Set forth in a

SERMON

PREACH'D

Before the Right Honourable

THE

LORD-MAYOR,

Aldermen, and Citizens of London,

AT THE

CATHEDRAL-CHURCH of St. Paul,

On the 5th of November, 1709.

— Haud Imprudenter Speculatus, Neminem celerius Opprimi:

quae Qui nihil teneant, & Frequentissimum Initium esse Catarinas

sic SECURITATEM. V. Patre L. 2. c. 18.

— When they shall say PEACE, and SAFETY, then Sudden De-

struction cometh upon them as Travaile upon a Woman with Child, and

they shall not escape, 1 Theff. c. 5, v. 3.

By HENRY SACHEVERELL, D. D. Fellow of

Magdalen-College, Oxon, and Chaplain of St. Saviour's,

Southwark.

LONDON:

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St. Paul's Church-Yard, 1709.
To the Right Honourable

Sir Samuel Garrard, Bar.

Lord-Mayor of the City of London.

My Lord,

By Your Lordship's Command this Discourse Ventures to Appear in Publick, in Contempt of all those Scandalous Misrepresentations the Malicious Adveraries of Our Church have Traduc'd it with, and that Impartial Sentence it had the Honour to Receive from some of those Acute, and Wise Judges, who Condemn'd it without Sight, or Hearing. But 'tis no New Thing with some Men to Censure at Random, what lies out of their Sphere; Examining a Cause may prove Dangerous for Fear of their Own Conviction of it's Merits. When Men are Resolv'd to Leap into a Gulp, the best way is to shut their Eyes, for fear they should See their Danger, and Repent of their Folly: When they are thus Abandon'd, and Given up to Ruin, the Charitable Hand, that would hold out an Unwelcome Light to Prevent it, must expect to be Treated with that ungrateful Insolence, and Reproach, which usually Attends the Generous Freedom of those who Dare speak Seasonable, and Necessary Truths. That Patient's Case doubtless is very Desperate, that sets himself against His Cure; and when Men are so Stupidly hard'n'd in their Errors as to Refuse the most Glaring Evidence, there's no Room for Argument, or Gospel. Moses, and the Prophets, may with Christ, and his Apostles, be Banish'd Our Synagogues, when Truth must be Oppress'd by Number, and Noise, and Rebellious Appeals to the People, as the only Judges of Right, and Wrong, and the Dernier Refort of Justice, and Dominion. Are not these the Fashionable Methods now made use of to Over-bear, and Silence Our Church, to Affront, and Revile Our Legislature, in order
order to Break in upon the Prerogative of the Crown? By Threatening them with Imaginary Legions, and a Popular Tribunal, where their Authority, and Establishment are to be Try'd, and Determin'd? To put a Stop to which Dange-
rous, and Encroaching Mischief, that now with Impunity
walks up and down thro' this Distracted Kingdom, I thought it my Duty, (being Summon'd to this Office by Your Lordship)
to Discharge it in the Best Method I could; to Preserve Us
from these Malicious Designs, by endeavouring, if possible, to
Open the Eyes of the Deluded People, in this Our Great
Metropolis; being Conscious of what prodigious Importance
it is to the Welfare of the whole Nation, to have its Rich,
and Powerful Inhabitants set right in their Notions of Go-
vernment, both in Church, and State; that they may not be
Flatter'd into their Ruin, but seeing the Fatal Consequences of
these Damnable False Doctrines, which some Seditious Im-
positors have Labour'd to Poison 'em with, may Forfake, and
Detest them. I am confident, My Lord, that this Glorious,
and Renown'd City can Boast of so many Excellent Exam-
pies of Unshaken Steadiness, Disinterested Probity, and
true Zeal, and Loyalty for Our Church and Sovereign, that
if they would Act with the same open and undaunted Resolu-
tion Your Lordship does, these Affrighting Phantoms must
Vanish: But if Honest Gentlemen will sit still, and give up
their Cause thro' want of Courage, or a Jusf Sense of the
Dangerous Attempts of our Enemies, without the Spirit of
Prophecy We may foretell what will become of Our Consti-
tion, when 'tis so Vigorously Attack'd from without, and
so Lazily Defended from within.
We are told by these Men, who would fain shut both Our
Eyes and Our Mouths, in order the more effectually to Un-
dermine and Destroy Us, that the Pulpit is not a Place for
Politicks, and that 'tis the Business of a Clergy-Man to Preach
Peace, and not Sound a Trumpet in Sion, so expressly con-
trary to the Command of God, to Cry aloud, and Spare not.
My Lord, I was always humbly of Opinion, that the Fifth
Commandment was Genuine; the Papists would do well
to strike that Dangerous Precept out of the Decalogue, as the
Papists have the Second, that neither might Rife in Judg-
ment against these United Friends and Brethren. Now as
this stands the First in the Second Table, is it not of the ut-
most Importance to be rightly Understood, as containing the
Principal Duty that We Owe to God's Vice-Gerents, which has been so Scandalously, and Villainously Misinterpreted of late, to the Great Dishonour of Both? Certainly Our Church thought so formerly, when it took such Care to Guard Our Obedience, with more Homilies, concerning the Peril of Rebellion, than of any other Sin. And when was more Reason for Enforcing their Doctrines than now, when We see these admirable Dissuasives against Faction and Sedition maliciously Wrested to Countenance, and Support it? If our Excellent Constitution apprehends no Hazard from these Licentious Proceedings, I am sure those who would Defend it from them, have reason to do so with regard to their Own Persons: Our Pastors can't do their Duty without being Menac'd for it, and Slander'd by the Vile Amanuenses of the Mob, to expose us to their Fury, as Papists, and Men Disaffected to Her Majesty's Government, whose Safety, Rights, and Establishment, together with those of the Church, We so earnestly contend for; which I solemnly here Declare (as I did before in this Discourse) to be my only Aim and Intention; and in an humble way to follow the Footsteps of Your Lordship, who is so Bright an Ornament, and Support of them, that this Great City may Flourish under Your Auspicious Conduct, and never want a Magistrate of your steady Principles to Guide and Govern it, is the Heartly Prayer of,

My Lord,

Your Lordship's

Most Humble Servant,

HENRY SACHEVERELL.
A MONG All the most Dreadful Floss that ever Threatned this Church, and Kingdom, the Dismal Tragedy contriv'd as this Day to be Executed on both, may justly Claim the Horrible Precedence, and consequently the Highest Expressions of Our Gratitude for so Astonishing, and Miraculous a Deliverance from it. For whether We consider the Black Depth of it's Subtle Contrivance, the Destructive Extent, and Sanguinary Consequences of it, or it's Surprising and Unaccountable Discovery, We must Confess, that nothing but the Ill-powerful, and Gracious Hand of God, interposing against the utter Subversion of Our Nation, and Religion, could have prevented such a vast Conspiracy. A Conspiracy! so full of the most Unheard-of Malice, so Infatiable Cruelty, most Diabolical Revenge, as only could be att'd in the Cabinet-Council of Hell, and Brought forth in a Conclave of Romish Fanatics! Now, tho' the History of this Unparalleled Mystery of his Unity, was Design'd against Us at such a Distance of Time, and the at so evidently Acknowledg'd, that the Papists themselves are so far from Denying, that they Exalt it with the Highest Pomp and Elegies; so that here needs neither Proof of the One, nor Repression of the Other: Yet sublœfs' tis as much Our Duty, as Interest, to keep up the Annual celebration of this Never-to-be-forgotten Festival. For that the very ace, and Shadow of Our Church, and Constitution, is yet Surviving; that this Good, and Rious Relief of the Royal Family, Sits now Happily on the Throne of Her Great Ancestors; That our Hierarchy, and Nobility was not Finally Extirpated, and cut off; That Our Country was not made an Asylum, a Field of Blood, and a Receptacle of Uufurping Robbers; That we yet, without Slavery, Superstition, or Idolatry, enjoy the Benefits of our Excellent Laws, and most Holy Profession Undeßilded: In Word, That God has yet Poulsh'd Us this Opportunity of coming to his Presence, to Acknowledge these Inestimable Blessings, is owing his Mercy, so signally Shewn to Us, in Disappointing the Barbarous Lascars intended This Day. A Day! which ought to stand for Ever in the English Kalender, as an Eternal Era at the one end, as the Thirtieh of January at the other, for Indelible Monuments of the Irreconcilable Age, and Blood-thirstiness of both the Papists, and Fanatick Enemies Our Church, and Government! For these are exactly such Treacherous ALSE BRETHREN, from whom we must always expect the most Direc, and against whom we can never sufficiently Arm OurSelves with the greatest Caution, and Security. These TWO DAYS indeed, are at One United Proof, and Visible Testimonial of the same Dangers, and Rebellion Principles,those Confederates in Iniquity Maintain: And the One is but a Thanksgiving of our Deliverance from what the left Prey'd; so is the Other an Humiliation, for what God permitted the Latter, by Their Help and Direction, to put in Execution. I think therefore, the Left way of Acknowledging These Great Mercies, and


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Judgments of God, and Acquitting Both Solemnities in a Proper way, is by so justly Considering our Circumstances with respect to Each Side, as to Guard against Their Malicious, and Factious Designs for the future; that we may never Trust Either, to need a Second Deliverance from Those Villainous Enterprises, they will never cease to put in Practice, whenever they see an Opportunity of doing it with Security.

Now as Persecution, and Affliction, were the Distinguishing Badges of the Messiah, who was a Man of Sorrows, and Acquainted with Griefs, so to Convince his Disciples, that his Kingdom was not of this World, He bequeathed the same sad Legacy to them, to share the Character, as well as imitate the Example, of their Dying Lord, and Master. With unshaken Courage, and Resolution, to take up His Bloody Cross, and follow the Great Leader of their Salvation; to March with a Cheerful Magnanimity thro' all the Powers of Darkness, looking unto Jesus, the Author and Finisher of Their Faith, who, for the Joy that was set before Him, Endured the Cross, despising the Shame, and is set down at the Right-hand of the Throne of God. Thus was His Church to expect no Better Treatment than her Great Founder, and Original, to pass thro' the same Fiery Trial, to be made Perfect through Sufferings, to be Militant here, in order to be Triumphant hereafter; and like Him, to be Crown'd with Thorns in This World, to obtain a Crown of Glory in the Next. Not only to Encounter the Open Fury and Violence of Her Profess'd, and Invertebrate Enemies; but (which was the Bitterest Part of Her Sufferings) like Her Saviour to be Betray'd, and perfidiously Given up by Her Own False-hearted and Infiditious Apostles.

As the Histories of the Church in All Ages, are as well as twere but One continuing Reaffirmation of this Malignantly Truth, made up of so many Mournful Narratives of the Unhappy Lives, and Dastrious Deaths of Saints Martyrs, and Confessors, who Bravely Seal'd the Faith with their Blood so it is Exemplify'd in no One Instance more than in that Primitive and Heroic Champion of Christiannity, the Author of this Epistle. Where in, for the Wonder, and Emulation of Posterity, He has Recorded: Long and Frightful Catalogue of those Astonishing Calamities He had underwent in the Propagation of the Gospel. Such Ample Satisfaction, did the Pious Labours of the Convert, make for the wicked Persecution of the same; when by a Miraculous Turn of Providence, the Greatest Sinner was Chang'd into the devoutest Saint, and the most Zealous Began against, into the most Resolute Sufferer for, Religion. Yet however this Great Apostle might have Ateind'd so Extraordinary a Degree of Merit, as to Outshine all that Noble Army of Martyrs, which Adorn the Bloody Kalender of the Church; nay, as He Expresses it, to come neve a whit Short of the Greatest Apostles, and as twere to Vye Characters with the very Chosen of the Son of God; Does it not seem a little to carri Air of Esteemation, and Paim-Glory, thus to Claim the Pre-eminent and Supreme, and to Boast himself in that Pompous Show of Services that he had done for God, and the Church? But We shall easily Reconcile the Apostle, and the Orator, and find no Imputation upon His Modesty, if we Consider the Occasion of it. He had (as He informs Us with much Pains, and Expense, Planted Christiannity in Corinth, when He had no sooner by a Miraculous Ministry Established it, but sever False Apostles, and Sadducees, were in his Absence Crept into the Church to Vitiate, and Corrupt his New Profelyes, under the Pretence of Most Pur
Purity, and Holiness, (like Our Modern Sectaries) to raise a Schism amongst 'em, and to Draw them off from the Opinion they had of St. Paul; by Ridiculing Him for his Person, and Address, as a Little, Unedifying, Ungifted Preacher, of a weak Bodily Presence, and Contemptible Speech; thus Wounding the Ministry, tho' the Sides of the Minister. Such Slander, and Provocations, certainly were a Sufficient Ground for the Apostle to Insist upon his Character, left the Gospel should Suffer by it; And with Authority to Rebuke the Ingratitude of the Corinthians, and Vindicate his Dignity, and Transcendent Excellencies, against the bafe Lyes, and Cullumates cast upon Him by such False Apostles, Deceitful Workers, Transforming themselves into the Apostles of Christ, like their True Father the Devil, Transforming himself into an Angel of Light. With what Justice then might He here stand upon the Comparison, when thus vilely Run down, by such Wretched, Empty, Hypocritical Sophisters? To Appeal to his Spiritual Gifts, and Revelations, and Sufferings, in Competition with such Impudent Boasting, Self-conceited Pretenders, was the Lowest Act of Humility, and Good-Nature; to Condescend to Dispute with such as ought to be Answer'd, not with Arguments, but Anachronas! Yet behold the Singular Modesty of this Great Apostle! He cannot enter upon his Own Justification, without much Reluctance, and a long Apology to introduce it. I am become a Fool in Glorying, (says He,) but You have Compell'd Me to it. I speak as concerning Reproof, as tho' We had been Weak: Homestead, wherein any is Bold, I speak foolishly, I am Bold also. Are They Hebrews? so am I! Are They Israelites? so am I! Are They the Seed of Abraham? so am I! Are They Ministers of Christ? I speak as a Fool, I am more. In Labours more Abundant, in Stripes above Measure, in Prisons more frequent, in Deaths often; of the Jems Five times receiv'd I Forty Stripes, gave One. Thrice was I beaten with Rods, Once was I Ston'd, Thrice I suffer'd Shipwreck, a Night and a Day have I been in the Deep. In Journies often, in Peril of Waters, in Perils of Robbers, in Perils by my Own Country-men, in Perils by the Heathen, in Perils in the City, in Perils in the Wilderness, in Perils in the Sea, in Perils amongst FALSE BRETHREN. In this Rhetorical Abridgment of the Sufferings, and Dangers of his Life, there's a very Observable Gradation; the Apostle still rises in his Cullumates, and puts this Left as the Highest Perfection of his Misery, as that which made the deepest Impression upon his Passions, and what He bore with the Greatest Resolution, and Difficulty. The many severe Pains, and Tortures inflicted on his Body, were nothing to This; nay, the Good-Nature, and Mercy of Highway-Men, and Pagans, and even the Devouring Bosph of the Deep, were to be Prefer'd before, and sooner (it seems) to be Trusted to, than the more certainly Destructive, and Fatacious Bosph of a Pretendrous, FALSE BROTHER.

I shall take the Expression in its full Latitude, without confining it to the express Design of the Place; tho' it were very Obvious to draw a Parallel here, betwixt the fad Circumstances of the Church of Corinth formerly, and of the Church of England at present; wherein Her Holy Communion has been Rent, and Divided by Factions, and Schismatical Impostors; Her Pure Doctrine has been Corrupted, and Deform'd; Her Primitive Worship and Discipline Prophan'd, and Abus'd; Her Sacred Orders Deny'd, and Viliify'd; Her Priestis, and Professors (like St. Paul,) Cullumated, Misrepresented, and Ridicul'd; Her Altars, and Sacraments Pre-
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Tis owed to Hypocrites, Deists, Socinians, and Atheists; and this done, I will not say, without Discouragement, I am sure with Impudence, not only by Our Profess'd Enemies, but which is worse, by Our Pretended Friends, and FALSE BRETHREN. But to proceed to the Matter before Us: In my Discourse upon these Words, I shall endeavour,

I. First, To shew in what Sense, and upon what Accounts Men may be Denominated FALSE BRETHREN.

II. Secondly, I will lay before you the Great PERIL, and Mischief of such, both in Church, and State.

III. Thirdly, I will set forth the Heinous Malignity, Enormous Guilt, and Folly of this Prodigious Sin.

IV. Lastly, As a Consequence from the Whole, I will undertake to Evince what mighty Reason We have at all Times, and more especially at present, to Stick firmly to the Principles both of Our Church, and Constitution; and how much it concerns Us to Beware of all-those FALSE BRETHREN, that Desert, or Betray them.

I. And First, I will shew in what Sense, and upon what Accounts Men may be denominated FALSE BRETHREN. In order to which it will be Necessary to State the full Extent of the Nature of FALSE BROTHERHOOD.

This Term **False Brethren** being of a Relative Signification, must Respect Men as consider'd under all Social Cases, or as they are plac'd under such Regard, and Circumstances, as in Duty oblige them both to think, speak, and Act, with Truth, and Integrity, correspondent to their Inward Principles, and Outward Professions. And wherein they are found Deviating Willfully from Either, by an Unreasonable Alteration of Judgment, by any Tacit Mental Reserve, or Equivoques, upon any Indirect Ends, or Designs, or Guiding their Expressions, and Actions contrary to these Stated Rules, they are Guilty of Falsehood, both in Conscience; and Practice, of a Breach of that Veracity, Justice, and Truth, that they owe to God, Themselves, and the World, and are properly what are styl'd in the Text FALSE BRETHREN. For whereas every Man that either Believes, Speaks, or Acts Rationally, must be suppos'd to have some Standing-Ground, and Measure of Judgment, settl'd upon some Grand, Primitive Maxims of Truth, both Speculative, and Practical, whether founded upon Revelation, Reason, or Honour, which are what we call any Man's Principles either in Religion, Society, or Friendship: If these Fundamental Axioms have with true Deliberation been Sifted, and Weigh'd, not only as to their Intrinsic Nature, and Goodness, but as to their Outward Tendency, and Consequences, they must appear, tho' not perhaps as Infallible in Themselves, yet with Respect to the Person to considering them, as Demonstrative Truths, as the Light, and Oracles of God, and Reason, set up in his Breast; by which He is always Oblig'd to Direct, and Govern his Thoughts, Resolutions, and Actions; and which if He swerves from, Disowns, or Betrays, upon any Sinister Motive whatsoever, (tho' after this Nice Search they should prove Erroneous)
both in Church, and State, &c.

eous) involve the Man in a very Heinous Sin, Treacheryly acting against his Judgment, and Giving the Lyce both to his Faith, his Reason, and his Knowledge. This Matter being thus briefly Premis'd, it is Evident, that with Regard to the several Objects it is Converiant about, Men may in Three Respect be term'd Guilty of FALSE BROTHERHOOD.

1. First, With Relation to God, the Church, or Religion, in which they hold Faith, or Communion.

2. Secondly, With Relation to the State, Government, or Society, of which they are Members.

3. Thirdly, With Relation to those Private Persons, with whom they have either Friendship, Correspondence, or Dealing.

1. And First, He is a FALSE BROTHER with Relation to God, Religion, or the Church in which He holds Communion, that Believes, Maintains, or Propagates any False, or Hetemodox Tenet, or Doctrine, Repugnant to the Express Declarations of Scripture, and the Decrees, or Sense of the Church, and Antiquity thereupon. For as in the First Alpine are contain'd the Essential Points, and Articles of our most Holy Faith; so the Primitive Expositions, Decisions, and Practice of the Ancient Writers of the Pure, and Uncorrupt Ages of Christianity, must certainly be acknowledg'd the Best, and most Authentick Comments upon their Meaning. In Opposition to which, if any Upstart Novelist, or Self-conceited Enthusiast, out of Pride, as setting Himself above these Genuine Oracles of Truth; or out of Ignorance, as being Unacquainted with the Learning, and Records of Antiquity; or out of Perverseness, forsoining to Submit his Understanding to the Dicata, or Better Reason of Others; or out of Ambition, and Vain-Glory, as Affecting to be the Head, and Leader of some New Seed, or Party; (All, or Either of which have, and will be found for ever the Parents of Hereby) and should Break in upon this Sacred Depositum of the Church; and should Attempt Blasphemously to Corrupt that Inviolable Fountain of Truth, with Baseless Conjectures, and Vain Philosophical Systems; to Prophane, and Degrade the Holy Mysteries of Religion, by Absurd Interpretations, and Impudent Reasonings; should we think to call such a Rebel to God, and Traitor to his Church, a FALSE BROTHER? If a Man should Dare not only to Rebel, but to Justify any Execrable, Exploded Hereby, as those of Arius, and Nestorius, denying the Hypostatical Union, or the Eternity of the Son of God; or should affirm that He was God in Man, or that the Godhead was only locally in his Manhood, as God was in the Cloud, or that should Preserve to Expose the Great Sacrament of the Gospel, the Eternity of Hell Torments; or Expound any of the Articles of Our Faith, in such a Loose, and Vagrant way, as may suit 'em as well to a Mahometan's as a Christian's Creed; and to Lay open all those Sacred Boundaries of the Church to let in all Sectaries, and Schismatics, of whatsoever Wild, Romantic, or Enthusiastic Notions, so as to make the House of God, not only a Den of Thieves, but a Receptacle of Legions of Devils; Should we cover such a False Apostle under the Sacred Umbrage of a True Church-Man? In short, whatsoever preumes to Recede the least Tittle from the express Word of God, or to explain the Great Gredenda of Our Faith in New-fangled Terms of Modern Philosophy, must publish a New Gospel, Un-God his Saviour, and Deffrey his Revelation; and by unsettling the Universal, Receive'd Doctrine of the Church, give up Chris-
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Rianity into Skepsism, and Atheism; and to speak the best of his Character, is FALSE both to his God, and his Religion, and shall call'd hereafter, The least in the Kingdom of Heaven, how Great ever he may be in the Kingdoms here below. And as a Man may thus betray the Doctrin of his Church, so is he no less FALSE to it's Interest, the gives up any Point of her Discipline, and Worship. These are the Exterior Fences to Guard the Internals of Religion, without which the are left Naked, without Beauty, Order, or Defence. Should any Man out of Ignorance, or Prejudice, to the Antient Rights, and Essential Constitution of the Catholic Church, affirm, That the Divine Apostolical Institution of Episcopacy, is a Novel Doctrin, not sufficiently Warranted Scripture, and that's Indifferent whether the Church is Govern'd by Bishop or Presbyters; Is not such a One an Apostle from his Own Orders? Let the Christian World be Judge, who best Defere the Name of Church-Men, those that stri'dly Defend, and Maintain the Catholic Doctrin upon which the Church, as a Society, is Founded; or those who would Barrer them for a Mungril-Union of All Sells? Those who Zealously support her Missions, which only can Support her, or those who would Destroy it, to take in Schismatical Presbyters without Episcopal Ordination, which would Un-Church the very Church, and Annihilate her Constitution? Is this the Spirit, and Doctrin of Our Holy Mother? To assert Separation from Her Communion, to be no Schism; or if it was that Schism is no Damnable Sin; that Occasional Conformity is no Hypocrisy, but rather for the Benefit of the Church; that any One may be a Occasional Conformist with Schismatics, yet not Guilty of Schism; that a Christian may Serve God in any Way or Congregation of Worship, a well by Extempory Prayers, as by a Prescribed Form, and Liturgy; the Conformity to the Church, and Ecclesiastical Authority, are no Parts of Morality, and a Good-Life, which are only necessary to Salvation: That the Orders and Ceremonies of the Church, are only Carnal, Arbitrary Ordinances, to be Dispens'd with as Men please, both by Clergy and Laity; that the Confusions, and Excommunications of the Church, are mee Bruta Fulmina, Canonical Obedience, and Abolition, Spiritual Tyranny and Usurpation; and in a Word, that the Whole Body of the Worship and Discipline of the Church of England, is nothing else but Priestcraft, and Popery in Malguerdite. If upon all Occasions to comply with the Dissenters both in Publick, and Private Affairs, as Persons of Fenda Conferences, and Piety, to promote their Interests in Elections, to Snea to 'em for Places, and Preferments, to Defend Toleration, and Liberty of Confidence, and under the pretence of Moderation, to excuse Their Separation, and lay the Fault upon the True Sons of the Church, for carrying Masters too high; if to Court the Fanatics in Private, and to hear 'em with Patience, if not Approbation, Rest at, and Blaspheme the Church, and upon occasion to Justify the King's Murder; If to Flatter both the Dead and the Living in their Vices, and to tell the World that if they have Wit, and Money enough they need no Repenance and that only Fools and Beggars can be Damn'd; If these, I lay, are the Modish, and Fashionable Ceremonies of a True-Church-Man, God deliver Us All from such FALSE BRETHREN.

There is another sort of them who are for a Neutrality in Religion, who Really are of None, but are a secret sort of Reserved Atheists, who always pretend to be of the Church, Join in the Lord, and will some
times frequent Our Publick Communion, as long as the Government appears on Our side; but if any thing is to be got by it, can with as safe a Conscience slide privately into a Conventicle, and look as Demure as the flyest Saint amongst 'em. They are equally of All, and of No Communion, they are the Gallic's that care for none of these things; They tell Us they are for the Religion Established by Law, but no longer than 'tis so; they can see neither Sin, nor Danger in that Ecclesiastical Bugbear, as they call Schism, yet talk very loud about Union, Comprehension, and Moderation, by all which Canting Expressions, they mean nothing but Getting Mony, and Preference, by holding in with Persons of all Parties, and Characters, Halting betwixt a Diversity of Opinions, and Reconciling God, and Belial for Gain. To these we may add those who either out of Fear, or Compliance, can tamely, and without Vindication, hear their God, and Religion Blasphem'd and Abus'd. But there are another sort of FALSE BROTHERS, who set up for a greater Perfection in Piety than their Neighbours, who like their Originals, the Pharisees in the Gospel, are always Pleading their Merits before God, and the World, with an Ostenstion of Sanctity, in comparison with their Profane Brethren, with a Stand-off, for I am Holier than Thou! These are the Saints, that under the Pretence of Conscience, shall Commit the most Abominable Impieties, and Justify Murder, Sacrilege, and Rebellion, by Texts of Scripture. There are yet another Sort of FALSE BROTHERS, of a quite Opposite Character to these, who with well to the Church of England, and really believe that Her Constitution in Doctrine, Discipline, and Worship, the Best, and Purest in the Christian World; and when either their Tongues, Hands, or Purfes are wanting in Her Defence, are ready to Sacrifice their Persons, and Estates in Her Vindication. These indeed are Noble Qualifications, and 'tis pity so Good a Character should want any thing to Compleat it. And to turn the Words of our Blessed Saviour, to the Rich Man, Ye have but little, thy Zeal is to be shewn In, as well as For, the Communion of the Church, in Obeying Her Precepts, as well as Defending Her Rights. In all these Cases there is a Serious and Deliberate Act of Treachery against Conscience and Conviction, a Base Forfeiture of that Spiritual Allegiance We owe to God, and Our Church, as a Sacred Body, and Fraternity, that ought to Preferve Inviolable Unity, professing One Faith, One Baptism, One God, and Saviour of Us All.

2. But Secondly, Men may be Denominated FALSE BROTHERS, with Relation to the State, Government, or Society of which they are Members. The Constitutions of most Governments differing according to their several Frames, and Laws, upon which they are Built, and Founded, it is impossible to lay down any One Universal Rule, as the Scheme, and Measure of Obedience, that may square to every one of them. Only this Maxim in general, I presume, may be, Established for the Safety, Tranquillity, and Support of All Governments that no Innovation whatsoever should be allowed in the Fundamental Constitution of any State, without a very Pressing, or Unavoidable Necessity for it; and whatsoever Singly, or in a Private Capacity should attempt it, is Guilty of the Highest Misdemeanour, and is an Enemy to that Political Body of which he is a Member. To apply this Maxim to Our Government, in which the Truth of it will very evidently appear. Our Constitution both
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in Church, and State has been so admirably Conway’d, with that Wisdom, Weight and Sagacity, and the Temper, and Genius of each, so exactly Suited, and Model’d to the Mutual Support, and Assistance of One another, that’tis hard to say, whether the Doctrines of the Church of England contribute more to Authorize, and Enforce Our Civil Laws, or Our Laws to Maintain, and Defend the Doctrines of Our Church. The Natures of Both are so nicely Correspondent, and so happily Incorrupt, that’tis impossible to offer a Violation, to the One, without Breaking in upon the Body of the Other. So that in all the Cases before mentioned, whatsoever Pretences to Innovate, Alter, or Misrepresent any Points in the Articles of the Faith of our Church, ought to be Arraigned as a Traitor to our State; Heterodoxy in the Doctrines of the One, Naturally producing, and almost Necessarily Inferring Rebellion, and High-Treason in the Other, and consequently a Crime that concerns the Civil Magistrate, as much to Punish, and Restrain, as the Ecclesiastical. However this Assertion at first View may look like an High-Town Paradox, the Proof of it will fully appear in a few Instances. The Grand Security of our Government, and the very Pillar upon which it stands, is founded upon the steady Belief of the Subject’s Obligation to an Absolute, and Unconditional Obedience to the Supreme Power, in All Things Lawful, and the utter Illegality of Resistance upon any Pretence whatsoever. But this Fundamental Doctrine, notwithstanding its divine Sanction in the Express Command of God in Scripture, and without which, it is impossible any Government of any Kind, or Denomination in the World, should subsist with Safety, and which has been so long the Honourable, and Distinguishing Characteristic of our Church, is now, it seems, quite Exploded, and Radical’d out of Countenance, as an Unfashionable, Superannuated, nay (which is more wonderful) as a Dangerous Tenet, utterly Inconsistent with the Right Liberty, and Property of the P E O P L E, who as our New Preachers, and New Politicians teach us, (I suppose by a New, and Unheard of Gospeil, as well as Laws) have in Contradiction to Both, the Power Invented in Them, the Fountain and Original of it, to Cancel their Allegiance at pleasure, and call their Sovereign to account for High-Treason against his Supreme Subjects, forsooth! nay to Debrone, and Murder Him for a Criminal, as they did the Royal Martyr by a Judiciaty Sentence. And what is almost Incredible, presume to make their Court to their Prince, by maintaining such Anti-monarchical Schemes. But God be thanked! neither the Constitution of Our Church or State, is so far Alter’d, but that by the Laws of Both, (Still in Force, and which I hope for ever will be) the Damnable Politicians, let ‘em come either from Rome, or Geneva, from the Pulpit, or the Press, are condemn’d for Rebellion, and High-Treason. Our Adversaries think they effectually close our Mouths, and have Us Sure; and Unanswerable on this Point, when they urge the Revolution of this Day in their Defence. But certainly They are the Greatest Enemies of That, and His Late Majesty, and the most Ungrateful for the Deliverance, who endeavour to call such Black, and Odious Colours upon Both. How of-
both in Church, and State, &c. 13

ten must they be told, that the * King Himself solemnly Disclaim'd
the Leaf Imputation of Resistance in his Declaration; and that the
Parliament declar'd, That they set the Crown on his Head, upon no
other Title, but that of the Vacancy of the Throne? And did they
not Unanimously condemn to the Flames, (as it jutly Defery'd)
that Infamous Libel, that would have Plead'd the Title of Conquest!
by which Resistance was suppos'd? So Tender were they of the Real
Rights, and so averse to infringe the least Title of Our Constitu-
vention! We see how ready these Incredities are to take the least Um-
brage, to charge their own Cursed Tenets on the Church of England,
to Derive their Guilt upon it, and Quit Scores with it for Their In-
quity! Thus do they endeavour to draw Comparisons, and to Justify
the horrid Actions and Principles of Forty One, which have been of
late Years, to the Scandal of Our Church, and Nation, so Pub-
llickly Defended, not only by the Agents, and Writers of the Repub-
lican Faction, but by some that have the Confidence to Style them-

* His Highness Declares, in Opposition to those who give out, That We do
intend to CONQUER and ENSLAVE thefe NATIONS, that we
have thought fit to add a few Words to Our Declaration; "It is not to be im-
agin'd, that either those who have Invited Us, or thofe who are already come
"to Affit Us, can give in a WICKED ATTEMPT of CONQUEST,
"to make void their Own Lawful Titles to their Honours, Estates, and Inter-
"ests. See the Prince of Orange's Declaration. Dr. Kennet's History of the
Four Last Reigns, p. 493.
doubted, I mean the Right Reverend the Lord Bishop of Sarum, has been bold judiciously to determine, even on the Papist's side in this case, That if such a Depositing Power is to be entrench'd in mortal Hands, less Inconveniences will ensue in placing it in One, than in Many, tho' God forbid it ever should be Lodg'd in any other than that of God himself, the Original of all Power, from whom it proceeds, and to whom it must return, the King of Kings, Lord of Lords, and O N L Y Ruler of Princes. So that these Romanick wild Notions will carry Us into something worse (if 'tis possible) than Popery itself; more Fatal to the Rights and Interests of the Crown, and the Welfare, and Tranquility of our Constitution, which can never be Safe under such Precarious Dependencies, and Defpotic Imagination. A Prince indeed, in another Sense, will be the Breath of his Subject's Nostrils, to be Blown in, or out, at their Caprice, and Pleasure, and a worse Vassal than even the meanest of his Guards. Such Villainous and Seditious Principles as these, Demand a Confection from that Government they so insolently Threaten, and Arraign, and which are only Proper to be Answer'd by that Sword they would make our Princes bear in Vain, by the So-long-call'd-for Ceniture of an Ecclesiastical Synod, and the Correction of a Provok'd and Affront'd Legislature, to whose Strict Justice, and undeferv'd Mercy, I commit both them and Their Authors. Only give me leave to dismiss 'em with a Remark of the Pious and Learned Bishop Andrews upon some of their FALSE BRETHREN in his Time. 'What says that Good Prelate) is now become of those Words of God, Touch not mine Anointed? Are we not fallen into Strange Times, that Men dare thus Print and Publish, yea, even Preach and Proclaim their Sins; even those Sinful and Shameless Positions, to the Eyes, and Ears of the Whole World? Whereby God's Anointed are Badger'd, Men's Souls are Poison'd, Christian Religion is Blasphem'd as a Murtherer of her Own Kings; God in his Charge is openly Contradicted, and Men made Believe, they shall go to Heaven in breaking God's Commandments. What could have been spoken with a more Prophetical Spirit, of these filthy Dreamers, These Presumptuous and Self-will'd Men, Defyers of Dominion, and Government, who are not afraid to speak Evil of Dignities, who wrest the Word of God to their Own, and their deluded People's Perdition, and think to Consecrate even the worst of Sins, with what is almost Analogous to the Blasphemy against the Holy Ghost! These FALSE BRETHREN in Our Government, do not Singly, and in Private spread their Poison,

* Less Disorder may be apprehended from the Pretensions of the Roman Bishops, than from these Maxims, that put the Power of Judging and Controlling the Magistrate in the People's Hands, which opens a Door to Endless Confusions, and indeed, fears every Private Person upon the Throne, and introduces an Anarchy, which will never admit of Order, and Remedy, whereas Thole who have but One PRETENDER over Them, could more easily deal with Him, and more Vigorously RESIST Him. [Vindication of the Church of Scotland, Printed at Glasgow, 1673, p. 68, 69.

† Sermon 3. on the Conspiracy of the GOV'T E'S, Preach'd before th King at Holdenleigh, Aug. 5. 1612. p. 608.
both in Church, and State, &c. 15

And 11. Such sentiments^ idiTigh\s It ain\chsd\sfc'^wcf with\iend\in\3. y\ieft^rjih^\xz\;\fini'ationsy

Certainly the Tolerance was never intended to Indulge, and
with such Monsters, and Vipers in our Bojorn, that scatter Their Alliance at Noon-day, and will Rend, Distrait, and Confound, the
neft and Best-sett'd Constitution in the World. In short, as the grifeed Government can never be Secure on any other Principles, but
by Tho'se of the Church of England, so I will be bold to say, where
Part of it is Trusted in Perions of any Other Notions, They must False to Themselves, if They are True to their Trusts; or if They 
True to Their Opinions, and Interests, must Betray That Govern-
ment They are Enemies to upon Principle. Indeed, We must do
a that Justice, to confess, That since the Sectarists have found out
way (which their Fore-fathers, God knows, as Wicked as they were, would have Abhorr'd) to swallow not only Oaths, but Sa-
ments, to Qualify themselves to get into Places, and Preferment;
the Sanctify'd Hypocrites can put on a show of Loyalty, and seem to-
ably Ealy in the Government, if they can Engross the Honour's d Profits of it: But let Her Majesty reach out Her Little Finger to
thb their Loyins, and thne Sworn Adversaries to Passive Obedience,
d the Royal Family, shall free themselves, and Curse their Queen,
d their God, and shall look upwards. And so much for Our litical FALSE BRETHREN, till I come to speak with 'em main by and by. I proceed,

3. In the Third Place, to a more Inferior Species of Them, that
in a Lower Sphere, namely Those who in their Private Capacities,
OALS E either in their Friendship, Correspondence, or Dealing;
it these Sins of Unfaithfulness, as the Psalmist calls them, being
to Copious, and Extensive Nature, and Respecting the Private
cerns of Human Life, I shall only trouble You with enumerating
me of the General Instance of them: Such as are, Betraying Our
thend in his Secrets, Deferring him in his Misfortunes, in not De-
ading his Reputation, when falsely Accus'd, in an Obsequious Com-
ance with Him in any Indirect, or Dishonnourable Measures, in a
ufoes Flattery of his Follies, or Vices, in Permitting him in any
ror, without Admonition, and in giving him wrong Advice, and
leading him out of it. Such are also, with regard to Our Neigh-
wr, the Concealing, or Misperreting any Truth that he is Con-
'd to know, Playing upon his Faith with Doubtful and Ambiguous
uations, with Doubles Equivocations, and Dissimulatory Expressi-
s, an Actual Breach of Word, Promise, or Profession, Clandestine Un-
many by Circumvention, Fraud, or Craft, Back-biting, and fe-
ly Slander, Propagating Scandal, and Bearing False-Witnese,
d Partaking several ways in his Sins; which are all the Charac-
ticks of an Infidious, Treacherous, and Falfe-hearted Knave. But
Vices being of a Private Consideration, I hasten to the next Ge-
ral Head propos'd, Namely,
The Perils of False Brethren,

II. Secondly, To lay before You the Great Peril, and Mischiefs of these FALSE BRETHREN in Church, and State; which I shall endeavour to do, by Proving that They Weaken, Undermine, and Betray in Themselves, and Encourage, and put it in the Power of Our Profess'd Enemies, to Overturn and Destroy the Constitution, and Establishment of Both.

1. And First, as to the Church. But here it is very Necessary to Premise, That by the Church of England, We are to understand the True Genuine Notion of it, as it stands Contra-distinguished in it's Establishment, Doctrine, Discipline, and Worship, from all Other Churches and Schismsatics, who would Overtake upon Us, a Wild, Negative Idea of a NATIONAL CHURCH, so as to Incorporate Themselves into the Body, as True Members of it; Whereas'tis evident that this Latitudinarian, Heterogeneous Mixture of all Persons c what Different Faith serve, Unitizing in Propriety, (which is but One Single Note of the Church of England) would render it the most Absurd, Contradictory, and Self-Inconsistent Body in the World, Th Spurious, and Villainous Notion, which will take in Jews, Quakers Mahometans, and any thing as well as Christians, as ridiculously incongruous as'tis, may be first Observe'd. As one of those Prime Popular Engines, Our FALSE BRETHREN have mad Use of, to Undermine the very Essential Constitution of Our Church which, as it stands Guarded with it's Own Sacred Fences, with Her only True Sons in Her Body, may Defy all the Malice of the Dece and Her Enemies, to Prevail against Her. But such is Her her Fortune, Her Worst Adversaries must be let into Her Bowels, under the holy Umbrage of Sons, who neither Believe Her Faith, Ow Her Mission, Submit to Her Discipline, or Comply with Her Lati
gy. And to admit this Religious Trojan Horse, big with Arms, an Ruine, into Our Holy City, the Straight Gate must be laid quite Open, Her Walls, and Inclosures pull'd down, and an High-Road mad in upon Her Communication, and this Pure Spouse of Christ Preserving to more Admirers than the Scarlet Whore in the Revelations. Her Articles must be Taught the Confusion of all Sects, Nations, an Languages, to render Her a Babel, and Desolation. This was in deed the Ready way to Fill the House of God, but with what? with Pagan Beasts, instead of Christian Sacrifices, with such Unkallow, Lathome, and Detestable Guests, as would have Driv'n out the Holy Spirit of God with Indignation. This Pious Design of making Our House of Prayer a Den of Thieves, of Reforming Our Church in a Chaos, is well known to have been Attempted several Times This Kingdom, and lately within Our Memory, when all This seem'd to Favour it, but that Good Providence, which so happily Interposed, against the Ruine of Our Church, and Blasted the Lom projected Scheme of these Ecclesiastical Achitophels. A Scheme so Mosrous, so Romanic, and Absurd, that 'tis hard to say, whether had more of Villainy, or Folly in it, and which even the Secularists all Sorts (who will not be satisfy'd with any thing less than Sovregnity) Exploited, and Laugh'd at, as Ridiculous, and Impracticable. It was doubtless a Wise way to Exemplify Our Brother Love, and Charity for the Souls of Men, to put both Them at Ourselves into a Gulp of Perdition, by throwing up the Essentials
both in Church, and State, &c.

our Faith, and the Uniformity of our Worship. But since this Model of an Universal Litany, and Coalition Field, and these FALSE BRETHREN could not carry the Conventicle into the Church, they are now Resolv'd to bring the Church into the Conventicle, which will more Plausibly, and Still Effect her Ruine. What could not be gain'd by Comprehension, and Tolerance, must be brought about by Moderation, and Occasional Conformity, that is, what they could not do by Open Violence, they will not fail by Secret Treachery, to Accomplish. If the Church can't be Pull'd down, it may be Blow'n up; and no matter with these Men How its Destroy'd, so that it is Destroy'd. Now let Us, I beseech You in the Name of God, fairly consider what must be the Consequence of this Scandalous Inflatration, and Trimming betwixt the Church, and Dissenters, both in Conscience, and Prudence. Does not this Innovating in, Giving up, or Receiving from, any One Point, or Article in our Faith, Doctrine, and Affect the Whole Frame, and Body of it? Can we either Add to, or Diminish from, the Least jot of our Religion? Are we to take it's Constitution as our Saviour, and his Apostles Delivered it down to Us; or have we Authority to Curtail, Mangle, or Inter it to Suit it to the Pride, Humours, Caprice, and Quaintick Tomachs of Obstinate, Moody, Wayward, and Self-conceited Hypocrites, and Enthusiasts? Will not such a Base, and Time-serving Conformity give the Enemies of our Church an Occasion of Blaspheming her as Weak, and Inconstant? Will it not Argue the Inlegality of her Ordinances, and Laws, or that they were too Rigid, and wanted an Abatement? Will not this Harden Encourage, may justify the Dissenters in their Opinion of their Separation, when they see such large Allowances, and Concessions made in it's Favour? What Unhonourable, and Unworthy Opinions must they entertain of the Rites of that Church, who can Sacrifice their most Solemn Declarations, and Oaths to Complaisance, and Preference? What would be the End of All this, but to Establish Hoaxes, and Erasamism upon the Ruines of our Faith, and Discipline? Would not this Spiritu-Legendism, this Fallacious Tricking, and Double-dealing, Eradicate all the Principles of Truth, and Honesty, or Precy out of Men's Minds, make 'em Unconcern'd, whether there is Any, or No Religion, an 'em into an Universal Scopticism, and Infidelity, and make 'em Atheists, or Papists? For when they had Turn'd about, and away, and were grown Giddy with Change, they would either Give Themselves to the Disbelief of all things, or Reit their Weeny'd Judgments in the Authority of that Church alone, that can Delude them with the Spectious Pretences of an Infallible Guide. Thus Our FALSE BRETHREN, as the Jews did our Blessed Saviour, Crucify his Church between Thieves; and as they committed Execrable Villainy under a Pretended Fear left the ROMANS could come and take away the their Place, and Nation, which by a very frail they brought upon Themselves: So these, Men out of Ignorance left the Modern ROMANS should come, and Delhiour Church, are Working that Ruines they pretend to Avoid, under a False Seal of Keeping out Popery, are Themselves insensibly Bringing in That very POPERY into Out Kingdom, which they so Folly, and ungratefully engag'd us to Abstain...
The Church of England, the Greatest Bulwark, and only Safe-Guard against Popery in the whole World! Tho' it were highly to be wish'd that those Excellent Laws made for Her Defence, and Security were at present put Strictly into Execution; for the Roman Catholic Agents, and Missionaries that swarm about this Great City, as it were in Defiance and Contempt of them, were never more Busy in making Proselytes to their Superstition, and Idolatry, and Perverting and Debauching Her Majesty's Subjects in every Corner of our Streets.

2. Thus we see how Dangerous these FALSE BRETHREN are to Our Church, which is so Great, and Considerable a Branch of our Civil Constitution, that the Support of Our Government depends upon it's Welfare, and what Affects That, must strike at the Foundation of Our State; Innovations in Either tending to the Subversion of their Laws, and the Unsettling their Establishment, and consequently to Anarchy, and Confusion. But to draw this Argument more home to the Point; I will endeavour to Prove, that our FALSE BRETHREN are as Destructive of our Civil, or Ecclesiastical Rights. For first it cannot be deny'd, that tho' they do submit to the Government, their Obedience is Forc'd, and Constraining, and therefore to Treacherous, and Uncertain, as never to be Trusted, because proceeding upon no Principle, but meer Interest and Ambition; and when ever that changes, their Allegiance must follow it; and therefore (to use their own Expression) are as much Occasional Loyalists to the State, as They are Occasional Conformists to the Church, that is, They will betray either, whenever it is in their Power, and They think it for their Advantage. FALSE HOOD always implies Treachery; and whether That is a Qualification for any one to be Trusted, especially with the Guardianship of our Church, or Crown, let our Governors consider. And certainly nothing but the most Sorprice Infatuation, can so far blind both our Eyes, and our Judgments, as to make us believe, that the same Causes should not produce the same Effects, and that the same Lactitude, and Republican Notions should not bring forth the same Rebelious, and Pernicious Consequences. They are pleas'd now to soften their Lewd Principles, and cover their Dangerous Tend's with the Name of Speculative Opinions; but what Fatal Practices they have created, and whether these Seditious Thoughts will not again Exemplify themselves in the same Bloody Actions, We shall be convinced, to our Sorrow, if We don't apprehend that the Old Leaven of their fore-fathers is still Working in their Present Generation, and that this Traditional Poyon still remains in this Brood of Vipers, to Sting Us to Death, is sufficiently Visible, from the Dangerous Encroachments They now make upon our Government, and the Treatable Reflections They have Publish'd on Her Majesty, God Bless Her! Whole Hereditary Right to the Throne, They have had the Impudence to Deny, and Cancel, to make Her a Creature of their own Power, and that by the same Principles They plac'd a Crown upon Her. They tell Us They (that is the Mob) may Re-assume it at their Pleasure. Nay, now They have Advanc'd themselves from the Religious Liberty Our Gracious Sovereign has indulg'd them, to Claim a Civil Right, as they Term it, and to Fulfill the Church out of Her Establishment.
Establishment, by Hoisting their Toleration into it's Place; and to
convince Us what alone will satisfy 'em, insolently Demand the Re-
peal of the Corporation, and Test Acts, as an Ecclesiastical Usurpation,
which indeed under Her Majesty (whom God long Preserve for it's
Comfort and Support) is the only Security the Church has to De-
pend upon. And which they have so far Eluded by their Abomi-
nable Hypocrisy, as to have Undermin'd Her Foundations, and In-
danger the Government, by filling it with it's Professed Enemies.
These Charges are so Flagrant, and Undeniable, that a Man must
be very Weak, or something worse, that thinks or Pretends, the Dis-
sentinents are to be Gained, or won over by any other Grants, and In-
dulgences, than giving up our Whole Constitution: And he that re-
cedes the least Tittle from it, to satisfy, or Ingratiate with these Cla-
marious, Insatiable, and Church-Devouring Malefactors, knows not
what Spirit They are of, or He ought to shew who is a True Mem-
ber of Our Church. Have They not ever since their first Unhappy
Plantation in this Kingdom, by the Intercession of That False Son of
the Church, Bishop Grindall, always Improv'd, and Rife upon their
Demands in the Permission of the Government? Infomuch that
Queen Elizabeth, that was Deluded by that Perfidious Prelate to the
Toleration of the Genevan Discipline, found it such an Headstrong,
and Encroaching Monster, that in Eight Years, She forewary would
Endanger the Monarchy, as well as the Hierarchy: And like a Queen
of True Resolution, and Pious Zeal for Both pronounc'd, 'That such
were the Reflex's Spirits of that FACTIOUS People, that
no Quiet was to be Expected from them, till they were utterly
Suppress'd: Which, like a Prudent Prince's, She did by Wholesome
Severities, that the Crown for many Years fat Easy, and Flourish-
ing on Her Head. And had Her Successor, King James, but follow'd
Her Wise Politicks, his Son had never lost a Martyr to their Fury,
but any of his Unhappy Offspring father'd chose Difastrous Calamities,
which made the Royal Family One continu'd Sacrifice to their Malice.
And what better could have been expected from Miscreants, Begot
in Rebellion, Born in Sedition, and Nurs'd up in Faction? I would
not here be Mifunderstood, as if I intended to call the least Invidi-
ous Reflection upon that Indulgence the Government has condescen-
ded to give 'em, which I am sure all those that with well to Our
Church are very ready to Grant to Consciences truly Scrupulous; let
Them Enjoy it in the full Limits the Law has Prescrib'd. But let
them also move within their Proper Sphere, and not grow Eccentric,
and like Comets that Burst their Orb, Threaten the Ruine, and Down-
fall of Our Church, and State. Indeed they tell us they have Re-
linguish'd the Principles, as well as the Sins of their Fore-fathers;
If so, why do they not Renounce their Scism, and come Sincerely
into Our Church? Why do they Pelt Her with more Blasphemous
Libels, and Scurrilous Lampoons, than were ever Publish'd in Oliver's
Usurpation? Have they not lately Villainously Divided us with
Knavish Distinctions of High, and Low-Church Men? Are not the
Best Characters they can give Us, those of Papists, Jacobites, and
Conspirators? And what do they mean by all this Insidious Can,
but by False Insinuations, and raising Groundless Zealotries, and Fears,
to Imbroider the Publick, and to bring it into that Confusion, they are
By
Suggesting upon Us? Whether these Men are not Conspiring, and Plotting our utter Ruine, and whether all these FALSE BRETHREN, that fall in with these Malignes, and Designs, do not contribute basely to it, I leave every Impartial Man that wishes the Welfare of Our Constitution to determine: And if we find this true in Fact, What Reason have we to think, but that the National Sins are Ripen'd up to a full Maturity, to call down Vengeance from Providence on a Church and Kingdom, thus Debacle'd in its Principles, and Corrupt in its Manners, and indeed of the True Faith, Discipline, and Worship, given over to all Incentioufulness, both in Opinion, and Practice, to all Secuality, Hypocrisy, Lewdness, and Abomination? And now are We under no Danger in these Deploiable Circumstances? Must We Lull Our selves under this sad Repose, and in such a Stupid, Lethargic Security, Embrace Our Ruine? When Elissa, the Great Prophet of God, was Surround'd with an Host of Enemies, that sought for his Life, his Servant beheld not the Peril his Master was in, till his Eyes were Open'd by Miracle, and he found himself in the midst of Horses and Chariots of Fire. I pray God We may be out of Danger, but we may remember the King's Person was Voted to be so, at the same Time that his Murtherers were Conspiring his Death. What I have thus freely spoken, I hope is as much without Offence, as it proceeds from a Good Intention, and a Tender Concern for Her Majesty's Person, and Government, and an hearty Zeal for the Honour and Safety of our Excellent Church, and Constitution. I entreat Your Patience.

III. Briefly to set forth the Heinous Malignity, Enormous Guilt, and Folly of this Prodigious Sin of FALSE BRETHREN.

1. And First, With Regard to God and Religion. It is a most Perfidious Apostacy from, and Reproach upon both: It is no Less than Renouncing Our Allegiance to our Almighty Sovereign, an Open Denial, and Prevarication of our most Holy Faith, and Church, upon which Crime God has Entailed so many Dreadful Threats, and Anathemas. It is Betraying our most Solemn Oaths, proving False to our Sacred Trusts, and Commission, Administerting to, and Indulging Men in the most Mortal Sins, Endangering both our Own, and the Salvation of that Dear Flock, for which Christ Dy'd, by Exposing it to the Corruptions of Heresy, and Schism, the Impositions of False-Apostles, and the Deceit, and Malice of Wolves in Sheep's-Clothing. It is Deriving the highest Blasphemy, and Dishonour upon the Holy Spirit of God, thus to Prevaricate with his Immutable Oracles of Truth, in Wringing 'em to maintain the most Diabolical Falshoods, and Errors, and making Vainity itself the Author, and Patronizer of Lies. It is Forfacing our Spiritual Covenant, basely Deserting the Glorious Colours we are Listed under, Turning Refugees from our Saviour, and Adherents to his Abjourn'd Enemies. In a Word, to Accomplish any wretched Secular Design, to Gratitude their Pride, or Ambition, to Feed their Lust, or Avarice, to Wreck their Spleen, or Revenge, out of Envy, or Disappointment, for a Little, Paltry Honour, Money, or Preferment, These FALSE BRETHREN will Renounce their Creed, and Read the Decalogue backward, be the very Reverse of Our Blessed Saviour (whom like their Primitive Pattern, they first Sell, and then Betray) Fall down and Worship the very Devil himself, for the Riches and Honours of this World.
both in Church, and State, &c.

2. Secondly, In Regard to the World. What a vast Scandal, and Offence must it give to all Persons of Piety, and Integrity, to see Men of Character, and stations. thus Shift, and Provocatively with their Principles, and starting from their Religion upon any Occasion of Difficulty, or Trial, and like the Disciples, flying from, and forsaking Our Saviour, when his Life lay at Stake? To see Men's Opinions fit as Leofe about 'em as their Garments, to be put on, or off, for Convenience? What can Unwise Persons conclude from such Tergiversation, and Hypocrisy, but that All Religion is State-Craft, and Imposture? That All Godliness is Gain; and that the Doctrines of the Church, lie not so much in Her Articles, as Her Honours, and Rewards? Without doubt, this Modern Latitude, and infamous Double-Dealing, as it can proceed from nothing but the Ranks of Atheism, so it must Propagate it wherever it goes; and 'tis not to be Question'd, but that the Wonderful Increase, and Insidious Appearance of All Sects and Heresies, in this Kingdom at present, beyond what was ever known in Former Ages, is chiefly to be Attributed to it. But this Crime is as Pernicious to Human Society, as Religion, for it Defroys All Common Honesty, Faith, and Credit in the World, and in the place of it, sets up an Universal Trade of Conspiring, Sharpening, Diffimulation, and downright Knavery. For, what Dependence can there be upon a Man of no Principles? What Trust in Equivocations, Evasions, and Lynes? Nor indeed could any One be Suppos'd to Suffer, as to place the least Confidence in these Men, did they not Bite their Hook, and Cover their Treachery with the Sacred, and Plausible Pretences of FRIENDSHIP; whereby they are capable of doing much more mischief, than a bare-faced, and perfidious Enemy. In what moving and Lively Colours does the Holy Psalmist Paint out the Crafty Infidiousness of such Wily Volpone's? Wickednesses, (says he) is therein, Deceit and Guile goes not out of their Streets. For it is not an Open Enemy that has done me this Dishonour, for then I could have born it: Neither was it mine Adversary that did Magnify himself against Me, for then peradventure I would have hid my self from him; But, it was even Thou! my Companion, my Guide, and mine only Familiar Friend. We took sweet Counsel together, and walked in the House of God as Friends. There is no Faithfulness in their Mouths, their inward Parts are very Wickednesses; their Throats are Open Sepulchres, and their Words are smoother than Oil, yet be they very Swords. Like Jossip, they pretend to Speake Peaceably, and Smite Us Mortally under the Fifth Rib.

3. Thirdly, With Regard to a Man's Self, it is hard to Distinguish whether our FALSE BRETHEN prove themselves Guilty of more excessive Knavery, or Folly. For whatever these Cunning, Temporizing Politicians may think, they will find, after all their Shuffling, and Compliance, that the Plain Road, of Truth, Honesty, and Integrity, is both the most Prudent, as well all the Safest Way they can follow. and that the Wisdom of this World is as much Foolishness with Men, as 'tis with God. For certainly there is no Sin that so much Disappoints it's Own Ends as This does. Perhaps the Man may Obtain the Present Advantage, He has in Prospect, by relinquishing his Old Friends, and Principles; but is ever such a Mercenary Convict receiv'd heartily into the Bosom of his Former Enemies? Or are they ever found so Credulous, and Good-natur'd, as to Forgive, and Believe such an Apostate Cordial, and Sincere, and fit to be Trusted in any Matter of Weight, or Importance, who has
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has betrayed his own party for the little, sordid lucre of a place, or preferment? And is again ready to be retrograde, whenever the wind shall change, and veer about? Such a false brother may serve the present turn of his adversary, who may seem whilst they want the fool, to flatter, and care for him; but let such a turncoat reft assured, He shall meet with hypocrisy, for hypocrisy; and since He is got upon the stage, shall all his part, and be his'd off when He has done? Such a wise game do our professors play, they blister, and betray their friends, only to sell themselves slaves into the hands of their enemies, who shall treat them with more influence, disdain, and tyranny, than honest men do with scorn, and contempt, if they don't go the whole lengths of their party, stick at nothing, the never to impious, and absurd, and run from one extremity to a quite contrary. Thus little, thus base, thus odious, thus contemptible, thus servile, they thus execrable is the traitor, and double-dealer in the sight, not only of all honest men, but the most professed knaves, and hypocrites, who cannot but have a tacit regard, and veneration for a man of steadiness, and probity, that upon all occasions is true to himself, and his cause, is above the threat, as well as flatteries of this world, fill trusting in his God, and in his own integrity, and justice, despising his interest, or success, and is under all circumstances like that God, and religion He believes, and serves, without variableness, or shadow of change, but is the same to day, to morrow, and for ever. Farther, these false brethren cannot be more odious to God, and men, than they are to themselves, who are always a self-contradiction, full of confusion, and perplexity, perpetually haunting themselves, the worst of demays, maintaining an irreconcilable war between the outward, and inward man, conformities in profession, half-conformities in practice, and non-conformities in judgment. Such a mixture of inconsistency, and nonsense, that any one that has the least spark of conscience, or reason, must renounce, and desert. But this dismal effect has such a state of habitual hypocrisy, that it quite dampens and extinguishes both Quenches the Holy Spirit of God, and crucifies his Son afresh; and as it finds a man void of shame, generally without a miraculous conversion leaves him incapable of repentance, and both damns him here, and hereafter; and as He chose it in this world, appoints him in the next, his portion with hypocrites, and unbelievers, with all liars, that have their part in the lake which burns with fire and brimstone, with the grand-father of falsehood, the devil, and his angels. And so here we leave our false brethren in the company they always keep correspondence with.

IV. Now what should be the result of this long discourse, but that if we bear any true concern for the interest, honour, and safety of our church and government, we ought steadfastly to adhere to those fundamental principles, upon which both are founded, and upon which their security under God alone depends; and consequently that it highly behoves us, cautiously to watch against, to mark, and avoid all those that thus treacherously desert them. And indeed it would be both for our advantage, as well as their credit, if such men would throw off the mask, entirely quit our church, of which they are no true members, and not fraudulently eat her bread, and lay wait for her ruin, purloin her revenues, and ungratefully lift up their heels against her. For then we should be one fold under,
both in Church, and State, &c.

under One Shepherd, all those Invidious Distinctions that now Disturbs, and Confound Us Lost'd, and We should be Terrible like an Army of Banners to our Enemies, who could never Break in upon such an Uniform, and Well-compacted Body. This indeed would be a True Peace, and Solid Union, when We should All with One Mind, and one Mouth, Glorify God, and not with a Confus'd Diversity of Contradictitious Opinions, and inconsistent Jargon of Worship, which the God of Peace, Purity and Order cannot but Abhor. As it is a Maxim in Politics, that All Governments are best supported by the same Methods, and Councils upon which they are Founded; so it will appear undeniably True in its Application to Our Constitution, which can be Maintain'd by no Other Principles, but Those on which it is Built, and like their Basis, the Gospel, if there's any Violation, or Breach made in any Branch of it, it Shakes and Endangers the whole Frame, and Body. These Things, however Little they may be Represented by Our Adversaries, will be found of the most Considerable Consequence. Let us therefore, as We are Unhappy Shapers of St. Paul's Misfortune, to have Our Church in Perils among FALSE BRETHREN, follow his Example, and Conduct in a Parallel Case. He tells Us in his Epistle to the Galatians, c. 2. That he was Obscrufted, and Peister'd in his Preaching the Gospel, by FALSE BRETHREN unawares brought in, who came Privily to Spy out His Liberty, which He had in Christ Jesus, that They might bring Him into Bondage; To whom he gave Place by Submission, no not for an Hour, that the Truth of the Gospel might continue with the Church. Doubtless this Brave, and Bold Resolution did the Apostle take by the peculiar Command, and Inspiration of the Holy Ghost; and yet if Our Diversers had Liv'd in those Times, they would have Banned him as an Intemperate, Hot, Furious Zealot, that wanted to be Sweet'd, by the Gentle Spirit of Charity, and Moderation forsooth. Scism, and Faction, are Things of Impudent, and Incroaching Natures, they Thrive upon Concessions, take Permission for Power, and Advance a Toleration immediately into an Establishment. And are therefore to be Treated like Growing Mischief, or Infectious Plagues, kept at a Distance, leaft their Deadly Contagion spreads. Let Us therefore have no Fellowship with these Works of Darkness, but rather Reprove them. Let Our Superior Pastors do their Duty in Thundering out their Ecclesiastical Anathemas, and let any Power on Earth Dare Venerate a Sentence that is Judged and /n Heaven. Let Them Difcontentance all these Seditious, Luke-warm, Almoft-Chriftians, and Promote Men of Probity, Conscience, and Courage. I say Conscience, and Courage, for the One without the Other, is like Faith without Works, Dead, and Insignificant. A Christian, and a Coward, are such Contradictions as were never Found in the Church Militant. Men of Timorous, and Tastardly Spirits, who are Ashamed to Own, or Afraid to Defend their Principles, leaft they should Loose, or Suffer by it, will prove very Poor Disciples of the Cross! Such Men (as an Ingenious Prelate Wittyly expresses it) are only Honest by Chance. Let Us Despise the Sneaking, Shuffling Compliances of such as Confus'd their Safety, and not their Innocence, and Dare to be True in the World of Times, with this All-sustaining, Cordial, Comfort, that whatever Enemies We Gain, or Friends We Loose, We carry One within Us, that can Confront, Vanquish, and Counterbalance All. (a) Woe! unto them that have a Fearful Heart, and to the faint Hands, and to the Sinner that goeth two Manner of Ways

(a) Eccles. 2. 12.
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says the Wife-Man. And agreeable to Him, the Apostle in very Sarcastic Expressions, (a) Wou'd unto them that have gone in the Way of Cain and run greedily after the Error of Balaam for Reward, and Perished in the Glazing of Corah. These are Spots in Your Passions of Charity. Clouds without Water, carry'd about of Winds, Trees whose Fruit's Withers, without Fruit, Twice Dead, pluck'd up by the Roots, Raging Waves of the Sea, foaming out their Own Shame, Wandering Stars to whom is Reserved the Blackness of Darkness for Ever. Let us therefore, being well affir'd how much Our Cause Deserves, and how much at present it Requires Our Braver Resolutions, bold fast our Integrity, and Religion without Waverings, and earnestly Contend for the Faith, which was once deliver'd unto the Saints. (b) My Brethren, be Strong in the Lord, and in the Power of his Might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the Devil. For we Wrestle not only against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in High-Places. Wherefore take unto You the Whole Armour of God, that Ye may be able to withstand in the Evil Day, and having done All to Stand. Not doubting but that if we Shew the same Courage, and indefatigable Zeal, and Labour to Defend, as Our Adversaries to Reproach, Divide, and Ruine Our Church, neither their United Malice, nor Power, nor all the Pious, and Machinations of Rome; nor the very Gates of Hell itself shall ever be able to prevail against Her. And let Us Trust in that Gracious Providence which so Miraculously Deliver'd Her on this Day, that tho' She (c) lies Bleeding of the Wounds She has Receiv'd in the House of Her Friends, (d) tho' the Ways of Zion may be Sown for a Time, and Her Gates be Defolat'd, Her Priests Sip, and She in Bitterness, because Her Adversaries are Chief, and Her Enemies at present Prosper; The among all Her Lovers, she has Few to Comfort Her, and many of Her Friends have dealt Treacherously with Her, and are become Her Enemies, (e) tho' there are Few to Guide Her among all the Sons whom she has brought forth, neither are there many that Make Her by the Hand, of all the Sons that she hath brought up, tho' Her Enemies Cry, Down with Her, Down with Her even to the Ground, yet there is a God that Can; and Will Raise Her Up, if We Forake Her nor. Let Us not therefore Ungratefully contribute to Her Desolation, but let us (f) continue Steadfast, Immutable, always abounding in the Work of the Lord, forasmuch as We know that our Labour will not be in vain in the Lord. Now the (g) God of all Grace, who melted'd Us into his Eternal Glory by Christ Jesus, after that We have Suffer'd a While, make you Perfect, Stablifie, Strengthen, Settle You. To Him be Glory, and Dominion for Ever, and Ever. Amen.

Let Us conclude All in that Excellent Collesi of Our Church.

O Lord! We beseech Thee let thy continuallitty Cleanse, and Defend thy Church, and because it cannot continue in Safety without thy Succour, Preserve it evermore by thy Help, and Goodness, ibro Jesu Christ, our Lord.

(a) Jude 11, 12, 13. (b) Eph. 6. 10, &c. (c) Lam. 2. 2. 4. (d) Zech. 13. 6. (e) 1sa. 51. 18. (f) 1 Cor. 15. 58. (g) 1 Cor. 5. 10, 11.