

‘ *Monarchy as well as the Hierarchy: And like a Queen of true Resolution, and pious Zeal for both, she pronounced that such were the restless Spirits of that factious People, \* that no Quiet was to be expected from them, till they were Utterly Suppress’d. That this therefore, like a prudent Princess, she did by wholesome Severities; and the Effect was, that by this means the Crown for many Years sat easy and flourishing on her Head: But that her Successor, King James, did not follow her wise Politicks.*’ And the Result was as deplorable on his side, as it had been glorious on hers: For by this means, ‘ *His Son fell a Martyr to their Fury; his unhappy Offspring suffer’d such disastrous Calamities, as made the Royal Family one continued Sacrifice to their Malice.*’ And all this for want of those wholesome Severities which the wise Queen his Predecessor had used utterly to suppress that factious People.

This, my Lords, is the Doctor’s Narrative, and I have given it you in his own Words. The Application is plain and home. The Dissenters are now again tolerated, as they were heretofore under Queen Elizabeth. There is a perfidious Prelate (perhaps in his Opinion a great many) who, like Archbishop Grindal, help to delude another Queen, into the Toleration of them. These *Eight Years* past (for the very number of Years is remarkable) her Majesty has borne the restless Spirits of this factious People; and had no Quiet for them. It is now high time for her to alter her Measures, as Queen Elizabeth wisely did. It is the only way to make the Crown sit easy and flourishing upon her Head. And if this be not plainly to speak out what he would have done with the Act of Indulgence, I must despair of ever being able to know any Man’s Meaning by his Expressions. Such Examples are not only the most likely to enforce, but the most proper and lively Methods to convey a Man’s Sense, even to the dullest Capacity; and make him clearly perceive if not what he ought, yet I am sure what the Preacher would have him to do.

The Truth is, so plain was his Meaning, that he himself began to fear that he had gone a little too far in what he had said of this Matter. And, for that reason, he added that one poor Sentence which immediately follows, and of which he has made such good use since: ‘ *That he would not be misunderstood as if he intended to cast the least invidious Reflection upon that Indulgence the Government had condescended to give them, (the Dissenters:)*’ But what then did he intend by all this bitter Invective against them; and that very instructive Piece of History with which he concluded it? He has told us, ‘ *that the Dissenters are false Brethren; destructive both of our Civil and Ecclesiastical Rights: That they are Occasional Loyallists to the State, as well as Occasional Conformists to the Church; and will betray both whenever they have it in their Power, and it shall be their Interest to do it: That it must be a sottish Infatuation to believe that the same Latitudinarian and Republican Notions, should not bring forth the same rebellious and pernicious Consequences: That we shall be convinc’d to our Sorrow, if we do not apprehend that the Old Leaven of their Forefathers, is still working in the present Generation: That they have already made dangerous Encroachments upon the Government, and published treasonable Reflections upon her*

‘ *Majesty: That they have advanced their Indulgence into a Civil Right, and jostled the Church out of her Establishment, by hoisting their Toleration into its Place: That they have by their abominable Hypocrisy undermined the Foundation of the Church, and endanger’d the Government, by filling it with its profess’d Enemies: That they are clamorous, insatiable, Church-devouring Malignants; whom no other Grants or Indulgences can win over, but the giving up our whole Constitution: That ever since their first unhappy Plantation in this Kingdom, they have improved, and rose upon their Demands in the Permission of the Government: That Queen Elizabeth, who tolerated them for eight Years together, was forced at last to suppress them by wholesome Severities: That this made her Crown sit easy and flourishing on her Head; whereas King James the first, by not pursuing the like Methods, ruined the whole Royal Family: That nothing better could be expected from such Miscreants, begot in Rebellion, born in Sedition, and nursed up in Faction.*’ All this Dr. Sacheverell has said in these very plain, and emphatical Words. If he did not intend by all this to shew the Necessity of suppressing these factious People, these Vipers, who are just ready to sting us all to death, I would be glad to know what it was that he did intend by it? Could he say all this, and with such a singular Strain of impetuous Eloquence, and yet, ‘ *not intend to cast so much as the least invidious Reflection upon that Indulgence which the Government has thought fit to give them?*’ I must freely own, my Lords, I could never have imagined this: Nay, I must be excused if I add, That notwithstanding this poor Evasion, I cannot yet believe it. But the Act of Indulgence stood in his way: That Act the Queen had declared her Resolution to maintain: Your Lordships and the Commons had often shewn your Steadiness to the same effect. Even those who press’d so violently against occasional Communion, yet thought it necessary to say, in the very Preamble of that Bill, that the Act of Indulgence ought inviolably to be observed: And therefore Dr. Sacheverell thought it needful to add somewhat that he knew would not take off any thing from the Force of his Invective, yet might serve to excuse the Severity of it, and be made use of to the purpose it now is, if he should chance to be call’d to account for it. This, my Lords, I conceive to be the true Meaning of that one single Passage, so utterly repugnant to all the rest of his Discourse; nor can I put any other Interpretation upon it. For had I the same Opinion of these Men, their Principles, and their Designs, that Dr. Sacheverell has, I should be so far from thinking them fit to be indulged, that I should account it my Duty, and the Duty of every true Friend to our Church and Government, to take the same Methods of wholesome Severities with them that Queen Elizabeth did: And I hope, by God’s Grace, that should I be question’d for it, I should not dissemble my Opinion; but should have the Courage honestly to own it, whatever I might chance to suffer for it.

I have, my Lords, insisted the longer upon this Part of the Doctor’s Sermon, because I would not willingly fall under the Censure of picking out disjointed Sentences, and putting them together from distant Places, that so I might the better draw

\* Sermon, Page 20.



draw a Sense out of them, contrary to his Meaning. I shall trouble your Lordships but with one part more of it, to the same Effect, Page 24, 25. where he comes to consider, *What should be the Result of his long Discourse?* I shall read it to your Lordships in his own Words, Page 25. 'Let us therefore, says he, as we are unhappy Shareers of St. Paul's Misfortune, to have our Church in Perils amongst false Brethren, follow his Example and Conduct in a parallel Case. He tells us in his Epistle to the Galatians, c. 2. That he was obstructed, and pester'd in preaching the Gospel, by False Brethren unawares brought in, who came privily to spy out his Liberty which he had in Christ Jesus, that they might bring him into Bondage. To whom he gave place by Subjection, no not for an Hour, that the Truth of the Gospel might continue with the Church. Doubtless this brave and bold Resolution did the Apostle take by the peculiar Command and Inspiration of the Holy Ghost: And yet if our Dissenters had lived in those times, they would have branded him as an intemperate, hot, furious Zealot, that wanted to be sweetned by the gentle Spirit of Charity and Moderation forsooth.'

Here we have again the Persons of whom the Preacher speaks: They are our Dissenters, not the Deists, Atheists, Socinians, Hypocrites, of our times. And accordingly what follows, plainly refers to them: For thus he goes on, 'Schism and Faction are things of impudent and incroaching Natures; take Permissions for Power; and advance a Toleration (for so the Doctor is still at liberty to call what we must style Indulgence) immediately into an Establishment.' Your Lordships will please to observe, by the way, that this was the very thing he had before said of these same Persons, Page 19. and thereby plainly shews, that he speaks in both places of those Dissenters who have a Right to the Toleration or Indulgence, granted by Law to Protestant Dissenters. Let us now hear what he would have done with them. Why he would have them 'treated like growing Mischiefs, or infectious Plagues; kept at a distance, lest the deadly Contagion spread.' And the Method he proposes in order thereunto, is this, 'Let us therefore, says he, have no Fellowship with these Works of Darkness; but rather reprove them.' These Works, Schism and Faction; for of these, and these only, he here speaks. This is the People's Part, and the inferior Pastors: 'As for the superior Pastors, let them do their Duty, in thundring out their Ecclesiastical Anathema's against them.' Against whom, my Lords? what Works of Darkness? Still the same he before mentioned: Our Dissenters, those are the Persons: Their Schism and Faction; those are the Works of Darkness to which he refers. 'And let any Power on Earth dare reverse a Sentence ratify'd in Heaven.'

This, my Lords, was the last part of the Commons Impeachment upon this second Article: And 'tis so plainly expressed by the Preacher in this Passage, that I confess it amazes me to consider with what Positiveness he has thought fit to deny that any such thing was meant by him. The Persons whom the superior Pastors are summoned to anathematize, are the same with those, whom the other Pastors and People are to have no Fellowship withal, but to reprove. These, by the ne-

cessary Connection of his Discourse, are our Dissenters; whose Works of Darkness, he states to be Schism and Faction: Those Dissenters to whom the Government hath granted a Toleration; as himself, in the same Passage, takes notice. Which being so; I shall leave the Doctor to deny and protest, as he pleases; but when all is done, his own Words will rise up against him, and appear to every impartial Person so plain, and positive, as to put it beyond the Power of any artificial Interpretation to perplex the Meaning of them.

And this lets us into the true Application of those Passages of Scripture, with which he concludes his whole Discourse. In which, having shewn the Danger of our Church from these false Brethren, and exhorted his Auditory to a steady Courage and Resolution in the Defence of it; he thus at once both inforces his Doctrine, and abuses his Adversaries. That tho' the Church (for to that he applies, what \* Zechariah spake of the false Prophets that seduced the People) lies bleeding of the Wounds she has received in the House of her Friends: A Passage first thrown at my † self, for defending the Prince's Authority, when some of these very Men engaged as vehemently on the side of Liberty, against the Rights of the Crown, as they now pretend to stand up vigorously for it: † Tho' the Ways of Zion may mourn for a Time (so the Doctor glosses upon the Text) and her Gates be desolate; her Priests sigh, and she in bitterness, because (it is the Preacher's Reason, the Text has no such Word) her Adversaries are chief; he means in the Administration under her Majesty; and her Enemies at present prosper; (so he again improves the Text; in hopes, I suppose, that it will not be long before he shall have preach'd them out of their Places:) \*\* Tho' among all her Lovers she has few (the Prophet complained that Jerusalem had none) to comfort her; and many (Jeremiah said all) have dealt treacherously with her, and are become her Enemies; (he refers to those of whom he had before spoken, Page 22.) †† Tho' there are few to guide her among all the Sons which she hath brought forth; neither are there many to take her by the Hand of all the Sons that she hath brought up; (Isaiah in both places, says none:) Tho' her Enemies cry, Down with her, down with her, even to the Ground: That is, in other Words, tho' (the Preacher, and a few of his Friends, excepted) both the Fathers and Pastors of the Church; and the Men who are at present in Power, and Authority, in the State, are become false Brethren, and run in with those Enemies of the Church, our Dissenters, against it; 'Yet there is a God that can, and will raise her up, if we forsake her not.'

It were an easy matter to make many proper Remarks upon these Passages of Scripture, thus applied, or rather abused, by the Preacher: But that would be besides my present Business; and will fall in more properly under the last Article of this Impeachment. It is enough that I have, I hope, fully shewn your Lordships how Dr. Sacheverell has treated, if not the Indulgence itself, yet I am sure, those who are entitled to the Benefit of it: And who, if they shall have the Misfortune, by this kind of Preaching, to be once generally thought such wicked, false, and dangerous Enemies to our Church and State as

\* Zech. xiii. 6.

† See Dr. Atterbury's Rights of an English Convocation; Title-Page.

‡ Lament. i. 4, 5.

\*\* Lament. i. 2.

†† Isaiah li. 18.



they are here represented, I cannot think that their Indulgence will hold long. If they have Numbers to secure them, it is well for them: But otherwise I am sure as the Case is here stated, it must be our Wisdom, as well as Duty, to suppress them.

How criminal such an Invective as this will be accounted in the Eye of the Law, I dare not presume to suggest: Much less shall I pretend to intimate what Censure it may deserve. Some-

what I think should be done to put a Stop to such Preaching, as if not timely corrected may kindle such Heats and Animosities among us, as may truly endanger both our Church and State. As for the Preacher himself, I am very willing to come into any Measures of Favour to him, that are consistent with your Lordships Honour and Justice, and will answer the Ends of the Impeachment that has been brought before us against him.

*The Bishop of Norwich's \* Speech in the House of Lords, at the opening of the Second Article of Impeachment against Dr. Sacheverell.*

My LORDS,

I Am very sensible under what Disadvantage in the Opinion of many, a Bishop must speak against a Clergyman that stands accused of Crimes committed by him in the seeming Execution of his Office; especially after having been so publicly required to be an Advocate as well as a Judge. And I am the more sensible of this Prejudice lying against me, for having been so lately called into that Order, and for being so unworthy of it.

But I think myself obliged notwithstanding, under all these Disadvantages, to deliver not only my Judgment, but also the Reasons that determine me to it: Which I shall do as I plainly as I can; with that Deference to your Lordships, which I am sure it must upon all Occasions particularly become me to pay; and at the same time with that Freedom which I think the Importance of this Cause does at this time require.

Dr. *Sacheverell* stands impeached by the Commons of *Great Britain*, of High Crimes and Misdemeanors expressed in the several Articles of the Charge exhibited against him: And your Lordships have heard what they have said in support of that Charge, as well as what has been offer'd in the Doctor's Defence.

Your Lordships have also debated among yourselves the Merits of the Cause as to the first of these Articles; and have come to a Resolution, that the Commons have made good that part of their Charge: In which Resolution as I did heartily concur, so I was ready to have humbly represented to your Lordships my Reasons for so doing, had there been either room or occasion for it.

Your Lordships are now upon the *Second Article*; wherein the Doctor is charged for *suggesting and maintaining, that the Toleration granted by Law is unreasonable, and the Allowance of it unwarrantable*; with other Particulars that have immediate relation to this general Charge, and which are indeed so many Proofs of it.

In this view therefore, my Lords, I beg leave to consider them: And the *First* of these Instances in support of this Charge, is, that he asserts, that *He is a false Brother with relation to God, Religion, or the Church, who defends Toleration and Liberty of Conscience*; and this, my Lords, the Doctor does assert in so many Words. It is one of the many Marks he gives whereby we may discern who is a false Brother in those respects; not a *small part of one general Mark*, as was alledged very inconclusively, I think, in his Defence. For if it was to be granted, (tho' it cannot be fairly pre-

tended) that the Doctor makes the defending of Toleration and Liberty of Conscience, one Branch only of the Character of a false Brother; I do not see how it could make even a part of that Character, if there was no false Brotherhood in it. And I shall not trouble myself or your Lordships with going about to settle the degrees of false Brotherhood that are in this part of the Character, because I think every degree of it is unreasonable and not to be warranted.

And therefore the Doctor cannot make it so much as a part of the Character of a false Brother to defend Toleration and Liberty of Conscience, as it is confess'd that he does, but he must at the same time *suggest and maintain that the Toleration is unreasonable, and the Allowance of it unwarrantable*. For it can never be any degree of false Brotherhood, to defend what is reasonable and warrantable: Nor would even the Doctor, as inconsistent a Man as several of the Noble Lords that have spoken for him represent him to be, ever have made it one; if he had not himself condemned that which he blames others for defending.

The *Second Instance* alledged is, that *he calls Archbishop Grindal a false Son of the Church, and a perfidious Prelate, for deluding Queen Elizabeth into the Toleration of the Genevian Discipline*. I shall not, my Lords, go about to add any thing to the full and just Vindication you have heard of that excellent Prelate. But can any of your Lordships believe, that a Presbyter of the *Church of England*, professing more than ordinary Zeal for Episcopacy and the Constitution of this Church, should bestow such Language on one who was the first Bishop and the Ornament of it so long; only for disposing that glorious Queen to a mild Treatment of the Puritans of that Time, which is the utmost that is pretended to be laid to his Charge, if he had thought Toleration a reasonable thing, or what was fit to be established by Law?

This, my Lords, I confess can never enter into my Thoughts, as ready as I am to enlarge them for the admitting of any favourable Construction that will not shut out common Sense.

The *Third Instance* is his making it the Duty of the Superior Pastors to thunder out their Ecclesiastical Anathema's against Persons entitled to the Benefits of the Toleration. And to shew that he has done this, I need only refer your Lordships to that part of his Sermon where the Superior Pastors are call'd upon to do so; (*viz.*) the Fourth and last General Head, where he draws the Consequence of all that

\* Dr. Charles Trimmel.



that he had spoken before, in the following Words:  
 \* Now what should be the Result of this long  
 Discourse, but that if we bear any true Concern  
 for the Interest, Honour, and Safety of our  
 Church and Government, we ought stedfastly  
 to adhere to those Fundamental Principles, upon  
 which both are founded, and upon which their  
 Security under God alone depends; and conse-  
 quently that it highly behoves us, cautiously to  
 watch against, to mark, and avoid all those that  
 thus treacherously desert them. And indeed it  
 would be both for our Advantage, as well as  
 their Credit, if such Men would throw off the  
 Mask, entirely quit our Church of which they  
 are no True Members, and not fraudulently eat  
 her Bread, and lay wait for her Ruin, purloin  
 her Revenues, and ungratefully lift up their  
 Heels against her. For then we should be one  
 Fold under one Shepherd; all those invidious  
 Distinctions, that now distract and confound us,  
 lost; and we should be terrible like an Army of  
 Banners to our Enemies; who could never break  
 in upon such an uniform and well-compact-  
 ed Body. This indeed would be a True Peace, and  
 Solid Union, when we should all with one Mind  
 and one Mouth glorify God, and not with a con-  
 fused diversity of contradictious Opinions, and in-  
 consistent Jargon of Worship, which the God  
 of Peace, Purity and Order, cannot but abhor.  
 As it is a Maxim in Politicks, that all Govern-  
 ments are best supported by the same Methods  
 and Councils upon which they are founded; so it  
 will appear undeniably true in its Application to  
 our Constitution, which can be maintain'd by no  
 other Principles, but those on which it is built,  
 and like their Basis, the Gospel, if there's any  
 Violation, or Breach made in any Branch of  
 it, it shakes and endangers the whole Frame  
 and Body. These things, however little they  
 may be represented by our Adversaries, will be  
 found of the most considerable Consequence. Let  
 us therefore, as we are unhappy Sharers of St.  
 Paul's Misfortune, to have our Church in Perils  
 among false Brethren, follow his Example and  
 Conduct in a parallel Case. He tells us in his  
 Epistle to the *Galatians*, c. 2. That he was ob-  
 structed and pester'd in his preaching the Gospel,  
 by *false Brethren* unawares brought in, who came  
 privily to spy out his Liberty, which he had in  
 Christ Jesus, that they might bring him into  
 Bondage: To whom he gave place by Subjec-  
 tion, no not for an Hour, that the Truth of the  
 Gospel might continue with the Church. Doubt-  
 less this brave and bold Resolution did the Apo-  
 stle take by the peculiar Command and Inspira-  
 tion of the Holy Ghost; and yet if our *Dissenters*  
 had lived in those Times, they would have  
 branded him, as an intemperate, hot, furious  
 Zealot, that wanted to be sweeten'd by the gen-  
 tle Spirit of Charity and Moderation forsooth.  
 Schism and Faction are things of impudent and  
 incroaching Natures, they thrive upon Conces-  
 sions, take Permission for Power, and advance  
 a Toleration immediately into an Establishment.  
 And are therefore to be treated like growing  
 Mischiefs, or infectious Plagues, kept at a di-  
 stance, lest their deadly Contagion spreads. Let  
 us therefore have no Fellowship with those Works  
 of Darkness, but rather reprove them. Let our  
 superior Pastors do their Duty in thundering out  
 their Ecclesiastical Anathema's, and let any Power

on Earth dare reverse a Sentence ratify'd in  
 Heaven.'

Can any thing, my Lords, be plainer than that  
 the Dissenters, and they only, are here spoken of?  
 And what does the Doctor say in his own Defence,  
 to avoid it? His Words in his printed Speech are  
 these:

'Schismatics, my Lords, are not the only Per-  
 sons against whom Ecclesiastical Censures may  
 be denounced: The Works of Darkness which  
 I referred to as fit to be reprov'd, in that part of  
 my Sermon where I speak of these Censures, are  
 of the same kind with those mentioned by the  
 Apostle, whose Words I produced. All lewd  
 and immoral Practices, &c.'

It is very true, my Lords, Schismatics are not  
 the only Persons against whom Ecclesiastical Cen-  
 sures may be denounced, but I must still say they  
 are the only Persons referred to, in the Paragraph  
 I have read to your Lordships; and therefore I  
 own I am a good deal concern'd, to find the Doctor  
 making so vain, so unsincere a Defence. For it is  
 not Works of Darkness in general he is cautioning  
 against, but expressly, by a Word of his own in-  
 serting, not the Apostle's, those Works of Darkness  
 mentioned immediately before; Schism and Fac-  
 tion, which with him go always together.

These are the Sins against which he calls upon  
 his superior Pastors to thunder out their Ecclesiasti-  
 cal Anathema's; nor can the Charge be avoided  
 by that Distinction which was offer'd in his behalf,  
 between a Censure purely Spiritual, and an Eccle-  
 siastical Censure. For admitting there is ground  
 for that Distinction in a Scholastical Consideration  
 of the general Question of Christian Censures; yet  
 there is no room to make use of it in this Case,  
 because he calls expressly for Ecclesiastical Ana-  
 thema's, which can be apply'd to none but such as  
 are part of the Order and Discipline of this Church.

And it is certain, my Lords, that these Censures  
 cannot, since the Act of Toleration, be inflict-  
 ed upon Dissenters, how much soever their Schism re-  
 mains; because it is expressly provided by Act of  
 Parliament, (an Act, my Lords, of the whole  
 Christian Society, to which the Superior Pastors  
 were personally concurring) that they shall not be  
 treated as Schismatics in the way of those Eccle-  
 siastical Censures, to which their Separation would  
 otherwise have certainly subjected them.

And tho' I cannot undertake upon Memory to  
 be very particular, yet I dare venture to say, there  
 have antiently been Relaxations of the Discipline  
 of the Church, even when the Crime was thought  
 to deserve the Continuance of it, for Publick Ex-  
 pedience, and better preserving the Peace of the  
 Christian World: And that in such Cases any Pres-  
 byter or Bishop would himself have been censured,  
 if he had not acquiesced in such Relaxations.

My Lords, a Presbyter of the Church of *Eng-  
 land*, is the more obliged to acquiesce in all such  
 Relaxations amongst us as are legally made, be-  
 cause he has solemnly promised at his Ordination,  
 that *he will give his Faithful Diligence always so to  
 minister the Doctrine, and Sacraments, and the Dis-  
 cipline of Christ, as the Lord hath commanded, and  
 as this Church and Realm hath received the same.*

I have already observed to your Lordships, how  
 the Discipline of the Church stands at present as to  
 the Point in question. And as the Relaxation of  
 it in that particular, was agreeable to that Temper  
 which the Bishops who petitioned King *James*, gave  
 the

\* *Vide Serm. p. 22. l. 4.*



the Dissenters ground to expect; so I am verily persuaded, that the Church is so far from having been hurt by this Indulgence, that it has received Advantage as well as Credit, from that Moderation which gave way to it. I could give several Instances of this within my own Observation, while I was Arch-Deacon, under a Reverend Prelate that sits now before me, and since I have had the Honour to be on this Bench: In which compass of Time several Men of Sobriety and Learning, bred up to be Ministers amongst the Dissenters, have left the Separation, and upon due Trial have been admitted to Orders in our Church; in which they have officiated with entire Conformity to our Rules, and to the Honour of our holy Religion.

These Instances have been so frequent and remarkable, since the Dissenters have been exempted from the Penalties of certain Laws, above what had been observed before; that I think it very ill becomes any Clergyman to preach against that Exemption, as the Doctor (notwithstanding his Reserve for Consciences truly scrupulous) has done; and to call upon his Superiors to act in Contradiction to it. He should have forbore doing this, at least out of regard to her Majesty, who had been graciously pleased to declare from the Throne, that she would preserve the Toleration inviolable: A Resolution I shall ever think it my Duty, upon all proper Occasions, to express my Approbation of, as just and wise and charitable, and every way agreeable to the Spirit and Genius of the Christian Religion.

I shall not, my Lords, enter into the Enquiry of what Sentences are ratified in Heaven: But as one may venture to say, that all that have been pronounced on Earth, are not ratify'd there; so, by all I have seen of the Doctor's Spirit in these Matters, I have great reason to fear, that if the Power of the Keys was in his Hands, it would often be very sadly abused.

However he has so good an Opinion of his own Spirit, as to put his Superiors in mind of another Part of their Duty, immediately after that I have mentioned; and that is, to promote Men of Probity, Conscience and Courage; without which, he thinks, they cannot be fit Members of the Church Militant: in which I can as little agree with him as in the former Demand. For if I may judge of the Probity, Conscience, and Courage he thinks so deserving, by what appears in his Sermon, compar'd with his Speech to your Lordships, I cannot think them Qualifications for a Minister of the Church of Christ in any respect; and I hope I shall be so

happy as to find all the Reverend Prelates, with whom I have the Honour to sit, agreeing with me in this.

But tho' I hope such a Conduct will never recommend any Person to Favour, yet I do not desire that even that which I heartily blame should be punished so much as I think it deserves. And tho' he, who pleads so warmly for wholesome Severities toward those who differ from him, has the least Title to your Lordships Compassion; yet I hope he will find it, as far as the just Concern you have for the Publick Tranquillity will allow you to shew it.

This I say from that which, I bless God, is the natural Temper of my Mind, and not from the Care that has been taken by some to intimidate, as far as they could, those who were to have the Cognizance of the Doctor's Cause, and were not thought to be favourable to it.

I shall not take upon me to charge the Doctor or any of his particular Friends with this Practice, as great a Temptation as one is under to do so from several Circumstances. And it is not the least, that occurs in his Prayers, which he has publish'd upon this Occasion, to represent not so much to God as to the World, that he is under Persecution, when he is prosecuted for offending against the Law, by those, who in common Justice ought to be thought the fairest Accusers; and before your Lordships, who are justly acknowledged to be the most impartial Judges.

However I will never believe, till I cannot avoid it, that any Members of the Church of *England* who have acknowledged the Government, much less any Clergyman who has so often profess'd his Obedience to it in Church and State, should have been any way accessory to those Threatnings that have been given out, particularly against such Bishops as should happen to condemn the Doctor's Proceedings.

As far, my Lords, as I have seen of this Cause, I am likely to be one of those Bishops; and tho' I do not pretend to any great share of Courage, I am very free to declare to your Lordships, that I am in no Comparison so apprehensive of what may befall myself for condemning this Person, as I am of what will probably befall the Publick, if your Lordships should not condemn him.

But that is in your Lordships Judgment, to which I humbly submit it: And only beg Pardon for having detain'd your Lordships so long in giving my Reasons why I think the Commons have made good this Second Part of their Charge.

*The End of the Fifth Volume.*

