

*The People not the Original of Civil Power,*

PROVED FROM

GOD's Word, the Doctrine  
and Liturgy of the *Establish'd Church*,  
and from the Laws of *ENGLAND*.

I N A

# S E R M O N

Preach'd at the Parish-Church of

St. *ETHELBURGA*,

On *Thursday, Jan. 30. 170<sup>6</sup>*.

Being a Day of Solemn Fasting and Humiliation, appointed by Law, for the Execrable Murder of *K. CHARLES* the First, of blessed Memory.

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*The Fifth Edition.*

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By *LUKE MILBOURNE*, a *Presbyter* of the  
Church of *ENGLAND*.

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*In the last Days perilous Times shall come : For Men shall be Proud, Blasphemers, False Accusers, Fierce, Despisers of those that are Good ; Traitors, Heady, High-minded, &c.*

*Evil Men and Seducers shall wax worse and worse, Deceiving, and being Deceived, 2 Tim. 3. 1, 2, 3, 4, 13.*

*And they sent forth Spies, who should feign themselves just Men, that they might lay hold of his Words, Luke 20. 20.*

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Bishop of Salisbury at St. Paul's,  
December 31st, 1706.

**T**HERE is a Mercy that is Cruel, not only to the rest of Mankind, but even to those who are the Objects of it; and a Just Severity may be a Blessing, not only to the rest of the World, but even to those on whom it falls heaviest: It may bring them to such Reflections on themselves, as may render them capable of that Mercy which they do so much need; it may put them out of a Capacity of encreasing their Guilt, or of enhauncing their Punishment, which must come on them heavily somewhere, Here or Hereafter.

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## ROMANS XIII. I. C. ultimo.

*For there is no Power but of GOD: The Powers that be,  
are Ordain'd of GOD.*

**I**N which Words the *Apostle* asserts, as plainly as Words can express it, That *the Original of all Power, whether Civil or Ecclesiastical, is from God, and from God only.* Our *Modern Politicians* and *Atheists*, who never bring God into their Discourses but to Blasphe-me Him; nor God's Church into their Arguments, but to Ruin it, assert in direct Opposition to the *Apostle*; That *the Original of all Power is from the People*; upon this Doctrine are Founded Seditions, Insurrections, Rebellions, Treasons: And on this, particularly, was founded the Barbarous Murder of One of the Best of Princes, and of Men, which We, *this Day*, by the Command of Authority, justly Deplore. Whether it be more reasonable to give Credit to an *Inspir'd Apostle*, or to every *Atheistical Pamphleteer*, let any sober Christian Judge.

If we enquire into the Characters of the Promoters and Defenders of this Notion, That *the Original of all Power is in the People*: we shall find that they are generally Men of no Religion, no Principles, no Honour, no Honesty. Such Church-Men as have maintain'd it, have been the great Trumpeters of Rebellion, and capital Incendiaries in the Nations where they Live; ambitious of Popularity and Preferment, prostituting their very Souls to Hell, if, at that Price, they may but raise themselves to the Power of doing Mischief to the Church on Earth. They poison the Souls of their Hearers as desperately with their *False Doctrines* and *Scandalous Practices*, as the worst sort of *Quacks* do the Bodies of their Patients. They aim rather at the Glory of *Herostratus* than of *Solomon*; and broach Notions only fit to blow up the Multitude into Rebellion, that they may have the better Opportunity to warm their own Fingers at the Fire. They Laugh at that Religion which they Preach, and look upon the whole Doctrine of the Gospel as a pretty Fable; by Discouraging on which they may get a Competent Livelihood; and as for their future Account, they seldom think of it.

Take these Men from among the *Laiety*, and you'll find them commonly Persons of the Lewdest, and most Profligate Lives in the World, *Schismaticks, Hereticks, Papists, Fornicators, Adulterers, Rebels, Renegadoes* to the Religion they were brought up in, and that, not by vertue of any Convictions they have had, but on a very Prudent and Christian Resolution, to be always of the *Prince's Religion*, while He sits sure, and has all Preferments in his own Hands: And to be of the *Religion of the People*, be it what it will, when they, by the Management of Crafty Rebels, seem likely to prevail against their Sovereigns: Like the *Camelion* they take their Colour from the nearest Object, ridiculing all Religion, as only a *Politick Invention* to keep Fools in Awe. But talking mightily of Religion and Consciences too, when they heartily wish there were no

such things in the World. In short, they are the Scum and Off-scouring of the World; the perpetual Plagues of the Places they Live in; the irreconcilable Enemies of *Piety* and *Peace*; never more dangerous, than when they have *God* and *Religion* in their Mouths; never more Treacherous or Malicious Adverſaries to Government, than when they Flatter their Superiors in fulsome Terms; and pretend to ſecure their Honour, by depriving them of their *Divine* and *Birth's Right*, and making them the *Creatures of the People*. Some few well-meaning Ignorant Wretches, who underſtand nothing of an Argument, who are not able to diſtinguiſh between the groſſeſt Sophiſtry, and the cleareſt Demonſtration, between true Uniform Religion, and palpable Baſeneſs and Hypocriſy; ſome few ſuch may ſometimes be Deluded by their noiſie Prate, and Impudent Scribble. But *thoſe whom God has a Favour for, ſhall be Deliver'd from their Snares.*

But the *Apoſtle* ſays, *There is no Power but of God: The Powers that be, are Ordain'd of God.* The Aſſertion is an Infallible Truth, and every way conſonant to Reason *There is no Power but of the People.* The Powers that be, are Ordain'd by the People; ſay our *Atheiſtical Bouteſeus*; i. e. There were Subjects, before there were any Princes; Scholars, before Teachers; Servants, before Maſters; Children, before Parents; and Converts before there were any Preachers: And theſe are the profound Discoveries of our *Modern Oracles of Reason*. I doubt not but that thoſe, who place the *Original Source of all Power in the People*, could they get their Principle received, would ſoon ſtrike as boldly at the *God of Heaven*, as they do now at the *Gods on Earth*; and would bring Matters to that paſs, that *God ſhould not be God, unleſs He'd be ſuch as theſe Men would have Him.* As *Tertullian* of old obſerved, concerning the Management of the Heathen, & the wild Notions which they had of their Deities. And of this Deſign they have already given us a very conſiderable *Specimen*, as if they were the Lineal Deſcendants of the Old Gyants, heaping huge Mountains of Impious Aſſertions upon one-another, that they may, at laſt, reach Heaven it ſelf; and Inſult the Almighty, on His Eternal Throne.

But that we may underſtand the *Solidity* and *Piety* of this *Admirable Notion* the better, let us examine it by the Word of God, by the Doctrines and Devotions of our Church, and by the Laws of this Kingdom.

We'll examine it by the *Word of God*, that which we call his *Written Word*, or the *Holy Scriptures*, and that a little more carefully than theſe wonderful Men ſeem to have done. And here, as for *General Aſſertions*, God tells us, that *it is the moſt High, who Ruleth in the Kingdom of Men, and giveth it to whomſever he will, Dan. 4. 17.* And again, he forbids the *Wicked* to ſet up their *Horns on high*, or to ſpeak with a *ſtiff Neck*. And why? *Be cauſe Promotion cometh neither from the Eaſt, nor from the Weſt, nor yet from the South; for God is the Judge, he putteth down one, and ſetteth up another, Plal. 75. 5, 6, 7.* Again, God hath ſpoken, *once and twice have I heard the ſame, that Power belongeth unto God. Plal. 62. 11.* Whence we are taught to Enforce our Petitions

Almighty God in the Lords-Prayer, with those Considerations; *Thine is the Kingdom, and the Power and the Glory for ever and ever.* And God declares of himself, *By me Kings Reign, and Princes decree Justice; by me Princes Rule, and Nobles, even all the Judges of the Earth.*

Hence it is, That when *Samuel*, in the Name of God, Expostulates with *Saul* for his Disobedience in sparing *Agag*, King of the *Amalekites*, and the best of their Oxen and their Sheep, which God had Comanded him to destroy, he tells him, *When thou wast Little in thine own sight, wast thou not made the Head of the Tribes of Israel? And the Lord Anointed thee King over Israel; because thou hast rejected the Word of the Lord, therefore he also hath rejected thee from being King.* So *Nathan* reproaches *David*, when he had basely Murdered *Uriah* by the Sword of the *Ammonites*; Thus saith the Lord God of Israel, *I Anointed thee King over Israel, and I gave thee thy Master's House, and thy Master's Wives into thy Bosom, and gave thee the House of Israel and of Judah,* 2 Sam. 12. 7, 8. So *Abijah* tells *Jeroboam*, Thus saith the Lord God of Israel, *I Exalted thee from among the People, and made thee Prince over my People Israel, and Rent the Kingdom from the House of David, and gave it unto thee,* 1 Kings 14. 7, 8. *Jehu* the Prophet speaks to the same purpose to *Baasha*, King of Israel; *I Exalted thee out of the Dust, and made thee Prince over my People Israel,* 1 Kings 16. 2. *Daniel* tells *Belshazzar* concerning his Predecessor, *The most high God gave Nebuchadnezzar, thy Father, a Kingdom, and Majesty, and Glory, and Honour; and for the Majesty which he gave him, all People, Nations, and Languages, Trembled and Fear'd before him; whom he would he slew, and whom he would he kept alive; whom he would he set up, and whom he would he put down,* Dan. 5. 18. After all which our Saviour, who certainly knew best from whence all Power was deriv'd, when *Pilate* said to him, *Knowest thou not that I have Power to Crucifie thee, and that I have Power to Release thee?* Answers him, *Thou couldst have no Power against me, if it were not given thee from above,* John 19. 10. And yet *Pilate* was but one of the Emperor *Tiberius's* Substitutes in the Government of *Judea*: And after his Resurrection, our Lord tells his Disciples, *All Power is given to me both in Heaven and in Earth,* Mat. 28. 18. Yet, certainly, all that Power was not conferr'd on him by the People.

Now, from all this I Argue, If all Power belongs to God only; if he raises to Kingdoms, and pulls down; gives and takes away what Power and Authority, and to whom he pleases; If *Saul*, *David*, *Solomon*, *Jeroboam*, *Baasha*, *Nebuchadnezzar*, and all Sovereign Princes; if *Pilate*, and all Inferiour Governours; if the Crucify'd *Jesus*, who was *King of Kings, and Lord of Lords*; if all these deriv'd their Power from God, and from him only, as the sole Fountain and Original of all Powers, then *no Power at all can be Originated from the People*, and every attempt of theirs to that purpose, if it were feasible, would be an Usurpation: But the *First* is True, and therefore the *Last*. The Premises are the Word of God in Scripture, and the Conclusion from those Premises is irrefragable.

If we enquire into the first kinds of Government in the World, we can find none but that of *Fathers* and of *Kings*; the whole Book of God gives us no Instance of any other. God himself assumes both those Characters, and both the Powers met at first in the same Persons. The best *Heathen Writers* agree in the Antiquity of Kingly Govern-

Omnes antiquæ Gen-  
tes Regibus primum  
paruere. De Leg.  
Regium in terris pri-  
mum Imperij Nomen  
fuit, Sal. Conj. Cat.  
Principio rerum Gen-  
tium Nationumq;  
Imperium penes Re-  
ges erat. Hist. l. i.

ment; so *Cicero* tells us, That all the most An-  
cient Nations were Govern'd by Kings; *Salust*;  
that Monarchy, or that of Kings, was the Name  
of the First Government in the World. In the  
beginning, says *Justin*, the Government of all Peo-  
ple and Nations was only in Kings. And as Mo-  
narchy was the nearest Resemblance of the  
Government of all things by God himself, so  
it was a peculiar Blessing which God promis'd  
to bestow upon his own People *Israel*. Hence  
*Balaam* makes it an Evidence of God's Love  
to them; He hath not beheld Iniquity in *Jacob*,

says he, neither hath he seen Perverseness in *Israel*; the Lord his God is  
with him, and the Skout of a King is among them, Numb. 23. 31. And  
God who had made *Moses* King in *Jeshurun*, and *Aaron* *Moses's* Pro-  
phet, and his own High-Priest, without ever Consulting them, did so  
to show that all Power Ecclesiastical and Civil was only in himself; and that,  
tho' in the best Constituted Earthly Government, those Powers ought  
to be in different Hands, yet they ought always to go together. As God  
foresaw that when *Israel* were at Rest in *Canaan*, they would desire a  
King, that they might be like the Neighbouring Nations, so he nei-  
ther forbids nor discourages them; but he directs them how they might  
obtain their desire, and the King how he should behave himself in  
the Management of that Authority invested in him.

Now here we cannot but observe, that God does not tell them, that  
in such a Case, They were the Original of all Power themselves, that their  
King would be only their Trustee, and that they might confer the Royal Po-  
wer upon any Man when they pleas'd; but, on the contrary, he tells them,  
When thou shalt say, I will make a King over me, thou shalt in any wise set  
him King over thee, Deut. 17. 14, 15. Not whom thou thy self shalt  
chuse, but whom the Lord thy God shall chuse. And the People were so  
sensible that they could not give any such Power to any Man as was  
necessary to make him a real King, that, when they had a mind to  
One, they never pretended to chuse or make One themselves, but they  
apply themselves to *Samuel*, who till then had been their Governour  
by God's own Appointment; and thus they Address themselves to  
him, Behold thou art Old, and thy Sons walk not in thy ways; now make us  
a King to Judge us like all the Nations, 1 Sam. 8. 5. Which very pas-  
sage confirms those Assertions of the *Heathen Writers* mentioned be-  
fore: *Samuel* receives their Petition, but Consults them no farther in  
the matter. He Commands them Every one to their own Cities, v. 22.  
and then he lays their Request before the Lord, who Commands him  
to satisfy their Desires; and then God promises to *Samuel*, that he

himself would send that Person to him, whom he should anoint to be Captain over his People. And accordingly, when Saul came at the time appointed, *The Lord said unto Samuel, Behold the Man of whom I spake to thee, this same shall Reign over my people,* 1 Sam. 9. 15, 17. Upon this Samuel anoints Saul, and gives him the first Kiss of Fealty himself, the People knowing nothing of all this; and Samuel says to Saul, *Is it not because the Lord hath anointed thee to be Captain over his Inheritance?* 1 Sam. 10. 1. God then gives Saul the Spirit of Government, that he might be capable of that great Office, a Largess which he could scarce have receiv'd from the Bounty of the People. And now can any Man be so silly, as to think, that if the *Capricious Multitude* should have declar'd against Saul, God would have comply'd with their discontented Humours? The Choice, on the Solemn Day appointed for that purpose, is not refer'd to the People, that he who had the most Votes should carry it, but it's refer'd to the Lot. Now, as Solomon teacheth us, *The Lot is cast into the Lap, but the disposal of it is from the Lord,* Prov. 16. 33. Therefore to refer the matter to the Lot, was to refer it to the Lord, and not to the People. But, to shew how entirely unconcern'd the Multitude were in this whole Transaction, God, who can do no wrong, and would never rob the People of their just Rights and Liberties, was angry with Saul for the Breach of that Order given him by Samuel; and Samuel, in the Name of God, tells him, *Thou hast done Foolishly, thou hast not kept the Commandment of the Lord thy God, for now would the Lord have Establish'd thy Kingdom over Israel for ever,* 1 Sam. 13. 19, 20, 21. They were not the People who could have done it. But now, says he, *thy Kingdom shall not continue* (tho' the People should be never so fond of him) *The Lord hath sought him a Man after his own Heart, and the Lord hath Commanded him to be Captain over his People, because thou hast not done what the Lord Commanded thee,* v. 15, 16.

Well, this *Man after God's own Heart* was David, the Son of Jesse; Samuel had told Saul before, *Thou hast rejected the Word of the Lord, and the Lord, not the People, hath rejected thee from being King over Israel;* and when Saul laying hold on Samuel's Mantle, rent it, Samuel told him, *The Lord, not the People, hath Rent the Kingdom of Israel from thee this Day; and he, not the People, hath given it to a Neighbour of thine, who is better than thou,* Sam. 15. 27, 28. But did God leave the People more at Liberty in the Case of David? In Saul indeed, *He gave them a King in his Wrath, and took him away in his Displeasure.* But did he not let the Israelites please themselves in the choice of the next Man? No, Samuel is sent to Anoint David too, when the People never thought of it. After this, God, by several Steps, brings him to the Throne at last, 1 Sam. 16. 12, 13. The Tribe of Judah, indeed, after Saul's Death, met him at Hebron first, and there Anointed him their King, 2 Sam. 2. 4. After the Death of Ishboseth, Saul's Son, *All the Tribes of Israel came up to Hebron, and there they Anointed him King over all Israel: Nay, and there David made a Covenant with them too before the Lord.* And, it may be, our Great Politicians,

cians, who found out the *Horeb Contract*, may call this the *Original Contract*, but that unhappily for them: We hear of no such *Contract* made with *Judah*, nor one Word of any such thing when he was Anointed by *Samuel*; nor do the People plead that they had made Choice of him of their own Accord, and that they might have Chosen another if they had pleas'd; but they tell *David*, *In time past, when Saul was King over us, then thou wast he who Leddest out, and Broughtest in Israel; and the Lord said to thee, thou shalt Feed my People Israel, and thou shalt be Captain over Israel*; 2 Sam. 5. 1, 2, 3. Hence, when *Michol*, *Saul's Daughter*, Reproach'd *David* for Dancing as he did before the Ark, *David* replies upon her, *It was before the Lord, that Lord who chose me before thy Father, and before all his House, to appoint me Ruler over the People of the Lord, even over Israel*, 2 Sam. 6. 21. Therefore the Psalmist Commemorates not the Peoples, but God's Favour; for *He chose David his Servant, and took him from the Sheepfold, from following the Ewes Great with Young, and brought him to Feed Jacob his People, and Israel his Inheritance: So he Fed them according to the Integrity of his Heart, and Ruled them faithfully with all his Power*, Psal. 78. 71, 72, 73.

But *David* Desil'd *Bathsheba*, and Murder'd *Uriah*: He gave Credit to Flattering Treacherous *Liba*, and did a great deal of wrong to Innocent *Mephibosheth*: *David* Numbred the People in an Irregular and Unjustifiable manner, for which his poor Subjects suffered severely. *David* Commanded several Executions without any Law, but his Own Arbitrary Will and Pleasure: And yet the People were so dull, as never to Call him to an Account for any of these things; they never Charge Him with *Arbitrariness* or *Tyranny*; they never complain, that *He had broken the Original Contract*; and, therefore, had lost all Pretences to the Peoples *Allegiance*. Rebels He had, indeed, and those Headed by his own Son, and they were such as pretended, that *Absolom* was like to be a Better Governor than *David*: And *Absolom* was really the Choice of the People, and a wonderful Instance of their Great Piety, Loyalty, and Discretion. But *David* was so far from thinking himself accountable to the Sovereign People for any thing he had done, that, under the Guilt of the greatest Crime he had ever Committed, tho' all his Subjects were injur'd in the Barbarous Usage of *Uriah*, yet he never veil'd to them, but to God, as accountable to none but Him: He confesses, *Against Thee, Thee only have I Sinned, and done this Evil in thy Sight*. And, while Kings, be they never so Great, fear God, as their Judge, they may well be excused from the *Madness of the People*.

Again, *David*, drawing near his End, is so far from Repenting, that He had taken up the Government of *Israel*, without the Choice of the People, that he neither Consults them, nor the ordinary Course of Law as to the Descent of Inheritances. But he passes by his own Elder Sons, tho' it may be the Darlings of the People, and by his own sole Authority, makes *Solomon*, one of his Younger Sons, His Heir and Successor in the Kingdom: And we don't find any Commotion among the People on this Occasion, as if they had been depriv'd of their

*Natural or Legal Rights.* The *Ten Tribes* were angry with *Judah*, because *their Advice was not taken in bringing Home their King*, after the Rebellion of *Absolom* was quash'd: But we don't find that any of them were Angry with *David*, because he did not take their Advice in settling the Succession. And *Solomon*, who, perhaps, was as Wise a Man, and as Great a Master of Reason, as any of our *Modern pretenders*, when *Adonijah* had incurr'd his Displeasure, by asking *Abishag* for his Wife, does not talk of his coming to the Throne by the Choice of the people; but he refers it to God only. It was God, who had *Established him, and set him on the Throne of David, his Father*: 1 Kings 2. 24. And, in his Prayer at the *High-place* in *Gibeon*; *Thou, says he, O Lord, my God, hast made thy Servant King in the room of David, my Father.* 1 Kings 3. 7.

And thus, when God resolv'd to Punish the Failures of *Solomon's Old-Age*, by cutting the Kingdom of his Son *Rehoboam* short: *Abijah the Prophet* tells *Feroboam*, (not that the People, according to their own Fancy, should, upon their first Disgust with *Rehoboam*, chuse him, and make him their King; but he tells him) in the Name of God, *I will take the Kingdom out of the Hand of the Son of Solomon; and I will give it unto thee, even Ten Tribes, and I will have thee, and thou shalt Reign according to All that thy Soul desireth, and shalt be King over Israel*, 1 Kin. 11. 35, 37. And therefore, tho' the People, as of a mutable Temper, and weary of the most Glorious Reign in the World, were very forward to make *Feroboam* their King, We are told, that *The Cause was of the Lord*, 1 Kings 12. 24. And therefore, God, by the Prophet *Shemaiah*, forbād *Rehoboam* to Arm for the Recovery of those Révolted Tribes. And when *Abijam*, the Son of *Rehoboam*, reproaches *Feroboam* for his Rebellion. He does not Charge him with Rebelling against One whom the People had Elected for their King; But, *Ought ye not to know*, says he, *that the Lord God of Israel, gave the Kingdom of Israel to David for ever, even to him, and to his Son, by an everlasting Covenant.* 2 Chron. 13. 5. And again, when God design'd to root out the Posterity of wicked *Ahab*, *Elisha* sends one of the Sons of the Prophets to *Ramoth Gilead*, to Anoint *Jehu* King of *Israel*. And he had no more to do, but, upon the Action of Anointing him, to tell him, *Thus, saith the Lord, I have Anointed thee King over Israel.* And strait his Fellow Commanders, who might have envy'd his Preferment above them, or have been Angry because he had not asked their Consent first, quite forgot all their *Natural Rights and Privileges*, and immediately Proclaim'd *Jehu* King.

This sole power of *Making and Dethroning Kings*; God assumes to Himself; not only in *Israel*, but in all other Countries. Thus of Old He had promis'd Kings, and Princes, and Captains, to *Ishmael*, *Esau*, and others, and had made them part of those Blessings which He intended to bestow upon them in process of time. So *Isaiah* speaks concerning *Cyrus*, two Hundred Years before his Birth. *Cyrus is my Anointed*, not the Anointed of the People, *whose Right Hand I have holden to subdue Nations before Him: I will loose the Loins of Kings before*

him; I will break in pieces the Gates of Brass, and cut asunder the Bars of Iron: I am the Lord, and there is none else; there is no God beside Me: That they may know from the rising of the Sun to the going down of the same, that there is none beside Me: I am the Lord, and there is none else. Isa. 45. 1, 2, 5, 6. And, tho' Cyrus did not know the God of Israel as such, nor what the Prophet had foretold concerning Him, yet he saw more of Truth, by that dim Light he had, than our *Atheistical Scribblers* do. For, in his *Edict* for the Return of the Captive Jews, and the Rebuilding of their Temple, Thus, saith Cyrus King of Persia, the Lord God of Heaven hath given me All the Kingdoms upon Earth. *Ezra* 1. 2. And, since Kings are sometimes as Senseless as their Subjects, and forget that all Power is from God, God to teach them better, laid that terrible Judgment upon haughty *Nebuchadnezzar*, to drive him from among Men, and to make him as a Beast, to Consort with Beasts only, that he might Learn that Lesson perfectly, That the most High Ruleth in the Kingdoms of Men, and giveth them to whom he will. This the Voice from Heaven Eccho'd in his Ears at his Transformation, that he should suffer till he was throughly Convinc'd of that Truth: And to show that he had not been Chastized in vain, when he became a Man again he openly confesses, ' That God's Dominion is an everlasting Dominion, and his Kingdom is from Generation to Generation; That he does according to His Will in the Armies of Heaven, and among the Inhabitants upon Earth. That His Works were Truth, and his Ways Judgment, and such as Walk in Pride, He is able to Abase. *Dan.* 4. 20, 33, 34, 35, 36, 37.

Now, from all these Instances I argue, That if God, without Consulting the People, made *Moses, Saul, David, Solomon, Jeroboam, Baasha, Jeku, Cyrus, Nebuchadnezzar*, and others, Kings of their several Kingdoms, and assumes this Glory to Himself alone: And if all these Princes, both who knew the true God, and who knew him not, ascribed the Glory of their Exaltation only to Him: And if this was the Lesson which God always took care to imprint upon the Minds of all Men, then the People whom these Princes Govern'd, did not confer the Royal Power and Authority upon them. But the *First* is true, and prov'd by every Instance given, and there can be no Instance given to the contrary; and therefore the *Last* is true too. But to proceed,

2dly, Let us see next, what the Doctrine of the Establish'd Church of England is in this particular, and whether that Church fixes the Original of Power in God, or in the People. And here, in the first place we are told, That ' The Rule and Government of all Estates and Degrees of Men is committed to the Charge of our Princes by God. *Acts* 37. There's no mention of the People there. The Church Preaches the same Doctrine, and asserts the *Divine Right*, or Original of Kings in her *Homilies*, and which none of our Clergy can contradict without Perjury. ' God, says she, not only Ordain'd, that in Families and Households the Wife should be Obedient unto her Husband, the Children unto their Parents, the Servants unto their Masters; but also,

' when

when Mankind increased, and spread themselves more largely over the World, He, by his Holy Word, did Constitute and Ordain in Cities and Countries, several and special Governours and Rulers, unto whom the Residue of the People should be Obedient, *Rom. 13.* After this the Church refers herself to the Doctrine of *St. Paul* and *St. Peter*, *1 Pet. 2.* and having cited them at large, She infers from their Words, That 'It is most evident, That Kings, Queens, and other Princes, are Ordain'd of God, and are to be Obey'd and Honour'd by their Subjects; That such Subjects as are Rebellious and Disobedient to their Princes, Disobey God, and procure their own Damnation: That the Government of Princes is a Blessing of God, given for the Publick Weal, and especially of the Good and Godly; for the Comfort and Cherishing of whom, God setteth up Princes. Finally, She teaches, That if Servants ought to Obey their Masters, not only being Gentle, but such as are Froward; as well, and much more, ought Subjects to be Obedient, not only to the Good and Courteous, but also to Sharp and Rigorous Princes. It comes, therefore, neither of Chance, nor Fortune, nor of the Ambition of Mortal Men or Women, Climbing up of their own Accord to Dominion, that there are Kings, Queens, Princes, and other Governours over Men, who are their Subjects. But all Kings, Queens, Princes, and other Governours, are especially appointed by the Ordinance of God. And as God Himself, being of an Infinite Majesty, Power, and Wisdom, Ruleth and Governeth all things in Heaven and Earth, as the Universal Monarch, and Only King over All, as being able to take and bear the Charge of All; so hath He Constituted, Ordain'd, and set Earthly Princes over particular Kings and Dominion on Earth, both for the avoiding of all Confusion, which would be in the World, if it should be without Governours, and for the great Quiet and Benefit of Earthly Men, their Subjects; and also that the Princes themselves in Authority, Power, Wisdom, Prudence, and Righteousness in the Government of the People, and Countries, committed to their Charge, should resemble His Heavenly Government so far as Heavenly may be shadow'd out by Earthly things. Here, then, our Church makes neither *Government*, nor *Governours*, a *Humane Invention*, but a *Divine Institution*; and assures us, That not the People, but God himself, who is the Centre of all Power and Sovereignty, sets up Princes and Governours, whom, and were he lists, and not as Men please, or as the Giddy Multitude fancy.

Hence *Henry VIII.* who gave the first Shock to *papal Tyranny* in these Kingdoms, in the Commission which he gave for the *Reformation of Ecclesiastical Laws*; which Work was finished, tho' not Authorized, in the Reign of his Son *Edward VI.* tells the Nation, 'That they, according to all the Laws, both of God and Man, had acknowledg'd him the Only and Supream Head of the Church, immediately under God, and had Unanimously declar'd, That all Power, both Ec-

*Ipsò Jure Divino. Vid.  
Reform. Leg. Eccles.*

‘clesiastical and Temporal, belong’d, and  
‘was given to him and his Successors by Di-  
‘vine Right: Which none but the Slaves of  
*Rome*, then deny’d in the Sense in which that  
Prince took it; and none but Papiſts and

their Confederates now oppose; nor is there any more direct way  
for the Re-admission of **POPERY** into these Kingdoms, than to  
deny the Supremacy of our Princes, as the *Scotch Presbyterians* do:  
And the *Divine Right* of Sovereignty, as our Sectaries and Atheists do  
in *England*. That Convocation which sat in the Year 1640, which was  
the first that ever made a Canon particularly to prevent the Growth  
of **POPERY** and **SOCINIANISM**, those Poisonous Weeds which  
now flourish so much in our *English* Soil, took care, in the first place,  
to Order all the Beneficed Clergy to declare, ‘on some Lord’s Day,  
four times every Year, Audibly to their Congregations, ‘That the  
‘most High and Sacred Order of Kings is of Divine Right, being the  
‘Ordinance of God Himself, founded in the Prime Laws of Nature,

*of the Regal  
Power. Cant. 1.*

‘and clearly Establish’d by Express Text, both  
‘of the Old and New-Testament. A supream  
‘Power is given to this most Excellent Order by  
‘God Himself in Scripture; which is, That Kings

‘should Rule and Command in their several Dominions, all Persons  
‘of what Rank or Estate soever, whether Ecclesiastical or Civil, and  
‘that they should Restrain and Punish with the Temporal Sword, all  
‘Stubborn and Wicked Men: All which, tho’ these Canons were  
quarrel’d with, because of some suppos’d Irregularity in the passing  
of them, is no more than what every one, who has any Acquaintance  
with, or Reverence for *the Written Word of God*, knows very well to  
be agreeable to it. And hence it was that the *Glorious Martyr of this  
Day*, when he was before those Execrable Wretches, who Compos’d

*Nelson’s Journal  
page 35.*

that which they call’d *The High Court of Justice*,  
declin’d their Authority, and told them, like a  
King, ‘I shall not betray my Trust: I have a  
‘Trust Committed to Me by God, by Old and

‘Lawful Descent: I will not betray it to answer to a New Unlawful  
‘Authority. And it may be there were few then Living, who knew  
better what the Laws of God, and of this Nation requir’d, than that  
Pious Prince.

Let us now look into our Publick Liturgy, which is part of the Sta-  
tute-Law of this Kingdom, and see how that Teaches us to express  
our selves in our solemn Addresses to Almighty God; and in that, cer-  
tainly our Sovereign, with the Three Estates of this Realm, in Par-  
liament Assembled, would not Teach us to Banter our Maker, or  
to make Acknowledgments before the Great Judge of all the World,  
contrary to the *Laws of Nature*, as they are call’d; and the Just  
Rights and Liberties of the People of *England*. The *Blessed Martyr  
of this Day*, in his admirable Meditations, observes, That One  
‘Great Pique his Enemies had against our Liturgy, was, That it

taught

‘taught them to pray so frequently for him. And, indeed, the Forms of Prayer in that Liturgy are such, that none can joyn heartily with them, but they must abhor this Principle; *That Princes derive their Power from the People*, as it’s Maintain’d, either by *Heretical Papists, Fanatical Schismatics, or Brutish Libertines and Atheists.*

In our Liturgy, the Collect at Morning and Evening Prayer for the Queens Majesty, teaches us, to Stile God, our Heavenly Father, *King of Kings, Lord of Lord, the only Ruler of Princes.* And certainly, if God be the only Ruler of Princes, then Princes cannot be accountable to any but Him. For Nature Teaches us to be subject, not to those whom we Govern, which would be a Contradiction in Terms, but to be subject to such as Govern us; And they who forget this, take very little heed to their Devotions. Again, when we come to the most Sacred Ordinance of the *Lord’s Supper*, when we ought to set the severest Guard both upon our Hearts and Lips; We there beg of God, ‘That He would so Rule the Heart of his chosen Servant (not Ours) *ANNE*, our Queen and Governour, that She knowing whose Minister She is, *i. e.* That She is the Minister of God, not the Minister or Trustee of the People, may, above all things, seek God’s Honour and Glory: Without which Care Her Government can never be Happy or Blest. ‘And that we and all Her Subjects; ‘duly considering whose Authority She hath, may faithfully ‘Serve, Honour, and humbly Obey Her in God, and for God, ‘according to His blessed Word and Ordinance. But now, if the Sovereign’s Authority be deriv’d from the People, that Consideration is not apt to Teach us Fidelity and Obedience, but Insolence and Stubbornness; to Treat our Queen only as the *Creature of the People*; to Threaten Her with the *Original Magazine of Power*; to call Her to an Account for every Frailty of Humane Nature; and for every unhappy Event, tho’ of the best-laid Designs, and of the most prudent Counsels. To let Her know that She’s upon her good Behaviour; and when Her Sovereign Creator please, must lay *Volente Jubente* by Her *Dieu & Mon Droit*, and take up, *By Populo Anglicano* the Will and Command of the People of England.

And this is what our *Factions* and *Atheistical Scribblers* would fain be at, when they deny Her *Hereditary Right*; and make all Her Power to rise only from the Consent of the People. In the next Collect we pray for *ANNE*, *God’s Servant*, not Ours; but Our *Queen and Governour*: And in the Prayer for the *Church Militant*, it is *ANNE*, *Thy Servant*, not Ours: All which Expressions would be abominably Prophane, and Impudent, if our Queen be the *Servant of the People*, and the People be the *Real Sovereign* both of Church and State.

Again

Again, in the last Collect, in the *Old Common-Prayer-Books*, for the Service of this Day, we are taught to Thank God that,——‘ Tho’ for our many and great Provocations, he did suffer his Anointed to fall this Day into the Hands of Violent and Blood-thirsty Men, and Barbarously to be Murder’d by them, yet he did not leave us as Sheep without a Shepherd, but did preserve our most Gracious Sovereign *Charles II.* and did bring him back to Sit in Peace upon the Throne of his Father, and to Exercise that Authority over us, which, of his special Grace *He, i. e. God*; not *We, i. e. the People*, had Committed to him. And over and over we are taught in that Service to call our *Martyr’d Monarch, God’s Anointed*: A Title which our *well-Temper’d Factionists* and *Atheists* so heartily Ridicule. In the Office for the *Thanksgiving, May the 29th*, in the first Collect, ‘ We Promise in God, and for God, all Loyal and Dutiful Allegiance to his Anointed Servant *Charles II.* and his Heirs after him. In the next Collect, we Bless God, ‘ For that he did on that Day first bring into the World, and then bring back and restore to us, and to his own just and Undoubted Rights, our most Gracious Sovereign Lord his Servant King *Charles*. But what Rights could he have of his own, whose *Father* had been Dethron’d, Imprison’d, Try’d, and Barbarously Murder’d, and himself Proscrib’d, and Hunted after by the same *Blood-Hounds*, to the utmost Hazard of his Life? And to own whose Hereditary Right to the *English Crown*; was made *Treason* by the prevailing Rebels? Again, at the end of the Litany, ‘ We acknowledge God’s especial Grace, by which he brought Home to us his Servant King *Charles*, our Sovereign, and that *He*, not *We*, plac’d him on the Throne of this Kingdom. And in the last Collect for that Day, we beg, ‘ That God would receive our Humble Prayers, with our Thanksgivings, for our Sovereign Lord *Charles*, set over us, *Not by our selves*, but by his Grace and Providence, to be our King. Thus our Church, in her publick Devotions, teaches us, to Recognize the Authority of our Kings and Queens, not as deriv’d from the People, but as deriv’d from Heaven; and they must be precious Sons of the Church of *England*, who can joyn in all these Prayers to God with their Lips, and yet in their Hearts deny every Word they speak.

Well, but it may be these were Doctrines and Devotions current only when *High-Church* prevail’d, and when the present *Violent Humor of Moderation* was not so much Admir’d; but now that our *Factionist Atheists* have Bless’d the Nation with their *New Politick Schemes of Government*, and have made the People, not the Prince, our Rightful Sovereign, Our Bishops may have Learn’d better things, and may have Modell’d the Service of these Red-Letter’d-Days, according to the Admirable Rules of *Mariana, Buchanan, Hottoman, Milton, Sidney, Lock, Toland, Tutchin*, and other *New Lights* of these later Ages. No, our Church Governours, dull as they are, are not yet so far Edify’d; a great deal of that *High-Church Leaven, i. e. of Generous Piety and Honesty*, appears still in their publick Compositions.

Hence

Hence in the present Hymn for this Day, they apply those Words to the Case of our Martyr'd Sovereign, 'The People stood up, and the Rulers took Counsel together against the Lord, and against his Anointed; and 'The Breath of our Nostrils, the Anointed of the Lord was taken in their Nets; even the Man of God's Right Hand, the Man whom he had made so strong to himself. In the Service for the 29th of May, we call Her present Majesty, not the People, but *God's Anointed set over us*; and in the *Form of Thanksgiving* for Her Majesties Access to the Throne, *March the 8th*; 'We yield our Unfeigned Thanks to God, for that he was pleas'd, as on this Day, to place his Servant our Sovereign Lady, *Queen Anne*, upon the Throne of these Kingdoms. And again, 'We Pray and give Thanks for our Sovereign Lady *Anne*, as on this Day set over us, *not by our own*, but by his Grace and Providence, to be our Queen. Again, we own him, 'Our most Gracious God, who has set his Servant *Anne*, our Queen, upon the Throne of her Ancestors. Which looks very like Acknowledging her Right by Succession; and which those who deny, doubtless have some other Nearer Heir in their Eye, tho' they are so loud in their Outcries against *Jacobites*, as the Thief is ready to cry *stop Thief* first.

Farther yet, 'We acknowledge, with Humble and Thankful Hearts, God's great Goodness to us in setting his Servant, and our most Gracious Queen, over this Church and Nation. And now, are not those well stock'd with Confidence, who, after all this, can talk of nothing but *Our Sovereign Lords the People*: Who will alter the Royal Stile from *Anne*, by the Grace of God, to *Anne*, by the Grace and Favour of the People, *Queen of England*? Why don't they oblige our Governours, not to Thank God for raising our Queen to the Throne of her Ancestors; but if they will take any Notice of him in such a weighty Affair, to Thank him for putting it into their Heads to make so good a Choice for themselves, tho' it may be by following their Imaginary Laws of Nature, they think they could have done as well without him? Such Prayers would best suit with such Subjects, and such Christians; and they should Pray yet farther, agreeably to their Principles, 'That God would put it into her Majesties Mind, That, as she has receiv'd her Authority from the People, so she's accountable to them again for the Use of it; and that she's Queen so long as she behaves herself well, and may be laid aside as soon as ever the Humour takes her Masters, and they have a Mind to another Prince, or another Government.

3dly; But, whatever God's Word, and our own Publick Forms of Prayer and Homilies, or Articles may say, we are to remember, according to some Modern Instructions given us by One, who is a great Honour to our *New Academies*; Not that we are *Christians*, but that we are *English-men*, tho' I fear such Subtle Distinguishers have forgotten that they are either. Hence it is, that we  
must

must not concern our selves with what *God* says, or what the *Church* says, but what the *Law* says. Well then, we'll joyn Issue with them there too, and it may be we shall find that *Law* favours their Seditious Notion no more than *Gospel*. If we cast our Eyes

*Deo Auctore nostrum  
Gubernante Imperium  
quod Nobis a Cælesti  
Majestate traditum est.  
Præfat. ad Tribonianum*

upon the Civil Law, we find *Justinian*, in the Front both of the *Digests* and *Novels*, asserts, That *It was God who had laid the Care of the Roman Empire upon him*. And yet every one who knows any thing, knows that the *Roman Empire* was not Hereditary, but Elective: And I remember that *Valentinian*

the First, long before that, being Chosen Emperor by the Army, not without some Reluctance on his side, when the same Army would have had him presently Nominated a *Cæsar*, as a kind of Assistant to himself in the Government of that vast Empire; *Valentinian* presently Reprimands the Sauciness of the Proposal, and tells them, 'That it had been in their Power, indeed, whether they would have Chosen him or not; but now, he would have them to know, that he was their Emperor, and it belong'd to him, and not to them to take Care of such Matters. Which would have been a very odd Complément, if *Valentinian* had believ'd that he had receiv'd his Imperial Power from them, when they never had any such Power themselves, and therefore could confer no such Power upon him; what they did, was no more than what a Common-Hall does in this City, where they Chuse a Lord-Mayor, indeed, by Majority of Votes, but he receives no Power from that Choice, nor can he, by vertue of it, do any Act belonging to the Office; but he Acts by vertue of those Charters granted by the Sovereigns, who allowed and limited his Power at their own Pleasure.

The Particular Laws of this Nation, of which I remember Sir *Edward Coke* says, 'They are founded upon the Word of God; and the highest Reason teach us a very different Lesson from that, of *All power being Originally in the People*. Thus a real Parliament determin'd of Old, 'That by sundry Authentick Histories and Chronicles it is

24 Henr. 'manifestly declar'd and expres'd, That this Realm of  
8 vi. C. 12. 'England is an Empire, and so hath been accepted  
'and King, having Dignity and Royal Estate of  
'the Imperial Crown of the same. But he cannot be that Supreme Head and King who derives his Authority from, and is accountable to, any Other Power within his Government, or who has any in his Kingdom Co-ordinate with himself. Again, another Parliament declares to the same King, 'This

25 Henr. 'Your Grace's Realm recognizes no Superior under  
8 vi. C. 21. 'God, but only your Grace. The First Parliament  
call'd by King *James* the First, desire that it may be Enacted, 'That they being bounden thereto, both by the  
'Laws of God and Man, do Recognize and Acknowledge, that

immediately upon the Dissolution and Decease of *Elizabeth*,  
 late Queen of *England*, the Imperial Crown of the Realm  
 of *England* did, by Inherent Birth-right, and Lawful, and  
 Undoubted Succession, descend, and come to Your most Ex-  
 cellent Majesty, and that by the Goodness of Almighty God,  
 and Lawful Right of Descent, under one Impe-  
 rial Crown, your Majesty is of the Kingdoms *† Jacob. 1st.*  
 of *England, Scotland, France, and Ireland*,  
 the most Potent and Mighty King. Agreeably to which,  
 we are told by an Eminent Lawyer, That the King is  
 the Head of the Common-wealth immediately under God,  
 and above All Persons, and in All Causes; and because  
 he Represents the Person of GOD, and bears His Image  
 among Men, therefore the Law in like  
 manner ascribes to him a Shadow of  
 those Excellencies which are in GOD;  
 Of which he reckons up several. Nor  
 could he be immediately under GOD,  
 and above all other Persons in his own  
 Dominions; if the People, in whatso-  
 ever Sense understood, had any Pow-  
 er over him. If we look farther back,  
 even the Laws of *Edward the Confessor*  
 tells us, 'The King, because he is God's  
 Vicegerent, not the Peoples, was Con-  
 stituted to this End, That he might Go-  
 vern his Earthly Kingdom, and Reve-  
 rence and Defend his Church. And  
*Bracton*, an antient Author, tells us, 'That  
 the King ought to Exercise the Power  
 of the Law, as he is the Vicegerent and  
 Minister of GOD upon Earth. Thus  
 we see that the Laws of the Nation,  
 and our greatest Lawyers, had no Notion  
 of the Original of Power being in the  
 People, but they all suppose it deriv'd from  
 GOD alone.

Finch. Lib. 2. Del.  
 Ley. C. H. 1. Rex quia  
 Vicarius est Summ.  
 Regis ad hoc est Con-  
 stitutus ut Regnum  
 terrenum regat *Loim-  
 bard. Fol. 142.*

*Exercere debet Rex  
 potestatem juris sicut  
 Dei vicarius & Mini-  
 ster. in terris, Bract.  
 Fol. 95.*

But the Law tells us, That *The High-Court of Parliament*, in  
 which all our Statutes are drawn up, and receive their Sanction,  
 consists of *Three Estates*; which *Three Estates*, our *Attoistical*  
*Scribblers* and *Penny Politicians* Impudently tell us, are the *King*  
*or Queen, The House of Lords*; and *The House of Commons*. From  
 whence.

whence, if it were true, it would follow, that the *Queen, Lords* and *Commons*, stand all upon one Level, and if any One of these Three Estates should offer to Encroach upon either of the Other, the other Two might Act in Confederacy, and strip the First of all their Power, and divide it between themselves; and if the *Queen, Lords* and *Commons*, as the *Three Estates* of this Kingdom, are really *Co-ordinate*, or upon the Level with one another, the Consequence may be Reasonable enough.

Vide *Grand Case*, by *Stillingfleet*; *Bishops Rights defended*, by *Mr. Hunt*.

But now, Unhappily for our Pettifogging Politicians, here too our Statutes are wholly Strangers to this matter; where-ever they mention the 'Three Estates, they call them the *Lords Spiritual*, the *Lords Temporal*, and the *Commons*, and they distinguish these Three Estates from the King, as the Head and Ruler over them All, and so they do in all the Kingdoms in *Christendom*, of which it were easie to give Numerous Instances, if a Single Sermon could contain them.

I need look no farther at present than the *Office for the Fifth of November*, which is a part of our Statute-Law, and the very Title of it is, 'A Form of Prayer, with Thanksgiving, for the Happy Deliverance of *King James the First, and the Three Estates of this Realm*, from the most Traiterous and Bloody intended Massacre by Gunpowder. Again, in the Collect for the Day in the Communion-Service, 'We acknowledge GOD's Wisdom, Power and Goodness, in Preserving *the King and the Three Estates of this Realm* from the Destruction that Day intended against them. In both which places the *King and the Three Estates* are plainly distinguish'd One from another; and if our Law had suppos'd the *King One of the Three Estates*, it had, in these Passages, spoken of them in such Terms as never Men in their Wits had spoken in such a Case before: Nor could ever Men talk such Nonsense as our Two Houses do, when they call themselves, *Her Majesties most Dutiful, and Obedient Subjects*, if, at the same time they Fancy themselves *Co-ordinate* with Her, and to be the Persons from whom She receives all Her Authority; But the Act for the Observation of this Day, has put this Matter out of Dispute with all but *Beautefews* and *Traitors*, when it Declares and Enacts, 'That by the Undoubted Fundamental Laws of this Kingdom, neither the Peers of this Realm, nor the Commons, nor both together in Parliament, or out of Parliament, nor the People Collectively

lectively or Representatively, or any other Persons whatsoever, had, hath, or ought to have, *Any Coercive power* over the Persons of the Kings of this Realm. Now lay but this Statute with that of Treasons, in which we are told, 'That to Levy War against our Sovereign Lord the

25 Edw. 3.

C. 2.

King, in his Realm, or to be Adherent to the Kings Enemies in his Realm, giving them Aid or Comfort in the Realm, or elsewhere; to imagine or go about to compass his Death, or his Restraint, or Imprisonment, is Treason; Which Sir *Edward Coke* assures us too, was *High-Treason* by Common Law before. Lay these Statutes together, and from them it will follow, That All who took up Arms against *Charles* the First, our late Martyr'd Sovereign, who Fought against him in open Field, who Seiz'd him, who Imprison'd him, who Murder'd him, were Traitors by the Fundamental Laws of this Kingdom; of which both King and People were so very Sensible upon the Restauration, that to quiet all fears arising from any Guilt of that Nature, the Two Houses were very ready to draw up, and the King graciously earnest to pass the *Act of Indemnity*.

Hence both our Church and State have fixt these severe Characters upon the Murderers of the Royal Martyr, and the Assistants to, and Abettors of that horrid Action. The Title of the Service for this Day, and the Service it self, which is part of our Statute-Law, call them, 'Cruel and Unreasonable Men, Cruel and Bloody Men, Murderers, Violent and Blood-thirsty Men, Barbarous Murderers, Bloody Enemies, Cruel Men, Sons of *Belial*, Violent and Outragiously Wicked Men. The Statute calls them, A Party of Wretched Men, Desperately Wicked, and hardned in their Impiety, who plotted and contrived the Ruin and Destruction of this Excellent Monarchy, and with it, the true Protestant Religion which had been long protected by it, and flourished under it. And is not this the Character of admirable Protestants and very loyal Subjects? Again, says the Statute, They were Men of pernicious and traiterous Designs, who threw down all the Bulwarks and Fences of Law, and subverted the very Being and Constitution of Parliaments, and were not such Men excellent Patriots, and great Friends of *English* Liberties and Properties? Again, 'They were such, as under the Name and Authority of Parliament, Prosecuted and Finish'd their long-intended Treason and Conspiracy; their High-Court

of Justice was a prodigious and unheard-of Tribunal, and they brought his Sacred Majesty to a Scaffold, and there Murder'd him before the Gates of his own Palace. The same Statute adds, 'By this Horrid Action, the Protestant Religion has receiv'd the greatest Wound and Reproach, and the People of *England* the most insupportable Shame and Infamy that it was possible for the Enemies of God and the King to bring upon them. They were a few Miscreants, fill'd with Fanatick Rage, as far from being true Protestants, as from being true Subjects. It was an impious Fact, an execrable Murder, and an unparalleled Treason, a villanous and abominable Fact, committed by Cruel and Unreasonable Men. And for those who neglect to keep this Day as a Day of solemn Fasting and Humiliation, they are by the same Authority Censur'd as Infringers of the Law, and Prophane Persons, who wilfully shut their Eyes both against the Judgments and the Mercies of Almighty God. A Censure always to be remembered.

Now all this, if it be Railing, as some soft Heads will be very apt to call it, it's the Railing of one of the freest, fullest, and happiest Parliaments that ever this Nation was bless'd with. They were thoroughly convinc'd of the Nation's Guilt, of the great Terror of God's Judgments, and the Blessings of that wonderful Revolution, by which the Ancient Government of our Church and State were graciously restor'd, and they were desirous to perpetuate God's Mercies to themselves and us by Solemn and Sincere Humiliation and Repentance, particularly for that Enormous Sin committed on this Day. The Sin was founded upon that Principle, which I have hitherto Argued against, viz. *That all Power is Originally in the People.* And upon the whole we find, 'That all those who now maintain, and are ready to Act upon that Principle, are Enemies to the Fundamental Laws of this Kingdom, and to our common Religion and Liberties; that they are Enemies to our Establish'd Doctrines and Forms of Divine Publick Service: And to conclude, That they are Open and Profess'd Enemies to the Reveal'd Word of God, and to God Himself. *i. e.* As I asserted at first, all such as Understand, and assert that Principle, 'That all Power is Originally in the People, are, and must be Papists in Masquerade, or else downright Rebels, Traitors, Libertines and Atheists.

That

That our Parliaments have taken them for no better, appears by those Services appointed by Statute for the Fifth of *November*, and for the Twenty Ninth of *May*; in both which, tho' the first has a particular Respect to Papists, and the other to Fanaticks, we are directed to Pray, that the Prince Reigning, and Consequently our present Gracious Queen, 'May have Her Hands so strengthen-  
'ed by God with Judgment and Justice, that *Last Collect after*  
' She may cut off all such Workers of Ini- *the Litany.*  
'quity as turn Religion into Rebellion, and *Last Collect in*  
' Faith into Faction, that they may never *Communion Ser-*  
' again prevail against us, nor Triumph in *vice.*  
' the Ruin of the Monarchy, or of God's  
' Church among us. Where we see, That the Wisdom of the Nation looked upon such Papists as could wish well to the *Powder-Treason*, and such Protestants as could think well of the Horrid Murder of *Charles* the Martyr, of Glorious Memory, as Persons either of the same Religion, or of none at all. And since some Papists have Sainted some of the Powder Traitors, and some Protestants have Sainted the Murderers of our late Sovereign; since few or no Papists keep a solemn Thanksgiving with us on the Fifth of *November*; and some of them rejoyc'd at the Barbarous Murder of that Pious Prince, as one of the greatest Enemies of Popery in the World; and since few or none of our Separatists keep a solemn Fast, as by Law Commanded, on the Thirtieth of *January*; and we know that some of them have *Dr. Owen.* kept a solemn Fast on the Fifth of *November*, and that some of them, in spite to the Supream Authority of this Nation, do keep an Impious Feast on the Thirtieth of *January* to this very Day; I can find no Reason why such Papists and such Separatists  
*Calves-Head*  
*Club-Men.* should not be joyned together, as Persons of the same, both Politick and Religious Principles: Or, as *Sampson's Foxes*, ty'd by the Tails to one-another, with Fire-brands between them, to Burn, Ruin, and Destroy the Peace of every Nation they Live in, when they have an Opportunity.

How Numerous and how Heavy God's Judgments have been upon these Nations for that Execrable Murder this Day Committed upon the Person of our Late Gracious Sovereign, we cannot but See and Know, unless we are wholly Stupify'd and Deserted. We may say, perhaps, as too many do, That they were our Fathers, and not We, who were Guilty of this black Sin, and they have receiv'd their Doom already; and why should we trouble our selves to Fast and Humble our selves for that Action, how Impious soever it were, which we had no Hand in; But do not the same Principles, still Justify'd, infer the same Guilt still? Has not God told us, 'That He Visits the Iniquities of the Fathers upon the Children, even to the Third and Fourth Generation of them that Hate Him? What do these do less, who Maintain this Hellish and Atheistical Principle? Do not those who call themselves *Jews*, confess, That they suffer still for the Sin of the Golden-Calf; that there's some of the Dust of that Calf in every Bitter Cup which God gives them to Drink of to this Day; and that they ought still to Mourn for that Sin of their Fore-Fathers? Do not we, our selves, See and Know how they have suffer'd, for many Generations, for the Murder of their *Messias*, and because they Hate him still? And are not those ready to Murder the next Prince, who may fall into their Hands, who can Justify, or go about to Extenuate the Murder of One before; who still Maintain the same Principle upon which he was Murder'd, and who Hate all Monarchs, and all Religion, and that God who Founded them?

For my part, I believe, that That Blessed Martyr's Blood cries aloud for Vengeance still. I'm sure, that as our Church expresses it, 'Nothing but the precious Blood of the Son of GOD can expiate the Shedding of the Innocent Blood of that Pious Prince. I'm sure, that they who do not Fast for, or Repent seriously of that horrid Sin, the Guilt of which lies still so heavy upon this Miserable Nation, can never Receive any Benefit by that precious Expiatory Blood of the Son of GOD. I'm sure, that those who Justify the Sin, or the Principle, upon which it was Committed, cannot be Penitents: And I'm sure, that till they are Penitents, GOD's Judgments will Perpetually Prosecute them and their Posterity.

As for Us, who are here met together in the Fear of GOD, and in Obedience to the Law, to Humble our Souls before Almighty God for the crying Sin of this Day, tho' I know there are several among Us, who come with very Different Intentions: As for Us, That We may avert God's Terrible Judgments from our own Heads, let us earnestly beseech that God, to whom Vengeance belongeth, that He would be Favourable and Gracious unto our Sion. Be Merciful, O Lord, be Merciful unto Thy People, whom Thou hast Redeem'd, and lay not this Innocent Blood to our Charge. O shut not up our Souls with Sinners; nor our Lives with the Blood-thirsty. Deliver us from Blood-Guiltiness, O Lord, Thou who art the God of our Salvation. For Thou hast no Pleasure in Wickedness: Thou wilt Destroy all them who speak Lies: Thou abhorrest the Blood-thirsty, and Deceitful Man. But, O pardon us, Thy Sinful, Thy Unworthy Servants, who now Heartily Implore Thy Mercy. Deliver this whole Nation from the Sin of Blood-Guiltiness, That of this Day in particular; and turn from us, and from our Posterity, all those Judgments, which, for this, and all other Sins, we have most Righteously Deserv'd, for the sake of *Jesus Christ*, Thy Son, and our only Mediator and Advocate. *Amen.*

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