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