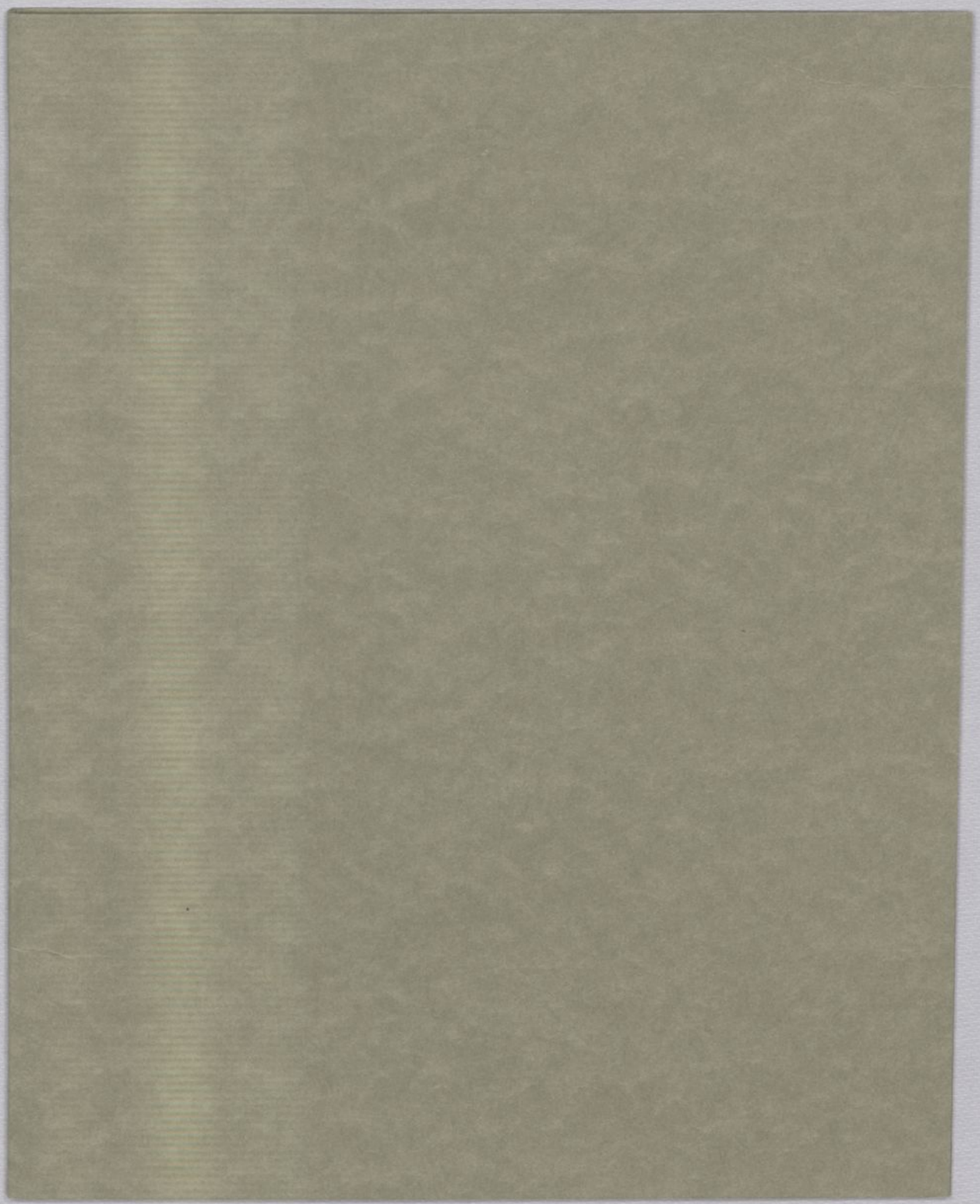


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T-A 8495 : 1 (SE 18)

A

SERMON

PREACH'D

November 27, 1715.

IN

Berwick-Street Chapel, Weſtminſter,

AGAINST THE

PRESENT REBELLION.

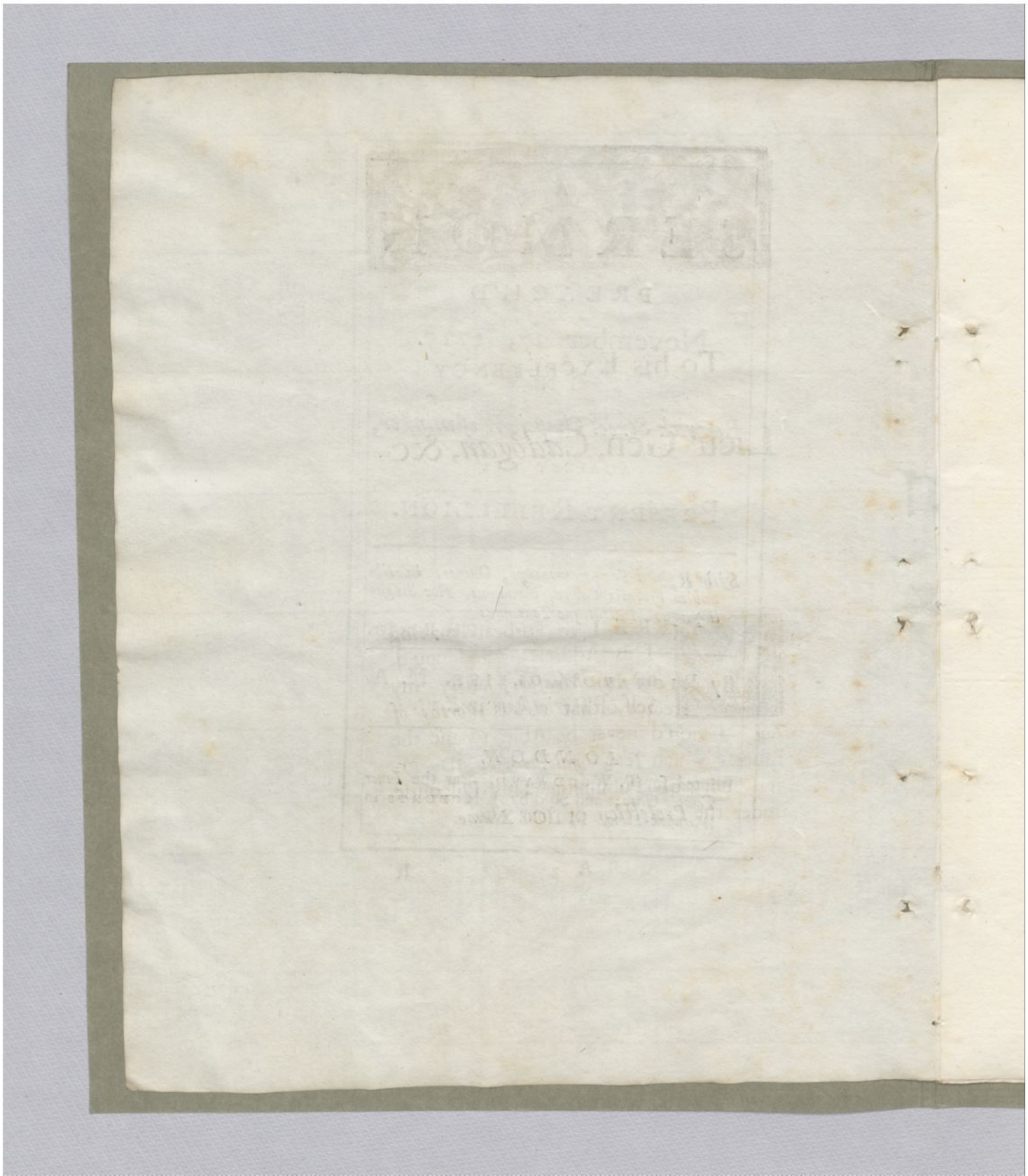
Igitùr, Quod Temperamentum, Omnes, in Illo Subito Pietatis Calore, Servamus, Hoc Singuli quoque Meditatique Teneamus.

Plin. Panegyr.

By RICHARD COLEIRE, M. A.
Rector of *Harietſham* in *Kent.*

LONDON,
Printed for T. WOODWARD, near the *Inner Temple Gate*; and Sold by J. ROBERTS in *Warwick-Lane.* M DCC XVI.

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To his Excellency

Lieut. Gen. *Cadogan*, &c.

SIR,

WERE I to Forbear making This Addreſs, 'till I cou'd, in *any Meaſure*, ſatisfy my Self, that it was *Worthy of You*; I ſhou'd never be Able to uſe the Liberty which *Your Condeſcention* has given me, of Publiſhing This Diſcourſe under the *Protection* of *Your Name*.

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Signatur: T-A 8495:1, Stück 18;T-A 8495:1, [5] - -
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DEDICATION.

It is not in the *Compaſs of Words*, I am Sure not in my Power of *Sorting* Them, to Expreſs what I wou'd ſay upon *This Occaſion*. I am *Equally* at a *Stand* from the *Copiouſneſs* of the *Subject* before me, and from the *Delicacy* of it: from what Ought, in the *Strictneſs* of *Juſtice*, to be *Proclaim'd* of my *Patron*; and what *He*, in *another Strictneſs*, will be *Willing* to Hear! But, upon *This Subject* it is Happy for me, that, by my *Profeſſion* as a *Clergy-man*, I am *excus'd* from a *Task* to which I *Confeſs* my ſelf *Entirely Unequal*. *We*, above all Men, are Leaſt *Indulg'd* in the *Liberties* of *Panegyrick*, tho' we *Celebrate* the moſt *Exalted Praiſes*; and thoſe very *Patriots*, whom Others may *Deſcribe* to the *World* under *All* the *Advantages* of *Heroic Splendour*, Expect a *Moderation* from Us, *Becoming Them*, as well as Our Selves.

The Diſcourſe, *Sir*, which here Craves the *Honour* of *Your Acceptance*, was

was *Call'd out* of my Hands to take its *Chance* of doing Some *Little Good.* I cannot Think of *Sir John Shadwell's Unwearied Kindneſſes* to me, without *Bearing a Mind* always *Ready* to *Oblige Him*: And, as his *Zeal* for the *Preſent Happy Government* makes him believe ſuch *Offerings* as theſe, *neceſſary* to Shew the *Firmneſs* of the *Clergy*, and *Seaſonable* to *Fix* the Now *Wavering* Principle of *Allegiance*; I ſubmit my Self to the Publick Cenſure, in *Deference* to *His Sentiments*, and *Compliance* to his *Requeſt.* I deſire only to *Profeſs*, that I neither *Wrote* nor *Preach'd* This Sermon with any *Exaſperating Deſign*; but while I had *at Heart* the *Cauſe* of *Our Religion*, *Bleeding* in its (Once *Highly* Avow'd) *Principles* of *Subjection* and *Loyalty*; I ſtill endeavour'd to Preſerve the *Temper* that *makes for Peace.*

There is Such *Religious Solemnity* in the *Oath* of *Abjuration*, that the Man, who has *taken it*, muſt *Abandon Chriſtianity*, to have *any Reſerves* in the *Pretender's*

tender's Favour. For my part, *Sir*, I always took it, with *Sincere Design* to be *Faithful* to it: And I plead This *Conſtancy* to my *Civil Engagements*, that, when laſt the *Pretender Diſturb'd* the *Repoſe*, tho' He did not, then, *Diſtract* the *Faith* of the *Kingdom*; I Publiſh'd my Abhorrence of *That Invaſion* in a Printed Diſcourſe. And I *Truſt!* That neither *Intereſt* nor *Fear* will ever Prevail with me, to have Any *Part* or *Fellowſhip* in *His Cauſe*.

To *You* therefore, *Sir*, This Diſcourſe ſhou'd have been *Dedicated* in the *Right* of the *Subject* it Treats upon, if you had not given it *another Right* by an *Acceptance* which I could not have *Hoped for*! To *You*! Whoſe *Great Capacities* have *Every Way*, and *Always* been *Employ'd* in Aſſerting That *Illuſtrious Succeſſion*, which has Now *Enrich'd* the Nation with a *KING* above *All Deſcriptions of Praiſe*; and with *Growing Treaſures* of *ROYAL BLOOD*!

To

DEDICATION.

To You! who have *Ever Counſel'd, Ever Fought,* and *Ever Triumph'd* for it! To *You!* who, after you had Render'd your ſelf the *Delight* of the *Allies,* and the *Wonder* of *Europe,* by a *Quick* and *Safe Diſpatch* of *Treaty-Difficulties* which were Thought *Inſuperable*; and might have *Claim'd* a *Breathing Space,* at leaſt, from the *Toils* and *Dangers* of an *Inteſtine Winter War*; have yet, with *Pleaſure, undertaken New Difficulties,* New Fatigues! To *You,* whom the *Love* of Your *King* and *Country* Conſtrain to *Face* a *Rebellion* which muſt *Shrink* at a *Name Renown'd* and *Fortunate* in Battle! To You!----but I Remember, and *Correct* my Self---and beg Leave only, to Cloſe up my *Juſt Tranſports* with This *Honeſt Wiſh*; that the *Zeal* and *Conduct* of *Preachers,* in *Speaking* and *Writing* againſt thoſe *Inſinuations,* which *promoted* the *Rebellion,* may be as *Earneſt* and *Succeſsful as yours* in *Fighting* againſt it! For the *Joint-*

Endea-

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DEDICATION.

Endeavours of the *Gown* and the *Sword*, can Only give us Hopes of *Entirely Suppreſſing* it.

I am, SIR,

Your moſt Devoted,

Moſt Obedient

Humble Servant,

Richard Coleire.

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JER. xxviii. 16.

Therefore thus ſaith the Lord, Behold, I will Caſt Thee from off the Face of the Earth: This Year thou ſhalt die, becauſe thou haſt Taught Rebellion againſt the Lord.

THESE are the Words of *Jeremiah* to *Hananiah* the Son of *Azur* the *Prophet*, which we find Fulfill'd by *Hananiah's Death*, in the Verſe following my Text. The Reaſon why this *Remarkable Judgement* was *Denounced* againſt him, was, becauſe, among Other Things, he Prophecy'd, that, *within Two Years*, Ver. 4. *Jeconiah the Son of Jehoiakim ſhould Return to Jeruſalem*; and that the *Tyranny* which the *People of Judah* were under, *ſhould have a Full End.*

I ſhall Conſider, in a Particular Manner, throughout This Diſcourſe, the Difference between *Us* at *This Diſtracted Seaſon*, and the *Jewiſh Nation* at *That Unhappy Juncture*: But there is a *Jeconiah*, the Son, or the *Pretended* Son of an *Engliſh Jehoiakim*, who is now *Aſſerted* to an *Irreligious* and *Rebellious Height*; and it were to be *wiſhed*, that none of our *Prophets*, or *Leaders among the People*, would *Teach* or *Talk Rebellion againſt the Lord.*

If we had any *Thankfulneſs* or *Regard* for the *Watchful Providence of God*, which hath ſhew'd a *Continual Miraculous Care* for an *Undeſerving People*; we *Ought*, at Firſt Hand, to Avert *His Impending Judgements*, by being *Loyal* and *Obedient* to the

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Prince whom *God*, *in Mercy*, hath *Set over Us*: but, if we will Forget our *Oaths* and *Obligations*; the *Securities* which we Enjoy both in a *Religious* and *Civil Capasity*; and, Casting behind us our *Faith* as *Christians*, our *Allegiance* as *Subjects*, and our *Happy Subjection* as *English-men*, will *Submit* our *Necks* to *Foreign Yokes*; and, either in *Practice* or *Argument* Abet the *Present Rebellion*; the *Prophet* tells us, in the Text, that we *Rebel against the Lord!* None of the Guilty among us knows, how soon *He* may *Suffer* a *Strange* and *Unexpected Death*, as *Hananiah* did; but we may *All* be assur'd, that we shall *Suffer* a *Political Death*, in as much as *Every Kingdom divided against it self is brought to Desolation*.

Matt. 12. 25.

Therefore thus saith the Lord, Behold, I will Cast Thee from off the Face of the Earth: This Year thou shalt die, because Thou hast Taught Rebellion against the Lord.

In speaking to these Words, I shall consider.

I. What the Prophet here *means* by *Rebellion against the Lord.*

II. *Who* may be *said*, in the *Prophet's Sense*, thus to *Teach Rebellion against the Lord.*

III. I shall bring the *whole Argument* to its *Proper Bearing*: and shew the *Religious* as well as *Civil Reasons*, why we ought to *Abhor* the *present Rebellion*, and bear *Faithful* and *True Allegiance* to the *Present Government*.

I. Then, What doth the *Prophet* here *mean* by *Rebellion against the Lord?*

In Treating upon *This Head*, which is the *Foundation*

dation of all the *Arguments* or *Perſwaſives* that may be drawn againſt the *Preſent Rebellion*, I ſhall be *very Careful* not to *Impoſe* my *Own Meaning* upon the *Prophet's* Words: but will *Faithfully Repreſent him*, as *He* hath *Interpreted himſelf*; or, as *He Refers* to the *more Ancient Commands of God*.

In this Chapter, and in the 31ſt Verſe of the Next, the Prophet tells us, that to *Pretend God's Authority* without *His Commiſſion or Leave*, and to *make the People to Truſt in a Lie*, is Teaching Rebellion againſt the Lord; and in *Deut.* xiii. 5. to which the Prophet Refers, to *Turn a People away from the Lord their God, and to Thruſt them out of the way which the Lord their God Commanded them*, is a more *Heinous* and *Aggravated* Degree of the *Same Crime*. I ſhall, therefore, *Confine my ſelf* to theſe Two *Safe Interpretations* of the *Prophet's Meaning*: And from both of them, as they relate to the *Context* firſt, and then to our *Preſent Times* (without *Straining* the *Word of God*, but *humbly Reſolving* to be *Directed by it*) we may *Collect* Thus much.

1. That to raiſe *Undue Ferments* among the *People*, tho' it be in the *Cauſe* of *the Church* and the *Eſtabliſh'd Religion*, is, in the Prophet's *Principal Meaning*, to *Teach Rebellion againſt the Lord*.

This I ſhould not *Dare* to *Affirm* in a *Congregation* of *Chriſtians*, *worſhipping God* in the *Eſtabliſh'd Way* of their *Fathers*; and who *Deſerv'd* not the *Bleſſing*, if they *Knew* not how to *Value it*; but that it is *Directly* laid down as the *Firſt Part* of *Hananiah's Crime*, for which ſo *Quick a Death* was *Denounc'd* againſt him.

Within two Full Years, ſays that *Unhappy Falſe Prophet* in the *Solemn Name of God*, *will I bring into This Place all the Veſſels of the Lord's Houſe, that* ver. 3.

Nebuchadnezzar King of Babylon took away from this Place, and Carried them into Babylon.

It muſt have been ſo much at the *Heart* of *Every Iſraelite*, who had *any Zeal of God*, or *Concern* for the *Religion* of his *Country*, to *Wiſh and Pray for This*; that *Jeremiah* Spoke their *Common Senſe*,
ver. 6. when he ſaid *Amen*! *The Lord do So! The Lord Perform the Words* which thou haſt Prophecy'd! That is; I wiſh, indeed, that thou wert a *True Prophet* in this Matter? *Would to God* that it might *Pleaſe him* to *Regard* his *Holy Temple*; and to *bring back* thoſe *Treaſures* which were *Sacrilegiouſly* Ta-
ver. 7. ken from it! —— *Nevertheleſs, hear thou now this Word that I ſpeak in thine Ears, and in the Ears of*
Ver. 9. *All the People* ——— *The Prophet which propheſieth of Peace, when the Word of the Prophet ſhall come to paſs, then ſhall the Prophet be Known that the Lord hath truly ſent him.* But *Remember*, and *Tremble*
Deut. 18. 22. at what the *Lord himſelf* hath *Declar'd*! *When a Prophet ſpeaketh in the Name of the Lord, if the Thing follow not, nor come to paſs; That is the Thing which the Lord hath not Spoken, but the Prophet hath Spoken it Preſumptuouſly.*

Now Alas! Things are *ſo far* from *being* as *Thou haſt Spoken*, that *God's Judgements* are but yet *begun* againſt his *Holy Place*, for the *Sins* of an *Un-*
Jer. 27.18 *grateful People!* If *Thou wert a Prophet indeed, and if the Word of the Lord were with Thee*; thou would'ſt *now make Interceſſion to the Lord of Hoſts, that the Veſſels which are Left in the Houſe of the*
ver. 19. *Lord*-----*go not to Babylon? For thus ſaith the Lord of Hoſts concerning the Pillars, and concerning the Sea, and concerning the Baſes, and concerning the reſt of the Veſſels*----*that remain in the Houſe of the Lord*;----- *They ſhall be Carried into Babylon, and there ſhall they be until the Day that I viſit them, ſaith the Lord.*

Hear

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Hear now, Hananiah, the Lord hath not ſent Thee, but thou makeſt This People to Truſt in a Lie: Therefore thus ſaith the Lord, Behold, I will Caſt Thee from off the Face of the Earth: This Year thou ſhalt die, becauſe thou haſt Taught Rebellion againſt the Lord. Ch 28 15. 16.

I plainly deſign'd a *Parallel* between the *Jews* and *Our Selves*, when Firſt I undertook to *Think* upon *This Subject*. Where the Parallel *holds*, I will *Compare* the *Caſes*: where it doth *not*, I muſt, *in Juſtice*, *explain* the *Difference*.

And here, to the *Glory* of *God's Mercy*, it muſt be Confeſſed, that there is no *Manner* of *Proportion*, between *Their Condition* and *Ours*. *Their Temple* was *Sacrilegiouſly Spoil'd* of its *Prodigious Wealth*: Their *High Prieſt*, and Lower Officers of the *Church*, were *Drag'd* into *Captivity*: Their *Eccleſiaſtical Polity* was *Diſſolv'd*; and, *in Effect*, They were neither a *Church* nor *Nation*. With us, the *Houſe of the Lord*, the *Religion* of our *Fathers*, and the *Maintenance* of the *Church* are *Un-invaded* and *Safe*; and *God avert* Thoſe *Dangers* which are *Only* to be *Fear'd* for our *Zion*, from our *Impious Lives*, and *Uncharitable Diſagreements*! 2 Kings 25. 18---20.

If, therefore, in a Caſe, at *all Points*, as *Calamitous*, as *Sins* and *Judgements* could bring a *Church* into, to *Feed* a People with *Vain Hopes*, and Raiſe *Irregular Deſires*, tho' by Promiſing *That* which Every *Good Man* is *Oblig'd* to *Pray for*, was *Teaching Rebellion againſt the Lord*; Surely, to ſet *Chriſtian Charity* at Hazard, by *Raiſing Diviſions* and *Inſtilling Jealouſies*; to Drive *Envyings* and *Strifes* to their *utmoſt Length*; to make *Members* of the *Same Church*, *Jews and Samaritans* to One another, by a *Zeal* which Cannot be *according to Knowledge*, becauſe it muſt be without *Charity*; is to Turn *Imaginary* into Real Danger; and much more, Directly, in *Fact* and *Conſequence*, to *Teach Rebellion againſt the Lord*. Rom. 10. 2.

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Prayers and *Tears* were, *Once*, the *Only*, and why are they not *now*, the *Beſt Weapons* of the *Church*? *Prayers*, to *Implore* the *Divine Protection*; and *Tears*, to *Deplore* thoſe *Heats* and *Miſcarriages*, which *Run* it into *Danger*. *Thus far*, let Every Man be as *much a Champion* as he is *Able*! *This Way*, we cannot be too *Zealouſly affected* for
Jer. 27. 18. our *Holy Suffering Mother*! *If they be Prophets, and if the word of the Lord be with them, let them make Interceſſion to the Lord of Hoſts*, was *Jeremiah*'s Preſcription; Nay, let Them be as *Active* in *Planting* the *Principles*, in *Defending* the *Doctrines*, in *Recommending* the *Worſhip* of a *Church*, *Reform'd* to the *Standard* of the *Pureſt Times*, as Can be *Con-*
Col. 3. 14. *ſiſtent* with *Charity*, That *Bond of Perfectneſs*! *Beyond This*, we are not *Lead* by the *Temper* of *Chriſtianity*, but *Driven* by a *Spirit* which we Ought to Correct! For This ſhould be laid down by *All*, as the *Great* and *Only Secret*, of *Keeping together* the
Pſal. 55. 14 *Flock of Chriſt*, that, to *Take Sweet Counſel together* is the Way to *Walk in the Houſe of* God as Friends.

2. Another way, according to the Prophet's Interpretation, of *Teaching Rebellion againſt the Lord*, is to Set up a *Title* to the *Crown*, againſt the *King* in *Actual Poſſeſſion*; and, by making *God* the *Patron* of ſuch *Wild Deſigns*, to Turn *Faith* into *Faction*, and *Religion* into *Rebellion*.

This again, *Directly*, was *Hananiah's Crime*: and this, by a *Conſequence* much more *Plainly Appearing*, may be *Charg'd* upon the *Rebellious Spirits* of *our Times*.

ver. 4. *I will bring again to This Place Jeconiah, the Son of Jehoiakim, King of Judah*, with all *the Captives of Judah that went into Babylon, ſaith the Lord.*

This was the Other Part of *Hananiah's Falſe Prophecy*; and when was it *Dated? In the Fourth Year of the Reign of Zedekiah King of Judah.* Who

was

was *Zedekiah*? He was *Younger Brother* to *Jehoiakim* the *Father* of this *Jeconiah*; and his Name before he was Placed in the *Throne of Judah* by *Nebuchadnezzar King* of *Babylon*, was *Mattaniah*. The *Throne of Judah* then was *Full*; and *Jeconiah*, or *Jehoiachin*, or *Coniah*, for he had all these Names in *Scripture*, was put *by* his *Right*: and how *Grateful* his *Restauration* would have been to *Spirits*, *Adhering* to *him* thro' *Fellow-Sufferings*, and *Disgusted* with *Zedekiah* as the *Creature* of their *Conqueror*, this False Prophet *well knew*; for He *Calculated* his Prophecy to *Their Good-liking*, without any *Regard* to the *God* of *Truth*, in whose *Name* he had *Spoken*! 1 Chron. 3. 15. 2 Kings 24. 17.

And yet it is *very Remarkable*, that *Jeremiah* said not *Amen* to *This Part* of *Hananiah*'s Prophecy. *The Lord Perform thy words which thou hast Prophesied, to bring again the Vessels of the Lord's House, and all that is carried away Captive from Babylon to This Place*; so far the *Prophet* made it his *Wish* that *Hananiah* had *Spoken Truth*; but concerning *Jeconiah* he was *Silent*; the *Throne* was *Fill'd* by One of the *Blood-Royal* of the *Tribe of Judah*; and the Prophet *Imply'd* it to be *Rebellion* to Dispute *His Title*, or to *Think* of the *Restauration of Jeconiah*. ver. 6

Would to God, that All *Rebellious Thoughts* might for ever die in *English Hearts*, from the *Just Conviction* arising from a Parallel which *holds only* in *One Appearance*; in the Preference of a *Remote*, before a *Nearer Title* to the *Crown*! But we have, Over and above, many Arguments to *Fortifie* our *Allegiance to the Possessor*, which the *Jews could not have*; nor is there One Argument to be urg'd for the *Pretender* of *our Times*, which the *Jews* might *Fairly Plead* in Favour of *Their Jeconiah*.

For

For, First, *His Legitimacy* was *never* under *Queſtion*, whereas *Our Jeconiah* lyes under the *Original Blot* of, at leaſt, a *Diſputed Parentage*. *Their Jeconiah* Succeeded his *Father* in the *Kingdom*, and had
2 Kings 24. 6. Receiv'd their *Oaths* of *Allegiance*; Ours, never *Reign'd in his Father's ſtead*, but was *Abjur'd* from his *Infancy*; and therefore cannot *Mount the Throne*, but at the *Ominous Expence* of *National Perjury*. *Their Zedekiah* was *Impoſed* upon Them by a *Lawleſs Tyrant* and *Conqueror*; *Ours* (O may He *never do that which is Evil in the Sight of the Lord*, which
ver. 19. was their *Zedekiah's* Character) was *Invited* by *Our ſelves*, and *Importun'd* to *Reign over us*. We Adopted *Him* for the *Father of our Country*, not in *Regard* to *Him*, but to *Ourſelves*; to Prevent even the *Proſpect* of Thoſe *National Calamities*, which ſome of *His Inviters* (O wicked Wantonneſs!) are now *in Arms* to bring about. Let it not be a *Mark of Infamy* upon the *Engliſh Name*, that we Can be So *Ungrateful* to Our *Common Guardian*, as to make the Crown *Uneaſie* to *Him*, becauſe *He* hath *Accepted it*. *Their Zedekiah* Preſided over a *Ruin'd Church*; and, in All Likelyhood, was too *Great a Friend* to the *Superſtitions* of the *Conqueror*; *Ours* was *therefore Call'd over*, to become the *Head* of our *Church* (if *Levity* makes us not Forget that *Long Aſſerted*, and Juſt *Title* of *Our Kings*) that it might *keep* its *Ground* againſt the *Temporal Strengths*, for it had *Baffled* all the *Spiritual Armaments* of *Foreign Superſtitions*. And how can the *Romans* ever *come*, and *take away Our Place and Nation*, unleſs we join with Them, to Overthrow That *Liberty wherein we ſtand*: How can we loſe Our Church, *at Once*, in all the *Points* that are *worth Contending* for, unleſs we our Selves make Way for *Strange Worſhip*, by Coveting *Jeconiah* in *Zedekiah's* Stead?

Which

Which brings on the moſt *Prevailing Conſideration* of All to which the Prophet refers us; and Deut. 1?; 1,2,3,4,5. that is,

3. That to *Promote* an *Alteration* in *Government* which may *Introduce* an Alteration in Our *Religion* too, is the moſt *Impious* and *Daring Courſe* of *Teaching Rebellion againſt the Lord.*

How widely we Differ from the *Church* of *Rome* in *Fundamentals* of *Faith* and *Worſhip*; how *Religiouſly* we Ought to *Adore* the *Lord Our God*, for *Redeeming us out of That Houſe of Spiritual Bondage*, we have *Monuments* enow to put us in *Everlaſting Remembrance!* Now, ſhould a *Falſe Prophet*, or a *Filthy Dreamer*, make uſe of the Preſent *Unhappy Criſis*, and ſay; "*This is Your Time to ſhake* "*off the Government of a Prince who hath no Right* "*to Reign over you, and to return to the Duty You* "*Owe to Your Long Baniſh'd Sovereign. Obſerve,* "*how Providence works in Your Jeconiah's Favour;* "*and makes uſe of the Diſtemperatures of Zedechiah's* "*Adminiſtration, to bring back the Land to its For-* "*gotten Allegiance;*" Such Speeches may Deceive *Unwary Souls* who cannot *look* into *Things:* And the very *Sounds* of *Juſtice*, and *Right*, and *Duty*, may *betray* them, firſt, into *Unſteadfaſtneſs*, and then *Poiſon* them into *Rebellion.* But, if They, who cannot Enter into the *Deciſion* of *Imperial Titles*, would *Arm* themſelves with This *Sure Defence* againſt *All Seduction*, that a *Popiſh Prince* cannot Govern *a Proteſtant People*, without Endeavouring to *Draw* them from an *Higher Allegiance* than what is *Due* to *Man*; They would ſoon Diſdain to be *Amus'd* with what they did not *Underſtand*; and neither lay their *Faith* to *God*, nor their *Duty* to *His Vice-gerent*, at the *Mercy* of Thoſe who *lie in wait to Deceive.*

Now, to put it *out of the Queſtion*, whether the Perſon for whom the Nation is *Deform'd* with *Rebellion* and *Blood*, be the *Son* of Our *late Jehoiakim* or not; we have All the *Reaſon in the World* to ſtand in *Perpetual Guard* againſt the *Encroachments* of *Popery*, from which *God*, by ſo *many Miracles*, hath *Set*, and *Preſerv'd us Free*. And if
Deut. 13.3. *God*, more than barely to *Prove us*, ſhould ſuffer the *Pretender's Hopes* to *Encreaſe*, and his, *yet*, *Deſperate Attempt* to *Prevail*; let us but *Conſider* this *One Thing*, and that is, with what *Aids* from *Abroad* he *muſt* be Furniſh'd? and then we *cannot* but be *Convinc'd*, if we will *Think* at all, that his Abettors can have no *Real Regard* for the *Religion* of their *Country*, whatever They may *pretend*.

It is a *Catholick Cauſe*, we may aſſure our ſelves, to Place This *Jeconiah* upon the Engliſh Throne. And, is it only to do *Right* to a *particular Injur'd Man*, or to Recover a *Spiritual Juriſdiction*, which hath been long *Plotted for in vain*, that *Foreign Heads* and *Hands* are ſo *Surely* but *Secretly* now at Work? When they have Made *Jeconiah King*, will they be Contented, *purely*, with what they have *Done for him?* or, Will *Ungrateful Jeconiah* forget his *Prodigious Obligations*, and *Deſert* Their *Intereſts?* No! *Jeconiah* hath been too long *Educated* within the *Territories* of *Babylon*, not to have *Learn'd their Manners*, and to *Love their Ways*; and They who can Think of *Owning* a *Popiſh Prince*, muſt Think of *Apoſtacy*, or *Martyrdom*, which they pleaſe; for *After the Way which Rome* calls *Hereſy*,
Acts 24 14. they muſt not *Hope* to *Worſhip the God of Their Fathers*.

I come now to my Next General Argument, and that is,

II. The

II. To Enquire *Who* the Perſons are, that, in the *Prophet's Senſe*, may be ſaid, at *any Time*, to *Teach Rebellion againſt the Lord*.

This Enquiry will take up but *Little Compaſs*, becauſe the *Charge* is *Matter of Fact*, and not of *Speculation*. In the *Caſe* of my Text, *Hananiah* is Only *Guilty* of this *Heavy* Accuſation: For it was He, who *ſtirr'd up* the People to *Rebellion*, by telling them that *Their Deliverance was nigh at hand*. As they were *Led into Captivity* by a *Conquering Arm*, they *waited* only the *Word of the Lord* for it, and they were Ready to *Try* what the *Arm of Fleſh* could *Do* for them: They could not *Expect* to be *Deliver'd* by *pure Miracle*; and therefore, it is natural to Think, that they *Form'd* themſelves into *Cabals* and *Aſſociations*, to be *Ready* for the *Time prefix'd* by the *Prophet of the Lord*.

The Foreſight of This *Evil Influence* upon the People, made *Jeremiah* rebuke the Falſe Prophet in ſo *Terrible* a *Manner*, that, by Baffling *His Authority*, he might Divert *their Crime:* And, we are not at all to Queſtion, but that *Their Combinations* broke up, as ſoon as they found that *Jeremiah* was the *Truer Prophet*, by the *Soon Accompliſh'd* Event of *Hananiah's Death*. Jer. 28. 17.

As to Our *Preſent Caſe*, we have No *Extraordinary Prophets* among *Us*, nor *Any* that *pretend* to *Immediate Inſpiration*. The way that *Man Works upon Man*, in theſe Our Days, is by *Argument* or *Perſwaſion*: And, let the *Topicks* be of *what ſort ſoever*, we *Convince* or *Perſwade* more or leſs, as there is *Evidence* or *Art* in what we ſay.

There is, indeed, a Third way of *prevailing* even *without Words*: And that is by the *Intereſt* we have *with*, or *Authority* and *Command* we *Exerciſe over* Others. Thus, whom we cannot *Bring over*, we may *Carry away*; and they *Strike in* with us by *Conſent*, tho' we cannot Abſolutely *Gain* Them to be *of our Opinion*.

By *All* or *Any* of these ways, *Rebellion against the Lord*, and against His *Anointed* may be *Taught* in these *Dangerous Times!* And every Man, whether *Clergy* or *Lay*, who Seduces *Many* or *Few*, by the *Pretended Authority* of *God's Word* or the *Obligations* of *Conscience*, to *Favour* the *Present Rebellion:* Who sets up *Title against Title*; and *Amuses* the Ignorant with *Matters*, of which They are Neither *Proper* nor *Competent Judges*, only to *Disseettle* them, and make them *studious* of *Change*, in One Word, is a *Traitor* to *God*, and the *King*.

This is a *Direct* and *Positive Charge*, and is to be *made Good* from the *Chapter* of my Text. They are all *Hananiahs! Stirring up* the *Unruly Passions* of Mankind: Setting Men of *Mistaken Opinions*, of *Profligate Lives*, and of *Abandon'd Fortunes*, *promiscuously* at work, to Disturb the *Repose* and *Security* of the *State! Conscience* is the *Word*, but *Confusion* is *Their Design*; and *No Confusions* were ever *So Great*, as those which have been *Hatch'd* under the *pretended Wings* of *Conscience*.

In *plain Truth*, to *plead* for a *Title* to the *Crown*, which is *Disputable* at the Best, but solemnly *Disown'd* where it is not *Dis-believ'd*; and this too, at a Time, when *Rebellion* is in *Open Arms* to *Set up* the Person who *pretends* to it; is a *Dis-affection* to the *present Government* so *near* to *Treasonable*, that it Cannot be Call'd by *Any Milder Name*. Such Men want Only an *Opportunity*, to Turn their *Opinion*, which they will not, by any Means, keep *private*, into *Open Act:* But, if they do no *Other Mischief*, they are Guilty of *Endeavouring* to *Lessen* That *Affectionate Regard* which *a Prince Ought* to *Find* in the *Hearts* of his People! And such *Tendencies* have *ever* been *Known* to Aim at the *Root* of *Government*; because *Popular Dislikes* Ripen too *Soon* into *Popular* Madness; and then it is Only an *Almighty Arm* that can *Save* such a *Distracted State!*

I come therefore

III. And Laſtly, to the Application which I deſign'd from the whole Argument: Namely to Shew the *Religious* as well as *Civil Reaſons*, why we Ought to *Abhor* the *Preſent Rebellion*; and to bear *Faithful* and *True Allegiance* to the *Preſent Government*.

There is One Thing *Heartily* and *Openly* to be *Lamented* by Thoſe who *wiſh well* to their *Zion*, and would, at *All Times Alike*, *pray for the Peace of Jeruſalem*, and that is, that *Unalterable Chriſtian Doctrines* are made to have Their *Modes* and *Faſhions*; and Sometimes to be *in Seaſon*, Sometimes *Out*.

How Often has it been *Recommended* and *Preſs'd* for an *Apoſtolical Truth*, that we muſt *needs be Subject*, *not only for Wrath*, *but alſo for Conſcience Sake*? And how Juſtly is it *Imputed* to us that This *Holy Obedience* to *Government* has been a *Neglected Argument* under the *Preſent Adminiſtration*? How *Warmly* have *Subjects* been *Exhorted* to *Fear the King*, upon this *Ever Binding Principle*, becauſe *they Fear the Lord*, when the *State* had the *Strongeſt Securities* it cou'd *wiſh for* in the *Affections* of the People; Tit. 3, 1. and why have they not been *put in mind to be Subject to Principalities and Powers*, *to Obey Magiſtrates*; and not to *Meddle with Them that are given to Change*, when Their *King* has been *Rivall'd* from his *Entrance* into *Empire*, and the *Standard* of *Rebellion* been *Set up* within *His Realms*? *Now*, if *ever*, *Conſcience* ought *not to be left out* of the Caſe of *Subjection*, leaſt the *Church of England* ſhou'd bear the *Shocking Reproach* of *Favouring* the *Preſent Occaſion* of *Revolt*! No! Never was there a Time, in which the *Unchangeable Doctrine* of *Subjection for the Lord's Sake*, was a more *Neceſſary* or a more *Un-envy'd Argument*! Never, more than now, was it a *Duty not* to be *Diſpens'd with*, to *Publiſh* and *Proclaim* this

Rom. 13. 2. this Determination of St. *Paul*, *Whoſoever therefore Reſiſteth the Power, Reſiſteth the Ordinance of God, and they that Reſiſt, ſhall receive to Themſelves Damnation.*

It was the *Obſervation* of *Tacitus*, *Non Exercitus, neque Theſauri ſunt Regni præſidium; verùm Amici.* Neither *Forces* nor *Treaſures* are the *Safe-guard* of a *Kingdom*; its *Friends* are its Only *Security* and *Defence.* And *who* are, or *can be* Such *Friends* to *Government*, as They who are *Unalterably So* upon a *Principle of Conſcience? Who* are Such *Worthies*, ſuch *Patriots*, ſuch *Defenders* of a *State* from the *Encroachments* of *Wicked and Deſigning Men*, as They whoſe *Hearts* are *Guided* by their *Souls*; by *Souls*! which muſt *give an Account to God*!

This is the *Only Sure* Foundation of *Government*; the *Rock* that will *withſtand* all the *Rains* and *Winds* and *Storms* of *This Word.* Admit but *This Principle*, and the *Sin* of *Raiſing Rebellion* is *Evident* and *Self Condemn'd.* Every Man can, then, tell at *what Peril* he proceeds: the *Rods* and *Axes* of Government will *Overtake* him here; or the *Juſt* and *Terrible Vengeance* of *God* hereafter

Otherwiſe, there cannot be a *Rebellion* So *Monſtrous* and *Horrid*, but may be *Stamp'd* with the *Name of God*, and *pronounc'd* to be *His Cauſe*! The *Sacred Page* ſhall be *Open'd* to *Countenance* it, and *Explain'd* to *Command* it! And, *Conſcience*, which, if *rightly Inform'd*, can *never Rebell*; being left without Any *ſtanding Principle*, ſhall become the *Strongeſt Inſtrument of Rebellion.*

And, as we have All the *Religious Ties* that can *Bind* the *Soul*, not only to *Obey*, but to *Aſſert* the Preſent Government; ſo thoſe *Obligations* which we Call *Civil*, Multiply *Thick* upon us; and leave us *Unthankful*, as well as *Unholy*, unleſs we have the Moſt *Affectionate Senſe* of *Loyalty* for our *Gracious King*!

He,

He, Surely, in *Every Conſideration* that can be *Near* and *Dear* to a People, is *the Miniſter of God to us for Good*! *Ourſelves*, Our *Families*, Our *Country*, and Our *Religion*, find a *Sure Foundation* in *Him*, of *Laſting Happineſs*: and that *Poſterity* may *Bleſs the Lord* for a *Succeſſion* of *Proteſtant Princes* (for under *Such* Alone, This *Nation* muſt Expect to *Flouriſh*) *God* has given us, *in* and *with Him*, a *Numerous* and yet *Growing Royal Progeny*: and the *Light* of *Our Iſrael* can *never be Quench'd*, while *Any* of *His Illuſtrious Houſe Survive*! Rom. 13. 4.

If, therefore, we have, *any of us*, any *Force* in *Arguing*, let us Shew it, by Setting *Every Man his Brother, and every Man his Neighbour Right*; and by Keeping him *ſtedfaſt* in a *Religious Allegiance* to Our *Anointed Sovereign*! If we have any *Art* in *Perſwading*; let us, like the *Wiſe Old Roman*, and much *Wiſer Apoſtle*, *allay* all *Popular Heats*, all *Mutinyings* of *Inferiour Members* againſt the *Supreme*; and let us *Shame*, if we cannot *Silence*, All *Ungrateful Agents* for the *Pretender's* Intereſt! If we have any *Power* or *Authority* with Our Neighbours, let us *Diſplay* it, to a Man, in *Strengthening* the *Hearts* and *Hands* of Our Dependents, to *Defend* Their *King*, their *Religion*, and their Laws! This is the *Only Way* to keep our Selves *Undefil'd* and *Innocent from the Great Offence*, which is mention'd in my Text; and to Stop That *Torrent of Rebellion*, which, in being Rais'd againſt the *Lord's Anointed*, is rais'd *againſt the Lord*.

In a Word; as the *Jews* ſaid concerning *our Saviour*, *we know that God ſpake unto Moſes: as for This Fellow we Know not whence he is*; So may we, without any *Blaſphemous Compariſon*, Say, we Know that our Soverign, *King George*, is Our *Lawful* and *Anointed King*; and as we *Hope for Heaven*, we will bear *Faithful and True Allegiance to Him*, on Earth! But, as for That *Other Claimant*, we Conſider Joh. 9. 29.

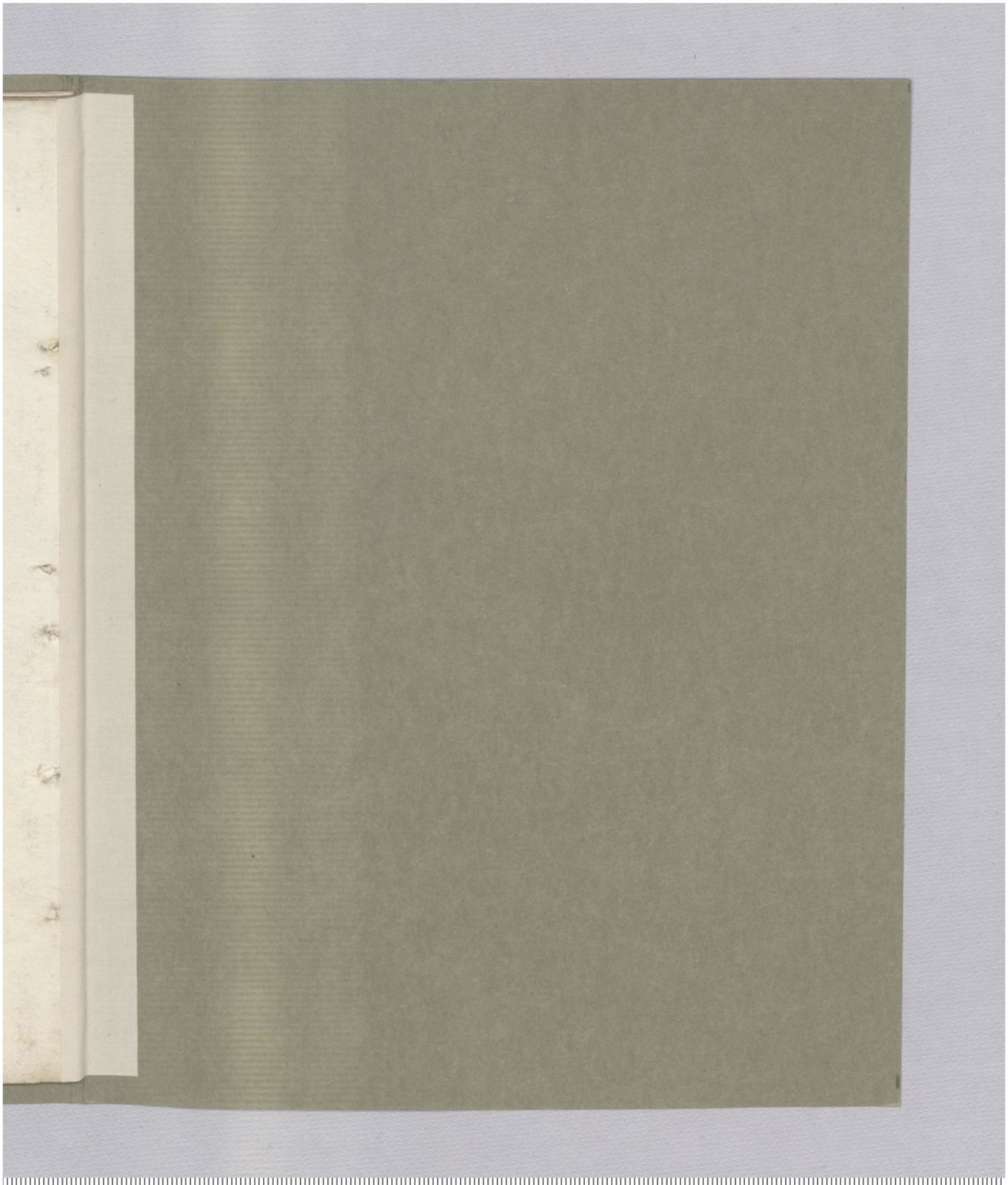
ſider the *Uncertainty* of his *Birth*; we Conſider the *Unhappineſs* of his *Education*; we Conſider what a *Popiſh Prince* Once *Attempted* among us; and we *Dare* not, we Cannot, in Conſcience, Admit *This Man to Reign over us*.

Therefore, O *Mighty God*! who haſt *Frequently* and *Wonderfully appear'd* in *Our Favour*, and *Commanded Deliverance for us*! To whoſe *Miraculous* and *Pure Mercy* we Owe the *Bleſſing* of That *Revolution* which hath Set the *Crown* upon our *Sovereign's Head* (for we acknowledge it to be *Thy Act* and *Deed*, and Bleſs Thee for thy *Glorious Inſtrument and Agent* therein!) *Defend* Thine *Anointed*, and *Aſſert* his *Cauſe*! *Grant that we may* Faithfully *Serve*, *Honour*, *and humbly Obey Him*, *in Thee*, *and for Thee*, according to thy *Bleſſed Word and Ordinance*! *Save*, *and Deliver us*, *we humbly beſeech Thee*, *from the hands of Our Enemies*! Put an End to All *Unhappy Diſtinctions* among our Selves! and O *make us* with *One Mind* and *One Voice*, to *Glorifie Thee*, *Our God*; to Vow All *Dutiful Obedience* to *His Majeſty*, and the *Succeſſors* of His *Royal Houſe*; and, *as much as lyeth in us*, *to live peaceably with All Men*!

So, ſhall we beſt Acknowledge that *Thou art Our Saviour and Mighty Deliverer*; and *National Diſaffections and Tumults will never be Our Ruin*!

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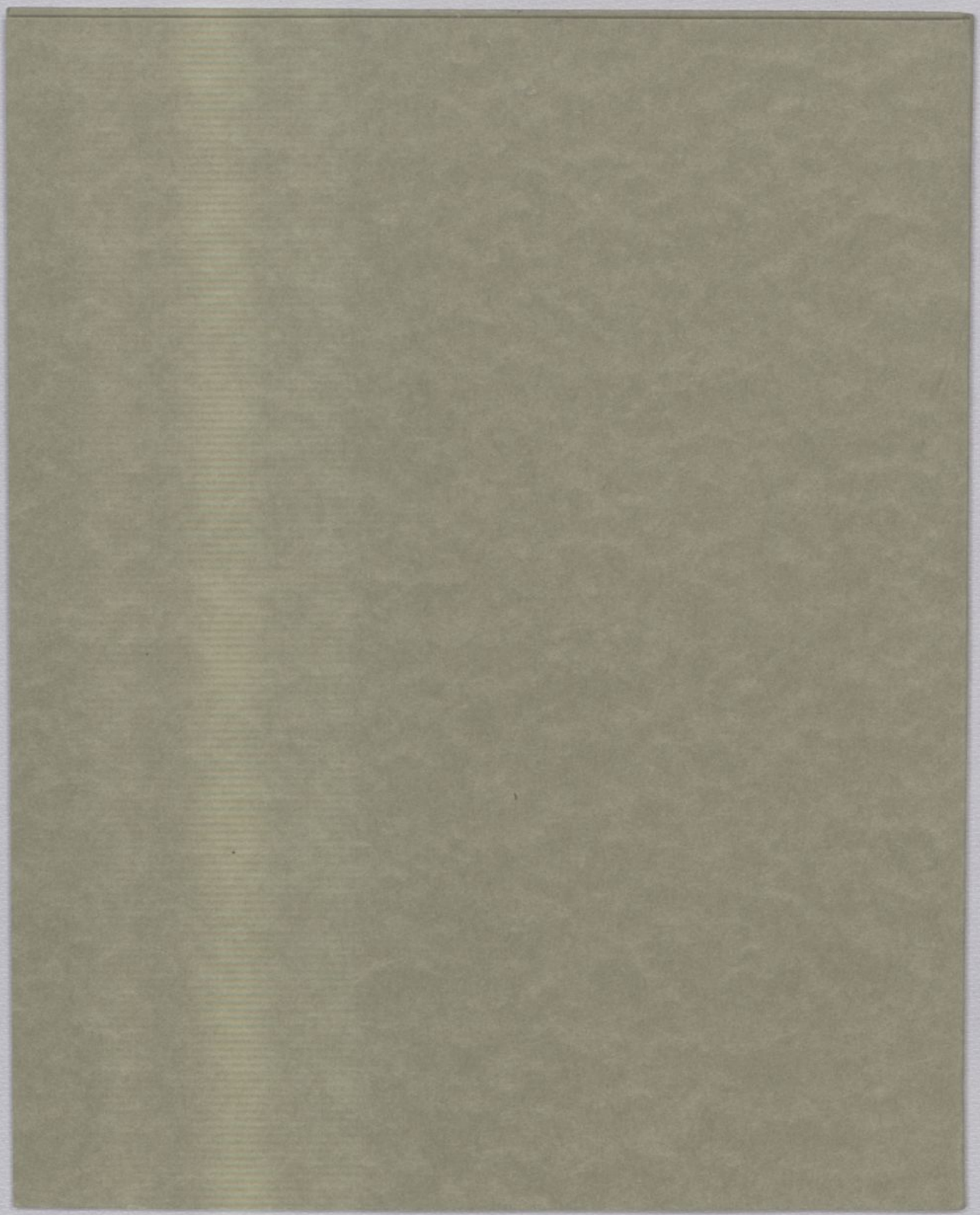
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