perhaps carrying him into Expresions too open, and unguarded. I could add, my Lords, if such a Complaint might not be thought improper from one in my Circumstances, that, in the course of my Accusation, I have been fallen a Criminal, and treated as such by some of the Honourable Gentlemen, with a Degree of Sorna and Indignity, from which I hoped my Sacred Profession, my present unhappy Condition, and a Regard to this Solemn and Awful Judgment might have screened me. It was not said by any of you, that I had all Complaints of this Nature, and with your Lordships leave shall proceed to make some few, short Observations upon the several Branches of the Charge Exhibited against me.

I am changed, my Lords, in the first Article, with having Maintained, That the necessary Means, used to bring about the late Happy Revolution, were Odious and Unjustifiable; in Proof of which it has been urged, that I have in General Terms alleged, the utter Inlegality of Resistance to the Supreme Power upon any Pretence whatsoever. My Lords, the Resistance in that Passage: by me condemned, is no where by me applied to the Revolution; nor is it applicable to the Cate of the Revolution, the Supreme Power not being then refixed.

My Lords, I further expressly apply'd my Doctrine of Non-Restraint to the Cate of the Revolution, nor had I the least Thoughts of including the Revolution under my general Attention. I exprezzed this Doctrine in the same General Terms, in which I found it deliver'd by the Apologists of Christ. I taught it as I had learn'd it, from the Humilities of our Church, and as I was expounded to teach it, by the Articles of our Religion. I used no other Languages, than what had been used by our first Reformers, by a continued Series of Right Reverend Prerates, and other Celebrated Divines now with God, and by many of those Venerable Fathers, before whom I stand, and what is perfectly agreeable to the Laws and Statutes of this Realm. I had little Reason to apprehend that I could ever have been accused by the Gentlemen of the House of Commons, to your Lordships as a Criminal, or as an Apperper of the Memory of the late King, for preaching this Doctrine; when others, who preached the same Doctrine, in the same Terms, before their late Majesties, before our present Gracious Sovereign, (whom I pray God long to Preserve!) before each House of Parliament, before this very House of Commons, have met with publick Approbation: But since it is my Fugular Misfortune to be Accused, for what others have received Thanks, in some Instances convery'd to them by several of the Managers themselves, I do with all humble Confidence rely upon your Lordships Fuylness, not doubting but that the Learned Judges, if they thought necessary to be consulted, will declare, what I have in this Case afferted, to be warranted by Law, and the Right Reverend Prerates, your Lordships will affirm it to be the Doctrine of the Gospel.

The Doctrine I preached being the Doctrine of the Humilies of our Church, not expressed only in a few particular Passages of those Humilies, but perfectly agreeable to the whole Tenor, the main Scope and Design of them, and those Humilies being established by the Thirty Nine Articles, as containing godly and wholesome Doctrine; and those Articles being confirmed by the 13th of Queen Elizabeth; and that Statute being made Perpetual and Fundamental to our Constitution by the late Act of Union; I leave it to your Lordships to consider, how far the Condemnation of me, on the Account of that Doctrine, may affect, and shake the present Frame of the British Constitution, in Church and State, and tend to dissolve the Union of the two Kingdoms.

My Lords, Upon the second Article, I would humbly pray your Lordships to consider, that I have no where in my Sermon shown any the least Difike of the Indulgence granted by Law to the Difenters, that, for the present, I have not a single Page in all the Articles or Passages of it in the most express Terms imaginary, I beg leave once more to repeat to your Lordships out of my Sermon preach'd at St. Paul's. I would not (there I say) be misunderstood, as if I intended to call the least insinuations Reflection upon that Indulgence which the Government hath condescended to give them; which I am sure, all those, who wish well to our Church, are ready to grant to Confessors truly Serrupulous; let them enjoy it in the full Limits the Law hath prescribed.

My Lords, This was and still it my finnere Opinion, nor am I conscious that I have uttered one Word inconsistent with it. I have indeed blamed, and perhaps with some Warmth and Earnestness blamed, the Abuses which Men of no Conferences, have made, of the Legal Exception, granted to Confessors truly Serrupulous; Nor could I think that those Reprehensions of mine, would have drawn upon me the Disapprobation of any humane Christian, which were levelled against Hypocrisies, Systematics, Dogmas, and such as, under the Umbrage of that Article, which permits Persecutable Difenters, to serve God, every Man in his own Way, think themselves at Liberty to be of no Protestant Congregation, of no Religion at all. I will further ingenuously own to your Lordships, that I had in my Eye some Abuses made of that Article by the Difenters themselves; who, I am told, do (both Persons and People) rarely observe the Qualifications prescribed by that Article; and who erect Seminaries for educating youth in Principles opposite to the Dissenters, Doctrine, and Worship of our Church. Whereas, that Article was intended for the Eafe of those, whose Minds through the unhappy Prejudices of Education, were already estranged from the Church; nor, as I humbly conceive, to indulge...
Men in taking the most effectual Methods to Pro-
pagate and Perpetuate their Schism.

My Lords, Of any Favours to Diffenters granted, 
or intended by the Laws, I have no where com-
plained. Of Toleration, a Word unknown to our 
Laws, and implying, as I am informed, much 
more than our Lordships' Branch and Power have 
attained. It is Things offensive, I may, I hope, reasonably 
pretend, that it will not be judged by your Lordships 
in any wise to reflect on that Act of Exemption, which I have spoken of in Terms, no ways, I think, 
imbecoming a good Subject, or betraying any want of 
Christian Moderation. Nor is there, my Lords, 
any want of it, I conceive, in affirming that this 
Act, which relaxes some Diffenters from legal Pu-
nisheiments, to which they were before obnoxious, 
hath not any ways altered the Nature of Schism, or 
extinguished the Obligations to Church-Correction; 
which is an Evangelical Duty, incumbent on all 
Christians, by the Rules of the Gospel, Antecedent 
to all Secular Laws, and can by no human Power be 
Dispens’d with. If the Church of England, my 
Lords, implopes no unprofitable Terms of Communion, 
As she certainly does not, then all Separatists from 
her Communion, will, notwithstanding the Indulgence, 
continue to be Guilty of Schism: The Consequence of 
which Guilt, may full rest upon their Souls, 
however it may cease to affect their Liberties or 
Privileges. My Lords, you can render to those 
Lawful which God hath forbidden, so neither can it make 
that Void, which God hath commanded.

My Lords, I am acquitt’d, under this Head, of 
maintaining, that it is the Duty of Superior Piafors 
To thunder out their Eclipsical Anathema’s agaunst 
Perfous entitled to the Benefit of the Toler-
ation; I hope, it hath evidently appeared to your 
Lordships, that I advance no such Position. Since I 
am, that my Words do not in themselfes carry such 
A Meaning, nor does the Connection of my Discourse 
wise than that Sent, or only admit it. In Schismatics, 
my Lords, are not the only Perfous against whom 
Eclipsical Confratries may be denounced; the 
Works of Darknesse, which I referred to, as fit to be 
reproved, in that Part of my Sermon, where I 
speak of these Confratries, are of the same Kind 
with those mentioned by the Apostle, whose Words 
I produced, all local and immaterial Practiccs; against 
these, my Lords, and against Heresies, and Bispho-
opies (a black Catalogue of which has been display’d 
before your Lordships). I thought the Anathema’s 
of the Church would be well employed; such An-
thema’s, I doubt not, my Lords, would be raiis’d in 
Heaven, and would therefore, by any Power on 
Earth, be irreversible.

As to Archidioce Grindel, though I may feem to 
have used some unfeen Alacrity of Expreffion con-
cerning him, yet I charg’d him with nothing but 
what I had good Grounds for, from our Historians; 
It hath been made appear to your Lordships, that, 
on the Account of his Remiffions in Church-Govern-
ment, under the High Difpensation of Queen Elizabeth; 
and whether therefore he, or that glorious Queen, 
shall bear the Blame of his Dis-
grace and Sufferings, is with all Humility submitted 
to your Lordships.

I hope, my Lords, I stand clear in your Opini-
ons, of the Charge advanced againste me, in the two 
first Articles; and as my own Conscience acquires, so 
I trust your Lordships will acquit me, of whatever 
is laid to my Charge in the Third.

My Lords, I neither have suggested, nor do 
in my Conference believe, that the Church is in the 
least Peril or Adversity from Her Majesty’s Adminis-
tration. So far am I from any such Thoughts, 
that I am entirely satistied of Her being a most ef-
ficent and most religious Mother to it. But I hope I 
may lay without Offence, that the Church may be in Pe-
ril from other Causes, without any Reellion upon 
Her Majesty’s Government, or any Contradiction to 
Her Royal Proclamation, and the Request of both 
Houses of Parliament, four Years ago. If the 
Church be in Danger, when the Christian Religion 
is evidently so, I hope it will be thought no Crime 
to say, it has scarce ever been in greater Danger than 
it is now, since Christ had a Church upon Earth. 
For besides that Deluge of Prophanenes and In-
nomorality, which overspreads the whole Kingdom; 
besides the Variety, and growing Strength of those 
Schiem which woollen and divide as, and of those 
Noted Preachers, and dreadful Heresies, which 
are daily published and propagated among us; I firmly 
believe, that never were the Ministers of Christ so 
abused and vilify’d, never was the divine Authority 
of the Holy Scriptures so arrogated and ridiculed, 
ever were Infidalty and Atheism so bold, so 
Innocent and博essed, neuer were such horrid Blasphemies 
priinnted in any Christian State, from the Foundation 
of Christianity to this Day.

Out of the many Infligences of this Kind, which, 
being with great Hands, have been industriously 
produced by your Lordships, I have Selected a few only; but it is true, 
as I am perfuaded your Lordships could not hear 
without Horror and Astonishment. Pardon me, 
my Lords, if my Apprehension of the fact Con-
sequences we may expect from such crying Ame-
neations, have forsced from me some Expressions, which 
upon a leaht Occasion might seem too harsh and 
vehement. A Man that dreads no Danger from such un-
paralleled Iniquities, that do as it were call down 
God’s severest Judgments upon that poor Church and 
Nation, wherein they are openly and durably com-
mitted, must be dead in his Love for his Country, and 
Religion. If I have discovered such a frigid and 
despicable Scene of Impiety, which by reason of your 
Lordships high Stations and great Employments, 
ought only be undiscovered to your Sight before. 
I shall think my self happy, whatever shall befall me, 
if I may by God’s Grace become the mean Instru-
ment, of putting a Stop to that overflourishing of Un-
godliness and Blasphemy, which as yet no Laws, no 
Proclamations, how well framed and good, how 
often overioe repeated, have been able to repress.

Nor ought I, my Lords, to forget, that it was 
forbear by the honourable Magistrates, another Ground 
of Danger arising to this Church from the Attempts 
of Popish Emigrants, by me mentioned, I hope without 
the least Offence, in my Sermon at St. Paul’s; where I say, It were highly to be wished that such extreme Laws, made for the Defence and 
Security of the Church, were at present put in Execution; for the Roman Catholick Agents, and 
Manifester, that fear not about this great City, as 
May be presumed, that there are more busy in making Preyists to their Superfition and Ideology, and perverting and debasing Her Majesties Subjects in every Corner of our Streets. I have not, 
my Lords, been called upon to prove the Truth of 
this Page; nor has it been reckoned among the 
fe or Influences I have made that the Church is 
in Danger. I pray God, the Church may be in 
no Danger, upon any of these Accounts! Her 
Majesty, your Lordships, and the Commons, have 
indeed provided against these Dangers by subjefting 
Laws, and I hope, I did not exceed the Limits of
Of my Position, when, being called to Peace before Magnificats, I exhorted them to prevent those Danger, by putting these Laws rituals in Execution. Just had been the Indignation of the Honorable House of Commons, Just would you be Lordshippers mutter Rejoicings, if by any Parallel by the drawn, I had intimuated that the Members of both Houses, who pissed the Vote concerning the safety of the church, had been then confining its Ruin. I have already purged my self from this Impunity, by observing, that the Parallel, ascribed to me, implies, that they who voted King Charles the First to be out of Danger, and those who Conspired his Death, were the very same Persons, whereas it is, that they were not; for, my Lords, the Vote concerning the King’s Safety was pulled by Lords and Commons a Year and half before his execrable Murder, which had been contrived by the Army, and was perpetrated by a pretended Ordinance of a small Remnant of the House of Commons (not a tenth Part of the whole) after the rest of the Members had been imprisoned or Strickled, and without the Concurrence of the House of Peers, who totally rejected it. You have had, my Lords, a very different Representation of this Fact made of by me, and by you, it is in a manner false. All this, my Lords, is the real Truth, as recited in the Act of Parliament for the Attendant of the King’s Murderers; and is an Evidence, that I could not possibly mean by any other Parallel to intimate, that the Members of both Houses, who pissed the Vote concerning the Safety of the Church, were then confining its Ruin.

I humbly crave your Lordships Patience yet a little farther, whilst I speak to what is alleged in the Fourth Article, which charges me with many Crimes, in a very bold and flagrant Nature; one of which have been endeavoured to be proved upon me, otherwise than from supposed Scurrilities, and undetermined Expressions; and I must tell, with your Lordships Leave, humbly insist upon it, that where the Expressions are doubtful, there the favourable Sense is always to be preferred.

After all that has been said by the Learned Managers for the Commons, What Minister of State, I believe your Lordships, have been pleased to reflect upon, strictly upon the Unjustified inferences drawn by the Judges in this Charge, Her Majesty, or those in civility under Her, with a general Male-Administraci- tion? How do I peruse her Subjects to keep up a Distinction of Particulars and Parties, when those robes which divers use by known Distinctions, and while I peruse my Fellow-Subjects to love and forget them? How is it possible, I should fly the People to Arms and Violence, when I am endeavouring to convince them of the utter In- sanity of Rights upon any Pretence whatever? That it is Her Majesty, and the Charge of the Controversy, under Her Name, that is a Man may be thought a Nobel for Recommending Loyalty, or Solicitation for preaching against Sedition.

I remark, indeed, at the Opening of this Charge, against me, that one of the Managers for the House of Commons, vouchsafed to offer his charitable Affiliation towards Rescinding this Erroneous Inconvenience; for he was pleased to suppose that, when I spoke against Ristling the Sovereign, we had not our judgment trimmed, but some other Person in view; and that I might therefore agreeably to my Principles of Non-Restistance, fly up the People to Arms and Violence against Her Sacred Majesty. Your Lordships will once more pardon my Earnest

nefs, if I call God to witness, that I utterly despise any such treacherous Intention; and I should in my own Opinion be unworthy of the Name of a Church- man, if I could give my self leave to call such a blare, and groundless Impatience upon any one in like Circumstances with mine, whom I had given all possible Ecuador of his Duty and Affection to the present Government. My Lords, I have taken the Oaths of Allegiance to Her Majesty, and that of Assiduation against the Pretender; and when therefore I prophesied the Doctrine of Non-Restistance, it is most apparent, that the Government, which I perfused my Fellow-Subjects not to Rist, is the present Government; and I humbly conceive, that the present Government can never be Overthrown, if it be never Rist.

He was, as a True and Affectionate Subject, I have always born to Her Majesty’s Peace and Government; and I have been judged by your Lordships, and the whole World, from those publick Denunciations which I have given of it, at all Times when I had occasion to make mention of either. I hope your Lordships will pardon me, if I refer to some of my own printed Expressions, as an evident Proof of my unfeigned Duty and Allegiance.

If, to call it the most inoffensive Blessing this Nation could receive, and to show Her Majesty, the good and pious Relic of the Royal Family, first historically quoted the Throne of Her Ancestors; if to pray, that God may long preserve Her for the Comfort and Support of the Church, as the only Security, under God, it has to depend upon; if, earnestly to con- tend for the Safety, Rights, and Establishment of Her Majesty, together with those of the Church; if, to vindicate Her Majesty’s Title to the Crown against the Usurpations, Pretences, and Encroach- ments of Her Adversaries, and to affright Her Right to the Throner to have been so far, as much by male-fac- ulous, and unlouded, that every word, Remarks (could such a pious Precept be juppoged to have any) must acknowledge it: That She was proclaimed as twrewe by the Voice of God, in the universal Joy, Satisfaction, and Unanimity of Her Subjects; that Her personal Merit exempted from that, made her worthy of a brighter Diadem than She wears: if, to peruse Her Subjects with the most heartly Zeal, and Generosity, to enter into a necessary War, for the Defence of Her Majesty, and the common Preservation of our Church, Liberties, and Constitution, is not a powerful Adversary; if, to beseech God to proffer to good an Undertaking, to give an happy Event and Illino to such a Rightful Cause, to crown our Arms with Victory, and to make them as successful, as they are just and honourable;

And that, in order to this, we are all bound, both in Duty to God and our Sovereign, as well as by our own Interest, unanimously, and heartily, and fervently and suppliantly to rendred this good Undertaking, as far as our Prayers and Efforts, Lives, and Fortunes can serve Her; if, to per- suade Her Subjects, that the great and threatening Dangers of our Enemies, should have that just Felicit upon us, to unite us, as much in our Re- solutions and Affections, as they do in our common Interests, Apprehensions, and Troubles; if, to entreat the Blessings we enjoy in the wise Con- tinuation of our Government and Laws, in the most effectual Policies of our Parliament and Ministry, in the Strenght and Number of our Armies, Fleets, and Conferencers, in the Care and watchful Vigilance, the Courage, Resolution and Conduct of our General, and above all in the Piety and Praise;

"dence of our most gracious QUEEN; if, to
affirm that she daily gives fresh Instances of Her
William, in the happy Administration of Her
Government, and in nothing more blows Her Po-
Society, and dilligently Joyners, that she ma-
King Choices of that unbelieving State, who are
accepted to their Country, and express such a
Zeal and Steadfaud in its Service and true Inte-
relfs, and whom nothing could bribe, or betray
into a Party, wherein it might any ways seem to
be endanger'd; if, with the most ardent Request
implore God's Providence, which through so
many Dangers and Difficulties has rais'd up, and
prefer'd Her Majesty, to carry on those glorious
 Undertakings with Success, that She may beable
to restore and settle the Peace of Europe, in its
just Rights and Limitations and that, as God
has bless'd Her Crown upon Her in this World,
as the Reward of these heroic and pious De-
Signs, so, after a long Reign here, he would al-
Vance Her to a higher Throne in Heaven, and
dignify Her with a glorious and immortal Crown
of hereafter?" If this, my Lords, I say, is falsely
and unjustly to Suggest, that Her Majesty's Admi-
nistration both in Ecclesiastical and Civil Affairs, tends to
the Deformation of the Constitution; It is this charg-
Her Majesty, and shock in Authority under Her,
both in Church and State, with a general Malign-
animity; If this be, as an Incendiarly, to
per-unde Her Subjects to keep up Discontents of Feudal
and Parliaments; If this be inflaming grandially Jealous-
es, fomenting disaffected Discontents, and furring up
Her Majesty's Subjects to Arms and Violence, against
any Lz Her Enemies; then, my Lords, I am Guilty
of this Article of Impeachment; otherwise I am in-
nocent.

My Lords, I have always thought it my Duty,
upon all public Occasions, to assert these Princi-
iples of Loyalty and Subjection to the Supreme Power,
whenever I had a proper Call to do so; of this there
are manifest Writings in those several Places to
which I have belonged. One of these I beg leave
of your Lordships particularly to mention, Magna
College in Oxford, whereof I am at present an un-
worthy Member; and which by the known Suffer-
ings of the whole Body for the Church and Con-
stitution, contributed as much towards the late happy
Revolution as any Society in the Kingdom: To which
Honorable Society I humbly appeal for my Char-
acter and Behaviour. I could also appeal for the
same to a Right Reverend Lord, that now sits on
the Bench of Bisbop.

Had it been fit to have troubled your Lordships
with Evidence of my hearty Affection to the pres-
ent Government, I could have produced them in
great Abundance, from the Puritans with whom I
have conversed, from the Gentleman whom I have
breath up, and from the Congregations to which I
have preached. If my Principles had any Tendency
towards alienating the Affections of Her Majesty's
Subjects, surely none one Instance of my Devotion
to the QUEEN, some favourables Expressions to
ward the Pretenders, some closet Conversations my
Diffuse to the present Settlement, and the Pretender Succe-
fore, might have been pitt'd upon, and expost'd to
your Lordships, in order to justify the Charge of
Obstination against me. But I cannot but with Phe-
fiure observe to your Lordships, that from the
whole Course of my Attains, no one Instance of that
dkind is appl'd to, or so much as pretended.

My Lords, The Charge of wickedly corverting di-
vers Tracts of Scripture lies very heavy upon me,
as a Carismatic, and Minifier of Christ. If I am
Guilty of it, there is another Tribunal, another
Bar at which I am to appear, and where by that
Scripture, which I have extol'd, I shall be Judge
and Accused. In the mean time, my Lords, I
hope that those, whose particular Professors and
Studies qualify them to be the most competent
Judges of such Matters, will oblige me in this Particular.

Upon the whole, therefore, my Lords, I hope it
appears I am not guilty of any of the Crimes
of which I am accused; that I have 'Transgress'd
no Laws of the Land, neither Statutes, nor Common
Law, relating either to Her Majesty, or to my Fel-
low Subjects, to the Church, or to the State: And
that I may with all Humility apply to my own
Conscience, and take all other Directions, that
Deput
I defined, and whole Example I hope I shall
have the Grace to follow, Neither against the Law,
nor against the Temple, nor against Cesar, have I
offended any thing at all.

What I have hitherto humbly offered to your
Lordships relates to my Words and Actions; and as
to the Thoughts and Intentions of my Heart, which
are known only to God, and my own Conscience,
and which are afforded in my Impeachment to be Welshed,
enticing and malicious; I call the Scourer of Hearts
not to come in the Service of this Establishment,
and religious Monarch, as I expect to be acquitted before God, and his
Holy Angels, at that Destructive Tribunal, before which
not only I, but all the World, even your Lordships,
who now sit in Judgment upon me, must appear, to
be acquitted or Condemned; that I had no such
wicked, sedimental, or malicious Intentions; that
there is nothing upon Earth, I more detest and
abhor: That my Disguise were, in every respect, di-
rectly contrary. I had no Intention to oppress the
Memory of his late Majesty, toproduce, or confirm
the late happy Revolution, or to enrage the Refus-
ables of both Houses of Parliament. So far was I
from designing to undermine and subvert Her MA-
jesty's Government, and the Protestant Succession as
by Law Established, that it was my fonner Intention
to exert my last Endeavours for their Security. So
far was I from intending, to pervert her Majesty's
Subjects to keep up a Disposition of Parties and Fra-
tions, from inflaming grandially Jealousies, foment-
ing disaffected Discontents among them, or exciting
and furring them up to Arms and Violence, that my Aim
was to pervert them to lay aside all Discontents, to
cure the Wounds of the World, to be obedient
to their Governors, and to support the present
Establishment. So far was I from designing to
defame Her Majesty's Administration, or to intiate
any unfruitful Thoughts of Her, that I not only
pay Her all Honour and Obedience, but am from
the bottom of my Soul zealously, and affectionately
Loyal to her; being entirely perverted, that the
Church is so far from being in Danger from Her,
that she is as hotly affect'd to its Establishment,
and Prosperity, as I hope I have always thew'd my self to be to Her Sacred Person, and
Government.

As to the Protestant Succession by Law Established, tho' the Doctrine which I preach'd tends to the Se-
curity of it, (as I heartily define every thing by me
spoken should tend) yet having no Occasion in either
of my Sermons to take Notice of it, do I no where
in those Sermons mention it, nor try any thing that
can be interpreted to have my View towards it.
Therefore tho' I cannot with my left Application
apprehend, how it comes to be laid in the Parasite
to my Impeachment, that I had defecf to under
mite and subvert it, yet I shall gladly take this
Opportunity, of declaring my self before your Lord-
ships upon that Subject. It is my sincere and hearty
Prayer, that God would prolong the Life of Her
Majesty Sacred Majesty, whose Example Goodness
and Piety, give us the best Hopes we have of averting
that Vengeance, which is due to the Wickedness of
the Age we live in; that He would bless Her
Councils at Home, and Her Arms Abroad, and make
Her Reign exceed that of Her Reunoned Predecessor
for Queen Elizabeth, in Length, in Prosperity, and Glory.
But when the Inheritance of the Blessed Martyr’s
Crown, and Piety, when She, the Daftire of our Eyes,
and the Breadth of our Societies, shall full of
years, and Honour, be Gathered to Her Fathers, and
exchanger Her temporal for an Immortal Crown;
(since we are deprived of that Prince, Her Royal
Offspring, whose Love true Lover of Her City,
and of the Royal Family can reftect upon with-
out a Bleeding Heart, and whom God in His Anger
took from us, because we were necessarily of so in-
finitive a Blessing.) I earnestly beseech God, in de-
fect of Future Issue from Her Majesty, to Perpetuate
the Succession of the Crown, and the Providence of
His infinite Goodness, which I look upon as,
next to his Providence, the half Guard we have against Popery and Arbitrary Power,
the half Security of our Church, and of the Con-
futation of our Government, which is the Glory and
Happiness of our own Nation, and the Envy of all
others. And I cannot yet apprehend, how the Doc-
trine, which I have taught, tends to weaken or un-
dermine it; nor on the other side, how the Doctrine
of Reformation, which brought Her Majesty’s Royal
Grand-Father to the Block, (spocking it a true Doc-
trine) comes to be mentioned, or thought of, much left
to be indignantly controverted, as a necessary and
indispensable Duty, under the most mild and gra-
cious Administration of the best of Queens. Noth-
ing can be more strange than that Reformation
should be so carefully taught under such a Government,
unless it be that Non-Reformation should overturn it.
So far was I therefore from having any of those
wicked, malicious, or seditious Disguises, which are
laid to my Charge, that my Intentions were, on the
contrary, to inftill the Principles of Loyalty and Obe-
dience into my Fellow-Subjects, and withal to put
a Stop to that Torrent of Lechery, Irrefolution and
Abuse, of which I have given your Lordships to
many flagrant Testimonia.
Those outrageous Infidels upon God, and Good-
craft, is our Provincials, that they may excite some
Heat, and Severity of Exprodition in a Minister of
Chief, who has a just Scale of Religion, a due Con-
cern for the Discharge of his Holy Function, or for the
Honour of his Maker and Redemer. And if any Objection be made against me, for Tretating
with an Unbecoming Bitterness tuch Driling Religious,
who defy the Living God; I beg leave to reply in
the Words of a Reverend Father of our Church,
Let them consider what Medication and Temper, a
Man had need of, that in this Nation, and this
Age, should speak against Faution, Rebellion (land De-
sire, Truth, and Love of our Country, of His, Bishopship,
andabove all, with extraordinary Security.
Nay, it is your Duty in such Cases, to express our
hells with pulch and Sharpness, according to the Ex-
ample of our Blessed Savior; who, the Meekness
it self, could not but shew the utmost Indignation
at the Prophaneing the House of God. This is not, my
Lord, to rail, but to rebuke; and tosho, who
ridicule, or confute us for it, either have not, I pre-
sume, or will not own they have, a right Notion of
the Dignity of our Office; will not consider, that
we are the Ambassadors of Christ, that we are com-
manded, in his Name, to exhort, and to enforce all
Authority; and that our Authority is derived from
thee to whom it was laid by our Blessed Suf-
venor, He that defies us, defies him, and be
that defies us, defies him that sent me:
Whatever Experiences therefore in my Sermons may
have Befp me from which, fear to far liable to
Excellency, or My Lord, I carry a Sentence I never intended as he must be an Apo
eous Speaker indeed, whole Words
are altogether unexceptable) I humbly hope,
the above-mentioned Provocations will plead my
Excuse, or that, at the very worst, some bafly, or
even violent Exproditions, shall not be deemed Higt
Crimes and Misdemannors. I desire it may be fur-
ther considere by your Lordships, that I contd have no
Temporal Interests to serve by the Doctrines I
advanced; and therefore could have no Disgu in
view, but to disfance my Duty to God, as a Mi-
nter of Christ, and to my Sovereign, as a Faithful, and
Loyal Subject.
My Lords, These Things being hundredly offered
to the Consideration of your Lordships, I hope,
that what I have already suffered, as a jutted
criminal, will be thought sufficient Punishment for
one, who has offended against so Great yet in Being.
It must be thought no little Grief and Feation
for any igneous Man, to be brought to this Bar,
under the least Susipiction of such Crimes as are laid
to my Charge; but for a Perfon of my Quality,
to have an Accusation of this Nature alleged against
him, so heaniously reflecting upon his Holy Character,
is such a foul Blot, as though his Innocence should
at last be cleared by your Lordships, upon the most
undeserved Evidence, must leave a Stain upon his
good Name; which is to all Men dear, but much
more so to thep, whose whole Capacity of doing good
in the World principally depends upon it.
My Lords, As the Matter of my Charge was
highly criminal, to the Form and Manner of it ran
in such general, and certain Terms, that it was
impossible to know the Grounds of my Acception;
or how to defend my self, when I knew not where
I should be saved. So that after I had provided
as particular on Anyver as such a general Acception
would admit of, the Cauous were plotted in
their Replication to say, that there were several
Things in it Foreign to the Charge. To the great
Misfortune of falling under the Disproference of that
Honorable House, I might add, That of a long and
dish Confiscation, and of an Exeence no ways propor-
tional to it. My Circumstances, Thos, my Lords,
are Afflictions which can be conceived by no BODY
so well as by ihu, who has been so unhappy as to
feel the Weight of them. And among them I rec-
ken it not the least of my Sufferings, that I have
been for so long a time desiatd, from taking heed to
that Block, over which the Holy Ghost hath made me
an Overseer. For even since I have had my Li-
beration by the Favour of your Lordships admitting me
to Buid, I have purposely avoided doing any Part
of the Duty of my质量, or even appearing in
Publick, lest it should occasion any Trouble or Di-
Swrance, as my necessary Attendance on your Lord-
ships from time to time, has since been thought
unhappily to have done, without any Fault of mine,
or that degree of Encouragement given me by
which I profited, in the Presence of God, to do
harm.
All these Circumstances, my Lords, being con-
ider'd, together, with the Publick Manner, the 
Length and Solemnity of my Trial, before so Au-
guist a Court of Judicature, by which Means I am 
made the butt of Contempt, Excommunication, and Affi-
nations, and a Spectacle to the whole World; I have 
flown in this Place Day after Day, to hear my felb 
Accused of the blackest Crimes, and openly revil'd; 
I have been represented as a Popish in Distiguish, as 
a Rebel, as an Enemy to Her Majesty's Person and 
Government, and a Favourer of the Pretender; tho' I 
have obury'd him, (but not forget him, as a Learn-
ed Peron was pleas'd to say) that is, as the 
worth of Perjur'd Villains: I have been call'd an 
Insignificat Tool of a Party on the one Hand, and a 
most dangerous Encourage on the other; nay, on ob-
get, that is a Devil, derr'd from the Infernal Regi-
esth: All these things, I say, being confider'd, (and 
your Lordships I am sure, in tender Compassion to 
me, will confider them,) it is most certain, that, 
whatever be your Lordships Determination con-
cerning me, I cannot escape without being a very 
great Sufferer, and I shall have absolutely punis'd, tho' I shou'd have the Happiness to be by 
your Lordships at last Acquitted.

Yet I cannot reflect without Comfort, (the greatest 
of Comforts next to that of a good Conscience, and a good 
Confession) that I shou'd for my full Day before 
the most Illustrious Assembly in the World, the most 
Best of Illustrious Nobility of Great Britain, the 
Prinsest Prejudice, and highd Quality, whose Magni-
ificent Titles, and Splendid Fortunes, whose Hero-
 dicarys Candor and Generosity, inherent in Noble 
Blood, inseparable from the Birth and Education of 
Peers; in a word, whose Solid Judgment, and ex-
cell Skill in the Laws of this Realm, to eminently Qualify them for the final Determination of Justice; 
who are neither to be forsworn by Hopes, ever-rul'd by 
Fears, nor misled by any False Prejudice or PP-
fection. If it be a Man's Unfortune to labour under such hard Crimes, as are mine, it is no small 
Mitigation of them, that he Proceeds from a Body of 
such Judges, who, he knows, will Decide it with 
the strictest Injustice, Equity, and Honour.

And, when I consider that I now stand, and am 
judged for some of the Delitences of this Gospel, 
which God deliver'd unto our Fathers, and you, my 
Lords the Bishops, their Successors, have receiv'd from 
Christ and his Apostles, as the sacred Deposition of 
the Church, to be maintained inviolably in its 
Primitive Simplicity; when I consider, what is the 
Conf for which I am this Day call'd to Account; that 
it is One of those Eternal Truths, which you are 
in Solemnly confessor'd to Teach, and earnestly 
Contend for; when I consider, that 'tis what our 
BLESSED Lord and his Apostles call'd with their preci-
ions Blood, and so many Prinsest Martyrs main-
tain'd even in the middle of Flanes, so many Learned 
Bishops, and Confessor's recommended to Poesity in 
their immortal Writings, as the distinguy'd Judge, 
and Glory of our Reformation; nay, when I consid-
er, that 'tis what you yourself have already sup-
ported with inextingible Ravish; and Authority, it is 
no鼩 to be wonder'd at to me to think, that as your 
Lordships are my Judges, I believe you must be my Advocate. What a Gueus, as well as 
Dignity, would it justly devolve upon the Glycer, 
to recede from any Principle of our excellent 
Church, especially from what has been so long re-
tain'd, and hoa'd, as its peculiar Character? By 
abandoning which we must relapse into some of the 
worth Delitences, even of Papistry, it is and render
Our Sovereign Lady the Queen doth strictly Charge and Command all manner of Persons to be Silent, upon Pain of Imprisonment.

Then another Proclamation was made: Henry Sacheverell, Doctor in Divinity, come forth, fave thee and thy Bli, eile thou forfeiteth thy Recognizance.

The Doctor appearing at the Bar accordingly, with his Council, as before:

Lord Chancellor. Gentlemen, you that are Managers for the House of Commons may proceed to your Reply.

Sir Joseph Jekyll. My Lords, Doctor Sacheverell and his Council having concluded what they had to offer to your Lordships, I shall enter upon the Province assigned to me, in further Execution of the Commandes of the House of Commons, which is, to Reply to the Defence made for the Doctor to the first Article of the Commons Charge.

My Lords, I shall take Notice, first, of the Concessions made by the Doctor's Council; secondly, of the Expulsion they have put upon those Passages of the Sermon, which have been relied on by the Commons to maintain this Article; and, thirdly, of the Acts of Parliament, the Pamphlets, the Books, the Speeches, the Pamphlets and the Gazettes, which the Doctor's Council have call'd for to be read to your Lordships.

And if I shall satisfy your Lordships, that the Concessions made by the Doctor's Council are a Departure from the Defence made for him in his Answer, that they are out of Necessity, and are likely to be retracted when this Turn is ferv'd; if I shall shew your Lordships, that their Expulsion of the Passages in the Sermon, is contrary to the plain Meaning of those Passages; if I shall shew, that the Acts of Parliament, the Pamphlets, and the other Prints that have been produc'd, are either immaterial, or condemn the Doctrine laid down in the Sermon; and if I shall shew, that this Criminal, for so I must call him, since the House of Commons have call'd him so, (whether he will be so in the Event, I agree, refits only in your Lordships Judgment) if, I say, I shall shew he is guilty of a most heinous Offence, I shall not doubt of your Lordships Justice.

My Lords, The Concessions are thefe, That Necessity creates an Exception to the General Rule of Submission to the Prince; That such Exception is underlaid or implied in the Laws that require such Submission; And that the Cafe of the Revelation was a Cafe of Necessity.

These are Concessions so ample, and do so fully answer the Drift of the Commons in this Article, and are to the utmost Extent of their Meaning, in it, that I can't forbear congratulating them upon this Success of their Impeachment; That in full Parliament this erroneous Doctrine of unlimited Non-Resistance is given up and disclaim'd. And may it not, in After- Ages, be an Addition to the Glories of this bright Reign, that so many of those who are honour'd with being in Her Majesty's Service, have been, at your Lordships Bar, thus successfully contending for the National Rights of Her People, and proving they are not precarious or remediless.

But to return to these Concessions; I must appeal to your Lordships, whether they are not a total Departure from the Doctor's Answer; whether there is one Word in the Answer which looks that Way.

In his Answer he takes Notice, that the general Affirmation in his Sermon, of the utter Illegality of Resistance, is a colourable Pretence for the Article; but does he add the Restriction or Limitation to it, which hath been now thought necessary, and hath been inflicted upon as most material for his Defence? No, my Lords, but the quite contrary; for there are the Words of his Answer, The said Henry Sacheverell doth with all Humility over the Illegality of Resistance, on any Pretence whatsoever, to be the true Doctrine of the Church of England. Now, could anything have been more material for him in his Answer, than adding these Restrictions to his general Affirmation in his Sermon, which his Council now say he intended, that he did not express? Or if this was his Intention, could he possibly have forgot it, when the Frame of his Answer was under Consideration?

But now he does the Resolution of the Commons, and the Endeavours of those who have their Commands to carry on this Prosecution, to bring him to Punishment; now he says your Lordships daily Attention upon this Trial, and your Attention to the Charge against him; now he says, if he had abided by his Answer, he must have been convicted. And his Resolution, these are the Matters which have prevail'd upon him to tolerate his Council to make these unwilling Concessions, and have extorted them from him.

And how little these Concessions ought to avail him, your Lordships will see, when you consider how likely it is he will retract them when this Turn is ferv'd. May we not then expect he will use this very Argument of Necessity, the Coercion or Restraint he is under by this Prosecution, as an Excuse for these Concessions? And when your Lordships are told, that it is the Duty of Divines (whole Office it is to explain the Scripture to the People) to inculcate this Doctrine of Non-Resistance in the most unconfin'd and unlimited Terms they are able, and mentally refer the Exception to themselves; when Authorities have been produced for affording this Doctrine in such a manner as to exclude any Exception whatsoever, and the Doctor himself did not expressly come into these Concessions, it is certain they ought not to be of any Avail to him.

Your Lordships will therefore give me Leave to consider the Expedition which hath been put on those Passages, which the Commons relied on for Proof of their First Article: And I shall shew that Expedition to be contrary to the plain Meaning of those Passages.

My Lords, I readily agree, that no straining Innuendo's, or fippos'd and for'd Constructions (which are the Words used in the Reason given for reverting the Judgment in Sir Samuel Barnardiston's Case) ought to be admitted, to explain the Meaning of the Doctor, in order to prove him Criminal. I think the Principles laid down upon the Reversal of that Judgment are solid and just; and therefore nothing but expected Words, or a necessary Implication collected from a Man's Words, can make him an Offender. But I would not have it gone away, that there must be expected Words of Scandal to make a Man Criminal; indirect or oblique Scandal has in all Times been met with and punished in the ordinary Courts of Justice; and if it were otherwise, that which aggravates the Crime (the Subtility or Contrivance of it) would prevent the Punishment: And therefore it is, that Irrational Scandal,
Scandal, no, even dumb Scandal (Scandal by Pictures, or by Signs) as is mention’d in the Cave de Libelli Famosi, in my Lord Chief Justice Coke’s Fifth Report, is punishable by Law. The only
Caution necessary in these Cases is, that the Con-
struction or Interpretation be not strain’d or forc’d.
And, my Lords, in this Case we have not only
fudged Meaning plainly collected from the Doc-
tor’s Words, but express Criminal Words, a false
Suggestion, that his late Majesty, in his De-
claration, did claim the least Imputation of Re-
fitness, introduced for a malicious and fictitious
Purpose.

My Lords, The first Article has been rightly
divided into three Parts. The Doctor is charg’d
with fudging and maintaining, First, That the ne-
necessary Means of bringing about the Revolution,
were odious and unjustifiable. Secondly, That his late
Majesty in his Declaration disclaim’d the least Impu-
|tation of Refitness; And, Thirdly, That to impute
Refitness to the Revolution, is to cast black and odious
Colors on his late Majesty and the Revolution.

The two last Branches, my Lords, are Particu-
lars. The first is the General; and if the two
left are proved, each Proof makes out the first:
But I shall consider the Answer given by the Doc-
tor’s Council to the Proof of the two last Branches
in their Order, and proceed to consider the An-
swer that has been given to the proper Proofs of
the first.

My Lords, The first Proof of this Branch was
the general Affirmation of the utter Illegality of Re-
fitness upon any Pretense whatsoever. It hath been
fudged Answer to this, that this is spoken of the
Supreme Power, which is the Legislative Power,
and then ought to be no Exception what-
ever.

But, my Lords, that the Doctor did not mean
the Supreme Legislative Power, but the Supreme
Executive Power, is evident.

First, From the Account he pretently gives of
those that oppose his Principle of Non-Refitness,
which runs all along upon the Person of the Prince
only, as cancelling their Allegiance, selling their
Sovereign to an account, Destroyngr and Murdering
him.

Secondly and Principally, From his bringing in
the Cafe of the Revolution, as urg’d by those who
are Adversaries to his Principle of Non-Refitness.
Now the Revolution is not, cannot be urg’d as an
Influence of the Lawfulness of any thing, but of re-
fitting the Supreme Executive Power acting in Op-
position to the Laws; and this the Doctor himself
admitted, when he told your Lordships that the Su-
preme Power was not then refitted. This is therefore
the Supreme Power he affirms it is utterly unlaw-
ful to refit.

But it was laid by one of the Doctor’s Council,
That the Non-Refitness the Doctor preaches up, is
the utter Illegality of fitting the Supreme Power in
all things lawful, for those Words, in all Things
Lawful, make part of that Sentence. My Lords, I
admit they do; but those Words are relative to his
Affirmation concerning Active Obedience, and not
Passive, as will appear by reading the whole Sen-
tence. The grand Security of our Government, and
the very Pillar upon which it stands, is founded upon
the Ready Belief of the Subject’s Obligation to an ob-
serve and uncomplaining Obedience to the Supreme
Power in all things lawful, and the utter Illegality of
Refitness on any Pretense whatsoever. The one
dividing Member of the Sentence is, the Obligation
to Obedience in all Things lawful; the other, the Ille-
gality of Refitness on any Pretense whatsoever; the one
is refrain’d, the other unlimited. It must be sup-
taken therefore (notwithstanding those Objections)
That the Doctor affirms the utter Illegality of Re-
fitness to the Supreme Executive Power, though
acting not in Conformity, but in Contradiction to
the Laws.

My Lords, I go on to the second Proof of the
first Branch of this Article, which is, the Doctor’s
Infinimation that the Parliament disown’d the Re-
fitness at the Revolution, by declaring that they set
the Crown on the King’s Head on no other Title than
of the Vacancy of the Throne. One of the Council
thought fit to stand to this Fact, because the Va-
cency of the Throne is mention’d in the Bill of
Rights; and he says, there is no other Fact there
futed. I believe your Lordships, Does not the same
Act take Notice of the Male-Administration of K.
James, and his Abdicating the Government, as the
Means by which the Throne became void? And I
may appeal to your Lordships Journal, and the Jour-
nal of the House of Commons, whether the Word
Abdicat’d was not used rather than the Word Defer-
ed (after a Conference between the Two Houses)
for this Reason, infilted on by the Commons, that
that Word Abdicat included in it Male-Administra-
tion, which the Word Defer did not.

The same Council laid, the Act for preventing
Violent Shiels, urg’d by the Commons as a Parlia-
mentary Declaration, justifying the Refitness at the
Revolution, was only for Indemnifying those that
acted at that Time, and was no more than was done
in the Reign of Edward the Third, after Ed-
ward the Second was Dethroned. This fairly is no
manner of Answer to the Declaratory Part of that
Law, which takes Notice of the King’s undertaking
a glorious Enterprise, for delivering the Kingdom
from Popery and Arbitrary Power; and that divers
Subjects, in Aid and Parliance of that Enterprise,
did several Acts of Violence and Refitness; and this
Law declares such Acts were necessary, and ought
to be justif’d, and. I can’t but observe this by the
way, that the Parliament and the Doctor are of
different Opinions; the Parliament thought that
Refitness ought to be justify’d; the Doctor thinks
not; and if fo, then Doctor Sacheverell does forgie
and maintain, that the necessary Means used to
bring about the Revolution were odious and un-
justifiable.

I come now, my Lords, to the second Branch of
the First Article, the Doctor’s Affirmation, That his
late Majesty in his Declaration disclaim’d the least
Imputation of Refitness, and the Doctor’s Answer
to it.

My Lords, His Council admit this Affirmation is
in the Sermon, and that this Affirmation is not true;
but they say it was a Mislike only in the Doctor,
that the Doctor has express’d himself somewhat ob-
scurely, and now he has explain’d himself, that
Explanation ought to be receiv’d. The Doctor
meant, they say, Conqu’st; and so he had ex-
plain’d himself not only in the Marginal Note, but
in the Sermon it self. My Lords, if this were fo,
I admit it would be a good Defence; but that this
was not a Mistake, or rather was a wilful one in
the Doctor, and that he thereby desir’d to Tra-
duce the Memory of his late Majesty and the Re-
volution, I shall shew from what his own Council
infol it on.

They
They say the Doctor must mean Conquest, because the Prince of Orange, who was no Subject, but a Sovereign Prince, could not be refid to reifific according to the common understanding of that Word. Now, my Lords, it is true, the Prince of Orange could not be refid to refish, and fo could not deflam Reifific for himself; but could he not be join'd and affilied by the Subjects of the Realm, who might be refid to be refi'd, and were invited by him to do? Dath not this appear by the whole Tenor of his Declaration, and even by the Pfaffages quoted by the Doctor? And fince his late Majefly could not be refid to refi'd, but the Subjects, who, upon his Invitation, join'd with him, could; and the Reifific of Subjects is what the Doctor is speaking again; it is plain, that the Doctor speaks of the King's deflaming the Reifific of thofe who join'd with him, and not his own Reifific. And therefore I cannot fee that the Quotation of the Pfaffage out of the Prince's Declaration, at the bottom of that Page, doth make out that he meant Conqueft by Reifific in his Sermon; for if it did, Would it not be his Deftruftion, being this Part of his Sermon, which was done without referring to that Pfaffage? But it is faid, he has explain'd that he meant Conqueft by Reifific in the Body of the Sermon, becaufe he fays the Parliament burn'd a Lible that would have ploed the Title of Conqueft, by which Reifific was fuppof'd. But that this Pfaffage doth not make out that he meant Conqueft by Reifific, is evident, from his making Reifific not to be Conqueft, but only an Ingredient in it. And by repreffing Reifific and Conqueft to be the fame thing with the Doctor, he is made to fay, that the Parliament burn'd a Lible that would have ploed the Title of Conqueft, by which Conqueft is fuppof'd.

It is plain therefore that Dr. Sacheverell hath afferted, that his late Majefly in his Declaration difclaim'd the legif Imputation of Reifific; and difclaim'd it at a Time, if you believe the Doctor, when he was exhoriing the Subjects of King James to refi'd, and was joining with them, and encou-raging them in it; than which it is impoffible there can be a greater Reffection on his late Majefty, or the glorious Conqueft he then had in hand.

My Lords, I come now to confider the Proof of the Third Branch of the firft Article, and the An- fwer that has been given to it. The Third Branch is this, That to impute Reifific to the Revolution, is to call black and odious Colours upon his late Ma-jefiy and the Revolution: The Proof is, that Part of the Sermon wherein the Doctor afferts, That the Adventurers to the Doctrine of Non-Reffpection, who urge the Revolution in their Defence, are the greatest Enemifies to Monarchy, and the most un- grateful for the Deliverance, in endeavouring to call fuch black and odious Colours upon both: Now often enough they be told, &c. The Anfwer to this, is That the Perfons the Doctor defcribes, as calling black and odious Colours on his late Majefty and the Revolution, are not thofe who impute Reffpection to the Revolution, of whom he affirms nothing, but thofe new Preachers and new Politicians, who teach An-tinomarchial and wicked Dogmies, and who urge the Rebellion in Defence of them.

My Lords, if the Doctor had mean't thofe Per- fons, he would have flown them, which he cer-tainly might have done, that what was act'd at the Revolution, did not in the least justify their Opinions; but he declining this, and placing the

Defence of the Revolution on a falfé Fact, known to be fof to himfelf and to the whole Nation; and this, taken together with his introducing thee Man as defending their Principles, which the Revolution, leaves the Load of their defective Opinions on the Revolution, and not only condemns the Reffpection at the Revolution, but brands it.

But it is faid, my Lords, that the Claffe, Our Adventurers think they effectually flop our Mouths, &c. relates to the Defence of thefe Antinomarchial Principles, and not to the general Proportion of the utter Illegality of Reffpection upon any Pretence whatsoever; and if it be true, I agree there is no Foundation for this Branch of the Sermon; and whether he is guilty of this Branch or not, turns entirely on this Question.

My Lords, I little thought such a Conflagration would have been endeavour'd, by a wrong Recital of this Claffe in the Sermon, by the Doctor in his An- fwers, for there it is faid, as from the Words of the Sermon, That they, that is, fays the Doctor, were new Preachers and new Politicians, urge the Rebellion in Defence of fuch Principles; when your Lordhips know, that the Words are, Our Adventurers think they effectually flop our Mouths, and have us face and unanswerable in this Point, when they urge the Revolution of this Day in their Defence. This therefore brings the Cafe of the Re- volution urged by thefe Adventurers, to the Point or Proposition he had before laid down, which was the utter Illegality of Reffpection on any Pretence whatsoever; and not to the Defence of these Antinomarchial Principles, taught by the new Preachers and new Politicians. And this is ill plain, if your Lordships will confider, that the Doctor, reply to thefe Adventurers, by denying there was any Reffpection at the Revolution, can only relate to the Point of Non- Reffpection he had before afsted; and which Re- fpection, if it were not denied, must fland con- demn'd by the Doctor's Proposition.

As little, my Lords, did I expect to hear from one of the Doctor's Council, that there are twenty or thirty Lines between the General Proposition and this Claffe; since if there be a Connection between this Claffe and that Proposition, which is already known (even there it is) it is not the Intervention of fo many Lines will hinder it; and if there had been no Connection, their being clofe together would not have made one. And by this manifef Connection, the Doctor hath brought this general Proposition, of the Unlawfulness of all Reffpection, to bear upon the Revolution. Which I hope may ferve for an An- fwer to the fame Gentleman, who fays, It is one thing to lay down the General Rule without making the Exception, and another thing not to make the particular Exception out of that Rule; for the Doctor hath mentioned the Revolution, but not in order to except it, but to include it.

Indeed, my Lords, the Learned Doctor, who is of his Council, pretends to have found out the Ex- ception in the Sermon, Page the 10th, becaufe he finds the Word Nefceffity there; The Words are thofe, Only this Maxim in general I promife may be obferv'd, &c. The Safety, Tranquility and Support of all Governments; that no Innovation whatever should be allowed in the Fundamental Constitutions of any State, without a very prefying, i.e. unavoidable Nefceffity of it. But if the Doctor had but read to the End of the Sentence, he would have found Dr. Sacheverell condemns all that bore a Part in the Re- volution, before a Law was made about it: The Words that follow are thefe, And whatsoever fingly.
And by this Method the Doctor has brought his General Rule to bear upon the particular Cafe of the Revolution. For he takes but one way of acquiring the Revolution, which is by laying down that for Truth, which every Man knows to be false; and that they that affect this Truth, he says, costs black and odious Colours on his late Majesty and the Revolution: Which makes out that Dr. Sacheverell was guilty and maintain, that to impune Refinace to the Revolution, is to cost black and odious Colours on his late Majesty and the Revolution.

I am sensible how tedious I must have been in this nice tracing the Anwers given by the Doctor's Council to our Proofs of this first Article; but because the Judgment of the Cafe will depend very much upon it, I am sure I shall have your Lordships Pardon.

And now, my Lords, What a Rep resentation is here of that glorious Transtion, the late happy Revolution! The Part the Subject had in it, is represented as contradicting the express Command of God in Scripture, and destructive of all Government; his late Majesty is represented as encouraging this pernicious Wickcliffs, and disowning it at the same time; Give me Leave therefore, on behalf of the Nation, and the Memory of his late Majesty, its Deliverer, to fluke this Affair shortly, and in another Light to your Lordships.

The Repr esentation says, the late King joined his Army with the Arms of Refinace; and if the Nation at that time had not had recourse to that Remedy, how abject and how miserable must they have been! If we look into the Histories of other Countries, Have not the best and happiest Nations been most tenacious of their Liberties? And while they have continued so, and withstood Absolute Power, they have been prosperous at home, and consider able abroad; but when they have fallen from this Zenal, and Industry, which is the Foundation of their Prosperity at home, and Magnanimity, which makes them consider able abroad, have deserted them, they have sunk into Sloth and Efficiency. Can any one therefore, with any Colour, say, That Refinace, in Cafes of extreme Necessity, has wrought Consequences than unlimited Sub jec tion? Let us now turn our Eyes a little on the Part our late King had in the Revolution. Did he not undertake a most hazardous Enter prise, to procure us Happiness at home, and to give us that Weight abroad, which this Nation had so long enjoyed, but at that Time was deprived of? And with what Care and Anxiety, even to the last Moment of his Life, did he labour to secure those Blessings to us!

Let us look beyond his Time, and since, for the Sent of the Nation upon this Point, What Satisfaction did the Nation take, in the Affinity his renowned Predecessor (Queen Elizabeth) gave to the oppressed Provinces, our thin Good Neighbours, and our now Potent Allies? How zealously did the Nation promote the Affinity King James the First gave to the injured Prince Palatin against the Emperor his Superior Lord? And what Revolution and tender Concern for the persecuted Robbers, did King Charles the First shew and express? And has not Her Majesty afflict ed the Spaniards, against a Prince acknowledged by them, and seated on the Throne? Nor did Her Goodness, which is as extensive as Her Power, overlook the poor Etail of the People in the Covents, or neglect to give them all possible Affinity, against that King exercising a cruel Dominion over them.

The
Thou, and many more injuries which might be
fetched from other countries, are to many Authori-
ities against this Doctrine of unmitred Non-Reff-
iance.

And now, my Lords, I come to consider the Au-
thority the Doctor pretends to have for it: His
Council say, They have Acts of Parliament for
this Doctrine; I shall not mention the particular
Acts, because they are well known, but consider
them under Three Heads. First, Those Acts that
were before the Reformation. Secondly, Those after
the Reformation, and before the Revolution. And,
Thirdly, Those after the Revolution. As to those before the Reformation, I readily admit they condemn Reformation generally; they don't mention any Exception. The Council of the other Side i.e. furnished me with an
Answer to 'em: They say, Theirs, and all other Laws,
have an Exception implied in them. The Wil-
dom of the Law, in not expressing the Exception, is
plain: It is neither decent, nor probably would
have a good Effect, to put odious Curses, such as a
Prince's Overturning the Constitution. The Common
Laws did not provide against Parricide, nor doth
the English Law neither; since it hath no different
Punishment for that kind of Murder, tho' it hath some
for others, which are called Petty Treasons.

Laws are framed upon a View of ordinary and
common Curses: Ad ea que frequentiam accidenta jurat
adpestanuntur, is a known Maxim, and of great use in
the Exposition of Laws. And if our Legislators had
been afraid the Question, Whether they meant by
those Laws to make all other Laws, and even those
Laws themselves of no Validity? (Which, if Ab-
folution Power cannot be withheld, would be the cer-
tain Consequence;) Would not they have answered,
Nothing was further from their Thoughts? And if it be
Maldestini Expositio quia corrupta Textum, ap-
plied to any particular Law; what a cursed Exposi-
tion that must be, that corrupts, or rather amends the
Text of all the Laws at once?

My Lords, The next Head of Acts, are those af-
after the Reformation, and before the Revolution. I
do admit those Laws go farther than the former, and
seem to condemn all Reformation, and in such Terms,
as to exclude any Exception whatever. My Lords, What I have said relating to the former
Laws, may be apply'd to theft. But farther, I de-
fire it may be considered, they Legislators were
guarding against the Consequences of those Pemi-
cious and Antimonarchical Principles, which had
been broached a little before in this Nation; and
those large Declarations in favour of Non-Reff-
iance, were made to encounter, or obviate the
Michieft of those Principles, as appears by the
Preamble to the fullest of those Acts, which is the
Act of Uniformity: And the Doctor he is speaking
about the second. The Words of that Act are these:
And during the late Usurped Governments, many
Civil and Rebellious Principles have been infilled into
the Minds of the People of this Kingdom, which
may break forth, unless prevented, to the Difur-
rance of the Peace and Quiet thereof: Be it there-
fore Enacted, &c.

Here your Lordships may see the Reason that inclined those Legislators to express themselves in such a manner against Reformation: They had seen the Regal Rights swallowed up, un-
der the Pretence of Popular ones; and it is no Im-
putation on them, that they did not then foresee a
quite different Cafe, as was that of the Revolution;
where, under the Pretence of Regal Authority, a
total Subversion of the Rights of the Subject was
advanced, and in a manner effected. And this may
too force to think that it was not the Design of those
Legislators to condemn Reformation, in a Case of Ab-
solution Necessity, for preserving the Constitution,
when they were guarding against Principles which
had to lately destroy'd it.

But now, my Lords, let us see how the Laows
run after the Revolution. Your Lordships will find,
that the Reformation at the Revolution is not only
approved of in express Terms, by the Act for pre-
vanting venation Suits; and indeed, every Act
paffed since the Revolution, is an implicit Appro-
baton of it; but the Declaration of the Unlaw-
ness of the King's Army against the King and the Pre-
tence whatsoever, (required to be taken by the Cor-
poration-Act, the Militia Act, and the Act of Uni-
formity,) is now repeal'd. There was another
Act mentioned by one of the Doctor's Council, the
Act for regulating Sack & Velleries: That Act ex-
pire'd in King Charles the Second's Time, and was
never continued. The first Gentleman that spake
for the Doctor, said in Answer to the Repeal of
this Declaration, by a Clause in the Act of the
Fifth of King William, and Queen Mary, for ad-
gesting the Old Oaths, and agitating new ones; that
it is a very tender Repeal, if it be one. I did not,
my Lords, well understand his Meaning; but I am
sure, that is a very tender Answer, if it be at any
at all. My Lords, if it be thought that this De-
claration, as it is enjoined by the Corporation-Act,
is not repealed, because the Corporation-Act is not
particularly mentioned in the Clause of the Act of
the Fifth of King William and Queen Mary, which
repeals the Declaration; I answer, After the Milli-

on-Act, and the Act of Uniformity are mentioned,
there follow general Words; Any Law or Statute to
the contrary notwithstanding: And this repeals the
Declaration as to that Act, as well as to the other
Two Acts. And this Opinion has prevailed univer-
sally; and if it were otherwise, there is scarce a
Corporation in England, but would be dissuaded by
the Incapacity of their Members.

But the same Council argued, That the Doctrine
mentioned in that Declaration must be the true Doc-
trine, or the Declaration would not have been en-
apointed and taken so long as it was; and the Repeal
don't make the Proposition false; and we might
as well argue the Sediaries Longes and Covenants to be
a Lawful Oath. My Lords, As to the De-
claration against the Covenant, that was considered as
a Temporary Thing only, and, by the Act of Uni-
formity, was to cease upon the 25th of March, 1682,
and therefore not at all to be compared with the
other Declaration, which was intended to be
perpetual. As to the Truth of the Doctrine in
this Declaration which was repealed, I'll admit it to be
true, and that it is the Doctor's Design, as well with
an Exception of Curses of Necessity; and it was
not repeal'd because it was false, understanding it
with that Restriction; but it was repealed, be-
cause it might be interpreted in an unconstitutional
State, and exclusive of that Restriction; and being so
understood, would reflect on the Justice of the Revo-
lution: And this the Legislature had at Heart, and
were very jealous of; and by this Repeal of that
Declaration, gave a Parliamentary, or Legislative
Admonition, against affecting this Doctrine of Non-Re-
formation in an unlimited Sense.

My Lords, I must confess, I did not expect to
hear the Association and the Abjuration-Oath brought
in as affecting this Doctrine; if they do, this may
serve to account for their taking them who believe

that
that Doctrine, which otherwise perhaps they would be at a loss to find an honest Reason for. But, my Lords, Doth engaging to Stand by, and affiling one another against all the King's Enemies, or recreating to defend the King or Queen against all Traitorous Conspiracies, signify any more than what is implied in the old Oath of Allegiance? There is, my Lords, indeed something more in the Affiliation and Abjuration-Oath; for the Person taking them in his late Majesty's Time, declared, That he believed in his Conference King William was right, and Lawful King of this Realm. That was certainly part of the Confession of his on a Confession, of the Foundation on which that Right and Title was built. And since there was no Foundation for it but the Revolution, and that Revolution was founded on Restraint; how that could bring themselves up to take that Affiliation, or that Abjuration-Oath, which believed that Restraint unlawful, I am at a loss to know.

My Lords, Upon this Head of these several Acts of Parliament that have been mentioned, I beg leave to observe, That it is false, if it were, that it was the Original Intention of any Laws to excise the Force of all the Laws, for your Lordships for, there are since the Revolution Laws that do exclude any such Supposition, and do affirm that indefeasible Inheritance which the People have in the Laws.

My Lords, the next Part of the Evidence offered by the Doctor, was the Homilies, which are said to be confirmed by Act of Parliament, because the Articles of the Church of England are for; and the thirty Fifth Article approves the Homilies, as containing Godly and wholesome Doctrine; and the Clergy are obliged to read and subside those Articles.

My Lords, I believe it will be admitted, that no more is intended by that Subscription, but that the Doctrine contained in the Homilies is right in the main, and that not every Sentence in 'em is for: For in this last Sense, I believe, never any Divine subscribed the Articles; and it will be hard to name any Preacher, or Writer of Notes, who has not contradicted some Passages or other in them. Nay, as to one, the general and approved Doctrine of the Church is against it; and that Passages, which condemns the Use of Organ in Churches.

And surely, my Lords, the Sense of the Homilies can't be found out, by reading select Passages out of them, (as was done in the Doctor's Defence) but by observing the Frame and Tendency of the whole: And I may appeal to your Lordships, and especially to my Lords the Bishops, whether those who compiled the Homilies against Rebellion, seemed to have had at all under their Consideration the Cafe of the total Subversion of the Constitution. It's true, the main Design of those Homilies was against the Riddles of the Popish Faction, and the plain and popular Precepts made use of by them for supporting their Rebellions. Did not that great Queen, in whose Time the latter Book of Homilies was compiled, express Her own Opinion on this Point, by the Affiliation she gave to the Hellenes against the Spanish King, their Sovereign? Did not the Parliament explain themselves, by the Supplication given to the Queen for that Purpose? And did not the Clergy explain themselves likewise, by the Supplication granted in Convocation, in Favour of that Affiliation? Can it therefore be imagined, the Homilies intended to condemn that Restraint, which the Queen and the whole Nation, nay, even the Clergy themselves affixed in Convocation, approved of? And I dare say, if Doctor Sacheverell had read any of the Homilies against Rebellion, which he says he is commanded to do, if there be no Sermon on the fifth of November, I say, if he had read any one of them to his Congregation at St. Paul's, not one of his Auditors would have thought the Revolution condemned by the Homily, whatever they might have thought of the Doctor.

My Lords, That which we accuse him for, is, That he lays down this general Doctrine of Non-Reform, in Terms exclusive of any Exception; and, not content with that, points out the Revolution, for Men to compare it with, and condemn by it. How much better would it have become the Doctor, to have imitated that Zeal which appears in the Compilers of those Homilies, for a Protestant Queen against a Popish Faction, than to arraign the Revolution, upon the defining of which, the Hopes of a Popish Faction against a Protestant Queen are built?

My Lords, I let us now consider the other Books, or Writings, the Doctor has produced to justify his Doctrine: There are chiefly, if not all of them, the Labours of Divines; and I will place them in these two Classes, Those before the Revolution, and those since. And, my Lords, I will say, His Question of Submission were left by the Divines, to those who make the Municipal Laws of their Country, or the Nature of Laws in general, their Study; and they would confine themselves to the presenting a Legal Submission only, founded (as it is by the Law of England on common Context, and common Good;) it would be much more for the Honour of Religion, and the Peace and Felicity both of the Sovereign and the Subject.

And this will be very manifest, if your Lordships call to mind but two of the Doctor's Quotations before the Revolution, which were read to your Lordships: The one is a Paffage out of Bishop Sander's, the other the Oxford Decree in 1653.

My Lords, Bishop Sander (and he only of all that have been quoted,) has put the Cafe of Reform into the Prerogative of Church and State, which are but other Words for the Constitution, and has delivered this Doctrine of Non-Restraint in such unlimited and bold Terms, as I shall not be able to repeat, to create a second Dilemma in this great Affembly. And I willingly admit, he was a very learned, judicious, and pious Preacher: And if so great and good a Man fell into such indiscretion, incorrect and shocking Expressions on that Subject, as did vitally affect such an Affembly as this, one would think it should discourage others from delivering that Doctrine in such a Latitude.

The next is the Oxford Decree, which condemns all Restraint whatsoever: But, my Lords, it is observably, that in the same Decree, there is a Condemnation of this Proposilion that I am going to read to your Lordships, That it is lawful to preclude the next Heir from his Right and Succession to the Crown: And yet at the same Time, the condemning this Proposition, that is, the holding, affirming, or maintaining the contrary Proposition, was (by the 15th Eliz., Cap. 1) made High Treason in the Time, and a Forfeiture of Goods and Chattels ever after. And how the Law now stands as to that Particular, by the Act for securing her Majesty's Person and Government, and the Succession of the Crown of Great Britain in the Protestant Line, every one knows. And, my Lords, when we find to great and learned a Body criminally erring in a Point so Fundamental, and upon which our Prospect of Happines to future
true Ages doth, under God, depend; ought it not
to disintegrate particular Divines, from pretending
to determine Point, Law, and Policy? For my
own part, I would hope, that the University's
having fallen in at first to hearty with the Revolu-
tion, is as sincere a Condemnation of the Doctrine
of unlimited Non-Resistance, as their solemn tak-
ing the Abjuration-Oath is a publick Profess that
a Parliamentary Exclusion is lawful.

As for all the Passages which have been read to
your Lordships out of the Books or Sermons of
Divines before the Revolution, in Favour of Non-
Resistance, your Lordships may observe their Ref-
ters reach only to i.e., as when the Mitchell is not
Universal, or it is not Universal, where it is tol-
rable, and not to mankind as a Civil War. I
shall not mention any Passages in them, which
(have not been read) to limit the Generality of the
Exprestions concerning Non-Resistance; because I
avoid bringing in any Thing, which hath not been
given in Evidence. But how candid the Doctor's
Collections have been, your Lordships may judge
by that Quotation out of my Lord Bishop of Sa-
ffory's Book, where there is an express Exception
of the Cate of受灾Fundamentals: But your
Lordships may see the same Candor shining out in
several Passages of the Doctor's Sermon, with re-
spect to that Reverend Prelate, whose Services, my
Lord's, before, and at the Time of the Revolution
will never be forgotten by one Part of the Nation,
nor forgiven by another.

My Lords, I now come to the Sermons and Writ-
gings since the Revolution: And I may appeal to
your Lordships, whether they don't most plainly
condemn the Doctor; thole, I mean, where we
had the Fortune to be ready to call for other Pas-
sages to be read out of the same Book. Does not
my Lord Bishop of Linc' expressly mention the
Cate of the Revolution, and justify the Resistance
then used? How carefully does his Grace the Arch-
bishop of York limit this Doctrine of Passive Obe-
issance, which the Doctor says ought to be deliver'd
in the most unconfined Terms? And it is by his
Grace's Notice of this Doctrine, that the Com-
mons desire this Cate may be judged and deter-
mined. I beg Leave to read again to your Lord-
ships his remarkable Words: Care must be taken,
that this general Doctrine be not misapplied in partic-
ular Countries. Though Non-Resistance or Passive
Obeissance be a Duty to all Subjects, and under all
Governments, yet it is not express'd the Way in
all Places; but such the Objects and the Injurious
of it do vary in different Nations, according to the
different Moulds of their Government. To speak
this as plainly as I can: As the Laws of the Land are the
Mesures of our private Obeissance, so are the same
Laws the Mesures of our Submission. And as we are
not bound to obey, but where the Laws and Constitu-
tion require our Obeissance, so neither are we bound
to submit, but as the Laws and Constitution do require
our Submission.

This, my Lords, is the Doctrine the Commons
are maintaining, and are calling this Criminal to an
Account for contradicting. If our Obeissance and
Submission is not to be extended to the Prejudice of
the Constitution, the Resistance at the Revolution,
for preferring the Constitution, stands justified, and
the Doctor's unlimited Doctrine of Non-Resistance
stands condemned.

How prudently does his Grace, my Lords, ca-
tion the Doctor, and the rest of the Clergy, in an-
other Part of his Sermon, by the Words? If

indeed, a Preacher should in the Pulpit preface
give his Judgment about the Management of pub-
lk Affairs, or to his own Doctrines (as from the
former and Models of Kingdoms or Commonwealtis, or to eschew the Limits of the
Preparatives of the Prince, or of the Liberties of the Subject in our present Government: I say, if a
Divine should meddle with such Matters in his Ser-
mon, I do not know how he can be excused from the
just Controversy of meddling with Things that nothing con-
cern him. This is indeed a prying in State Mat-
ters, and is usurping a Place that belongs to an-
other Predestination, and to Men of another Character.
And I should account it every where as undecent in a
Clergymen, or take upon him to deal in those Plants,
as it could be for him to determine Titles of Lands in
the Pulpit, which are in Dispute in Westminster-
Hall. And how well the Doctor has observed this
necessary Caution laid down by his Grace, I leave
your Lordships to consider.

My Lords, I have purposely omitted taking no-
tice of any Writings, except such as were produced
by the Doctor, and I am satisfied how superlicially
I have considered them: But, in general, I may ap-
pel to your Lordships, whether in the lowest Ebb of
Liberty, there have been wanting those in this as well as in other Countries, who have denied this
inviolable Doctrine of unlimited Non-Resistance;
whether since the Revolution this Nation has been
so ungrateful to their Deliverer, or unthankful for
their Deliverance, as to want those who have main-
tained the Principles of the Revolution, and have
shewed them to be as agreeable to the Christian
Religion, as they are to the Nature of that ex-
cellent Government we live under, which is that
of limited Monarchy.

And yet notwithstanding the unanswer'd Perform-
ances of divers, both of the Clergy and Laity, upon
this Subject, the Doctor has the Boldness to affirm
his Doctor to be the Doctrine of our Blessed Sa-
vior and his Apostles.

My Lords, I can't mention this, without the
deepsest Concern for the Honour of the Christian Re-
ligion. I believe your Lordships, What is Liberty
but Justice, and what is Justice, but doing to every
one as we would be done by? And nothing, I think,
is likelier to promote the Practice of this Christian
Precepts, than frefaying a true Sense and Love of
Liberty, that Principle which calls out of us a nar-
row Regard to ourselves, and introduces a diffusive
Benevolence to others.

And against this Principle it is, that the Doctor
has offended.

My Lords, I have ever endeavoured to shew that
the Charge in the First Article stands pro\'d against
the Doctor, and that this Proof remains answer'd;
and if so, his being a Minister of the Gospel, his
having taken the Oaths to the late King, and to Her
present Majesty, his being a Fellow of that College
which was in a particular manner delivered by the
Revolution, are all of them Aggravations of his Of-
fence, (if it can be aggravated) and which, if proved,
his own Council admits, brings a fatal Impression
on Her Majesty and Her Government, makes Her Go-
vernment an Ulterior, and her Subjects Rebels;
and that no Punishment can be too great for him.

My Lords, I never knew that Criminal for whom
I had not a hearty Compassion, but there is both
Compassion and Justice due to the injured Innocent.
Your Lordships have before you on the one hand,
the Care and Concern of Doctor Sedbergh; on the
other, the Honour and Prosperity of a wife and
brave